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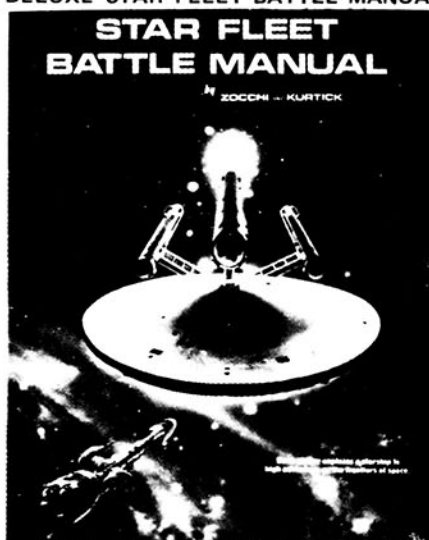
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**DELUXE STAR FLEET BATTLE MANUAL****10107-D****\$25.00**

In addition to everything described above, the box holds a complete set of starships and the 20-sided die. If ordered separately, these extra components alone would cost \$25.00!

1944**10108****\$8.00**

This is a comprehensive set of miniatures rules for HO scale and 1/285 miniatures battles or campaigns. It provides unit organization charts and weaponry profiles for Russian, Japanese, British, German, Italian and American units. Three game scenarios, plus a special North Afrika module and the 1950 French Indochina war rules are included. The advanced rules cover Strafing, AA, Bombing, air-to-air combat, paratroops, gliders, weather and Naval support.

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DELUXE OLD WEST GUNFIGHT**10112-D****\$8.00**

Recapture the excitement of rugged living in the old west as you liberate a south american country, trailblaze through hostile indian country, participate in a mexican revolution, guard a wagon train, fight a hillbilly feud or pit the cattlemen against the sheepmen. You can protect your homestead against hostile indians, prospect for gold, hold up the stage or train, form your own gang of desperados or posse, stand up to the lynch mobs, quell the saloon brawls or be a mountie who tracks villains through the frozen northlands. Plastic figures and HIGH IMPACT polyhedra dice are included.

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Naval combat from 1930 through 1945 is recreated for naval models of all sizes. A new, speeded-up, simplified boardgame adaptation is also included for quickly getting into action. Three ready-to-play scenarios, plus campaign and strategic rules, torpedo mimic, air-to-air, air-to-surface, anti-aircraft fire and a very accurate gunfire results table, generated from recently declassified US naval gunfire penetration studies are included. Four top view cardboard ship counters enable gamers to immediately recreate the Bismarck's encounter with the Hood. This outstanding simulation was created by noted naval historian, Lt. A.D. Zimm, USN. It has a very simplified boardgame version by Lou Zocchi, as well as the most realistic and authentic version by Zimm.

DELUXE FIGHTER PILOT**10116-D****\$8.00**

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DER FUHRER**10119****\$10.00**

The dramatic power struggle between Nazi, Communist, Social Democratic Nationalist, Centre and Coalition forces in 1932 is recreated with dynamic realism for 5 or 6 players. Each attempts to control the Reichstag by using street mobs, rallies, smear politics and threats. In fighting, double dealing and treachery appear at each turn of history's page, as well as during each game turn.

SWORD PLAY**10121****\$8.00**

This ingenious simulation allows up to six swordsmen to fight in any size group, 5 on 2, 3 on 3, 1 on 2, etc. A special fantasy option permits elves to fight ogres and so forth. An energy flow chart advises each swordsman of his fatigue and provisions for shields and other options are included.

TABLE OF CONTENTS

THE BOOK OF MYSTERY	1
Introduction	1
Chapter I: Origins of the Lords of Mystery	1
Chapter II: Organization of the Lords of Mystery	2
Chapter III: Training and Skills	4
Chapter IV: Kybal-Magic of Amulets	11
Chapter V: The Quests	12
THE BOOK OF MONSTERS by Phil Edgren	15
Introduction	15
Listing	15
Key and Charts	19
THE BOOK OF DEMONS by Phil Edgren	20
Preface	20
Concerning Magic	20
A Magic System	20
Purposes of Conjuring	20
Concerning Materials	21
Concerning Conjuring	21
Concerning Demons	22
Expeditions	22
Concerning Witchcraft	22
A Word About Scholars	23
Experience Level Chart	23
Conjuring Chart	23
Conjuring Modifiers	23
Cost Chart	23
Infernal Hierarchy	23
Glossary	27
THE BOOK OF SORCERY by Dan Bress and Ed Konstant	27
The Apprentice	27
Spellcasting	27
Psychic Ability	28
Mistcast Spells	28
Incantations	28
Major Artifacts	31
Miscellaneous Artifacts	32
THE BOOK OF SHAMANS by Ed Lipsett	34
Introduction	34
Assumption of Power	34
Procedure	34
Abilities	35
Effects of Surroundings on the Shaman	41
Mana Sources	41
Experience and Levels	42
Shamans and other Magic-Users	42
Types of Magic	42
Bibliography	42
THE BOOK OF TREASURE by Phil Edgren	43
Part One	43
Part Two	48

The Book of Mystery

Introduction

In this rulebook we present a new set of mechanics for use in Fantasy Role-Playing Games (abbreviated as *FRP* or *RPG*). While the concepts we call Skills are given as the province of a secret Order, you will find that they can be assimilated into your campaign as publicly available training programs open to characters on any basis you wish to establish. While it is hoped that FRP campaign referees, judges, etc., hereinafter called *GameMasters* or *GMs*, will look favorably upon the legend-shrouded Order of the Lords of Mystery as a new Character Class, please note that it is not necessary to incorporate them into your campaign in order to use the Skills we list here.

Many of the Skills can be learnt from the institutes of higher learning in your campaign world, or from individual scholars who have mastered such disciplines. Some of the more esoteric abilities we have developed, techniques of body control or our unique system of talismanic magic, might be made available only from such time honored FRP figures as the hermit-wizard, or the monastery set in a remote, mountain fastness.

The mechanic presented in *The Book of Mystery* is designed to fit any extant set of FRP rules on the market. Rule systems already using a variable Skills layout, such as *RuneQuest* (The Chaosium, 1978) or *Bushido* (Tyr Gamemakers, Ltd., 1978), will be especially open to such assimilation, and allow more precise tailoring of the "numbers" in the system, such as time required to learn the Skills, precise effects of successful Skill use, etc. More traditional games, using a "Levels/Experience" system to determine the principal Skills of a Character, will also prove rich ground for the Skills mechanic. Campaigns based on older FRP rules will benefit from this system in the area of individual Character development. As each Character develops personal Skills which are not directly tied into the Level-advancement system, he/she will be freed from the "clone syndrome," whereby one xth Level Warrior/Magician/Thief/etc. is pretty much like any other. The introduction of a study program into such campaigns also provides an outlet for excess loot acquired, and something to occupy the Character's "downtime," the time between actual adventures.

So now, as the great, adamant gates of the Castle of the Wise, the central hold of the Lords of Mystery, swing open before you, advance upon them bravely, keeping in your heart the oath of the Questor in that Order: "I shall enter into the Shadow of Mystery with the Eye of the Eagle, the Heart of the Lion, the Mind of the Scholar, and when the Darkness is about me, I shall make it as the Light."

A Note on Terms and Conventions

A number of conventional terms and abbreviations will be used in this book. While we shall always attempt to define these at the point where they are introduced in the text, this little glossary may prove handy for quick reference.

Dice: Die rolls of diverse types are used in *The Book of Mystery*. All of them are designed to be easily generated with regular 6-sided dice and a pair or so of 20-sided, "percentile" dice. The rest of the panoply of polyhedral dice available to the FRP hobby, while useful, can be done without.

When a die roll is called for, it will be written in the following form: xDy. "y" indicates the type of die used. A 6-sided die is a D6. Rolling dice for a number from 1-10 calls for a D10. Rolling it for a number from 1-20 is a D20 roll. The commonest rolls used are:

D3: Roll a D6, divide by 2 and round up, for a figure from 1 to 3.

D6: Roll a regular, 6-sided die.

D10: Roll a percentile die as described above. A roll of 1 = 1. A roll of 0 = 10.

D12: Roll two D6, the first die being a "control" die, the second being the "range" die. If the control die = 1-3, the range score is read as 1-6. If the control rolls 4-6, the range is 7-12, or the score plus 6. This principle can be used to generate such die rolls as a D18, D30, D60, etc.

D20: Probably the commonest die roll to be made in *The Book of Mystery*. Either made with a marked percentile die, or using the control principle set forth in the rules on the D12. Some way of telling the difference between the 1-10 and 11-20 ranges is needed.

D%: The convention for rolling percentile dice, generating a figure from 1-100. Roll two D20. The first figure, from 0-9, indicates the "tens" number, 0-90. The second die is the "unit," 0-9. Thus, rolling a 7 and a 3 gives a score of 73. A roll of two 0s (00) equals 100.

"x" in the conventional form, "xDy," refers to the number of such dice to be rolled at one time. The total scores of such a roll equal the final figure. 2D6, for example, gives a score of 2-12, 3D% a figure from 3-300, etc. It is also possible to indicate a flat addition to be made to a die roll, written as xDy + z. 2D6 + 3 then is read as "roll 2D6 and add 3 to the total."

Campaign: The term Campaign refers to the actual game being played by you, the reader, based on one or another set of rules published for FRP gamers. It is the world wherein your Characters have their adventures.

GM: The GameMaster, Referee, Judge, Dungeonmaster, DM, etc. The guy with the rulebooks, binders, maps, dice, harried expression, calculator, filecards, etc. God. The Creator of the World. The Master of Fate in the Campaign. The person this book is mostly for.

PC: An abbreviation for "Player/Character." The Characters in a campaign run by the Players, the heroes of that world, at least potentially. Not to be confused with NPCs, "non-Player Characters," sometimes called Monsters, referring to everybody else in the Campaign's dramatis personae.

Margin: A figure determining the effectiveness of a Skill when used in the course of an adventure. Derived by subtracting the score a PC rolls on his Skill (see Chapter 3 ff.) from his total score in that Skill.

Skill: What the bulk of this book is about. A learned ability allowing the user to perform certain actions or gain certain information depending on how well he uses it in play. For purposes of *The Book of Mystery*, secret techniques taught by the Order of the Lords of Mystery to its members.

Questor: A Member-in-Ordinary of the Lords of Mystery. He goes out on Quests, garnering rewards for success, or for honest failure after his best shot, in the form of training in the Skills of the Order. Used herein as a synonym for PC.



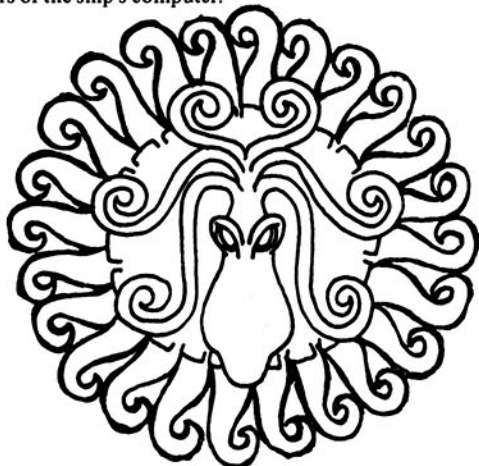
CHAPTER I: Origins of the Lords of Mystery

In its heyday, the First Galactic Empire had spread over an appreciable fraction of this arm of the galactic spiral. Its growth was never explosive, the expense of starships being a strong limit to the number of expeditions or colonies that could be sent out at any one time. But a respectable number of colonial vessels set out for new frontiers as older worlds grew crowded. Most were well outfitted by the Imperium or by private organizations, traversing the light-years to their destinations without much difficulty. But there is always that fraction of society that chafes under the yoke of general opinion. The Splinter Colonies also multiplied, groups that bought up obsolete ships, equipped helter-skelter, according to their financial resources and whatever philosophy they embraced. Many of these "star scows" came to grief, as outdated and outworn systems failed to meet the exacting standards of star flight. Others simply vanished, never arriving at their pre-plotted destination-worlds.

One such vessel, Gerron Foundation Colonial Vessel Sigma-17, came to its last landing on the third planet of an uncharted G-type dwarf, not unlike Old Sol, the star of HumanHome. Urth. Motors burned to junk by the nebular storm that had blasted the ship off course, it was by a miracle that the battered "star scow" made planetfall in one piece (more or less). It proved a bitter miracle. While most of the expedition's 2,500 colonists survived the crash, a large portion of the agro, bio, and techno supplies needed to establish a strong colony were ruined, and most of the ship's crew, holders of vital training in colonization and technological techniques, died in the disaster, trying to fight the ship in to a soft landing.

Ill-suited by training or temperament to deal with such a setback, confronted by a harsh and hostile environment, filled with fierce indigenes, the colonists soon degenerated into a panic-crazed mob, beset by violent factional disputes and prone to vicious riots over possession of the few remaining resources of the doomed colony.

One man, Ship's Science Officer Veregard, foresaw the slide into barbarism that was the inescapable fate of the colony. With a group of supporters who had attached themselves to his cause, he managed to escape the site of planetfall with the bulk of the technological devices left after the crash. This booty was secreted in various parts of the planet, preserved against the ages as much as could be. Veregard and his followers established a stronghold in a remote area. Their base centered on a fusion power source of the Eternity Mark III type, popular in the Empire due to its massive self-maintenance capability. Also at the heart of the stronghold were the master banks and processors of the ship's computer.



Established in this way, Veregard and his companions pledged themselves to a solemn compact:

- To preserve the old science until man was once more ready to use it wisely.
- To prevent the abuse of the technology hidden all over the planet, preserving the caches against future need.
- To seek all the knowledge possible about this new world, its indigenes, civilizations, etc.
- To prepare for the day that must come, when another ship from the stars would land.

Millenia passed. Men completed the descent into barbarism on this world, which they called Garon, and began the slow climb to civilization again. Old knowledge was rediscovered and new discoveries made. The sciences called "occult" in Earth's history, and shrugged off as superstition, were found to work on Garon, whether by some virtue of the planet or a turn of philosophy that never happened on HumanHome, no one can say. The refinement and working of metal was mastered. Kingdoms brave with banners and shining warriors arose.

In their remote fortress, the descendants of Veregard and his companions, reinforced by recruits from the populace of Garon, also changed with the passing centuries. Much of their original knowledge faded, and new learning took its place. They developed masterful programs of study, allowing tremendous ability to their adherents. Motivated by their ancient compact, the group grew in subtle power on Garon, their ranks growing as did their prestige. But always they wielded this influence from the shadows of secrecy, never revealing their hand openly. And so did they come to the name they now bear. Enter any tavern in the Kingdoms of Garon. Listen to the whispers in its darkest corners. It will not be long before you hear the words, the title that troubles the King on his throne, the Mage in his tower, even the baleful entities called Demons, the Masters of Infernus. The voice will mutter the name of the Order of the Lords of Mystery.



CHAPTER II: *Organization of the Lords of Mystery*

The Lords of Mystery, or the Order as they will often be known here, are divided into four Ranks:

Seeker: Anyone who applies to be admitted to the Order is called a Seeker.

Questor: A full and active member of the Order.

Scholar: The administrative and teaching Rank.

Lord: The Order leadership, usually residing in the Order's stronghold, the Castle of the Wise. Their number and identities are unknown, and arcane powers are ascribed to them.

2.1: The Seeker

The GM will have discretion as to when and how a PC may apply for, or be invited to apply for, Seeker status. If he wishes to allow it, Players may submit their Characters as Seekers when they first design them, before actually beginning play with them. Or a minimum Level may be a requirement, in Campaigns using such a system. Level-free Campaigns might base admission criteria upon the fame of the PC (measured by a system like *On*, as used in the *Bushido* rules).

In any event, when a PC becomes a Seeker, he has only one duty to the Order: to become worthy of Initiation as a full Questor. He receives no Privileges from the Order save only the opportunity to achieve this.

There are several ways to game this in the campaign. The simplest is an "Examination." This is done by calculating the value of the Seeker to the Order and rolling against this value with a die, simulating the decision of the Lords as to his suitability for Initiation.

Note the physical and mental attributes of the Seeker, such as Strength, Intelligence, etc. Average the scores in all the mentally oriented attributes (Intelligence, Will, Wisdom, possibly Charisma—anything of a mental-philosophical nature). Average into this figure the Seeker's best physical trait (great Strength or Dexterity, vigorous Health or Constitution, etc.). A figure within the range of one attribute or ability should result from all this. Roll dice as if randomly generating an attribute in the Campaign. A die roll less than or equal to the value calculated means that the Seeker has been accepted for Initiation.

In a Campaign using the most popular set of FRP rules, attributes will be scored in the range from 3-18. The mental attributes are Intelligence, Wisdom, and possibly Charisma. Average these out. Take the best physical attribute, which will be Strength, Dexterity, or Constitution. Average this into the previous figure. A value from 3-18 is the result. Roll 3D6, the dice used to determine the attributes in the first place. If the die roll is less than or equal to the value, then the Seeker is to be Initiated into the Rank of Questor.

Example: Whax the Warrior, with Intelligence of 7, Wisdom of 12, Charisma of 9, and with his best physical-attribute score a Strength of 17, has a value determined as follows: $(Int. + Wisdom + Char.)/3 = (7 + 12 + 9)/3 = 28/3$. $28/3 = 9.3$, rounding to the nearest number for a 9. $9 + Strength = 9 + 17 = 26$. $26/2 = 13$. Rolling 3D6, Whax's Player scores a 9, achieving Initiation for his PC. Had he rolled higher than 13 Whax would have been turned down.

The second alternative method is a Quest, set up on the lines described in Chapter 5, where the Seeker goes forth on some mission for the Order. Successful completion will gain him Initiation. This requires more time and is more dangerous for the Seeker, but certainly is more satisfying in FRP terms. A good combination of the methods might be allowing the Examination die roll on the first application by a Seeker. If he fails, then a Quest is the only way he can be admitted to the Rank of Questor.

It is entirely in the GM's discretion as to what criteria are used. He may rule that only one attempt is allowed, or may permit failed applicants to try again possibly requiring some outstanding feat to earn a second chance.

After satisfying whatever admission requirements exist, the Seeker is advanced to the Rank of Questor.

2.2: The Questor

The Questor is the principal concern of *The Book of Mystery*. He is the one sent out on Quests, the one who trains in the Skills, and applies them in his adventuring.

A Questor receives various Privileges from the Order, and incurs several Duties. They are as follows:

The Questor gains Training Points by undertaking Quests. He may expend these Training Points (TP) to gain instruction in the Skills of his choice from the Order. This is explained in Chapter 3.

The Questor has the Privilege of Aid and Supply. He may call upon any member of the Order to aid him to the best of that member's ability. He is entitled to free room and board at Order Strongholds. He may draw personal weapons and light armor from Order Strongholds.

The Questor can expend TP to use an Order Laboratorium, if one is available. Time "bought" counts as Training time, though no Skills are improved. Such laboratoria are to be found in Order Strongholds.

The Questor also has the Duty to undertake Quests. From time to time, the Order will send him on Quests: gathering information, checking facts or rumors, recovering some technological cache that may have been rediscovered, etc. Samples of such Quests are given in Chapter 5.

Success in a Quest will earn TP (Training Points) commensurate with the risk inherent in the Quest, the time it required, and the efficiency with which it was carried out. Failure is not viewed favorably by the Order, but several levels of failure are recognized.

Honest failure, having given the Quest his all, will usually earn the Questor a reduced number of TP in recompense for his effort.

Failure resulting from half-hearted or inept effort will be met by the Order with a command to take up the Quest again, possibly after some training and outfitting to make the Questor more able.

Failure due to cowardice or a lack of commitment to the Order's goals will be met in different ways. The Questor must *immediately* resume the Quest, and will receive no recompense once it is fulfilled. If he fails again, or if he fails to undertake the Quest as directed, he will be expelled from the Order.

But may all the gods at once help him who fails a Quest and does not return to his superiors to report it. He shall be declared outlaw and recreant by the Order. Any member may slay him at sight and will be richly rewarded by the Lords of Mystery for the deed. Such an outcast will live under the vendetta of the Order until and unless he places himself before the Lords of the Order for judgement. If he cannot justify his actions, then he will be offered three alternatives.



First, he may face a champion of the Order in single combat, to the death. If he wins, he will go free, although expelled from the Order.

Second, he may undertake at once, with no promise of recompense, a Quest of the utmost complexity and danger, to some remote or concealed place, in search of a great secret, artifact, or on some hidden mission for the Order. If he fails, he will be expelled. If he succeeds, he is reinstated. If he forswears himself this time, he will be hunted down by Order assassins and slain, with no hope of appeal.

Third, he may be killed immediately, and his body destroyed against any resurrection; likewise, his soul and psyche disrupted against life in reincarnation. This sentence is final if chosen. No second thoughts.

After a period of faithful service, and the achievement of mastery in a number of the Skills of the Order, a Questor may be invited to advance to the Rank of Scholar.

2.3: The Scholar

While still a Questor, a member of the Order may resign at any time, by fulfilling a Quest for which he receives no TP or other reward. Once he takes the Oath of the Scholar, however, he is bound to the Lords of Mystery for life. An attempt to resign is then treated as if he had fled from a Quest.

Scholars enjoy the following Privileges:

The Scholar receives a Stronghold, either a strong and spacious townhouse or a small castle in the wilderness. He holds this in trust for the Order. The Order will undertake to design this Stronghold according to the desires of the Scholar, subject to limitations on expense and complexity. The GM will establish these criteria. A Stronghold will include several features. First, a Laboratorium, which the Scholar may use at no cost, although he must allow other members of the Order with usable TP to use it also. Second, a small staff of guards are assigned to him. A town Stronghold will have 1D10 + 10 guardsmen, and a castle has 3D6 x 10. All are equipped as medium to heavy infantry, and D3/10 will be crossbowmen. The Scholar can deploy the entire host only at the command of the Lords of the Order, but may take up to six guardsmen with him on his travels, either upon Quests or personal adventures. The main purpose of the guardsmen is to defend the Stronghold, and to prevent its secrets from falling into non-Order hands if it should fall.

Any revenues accruing to a Stronghold are given in toto to the Order. All upkeep on a Stronghold is paid by the Order. This frees the GM and Player from maintaining the bookkeeping on the place.

Scholars are not subject to the Duty of the Quest; but they must still go on Quests in order to gain TP.

A Scholar will receive a monthly stipend from the Order, being a random amount of money delivered to the Stronghold in the first week of each month. The number of coins is D6 x 5. If your campaign uses gold as the standard, then it is in gold. Such games as *Tunnels and Trolls* (Flying Buffalo, Inc.) are on the "gold standard," such coins being the basic monetary unit; *RuneQuest*, *Bushido*, *Chivalry and Sorcery* (Fantasy Games Unlimited) are on a "silver standard," gold being rare as money.

The Duties or Obligations of Scholars are as follows:

Scholars are the teachers in the Order. They must agree to teach members with TP to expend, at no further charge. A Scholar can train one student in a Skill that he has in a given Training Period (usually a week; see Chapter 3). He must have a score higher than the student's in order to teach him. He may teach as many Skills as he knows in a given Period. Thus, if he has scores in eight Skills, he can handle up to eight pupils at a time. He can train only one pupil at a time in each Skill.

Scholars are forbidden to teach non-members, or those who have no Training Points to expend. Such actions will get them expelled from the Order. If they should thereafter reveal any Order secrets, or train anybody in Order Skills, they will be hunted down and slain without mercy.

Scholars are obliged to offer succor, housing, and financial aid within their means to members in need.

Scholars are required to improve their Strongholds by gaining more property, increasing the complexity of the holding (building a secret labyrinth system under it, for instance), etc. They are also required to put their abilities and resources at the disposal of political, military, etc. factions favored by the Lords, as will be communicated to them by the Lords from time to time. Such actions will be based on socio-political events occurring in the Campaign at the will of the GM.

After years of faithful and vigorous service, a Scholar may be invited to join the Rank of Lords of the Order.

2.4: The Lord

The make-up, privileges and duties of this Rank are left to the GM. They will depend on the decisions he has made as to the resources of the Lords, and their real motivations. Are they still faithful to the original compact of Vereward, or are they using the Order as an instrument of personal power and aggrandizement? Are they "good" or "evil" in the usual terms of the Campaign? What secret powers do they have? When he comes to design the Rank of Lord, the GM must decide what the Order is out to do, whether it is building a starship or ruling the planet. It can be a heck of a scenario if a sincere, heroic, and dedicated Scholar finds out that his masters are petty tyrants, false to the ideals of the Order, or even that they do not really exist at all, and the Lords of Mystery are controlled by an insane computer left over from the crash of the Sigma-17. Take your pick.

CHAPTER III: Training and Skills

The gaining of Skills is what the Lords of Mystery are all about. They have mastered curious philosophies, strenuous disciplines of mind and body. Those who survive the Quests can achieve great things with these studies.

Once a Character becomes a Questor, his Order activities will oscillate between two pursuits: going on Quests, and getting training.

All Order Skills are measured on a scale of 1-20. The base rate of study is one point of Skill per week spent. It costs one Training Point (TP) to study for one week.

3.1: Training Values

To study a Skill, the following criteria must be met:

First, a teacher must be present. This is a Scholar or Lord with a score in that Skill superior to the student's. For convenience, it is assumed that the principal Character in this chapter is a Questor, and we will so refer to him. Thus, a Questor with 8 points in, say, Medicine, can study with a Scholar having at least 9 points in Medicine.

Second, the Scholar and the Questor must be in a Stronghold, although not necessarily the teacher's own Stronghold. Note that the type of location used influences both the cost and the rate of study.

In a Stronghold not the Scholar's own, the Questor expends 1 TP per week of study and gains 1 Skill point per week of study.

In the teaching Scholar's own Stronghold, the cost of Training is 2 TP per week, but the Questor gains 2 Skill points per week.

In the Castle of the Wise, and in such super-Strongholds as it may please the GM to create for the Order, the cost of Training is still 2 TP per week, but the Questor gains 3 Skill points per week. This is due to the use of Galactic Empire drugs and teaching devices which are available only at the Castle.

Example: Vincio of Vipershill, a Questor in the Order, returns from a Quest. He reports his successful findings to his assigned superior, a Scholar of many Skills. He receives 6 TP, and has 3 left over from previous adventures, totalling 9. He undertakes study with his Superior, who is in his own Stronghold. Vincio will expend 8 TP in 4 weeks, gaining 8 points in the Skill or Skills he studies during the period involved. He can now spend his 1 remaining TP for a week of study and gain 1 Skill point, or save it for later use.

Third, the Questor may perform no other major actions while studying, and he must be completely healed of any wounds, free of disease, and recovered from such trauma as resurrection reaction, etc. In other words, to endure the grueling pace of Order training, he must be in top form, physically and mentally. This forbids the pursuit of Laboratory research, weapon study, magical or religious research, etc., while studying. Single-minded discipline is the keyword.

3.2: Types of Skills

The Questor is trained in many areas, each containing many Skills. Advancement is in the individual skills, not the overall category. A Questor does not study, say, "Strength Skills" and gain an equal score in all of them at once. He trains in only one Skill at a time.

The current list of Skill Classes stands thus:

Strength Skills: Techniques allowing more effective, even superhuman, exertions of strength by the Questor.

Dexterity Skills: Similar Skills to those described above, but governing reaction time, balance, movement, etc.

Medical-Herbal Skills: Advanced medical and drug-making Skills developed by the Order.

Nature Skills: Wilderness survival, tracking, hunting, etc.

Language Skills: This includes the ability to read and speak such languages as exist in the Campaign, and such disciplines as Rhetoric and Cryptography.

Personal Controls: Yoga-like disciplines, controlling the senses, the involuntary responses of the body, and the mind.

Penetration Skills: Skills in the realm of thief and spy: lock-picking, dealing with traps, etc.

Technological Skills: Skills in analyzing and repairing artifacts of Empire technology, and the occult arts of Garon. This Skill usually requires the use of a Laboratory to be effective.

Shengri: A secret system of unarmed combat developed by the Order.

Command Skills: Techniques for success in military command situations.

Kybal: A system of using gemstones as magical/psionic "amulets." This Skill is treated in full in Chapter 4.

3.3: Using Skills

Skills fall into three *Formats*:

1. **Constant (C):** The Questor enjoys a permanent benefit from the Skill, which is in operation at all times. His normal abilities in the area governed by the Skill are increased by 5 percent for every point in the Skill he has achieved. Thus, when he has mastered the Skill with a score of 20, his ability in that area is doubled (100 percent increase).

2. **Simple (S):** The Questor will make a Skill Die Roll (SDR) on a D20. A die roll less than or equal to his score in the Skill indicates success in its use. He must make this roll each time he wishes to use the Skill. The rules following will refer to "making SDR," if success is meant, or "failing SDR," if the results of failure are referred to.

3. **Timed (T):** Making the SDR will activate the Skill's effects for a given period of time. Unless otherwise specified, this will be for a number of Combat Turns (CT) equal to the Questor's score in the Skill (1-20). In this system, a CT equals 6-10 seconds. GMs may wish to adjust this figure to fit that in use in their own Campaign.

For example, in the most popular FRP rules, a 1-minute "melee turn" is divided into 10 "segments" of 6 seconds each. T-format Skills will then be timed in "segments." *RuneQuest* uses 12-second melee rounds and a system of Strike Ranks to determine priority of action. A number of interesting possibilities exist if Strike Ranks are tied into T-format Skills. The same can be said for the Action Phases used in *Bushido*. Activating a T-format Skill for the number of Strike Ranks or Action Phases equal to the Questor's score, rather than full CT, makes timing much more an element in planning the use of such techniques, and prevents the use of T-format Skills from becoming mechanical.

Besides Format, a number of Skills of all three types depend on a concept called *Margin*. This simulates the fact that, no matter how well-trained a person may be in a given area, he cannot always use his training at full capacity in a particular situation, especially when circumstances rule out a second try.

The Margin of a Skill use is calculated by subtracting the SDR made from the Questor's score in that Skill. Thus, a Questor with 17 in Lockpicking who rolls a 3 has a Margin of 14 in that use of the Skill.

Margin usually determines how effectively the Skill has been used.

Regarding the making or failing of SDRs, a word must be said about Critical Success or Failure. The former is signified by a natural die roll of 1 when seeking to make SDR. It will usually increase the Margin by +1. With a Skill score of 1, this would grant a Margin of 1. A natural die roll of 20, on the other hand, always fails SDR, even with a score of 20 in the Skill. A 20 always fails! In the normal course of events, rolling a 20 on an SDR attempt will mean that

the attempt has not only failed, but a real mistake has been made: ruining the experiment, triggering the trap, jamming the lock, etc. These penalties can be avoided only with a score of 20 in the Skill used, which reduces the Critical Failure to a simple failure, with no side effects.

3.4: Skills—Their Effects and Uses

The following sections describe all the Skills used by the Order, how they affect the course of play in the Campaign, etc. The layout of each entry is in this format:

Name of Skill (C, S, or T) Cycle Time

The letter in parentheses indicates the Format of the Skill. Cycle Time represents how often the Skill may be used, or how much time must elapse between uses of it. Once the GM becomes familiar with this concept, he can alter Cycle Time to fit such time-sequences as his Campaign uses.

Following this line is a short outline of how the Skill works, restrictions on its application, the effects of Critical Success or Failure, etc. Again, values given may be dependent on those currently in use in your Campaign. In giving Damage Values when using Shengri (unarmed combat), for instance, we do not state it as "so many points or dice of damage." A Shengri adept hits "like a sword," or "like a dagger," leaving it to each Campaign GM to fill in the appropriate values.

3.4a Strength Skills

Powerlift (S) 10 minutes

The Questor can dead-lift or support a weight up to a mass of 100 lb. x Margin. He may not move or otherwise exert himself while holding the load. The Powerlift allowance is over and above any other allowed load or encumbrance the Questor has under Campaign rules. The effective Margin of successful use decreases by 1 per CT. Thus, the strain of holding the weight will eventually wear the Questor down. If the mass he is holding exceeds his current Margin, then the Questor will lose his grip and drop the weight.

Critical Failure in Powerlift exposes the Questor to muscle strain, doing non-fatal damage equivalent to the blow of a heavy club, affecting his body if damage location is used in the Campaign.

Combat Force (T) 1 CT per CT of use

An enhancement of damage done in melee combat. The Cycle time can be explained thus: the Questor's score in Combat Force is equal to the number of consecutive CT for which one use can last, and also to the number of CT he must wait before he can use it again. A Questor with a score of 8 in Combat Force could use the skill for 8 CT, and would then have to wait 8 CT before he could use it again. He could elect to use it for only, say, 5 CT, and would then have to wait only 5 CT until he could use it again. Combat Force increases the damage done by the Questor's blows by 10 percent x Margin. Thus, with a Margin of 10, the Questor's blows would double in force. Adjudicating the effects will vary according to the combat system used in your Campaign.

If damage is based on the weapon used, then that figure is increased. If a base damage figure is multiplied by the weapon type, as in *Chivalry and Sorcery*, then the base figure is increased, *not* the weapon multiplier. If high physical Strength gives a bonus to combat damage, then increase this bonus, but *do not* do so for any bonuses accruing to magical weaponry, spells, etc. The Skill is likewise useless in attack with missile weapons, such as the sling, bow, or firearms. It will give half the normal bonus to thrown weapons. The unique combat system employed in *Tunnels and Trolls* will multiply the die rolls for weapon type, with Strength Adds, but Adds and extra rolls for magic and doubles, respectively, are *not* increased by use of this Skill.

A Critical Failure with the SDR will reduce the damage of the Questor's blows by 20 percent for a D3 CT.

The Living Ram (S) 1 minute

The Questor can hurl himself at locked doors, or exert great force in breaking locks, bending bars, etc. He can also escape rope bonds, or even snap chains, as well as breaking the grip of opponents using constricting, hugging, etc. attacks. His chance of bursting the barrier/restraint/grip is variable, at the discretion of the GM. Against simple locked doors, rope bonds, human grips, etc., he has one chance in 10 per Margin that he can escape. Thus, if SDR is made, roll on a D10. A roll less than or equal to the Margin indicates success. A Margin over 10 succeeds automatically. For tougher barriers, etc.,

use the Margin on a D20 to determine the outcome. For really rough situations, a D30 is possible. Reduce the Margin by one for each of the following:

Multiple locks on door: -1 per lock.

Bound with more than one rope/chain: -2 per restraint.

Multiple coils of snake/tentacle, or a hug by a creature with more than two arms (e.g. the Barsomian Apt of Burroughs' Martian novels): -2 per coil/arm more than one. E.g. 2 coils arms = -2; 3 coils/arms = -4; etc.

Critical Failure means the barrier/restraint is beyond the power of the Questor. He cannot use this Skill against it again.

Giant Labor (C) no cycle

The Questor increases his encumbrance allowance according to the Campaign rules on encumbrance, by 5 percent per point in this Skill. Thus, a system allowing Questor Jax to carry 20 units of weight as encumbrance, will respond to the Skill by allowing him to carry 30 units when his score reaches 10 in this Skill.

The Questor also enjoys a similar increase in the amount of work he can achieve in a given time: chopping wood, digging, etc. Again, his capability is increased by 5 percent per Skill point.

3.4b Dexterity Skills

Catfoot (S) no cycle

The Questor's sense of balance and physical control is increased to an amazing degree. He can move quickly along narrow ledges, even tightropes, or on treacherous ground, for a distance in yards or meters (whichever is a convenient measure) equal to the Margin. He may move this distance at his full movement rate on open ground as set by the Campaign rules. This will probably require several rolls if he is running, which is as it should be. A Critical Failure in this application will have one of two effects. If the Questor is not yet in the danger situation (not yet out on the limb, so to speak) then he will find himself beset with vertigo and, far from being able to move onto the narrow or slippery surface, he will suffer a 50 percent penalty in all movement for 2D6 minutes. If he is already out on the limb, then he will immediately fall off. Simple failure when in the danger situation will be handled as a loss of balance by the Questor for that CT. He is unable to move or exert himself at all. Next CT he may try the SDR again. Another failure will mean a fall.

In the event of such a fall, or any fall whatsoever, the other application of Catfoot can come into play, for by this Skill the effects of a fall can be reduced or even nullified. The Questor will reduce the effective distance of his fall by 1 yard or meter per Margin. Thus, a roll of 1 by a Questor with 20 points of Catfoot will render a fall of up to 20 meters harmless. If the Margin in meters exceeds the distance fallen, the Questor will land on his feet, with no disorientation, ready for immediate action. Catfoot is also applied to tripping or being knocked down in combat or while running. A Margin in this case of 10 or less means the Questor rolls to his feet but has lost further movement or action that CT. A Margin in excess of 10 means he rolls onto his feet still moving, fighting, etc. A Critical Failure in either of these applications means that, in addition to any other damage or results from the fall, the Questor will be prone and winded, unable to do anything for 3D3 CT.

Dodge (T) 1 CT per CT used—see Combat Force

The Questor increases his dodging ability in combat. He reduces the "chance-to-hit" of all attacks aimed at him by Margin/2 x 5 percent. For example, a Margin of 8 would reduce the hit probability of attacks by 8/2 x 5 percent—that is, by 20 percent. This figure translates directly into the combat systems of the commonest FRP rules (reduce—i.e. improve—Armor Class by half the Margin); of *RuneQuest* (increase the Parry/Dodge chance by the percentage figure); and of *Bushido* (increase the Armor Class by half the Margin). In *Tunnels and Trolls* or *Monsters!* (Flying Buffalo, Inc.) the Combat Rolls of the attacker would be reduced by the percentage figure, though the GM might adjudicate that this would only be defensive, offsetting an otherwise successful attack by the opponent, but not turning the combat round into a win for the Questor.

A Critical Failure in the SDR will negate all defenses used by the Questor except armor actually worn. That is, attacks against him are not hampered by Dexterity dodging bonuses, weapon parries, evasive movement, etc. In such a case a PC whose armor class is Leather, but is +3 for high Dexterity, would simply have an armor class of Leather. The Critical Failure also negates the defensive benefits of any shield carried by the Questor. This lamentable state of affairs lasts for D3 CT.

Similar to the first application of Catfoot, but the Skill is used to climb even the sheerest of surfaces. Making SDR allows the Questor to climb a distance equal to the Margin in meters, at the same rate as a walking rate on open ground. Again, climbing a great height may require several SDRs to be made.

Simple or Critical Failures are handled as in Catfoot.

3.4c Medical-Herbal Skills

The Lords of Mystery are accomplished medical students. They have two great areas of expertise in such matters: Physick, or the treatment of wounds, diseases, etc., and Herbalism, the pharmaceutical use of natural drugs.

Physick: There are several ways the Questor can work as doctor. He may apply First Aid to those wounded in combat. Such application must be made within a reasonable length of time after combat ends—ten minutes or so at most. First Aid heals damage received in the combat just past. If SDR is made, 2½ percent of such damage is healed for every point of Margin. Thus, up to 50 percent of new damage can be taken care of if tended to promptly.

The Questor can also improve the normal rate of healing allowed by the Campaign rules. Each day of care he gives will increase the normal healing accomplished under the rules by 5 percent x margin (up to 100 percent increase).

Physick can be effective against Disease and Infection. The rules governing these factors vary so wildly in different systems that no fixed rule can be given here. As many systems use a Saving Throw based on a D20, and are thus open to a formula using 5 percent increments, try improving the Saving Throw of the sufferer by half the Margin of the SDR for that day's care.

The GM can and should require that a Questor have a medical kit in order to make use of Physick. It is not necessary to itemize this into so many bandages, splints, antiseptic ointments, etc. An abstract system, where a basic kit contains material for 10 uses of Physick, of any kind, is quite suitable. The Player need only keep track of the number of "charges" used. Such a kit should be moderately expensive, costing the price of one or two good swords in the Campaign economy.

Herbalism: The uses of Herbalism are in the locating and gathering of medicinal plants, fungi, etc., the compounding of drugs from this raw material, and detecting the presence of such drugs and analyzing them.

Raw herbal materials can be found in almost any wilderness area.

TABLE 3.4c (1)

Terrain	Chance	Quantity	A	B	C	D	E	F
Clear/Plain	1 in 6	D3	1	2	3-4	5-6	7	8-0
Forest	3 in 6	D6	1	2-3	4-6	7	8	9-0
Hill/Mtn.	1 in 6	D3	1-3	4	5	6-7	8-9	0
Swamp	2 in 6	D6	1-4	5	6	7	8	9-0

Table 3.4c (1) is used when a Questor decides to spend time hunting for Herbs. Such a search requires a full day. The GM will roll on the Chance column next. For any Terrain, there is a chance in 6 that usable Herbs will be found in a day's search. If the Chance roll on a D6 indicates the presence of Herbal material, then the GM will see if the Questor can make SDR. If he does, and Herbs are there to be found, then he finds them. If he fails SDR, or there are none to find, then he finds none.

If he finds the material, the GM rolls the Quantity, which determines how many Units of material are found. Normally, one unit can be processed into one dose of Drug.

For each Unit found, the GM rolls a D10 to determine what genus of herbal has been found:

A: Source plant for poisons, either ingested venoms to be put in food or drink, or injected venoms, to be smeared on blades, needles, arrows, etc.

B: Basis for narcotic venoms, inducing sleep rather than death, and for sedatives used to calm the mentally disturbed.

C: Used to make healing ointments, for dressing wounds.

D: Used to make antidotes for ingested poison or narcotic.

E: Used to make antidotes for injected poisons or narcotics.

F: A pain killer used to reduce the debilitating effects of severe wounds.

The Herbalist-Questor can also detect drugs in food or drink offered to him, on weapons bared in his presence, etc. He does so by making SDR in such circumstances, and has a chance in 10 equal to his Margin of identifying the precise kind of drug. This latter use can be attempted but once. Analysis thereafter requires the use of a Laboratory, which will analyse the drug in a week.

A Laboratory is also needed for the final, and most important, use of herbalism: making the drugs from raw materials.

Attempts to refine drugs from the raw herbs require a week's uninterrupted work in a Laboratory, a sufficient quantity of raw material, and making SDR in Herbalism. The Questor may manufacture only one kind of drug in a given week, though he may prepare more than one dose of the drug in question. That is, he may not make a dose of Injected Poison and narcotic in the same week, but may make a number of doses of one of the two.

The maximum number of doses that the Questor may manufacture in a week's session is equal to his score in Herbalism. He must have one Unit of raw herbs for each dose he intends to make, although he may end up with some extra products.

When SDR is made, then a number of Units equal to the Margin have been refined into pure drugs. If the Margin exceeds the available raw material, then only so many doses as there were Units are produced.

Critical Success (if a 1 is rolled on the D20) will increase the yield of the process by 50 percent. Critical Failure will destroy a portion of the raw materials used, 3D6 to be exact, which may wipe out the stock of a given herb entirely.

The drugs that can be produced are:

Injection Poison: A venom smeared on cutting or stabbing weapons. It would be useless on a club or mace, though the "holy water sprinkler," or spiked mace, would allow its use. A hit with an envenomed weapon will inject it into the victim's system, with results based on your Campaign's rules governing lethal poisons. Such a hit is assumed to wash away all the poison, as is immersion in water or wine, or exposure to fire.

One dose of Injection venom will coat two arrows, darts, or spearheads; one dagger, axe, spiked mace; or half a sword. A "half-envenomed" sword is assumed to be poisoned along one edge. A hit with the weapon has a 50 percent chance of injecting the poison.

Ingested Poison: A toxin which must be eaten or drunk to take effect. Such venoms are usually slow-acting, requiring 2D6 minutes to begin operating in the victim's system. Thereafter, treat them according to your Campaign's poison rules. If the victim is aware of being poisoned before the stuff becomes active, he may get rid of it by inducing vomiting or taking an antidote.

It is assumed that the Ingested Poison made by so erudite an organization as the Lords of Mystery is odorless, tasteless, etc., and cannot be recognized in food or drink by a non-expert. Herbalists have a chance to detect it, and professional assassins would probably have a chance as well. One dose of Ingested Poison will infect a quart of liquid or three meals worth of solid food. Thus, poisoning the dinner of six enemies would require two doses if one used the food, but might be accomplished with only one if the wine can be gotten at.

Both forms of Poison are made from Herbal A.

Narcotic Poisons: Again, two forms of the drug exist. The uses and applications are identical with Lethal Poisons, but if the venom overcomes the resistance of the victim, unconsciousness ensues rather than death. The effects last for 2D3 hours.

Narcotic Poisons are made from Herbal B.

Sedatives: Sedatives may be made into powdered form or a salve. The latter form may be administered by injection or by applying a rag smeared with the drug to the nose or other breathing orifice of the victim. The effects of the drug are adjudicated as with Poison, under your Campaign rules, but differ from the two Poisons. The Character who succumbs to a Sedative will lose all volition for a period of time (2D6 hours). He is extremely suggestible, incapable of originating action. He will docilely obey all orders put to him that do not require much initiative. He is also quite unable to lie while under the influence of the drug. If such a victim is inactive (sitting or lying down) for any length of time, he will drowse off.

Sedatives are effective in combatting the effects of most forms of insanity, especially violent ones, and those under its influence will not respond to most forms of mental attack (occult, psionic, etc.), being essentially "transparent" to such influences while sedated.

Sedatives are also made with Herbal B.

Healing Ointment: This drug, smeared on freshly received wounds for first aid, will heal a small amount of damage. It is not possible to give firm figures since damage values differ among rule systems. For standard FRP games, a D3 of damage healed is a good figure. A system using a percentage approach might allow 5 percent. First aid allows only one dose of the ointment to be used.

If a dose is expended as part of the daily healing process, it will increase the Physick Margin by one point per day.

Antidotes: Antidotes are specific as to form but not as to type. The chemical wonders possible in an Order Laboratory allow the production of broad-spectrum antidotes. However, an injected antidote must be used to counter an injected poison, and an ingested antidote for ingested venoms.

Injected antidotes are difficult to judge in a general work such as this, but the rule of thumb is: if the poison had a non-lethal effect on the victim, then reduce the damage to the victim by 50 percent per dose of antidote; if the poison killed the victim, but the antidote is injected within three minutes, then the victim will revive, but in a state of coma from which he must recover according to the Campaign's healing rules.

Ingested antidotes must be administered before the poison becomes active in the system. If this occurs, then at the GM's option, the case may be treated as if an injected poison were in use, as the poison is now in the bloodstream. Or it may be too late for outside treatment of any type.

Consuming the antidote in time cancels the poison out entirely.

Ingested Poison Antidotes are made from Herbal D.

Injected Poison Antidotes are made from Herbal E.

Pain-Killer: A Pain-Killer reduces any penalties suffered due to wounds. Most Campaigns have a rule reducing combat die rolls for Characters suffering serious damage.

Let us say a light penalty is suffered if over 25 percent total damage is suffered. A more severe reduction is exacted when damage exceeds 50 percent, and when the Character is over 75 percent damaged, he is at a major disadvantage.

Under such a system, Pain-Killer acts thus: while it is active, the user reduces the penalties by one step. He suffers no penalty when 25 percent "dead," and when the total damage exceeds 50 percent, he is only at the penalty for 25 percent, and so on.

Pain-Killer remains active for 2D3 hours per dose. It can be readministered when it wears off, but the second shot requires *two* doses. A third use requires *four* doses, a fourth *eight*, etc. Moreover, when a further dose after the first is taken, roll a D6. A roll less than or equal to the total number of uses means that the body has developed tolerance for the drug, and the latest set of doses has not worked, nor can more be used for 24 hours. After this the drug may be used as if starting from scratch. This process can be avoided if the drug is not readministered immediately. A wait equal to the number of hours the drug was active allows the body to rid itself of the last vestiges of its effect and take a new dose as if fresh.

Pain-Killer is made from Herbal F.

The Skills of the Lords of Mystery as doctors and apothecaries create demand for their services in these capacities, and many an adventurer has returned alive only because he numbered such a one among his companions.

3.4d Nature Skills

Tracking (S) no cycle

The Questor can pick up and follow a trail, either in a structure or in the open. Outdoors, the SDR is reduced by one for every day of age of the trail. Rain or falling snow reduces the SDR by 50 percent. The trail can be followed for one day at any rate of speed the Questor can manage. Each day, he must roll for SDR again, to keep on the track, recalculating the age and other factors each time. Trying to keep on a trail does add a flat +2 to the SDR, however.

Critical Success will give the Questor an extra D3 days before he needs to check the SDR again; i.e. he can follow the trail for 2-4 days on the strength of that roll. Critical Failure will lose the track *permanently*!

Indoors, the Skill is used in exactly the same way, but the time scale is measured in either hours or in 10-minute Turns, depending on the situation, the Campaign rules, and the GM's pleasure.

Hunting (S) 1 day

This Skill requires one day per attempt to use. The Questor can catch game by setting snares in an area. Terrain will affect result

TABLE 3.4d (1)

Terrain Type	SDR Modifier	Bag
Clear/Cultivated	0	D6
Plains, Steppes	+1	D6+1
Forest, Jungle	+2	2D6
Desert, Hills	-1	D6
Swamp, Mountains	-2	D3

This table lists two factors which are determined by the terrain. The SDR modifier is added to the Questor's SDR (Skill Score). If a Questor has Hunting Skill of 12, and goes hunting in the Forest, he will make SDR on a roll of 14 or less on the D20. The "Bag" is the amount of game caught. The quantity is in terms of one day's rations for one man. A Bag of 3 will feed 1 man for 3 days, or 3 men for 1 day, etc.

Critical Success doubles the Bag. Critical Failure means the clumsy hunter has alerted the wildlife for a 10-mile radius, and he will catch nothing in that area for at least a week.

Survival (S) no cycle

A catch-all Skill used to resolve any environmental danger in the wilderness. Examples of use include: *Water in the Desert:* making SDR finds a D3 days' rations for one man; *Quicksand:* make SDR to escape; *The Living Compass:* if you get lost and make SDR, then you find your way again. The GM and Player controlling the Questor PC can work out any mutually agreeable set of uses for this Skill in situations that seem to call for it.

3.4e Language Skills

Languages: A Campaign will have any number of languages in it, as determined by the GM.

The learning methods of the Lords of Mystery allow the absorption of both written and spoken forms simultaneously. A Questor enjoys the following automatic benefits of the Skill once he has achieved a given degree of fluency:

Score 1-5: The Questor can speak a "pidgin" form of the language. He can follow the bare gist of the language when it is spoken, if the speaker goes slowly and uses only simple words. No complex concepts can be gotten across by either party. He can get the gist of the written form, but cannot write it himself.

Score 6-12: The Questor can speak clearly, but slowly and with a pronounced accent. He can get the meaning of a written text but not the exact wording, important in translating such items as maps, spell scrolls, etc., where word-perfect accuracy is required. He can follow uncomplicated speech in the language and write simple sentences in it.

Score 13-16: The Questor has fluency in the language but still has an accent. He can read texts exactly, but at least half the speed of a native. He can write inelegant but correct texts in the language.

Score 17 or more: Native fluency in spoken and written form. No accent exists. The Questor is "multi-lingual" in the language at this point, i.e. he speaks it like a native, with no problems at all.

Translating a text exactly from language A to language B is rather time consuming. The material can be translated *into* any language in which the Questor has a score of 13 or more. He can translate *from* any language in which he has a score at all.

For each week spent on the translation, the Questor must try to make SDR in the original language of the text. He will translate a varying portion of the work if he succeeds.

TABLE 3.4e (1)

Size of Work	Constant
Scroll/Map/Single Page	10
Small Book/Pamphlet	5
Large Book	1

When SDR is made, multiply the Margin by the appropriate Constant from the Table. The result is the percentage of the work translated from the original week. If SDR fails, the Questor will still translate a percentage of the work equal to his Skill score in the original language, on the premise that *some* result will accrue from a week's study.

Critical Failure in translation will mean *no* result that week. Critical Success adds the roll of D% to the normal result. One brilliant week can deliver the whole work into the Questor's hands.

Cryptography: The Questor learns the technique of decoding ciphers, even if they encode a language he cannot read. Decoding is handled as translation is above. If the Questor can read the language, then he understands the "clear" text. If it is an unknown tongue, then he must translate it once he has decoded it.

The GM may wish to posit codes of greater or lesser complexity. A subtle code will decrease the effective score in Cryptography by a D3. Thus, a code with a complexity of 3 will reduce to 7 the SDR of a Questor with a Cryptography score of 10.

Rhetoric: The Questor can give moving speeches, influencing the responses of his audience. He must have native fluency (score of 17+) to use the Skill in a language and, of course, his hearers must speak the language with equal fluency. Making SDR will incline the listeners in the direction of the Questor's speech. It need not be automatic. Success might reduce the hostility of listeners, or turn them against some enemy of the Questor's. Assume a chance in 20 that the audience will do more or less what the Questor told them, equal to his Margin with the Rhetoric roll.

Critical Failure means that the audience is displeased with the speech, and they will become hostile to the Questor, ridiculing him, and getting violent if the situation warrants it.

3.4f Personal Controls

Speed (C) no cycle

This Skill increases the movement rate allowed to the Questor. Being a T-format Skill, this benefit is permanent and constant, requiring no SDR attempt to work. The Questor's movement rate increases by 5 percent for each point of score in this Skill; this can be modified by the GM to fit the rules used in his Campaign.

Seeksight (T) 1 turn x margin

Unlike most T-format Skills, the duration of Seeksight after making SDR is measured in 10-minute Turns, not 6-second CT. Failure to make SDR requires a 1-hour wait before a second attempt is made.

This Skill permits full vision in even the faintest light, essentially tripling the light efficiency of the user's sight. Sudden exposure to bright lights while using Seeksight will blind the Questor for D3-1 CT (0-2 CT). Seeksight also increases the Questor's chances of seeing hidden things: secret doors, traps, hidden peepholes, etc., by 5 percent per Margin. While it is possible to use this Skill continuously until failing SDR, the Margin will, of course, change for each use.

Note that Seeksight cannot be used in full daylight, as the harsh sunlight would blind the sensitized eyes of the Questor.

Bearsark (T) D6 hours

This Skill will turn the Questor into a battle-maddened killing machine. He will double his combat effectiveness. In a Campaign using experience Levels, he will double his Level. His blows do double damage. He will also double his Hit Points, the amount of damage he can absorb without dying, for the term of the Skill use. If the total damage he receives exceeds his normal score in this area, he will not react to the "kill" until the Skill ceases to be active. Bearsark Questors can keep on fighting while literally "dead on their feet."

At the same time, the Questor will not think of actively defending himself. Inherent armor protection against being hit is cut in half, reducing the Questor's effective Armor Class. The use of any shield is not allowed, nor is defending by parrying or dodging. Bearsark, however, will not reduce the effects of armor in absorbing damage, in Campaigns using rules like *Tunnels and Trolls*, *RuneQuest*, *Melee* (Metagaming, 1978), etc. In this case, armor will have its full, defensive effect.

When the Bearsark Questor has slain all available enemies and still has time left before the Skill use ends, he must make a second SDR to emerge from the battle-frenzy. If this fails, he will turn upon the nearest Character and seek to slay him. This will continue in each CT remaining until the Skill runs out of time or he makes SDR.

Perceptor (S) 1 hour

The Questor may increase one physical sense to superhuman sensitivity for the purpose of performing some action requiring such acuteness. Touch, for instance, would govern such actions as lock (or pocket) picking. Hearing would increase the odds of listening at a door to gain intelligence as to what lay on the other side. Smell or taste would increase the odds of detecting the presence of drugs or poison, or in the case of smell alone, the presence, and possibly the nature, of monsters. The GM will adjudicate the application of the Skill.

The rule of thumb in all applications is a 5 percent per Margin increase in the Questor's normal chances of success in the task at hand.

Rubberflesh (S) 30 minutes

The Questor can briefly contort his body in amazing ways. He can use this power to pass a limb through a space a few inches across, as in withdrawing his hands from bonds. He can pass his whole body through a space as small as 6" x 18". He can extend his grasp to a total height equal to twice his own. That is, a 6-foot-tall man could reach something up to 12 feet away. The rule of thumb in applying this Skill is a 100 percent increase of flexibility beyond the human norm. The GM's decision in adjudicating conflicts will be final, as always.

A Critical Success will serve to resolve any doubtful situations in favor of the Questor, to the limits of absurdity. A Critical Failure will result in crippling strain to the affected portion of the Questor's body, disabling it for D3 hours.

3.4g Penetration Skills

Lockpicking (S) no cycle

This Skill is used to open locks using a key; thus, a combination lock or puzzle lock is outside the Skill's ambit. A piece of wire, a lockpick, a thin dagger, or some similar tool is required to use Lockpicking. The Margin determines the time in CT required to open the lock, if successful. The number of CT is equal to 20 minus the Margin. At the end of this time, the lock will open, if work is not interrupted. The Questor will not know how he is doing until the lock opens. If he fails SDR, the time involved in the attempt is 20 CT minus his score in Lockpicking. A Critical Success opens the lock in one CT. A Critical Failure means the lock is beyond his Skill and he may not repeat attempts to open it.

The GM may decide to create locks made by master craftsmen, with complexity factors in them. Such a factor would equal a D6, and reduce the Questor's effective score vs. that lock by that amount.

Safecracking (S) no cycle

In all ways the same as Lockpicking, except that this Skill is used to open combination, puzzle, or similar locks, those requiring manipulation of a knob, levers, buttons, etc.

Trap Disarming (S) no cycle

The Questor can seek to disarm a trap, rendering it harmless, if he knows that the trap is there. If he makes SDR, then the trap is disarmed. If he fails SDR, he must roll again. A second failure will trigger the trap. Success in the second SDR will allow him to try again. Critical Success disarms the trap in such a way that it still looks workable even to close observers, thus avoiding the chance of an alarm arising when a sentry finds a dismantled trap. Critical Failure triggers the trap at once.

Like locks, traps may have Complexity Factors.

Search (S) 10 minutes

The Questor can seek to detect anything out of the ordinary that is in his line of sight: traps, secret doors, tripwires, peepholes, secret openings in desks, furniture, etc. Critical Failure will convey false information. If there are no concealed items, he will see what he takes for one somewhere, wasting time and effort trying to open it or figure out what it is. The GM must exercise the greatest subtlety in convincing the Player that his PC-Questor really sees something. Contrariwise, if some concealed thing is really there, the Questor will not only miss it, but will report that the area is definitely free of such things. Obviously, the die roll for this Skill should be made secretly by the GM.

Stealth (S) no cycle

The Questor can move absolutely silently for a distance in meters equal to his Margin. Movement may be at any rate up to a brisk walk (about half the difference between walking and running in your Campaign rules). If the area is also dark or shadowy, then the Questor can hide in these as he moves. While so concealed, he is on a par with secret doors, or some such value. If he hides in this way without moving, he is undetectable so long as he remains motionless.

Garotte: A weapon form taught in the Order. To use it, the Questor needs a length of rope, wire, silk or other tough, pliable cloth, or some other form of strangling cord. He can only get the cord around his victim's neck from behind, with the advantage of surprise. Rigid metal armor around the neck prevents garotting a victim.

The Questor must make SDR to get the garotte around the throat of his victim. If he succeeds, then in that CT, and every CT thereafter, he proceeds as follows: roll SDR attempt; if SDR is made, then reduce victim's Hit Points by 5 percent x Margin. Halve damage if heavy neck protection (mail or leather armor) is worn. This is Subdual damage, non-lethal in itself. When

the victim's Hit Points reach 0 or less, he is out cold for D3 x 10 minutes. This damage is not permanent, being completely healed by the time he revives, or after a few minutes' rest if he was not rendered unconscious. Continued pressure after this point will kill, however. The damage is done at the same rate, but this time it is lethal, requiring healing to recover if the victim is not slain.

As long as he is conscious, the victim can fight back. He may also escape the garrote if the Questor is inept. If SDR fails, then the victim has a chance to escape. This is 10 percent per Margin of Failure. Subtract Skill score from the actual die roll. If the Questor has a Garotte score of 12 and rolls a 15, he fails SDR with a Margin of Failure of 3. His victim will escape on the roll of 3 or less on a D10. Thus, a margin of Failure of 10 or more means that the victim has escaped. The victim is also capable of striking at the Questor, subject to the usual penalties for attacking a foe who is behind one.

Critical Success renders the victim unconscious (100 percent Subdual damage) at once. Critical Failure means that the Questor has stumbled past his target, who has a free shot at the Questor's back if armed for it.

3.4h Technological Skills

The Skills dealt with in this section are difficult to state in exact terms. Some GMs will not have any use for them. Two basic assumptions underlie the Technological Skills: that technological artifacts are to be found in your Campaign, and that magical artifacts are subject to manipulation by those who may not necessarily have magical power.

Two Tech Skills are taught: Empire Technology and Garonian Technology.

Empire Technology: This Skill is used to analyze, use, or repair artifacts of the Galactic Empire (or whatever source of high tech your Campaign uses: lost civilizations, dimensional interfaces, etc.).

Upon locating such an artifact, the Questor can identify it by making SDR. He may try to do this once per day. Once he has identified an item, he will recognize the same item or type of item again when he sees it. Thus, having found and identified a gun (slug or ray) once, he will know a gun when he sees it from then on.

He can determine the manner of using the item, learning its function. Each day he studies the item, roll for SDR. Note the Margin for that roll. When the total Margins for that item equal 20 or more, the use has been learned. With complex items, this process is needed each time a new model is found. Simple artifacts (guns, grenades, flashlights, etc.) need be learned only once, and other models can be used freely from then on. Moreover, multi-purpose artifacts must be learned one process at a time. Having discovered how to start the aircar, the Questor must then learn how to accelerate it, to steer it, and so forth.

Critical Success with this application simulates a lucky guess as to the item's use, conferring immediate mastery of it. A Critical Failure indicates that, if it can be done, the Questor has done something dangerous with the artifact: shooting himself, crashing a vehicle, taking some dangerous drug, exposing himself to radiation, etc. If the artifact is not capable of such harm, but is susceptible to breakage, then the Questor has broken it, and must repair it to proceed further with his analysis.

Repair requires a Laboratorium. The process of repair requires one week per SDR attempt. Tally the Margins as with analysis. When the total equals 20, the item has been repaired. Critical Success will complete repair in that week. A Critical Failure permanently breaks the device.

Elaborations on the use of these Skills, and of high tech artifacts in general, will vary according to the Campaign. Rule systems with useful things to say on the subject include *Gamma World* (TSR, 1978), *Space Quest* (Tyr, 1977), *Traveller* (GDW, 1977), and *Space Patrol* (GameScience, 1977). These rule systems, among others, provide a vast array of artifacts to choose from, their powers and uses pre-digested for the GM wishing to incorporate such factors into his Campaign. The Skill could also be incorporated well with the use and analysis of "Eyes," the magico-technical artifacts found in Professor M. A. R. Barker's superb *Empire of the Petal Throne* (TSR, 1975).

The Skill can also be used in tandem with a Laboratorium to recharge powered artifacts. Each Laboratorium includes a small generator to provide such energy. The process is slow with such crude equipment, requiring one week per attempt. An item is recharged at a rate of 5 percent times Margin. A Critical Failure overloads it, breaking the item and necessitating repair.

Note that the Order considers all technological items on Garon as its property; those held by Questors are held in trust, subject to recall at any time. A Questor who locates such an item is *required* to procure it for the Order as

soon as he can, even if he was not on an Order Quest at the time. Such deeds are richly rewarded, usually by a grant of the use of the item, plus extra TP. Failure is treated in the same way as failing to carry out a Quest.

Garonian Technology: The high technology on Garon is, of course, the magical art/science. Again, GMs may wish to ignore this Skill. Since the Order has its own magical system (Kybal—see chapter 4), expertise in the magical artifacts common to the Campaign may be regarded as too much of a good thing.

Identifying magical artifacts proceeds exactly as it does in the Empire Tech Skill, but new items must be learned from scratch, even if identical with previously known items. Magical devices are not locked into a form-follows-function system, as are technological ones.

If we assume that the activating charm for items can differ as well, even if the artifact wields the same effect as one already known, then the learning of the use of the artifact is also unique for each one studied. The Questor may have learned to use 99 Wands of Cold, and still must start from scratch when he finds the 100th. The same process is used here as with Empire Tech learning.

Note that this should allow the Questor to use artifacts not normally permitted to him in Campaigns using such restrictions. His Order training, would overcome the inhibitions placed upon him by Profession or Class. Of course, such freedom does not extend to items barred him by ethical principles. A priest of a peaceful god could figure out the use of a magical sword, but his vows might still forbid him to use it.

Magical artifacts are as subject to breakage by clumsy students as technologic so that the penalties for a Critical Failure still apply. But in justice, we must then permit repair in a fully equipped Laboratorium. The mechanics are the same as in the previous Skill. Likewise, items broken in use or exhausted in charge are repairable/rechargeable in a Lab, in the same manner as technological artifacts.

These Skills can make the Questor who knows them very powerful, and sought after by those needing his services as a "repairman." The GM must exercise care in applying the Skills, in order to preserve game balance in his Campaign.

3.4i Shengri

This Skill is a secret art of unarmed combat, known only to members of the Lords of Mystery. It is used in combat with an attempt made for SDR each time the Questor seeks to strike with it, just as in the normal use of weapon skills in most Campaigns.

Shengri uses *Striking* and *Grappling* techniques. The former allows the Questor to strike with his hands as if they were steel weapons. Grappling allows a fighting grip to be achieved on a limb and then permits a follow-up, throwing or disabling the opponent.

In Striking, when SDR is made, calculate the Margin and consult the following table:

TABLE 3.4i (1)

Margin	Strikes as
0-4	Dagger
5-14	Sword
15-18	Sword x 2
19+	Sword x 3

Damage is calculated as if the Questor had struck with the indicated weapon, according to the rules for weapons used in the Campaign. The higher rolls should be read as landing two or three blows with the "sword" and rolled separately.

Questors lose some effective Skill in Shengri, both Striking and Grappling, if in heavy armor. If clad in armor heavier than leather, reduce their Skill by 2. If in plate-mail (transitional) or full plate, reduce the Skill by 4.

When making a Grappling attack on a foe, the Questor is required to have both hands free. The GM may allow a one-handed attack, but at a 50 percent penalty on all SDR rolls.

TABLE 3.4i (2)

Margin	Grapple Effect	Die Roll (D12)	Grapple Location
0-4	Grip slips; no effect.	1	Head/neck
5-9	Grapple random location	2-4	Weapon arm
10-14	Grapple chosen location.	5-6	Other arm
15+	"Option" grapple.	7-8	Body
		9-10	Right leg
		11-12	Left leg

Table 3.4i (2) determines the manner in which the Grapple affects the opponent. It is based on the Margin of the SDR in Shengri.

"Grip slips" means that the attack has failed.

"Grapple random location" means that a grip has been secured on a portion of the opponent's body, and a follow-through is possible. Roll a D12 and consult Table 3.4i (3) for the location on the body.

"Grapple chosen location" allows the Questor to select the location at which he grips the opponent. Follow-through attempts may then proceed normally.

The "Option grapple" simulates the devastatingly effective attack of the martial artist at peak efficiency. The Questor may *either* select the location of the attack and attempt follow-through normally *or* he may take the Grapple at a random location whereupon the follow-through will succeed automatically, unless the opponent can break free of the grip. This choice allows the Questor to avoid dangerous or lethal attacks when he does not wish to injure the opponent permanently.

The possible locations of a Grapple are determined on Table 3.4i (3). Once a Grapple has been established on a location, then upon subsequent attacks the Questor seeks to follow-through on the Grapple. Effects of follow-through vary:

Head/neck: Choke. Successful follow-through renders the victim unconscious. A second follow-through on an unconscious victim will break his neck, killing him instantly.

Arm: The "Weapon arm" is the arm wielding the opponent's main weapon. The "Other arm" is, not surprisingly, the other arm.

The first successful follow-through against an arm forces the opponent to drop anything held in that hand. It is a disarming attack when directed against the Weapon arm.

A second follow-through disables the limb for a D3 days.

A third follow-through breaks the arm, requiring D60+40 days to heal. Such damage may be dealt with differently in your Campaign, depending on your rules for damage and healing.

Body: The follow-through is a crushing attack, doing damage as a Strike.

Leg: The follow-through is a throw, dumping the opponent on the ground.

A follow-through requires that SDR be made at a 50 percent penalty on the Questor's Skill score in Shengri. If the Questor fails this SDR, then the grip is lost and the opponent goes free.

The victim of a successful Grapple has several options:

He can attempt to break free by main strength. If his Strength is greater than the Questor's, he does so on a roll of 4 or less, made on a D6. If his Strength is equal to or less than the Questor's, then a roll of 1 on a D6 is required to break free.

He can strike at the Questor. All such attacks are subject to a 10 percent penalty (-2 if a D20 system of combat rolls is used), due to the close quarters of the struggle. The GM may lessen or eliminate the penalty if the opponent is using a close weapon such as a knife or club, or his bare hands.

If the victim knows Shengri, he can break the Grapple by making SDR.

A Grappled opponent is not able to move, nor may he strike at anyone but the Questor who has Grappled him.

Shengri Striking techniques may be used in any close combat situation, against any opponent. Grappling techniques are usable only against humanoid, roughly man-sized targets.

Note: Some FRP rules use a Character Class called Monks, whose principal orientation is excellence in the unarmed, martial arts. Readers familiar with

TABLE 3.4i (3)

the specifications for this Class will recognize that Shengri is not as powerful as the art practiced by Monks. Should the GM wish to allow Questors equality in unarmed combat, on the same scale as the Monk, apply the following method:

A Questor will achieve Shengri Skill at a cost of 10 points of normally acquired Skill for one point of Shengri. He must, in other words, work as hard for one point in this Skill as he would for ten points in any other. Each point of Shengri Skill is equal to one Level of Experience as a Monk. With 3 points in Shengri, the Questor has the martial prowess of a 3rd Level Monk.

Restrictions on this Skill are twofold:

The Questor gains the Skill only in the arts of unarmed combat. Other prerequisites of the Monk are not gained by advancing in Shengri.

The Questor cannot gain the abilities of a Monk for a Level higher than his own Level in the Campaign. A 4th Level Warrior cannot fight as a 10th Level Monk.

If this solution is used, then the rules in the Campaign governing unarmed combat supercede the rules given here for Shengri.

3.4j Command Skills

Some of the following Skills can be used on any scale in a Campaign. Others are not of use until and unless the Questor is engaged in a large-scale battle in a position of some authority. It is probable that the Order will allow advance training in strategic Command Skills to Questors ordered into command positions in the Campaign.

Tactical Command (S) 1 battle turn

The time base for this Skill might vary. It can be applied on the usual, man-to-man scale used in FRP games, where a "Battle Turn" equals a CT. It might also apply to small, group combats which are resolved doctrinally, where a Turn is a minute or even longer. Examples of the latter situation would include the Questor who orders his 8 Guards (all NPCs) to attack the 6 Orcs guarding the evil magician's tower. Many Campaigns allow such NPC melees to be resolved without rolling dice for each individual combat within them.

On the personal scale, Tactical Command allows the Questor to determine strengths or weaknesses in the tactical situation, but the exploitation of such factors is still up to the Player's own ingenuity, or lack thereof. Making SDR in the Skill will give the Questor an answer to such questions as "Is there a leader apparent?" "Is there a weak section in the enemy formation?" "What does their morale seem to be?" etc. Failing SDR on a given question forbids further inquiry along that line for the rest of the melee. Critical Failure disallows further use of the Skill for the melee.

On a doctrinal scale, use of the Skill will add 5 percent times the Margin to such combat factors as the Questor's troops normally enjoy. Thus, a Margin of 20 will double their effectiveness for that Turn, etc. On a Critical Failure, the troops' effectiveness is halved for the Turn.

Army Command (S) 1 battle turn

This Skill is used by the Questor when he is in command of a large force in the field. It may be used once per Battle Turn. Success will increase the odds in the Questor's favor by 5 percent times the Margin. If he has odds of 3:2 in his favor, then the Skill, with a Margin of, say, 2, increasing his odds by 10 percent, will give him new odds of 3.3:2, which probably does not help much. A Margin of 20 would give him 6:2, or 3:1. If the Questor were on the wrong end of 1:2 odds, a Margin of 20, doubling the 1, would give him 2:2 odds, or an even chance.

This mechanic assumes that strategic scale conflicts are settled using a system based on odds. If a different system applies in your Campaign, then any alterations of the probabilities of battle using the 5 percent per Margin system will serve instead.

Other Command Skills are:

Naval Command: Exactly the same as Army Command, but used in Naval Fleet Actions.

Siege Command: As the above two Skills, but used in Siege operations. This Skill is the same for Attacker or Defender.

Troop Loyalty: This may be used on any given scale, but only once in a given melee or battle. The Skill allows the Questor to negate or at least ameliorate the effects of Morale loss, Mutiny, etc. on troops under his command.

In any situation where a "bad thing" happens along these lines, the level of disaffection among the troops is determined on the following scale: Better than Normal/Normal/Minor Problem/Major Problem/Mutiny.

Average troops in the field probably start at the "Normal" point on the scale in matters of Morale, Loyalty, etc. Elite Troops would be at "Better than Normal." Now, let us take an example: severe losses have reduced Morale to the point where the troops are ready to run if more losses are incurred. On the scale, this is a Major Problem. If they were partially disorganized, willing to stand and fight, but not to charge, it would be a Minor Problem. If they went into a rout, it would be Mutiny on the scale.

The Questor has reached a point where he can influence the troops with the Troop Loyalty Skill. If he makes SDR, he will improve the situation on the scale by one step, from, say, Mutiny to Major Problem. As long as he has succeeded with one SDR, he may attempt a second, proceeding until he fails SDR or the troops have been bucked up to "Better than Normal" level.

The Questor could employ this Skill before a battle, to bring his Normal troops up to a higher pitch, and to turn elite troops into intensely loyal fanatics. he can turn routed troops back onto the battlefield or quell mutiny at sea. With such a Skill, the Questor can get away with following such dicta as Richelieu's "Pay the artillery, feed the cavalry, lie to the infantry." A parallel in literature to a successful use of this Skill is found in Shakespeare's *Henry V*, when the King rallies his troops before the Battle of Agincourt with the "St. Crispin's Day" speech.

3.4k Administrative Skills

The Questor may be put into a civil service position by the Order, which controls a number of territories directly, or he may rise to such eminence on his own merits outside the Order. The following Skills govern certain areas which must be mastered by such an administrator.

Personal Commerce: The Questor achieves fluent sales techniques in dealing with one form of commodity. Major areas are:

Precious Metals and Stones: Raw ores, bullion, gems, pieces of jewelry, platemwork, etc.

Arms: Weapons, armor, military impedimenta, ordnance in the full sense of the word.

Comestibles: Food, crops, liquors, spices, herbs, etc.

Artworks: Paintings, sculptures, manuscripts, performers, etc. Today we would call a man with this Skill an Agent.

Services: Hiring troops, artisans, researchers, etc.

The Questor may study more than one form of Commerce. Score in one area of the Skill is not transferrable to another.

In any transaction involving the material(s) in which he has Skill, the Questor may seek to get a better price if he is selling or a lower one if he is buying. Personal Commerce is an applied science of Haggling, enriched by the Order's mastery of psychology.

Success in using the Personal Commerce Skill increases the selling price or decreases the buying price (relative to the list prices used in the Campaign) by 2 percent times the Margin. Critical Failure means that the deal falls through, and the merchandise cannot be disposed of in that market (city or area) for a month, since the word gets out that it's a lousy deal.

Other applications can include selling one's services to a patron, acquiring rare items at full value (haggling a deal for a normally unbuyable magical item, for instance) etc.

Estate Management: The yield of property—a farm, fief, building, etc.—can be increased beyond its normal value as determined by the GM. The Questor must be in residence for at least 25 percent of the time in any revenue period in which he seeks to use the Skill. If a quarterly system of revenues is used in the Campaign, then he must be in residence for 3 of the 13 weeks in the quarter.

Making SDR will increase revenues for that period by 5 percent times the Margin. Only one attempt to make SDR is allowed per period.

Diplomacy: The Questor can apply Diplomacy in several ways:

On the battlefield, if he can contact the enemy commander, success with this Skill will gain an agreement to a 1-day truce.

In a parley, the user can determine if the other side intends to honor treaties and other bargains.

In war, while acting as an ambassador, the user can increase the odds that Neutrals will favor his side by 2 percent times Margin, applied to whatever value scale is used in the Campaign for such matters. If the neutral is indeed so inclined, then a chance of 1 percent times Margin that the Neutral will join the Questor-Ambassador's side. It is not uncommon for Questors advanced in Diplomacy to be sent on embassies by the Order, such journeys counting as Quests of intermediate complexity.

An excellent system of rules governing Embassies and the use of Diplomacy on this level is to be found in *White Bear, Red Moon* (Chaosium, 1977), the board game from which that firm developed the Campaign-world dealt with on the FRP level in *RuneQuest*.

Civil Control: This Skill is used by Questors (or, at this point, probably Scholars) who are in control of civil populations. It is similar to the Troop Loyalty Skill of the previous section. The Questor can quash civil unrest by the use of rumor, "bread and circuses," etc. If the SDR is not made, then nothing is left but to call in troops or let the unrest run its course.

The foregoing Chapter will provide many ways for PCs in your Campaign to improve their abilities. With the numerous examples given, a creative GM should not find it too difficult to add more Skills, of his own design, with particular reference to his own Campaign.

CHAPTER IV: *Kybal—The Magic of Amulets*

The Order has combined certain elements of the occult arts as developed on Garon with its own command of Empire research into controlled psionics to evolve a unique system of charging gemstones with parapsychical energy. This art, called *Kybal*, is of special value to the Order in that no non-initiate can use the Amulets. A particular form of mental training is required to "cue" the stone telepathically, releasing the forces locked inside it.

The creation of Amulets requires certain resources:

First, the Questor must have the use of a Laboratorium of the Order.

Second, he must have a flawless specimen of the gem to be used. Such stones cost double the usual "list price" of the gem as set in your Campaign. If you do not use a gem price list, relying on random tables, then roll for the price of a flawless stone as if setting the value of two "loot" gems.

Third, the Questor needs refined gold or silver to manufacture the setting for the stone. Two settings are used in *Kybal*: a Ring of gold, and a Pendant of silver. Five "coins" worth of metal are needed to produce enough refined metal of sufficient purity.

4.1: Using Amulets

This is a Skill required in order to apply the energy in an Amulet. SDR must be made each time the Amulet is used. Success expends the desired charge of energy in the Amulet. If the SDR fails, the energy is still expended. If the failure is Critical an *additional* charge of a D3 points is expended. If a Critical Success is made, then the charge expended is reduced by one point.

4.2: Making Amulets

This is a separate Skill, used to actually create the various Amulets known to *Kybal*. It is of use only when all the necessary materials and resources are on hand.

First, the Questor must refine the metal and make the setting. Each attempt to do this requires a week. When SDR is made, then the setting is finished. If a Critical Failure is made then the metals have been contaminated and are useless. New stocks must be obtained.

Next, the Questor must set the gem in the Ring or Pendant, and charge the new-made Amulet with psionic force. Each attempt to do so requires a week.

When SDR is made in this process, a charge equal to the Margin has been placed in the Amulet. The charging may continue on a week-to-week basis until either the total charge equals the Questor's score in Amulet Making, or the Questor fails SDR for three consecutive weeks, or a Critical Failure occurs. If this last should happen before a charge has been placed in the Amulet, then the stone is flawed and useless in *Kybal*. If there is already some charge in the piece, then it is usable, but can never be recharged.

The same process is used to recharge Amulets which have been emptied after a number of uses.

4.3: Amulet Functions

The uses of an Amulet vary according to two factors: the gem used, and the form of the Setting (Ring or Pendant). The intricate structure of the latter items serve as a base "circuit" which channels the natural energies concentrate various gems by psionic stimulation of their atomic lattice structure. Only a few examples are given here, and quick research into any work on the occult significance of gems will provide a creative GM with further possibilities.

Garnet: Set in the Ring, the Garnet adds 5 percent (usually +1) to the attack odds of the Questor in combat. It expends 1 point of charge for every CT in which it does this. Once activated by making SDR in Amulet Use, it will spend energy at this rate until the Questor wishes it to stop.

Worn as a Pendant, the Garnet allows the Questor to strike one extra blow per CT, if SDR is made. This expends 1 point and SDR must be made each time the Questor wishes to use the Amulet.

Aquamarine: As a Pendant, this allows the Questor to move and breathe freely under water for 1 hour per use, expending 1 point per use. The consequences of failure to make SDR for a second hour while already under the surface are left to the GM.

Agate: As a Ring, this Amulet adds 5 percent per point expended to the Questor's chances of winning a hand or round of gambling. This can extend to a single bet of some more complex type. A maximum bonus is determined by the number of points equal to the Margin of the roll for Amulet Use, although less energy can be allocated. As a Pendant, Agate will heal 1 point of damage to its wearer for every point expended.

Topaz: Worn as a Ring, a Topaz Amulet will render the bearer immune to the poison of venomous serpents, expending 1 point to counteract each exposure to such venom. It does this *automatically*, requiring no SDR on Amulet Use.

As a Pendant, this Amulet radiates a warm, golden light, illuminating a radius of 5 meters around the bearer. It does so for 1 hour for every point expended.

Fire Opal: Worn as a Ring, Fire Opal protects the user from damage by fire, negating damage from normal flames completely and magical fires (including dragon fire) with a damage reduction of 5 percent times the Margin of the Amulet Use SDR. It expends 1 point for this, the protection lasting a single CT.

As a Pendant, the Fire Opal detects the presence of magical items to a range of 5 meters per point expended. A maximum number of points equal to the margin of the SDR in Amulet Use may be spent at any one time.

Snakestone: Worn as a Pendant, Snakestone will cause serpents to flee the bearer's presence. It requires 1 point to repulse a small serpent and 3 points to turn away a giant one. 3 points worth of serpents may be repulsed with one use.

Jade: As a Ring, Jade Amulets give protection from fevers and pestilence, using 1 point to counter an exposure to such infection. If your Campaign uses diseases of varying levels of virulence, then the Amulet requires 1 point per level to counteract the infection.

As a Pendant, Jade renders the wearer immune to all ingested poisons, automatically counteracting the venom with no need to make SDR. It expends 1 point per dose countered.

Amethyst: Worn as a Ring, Amethyst counteracts pain from wounds as does the Pain-Killing drug described in section 3.4c. It expends 1 point per CT to do this, operating continuously once activated by making SDR. It ceases to function when the Questor desires it to do so. There is a 10 percent chance for each CT of operation that the Questor will pass out when the effect ceases and the full brunt of his actions hits his no-longer numbed nervous system. He will remain unconscious for a D10 minutes.

Amber: Worn as a Ring, the Amber Amulet permits the Questor to hurl bolts of electricity. It is not possible to gauge the actual effects of this attack, since different rule systems vary so widely. Each point expended in such a bolt, up to a maximum equal to the Margin of the SDR in Amulet Use, will have the same damage potential as a sword does. The Questor must aim his bolt, but treats all targets as having the lowest normal Armor Class. Should our campaign use a system where armor does not affect hitting the target, but does stop damage from blows that do land, halve the defensive effect of armor. Of course, insulated armors, if such things exist in the Campaign, will stop this weapon cold.

As a Pendant, Amber protects against lightning or other such attacks, reducing their effectiveness by 10 percent per point, up to a maximum equal to the Margin.

Opal: Worn as a Ring, Opal makes magical spells cast by the Questor more effective. This is nearly impossible to quantify in general terms, due to the diversity of magical systems used in FRP games. To select examples: in standard FRP, if the spell has a variable effect according to the caster's Level, increase the effective Level by 1. If the victim has to make a saving throw, reduce his chances by 1. Assume that only 1 point of charge from the Amulet may be used for a given spell. In *RuneQuest*, allow the caster to add 1 point of Power from the Amulet to the effective Power of the spell he is casting. In *Chivalry & Sorcery* add 5 percent to the spell's Targetting by using this Amulet.

Allow only 1 point to be used at a time for all of the above. If your Campaign uses another spell system, the rule of thumb is a small (roughly 5 percent) increase in the chances of success, or a similar reduction in the cost of using, for that spell.

As a Pendant, the Opal Amulet defends against magical attack at the same rate it enhances it as a Ring. It does so automatically, with no need to make SDR.

Ruby: Worn as a Ring, the Ruby will make the Questor resistant to harm in battle. Expending charge at a rate of 1 point per CT, it reduces all damage suffered by the wearer by 50 percent. Once activated, it continues to operate until the user wishes it to cease.

As a Pendant, the Ruby represents a "last ditch" defense. Should the wearer die, it will automatically impart a burst of energizing power to his system. This has a chance in 20 equal to the total charge of reviving the corpse. If successful, the Questor will not be dead, but in a coma, with his Hit Points restored to the minimum level necessary to maintain life in such a state.

Sapphire: Worn as a Ring, the Sapphire grants the power of flight, at a rate of 40 mph maximum, for a period of 10 minutes per point expended, if the Questor lands before this time is up, he must still expend more charge to take off again.

As a Pendant, this Amulet defends the wearer from all harm by non-magical missile weapons: arrows, thrown weapons, bullets, etc. The effect lasts for 1 CT per point expended, operating continuously once activated until the wearer wishes it to cease.

Diamond: As a Ring, the Diamond allows the wearer to heal others by touch, operating to restore damage at a rate of 5 percent of their total loss per point expended.

As a Pendant, the Diamond defends its wearer from all forms of injected venom, the Amulet operating automatically to counteract such poisons at a rate of 1 dose per point expended.

Catseye: As a Ring, the Catseye enables the wearer to see in the dark as if it were full daylight. This effect operates for 10 minutes per point expended.

Pearl: Worn as a Pendant, the Amulet protects the wearer from drowning or sinking into water. It does so automatically when he is in danger, expending 1 point per CT to do so. It does not permit the free movement of the Aquamarine Amulet. If the wearer is submerged and in a drowning situation, this Amulet will prevent the final loss of vitality that would cause death, although unconsciousness might still result. When the charge finally runs out, then the Questor will perish.

Carnelian: When activated, the Amulet in Ring form exudes a protective circle for a 2-meter radius around the bearer. No magical energy can cross this barrier, incoming or outgoing.

These possibilities are but a few of those drawn from folklore, fiction and pure imagination. We may assume that the Order has many more gems classified as to their psionic potentials. Possibly the formulae for these other Amulets are reserved for members of greater than average merit. Such knowledge would be a rich reward indeed for the diligent Questor after fulfilling his tasks in a particularly brilliant fashion.



CHAPTER V: The Quests

This chapter provides a system for rating Quests, to determine how many TP may be earned by successful completion, and outlines several sample Quests by way of illustration. More data is also given as to the internal workings of the order regarding penalties for failure, how to achieve promotion, and a note on the criteria used by the Lords to invite notable heroes to join the Order.

5.1: Quest Ratings

The *Rating* of a Quest is the number of TP gained by completing it successfully. Thus, a member of the Order who fulfills a "Quest-8" will receive 8 TP as a reward. Consider the following factors when determining the Rating of a Quest:

Travel Time: Calculate the travel time in days for a single-minded wanderer, mounted on a good horse, to get from the Questor's starting point to the area where the action of the Quest takes place. Divide by 5, and add to the other Rating factors. The maximum Rating addition for travel time is 5.

If a sea voyage is involved, calculate by the time a swift ship would take.

Risk: This is hard to judge fairly. If the actual risk undergone on a Quest exceeds the GM's estimate, the Order should give more TP than the Rating to the Questor for success, and should mitigate the penalty for failure proportionately.

In an underground Quest of the traditional type, where depth below the surface increases danger, the GM might assign a Rating factor of 1 for every 3 levels deep. If the Quest should take the Questor down to the 5th level, then 1.6, or 2 Rating factors, are added. If he actually has to go deeper, then increase the Rating accordingly.

If a non-level-type labyrinth, or another type of "hidden ruins" scenario, is used, the GM will assign a Rating to it for danger. He designed it; he knows how lethal it should be.

Hostile Territory: Quests requiring travel into the domains of hostile races, tribes, barons, etc., or into notoriously deadly deserts, swamps, hills, etc., increase the Rating by 1.

Dangerous Beasts: Quests that involve getting past or dealing with dangerous creatures, such as monsters guarding the object of the Quest, or creatures which the Questor must study or even capture to achieve the Quest, will increase the Rating. The GM will assign a value to monsters, possibly based on their Monstermark (using the *White Dwarf* system), their Budo rating (in *Bushido*) their Monster Rating (in *Tunnels and Trolls*) etc. for this purpose.

Importance to the Order: Simple data-gathering has an importance of 1. Recovering ancient technological items has a value of 3. Assassinating a renegade or some enemy of the Order has an importance of 5. The GM must base these figures on the role he has assigned the Order in his Campaign.



5.2: Sample Quests

The Samir Root

In recent years, sailors have spread tales of a desert isle where grows a wondrous herb. Found by the famous explorer, Samir of Vedrikar, the island's location is still something of a mystery. Legends describe the herb as having the power to restore health even to the sickest man, when brewed into a broth. The Quest is to locate the island, gather 10 units of the herb, and bring it to the Order for study.

The island lies about 200 miles off the Cape of the Serpent's Tail. This puts it three weeks' sail from the port of Remis. Travel time is $7 \times 3 = 21$ days. $21/5 = 4.2$, or 4 when rounded to the nearest number.

The island is beset by deadly reefs, according to reports, and is inhabited by great, man-eating serpents. The reefs count as hostile territory, for an additional Rating factor of 1, as do the serpents, being Dangerous Beasts. Total Rating so far is $4 + 1 + 1 = 6$.

The overall Risk of the voyage and the conditions on the island are assigned a Rating factor of 2 by the GM. This brings the total Rating to 8.

The Questor is out on a Quest-8.

The Tome of Ilmarek

Somewhere in the vast Bibliarium of old Baron Muren, ruler of the peaceful city of Sena, lies the near-forgotten Tome of Ilmarek. It is known to the Lords that page 453 of this work contains an anagram encoding a technological formula. Sena is three days' ride from the Questor's home city. $3/5 = .6$, or 1 when rounded. There is no Risk, as Sena is the most hospitable of towns, and the most Dangerous Beast in the library is a bookworm. But recovering Technological Data is worth 3 Rating factors. Total Rating of this Quest is 4.

Rumors have come in that the rocks in the Anzimat mountain chain are different from other rocks. Go and collect a sample from the tops of three separate peaks and bring them in for study.

The Anzimat mountains lie on another continent, with travel time sufficient to bring this Rating factor to the maximum of 5. The range is hostile and filled with creeping, nasty beasts, including several types of hunting felines about 6 feet at the shoulder. Rating is about 4 for those. Mountain climbing can be dangerous. Risk adds 4 to the other factors. Data gathering is only worth 1 to the Order. Total Rating is $5 + 4 + 4 + 1 = 14$. A Quest-14! And, in justice, if more than a few giant pumas need to be slain, or the Questor falls off a 1,000-foot cliff, or something, while fulfilling the Quest, he should get more.

By now, the picture should be growing pretty clear. The GM should keep track of his stranger ideas and construct them into Quests, designing each to match up to a desired Rating. Of course, the presence of various items and pieces of information in the existing locales in the Campaign can also become grist for the Quest-mill. The Quest provides the perfect means of getting someone to go after that gimmick you designed two years ago and that the bone-headed Players *still* haven't heard about.

5.3: Assigning Quests

Any member of the Order can go to the Castle of the Wise, or to a Scholar's Stronghold, and request an assignment. But when such motivation is lacking, then the Order will tap Questors after a given period of time, reminding them of their duty and sending them out. The usual interval between Quests is a period of months equal to half the Rating of the last Quest undertaken, plus the roll of a D3. For maximum convenience to the GM, this figure can be determined as soon as a Quest is finished, and the Questor ordered to present himself before this time limit expires, for his next assignment.

The GM has several means of deciding what kind of Quest to send a member on. Those volunteering for a Quest should have some say as to how hefty a job they wish to undertake, especially if they want something tough. In such a case, good manners make it incumbent upon the Player to give the GM advance notice of his desires, so that a proper Quest can be prepared.

When a Quest is being assigned randomly, the GM can roll any reasonable die, say a D10, and give a Quest with a Rating equal to the score rolled. This can at least avoid cries of anguish from Players who see their Questor ordered on a Quest-10, and claim bloodthirsty intent on the part of the GM.

Finally, the GM can write the names of his current flock of Quests on cards and allow the Player to pick one at random. A "deck" composed of nothing but Quests with Ratings of 11 and up is considered unsporting.

When faced with some Quest that seems too great a task, the Questor has the option of exchanging it for something less chancy. He may switch to a Quest with a lower Rating, but for each point of reduction in the Rating he must expend 2 TP. If he has none to sacrifice, he must accept the proffered Quest. The Lords tend to frown on members who exercise this option too often.

5.4: Promotion

Every ten Quests, the Questor has a chance of being promoted to Scholar. A tally should be kept of his total accumulation of TP, which is not lowered by expending TP for Order prerequisites. Divide this total by 10. The figure so derived is the Questor's chance of being invited to advance to Scholar. Roll for this figure on D%. If promotion is not offered, check again after ten more Quests. Retain the tally of TP gained. This figure is lowered only by decree of the Lords, as a penalty for action unbecoming a member of the Order.

5.5: Invitation

This is difficult to give firm rules for. It is most easily accomplished in Campaigns using Levels for Character advancement. Whenever a Character attains a new Level, his Level is his percentage of being invited to join the Order. If he has been seeking to do this, multiply his chances by 5. In Campaigns that do not use Levels, it is pretty much up to the GM. In such cases, it is easiest if the Character makes his interest in joining known. The GM will then examine the Character's "track record." If he has advanced in the world by his feats, if he has a reputation and has mastered many disciplines, then there is a good chance he will receive a call from some cloak-shrouded harbinger of good news from the Lords. If his record is unimpressive, his honor questionable, his skills rudimentary, then if he holds his breath until invited to join, chances are he will turn blue.

5.6: The Tribunal of Failure

As remarked in Chapter 2, the Order of the Lords of Mystery does not look kindly on failure by those undertaking Quests. A rough schedule of penalties for such a lack of results was appended. This section gives a quick system for determining the actual punishment adjudicated by a Tribunal of Scholars, in court assembled to pass judgement upon Questors who do not achieve their Quests.

Roll (D%) Result

01-05	Questor is cleared. No punishment. Half the Rating of the Quest is awarded in TP, as partial reward for a good try.
06-10	Questor is cleared. No punishment, but no reward.
11-15	Questor is reprimanded, and loses half of accumulated TP tally.
16-20	Questor is severely reduced in position in Order, and loses <i>all</i> of his accumulated TP tally.
21-30	Questor is ordered to go out on the same Quest or resign from the Order. He will receive a D6 worth of advance training (TP) to better fit him for the job.
31-45	Questor is ordered to take up the Quest again at once, with no grants of advance TP.
46-55	Questor is sent out on another Quest with a lower Rating.
56-65	Questor is sent out on another Quest of higher Rating.
66-80	Questor is expelled from the Order.
81-99	Questor must fight an Order champion to the death. If he wins, he is expelled.
00	Questor is condemned to death.

After rolling the D%, adjust the die roll according to the following factors, and determine the sentence from the adjusted score:

Quest Rating: Subtract this figure from the die roll.

Personal Danger: If the Questor was wounded severely and gave up the Quest for that reason, calculate the percentage of his Hit Points lost at the time he gave up. Subtract half this figure from the die roll.

Influence of Prisoner: The Questor may voluntarily lower his total TP tally, exerting his influence in the Order to mitigate the case against him. For every 5 points of this score expended (i.e. given up) reduce the die roll by 1.

Record of Failures: If the Questor has been on trial for failure before, add 10 to the die roll.

Scholars: If the prisoner is actually a Scholar, add 10 to the die roll.

Flight: If the Questor did not voluntarily place himself in the Order's hands for trial as soon as he returned from the abortive Quest, add 50 to the die roll.

Betrayal: If the Questor has betrayed Order secrets or trained unqualified persons in Order Skills, add 20 to the die roll.

Cowardice: If the Questor gave up the Quest without trying to complete it, if he fled a battle necessary to its completion unwounded, if he willingly surrendered the object of the Quest to another, or if he otherwise acted in a cowardly or treacherous manner regarding the fulfillment of the Quest, add 30 to the die roll.

Fratricide: If the Questor caused the death of another member of the Order or slew an Order member sent to arrest or execute him if he was outlawed by the Order, add 50 to the die roll.

Note that in all cases above, the term Questor is used to mean any Order member who has failed the Quest, no matter his actual Rank. Seekers are *not* included, their only penalty for failure being denial of admission to the Order.

5.7: Advance Training and Outfitting

Upon being assigned a Quest, there is a chance the Questor will receive a bit of free training to make him better able to accomplish it. The chance of this is realized by rolling a score on a D20 less than or equal to the Quest Rating. The "big guns" among Quests, with Ratings of 20 or more, will automatically entitle the Questor to advance training. A D6 TP will be allotted to the Questor. These TP *do not* increase his tally of TP acquired!

The Order will not allow these TP to be expended on training that is not germane to the Quest's object. In the Quest of the Samir Root (section 5.2a), germane Skills might be Herbalism, or some general Skill increasing ability. However, most Command Skills and all Administrative ones would be disallowed. Kybal would probably not be available, nor would the more "thiefly" Skills taught in Penetration. The Questor must make a case to the Order superiors (i.e. the GM) for allowing any Skill to be studied that is not a *prima-facie* aid to the fulfillment of the Quest or his personal survival.

The Order will also provide somewhat for the material outfitting of the Questor. If he needs equipment, he may apply to his superiors for it, making as strong a case as he can for the provision of the item. There are limits to this:

The Questor may be granted only one primary weapon (sword, axe, mace etc.) of good quality but *not* of a magical or precious nature. An exception might be a silver weapon if the chance of fighting lycanthropes or other argent-allergic creatures seems high for the Quest.

A horse granted to the Questor will be a good riding beast, but not a warhorse.

No magically-treated items will be dispensed, unless the Questor can make a case for obtaining the use of a Kybal amulet.

The Order will provide some cash for general expenses. A D3 coins per Rating of the Quest will be disbursed, the type of coin determined as with the stipend given a Scholar, by the economic standards of the Campaign. If paid travel is a part of the Quest (sea passage, or travel by caravan) then a letter of credit will be provided, addressed to ship captains, caravan masters, or the appropriate type of travel agent.

In general, the Questor is expected to outfit himself with minimal aid from the Order, except where specialized gear is needed, or such goods as Amulets, drugs, or other Order specialties can be obtained as necessary to fulfilling the Quest.

So now we take our leave of the brave Questor: highly skilled, armed with knowledge and equipment, setting out to garner new information about the wondrous world of Garon for his inscrutable masters—the Lords of Mystery.

Fare you all so well as he may. The Gods of Knowledge honor you.



The Book of MONSTERS

INTRODUCTION

Fantasy games and role-playing adventures are now a significant part of the wargaming hobby. One reason for their popularity is the appeal of the unknown, the excitement of confronting strange and supernatural dangers—and monsters.

The Book of Monsters is a source book for fantasy gamers. It is designed in particular for those who have become overly familiar with the few mythological creatures now in use, and are dissatisfied with arbitrarily designed, "artificial" monsters.

There are 100 entries in The Book of Monsters. Most will be new to gamers. They are drawn from the folklore of cultures as diverse as the Babylonian Empire and the American West, races ranging from the Eskimo to the Australian Aborigine. A few are old friends from Classical and Medieval lore, but even these will provide some surprises, and correct some widespread misapprehensions.

A creature's general characteristics can be found in the pull-out chart, and can easily be adapted to whatever role-playing system you use. Special features and capabilities are noted in the text. All monsters are thoroughly grounded in human mythology and folklore, and are described as accurately as the fantasy-gaming format will allow.

Special thanks are due Ed Lipsett for his many contributions, and Ponder Henley for the cover calligraphy.

—Phil Edgren

Adaro (Pacific): Sea-demons who live in the outer reefs of islands. The Adaro is shaped like a man, but has crab claws instead of hands and feet, and a 3 foot long horn in its forehead. Its ears are shark fins. Those who go swimming or fishing near an Adaro's reef, especially by night, are not likely to return.

Adlet (Eskimo): A race of cruel, hardy men who live in snowbound places. They are fierce fighters and masters of camouflage, and like to drink the blood of their victims. The Adlet fight with clubs, and with their own beastlike teeth and claws.

Ahl at-trab (Tuareg): A demon of the desert, who lives just beneath the sand. An Ahl at-trab will bitterly resent the invasion of his domain by men. He may appear in the midst of a sandstorm as a whirling pillar of sand, as corrosive as an acid spray, which can shred a man's flesh from his bones. Even if he is driven off (spells controlling weather are effective) he may spitefully drink dry all the springs and wells in the area.

Ahuizotl (Aztec): This creature lives in bodies of fresh water. It is the size of a dog, has hands and feet like a monkey, and another hand at the end of its tail, which is twice the length of its body. With this hand it pulls men under water to drown, then eats their eyes, teeth and nails. Because of its great strength, a man's only hope of escape once under water is to cut through the Ahuizotl's tail, which requires considerable strength and dexterity. To lure men within its reach, the Ahuizotl will cause large fish to jump out of the water, or sit upon the bank, with its tail carefully hidden in the water, and cry piteously.

Airi (Indian): The ghost of a renowned hunter who was killed while hunting. He can be seen wandering in remote areas with his hunting spear and his pack of ghostly hounds. A man who seeks to confront the Airi face-to-face must be stout and strong-willed, for he may very well die of fright. But if he survives, the Airi will reveal to him the location of a great treasure.

Albatross (European): This bird will sometimes follow a ship at sea, and its presence causes storms and foul weather. But a wise crew will leave it alone, for if they kill the albatross they will be plagued with ill luck and may never see land again.

Amphivena (Medieval): A snake with two heads, one at each end of its body. By grasping one head with the other, it can roll along the ground like a wheel—as fast as a galloping horse on level ground, faster downhill. The Amphivena's bite is poisonous.

Asura (Indian): A man-size demon with the head of an animal, usually a mammal. The Asura can assume the shape of any animal, and then has the capabilities, vulnerabilities and natural weapons of that animal. The characteristics given the Asura on the Monster Chart are those of a lion, a favorite shape.

Automaton (Medieval): A man fashioned of metal by a great artificer or magician to serve his own ends—often to guard his home or his treasures. An Automaton is invulnerable to normal weapons, and bears no weapons itself, since it can use its hands and feet to terrible effect as maces. The Bronze Man made by Daedalus was one of the first Automata.

Barghest (British): A spectral being which usually appears as a bear or a huge dog, and is fond of human flesh. Although it is insubstantial, its teeth and claws are very effective. Since it is vulnerable to magical weapons, the Barghest may sometimes prefer to become invisible. When invisible, it emits constant loud shrieks, which paralyze beasts and weak men with fright, but may reveal its location to the stout-hearted. The Barghest cannot cross running water.

Basilisk (Classical/Medieval): The king of serpents: a snake the size of a cobra, with the head and wings of a rooster. Its poisonous smell can kill men and animals within 500 feet, and will always kill birds at several times that distance. In addition to this power, its hissing can cause destructive burns at close range, and its direct gaze can kill. Its fangs bear a venom of extraordinary potency. Basilisks, unaccountably, are afraid of weasels.

Bonnacon (Medieval): An animal like a large ox, but with horns so curved in upon themselves that they are harmless. The Bonnacon is easily frightened, and when it runs away it emits a cloud of noxious gas which ignites all flammable substances within hundreds of feet, and causes men and beasts to fall retching to the ground. Bonnacons may be found, singly or in small groups, in open grasslands.

Bunyip (Australian Aborigine): A monster who lives at the bottom of a lake or water hole, and bellows like an entire herd of cattle. It becomes very annoyed at any traveller, however thirsty, who tries to drink its water. No one can say what a Bunyip looks like, since any man who drinks from a Bunyip's hole is pulled under and drowned. Men agree that it is very strong and tough-skinned and probably has sucker-bearing tentacles, and that only a great shaman could hope to defeat it in its own element. Such a man would doubtless find the bones—and treasures—of many victims.

Camozotz (Mayan): A bat the size of a large bird. It has large, very sharp teeth and claws, and a knifelike nose with which it can run through or decapitate a man in a single pass. Camozotz roost in caverns, or occasionally in abandoned buildings. They may hunt as far as 20 miles from their lair.

Centaur (Greek): Half-human and half-horse, with appropriate speed and endurance. Centaurs are highly civilized, intelligent, and skilled in the sciences, particularly the healing arts. They are experts with the bow, but can fight with the full range of human weapons, as well as their own formidable hooves. Centaurs are an aloof species, and have learned from experience to distrust mankind.

Cercopes (Greek): A race of forest-dwelling pygmies, more apelike than human. The Cercopes can hide, and stalk, easily in their native woods. They are not warlike, but like to play pranks and steal bright, glittering objects. They fight, when necessary, with wood and bone clubs.

Chacha-puma (Brazilian): A man with the head of a jaguar. In addition to his formidable teeth, he usually carries a cudgel. The Chacha-Puma may be found in jungles, and in tropical mountain regions.

Chhi-Lin (Chinese): A supernatural being with a deer's body, horse's hooves, the tail of an ox and a single horn. The hair on its belly is yellow, that on its back multi-colored. Being insubstantial, it never leaves tracks or traces. The virtue of the Chhi-Lin is that it never harms the innocent, but always strikes a guilty man with its horns, which is always accurate and can penetrate armor. For this reason the Chhi-Lin has become an emblem of justice. One is often attracted to the court of a good and lawful ruler, where it assists him in his judgements.

Chimaera (Greek): The Chimaera has the head of a lion, the body of a goat and the tail of a dragon. The tail bears a venomous sting. Teeth, hooves and tail are all used in fighting. In addition, the Chimaera can belch fire in the fashion of a dragon, but the flames are even more powerful and corrosive, being magical in nature. A Chimaera will most often appear during a storm.

Cocodryll (Medieval): Often misnamed a crocodile, this monster can grow to 40 feet in length, and is armed with sharp teeth and claws. The skin on its back is so tough it cannot be pierced, but the skin of its underbelly, which it keeps to the ground, is soft. The Cocodryll's dung can be made into a precious ointment, which can turn even the ugliest woman into a ravishing beauty (but only for a few hours).

Con Tram Nu'O'C (Vietnamese): A fabulous water buffalo, the largest and handsomest of his kind. He cannot be hurt by weapons or magic, and can be safely approached only when asleep. Possession of a single one of his hairs enables a man to walk on water.

Cyclops (Greeks): A race of one-eyed giants, very strong but not too bright. Cyclops live in caves on rocky islands, and herd sheep, though they prefer to eat men. They fight with tree-branch clubs. A Cyclops can hurl huge boulders hundreds of feet, but with poor accuracy.

Dev (Armenian): One-eyed giants who live in forests and moors. A Dev may have as many as seven heads. Those with two or more heads can throw rocks up to a hundred yards with great accuracy. Like most giants, they are dumb.

Dipsas (Medieval): An asp whose bite bears disease instead of venom. A man bitten by a Dipsas will die of thirst within the day, if he is not cured.

Fear Gortac (Irish): This looks like ordinary grass, but a man who walks upon it is instantly seized with hunger, and cannot do or think of anything else until he has eaten something, however little. A man who falls down in the Fear Gortac cannot rise until he has eaten.

Firedrake (Celtic): A small dragon, like a winged crocodile. The Firedrake lives alone in a cave, guarding its treasure horde. Its main weapon is its fiery breath, against which there is no defense save agility. A Firedrake can outpace all but the swiftest flying creatures.

Ghost (Universal): Also Specter, Wraith etc. The restless shade of a man who has died by violence. It often haunts the place where the man died, or the place where he is buried. A ghost will not unleash its full powers upon chance visitors, preferring to frighten them with noises and apparitions. But if a fit subject for its vengeance should appear (and even a distant relative of the culprit will do), the ghost may cause fires, freezing cold or other catastrophes, and may also enlist the aid of demons and supernatural beasts. It is possible to converse with a ghost by means of black magic, and a man who does so may learn much of value, especially if he has placated the ghost by righting the wrong done him, or by giving his body a proper burial.

Ghoul (Islamic): A hideous, man-like spirit who lives near graveyards and charnal houses, and feeds upon the bodies of dead men. Ghouls cannot bear sunlight, and cannot be harmed by weapons. A Ghoul is likely to assume that any unmoving creature is dead. This is unfortunate, since the sight of a Ghoul can paralyze a man with fright.

Gnome (Medieval): A deformed, dwarfish underground creature who cannot stand bright light. Gnomes are to be found near treasure troves and quarries of precious metals and stones, which they guard ferociously. They carry stone spears and axes, but wear no armor. A Gnome's nonvisual senses are so highly developed that he can, for all practical purposes, see in the dark.

Gorgon (Greek): A woman with poisonous snakes (probably one to two dozen) instead of hair. The gaze of a Gorgon unfailingly turns any creature, including the Gorgon herself if her gaze is reflected, to stone. Though there are probably more, only three of these creatures were known to the Greeks. One (the Medusa) was mortal, the other two could not be killed.

Great Whale (Medieval): A monster of the deep seas, for larger than the lesser whales hunted by man. The Great Whale is protected by its father the Sea against most magic, and its hide cannot be pierced, being thicker than a spear's length. Sometimes a Great Whale will float so long at the same spot that grass and bushes will grow on its back, and mariners sailing nearby may mistake it for an island, and go ashore to hunt game. If they build fires on the "island" to cook their catch, they may receive a fatal surprise.

Gremlin (Modern): This invisible creature is a relatively recent discovery. It lives in the air and thus is usually encountered only by men riding flying creatures or machines, but it will descend to earth if it feels especially mean. The Gremlin delights in causing malfunctions in mechanical and artificial devices, usually at crucial times. It prefers to interfere with complicated gadgets, but will untie knots, loosen bolts and disassemble simple equipment to avoid boredom. Only prayer is thought to be effective against Gremlins, and that only occasionally.

Griffin (Medieval): A lion with the head and wings of an eagle, capable of flight. It is carnivorous, and is likely to attack anything which enters its territory. Griffins live in plains and lightly forested areas. They are particularly hostile to horses.

Guardian (Universal): It is common practice among evil men, when burying a treasure, to dispatch one's assistants and bury them along with it. This serves both to guard the treasure and to protect the secret of its location. When next met, the Guardians are usually skeletons, but they are infused with hatred and a desire to protect the treasure, and each generally has some rusted weapon or other at hand. Guardians cannot be killed physically. The best way to deal with a Guardian, if you cannot blast it magically, is to smash it to pieces—more easily accomplished with a blunt weapon than with an edged one, due to its bony construction. If you scatter the pieces far enough, you will have a few uninterrupted minutes in which to secure the treasure, while the Guardian is busy reassembling itself.

Half-Man (African): A man who is half flesh and half stone; the division is vertical. The stone half is very strong. If a man defeats him at wrestling, he will give the man powerful medicines. If the Half-Man is the victor, he will kill the man. A few Half-Men are half wood rather than half stone, and correspondingly weaker in the non-human half.

Harpy (Greek): A flying creature with the face of an ugly hag, the ears of a bear and a bird's body, with sharp hooked talons. Harpies dive from the sky and seize food and animals, befouling beyond use what they cannot carry

off. They sometimes appear in considerable numbers, and can then deprive a whole area of edible food, bringing famine. Harpies are often associated with storms.

Hecatoncheires (Greek): A race of giants, each of whom has 100 hands. They are brighter and more dextrous than most giants. Naturally, each hand can wield a weapon—usually a club or rock. The Hecatoncheires inhabit rocky, unforested islands.

Herlethingi (British): Spectral soldiers, richly weaponed and accoutred, their horses laden with treasure. They are often seen, singly or in numbers, wandering aimlessly in the wilderness. They will hunt down with their spears, patiently and ruthlessly, anyone who succeeds in stealing their treasures. These are the retainers of King Herla, who received their treasure from the Pygmy King under the mountain, but are forbidden to dismount from their horses.

Hippocampus (Classical): A sea-dwelling horse with the hind parts of a fish. Hippocampi are servants of the oceanic deities, and jealous guardians of the sea's treasures and secrets, but are matchless steeds for the occasional man they befriend. Their teeth, hooves and tails are all potent weapons.

Hippogriff (Medieval): Much like a Griffin, but with the trunk and hind-quarters of a horse. Though the Hippogriff lacks the mindless ferocity of the Griffin, it is nonetheless a dangerous monster. Its horse-body gives it the speed and stamina of a warhorse when moving on the ground, and it flies as well as a Griffin.

Hu Hsien (Chinese): Magical foxes which can assume the shape of any man or animal. Hu Hsien can drain part of a victim's life essences during the night, but only if the victim is sleeping. The victim might survive as many as seven successive nights of this abuse before dying. Hu Hsien resume their fox-shape when frightened or drunk on wine, which they love. They have an accountable fondness for scholars, and often give them help and advice.

Hydra (Greek): A large serpent with nine heads, which lives in marshes. If one of its heads is cut off, two immediately grow in its place, so it is best to attack the body. But this can be both difficult and unnerving, since each head can attack, and each has a poisonous bite. The poison kills instantly, and there is no known antidote.

Kakomora (Pacific): Lonely islands may be inhabited by large tribes of Kakomora. They are little people only a foot tall, but they have long, sharp nails and the strength of four men. They fear the color white.

Kappa (Japanese): These creatures live in fresh water and feed on the blood of horses, cattle and men. They grow to the size of a small boy, are yellowish-green in color, and resemble monkeys, but with scales instead of skin. The Kappa is very intelligent, and always keeps his promises. If a man can gain his friendship, the Kappa will instruct him in the healing arts. If hostile, the Kappa can often be placated by cucumbers. Kappa fight with their sharp nails and long, vampire-like fangs.

Kelpie (Scots): One of these malevolent water spirits lives in each lake and stream. The Kelpie will assume the shape of a fine horse and graze on the banks of his home. If a man mounts such a horse, he will be carried into the water to drown. Only water-controlling magic is effective against a Kelpie.

King of the Cats (Irish): Also called Irusan. He is the size of an ox, and lives in a cave. Being an old cat he sleeps much of the time, but when he is awake it is unwise to abuse a cat, or even speak ill of the breed, within a hundred miles of his cave, for he will come in 10-mile leaps and dispatch the cat-hater speedily. All cats within the sound of his cry will do his bidding.

Kinno (Brazilian): A race older than Man, who live underground and emerge at night. They have sharp canine teeth, but carry no weapons. Their fingers and toes are webbed, and so they are at home in water as well as on land. Kinno may either enslave or kill luckless humans who fall into their grasp.

Kobold (Teutonic): Dwarf-like in appearance, but even smaller. Kobolds live either in houses, where they do little services for the occupants in return for food and milk, or underground, where they mine precious ores. They are mischievous, but never aggressive, fighting (with crude spears and knives) only when their houses or mines are threatened. To kill a Kobold brings 7 days' bad luck.

Kraken (Medieval): A round, flat, many-armed sea monster. Due to its immense size—sometimes a mile or more across—it is almost impossible to kill, and can easily destroy the largest ship. Even if it is driven off by magical means, it will create a huge and destructive whirlpool when it submerges.

Lamia (Greek): A large serpent with a woman's, in which guise, aided by its beauty and its strong magical spells, it seduces young men. If it succeeds, it will drink the victim's blood, leaving only a lifeless husk.

Lapwing (Medieval): This bird has no special properties, but occasionally a Quirin Stone may be found in its nest. If this stone is placed under a man's pillow, he will talk in his sleep and reveal all of his secrets, and even

answer questions truthfully. The Quirin Stone is not to be found anywhere save in a Lapwing's nest, and there only rarely.

Leontophontes (Medieval): Small dog-like animals. Men hunt Leontophontes and burn their bodies to ash. Then they sprinkle the ash on fresh meat and leave it in an area where lions abound, for the ash is deadly poison to lions. Knowing this, lions have a great hatred for Leontophontes, and pursue whenever they see one. They do not bite him, of course, but crush and tear him with their paws. The ash of Leontophontes may be effective against other large cats as well.

Leprechaun (Irish): A small, roguish elf, very hard to see and harder to catch in the forest clearings where it lives. Most Leprechauns have buried treasure, and some are quite wealthy. A Leprechaun's captor can force it to reveal the whereabouts of its treasure, but if his eyes leave the Leprechaun for even an instant, it will disappear. Leprechauns are cunning and deceptive; if captured, they will try any trick to make the fortunate man shift his eyes. Leprechauns never fight.

Leucrota (Medieval): A beast the size of a donkey, with the haunches of a stag, the foreparts of a lion, cloven hooves, and the head of a horse, with a huge gaping mouth. The Leucrota can fight like a warhorse, and is the swiftest four-footed animal in the world. For these reasons it is difficult prey, but worth a fortune if it can be caught and tamed. Its voice sounds like a man speaking.

Loup Garou (French): Similar to a werewolf in most respects, but instead of changing shape it sloughs its human skin and puts on a wolfskin. It cannot be killed, but can be wounded while in wolf-shape, and by comparing wounds one may discover the Loup-Garou's human identity. To destroy a Loup-Garou, one must line its human skin with pepper while it is out hunting; when it returns and puts the skin back on, it will die. None of the normal measures taken against a werewolf affect a Loup-Garou.

Mantichore (Medieval): A monster with a body like a lion's, a tail like a scorpion's and a head like a man's, with glowing red eyes. It has sharp claws and teeth, the sting in its tail bears a strong and instantly fatal poison, and it prefers human brains to any other meal. The Mantichore lives among the cliffs and crags of great mountain ranges, where it can climb with amazing dexterity, or progress in leaps of 20 feet or more, finding footholds in the sheerest cliff. The Mantichore is a solitary creature, and shuns the company of its own kind. Therefore, if a man is lucky enough to kill a Mantichore, he should smear himself with its blood, so that the smell will cause others of the breed to avoid him.

Masan (Indian): A demon formed out of the ashes of a funeral pyre. It can appear as a man or a bear, always black and hideously ugly. It hates living humans, and will throw ashes upon them if it can get close enough (a few feet). The ashes cause a virulent and ultimately fatal (though not contagious) degenerative disease.

Men-Shen (Chinese): Large, man-like demons up to 8 feet tall, whose particular task is to guard doors, gates and other portals. Most of the time, the Men-Shen are represented by realistically painted wooden statues, one on each side of the door, which serve to frighten away the foolish when the Men-Shen themselves are not present. It is hard to tell the difference between Men-Shen and their statues, unless you attempt to open the door. Men Shen wear armor, and always fight with halberds.

Minotaur (Greek): A powerful man with the head and upper body of a bull. It fights with crude weapons, as well as its deadly horns. The Minotaur is a sterile half-breed, like the mule.



Naga (Indian): The Naga has the body of a human to its waist, and the body of a serpent below. Nagas live underground, are very intelligent, and are magicians of a high order. Some are immortal, and some are benevolent, but most are evil and most can be killed. A Naga's bite is poisonous. Its body is decorated with luminous jewels, the rarest and most precious stones in the world.

Nemean Lion (Greek): A normal lion, except that its hide cannot be pierced by any physical or magical attack, and its claws are so hard and sharp that they can penetrate any armor with ease. The only way to kill a Nemean Lion is to choke it to death. A man would need the strength and stamina of a Hercules to perform this feat in the face of the lion's attacks; in fact, Hercules slew a Nemean Lion as one of his labors. Obviously, the skin of a Nemean Lion is a great prize, and the claws also have their uses (one use being to remove the animal's skin, since nothing else can cut it).



Nix (Teutonic): Man-size water creatures with human bodies and fish tails. They live in rich and beautiful palaces under fresh water streams and lakes. Nixes use their treasures to lure unwitting men into the water, where they are drowned or otherwise slain. Nixes can make themselves invisible, and fight with bone weapons.

Ogre (Medieval): Much like the Troll, but dumber, uglier and more brutal. He has no use for treasure, does not mind sunlight, and craves human meat. Ogres usually have either one eye or three. Their fatal weakness is fascination with riddles.

Oni (Japanese): Cruel, malicious demons twice the size of a man, who live in the mountains. They have three eyes, three fingers, three toes and horns. Oni can fly short distances but rarely do. They wear loincloths of lion skin and fight with spiked iron rods.

Plat-Eye (Voodoo): This ghostly hound is found near old grave-yards and monuments to the dead. Its eyes are bright and fiery, and have a hypnotic effect. The longer a man looks at them, the larger they become, and the greater the chance that he will stand rooted to the spot while the Plat-Eye tears him to pieces. The Plat-Eye are most active under a new or young moon. They cannot abide the presence of a holy man or object.

Prester (Medieval): A small snake which crawls about with its mouth open, spewing forth steam. A man bitten by a Prester will swell up to a great size. If a magical remedy is not at hand, he will die of his own weight.

Puk (European): There are very few of these harmless spirits. Each lives in a particular house, and remains there even if the house changes owners or is abandoned. To the "master" of the house—even if he is merely a traveler taking shelter in an abandoned hut—the Puk brings precious things stolen from other houses. This can be good for the man's fortunes, but bad for his reputation.

Qiqirn (Eskimo): A huge, supernatural dog, entirely hairless except for his mouth, feet and ears and the tip of his tail. Qiqirn can be found in cold northern regions. They are fast, strong and bloodthirsty, and cannot be harmed by weapons or by any but the greatest magic. They are particularly hostile to men. A Qiqirn will run away if it hears its name pronounced.

Rabisu (Babylonian): Minor demons, grotesquely human in shape. The Rabisu hide in unfrequented places and leap upon people unawares. Their only weapons are teeth and talons.

Rakshasa (Indian): A malicious, immortal demon who can assume any shape, animal or human. In his true form, he has slit eyes, a big belly and five feet. Rakshasas often travel in groups. Their fingernails are poisonous: their slightest touch brings instant death. A man can escape from a Rakshasa by addressing him as "uncle" (if there are more, he must confront each in turn, if he lives that long). The Rakshasas are not bright, and a master of black magic may bend them to his will; but they are chancy allies at best.

Raven (European): The raven is a very wise and all-seeing bird, and has prophetic powers. For this reason he is recognized by the Northmen as the particular bird of Odin. A scholar, or one versed in bird-lore, can profit greatly from the raven's advice.

Roc (Eastern): A bird of enormous size and strength, probably the largest flying creature in existence. Rocs nest in mountain crags, but are most often seen over the ocean, where they prey upon whales and sea monsters. An adult Roc can easily destroy large ships, and often does so (thinking them surfaced whales), but may overlook smaller craft. A Roc will ignore a single man, since he is too small to be even a good appetizer. Thus a venturesome man could hitch a ride with a Roc, by attaching himself to the carcass of a large animal. This mode of transportation is not recommended for safety or reliability.

Sasquatch (American): A large, hairy, humanoid creature of deep woods and wilderness. Judging from the size of its footprint—which has given it the nickname "Bigfoot"—it must stand 9 to 12 feet tall and weigh 400 pounds. There are no reliable reports of tool- or weapon-use by Sasquatch, but the possibility cannot be discounted. The Sasquatch lives on domesticated animals such as cattle and sheep, but has no objection to eating Man.

Satyr (Greek): Half-goat and half-man, the Satyr is a creature of remote woods and valleys. He is lecherous and fond of drinking. When he is enraged with wine, his wood-lore and his sharp hooves make him dangerous; otherwise, he is shy. If you go hunting in his woods, take neither women nor wine, and you will never see him.

Scytale (Medieval): This snake is sluggish and weak, but its skin glows with all the colors of the rainbow. A man who beholds a Scytale may stand rooted to the spot, gazing at its hypnotically beautiful skin, and be slain by its venomous bite. Jaded pleasure-seekers will pay fabulous sums for a live Scytale.



Seehtik (Amerind): A half-human, semi-civilized tribe of forest-dwellers, representing an early stage of evolution. The Seehtik possess the powers of hypnotism and ventriloquism, and can make themselves invisible. They have crude weapons, and are not hostile to men unless their homes are threatened.

Shojo (Japanese): A sea-monster, man-like in form but with pink skin and red hair. The Shojo love sake (rice wine), which they drink by the gallon. They are capricious in their relations with men. If a Shojo takes a liking to a man, it will give him sake. Five cups of this sake will cure all his wounds and ailments. If it dislikes a man, it will also give him sake, but this sake is poisonous. The Shojo possess the only known antidote to the poisonous sake, which they may also dispense at their whim.

Sirens (Greek): Sea-dwelling monsters, part woman and part bird, who lure sailors to destruction upon the rocks with their sweet, enchanted singing. Mariners would do well to stop up their ears, as did Odysseus' crew, when passing near the haunts of Sirens.

Spectaficus (Medieval): A very small snake. Its bite causes a rooting disease which will consume a man almost at once.

Stromkarl (Norwegian): The spirit of a waterfall, appearing as an old man. He is a great musician, and knows eleven dance tunes, ten of which he will teach to men, one for each sacrifice of a white kid or black lamb made to him on a Thursday. These are marvelous tunes, and people everywhere in the world will love them (and whoever plays them). The eleventh, which he will not teach, is a magical tune. It causes all living creatures who hear it, and even furniture and implements, to get up and dance wildly. If it is played long enough, the dancers may die of exhaustion. The only way to learn this tune is to provoke the Stromkarl into playing it, by annoying him or interfering with his waterfall, and hope he does not play it too long. To learn these tunes, a man must himself be a good musician.

Stymphalian Birds (Greek): These birds are small, but flock together in great numbers. They have metallic feathers, which they can shoot like arrows—a shower of missiles which makes up in volume what it lacks in accuracy and range.

Tengu (Japanese): These long-living humanoid monsters live in trees in mountainous regions. They are red in color, and have the head, wings and feet of a bird, but cannot fly. To hide their nonhuman character, they wear cloaks and hats. Tengu are all superb swordsmen, but fortunately are more mischievous than evil.

Thunderbird (Amerind): A great, supernatural bird who can cause frightening and destructive storms. Only the bravest of men can avoid panic when the Thunderbird manifests himself. He is a lover of law and justice, and has been known to confer blessings upon men who fight for these principles.

Tonx (Siberian): Similar to the Vizi-Ember, but benevolent. He brings men luck in hunting and fishing, and can cure any illness (but not wounds).

Troll (European): A humanoid monster related to the giant, but smaller, growing 8 to 10 feet in height. Trolls hate daylight, and some (but not all) are turned to stone by direct sunlight. For this reason they prefer to live in dark holes and caves. Some lurk in shadowy mountain passes or under bridges, and relieve chance passers-by of their valuables. A passer-by who has no valuables usually winds up in the stewpot. Trolls fight with natural weapons, such as tree branches and rocks. Since they have no way to spend their money, their treasure hordes are often quite large.

U Tukku (Babylonian): A desert demon, apparently quite similar to the Ahl at-trab. Even if you escape the U Tukku's sandstorm, you are not safe, for if he has once met your eyes with his, bad luck will follow you for days.

Valkyrie (Norse): Beautiful female warriors, magnificently armed and armored, who ride flying horses. They are superb fighters. At the whim of the War God, whom they serve, they may appear at a battle and fight for one side or the other (often the out-numbered side). At this time they also mark the heroes who are to be slain, and later conduct them to Valhalla. Valkyrie have been known to fall in love with human warriors, and fight at their side so long as their love endures.

Velia (Central European): Spirits of the dead who leave their graves at night to dance in a ring under the moon. A man who joins the ring may be granted visions of underground secrets and treasures, but if he is without spiritual protection, he must remain in the ring and dance until he dies.

Vetala (Indian): A malicious demon who haunts graveyards, old battlefields and other places associated with the dead. Vetala are invisible and harmless in their true shape, but they can enter and animate the bodies of newly dead men. An animated body has exactly the same characteristics and abilities as it had when alive and whole (the entry in the Monster Chart is for a normal man, untrained in fighting). If the body is "killed" again, the Vetala leaves it. Vetala often prefer pranks and practical jokes to outright killing.

Vizi-Ember (Siberian): A water genie of fresh-water lakes and rivers, said to look like a man with long hair. He is harmless, so long as he receives a

human sacrifice each month. If the sacrifice is not made, his terrible voice can be heard crying, "The time has come and no one is yet here." Soon after, he will use his hypnotic spells, which only strong magic or amulets can blunt, to lure a random victim into the water. A Vizi-Ember who does not live near a human village will make do with travelers who happen to pass by.

Will O' Wisp (European): Insubstantial creatures of the deep woods and marshes, who appear only as soft, flickering lights. A traveler who leaves his path to follow a Will O' Wisp will be led to a quicksand bog or a nest of snakes, or at best become irretrievably lost. Some say that the flickering light exerts a sort of compulsion which reinforces the traveler's natural curiosity. No one knows why the Will O' Wisp will try to lure men off a particular path, but it is safe to assume that at the path's end is something worth discovering.

Wendigo (Amerind): When a hunter becomes lost in the great forests, and cannot find his way out, a strange transformation occurs: he casts off his clothing and weapons, and becomes little more than an animal. But he can no longer hunt the forest animals, and so to live he must hunt men. With his first taste of man's flesh he becomes a Wendigo, and must live in the woods forever, hunting other men with the cunning of a beast and the strength of desperation, and celebrating his kill with an absolutely indescribable cry. Once a man has heard the cry of the Wendigo, he may at any time be seized with the urge to leave his people and wander in the deep woods for a while. He may even wander so far that he becomes lost, and cannot find his way back...

Winged Bull (Assyrian): Little is known of these fabulous creatures, whose stone effigies still guard the gates of great desert cities. They are certainly several times the size of a normal bull (with corresponding increases in strength and toughness of hide), highly magical and capable of flight. The same would apply to their cousins, and Winged Lions. Though the cities have fallen into ruin and disuse, it is safe to assume that these flying guardians have not forgotten their charge, and will deal violently with looters.

Witch (European): The lore of Witches is vast and often contradictory, but there is general agreement on these points: Witches have the powers of divination, invulnerability, strength, shape-changing, flight, invisibility and animation of objects, and can create potions and charms of limited effect. They prefer to live in solitude, probably because of their extreme ugliness, but their familiars mingle with men in the guise of animals (usually cats). Witches are treacherous, but can sometimes be tricked into doing favors. If you wish to know more about Witches, walk outside on Walpurgis Night, and hold tight to your cross.

Yaksha (Indian): In most respects like a Rakshasa, but his sole function is to guard treasure. If his treasure is not threatened, he is amiable and harmless.

Yale (Medieval): Black in color, like a horse in appearance, but with the tail of an elephant and the mouth of a boar. Its two horns are sharp and exceedingly long, and can move independently. The Yale will often point one horn forward and the other back, so that if one is broken in combat the other can take its place; or one to each side, so that it can fight two opponents with a sweep of its head. The Yale is a creature of plains and grasslands.

Yech (Indian): A small cat, wearing on its head a white cap in the shape of a seashell. Its cap allows it to become invisible or to assume any shape it wishes. The Yech is very strong, and thus a formidable fighter, but like the Will O' Wisp its chief delight is in leading travelers astray. If a man can obtain a Yech's cap and put it under a millstone, the Yech will serve him faithfully; despite its great strength, it cannot move a millstone.

Yeti (Himalayan): Ape-like beings the size of human children, who live in the snows of the highest mountain ranges. They are thought to possess a rudimentary civilization. Due to their remote and rugged habitat, and their great fear of men, little else is known about the Yeti. They will certainly fight, if necessary, to protect their homes and their young from discovery.

Yuki-Onna (Japanese): Female mountain spirits who look like hideous ugly women. They appear in the midst of snowstorms, and combine their hypnotic spells with the numbing cold to lull men to sleep—and death.

Zombi (Voodoo): A man whose soul has been stolen by a powerful magician, who uses the soulless body for his own evil ends. A Zombi is stronger than ordinary men, cannot be destroyed except by magic, and exists only to serve its master. But if a Zombi should taste salt, or look upon the ocean, his soul will be restored to him.



Key and Charts

The Monster Charts on the following two pages provide a concise listing of each monster's basic characteristics. Special abilities, magic powers and other idiosyncrasies do not appear on the Charts, but are described fully in the text. The Charts can be removed, by carefully opening and then reclosing the staples, for use as a ready reference. The coded entries in the Charts can be interpreted as follows:

Strength: This is a rough guide to a monster's size and fighting strength. Each class is described below in terms of a typical or comparable creature.

Class Equivalent

I	A small animal (snake, cat)
II	A normal man
III	A medium-size animal (bear, lion) or very powerful man
IV	A large beast (warhorse, bull)
V	A giant, or giant-size animal
VI	A very large, powerful monster (dragon, winged bull)
VII	A creature of immense size and strength (kraken, whale)

Protection: The resistance of a creature's hide or covering to damage.

Class Equivalent

1	Unprotected human skin
2	Animal hide
3	Very thick hide, or boiled leather armor
4	Scales, plates or chainmail armor
5	Very thick scales or plates, or steel armor
6	So hard or thick as to be unaffected by normal weapons
X	Insubstantial; unaffected by normal weapons

Magical Resistance: A measure of a monster's vulnerability to magical spells, weapons, amulets, etc.

Class Resistance

A	No special resistance to magic
B	Unaffected by low-level spells and weapons
C	Vulnerable only to the most powerful magic
D	Vulnerable only to specific magic (e.g. a sea-monster in this category could only be affected by water-magic, a creature of storms only by weather-magic, etc.); note that there might be specifically designed weapons or amulets which could also affect such a monster.

Monster	strength	protect	resist	magic	damage
Adaro	III	2	A	2	
Adlet	III	2	A	2	
Ahl At-Trab	V	X	D	8	*
Ahuizotl	III	1	A	1/2	
Airi	III	X	B	6	*
Albatross	I	1	B	1/2	*
Amphivena	I	1	A	1/2	
Asura	III	2	A	3	*
Automaton	V	6	A	10	
Barghest	IV	X	A	4	*
Basilisk	II	4	A	3	*
Bonnacon	IV	2	A	3	
Bunyip	IV	4	B	5	
Camazotz	III	2	A	2	
Centaur	IV	2	A	4	
Cercopes	II	1	A	1	
Chacha-Puma	III	2	A	2	
Chhi-Lin	III	X	C	3	*
Chimaera	III	3	A	3	*
Cocodryll	V	6	A	7	
Con Tram					
Nu'O'C	IV	6	D	4	*
Cyclops	V	3	A	8	
Dev	V	3	A	9	
Dipsas	I	1	A	1/2	
Fear Gortac	—	—	C	—	*
Firedrake	III	5	A	3	*
Ghost	IV	X	B	3	*
Ghoul	II	X	A	2	*
Gnome	II	1	A	1/2	
Gorgon	II	1	B	1	*
Great Whale	VII	6	D	25	
Gremlin	I	X	D	1/2	*
Griffin	IV	2	A	4	
Guardian	II	5	A	3	*
Half-Man	II/IV	1/5	B	1/5	

Harpy	II	2	A	1	
Hecatoncheires	V	3	A	10	
Herlethingi	II	X	B	2	
Hippocampus	IV	3	A	3	
Hippogriff	IV	2	A	5	
Hu Hsien	I	2	A	1	*
Hydra	III	4	A	3	*
Kakamora	I	1	A	1/2	
Kappa	I	4	A	1	
Kelpie	IV	X	D	3	*
King of the Cats	IV	2	C	5	*
Kinno	II	1	A	1	
Kobold	I	1	A	1/2	
Kraken	VII	6	B	30	
Lamia	II	4	A	2	*
Lapwing	I	1	A	1/2	
Leontophontes	I	1	A	1/2	
Leprachaun	I	1	A	1/2	
Leucrota	III	2	A	2	
Loup Garou	III	2	D	2	*
Mantichore	IV	3	A	4	
Masan	II	1	A	1	
Men-Shen	IV	4	A	4	
Minotaur	IV	3	A	5	
Naga	III	4	C	4	*
Nemean Lion	III	6	D	3	
Nix	II	1	A	1	*
Ogre	IV	3	A	6	
Oni	III	2	A	2	
Plat-Eye	III	X	B	3	*
Prester	I	1	A	1/2	
Puk	I	X	A	1/2	
Qiqirn	IV	X	C	3	
Rabisu	II	1	A	1	
Rakshasa	IV	6	B	4	*
Raven	I	1	A	1/2	
Roc	VII	4	B	15	
Sasquatch	IV	3	A	5	
Satyr	I	2	A	1	*
Scytale	I	1	A	1/2	
Seehtik	III	2	A	2	*
Shojo	III	3	A	3	*
Siren	I	1	A	1	*
Spectaficus	I	1	A	1/2	
Stromkarl	II	X	D	3	*
Stymphalian					
Bird	I	4	A	1/2	
Tengu	II	1	A	1	
Thunderbird	VI	X	D	10	*
Tonx	I	X	C	1	*
Troll	IV	3	A	7	
U Tukku	V	X	D	7	*
Valkyrie	III	5	D	5	*
Vella	I	X	D	1/2	*
Vetala	II	1	A	1	
Vizi-Ember	I	X	C	1	*
Will O'Wisp	I	X	B	4	*
Wendigo	III	2	A	2	
Winged Bull	VI	5	B	10	
Witch	IV	X	B-C	2-6	*
Yaksha	IV	6	B	4	*
Yale	IV	2	A	4	
Yech	III	1	A	1/2	*
Yeti	II	2	A	2	
Yuki-Onna	II	X	B	2	*
Zombi	III	X	A	2	

Magic Powers: A star in this column signifies special magical weapons or capabilities; refer to the text.

Damage: The number in this column assigns a relative value to a monster's ability to survive wounds and damage. Those who use systems involving six-sided "damage dice" may simply use the number in the column as the number of the monster's "hit dice."



The Book of DEMONS

Preface

Everyone knows how magic works. You point your finger, mutter a few words and...zap! The bad guys are enveloped in flames. Right?

Well, not exactly.

A magician is not born with the ability to cast spells, nor can he buy that ability for any price. He must wrest it from the infernal powers through exhausting and hazardous rituals. Furthermore, the casting of a spell places a serious drain on the magician's energies. It is not a power to be exercised lightly, but only at a great need.

Everyone, likewise, knows how to advance to higher levels of magical skill. You find as much treasure as you can, and spend it. Right?

Again, not exactly. In fact gold is among the least of a magician's concerns.

Magical expertise cannot be purchased like groceries. It cannot be gained by engaging in physical combat, nor by browsing through books and scrolls. It must be earned—at risk to the magician's life and soul—through commerce with those terrifying denizens of the underworld known as demons.

The Black Arts of ceremonial magic figured prominently in early European folklore. The rituals of Black Magic were codified and passed on in such works as the *Grand Grimoire* and the *Greater and Lesser Keys of Solomon*. These and other works were used as sources for *The Book of Demons*.

The *Book of Demons* discusses the theory and practice of Black Magic as applied to fantasy gaming and contains descriptions of the more important demons. Fantasy gamers can use these elements to add new opportunities to their adventures and quests...and new hazards. Those who engage in continuing campaigns will find that Black Magic adds a whole new dimension to the magic user's profession.

—Phil Edgren

Concerning Magic

There are two types of magic. Black Magic utilizes powers bestowed by the supernatural forces of evil and chaos. White Magic derives its powers from the forces of good and is opposed to Black Magic. Practitioners of White Magic have always been few, since the forces of Law may not meddle directly in human affairs and cannot by their nature cater to the most basic of human drives: greed, lust and desire for power. Most of the magic actually practiced, and all magic practiced for personal gain, is Black Magic. This holds true in the many alternate worlds of fantasy and should hold true in your fantasy games as well.

Devotees of the Black Arts gain their powers through communication with malefic creatures of the underworld—demons. All manifestations of Black Magic, be they spells, potions, amulets or conjurations, spring from this hellish source. Strictly speaking, a magician does not possess magical power. Rather, due to his native psychic ability and an arduous apprenticeship, he is able to contact demons to serve as a channel for their supernatural forces.

A Magic System

To illustrate the use of demons and ceremonial magic in fantasy gaming, we will first outline a typical magic system, then show how Black Magic can be added to it. Using this example, the gamer can easily adapt whatever system he has devised for his own use to include the Black Arts.

Magic users are rated according to magical experience. Cumulative experience points needed to attain each of the 10 levels of expertise are noted on the Experience Level Chart. It is important to note that, with the exception of special books, adventures, etc., created by the game referee, a magic user may only gain magical experience by conjuring demons.

A player starting as a magic user begins at Level 1, having presumably served his apprenticeship. A player of another type who wishes to "cross-train" as a magician must acquire 1,000 magical experience points. Since he cannot conjure demons (only a magician may do so), he must gain these points by apprenticing himself to a magician of Level 3 or higher (or, less likely, by finding a special magical item). The apprenticeship will cost him 1,000-6,000 gold coins, and take 6-24 game-months, at the referee's discretion. To find a willing magician will be difficult. To survive the apprenticeship may be even more difficult.

A magic user may cast spells by expending psychic energy. Spells range in cost from 5 to 150 psychic energy points, or even more for special, exceptionally powerful spells. A 1st level magic user has a number of psychic energy points equal to his Psychic Ability rating (three 6-sided dice) multiplied by 10. For each level higher than 1st he gains two 6-sided dice $\times$ 10 psychic energy points.

Lower-level magic users are limited in the complexity of the spells they may memorize, as noted in the Experience Level Chart under "Maximum Spell Cost." For instance a 1st level magic user may only cast spells that cost 10 points or less, although he has from 30 to 180 psychic energy points.

Memorizing a spell or spells does not require the conjuring of a demon, but does call for the use of the magician's *Grimoire* and a number of his Tools of the Art, and so is usually done in the magician's home. Once

memorized, a spell can be cast only once at the normal cost in psychic energy points. If it is cast a second time before being re-memorized, it costs double the normal points; if cast a third time the cost is triple, and so on.

As a magician advances in level he acquires certain powers that do not require expenditure of psychic energy. These are noted in the Experience Level Chart.

Sleight-of-hand is simple stage magic, suitable for impressing peasants and for petty theft.

Magic detection operates at a range of 10 feet per experience level. It serves to detect the operation, but not the nature, of any magical article or creature.

Truthsay enables the magician to detect spoken falsehoods. Type I works for humans, type II for humanoid beings and type III for all intelligent creatures.

Divination provides general, non-specific information about the future of a particular person, place or enterprise. Divination requires a physical aid to concentration, such as tarot cards, a crystal ball, the entrails of a sacrificed animal, etc. Only one method will work for a given magic user.

Longevity bestows total immunity from disease, aging and withering, and a natural lifespan of 500 game-years.

Cost of Living for each level is expressed in gold coins per month. Magicians are notoriously unpopular with their neighbors and with civil authorities. The greater the magic they practice, the greater their need for security, seclusion and freedom from interference. The Cost of Living figure represents rent, servants, bodyguards and bribes. Referees who deal specifically with these factors in their campaigns may ignore this column.

It is well known that magic cannot tolerate the presence of iron or steel. A magician cannot conjure, cast spells or otherwise employ his magical powers while in direct contact with any steel or iron object. If you manage to capture a hostile magic user, a pair of steel manacles will render him powerless to use magic—but be sure the metal is touching his skin.

Purposes of Conjuring

There are a number of specific reasons for which a demon may be conjured. A particular conjuring may serve only one of these purposes.

The most important reason is to gain magical experience points, and so advance in level. A number is noted for each class of demon under the "Experience Points Gained" column of the Conjuring Chart. This number is multiplied by the roll of a 10-sided die to determine how many magical experience points were gained during the conjuring.

Another important function of conjuring is to compel the demon to use his powers on behalf of the operator (the magician performing the conjuring). Any demon who is successfully conjured must do this. Most of the demons described in this book are assigned specific capabilities. For example, the demon *Focalor* (#61) can cause a storm at sea. At the discretion of the referee, demons may be assigned tasks which fall within the broad "provinces" of power assigned to some of them. For example, the demon *Segal* (#15), whose province is illusion, could be ordered to place an illusionary shape-change on the operator or one of the celebrants. The referee must be careful in deciding whether to allow such related orders, bearing in mind the need for balance in his campaign, and the nature and limitations of demons.

A demon may be conjured in order to teach the operator a Word of Binding. At any time within a year and a day the operator may speak the Word of Binding, at no cost in psychic energy, and the demon will appear to serve him for as much as an hour's time. Since the demon is bound to the operator, he cannot then be sent on any mission beyond the operator's sight. Once uttered, the Word of Binding is forgotten, and a magician can hold in his memory only one such Word at a time. Before a bound demon can be dismissed, he must be given a human sacrifice. If this is not done, he will become uncontrolled. In order to learn the Word of Binding, the magician must already have a pact with the demon.

Instead of performing one of the tasks specified in his description, a demon may be sent by the operator to afflict a particular person. The victim must be described by name and location, must be no further than 1,000 miles away, and can be visited by the demon for no more than an hour. Ministers and Lieutenants, and noble demons who in their aspects bear weapons (see descriptions) may be sent to kill the victim. They attack as 10th level fighters, with surprise, and cannot be wounded. Also, any noble demon may afflict the victim with a single, overwhelming emotion: it may be despair (causing lethargy and leading to suicide) or some emotion related to the demon's province (e.g. *Satanachia*, whose province is women, may afflict the victim with lechery, which might well land him in the local jail).

The conjuring of a demon in order to sign a pact is a distinct operation. No other business may be transacted during such a conjuring. If the demon can be compelled into the triangle he will sign the pact; the operator must also sign, in his own blood. A magician's chances for successful conjuring and for control of a demon are enhanced if he has previously signed a pact with that demon (see Conjuring Modifiers), and he may order that demon to teach him the Word of Binding. Also, he is assured of successfully conjuring one of that demon's attendant minor demons, and virtually assured of control.

A demon can be ordered to give the operator a familiar. This also is a distinct operation. The demon must be forced within the triangle before he

will grant a familiar. The familiar is a minor demon in the shape of a small animal, often a cat. He must be fed human flesh. The familiar's loyalty must be determined in the usual fashion; he may be seduced from the magician's service by a higher-level magic user. Familiars are valuable as assistants in the conjuring rites (see Conjuring Modifiers) and may travel abroad unobtrusively to act as spies. The familiar of a magician of Level 6 or higher can function as a magic user 5 levels below him. For example, the familiar of a 7th level magician can act as a 2nd level magic user.

Finally, certain demons may be conjured in order to teach a particular skill or power. These are noted in the description of individual demons. The demon must be compelled within the triangle before he will do this. Note that in some cases more than one session will be required before the skill is fully learned.

Concerning Materials

The practice of Black Magic requires a bewildering variety of tools and materials, and a place to keep them—an area of at least 1,500 square feet. This will contain the forges, laboratories and work tables, and a large floor space on which to chalk the mystic pentagrams used in conjuring. The area should ideally be isolated, and must at any rate be secure from unwanted intrusions.

The basic tools of the Art include: 13 different swords, hand-forged of rare materials according to complex rituals; rods, pens, gravers and other tools, also ritually hand-made; specially prepared cloths, parchments and inks; a huge assortment of herbs, minerals and aromatic spirits; such bizarre odds and ends as the hand of an executed criminal and nails from a baby's coffin.

The magician must, without exception, procure and fashion these materials himself. The processes by which they must be obtained call for many arcane rituals and require close attention to detail. The magician cannot afford to trust this work to any but himself, for the slightest misstep can have fatal consequences.

As an example of the care which must be exercised in preparing materials, consider the steps necessary for one of the simpler operations: preparing for the signing of a demonic pact.

First, a goose-quill pen must be made. The magician must pluck the third feather from the right wing of a male goose, reciting the proper incantation while he does so. Then he must shape it into a quill pen, using his Knife of the Art (one of his basic Tools of the Art, which he has forged himself) and speaking meanwhile an incantation. Then it must be asperged (sprinkled with exorcized water) and fumigated with the smoke of certain incenses and aromatic spirits.

Next the magician must purchase a new inkhorn or inkwell. He must do this on the day of Mercury (Wednesday) and in the hour of Mercury (the 1st or 8th hour past noon). Within that hour, using the goose-quill pen, he must write certain powerful names upon the inkhorn. Then, while reciting the proper verses, he must asperge and fumigate it.

Though the pact is signed in the magician's own blood, a special ink is needed for the text and the seals. This ink is made with a powder composed of gall-nuts, green copperas and rock alum, boiled with river water in a new earthenware pot. The fire over which it is boiled is built of fern leaves gathered on the Eve of St. John and vine branches cut under a full moon in March, kindled with virgin paper (paper which has never been written upon).

Now the Pen of the Art can be made. The magician must pluck the sword-feather from the right wing of a swallow, reciting meanwhile an incantation. Then he must shape it into a quill with his Knife of the Art, and write upon it with his goose-quill pen and special ink the name *Anerton*. Then he must asperge, fumigate and recite further verses over it.

The vellum upon which the pact is to be written is made from the skin of a male kid who has never engendered, sacrificed with the appropriate ritual sayings and with a single stroke of the Knife. It must be skinned with the Knife of the Art, the skin well salted (with specially exorcized salt) and left in the sun for a day.

Then it is steeped in lime and exorcized water, in a pot on which the names *Guland* and *Surgat* have been written with the Pen and Ink of the Art. When ready, it is stripped with a hazel-wood knife over which the proper words have been said, stretched and left to dry. Several incantations must be made during this process.

Finally, it is asperged and fumigated (with much ritual), and wrapped in a silken cloth with sweet-smelling herbs until it is needed. Care must be taken that no woman ever sees it, for then it would lose its magical power.

It should be obvious from the forgoing that there is no room in this book, nor in a fantasy-game campaign, to deal specifically with the construction and use of the various materials of the Art. They are instead reflected in the cost, in gold and in time, listed for various situations on the Cost Chart.

A percentage "Risk of Discovery" is noted on the Cost Chart for some situations which call for unsavory dealings on the part of the magician. Familiars, for instance, must be fed on human flesh, and many operations require such items as coffin nails, parts of dead bodies and domestic animals for sacrifice. Discovery of these activities will bring about a mass descent of the fearful citizenry upon the luckless magician. Use percentage dice to determine if an activity has been discovered. For example if the magician procures a human sacrifice (20 per cent risk of discovery) a result of 01-20 on percentage dice means he is discovered and must suffer the consequences.

There are two ways to circumvent risk of discovery. One is to bribe the local regent and his administrators into looking the other way. One-hundred gold coins in bribes will reduce the risk by 1 per cent. For example, payment

of 2,000 gold coins in bribes would allow a magician to procure a human sacrifice with no risk of discovery. However, such protection may be withdrawn overnight and with no warning, subject to the fluctuations of local politics and the whims of the referee.

The other way is to contract the local criminal elements to obtain the items. To reduce the risk by 1 per cent in this way costs from 30-180 gold coins (one 6-sided die $\times$ 30). The danger here is the local underworld may up the ante to as much as double (there is a 50 per cent chance per year of this) or require some magical service (10 per cent chance) as a form of blackmail. There is also a 5 per cent chance per year that a criminal underling will betray the magician to local authorities, having sold out or cracked under torture.

Human victims for ritual sacrifice or the feeding of a familiar may be captured personally by the magician. This costs no money, but increases the risk of discovery by 5 per cent. Victims may also be purchased from local criminals at no additional risk. The cost of doing this is noted in parentheses on the Cost Chart, and is in addition to other payments to the underworld.

It should be evident that Black Magic is an expensive profession, and that a fledgling magic user will require substantial amounts of gold to survive and advance. Though he need not go on expeditions and adventures for experience (which he can gain only by conjuring), he must certainly do so to obtain the necessary treasure.

The referee may allow a magician to procure some materials on his own—gather his own herbs, for example. This would reduce the cost in gold, but more time would be required and risk would increase. The referee could also cause local supplies of some of the more esoteric items to dry up periodically. The magician would then have to travel, or send agents, to a known source of the material—an adventure in its own right!

Concerning Conjuring

The conjuring of even the least demon calls for great concentration and singleness of purpose. To this end the magician should devote the three days before conjuring to fasting, abstinence, meditation and ritual ceremony. This is in addition to the time needed to make and prepare materials.

A magician can conjure alone, but his chances for success and for control of the demon are increased if he employs assistants (see Conjuring Modifiers). The assistants perform such services as tending the candles, chanting responses and throwing camphor and aromatics on the braziers, leaving the magician free to concentrate on his task. There is room for up to three assistants within the pentagram; one may be the operator's familiar. Non-player magic users can seldom be persuaded to serve as assistants, and then only if the operator is at least 5 experience levels higher. At least one assistant must be present for the conjuring of a Lieutenant, Minister, King or Prince. Other celebrants may look on from outside the pentagram, but if one of them speaks, he will be seized by the demon and carried off, ending the conjuring.

When the conjuring is completed, the operator is utterly exhausted and drained of psychic energy. He must spend a certain amount of time (see Conjuring Chart) in complete rest. This recovery time is always the same, whatever the operator's experience level. Once this time is elapsed, he begins to regain his psychic energy at a rate of 5-10 per cent per day (one 6-sided die $\div$ 4), multiplied by his experience level. Thus after the proper recovery time, a 1st level magician would recover his full psychic energy in 10-20 days, a 10th level magician in 1-2 days. The sole exception to this is that a magician who conjures a minor demon regains all his psychic energy one day after the end of the one-day recovery period. Recovery time must be spent whether or not the conjuring was successful.

The Conjuring Chart provides percentage chances of success and of control for each class of demon. These must be checked separately, using percentage dice. In each case the figure provided must be multiplied by the experience level of the operator. If the conjuring is not successful nothing further happens, but the operator must nevertheless spend the required time for recovery.

If the operator loses control of the demon one of two things will occur (a 50 per cent chance of either). One is that the demon will decide to seize the operator and carry him off to hell. His only hope then is to outwit the demon. His chance of doing so is equal to 5 per cent multiplied by his experience level. Five per cent is added to this chance for each point of his Intelligence rating above average (above 12, if three 6-sided dice are used). Subtract 10 per cent if he has a pact with the demon. A successfully outwitted demon will vanish, bitterly disappointed.

The other possibility is that the demon will possess the operator. There is no defense against possession. Other players will not know this has happened; if anything, they will be told that the operator has outwitted the demon. The possessed magician will immediately gain the powers of a 10th level magic user, which he will use, under the gleeful direction of the referee, to spread ruin and chaos. This will go on until he is killed, or exorcized by a good priest or cleric.

Outside the chalked pentagram is a triangle in which are written words of power. Certain activities require that the demon be compelled to enter the triangle. This increases the chance that the operator will be unable to control the demon.

When a human sacrifice is made, the referee determines the size of the increase in chance for success, according to the victim's virtue, purity and social standing.

Note that a good priest or cleric who is among the celebrants at a conjuring may prevent it or interfere with it, simply by so stating. If he interferes after the demon has appeared, the demon will be uncontrolled.



Concerning Demons



It is important to remember that demons are sly, cunning and thoroughly evil. A demon bears particular hatred for the sorcerer who calls him away from his infernal revels, and is constantly looking for some loophole or omission which will allow him to turn the tables.

There are limits to the powers of any demon. If this were not so, they would long ago have won their war against the forces of good. No demon may be sent more than 1,000 miles to perform a task, nor may the task require more than an hour's time. Further, the task must be within the scope of the demon's particular power, and its effects should be strictly localized. No demon could cause an earthquake which would destroy an entire province, nor flames which would consume a whole army.

A demon follows orders unwillingly at best. If there is any latitude or ambiguity in orders, the demon will exploit it to the operator's detriment. However, orders must be given in accordance with the powers assigned to the demon, and cannot be made more specific. For example, there are several demons who will reveal to the operator the location of a large treasure in the area. The operator cannot order him to be any more precise than this. One of the treasure hordes nearby will be chosen at random; it might very well be in the local king's treasure vault!

There are innumerable demons, both "nobles" of the infernal hierarchy and minor demons, so that no man can know even the names of more than a fraction of them. The names and powers of the most powerful nobles, the Lieutenants and Minister, are universally known. Many other nobles have been identified by magical experimenters of past ages; in some cases the knowledge has survived.

According to records preserved by certain occult brotherhoods, the 72 demons of the Lemegeton, or Lesser Key of Solomon, were shut up in a brass bottle by the great sorcerer-king Solomon and cast into a deep lake. They were later released by a curious Babylonian, and are now abroad once more. They are recorded in several old grimoires, so that many magicians still know of them. Articles or talismans related to the great King Solomon may affect for good or ill a player's dealings with these demons. Some may even summon them, or give protection from their powers.

The referee may create other such groups, or individual demons, and assign their ranks, appearance and powers. Players could discover their names and characteristics (or perhaps only their names) in ancient books and manuscripts, inscriptions in ruined shrines etc. High-level magic users often have such information, and guard it jealously—but it can occasionally be obtained for a price.

Every noble demon has a host of subordinate demons; these share his powers, but to only a small degree. One of these may be conjured by a magician who knows the name of its noble master. Conjuring Modifiers apply if he has a pact with the noble. There are also hordes of unattached minor demons, each with a restricted specialty; these could be as specific as causing an itchy nose, controlling a single cast of gambling dice, etc. In performing his allotted task, a minor demon has only the strength and capabilities of a first-level human. Thus a minor demon could set a torch to a building, but could not ensure it would burn down. Another could attack someone with a knife, but would have to roll on the standard combat tables. The only advantage minor demons have is the power of invisibility (though they cannot, of course, be harmed physically). No minor demon can approach a good priest or cleric.

A magician must at least know the name of the demon in order to conjure him. It would be well if he knew the nature and powers of the demon as well, for a demon will answer questions about his own nature deceptively unless he is within the triangle.

It is a property of a demon's name that, if it is spoken aloud at any time other than during a rite of conjuring, he is free to appear, and under no control. This has been known to happen when a player thinks he has found a scroll of spells or some magical runes. The basic chance for the demon to appear is 50 per cent, but may be increased if there are higher-level magicians or players with high Psychic Ability ratings present. The appearance of a demon causes uncontrollable fear in all animals and all non-player characters of levels 1 and 2.

If a demon appears, any magic user present who thinks he recognizes the demon may speak his name, then attempt to outwit him. He must already know the name; having heard it uttered once is not sufficient. If a good priest is present he can banish the demon, but first he must check to see if he has resisted the demon's strong temptations. Chance for resisting temptation is the same as for a magician trying to outwit a demon, except that the priest uses his Wisdom rating rather than Intelligence. Finally, certain tokens and amulets might drive away the demon. If none of these avail, the demon will do one of the following things:

Die Roll

- 01-50 Seize one person present and carry him off to hell (choose at random, with bias toward magic users).
- 51-75 Possess one person present (as above).
- 76-90 Play some monstrous and bizarre practical joke on the group (teleportation, shape-change... whatever an inventive and sadistic referee can devise).
- 91-100 Assign the group some difficult wicked and chaotic task (the alternative is death).

The referee should note that if a character is carried off to hell, or if a character who has signed a demonic pact or who is possessed dies, his soul is lost forever. He cannot be revived by any means.

Expeditions

So far we have been discussing the practice of ceremonial magic in ideal circumstances: in the magician's permanent quarters, surrounded by all the materials and tools of the Art, with plenty of time for preparations. Of course, magic users in a fantasy campaign do not stay home all year, but often embark upon various adventures and expeditions—typically to an underground labyrinth, ruined city or the like. Conjuring can indeed be attempted in such circumstances, but there are attendant difficulties.

One difficulty is that even the bare minimum of equipment needed for a conjuring is a considerable load, enough fully to encumber a pack mule. Another is that the room or enclosure in which the conjuring is done must be kept quiet, secure and totally free from interruption for the equivalent in game turns of half-an-hour. Any violation of these conditions causes failure or, if the demon has already appeared, loss of control. Finally, conjuring in such rough-and-ready circumstances is subject to penalties for insufficient preparation (see Conjuring Modifiers).

A magician who has just attempted a conjuring cannot think clearly, fight or use magic. He can walk (barely), but if he has to do so his recovery time will be doubled.

It is apparent that a magic user out on adventure who wishes to call a demon to his aid should risk a conjuring only as a last resort. It would be far better to come prepared with a Word of Binding.

Even if no conjuring is done, demons may yet be encountered by adventurers in lost and buried places. Throughout history, many demons have been worshipped as gods by strange and blasphemous cults. Their shrines and secret places may still be found, along with articles left by high priests long dead, or inscriptions in ancient languages (one would be wise not to read them aloud). Adventurers may even find artifacts in which demons have been imprisoned, as were the demons of the Lemegeton. If they think the demons will be grateful for being released, they will be violently surprised. A scholar may be of use to a party in places like these; because of his extensive reading and knowledge of history, he may recognize the dangers of such places, and might even be able to identify a demon unknown to the others, and so allow a magic user a chance to outwit him.



Concerning Witchcraft

Only a magician can perform ceremonial magic, and only a magician can make full use of the powers of magic. However, there are other character types who can use magic to a lesser degree—notably witches. A witch (the name applies to both men and women) practices simple magic through the cooperation of minor demons, and can never cast spells. On the other hand, his trade is far less demanding, time-consuming and dangerous than the magicians's.

Witches gather in covens of exactly 13 members. Each coven is under the patronage of a particular noble demon, such as Vine (#68). A player who wishes to become a witch must either find an existing coven which is short a member, or find 12 other interested persons and establish his own coven. Neither of these courses will prove simple. Witchcraft is frowned upon by law-abiding citizens, and practicing witches are not likely to advertise.

Witches advance in level just as magicians do (see Experience Level Chart), except that witchcraft experience points are needed rather than magical experience. Formal initiation into a coven is worth 1,000 experience points, making the initiate a 1st level witch.

A coven may hold a Sabbat on any Saturday night. All 13 members must be present. During a Sabbat a minor demon appears and the members gain witchcraft-experience points at the usual minor-demon rate (40-400 points). Initiation of new members takes place during a Sabbat.

On Walpurgis Night, the eve of May 1, there is a grand Sabbat for all witches. On this night the coven's patron demon will appear, and the members will gain experience points according to the demon's rank (see Conjuring Chart).

Attendant upon each coven of witches is a large number of minor demons, who will appear under certain conditions to serve a member witch. Each has a particular capability. The referee must make a list of the minor demons and their powers, which might include:

- making the victim's nose itch unbearably.
- making the victim sneeze and cough.
- blowing out a candle or lantern.
- causing an animal to panic.
- speaking while invisible.
- creating various sound effects.
- igniting paper, wood or other combustibles.
- rigging dice or cards used in gambling.
- causing food or water to spoil and become unusable.
- throwing dust in the victim's eyes.
- causing a wound to become infected.
- causing the victim to stumble.
- acting as a Gremlin (disassembling equipment, causing malfunctions, etc.).
- creating a sudden gust of wind.
- giving the victim a hotfoot.
- summoning all of a particular kind of animal (rodents, felines, canines etc.) in the area.
- slitting the bottom of a purse, bag or knapsack, causing the contents to fall out.
- pickpocketing (as 1st level thief).
- garbling the victim's speech so that he cannot speak clearly.
- causing a fiery "pins and needles" sensation in the victim, so that he cannot stand still.
- climbing on the victim's back, unbalancing or weighing him down.
- interfering with the victim's coordination.
- sticking a pin in the victim.

There will also be a number of minor demons who belong to the coven's patron, and possess minor powers related to his province.

During his initiation a witch is taught a Word of Summoning. When he utters this word, the referee determines at random which of the coven's minor demons will appear. The minor demon will assist the witch by using his assigned power, but will disappear after only a minute. The witch may direct the demon's efforts against a particular victim.

Upon reaching each experience level above 1st, a witch learns the name of one of the coven's minor demons. He may call that demon to his aid, instead of speaking the Word of Summoning and hoping for something useful. A 1st level witch may summon a minor demon (by either method) once per day, a 2nd level witch twice per day and so on.

In addition to the ability to summon minor demons, higher-level witches gain certain automatic powers. A 2nd level witch is granted a familiar. A 3rd level witch can fly through the air by night upon a staff (or broomstick) of ash-wood. A witch may also function as an alchemist 5 levels lower. For example, a 6th level witch has the abilities of a 1st level alchemist; he can prepare simple love-philtres, poisons, etc. A 7th level witch can practice divination, and an 8th level witch has the power of Truthsay (level 1).

Few players will choose to be witches and nothing else. Since most witchcraft-experience is gained in small increments from minor demons, progress is quite slow. Indeed, witches of Level 5 or higher are very seldom seen. But because of the limited demands it makes in time and effort, witchcraft is a popular choice for "cross-training." Witch-warriors are common, for example, since a witch's powers are unaffected by the presence of steel. Witch-thieves are also much in evidence.

A Word About Scholars

The professions of scholar and magic user complement each other in a very useful fashion. In fact, players often choose to train as both scholar and magician, difficult though it is.

Scholars are characters who are devoted to learning. They are well-versed in history and the natural sciences, and in languages, and are intimately acquainted with all aspects of books, scrolls and manuscripts.

Scholar-experience points needed for a scholar to advance in level are the same as magical experience points for a magician (see Experience Level Chart). For each experience level he attains, a scholar learns 1-4 languages, and also gains complete and perfect knowledge of one chosen, well-defined field (astronomy, religious history, animal-lore, the history of a particular region, etc.).

A scholar knows the answer to any question pertaining to a field he has learned. He also has a chance of knowing answers to questions of almost any conceivable kind. To know the answer to a general question, he must roll on a 20-sided die a number equal to or lower than his Intelligence rating (which was determined by rolling three 6-sided dice). Add 1 to the roll for each experience level above 1st he has attained; the die roll may be modified downward for difficult questions.

Almost any sort of experience will provide fuel for a scholar's voracious curiosity. The allotment of scholar-experience points for various situations is left entirely to the judgement of the referee. Here, as guidelines, are suggested scholar-experience point values for some typical activities. In each case the number given is to be multiplied by the roll of a 10-sided die.

Study 1 week in a provincial or personal library	50
Study 1 week in a great library	100
Study 1 week under tutelage of a high-level scholar	150
Travel 1 week outside home country	25
Travel in remote and exotic places for 1 week	50
Go adventuring in buried or secret places	150
Achieve apprenticeship (1st level) in another profession	200

Experience Level Chart

Level	Experience Points	Maximum Spell Cost	Cost of Living (per mo.)	Powers
1	1,000	10	10	Sleight-of-hand
2	2,000	25	10	
3	4,000	50	25	Magic
4	8,000	75	50	Detection
5	15,000	100	75	Truthsay I
6	30,000	150	100	Truthsay II
7	60,000	any	150	Truthsay III
8	120,000		200	Divination
9	250,000		300	
10	500,000		500	Longevity

Conjuring Chart

Demon Rank	Chance of Successful Conjuring (per level)	Chance of Controlling Demon (per level)	Experience Points Gained (x 1-10)	Recovery Time
Lieutenant	10%	5%	10,000	11 days
Minister	10%	8%	5,000	10 days
King	15%	10%	1,000	9 days
Prince	20%	15%	800	8 days
Duke	25%	20%	600	7 days
Marquis	30%	25%	400	6 days
President	40%	35%	200	5 days
Earl	45%	40%	150	4 days
Count	50%	45%	100	3 days
Minor Demon	80%	70%	40	1 day

Conjuring Modifiers

Variable	Chance of Success	Chance of Control
Per Assistant (untrained)	+ 5%	- 5%
Per Assistant (apprentice)	+ 5%	—
Per Assistant (familiar)	+ 15%	+ 10%
Per Assistant (magic user Level 1-3)	+ 15%	+ 10%
Per Assistant (magic user Level 4+)	+ 20%	+ 15%
Compel Demon into Triangle	—	- 10%
Offer Human Sacrifice	+ 5-20%	—
Operator has Pact with Demon	+ 20%	+ 10%
Insufficient Preparation	- 15%	- 20%

Cost Chart

Activity	Cost	Time Needed	Risk of Discovery
Obtain Basic Tools of the Art	1,000	6 months	10%
Prepare Materials for Pact	50	3 days	—
Prepare Materials for Conjuring	150	6 days	10%
Maintain Familiar (per month)	(2)	—	5%
Maintain Apprentice (per month)	10	—	5%
Obtain Human Sacrifice	(100)	—	20%

The Infernal Hierarchy

Here are listed the noblest and most powerful denizens of the Infernal Regions. None of these demons has a fixed appearance. Each may appear in whatever shape pleases him, though it will usually be one which bears some relation to his province and powers.

1. Lucifuge Rofocale: A Lieutenant. His province is all the wealth and treasures of the world. He will reveal to the operator the location of some great and fabulous treasure within 1,000 miles. Within the triangle, he will answer truly three questions concerning any aspect of riches and treasure.

2. Satanachia: A Lieutenant. His province is the affairs of women. He will mold the thoughts and feelings of any wife or maiden (but not a widow) within 1,000 miles, according to the wishes of the operator. He grants familiars which can assume the shape of a beautiful woman.





3. Agaliaprept: A Lieutenant. His province is the courts, council-chambers and governments of the world, and the secrets thereof. He will answer three questions concerning his province. Also, he commands the Second Legion of Spirits: 2,000 demonic fighters (level 2), which he will commit to battle for a day at the operator's behest.

4. Fleurety: A Lieutenant. During the space of a night he will raise a structure which would take 1,000 workmen 6 months to build. Also, he will cause hailstones (treat as slingstones) to fall upon an area as much as an acre.

5. Sargatanas: A Lieutenant. He has the power to make the operator or any participant invisible for as much as a day's time. If compelled within the triangle, he will bestow this power upon the operator, usable once per week at no cost in psychic energy. Also, he commands a Brigade of Spirits (1,000 demonic fighters of Level 2) and will send them to fight for a day wheresoever the operator wishes.

6. Nebiros: A Lieutenant. He has the power to afflict any one man known to the operator with a disease incurable by normal means, at the order of the operator. Also, he will instruct the operator in the making of the Hand of Glory, a talisman made of a criminal's hand treated with tallow. It serves to detect gold at moderate ranges (100 feet) and to detect magic in anything with which it is in direct contact. Finally, from within the triangle, he will confer upon the operator, whatever his experience level, the gift of divination by all the possible methods. This requires two sessions.

7. Clauneck: A Minister. He will discover the operator the location of a large treasure within 1,000 miles. Within the triangle he will bring to the operator from 1,000 to 100,000 gold coins (roll percentage dice and multiply by 1,000).

8. Musisin: A Minister. His province is the affairs of the great rulers of the world. He will answer three questions concerning any king or potentate, or cause one such to deal favorably with the operator (accede to a request, grant him a desired appointment, or do a similar favor).

9. Bechard: A Minister. His province is winds and tempests which occur over land. He can send a rainstorm, a great wind or a lightning bolt where the operator directs (but not over water). He gives toads as familiars.

10. Frimost: A Minister. He will cause any wife or maid to fall in love with any one participant. He will also confer great beauty upon any wife or maid among the celebrants—a source of no little income for some sorcerers.

11. Khil: A Minister. He will cause a great earthquake within 1,000 miles, sufficient to topple a large castle or city wall, disrupt and demoralize an army, flood a seacoast town, etc.

12. Mersilde: A Minister. He will transport the operator or any participant wheresoever he desires. This is not subject even to the standard 1,000-mile restriction. He gives familiars which can see invisible objects and creatures.

13. Clitheret: A Minister. His province is darkness. He must be conjured at night. He will cast permanent, utter darkness upon any area up to a square mile. Within the triangle he will confer upon the operator the power of vision in darkness. This requires three sessions. He gives familiars which can see in darkness, and will not go out during daytime.

14. Sirchade: A Minister. His province is the kingdom of animals. He will bring to the operator any animal, even a rare and fabulous beast, and ensure its loyalty to the operator for a year and a day. Within the triangle, he will give the operator perfect knowledge of animal lore and languages in a single session.

15. Segal: A Minister. His province is illusion. He can create illusions of the greatest size, number and complexity, and they will never be detected save by touch, but they only last an hour. Within the triangle, he will add 10 per cent to the chance that any illusions created by the operator in the future will be believed. This can be done as many as three times. Also, he will instruct the operator in the making of an amulet which will infallibly detect illusions. Construction of this amulet costs 500 gold coins and takes one month, and involves a 10 per cent risk of discovery.

16. Hiepath: A Minister. He will transport to the operator any person within 1,000 miles named by the operator. The familiars he grants are excellent mimics. Once per day the magician may name one person, and the familiar will mimic whatever activities that person is performing at the moment.

17. Humots: A Minister. His province is books, manuscripts and other forms of the written word. He will bring to the operator any book, even a magical one, if the operator knows of its existence and can describe it closely enough. He will answer three questions concerning his province. If asked, he will train the operator as a Scholar, giving scholarly rather than magical experience points.

18. Frucissiere: A Minister. He can restore any dead person to life, with no loss of powers. The body of the person to be revived must be present at the place of conjuring. His familiars can heal wounds and damage once per month.

19. Guland: A Minister. His province is disease. He will afflict any person within 1,000 miles named by the operator with any normal disease. Within the triangle, he will increase by 10 per cent the resistance to disease of any person among the participants. This may be done as many as three times.

20. Sargat: A Minister. He can open any door or anything which is locked. He can do this to as many as ten doors or articles so long as they are in the same structure or general area. They remain unlocked for one day. Within the triangle, he will teach the operator how to make an amulet which will cause any door to open easily and silently. This will require 2,000 gold coins and two month's work and involve a 15 per cent risk of discovery.

21. Morail: A Minister. He has the power of making any one article, object, animal etc. (anything but a human being) permanently invisible. The article must be present at the place of conjuring. He gives familiars which are always invisible.

22. Frutmiere: A Minister. His province is feasts, festivals and banquets. He will give the operator a silver platter on which, at the word of command, a sumptuous meal for two will appear. It can be used 20 times. A non-player character who shares such a meal will always react favorably toward the owner of the platter. Within the triangle, he will render the operator or any participant immune from the ill effects of impure (but not poisoned) food and drink. He gives familiars who can detect poisons and impurities in food and drink.

23. Huictigara: A Minister. His province is sleep. He can cause any person within 1,000 miles named by the operator to fall into a deep sleep from which he can only be awakened magically. Similarly, he can afflict any person with insomnia, which will soon drain him of strength and energy, and ultimately kill him. Within the triangle, Huictigara will give the operator an amulet of protection against magically-induced sleep. A magician who has a pact with this demon, and a familiar granted by him, will often (about once a week) have clairvoyant, precognitive or otherwise informative dreams. The information may be couched in dense allegory, however.

Such are the qualities of the great potentates of hell. Below are described the 72 noble demons of the Lemegeton. Each of these appears in only a single shape, which is noted in the text.

24. Baal: A great King, servant of **Lucifuge Rofocale**. He appears with the head of a man, or of a cat, or of a toad, or with all three, and speaks in a hoarse voice. He has a wide knowledge of idolatrous cults and religions, and will answer truly three questions in this field. Such information might be of interest to adventurers, since there is often treasure to be found in lost and buried shrines; or to magical researchers, since the "gods" of these cults were often demons. If forced into the triangle, Baal will grant the operator a ring or talisman of invisibility usable for a year and a day.

25. Agares: A Duke, vassal of great **Lucifuge Rofocale**. His appearance is that of an old man riding upon a crocodile, with a goshawk on his wrist. He will teach the operator any language, human or inhuman, known or lost. He can also cause a minor earthquake somewhere within 100 miles.

26. Vassago: A Prince. The guise in which he appears is not recorded. He will bring back any possession of one of the participants which has been lost or stolen. Within the triangle he will instruct the operator in crystalomancy—the use of a crystal ball, gemstone or similar object for clairvoyance and divination. Familiars given by Vassago cannot be constrained to perform any evil act.

27. Gamygyn: A Marquis. He first appears as a small horse, but then assumes human form. He will call up the soul of any dead person and allow it to communicate with the operator. This is an excellent means of procuring lost or secret knowledge. It will not work, however, if the subject has been revived.

28. Marbas: A President, and servant of **Lucifuge Rofocale**. He appears first as a large lion, then as a man. He can cause or cure a normal disease in any celebrant, or impose upon any celebrant a shape-change of a month's duration.

29. Valefor: A Duke, of the retinue of noble **Sargatanas**. His shape is that of a many-headed lion. His province is theft. He will give any participant the skills of a thief of advanced level for a period of a month. His familiars can steal small objects.

30. Amon: A Marquis. He appears as a wolf with the head of a serpent, spouting flames. Later, he assumes the shape of a man with dog's teeth. He directs the actions of wolves, dogs and all canine creatures within 50 miles. Inside the triangle, he grants a talisman of control over such creatures, affecting any that see it. His familiars are of the canine variety.

31. Barbatos: A Count, emissary of mighty **Satanachia**. He appears with four kings (level 7) and three companies of soldiers (each of 100 2nd level fighters) which he will send to fight at the operator's command. He also can reveal the location of a treasure which is concealed by enchantment, within 100 miles of the place of conjuring.

32. Palmon: A King. He appears as a crowned man riding upon a camel, preceded by a throng of musicians. He speaks with a roaring voice. His musicians strike fear into the hearts of all beings of levels 1-3, causing them to flee. His familiars are always loyal to the operator.

33. Buer: A President, of the following of **Agaliarept**. His appearance is not known. He must be conjured when the sun is in Sagittarius. He will heal one among the celebrants of all his wounds. Within the triangle, he will give perfect knowledge of herb-lore in a single session. His familiars are always loyal.

34. Gusion: A Duke, and obedient to **Agaliarept**. He comes in the guise of a dog-headed man. He will answer truly any three questions. If one among the celebrants is filled with hatred for another man, he can change that hatred to friendship. Non-player characters react favorably (never less than an average roll) to his familiars, which are always cats.

35. Sytry: A Prince. He appears with the head of a leopard and the wings of a griffin. He can cause any woman to fall in love with any man, and can transform any of the participants into a woman for the space of a year and a day.

36. Beleth: A terrible King. He comes riding a pale horse and surrounded by musicians. He is furiously angry, and must be forced into the triangle with a special hazel wand before he will comply with any orders. Also, the operator must wear a silver ring and keep it pressed to his lips, or **Beleth** will become uncontrolled. **Beleth** can be ordered to bring the operator a powerful magical weapon.

37. Lerajie: A Marquis. He appears as an archer clad in green. His province is archery. He will increase the skill in archery of any participant whenever he is conjured. Within the triangle, he will give an arrow which never misses its target and is tipped with a strong poison.

38. Eligor: A Duke, servant of **Fleurety**. He appears in the likeness of a powerful knight bearing lance and scepter. He commands a company of 100 armored and mounted knights (Level 3) and will send them to fight at the will of the operator. Within the triangle he gives a pennon which will inspire in all fighting men who see it total loyalty and reckless courage.

39. Zepar: A Duke. He comes in the shape of a soldier, dressed all in red. He can impose a shape-change of a month's duration on any celebrant, and can also be sent to fight and slay any man of the operator's choosing. His familiars can bear and use arms, with the strength of 2nd level fighting men.

40. Botis: An Earl, subordinate to **Agaliarept**. At first his shape is that of a horrible serpent, but then he assumes human form. He bears a bright sword. He can be sent by the operator to use his sword. Inside the triangle, he will teach swordsmanship, raising his pupil (any participant) one level of attack effectiveness with this weapon for each conjuring.

41. Bathsin: A Duke, vassal of **Fleurety**. He appears as a powerfully-muscled man with a serpent's tail, riding a horse. He will transport all participants to any place within 50 miles.

42. Saleos: A Duke. He comes in the appearance of a strong soldier, wearing arms and a ducal crown and riding a crocodile. He will sow discord and bitter recrimination amongst any body of up to 20 men. He can also cause any female celebrant to fall in love with any male participant.

43. Purson: A King. His shape is that of a man with a lion's head, riding on a bear and carrying a snake in his hand. The snake has a poisonous bite, and he uses it as a weapon when sent. He is preceded by many trumpeters. He will reveal the location of a magical treasure within 500 miles. Within the triangle, he will give a trumpet that blasts down doors. His familiars are always loyal, and can detect gold at a distance of 100 feet.

44. Morax: An Earl. He appears as a bull with a man's head. His province is astronomy. He will reveal the true value of any gem, artifact or other treasure displayed by the operator. His familiars are loyal, and add an additional 5 per cent to chances of control when they assist at a conjuring.

45. Ipos: An Earl. He looks like an angel with a lion's head, a rabbit's tail and webbed feet. He is disgusting to look upon; untrained assistants may never be used in conjuring him. He will answer truly one question about the future. Within the triangle, he will add 1 point to the Intelligence rating of any participant, though intelligence cannot be raised above maximum in this way.

46. Aini: A Duke. He appears as a man, but with three heads: a serpent's head, a cat's head and the head of a man with two stars in its forehead. He rides a great snake and carries a blazing torch. His province is arson, and he can be sent up to 1,000 miles to perform acts of destruction.

47. Naberius: A Marquis. He comes in the shape of a crowing cock, and flutters about the pentagram, speaking in a squeaky voice. He will grant the operator 1,000 experience points, the equivalent of an apprenticeship (1st level), in any profession.

48. Glasyalabolas: A President. His guise is that of a dog with the wings of a griffin. His province is murder. He will commit a murder within 100 miles, but at least 10 miles away. The victim has a small chance of escaping death, depending on his Psychic Ability rating. **Glasyalabolas** will also fill one of the celebrants with murderous rage against any one other person. Inside the triangle he will give a charm of invisibility, usable once.

49. Bune: A Duke. He appears as a dragon with three heads: one a man's, one a dog's and one a griffin's. His province is graves and sepulchres. He can turn the operator into a brilliant and persuasive speaker for the space of a month. Also, he will answer truly three questions concerning the dead.

50. Ronobe: An Earl. He can appear as any sort of monster. He will teach the operator to understand and speak (but not to read or write) any language. Each of his familiars can read any one ancient language (determine randomly).

51. Berith: A Duke. He comes in the likeness of a fighting man, armed and clad in red, riding a red horse and wearing a gold crown. A special ring (only one exists) is needed for conjuring **Berith**. He can turn any metals into gold. Also, he is an accomplished liar. He can be sent up to 1,000 miles to tell a lie to a given person, and that person will be convinced of its truth.

52. Astaroth: A powerful Duke. He seems to be a beautiful angel, but rides a dragon and carries in his hand a poisonous asp. His stinking breath drives away all assistants (except familiars) of Level 3 or less, and the magician must keep a silver ring pressed to his lips during the conjuring. He will reveal to the operator the name, appearance and powers of one demon previously unknown to the operator. This will probably (60 per cent chance) be a minor demon. If it is not a minor demon, there is a 60 per cent chance for each higher level of demon, in ascending order. For example, if the referee rolled 4 times and only achieved a roll of 60 or less the fourth time, the demon would be a President.

53. Forneus: A Marquis. He appears as a sea-monster. He will give knowledge of the language of sea-beasts. Within the triangle, he will give an amulet of control over sea-monsters (but not normal sea creatures). The familiars **Forneus** grants are always aquatic creatures.

54. Foras: President. He comes in the likeness of a strong man. His province is logic and rhetoric. He teaches herb- and plant-lore in the span of three conjurings, and will reveal to the operator the location of a treasure of moderate size within 100 miles.

55. Asmody: A King. He appears to be a man with three heads: a man's, a bull's and a ram's, with a serpent's tail and webbed feet. He rides a dragon, carries a lance and pennon and belches fire. The operator must be bareheaded, or **Asmody** will deceive him. His province is mathematics. He will reveal the location of a great treasure in some watery place, and will place a spell of concealment on any treasure, which lasts a year and a day and is proof even against magic. Within the triangle, he will give the operator a magic ring (determine randomly).

56. Gaap: A Prince. He appears in the shape of a man, accompanied by four great kings. His province is philosophy. He will give a true answer to one question on any subject. He will deliver the familiar of another magician of equal or lower level to the operator. Within the triangle, he will give a talisman by which the owner can return instantly to the place of conjuring from anywhere within 1,000 miles.

57. Furfur: An Earl. He comes as a great deer with a fiery tail. He will answer one question about sacred, concealed or buried things. Within the triangle, he will speak truly; outside, there is a 50 per cent chance he will lie. He can also be sent upon errands of arson to forests, grainfields and the like.

58. Marchosias: A Marquis. He comes in the form of a wolf with griffin's wings and a scaly tail. Fire spouts from his mouth. Once within the triangle he assumes human form and will answer truly one question about another magician or a priest. He will inspire one celebrant with the abilities of an 8th level fighter for one month. He is a relatively amiable demon; 10 per cent is added to the operator's chance of controlling **Marchosias**.

59. Stolas: A Prince. He appears as a raven. His province is astrology. He gives accurate predictions concerning the near future. In the triangle, he teaches the art of divination by astrology during two sessions.

60. Phoenix: A Marquis. He bears the aspect of the legendary bird for whom he is named, and sings in a sweet voice. His voice acts as a Siren's, and he may possess any celebrant who succumbs to it. His province is poetry and the sciences. Inside the triangle he will confer upon the operator the power of returning to life with all his abilities, the first time he is killed thereafter.

Handwritten signature: *Handwritten signature, possibly "Naberius" or similar, in a stylized script.*

61. Halpas: An Earl. He manifests as a dove, speaking in a hoarse voice. He controls a company of 20 Level 5 soldiers, who are available to the operator for one day's use. His familiars are small, gnome-like fighting men (Level 1).

62. Malpas: A President. He appears first as a crow, then as a man. He will bring to the operator the most highly skilled craftsman in the world of a particular type (armorer, alchemist, mechanic etc.), who will labor a month for the operator. His familiars are loyal, and are skilled manipulators, being able to use their paws or extremities as hands. **Malpas** is fond of human sacrifices; add a further 10 per cent to chance for success if a human sacrifice is made.

63. Raum: An Earl. He too appears in the form of a crow. He will steal a non-magical treasure (it must be of a size to be carried in a small sack) from anywhere within 10 miles, even from the king's palace, and bring it to the operator, or to some other designated place.

64. Focalor: A Duke. He comes as a man with griffin's wings. His province is winds at sea. He can provide favorable winds for a fortnight's sailing, or raise a gale that will sink any ship. From the triangle, he will give a charm to calm heavy winds and storms at sea.

65. Sabnack: A Marquis. He comes accoutred as a soldier riding a white horse and carrying his sword unsheathed. He has the head of a lion. He can raise a tower or fortified place in the space of a week. From the triangle he will curse a sword or spear so that any wound inflicted with it will rot and putrify. His familiars are loyal, and fight as 2nd level fighters.

66. Vepar: A Duke. His appearance is that of a mermaid. His province is warfare at sea. He can build overnight a great ship which sails at thrice normal speed and cannot be harmed by rocks or reefs. Within the triangle he will give a charm, usable once, which protects the owner from drowning, enabling him to breath underwater for an hour.

67. Shax: A Marquis. He comes in the guise of a stork. He will destroy the sight or the hearing of any man within 1,000 miles named by the operator. He will steal from 1,000-10,000 gold coins from the local king's exchequer and bring them to the operator. He gives loyal familiars.

68. Vine: An Earl. He assumes the appearance of some kind of monster, not always the same one. His province is witchcraft. Add 10 per cent to chances for success and for control if a witch is among the participants. His familiars fly swiftly and untiringly, bearing their owners upon their backs, but are notoriously disloyal (never more than an average rating). **Vine** gives protection from the powers of witches.

69. Bifrons: An Earl. He first appears as a monster, as does **Vine**, but later as a man. His province is ghosts and spirits. Inside the triangle, he will bring to the operator a gem with some relatively minor magical power.

70. Vual: A Duke. He appears first as an enormous camel, then as a man. He speaks an ancient and difficult tongue, which the operator must know. His province is deserts, wastelands and arid regions. He will discourse freely concerning such places; he can reveal many of the secrets and mysteries of the desert, and give good advice on how to survive its dangers. He will tell of a great treasure to be found in a desert area. His familiars can always find water.

71. Hagenti: A President. He comes in the likeness of a bull with griffin's wings. He can transmute metal up to 2,000 gold coins in weight into gold. His familiars are prone to stealing and pickpocketing, even against the wishes of the owner.

72. Procel: A Duke. He manifests as an angel. He will cause a spring to appear somewhere within 100 miles which will flow for a month. Anyone who bathes in it will be healed of all wounds and disease. He will also give a charm, usable once, which allows the user to go unwounded by normal weapons for an entire day. Within the triangle, he will heal one celebrant of all wounds and disease.

73. Furas: A Duke. He seems to be an old man with long white hair and beard, riding a white horse and wielding a spear. His province is chiromancy. By inspecting the palm of one of the celebrants, he can determine everything to be known about that man—his nature, character, abilities, history and so forth. In two sessions within the triangle, he will impart this skill to the operator.

74. Balam: A King. He has three heads: a bull's, a man's and a ram's; a snake's tail and fiery eyes. He rides a bear. He will give true answers to three questions, and can increase the physical dexterity of one celebrant by one point each time he is conjured, so long as the man's rating does not exceed the maximum.

75. Allocen: A Duke. He appears as a soldier armed with a javelin, mounted on a huge steed. His head is like a lion's, with flaming eyes. He will give the operator a weapon that will never miss when thrown, and will do twice normal damage. He gives loyal familiars, who can hurl small darts to good effect.

76. Caim: A President. He appears first as a blackbird, then as a man bearing a keen sword. Each time he is conjured he will teach understanding of the language of one animal or other living thing. Also, he teaches the art of divination by observing the paths of flying birds.

77. Murmur: An Earl. His likeness is that of a fighting man, royally crowned and armed and riding upon a griffin. He will call up the soul of a dead man and constrain it to answer truly one question. Within the triangle he will teach perfect knowledge of philosophy, which is his province.

78. Orobas: A Prince. He comes first as a horse, then as a man. His province is knowledge concerning the forces of good and the men who serve Law. Within the triangle he will render the operator and the place of conjuring safe from the evil doings of some noble demon, or of all minor demons, for the span of a year and a day.

79. Gomory: A Duke. He manifests as a beautiful woman wearing a duke's crown. He will reveal the location of the burial-treasure of an ancient king somewhere within 500 miles. He grants familiars which can assume the shape of a beautiful and seductive woman for a day's time.

80. Ose: A President. He appears first as a leopard, and then as a man. He can impose a shape-change on any celebrant, and that person will not realize this. He can also impose upon any celebrant the delusion that he is some other person or type of person. Both charms endure for a month.

81. Amy: A President. He is first seen as great leaping flames, then transforms into a man's shape. He will reveal the location of a nearby treasure which is guarded by a spirit or minor demon. Also, he will create a permanent illusion of flames in any one place, or charm some object so that it will issue illusory flames upon a word of command.

82. Orias: A Marquis. He comes in the guise of a lion riding a great horse. He has a tail like a serpent's and holds in his hand two huge, venomous snakes which hiss continually. His province is knowledge concerning the planets. He will transport all participants to a random spot on any planet of the same system. There is only a 50 per cent chance that he will carry them back to the place of conjuring after the designated period of time. His familiars are snakes whose bite carries a deadly poison.

83. Vapula: A Duke. He appears as a lion with griffin's wings. His province is manual skills and crafts. He will cause a man to advance one experience level in any handcraft (smith, mason, jeweler etc.). Also, he knows where books are hidden that teach sciences and the healing arts.

84. Zagan: A President. He comes first as a bull with wings, then as a man. He will transform any sort of metal into an equal weight of coins of the local realm (50 per cent chance they will be copper, 30 per cent silver, and 20 per cent gold). Also, he will change any non-magical liquid into any other liquid.

85. Valac: A President. He seems to be a cherub riding upon a two-headed dragon. He will bring to the operator any sort of serpent, lizard or scaled creature, and it will serve the operator for a year and a day. If the creature is intelligent a loyalty rating must be determined for it. If it is not intelligent, it is always loyal. **Valac's** familiars are various scaled beasts, and can communicate with all such animals.



Glossary

Apprenticeship: a period of learning which raises a character to 1st level in a profession. It is equivalent to 1,000 experience points. In many professions (scholar or fighter, for example) the experience points can be earned in other ways, and a formal apprenticeship is not necessary. A player entering the campaign is assumed to have an apprenticeship in his chosen profession.

Asperge: sprinkle with specially exorcized water. A necessary step in the making of many Tools and Materials of the Art.

Celebrant: any person present at a conjuring, including participants, onlookers and persons brought there by force.

Cross-Training: engaging in two or more professions simultaneously. Any combination is allowed. Typical choices are scholar-magician, warrior-thief, priest-alchemist-scholar. The obvious advantages of cross-training are counterbalanced by slower progress in each profession.

Familiar: a minor demon in the form of a small animal, typically a cat. A familiar can perform errands for its owner, and must be fed human flesh. Familiars can be maintained by magicians and witches.

Fumigate: impregnate with the smoke of burning incense and aromatic spirits. A process used in the making of some of the Tools of the Art.

Grimoire: a book of spells and rituals. Each magic user must have one. They are quite difficult to find. Often a would-be magician must resort to copying someone else's grimoire secretly.

Operator: word used to refer to a magician performing a rite of conjuring.

Participant: the operator or one of the assistants at a rite of conjuring.

Pentagram: the circle, containing various geometric shapes and magical writings, in which the participants stand during the rite of conjuring. It is usually chalked on the floor, though some wealthy magicians have inlaid pentagrams in their floors. The pentagram must be chalked with great attention to detail, so that the demon has no chance of escaping.

Tools of the Art: various articles and implements needed for conjuring and for other magical procedures. They must be hand-made by the magician according to the complex processes recorded in his grimoire.

Triangle: a triangular area outside the pentagram, inscribed with powerful names. A demon must be compelled to enter the triangle before he will obey certain special orders. This increases the risk that the operator will lose control of him.



The Book of Sorcery

The Apprentice

Great are the powers of the magic user who succeeds in his chosen profession. Success is another thing, however. In many fantasy games the magic user, like other character types, must start at the bottom and attempt the arduous journey to the top. There, wealth and power lie in abundance.

Many fantasy gamers enjoy the challenge of the climb to success. To them, survival is often as much a vital part of the game as success itself.

It is for these gamers that we have created a new level of magic user: The Apprentice.

The Apprentice is exactly what his title implies—a budding magic user of limited magical ability. He is the lowest level of magic user, probably the lowest level of any fantasy game character type. Like all Level One magic users, he is blessed—or afflicted—with the same type of personal characteristics, the same strengths and weaknesses.

There is one difference between The Apprentice and the Level One magic user the former seeks to become. The Apprentice is a sort of magical "Jack of all Spells" but master of none, a condition created by his zeal to learn his profession as rapidly as possible.

So, a Level One magic user should know 10 spells—sort of. Almost any 10 will do, but they should be restricted to the more basic types generally known to magic users no higher than, say, Level Three. For an Apprentice to use these spells, however, there are problems.

Though he may know more spells than magic users of higher levels, The Apprentice does not necessarily know how to use them. In fact, he is so inexperienced, in his eagerness to succeed, an Apprentice will cast a spell without actually being certain it is the spell he wanted to cast in a given situation. Therefore, his knowledge should be used only in an emergency.

When setting up an Apprentice, choose—randomly or otherwise—10 magical spells. These should be recorded on the Apprentice's file card or record sheet. The spells also should be numbered 1 to 10.

To use a spell, the Apprentice simply states he is casting a spell of his choice from his list of known spells. He must also recite the appropriate incantation (see Incantations). The Apprentice then rolls a 1 to 10 die. The result is checked against the list of numbered spells. The number rolled, let's say a 7, is the spell actually cast, spell No. 7, whether that was the spell the Apprentice sought to cast or not.

Example: The Apprentice has decided to cast a Sleep spell, which is numbered 3 on his record chart. He recites the appropriate incantation and rolls a 7, which on his chart is Hold Portal. The spell cast is Hold Portal even though there may be no portal nearby to hold.

The incantation is important even in the random spell casting of the Apprentice. Should he fail to recite the incantation precisely, and roll the correct number for his chosen spell, then no spell will work. However, should he fail in his recitation but roll a number for a spell other than the chosen one, that unwanted spell is still cast.

There are several ways in which an Apprentice may rise to the status of a Level One magic user. They are:

- By accumulating at least 500 Gold Pieces worth of treasure, then trading them in for magical experience points.
- By successfully casting one chosen spell and accumulating 250 Gold Pieces worth of treasure to be traded in for magical experience.
- By successfully casting two chosen spells regardless of the number of expeditions it takes to do so.

- By acquiring a magical item of the type that will enable him to rise to Level One (see Artifacts).

These conditions apply only to a player starting out as an Apprentice. Players starting out as other character types who wish to change professions to magic user, face different conditions. Briefly, they must find another player who is a magic user, apprentice themselves to him and accumulate 1,000 magic experience points. The apprenticeship should cost 1,000 to 6,000 gold pieces. See The Book of Demons for more detailed information on "cross-training" apprenticeships.

One important note: As long as a magic user remains an Apprentice, he may cast no more than one spell per expedition.

Spell Casting

Refined though it may be, like all else, the casting of spells is not a flawless art. Things should not necessarily happen just because a player-wizard seeks to design them.

Thus, whenever a sorcerer seeks to cast a spell, even with the proper recitation of an incantation, there should be a small chance of something going awry. That's because the magic user is only indirectly casting the spell. The spell itself has its origins elsewhere...

"Devotees of the Black Arts gain their powers through communication with malefic creatures of the underworld: demons. All manifestations of Black Magic, be they spells, potions, amulets or conjurations, spring from this hellish source. Strictly speaking, a magician does not possess magical powers. Rather, due to his native psychic ability and ardent apprenticeship, he is able to contact demons and to serve as a channel for their supernatural forces."

Of course, magic users versed in Black Magic also have a certain expertise in its opposite, White Magic, another direct source of their spell casting ability. Therefore, the wizard would be able to contact benevolent and neutral spirits—gods, goddesses and such—for aid in casting spells.

So, when a sorcerer recites a spell incantation, he is actually calling on a demon or another supernatural being to do him a service. Since most spells require the service of such a being for only a very short period, the demon or god or whatever will perform the service for the magic user.

At times, however, the supernatural being may be more than a little upset at being summoned from its perverted pleasures or benevolent duties. If so, the sorcerer can incur its wrath. This can be manifested in a number of ways. For example, the spell could boomerang on the magic user, the being could appear and threaten the wizard, his group, even possess him or carry him off.

Naturally, the higher level the magic user, the lesser the chance such may occur. But the possibility, however small, still exists and for gaming purposes should add a new element of suspense for players who prefer characters with supernatural abilities.

To reflect this new element, players controlling magic users should roll percentage dice whenever they cast a spell. Consult the Spell Casting Table that follows for results.



Spell Casting Table

Die Roll Result

- 1-90 Spell succeeds as cast
- 91-95 Spell fails—nothing occurs
- 96 Spell turns against sorcerer
- 97 Demon or God (referee's choice) appears for 1 turn and attacks sorcerer.
- 98 Demon possesses sorcerer (see Book of Demons)
- 99 Sorcerer is driven insane and must receive cure for major wounds or recuperate for 6 months (expeditions)
- 100 Sorcerer is carried off to Hell and cannot be recovered

Note: Subtract one (1) from the die roll for each level of experience the sorcerer possesses starting with Level One.

Psychic Ability

Psychic ability is one of the prime requisites of a magic user. In fact, it is a magic user's prime requisite for spell casting. If a magic user's psychic ability is high, he will generally be successful in casting spells inasmuch as he will use less psychic energy (see Book of Demons, Page 3) to summon demons or cast spells.

Psychic ability is also a requisite of players controlling non-magic user characters. There may be times during fantasy adventure games when they can make use of it.

To determine psychic ability use one of these methods:

- Three 6-sided dice are rolled with the total determining psychic ability, as it would any other characteristic.
- One 20-sided die, with the total determining psychic ability, a low of 1, a high of 20. This type of roll would also be used to determine other characteristics. Players opting for this system would have to make changes accordingly in their game systems.

The following table describes the effects of the level of the sorcerer's ability on his performance.

Psychic Ability Table

Psychic Ability	Effect
3-6 or 1-3 (pct. die)	Must expend twice the normal psychic energy to cast a spell or summon a demon. Add five (5) to the die roll on Spell Casting Table.
7-14 or 4-16 (pct. die)	Must expend the normal amount of psychic energy to cast a spell or summon a demon. No modifiers to Spell Casting Table.
15-16 or 17-18 (pct. die)	Must expend normal psychic energy to cast spell or summon demon. Add 5 percent to experience points gained. Subtract two (2) from die roll for Spell Casting Table.
17 or 19 (pct. die)	Must expend 75 percent of normal psychic energy to cast spell or summon demon. Add 5 percent to experience points. Subtract 4 from Spell Casting Table die roll.
18 or 20 (pct. die)	Must expend 50 percent of normal psychic energy to cast spell or summon demon. Add 10 percent to experience points gained. Subtract 5 from die roll for Spell Casting Table.

Miscast Spells

On occasion, a player will fail to properly recite a spell incantation when seeking to cast a spell. In most cases, nothing will occur. However, something can, with the use of the Miscast Spell Table.

In such case of improper recitation, the referee should roll (secretly) a 20-sided die and check the result against the Miscast Spell Table, which follows:

Miscast Spell Table

Die Roll	Result
1-16	Nothing occurs. Sorcerer may attempt to cast a spell a second time (referee's option) on the next turn.
17-18	Enough of the spell has been cast for the victim to know it has been directed at him. Nothing occurs except that the victim has been warned.
19	Sorcerer suffers a memory block and is unable to attempt to cast any spells for 1 to 10 turns (roll 10-sided die).
20	Sorcerer is convinced the spell has worked (referee should state it has). Other members of the group may be able to tell the spell has not worked (If Sleep was cast and no one fell asleep, they would know). They cannot convince the sorcerer the spell has failed.



Incantations

Except for the ceremonial Black Magic powers of the high level magic user, spells represent the most potent weapon in the mystical arsenal of the magic user.

In most fantasy games, the wizard need only know the name of a chosen spell in order to utilize it. But, some players prefer different, seemingly more realistic methods. The rest of this chapter will grant them this.

Merely knowing the name of a spell should not necessarily enable a magic user to cast it. The magic user should also know the proper incantation, stating first the spell he wishes to use, then reciting the proper words—without flaws.

Following are a list of incantations to be used with selected spells. Gamers may wish to change them to suit their personalities and campaigns. They may also create new incantations to go with other spells.

One final warning: the magic user should recite the incantations for his chosen spells from memory while a referee checks the printed version to insure the proper words have been chanted. If they have not, the chosen spell should not be allowed to work (see Spell Casting).

Behold the secrets of the spells:

Animation of the Dead:

Freshly killed or long since dead
These corpses shall obey my will
To carry or scout, to rob or kill
Until again by weapons sped

Astral Spell:

My soul is sent from body out
To search and seek and look about
Go until my task is done
Then return so two are one

Charm Monster:

Charmed be, thou loutish hulk
I do not care how great thy bulk
Thy mind be mine, they will begone
As my saying of spell is done

Charm Person:

Be he low or be he tall
Falls he now into my thrall
Comes he under my back and bid
Til, from his slaying, he be rid

Charm Plants:

By oak and ash, by pine and yew
These plants shall now my bidding do
Leaves shall bend, boughs shall quake
Until this spell I choose to break

Clairaudience:

I hear through stone or under grass
There is no substance it will not pass
If any sound is made to hear
Twill not escape my magic ear

Clairvoyance:

Look beyond walls, look beyond doors
Up through ceilings, down through floors
I care not if 'tis live or dead
The only protection is a sheet of lead

Cloudkill:

Noxious vapors tumbling out
Cover all the land about
A deadly cloud, mist of fog
None shall survive this killing fog

Confusion:

Thy mind is dull, thy senses fade
Confusion reigns as spell is made
Now thou wanderest dullard's fog
Baying at moon like insane dog

Conjure Elemental:

Water and fire, earth and air
An elemental I command appear
Flowing, flaming, staunch or fair
To do my bidding within the sphere

Contact Higher Plane:

From this vale of earthly tears
I send my soul a winging
To quest for those of endless years
An answer back 'tis bringing



Continual Light:

Blaze of sunlight, shine of moon
To see I do now crave this boon
Illuminate this space around
Lasting light let now abound

Darkness:

Light begone, let darkness reign
I say no light shall come again
A terrible sphere of lightless gloom
Enfolds until I lift thy doom

Detect Evil:

Drifting evil threatening looms
Promising wicked, hideous dooms
Life is sweet, so I wish to know
If lurking horror here in doth grow

Detect Invisibility:

'Tis concealed from prying sight
As if in deepening shades of night
Within the bounds of the magic sphere
All that is hidden I command appear

Detect Magic:

Methinks there is some magic here
I know not whether 'tis far or near
By the powers called, the symbol drew
If this be magic, let me see true

Dimension Door:

Travel through distance, travel through space
I must need hie me to another place
Through rock and stone, through iron or steel
By magic passage my way I feel

Dispell Magic:

Away, away with another's magic
His tale of woe may be so tragic
If his power be less than mine
Of his spell there will be no sign

Esp:

Something hides behind this door
If alive, I wish to know
If thoughts are of our gore
Or whether it will stay its blow

Explosive Runes:

Pity he who touches this writing
He will be gone from any's sighting
Into the air with a mighty blast
All his future will be his past

Fear:

Cower in terror, gibber in fear
Shiver and tremble as I draw near
Hide in shadows or try to flee
An emotion strong, thy fear must be

Fly:

Wings of griffons or the flying steed
Sail through the air with sprightly speed
I control my headlong flight
As if borne up by eagle's might

Fireball:

This little flame within my hand
Begins to grow, starts to expand
It shoots along propelled by will
When it bursts its fires will spill

Feeblemind:

Cobwebs floating enfold thy mind
Upon thee now this spell I bind
Thy brain-light fades, doth cease to glow
Cold and stony thy thoughts do grow

Gate:

Through opening wondrous, by name I speak
God or goddess, thy help I seek
Thy presence here is most desired
Thy mighty aid is now required

Growth (Animal):

A mouse, a mole, a tiny shrew
Monster-sized it quickly grew
From cowering beast to something bold
Increase in girth as spell is told

**Growth (Plant):**

These plants shall spring up in a tangle
To mesh my foes and them to strangle
Bushes, flowers, creepers, vines
Strive to entrap, then to entwine

Hallucinatory Terrain:

That which lieth here seems new
Overnight a forest grew
Or mayhap plains, or deep morass
It seeming stays til spell shall pass

Haste:

My foes will have much cause to rue
A spell of movement speak I true
Twice normal speed my movement be
Til I'm gone and out and free

Hold Monster:

Power of Rashki, the hideous god
Power of Lenikos, the many belled
May the creature now be held
Without will, as I point my rod

Hold Portal:

Door of stone, wood, iron or brass
Through this entrance no one shall pass
This door is shut to all but me
Unless one has the strength of three

Hold Person:

Stop where thou art, pass no more
Thy feet are rooted to the floor
Thou wilt not move, thou wilt not twitch
Not even at a fly thou'lt switch

Ice Storm:

Stinging, smashing, fall from high
Blocks of ice make my foes die
Hail and killing, sleet and cold
Come tumbling down as spell is told

Infravision:

In darkness deep I stand alone
In terror now this spell I moan
Let my eyes see without light
Despite gloom I am given sight

Invisible Stalker:

Come forth from magic planes I call
A servant to fulfill my need
Invisible, you are my thrall
To do my will you shall proceed

Invisibility:

Lost from the sight of common eye
Hidden from viewing or from spy
I am unseen, I am not found
Until my voice drops veil to ground

Knock:

The mystic's rap upon the gate
Outside this door no one must wait
Open wide it now doth fly
Through its portal we pass by

Lower Water:

This river, stream or ocean deep
I call its tide be as the neap
And so this water now abates
As if in air it dissipates

Levitate:

Upward floating, gently lifting
Into the air a base is shifting
The power to rise shall not abate
'Til again earth doth feel my weight

Light:

Where darkness reigns I cannot see
So I command, let there light be
Softest glow of moonlit splendor
By my will I am the sender

Locate Object:

The object that I firmly seek
Is quite common, 'tis not unique
By the power of thoth I wish to find
That which dwells within my mind



Lightning:

I aim my fingers at my foes
Toward them now it furious goes
The lightning of Zeus, hammer of Thor
The world shall see them never more

Magic Jar:

Receptacle my essence be
My body dropping lifelessly
I can control another's brain
And on his friends his weapons train

Magic Mouth:

Lips of magic speaking out
Are made to be by magic mouth
Give my message to those I seek
'Til they arrive, thou may not speak

Magic Missile:

As an arrow, so swiftly fly
None can avoid, however he try
Do damage midst the ghastly throng
Strike so deeply, strike so strong

Mass Invisibility:

Lost from sight of common eye
Hidden from viewing or from spy
Over all that hear, now I do say
Thou are not seen by light of day

Massmorph:

Changed by 'til I release
Resemble which speaks of peace
A corpse, or mayhap 'een a hill
Upon this group I bend my will

Maze:

Who hears directly be a-mazed
Within walls of pattern crazed
Search and seek, thy way to find
Until this puzzle thou unbind

Meteor Swarm:

This little flame within my hand
Begins to grow, starts to expand
In numbers great, to swirl around
By fours or eights do now abound

Mirror Image:

Where once was one there now are more
I can create them by the score
Only one of us is real
The others are all told by feel

Monster Summoning:

An Orc, a goblin, a gnoll or two
Appear I say, for I call you
Until thy hour of duty is done
Thy will and my will shall be done

Phantasmal Forces:

Apparitions of ghosts and ghouls
Believed by unlucky fools
All controlled by magic tools
Shall remain 'til my fury cools

Pass Through Wall:

This secret way known just to me
No one else can even see
A way around, a way about
A stealthy passage opens out

Part Water:

These mighty waters next to me
Be it lake or Neptune's sea
Shall part and let a path of land
Before me form, on which I stand

Polymorph Self:

To be another is my desire
Of being it I shall not tire
Tho' the shape thou seest is real
A touch of powers thou shalt not feel

Polymorph Others:

Whate'er thou wert thou art no longer
Thou changest into something new
A weaker beast or one that's stronger
Not thy own but its powers, do

**Power Word (Blind):**

In will and mind the thought is clear
It shall be to all that are near
Unseeing be, the eyes I bind
By power of warlock's saying—Blind

Power Word (Kill):

In will and mind the thought is clear
It shall be to all that are near
Thy life be gone, thy heart be still
By power of warlock's saying—Kill

Power Word (Stun):

In will and mind the thought is clear
It shall be to all that are near
Thou shalt all fall now, one by one
By power of warlock's saying—Stun

Protection From Evil:

All evil things, by magic made
Shall not upon me now invade
No evil beast, nor hideous sending
Shall pass this wall of magic bending

Protection From Missiles:

Spears and hatchets, arrows and bolts
From all these I am now immune
The missiles cast by normal dolts
If not enchanted, do not ruin

Pyrotechnics:

Sprays of sparks and bursts of light
Rise from fire into the night
Blasts of lame, blue, red, white, green
Will soonest spring up from the scene

Prismatic Wall:

Flashing colors, bright and gay
Around me now begin to play
Swirling, changing, twisting round
Within their binding, safety's found

Read Languages:

Letters and words with hidden meaning
Phrases, sentences, hold me in thrall
With this spell, their sense I be gleaming
At my final word, I shall know all

Reincarnation:

Your life is gone, thy years have passed
Though bodies die, their spirits last
To live again, I do compel
You now, in body new, shall dwell

Read Magic:

These runes with their hidden meaning
Their sense I be a gleaming
Runes of wondrous power glow
Let them now their meaning show

Remove Curse:

A blast of hate thou didst just feel
Which caused thee to shiver and reel
Begone o curse, it has no power
On this poor wretch, to make him cower

Reverse Gravity:

That which holdeth all to ground
By my saying be now unwound
No force of nature be unbound
No safe footing can be found

Rope Trick:

This rope I send is given extension
It offers way to another dimension
Strong as iron, solid as stone
If it I climb, 'twill stand alone

Shape Change:

In dragon's form, or lion's might
The shape of bird in wingswept flight
Be it familiar or somewhat strange
By power of Proteus, shape be changed

Simulacrum:

From snow be fashioned in the form
Becoming flesh alive and warm
The living one thou'lt seem to be
So lifelike that all round agree



Shield:

Around me now the forces flow
A shield they'll form to stay your blow
Not mace of iron, nor blade of steel
Shall e'er pass through this magic shield

Sleep:

By waters of lethe, the veil of sleep
All those who hear shall slumber deep
To wake only should I command
Or by touch of another's hand

Slowness:

My foes will have much cause to rue
A spell of movement speak I true
Half their speed their movement be
'Tis long ere again their feet be free

Stone to Flesh:

This statue now shall mortal be
To move again he will be free
Away the curse of Gorgon's sight
And life return to you this night

Strength:

To make the strong out of the weak
Now these potent words I speak
Upon these people, all normal men
Hercules, give the strength of ten

Suggestion:

A word to the wise, they say is enough
At my direction thy feet will go
My will be done by this charmed man
For me he shall do whatever he can

Telekinesis:

A pound of feathers, a pound of lead
Will float across from here to there
By power of will, by spell here said
Let the object I speak rise into the air

Teleportation:

In my mind I build a scene
Of a place I have lately been
A vale of safety, a pleasant sort
To it now I do teleport

Time-Stop:

Mighty Cronos, father of time
I beg thee make thy power mine
Within the circle drawn around
Let the passing seconds be so bound

Transmute Rock to Mud:

Solid rock begins to flow
Because this transmutation I know
Liquid, viscous, swamp mud stinking
Into morass all round are sinking

Ventriloquism:

Insults coming from the air
My body's here, my voice is there
Pay no heed to where I am
Hark my voice, though it be a sham

Wall of Fire:

Blazing up from depths of Hell
Comes fire called by potent spell
From wall to wall it spreads across
To try to pass shall cause great loss

Wall of Ice:

Blocking all that here would pass
Icy wall come into being
Quickly be, more fast than seeing
Hold all that touch you frozen fast

Wall of Iron:

A dagger laid upon the floor
Its iron doth now grow to more
Wall of iron, side to side
Massive bulk to stem the tide

Wall of Stone:

Basalt black or limestone white
Wall appear from left to right
A blockage mighty thou shalt be
To last until eternity

**Water Breathing:**

My head is sinking beneath the waves
By Triton's power I shall be saved
I am borne up in Neptune's hand
Breathing liquid, here I stand

Web:

Masses of webbing, the spider's strands
Appear from off my outstretched hands
From knowledge gleaned o'er the lands
Enmeshing all in strangling bands

Wizard Eye:

A magic orb of wondrous sight
Passes round by day or night
By power of mind its path I bend
It sees whatever is there to ken

Wizard Lock:

By hook and crook, by jug and crock
I place hereon a wizard's lock
Only those of strength or spell
Shall open it and live to tell



Major Artifacts

Magical artifacts are items with a physical shape that have magical properties: scrolls, statuettes, rings, etc.

Some may be manufactured by sorcerer's with enough skill and wealth. Others may be simply hidden by game referee's in select underworld and outdoor game locations for finding by the players.

The artifacts presented on the following pages are, we believe, for the most part, new to fantasy-adventure gaming. Some have historical basis. We do not suggest your games be limited to their use, but rather, that they be incorporated with other artifacts suggested elsewhere. Simply, they are something to add to your games.

The Hand of Glory

The Hand of Glory has its origins in antiquity. It was used by sorcerers to stupefy those to whom it was displayed. It would render a victim motionless in such a way that they could no more stir than if they were dead.

The Hand of Glory is thus prepared:

"Take the right or left hand of a felon who is hanging from a gibbet beside a highway. Wrap it in part of a funeral pall and when so wrapped, squeeze it well. Next, place it in an earthenware vessel with zernat (sulphate of iron), nitre, salt and long pepper, the whole well-powdered. Leave it to full sunlight during the dog days until it becomes quite dry. If the sun is not strong enough put it into a heated oven. Next, make a kind of candle with the fat of a gibbeted felon, virgin wax, sesame and pome (horse dung). Use the Hand of Glory as a candlestick to hold this candle when lighted and those in every place into which you go with this instrument shall remain motionless."

What you have in the Hand of Glory is a sort of reusable sleep spell. But, there are some catches:

- The Hand of Glory is expensive to create what with the exotic nature of some of the ingredients. The cost should be determined by the referee.
- The magical expertise of the sorcerer who wishes to create a Hand of Glory should be relatively high—say, Level Three or greater.
- The Hand of Glory will burn for only 90 minutes. When the burning candle goes out, everyone affected by it awakens.
- The Hand of Glory will work only on living, non-magical creatures.
- The Hand of Glory can become ineffective if rubbed.

Candle of Riches

The Candle of Riches enables its user to discover buried treasure. Referees take note: It can locate only treasures buried beneath ground, not those merely hidden beneath other objects.

The Candle of Riches is thus prepared:

"You must have a big candle composed of human tallow and it must be fixed under a piece of hazelwood fashioned in the shape of the letter U. And then, if this candle is being lighted in a subterranean place, sparkles brightly with a good deal of noise, it is a sign that there is a treasure in that place. The nearer you approach the treasure, the more will the candle sparkle, going out at length when you are quite close. You must have other candles in lanterns so as not to be left without light. When there are sound reasons for believing the treasure is watched over by the spirits of dead men, it is good to have the spirits in the names of the Holy."

Besides its obvious high cost in gold and magical expertise, a Candle of Riches also:

- Will burn for only one hour.
- Will make enough noise as its user nears a buried treasure to probably attract unwanted attention from monsters.

Ring of Gyges

This is a ring of invisibility, with a different twist.

"The Ring of Gyges must be made of fixed mercury. This will require a spell of an alchemist's knowledge. Once cast, a Quirin Stone polished to the brilliance of glass must be set in it. The Quirin Stone must be round and of the type found only in a lapwing's nest. One side of the stone must be engraved with a pentacle with an eye in its center."

Wearing this ring on the third finger of the left hand will make its user invisible by turning the ring so that the pentacle is facing away from the wearer. The problems are:

- The lapwing is a rare bird, indeed, and the cost of hunting one's nest should be high, perhaps as high as fixing mercury.
- The user of the Ring of Gyges will never know for certain whether he is invisible...unless he fails to see his reflection in a mirror, pool, etc.

Potion of Love

"To make oneself beloved there shall be taken, to wit, the heart of a dove, the liver of a sparrow, the womb of a sparrow, the kidney of a hare, and they shall be reduced to impalpable powder. Then the person who shall compound the pheltic shall add an equal part of his own blood, dried and in the same way powdered. If the person whom it is desired to draw in love is caused to swallow this powder in a dose of two or three drachms, marvelous success will follow."

Unlike some other artifacts, it does not take great magical skill to concoct a Potion of Love. But it must be done either by a magic user or under his direction, meaning it will cost. It has only one catch:

- The person affected by its will be affected forever until cured by death or an antidote.

The Necromantic Bell

The Necromantic Bell will enable a magic user to communicate with the dead. The use of such a bell is quite precise: it will work only on a particular dead person. When rung, the spirit of the dead person will appear before the sorcerer and answer his questions. The bell may be used only once per day and the spirit will appear but for five minutes.

"To construct a Necromantic Bell, one must seek out one with the knowledge of alchemy and sorcery both. He will take the metals of lead, tin, iron, gold, copper, fixed mercury and silver, reduce these to molten and cast the bell at the end of the day and hour of the birth of the person who desires to be in confluence and harmony with the mysterious bell. The name 'Adonai' must be inscribed on its handle, and upon the thickness of the lower circle of the bell, inscribe the name 'Tetragrammaton.' Between the two circles inscribe the seven planets, and between the handle and the upper circle the date of birth of the person who is to make use of the bell. The bell must be wrapped in green taffeta and so kept until the person who attempts the great mystery shall have the necessary freedom and opportunity for putting said bell into the middle of a grave or crypt, there to leave it in the condition above for seven days. Thus remaining clothed in the grave, emanations and confluent vibrations shall be mingled with the impression of the given character. Such effect shall never be lost and the bell will so be brought to the perpetual quality and efficacy requisite when you shall ring it for your ends."

The cost of the Necromantic Bell should be extremely high.

Rhodomancy

Rhodomancy is the art of using a Divining Rod. A Divining Rod will locate underground water, minerals or hidden treasure. The Divining Rod does not always work, so the referee should roll a die whenever it is used, modifying the result with the psychic ability of the magic user.

The Divining Rod will not indicate what is found or how far beneath the surface it is buried. If you are boring separately for water and find gold, you could be in trouble. Also, the Divining Rod will not work within 10 feet of surface metal.

"To make and use a Divining Rod: A forked branch of hazel or filbert must be taken, a foot and a half long, as thick as a finger, and not more than a year old. The two limbs of the fork are held in the two hands without gripping too tight, the back of the hand being towards the ground. The point goes foremost and the rod lies horizontally. Then, the diviner walks gently over where it is believed there is water, minerals or hidden treasure. He must not tread roughly or he will dispell the cloud of vapours and exhalations which rise from where there are things and which impregnate the rod and cause it to slant downward."

Naturally, the character using a Divining Rod should have not only fairly good psychic ability, but reasonable dexterity as well. As for its manufacture, a Divining Rod is inexpensive.

Talismans

"A Talisman is nothing else than the seed, figure, character or image of a celestial omen, planet or constellation; impressed, engraved or sculptured upon a sympathetic stone or metal corresponding to the planet. It should be done by a sorcerer whose mind is settled and fixed upon his work without being distracted or dissipated in unrelated thoughts on the day and at the hour of the planet in a fortunate place. The weather must be fair and calm and the planet must be in the best aspect that may be in the heavens, the more strongly to attract the influences proper to an effect depending upon the power of the same and on the virtues of its influence."

Obviously, considerable knowledge of the stars and planets is needed to make a Talisman. Also, just the right day must be chosen for its making.

Therefore, a magic user who wishes to also make Talismans should acquire the skill of an astronomer or astrologer. How to obtain this should be up to the referee: random choosing of skills, cost for studying.

Talismans can have innumerable functions: good luck, bad luck, charm person, just about anything within reason. The more powerful the Talisman, the more it should cost to make. Of course, a wizard who has mastered the knowledge of Talisman manufacture can sell his wares at premium prices to other player characters.

Book of Knowledge

There can be many Books of Knowledge, each specifically designed to be studied by particular player-character types: wizard, elf, fighter, etc.

What a Book of Knowledge contains is all the information a player character needs to rise at least one level. Of course to do so, the player must take time to read the book: assuming his intelligence is high enough for him to do so.

Unlike other artifacts, a Book of Knowledge cannot necessarily be "built" by a magic user. However, a high-level character with superb intelligence may take time off from quests to write a Book of Knowledge. This should be performed with the assistance of a Scholar (see Book of Demons) or someone with a scholarly background in his skills.

A Book of Knowledge for magic users, of course, must be written by a sorcerer. It would contain enough information, supposing the author is a seventh level, to enable anyone below to rise to the level of the author: he has written enough in the book to impart his skills to the reader.

Besides being a valuable treasure, a Book of Knowledge can be sold by its author to other players. The cost of writing is simply the cost of materials plus whatever help is needed from a scholarly type plus a willingness to sit up one to six games (roll a die).

Sword of the Undead

This is a magical sword of extremely unusual characteristics. The Sword of the Undead will strike only Undead types. But it will do it automatically, with each swing. Because it is constructed by etherial material, it will not harm living creatures.

"A Sword of the Undead may be forged only by the resurrected corpse of a man of great strength and courage. Therefore, only a person with the most powerful skills of magic enabling him to raise the dead, may aid in performing this work. The material used must be of the highest quality silver alloy. Once the sword has been forged, it must be blessed. The instrument of the labor will then return to his grave to be disturbed no more."

Of course, a Sword of the Undead, is not necessarily a weapon in the hands of a character of good. It could be that the body of the fighter, or whatever, called up to perform the work, may have been a criminal. In such case, the sword would be of value only to an evil or criminal type.

Miscellaneous Artifacts

Random Spell Scroll: Like other scrolls of spells, the Random Spell Scroll contains one or more spells that, when read aloud by the magic user, will work. The Random Spell Scroll includes the proper incantations necessary for the working of the spell. However, with the Random Spell Scroll, you are never certain what you are getting. The referee should decide on 10 possible spells beforehand, roll a 10-sided die and determine which one is actually cast regardless of the magic user's understanding of the scroll.

Key to the Kingdom: A super treasure for its finder, the Key to the Kingdom will unlock any door, chest, panel, or whatever has a keyhole.

Globe of Mapping: The Globe of Mapping can be as frustrating to fantasy gamers as it is valuable. It should be fixed in a location somewhere in the game and not be portable. What it will do is allow players gazing into it a look at the referee's game map. This look, which cannot be noted on paper during the viewing time, should run about 60 seconds, then 10 seconds less for each additional player wanting a peek. Each player should be allowed to look separately and none should be given a point of reference.

Globe of Blindness: Similar in appearance to a Globe of Mapping, the Globe of Blindness has one simple function: it blinds whoever looks into it for 1 to 100 turns (roll percentage dice). This can be cured only by a spell to remove a curse.

Globe of Disorientation: This looks like any other globe. Anyone looking into it will become disoriented in his mapping. A simple way for a referee to handle this is to turn his master map upside down, yet continue to give players lefts and rights the way he is looking at them—in reverse of their original direction.

Mirror of Beauty: This is an enchanted mirror, it can be any size. Anyone looking into it will immediately increase his personal charm, or charisma by 1 to 6 points, roll die for how much. A Mirror of Beauty is an invaluable treasure for it can be sold to women of fashion for a high price.

Mirror of Ugliness: This looks in every way just like a Mirror of Beauty—until you gaze into it. It immediately reduces a player's personal appearance by 1 to 6 points. A cracked Mirror of Ugliness will cause scars to appear on the face of anyone who looks into it—in places where the cracks run through the reflection.

Sarcophagus of Life: This ornate sarcophagus looks as though it may be the resting place of a mummy. Don't be deceived. It has been enchanted enough to allow anyone lying in it to increase his abilities enough to instantly rise one level in experience. It will work only once per day.

Psychic Smoke: Psychic Smoke is what you get while puffing away on a special enchanted tobacco grown only in Elvish regions. The user will see in the smoke the interior of a nearby room in the underworld or what may be around the bend of a road on an outdoor expedition. There is one catch: the room or outdoor area should not be identified by location by the referee. Neither can the smoker hear what may be going on at the scene.

Spectacles of Sight: These are carefully manufactured spectacles, with a bit of sorcery thrown in, that will enable a blind man to see as a normal man. Also, they will enable anyone with normal vision to see in the dark. They are as fragile as they are expensive.

Bell of Deafness: Ornate and precious, the Bell of Deafness has one function: to deafen anyone hearing its sound. One problem with it: only a scholar, or magic user with the highest intelligence, can identify it before any damage is done.

Vanishing Cream: This is a costly ointment that can be made by a magic user of any experience from Level One upward. What Vanishing Cream does is make invisible any part of any object or living creature that it is applied to. Only, it rubs off easily. One of the uses of Vanishing Cream: with the appropriate costuming, a player character can make himself appear to be a wraith by applying Vanishing Cream to his hands and face.

Bag of Emptiness: This magical little sack can have many uses. It is the size of a small sack and anything placed in it will disappear forever. It will hold any amount of objects that can be fit into it. Of course, they can never be retrieved.

Portable Door: For quick getaways, nothing beats the Portable Door. This is a piece of cloth cut into the shape of and woven to appear like a door. To use it, player characters simply affix it to any wall, open it and step in the doorway it magically creates. When closing the door, they merely pull the Portable Door inside with them, fold it up and whatever they were fleeing from will be left on the other side with no way to follow.

Sphere of Confusion: The Sphere of Confusion is a small crystal that can be held in the palm of one's hand. Anyone looking into it will immediately lose his ability to speak any language understood by another player character. The language he will now speak should be chosen by the referee. He can be brought back to normal only by a curse removal spell.

Alchemist's Lotion: This is a highly expensive lotion, extremely difficult to manufacture. What it does is change the composition of armor; chainmail to leather, platemail to chainmail, or whatever a devious referee can concoct. It does not have to be rubbed onto the armor, simply splashed on any single spot and it will spread rapidly to the entire piece. One vial of Alchemist's Lotion dropped into a pond will be enough to provide even a chance (1-3 on a 20-sided die) of achieving the same effect. Needless to say, Alchemist's Lotion is highly poisonous.

Skull of Truth: The Skull of Truth will answer any question asked of it, within referee limitations. The answer will be truthful. Only a magic user of the Sixth Level or higher can make a Skull of Truth, at cost to be determined by the referee.

Skull of Deceit: This is the opposite of the Skull of Truth. It looks just like the other and answers questions asked of it. Only the Skull of Deceit is a hopeless liar. It will never give an answer other than one that will, whenever possible, create trouble for the questioner. It also takes a Sixth Level or higher magic user to make a Skull of Deceit.

Horn of Plenty: The Horn of Plenty cannot be manufactured by a magic user. It is a referee's artifact only. The Horn of Plenty will provide its owner with enough rations for a full day for as long as its owner has it in his possession. The Horn of Plenty is small enough to be carried in a small sack. To obtain its fruits, the owner merely has to shake it three times and the rations will come tumbling out.

Garotte of Strangling: Only a magic user of the Fifth Level or higher (or a referee) can manufacture a Garotte of Strangling. To make one, a sorcerer must obtain from a corpse who has been strangled the rope with which he has been hung or otherwise been done in by strangling. He must then spend an additional 100 points of treasure to cast a spell over it. The Garotte of Strangling, when used by any character type, will automatically strangle to death any player character around whose neck it has been placed.

Illusory Weapons: These can be of any type—crossbows, swords, axes, etc. They work just like any other weapons and are of standard weapons size. However, they appear to anyone but a magic user or scholar (see Book of Demons) to be miniature weapons, one-twelfth the standard size. Anyone attempting to fill a sack or backpack with handfuls of Illusory Weapons will soon discover he has bit off more than he can chew.

Pack of Lies: In appearance, the Pack of Lies resembles a Tarot Deck. What it will do for anyone using it is answer questions: all untruthfully. Only a magic user or a scholar (see Book of Demons) may use a Pack of Lies (without knowing what it really is, if the referee has anything to say about it).

Cold Fire: Cold Fire looks like any other fire—hot. And, it feels hot to any players who believe it to be genuine fire. It is expensive to make and only magic users of Fourth Level or greater can manufacture it. Cold Fire has the advantage of mobility. Flames in quantities of a handful can be carried away from the primary source by any player who has discerned what it is. These can be used to provide light. Cold Fire can also be sold at premium prices because a handful will burn for 1 to 20 days (roll a 20-sided die) before self-extinguishing.

Fear Gortac Seeds: These are seeds that will grow Fear Gortac (see Book of Demons) within one to six turns after they are spread upon any surface. Fear Gortac is a type of grass that will entrap anyone falling onto it with hunger. The only way anyone so entrapped will be able to rise is to immediately eat something.

Scroll of Holding: This can be of immense value to a magic user. A Scroll of Holding will hold for as long as its owner is alive anywhere from one to six incantations (roll a six-sided die) for spells. They will be written out correctly on the Scroll of Holding and may be referred to whenever a magic user wishes to cast a spell, within his spell-casting limitations.

Food of Hunger: It looks like your standard fantasy game rations. However it has been enchanted, at some cost. What occurs when you eat it is hunger. A player must immediately eat a similar amount of food, or more (roll a 1 to 6 die for amount), otherwise he will die of hunger before the day is out. Naturally, should he consume too much food, he will fall ill from overeating.

Book of Monsters: For this, you will need "The Book of Monsters." Anyone with possession of this, can instantly summon any of a variety of mythologically accurate monsters by declaring he is opening the book. If you have the first edition, roll percentage dice (1-100) to determine what monster appears (number them as they appear in the book). For second edition owners, also roll percentage dice. If the result is 1 to 90, use those monsters that appear in that numerical order. If the result is 91 to 100, roll the dice a second time. If the second roll results in 1 to 24, use monsters numbered 101 to 124. If the second result is greater than 24, use the first result to determine which monster has appeared. The monster appearing will perform exactly as described (or modified by the referee). It will not necessarily be friendly to the summoner. Should a player decide to flick through the pages of the book or should it be thrown into the air (voluntarily or otherwise), roll a six-sided die to determine how many monsters have appeared, then follow the procedure with each one of them, using percentage dice.

Book of Demons: Just like "The Book of Monsters," this valuable fantasy game treasure will summon demons. Roll percentage dice each time the book is opened by a player character to determine which demon has appeared. Rolls of 1 to 85 will determine which. Any number from 86 to 100 should be disregarded: no demon appears.

—finis



The Book of SHAMANS

Introduction

The healing of the sick and the restoration of the dying are his most important functions, but he has other skills as well — he can curse, he has control over fire, he can exchange souls with an animal or another man. As an adept of high prowess, he can fly, control the wind, rain, and sun, and can transform himself into an animal. At his most powerful he can hide his soul, making him almost unkillable. He is the Shaman!

The shaman is found in almost all primitive cultures. Especially in North American Indian lore, in Aboriginal Australia, and in Siberian tradition, the shaman is a figure of great power. No community could survive the spiritual perils that threaten it without his help and advice. He is often the leader of the community, and is held in awe by the people he protects.

Unlike priests or magicians, the shaman does not have a formal body of knowledge that he must memorize; rather, he acquires his powers directly from his spirit guardian, a sort of spiritual foster-father. His secret society, if he belongs to one, will instruct him in the standard forms of ceremony, but the actual magic is always individual to each shaman.

In order to understand the powers of the shaman, and their uses, you must first have an understanding of the causes of health and sickness as the shaman sees them. All sickness, according to the shaman, is directly attributable to the sickness or loss of the soul. If the soul is healthy, then so will be the individual; if the soul is missing, then the individual will begin to die. These primitive peoples thought of the soul as a small mannikin located in the head. Any damage that affects this mannikin would also affect the body.

Even if a person dies, however, the shaman can often revive him, either by using his tremendous knowledge of herbal lore to lure the soul back home, or by actually travelling to the netherworld to recapture the soul. Of course, the journey to the netherworld is not an easy one, and the shaman faces much danger.

The source of his power (or her power — the shaman may be of either sex) is the earth, and the spirit father that gave him his vision and his sacred name. He can store some of this power by removing blood or flesh from his own body to the spirit plane, for use in times of need. Both the magician and the shaman use cleanliness and purification to assist their magic, but there is an important difference. The magician must remember a specific formula and recite it perfectly, while the shaman's magic will only be effective if he can cause himself to forget all human thought and human things, and he must be in direct contact with the nature he draws his power from.

The shaman has several drawbacks, notably his weakness in lower levels of power and his perpetually hostile relations with priests and magicians, but he has advantages that they do not have. A high level shaman can certainly hold his own in any company, and in many ways he is the superior of the others.

Assumption of Power

The rite of passage, the ceremony marking the change of a boy into a man, is integral to most early cultures. Each young warrior must fast for several days, living only on pure rainwater. He must also undergo a ritual purification given by the shaman, and must finally be led to a lonely place to await his vision. Composing himself, he has to force his mind to think of nothing, and if he is ready to be a man, a vision will come to him, revealing his destiny and his true name. It could often take as long as two weeks, and if the youth fails to receive a vision, he could try again later in the year. Many times the shame of being refused a vision will cause a youth to commit suicide, or flee to a foreign tribe.

If the vision is granted, an animal spirit will appear to the warrior, and tell him his true name. The most common spirits are those of the large mammals, although others appear in special circumstances. If a man is destined for unusual greatness, he might be visited by one of the gods that are responsible for the creation and maintenance of the world. These great warriors, in addition to being given their true names, are also often given magic weapons, or chants of power; or, more rarely, an animal helper. The man who is destined to be a shaman is given a different gift: he is given the ability to see the souls of all things, and to affect them.

The shaman-to-be is always visited by an animal spirit, and this spirit will reveal to him his fate. Often, the tribesman will not know that he was to be a shaman, and might be very surprised, but it never does any good to argue with the spirit. Tearing the man's soul from his body, the spirit will fly with it to a distant location on the soul plane, and present it to the spirit-of-spirits, who is usually seen as an ancient, giant man.

The spirit-of-spirits will weigh the soul in his hand, and will decide its fate and its power. He will then tell the animal spirit to take it out to the huge larch tree growing nearby, and put the soul in the nest suited to its destiny. This larch tree, which connects the soul plane and the physical world, has seven branches, and the more powerful the soul, the higher the branch it is nested on.

Naked, the shaman is placed in the nest, and he will stay in meditation there for many months. His animal spirit will feed him once a day, and the more that the soul eats, the smaller it will become. When the soul shrinks to the size of a doll it is ready to be reborn.

At this time, the soul is given his true name by his animal spirit, who

becomes a foster-father. This true name is of utmost importance to the shaman, and is usually a description, like Two Trees, or Walks on Water, or Green Teeth. Note that this name is not usually a name that has any special significance. Anyone who learns this true name can do great damage to the shaman.

The tiny doll, all that remains of the shaman's soul, is carried back to the physical plane and is put back into his body. When the shaman awakes, he remembers all that has occurred, and finds that no time has passed in the real world. His body has been changed by his foster-father-spirit, and he is marked with the sign of his foster-father. If the shaman is of the highest power, the foster-father turns his intestines into quartz to assist him in staying in contact with the source of his power, the earth. He is weak from his ordeal, but his mind is clear of all misconceptions, and he can sense many things in the world around him that he could not sense before.

If the warrior-turned-shaman is associated with a society of shamans, he is taken to their meeting place, and he is forced to take the blood oath with all of the members of the society. The blood oath is administered by every man slashing his palm with an obsidian or flint knife, and clapping the hand of every other man in sequence. At the same time, each tells the other his true name. This blood oath causes the blood of each of them to mingle with the blood of the others, and therefore they are bound together magically. It is impossible for a man, even one of themselves, to attack any of them magically without attacking all of them at once. Of course, this causes any magic used to be very weak. The blood oath is the highest possible bond of loyalty, and it has only been broken a handful of times in all of recorded history.

Procedure

A player who wishes to undergo the rite of passage first rolls up his character normally. With this finished, he decides whether he would rather be a warrior or a shaman. If he wishes to be a warrior, he adds the standard warrior bonus to his hit points. After making his decision, he rolls a die and consults the appropriate table (see Animal Spirit Chart). If he has decided to be a warrior, he makes no modifications to any of his characteristics, and simply does what the table says to do. If he is listed as failing, he may try again in a month, but he must first roll his intelligence rating or less on a 20-sided die to avoid committing suicide.

If the player has decided to become a shaman, he rolls normally, and then reduces both his intelligence score and his psychic ability score to 6, transferring any extra numbers to his new rating which only shamans have, the mana value. Note that this means that all shamans have a maximum intelligence rating of 6, and a maximum possible initial mana value of 24.

The shaman-to-be then rolls a die and consults the spirit-animal table to see what his animal foster-father is. If the spirit-animal table roll shows that the shaman has failed to pass the rite of passage, he must return to his village, and may try again after one month. Again, the player must roll his intelligence to prevent a suicide for his character. Each time the shaman fails the rite of passage, he subtracts one from his mana value. After his animal spirit is determined, he must find out what branch of the tree he is nested on. Rolling percentile dice, he adds his mana value to the die roll, and consults the Mana Chart (see chart on following pages). Each of the seven branches of the tree will add to the shaman's mana value, on a straight scale—the lowest branch will add one point, the next will add two, all the way up to the seventh, which will add 7 points.

Assuming that the shaman has passed all of his tests, and is now reinstalled in his body, he discovers that his body has been cured of all disease and scars of any kind. The player is now allowed to transfer any number of points from his dexterity score to either his strength or his constitution, or both. Note that if the system you are using has hit points based on the character's constitution rating, you *cannot* increase the character's hit points, only his strength. Once such a transfer is made, it is permanent. The shaman's dexterity may never fall below 3. Almost always, the shaman is marked somewhere on his body with a mole or tattoo in the shape of his animal spirit. This mark is instantly recognizable by any other shaman. As mentioned before, shamans of the highest power (those that nested on branches 6 and 7) will have their intestines turned to quartz. This has no effect on any action that the shaman takes, and merely shows the power of that shaman. If his intestines are still normal after the rite of passage, then he must have a piece of quartz implanted under the skin of his stomach by the members of his society, or he may do it himself if he can roll his endurance rating or less on a 20-sided die four times in a row. Shamans can use no powers until they have undergone this operation successfully. Note that if the operation is done by a shamanic society, there is no risk of infection.



Shaman's Animal Spirit Chart

1-10	Failed, No Vision
11-20	Rabbit
21-30	Deer
31-40	Beaver
41-50	Badger
51-60	Moose
61-70	Lynx
71-80	Horse
81-90	Wolf
91-00	Bear

Mana Chart

die roll*	branch	add to mana
01-40	1	1
41-58	2	2
59-73	3	3
74-85	4	4
86-95	5	5
96-99	6**	6
00	7**	7

*add mana value to roll **solid quartz intestines

Warrior's Animal Spirit Chart

1-5	Failed, No Vision
6-15	Rabbit
16-25	Deer
26-35	Beaver
36-45	Badger
46-55	Moose
56-65	Lynx
66-75	Horse
76-85	Wolf
86-95	Bear
96-00	One of the Gods*

*add 15 to die roll on Warrior Gift Chart

Warrior Gift Chart

01-60	No Gift
61-90	Ability to call on that animal once per year
91-95	Chant: for making all who hear you believe you (usable once per year)
96-99	Chant: for controlling wind, rain or sun (usable once per year)
00	Magic Weapon (made of natural material)



Abilities

The shaman's skills are different from the more civilized skills of the magician and the cleric. In many cases they overlap, but the shaman has a large number of abilities that neither of the others has. His various powers are listed below in order of the level needed to use them, and each is given with the cost in mana points needed to use it. In general, shamans run a 20 per cent chance of a spell not working, due to demons nearby that stop it.



Level: 0

Herbal Magic

Drawing his powers directly from the earth, the shaman is of course familiar with herbal magic. The most common herbs are used to cure minor physical ailments, not including diseases. Herbal remedies are used for wounds, to counteract poison, to prevent infection from bites and stings, to reduce swelling, and to heal sprained or broken limbs. They are also used to promote fertility in both animals and people. All of these herbs have their darker counterparts, which can be used to prolong or cause these problems instead of to cure them. In either case, the herb is administered by having the patient (or victim) eat the herb. No one can touch the herbs except the shaman and the patient, or their effectiveness will be greatly reduced.

These herbs are powerful, so they are usually found in out-of-the-way places, and usually these places are dangerous. Most herbs are found in the summer in the forests, although rare ones may have exotic locations or times of blooming. Any herb that is picked on Midsummer's Night eve will be at least twice as powerful as a common herb. In order to obtain this specially powerful herb, the shaman must fast for 48 hours first, and he must pick the herbs between sunset and sunrise the next day.

Level: 0

The Power of the True Name

Strictly speaking, this is not a power, but merely knowledge. During his initiation, the shaman is given a secret true name by his foster spirit. This true name is then shared with all the members of his shamanic society, if he belongs to one. They will usually try it out to make sure that he has not lied to them about it. Like the shaman, all animals, all men and all things in the world have true names—usually names that even they do not know. A shaman, or any person with the ability to exploit this knowledge, can use the power of the true name to command any being or thing to do his bidding. While the being commanded must obey the words of the shaman, he only has to obey their literal meaning, not what the shaman meant to say. This can be very deadly to an unprepared shaman, or to a careless one. A shaman that is willing to expend enough mana points can command stones, waves, trees, and even mountains. Each such command will cost a minimum of five mana points for the smallest object, around twenty for a tree, and as high as three hundred for a mountain.

There is no way to escape the power of the true name. They are extremely powerful, and very hard to discover. Clues to their nature can be determined by scapulomancy (see Level One abilities), but these clues tend to be very vague and often misleading. The true name is in no language known to any living thing. There is no known way to shorten the tedious process of trial and error. It is not uncommon for a shaman to spend years searching for the true name of a single stone. For random guessing, the probability is always zero, and even with clues the chance remains extremely low. These true names are sometimes shared among the members of a society, but there is usually a steep charge, or else they are traded.

Level: 0

Ritual Soul Combat

Often two shamans will have combat on the soul plane to determine which of them is the better, or to decide who should lead the society. Each of the two (or more) shamans spends the 24 hours before the combat in a trance state, fasting and concentrating. During this time, he is within his rights to demand the death of anyone that disturbs him, so it is usual for the society to guarantee his privacy. His body is washed and purified by the society, and he is dressed in ceremonial robes. At dawn, the contestants enter a circular arena about twenty feet in diameter. Each of them sits on a grass or straw mat, and is not allowed to touch the ground at any time during the combat. However, each shaman is allowed to use any power objects or medicine bags that he owns and can carry. Because the shamans are not touching the ground, each loses 10 per cent of his mana, or 10 mana points, whichever is greater.

Combat is simple. Each shaman may expend any number of mana points on either attack or defense each round. Two points of attacking strength will be cancelled out by one point of defensive mana expended. The points spent on defense are used up even if there is no attack. In the event that an attacking point is not neutralized, it will do damage by subtracting a point from the target shaman's remaining mana strength. A shaman need not expend any points during a round. If there are more than two shamans involved in a combat, each must specify his target for all attacks, although the defensive points do not have to be assigned against a specific attacker. All attacks are simultaneous.

If a shaman's mana strength drops to zero, he is unconscious and the combat is over. If his mana points drop below zero, he begins to take hits at the rate of one hit for each minus mana points. He remains unconscious in this case, and one winner is obligated to heal the losers. If he cannot, then the other shamans will attempt to heal him.

In the event that all of the combatant shamans are knocked unconscious at once, there is no winner. In this case, the combat will be held again in one month after the contestants are back up to full strength.

A shaman who is caught touching the ground for additional power, or who is receiving assistance from another shaman not within the battle circle, is stripped of his medicine bag, and is exiled from the society on pain of death. If he was getting help from another shaman outside the circle, then that shaman is treated in the same manner.

Level: 1

Scapulomancy means "prophesying the future by using the shoulder blade of an animal." The shaman must locate a mammal, and kill it with his bare hands or with the use of stone or wood weapons. The harder the mammal is to kill, the more useful the prophecy will be. If the shaman is killed while obtaining a mammal for this purpose, that animal cannot be used by any other shaman. Note: a shaman will never under any circumstances attack the animals of their foster-father's type. Any animal killed must be ceremonially appeased, or it may haunt and kill the shaman (see *Protection of Souls* in Level Three abilities).

After the animal is killed, the shoulder blade (either one, but only one may be used from each animal) is carefully cleaned with water, sand and sun. No animals of any type, including people, may touch the shoulder blade during this time except for the shaman. Even if a fly lands on it for a fraction of a second, it will become totally useless. It usually takes about one week of drying in the sun to bleach a bone to the required condition, and the bone must be uncovered and guarded from pollution during this entire period.

Finally, the shaman lights a fire with a fire drill-flint and steel would make the shoulder blade useless. The wood must have been cut by stone, not metal, or the same thing will happen. The shaman burns the wood until there is a bright coal left, which he picks up with his bare hand and touches to the shoulder-blade. The bone will crack and fracture under the heat, and these marks will reveal the future, or the answer to the shaman's question. Mana points are not spent for this prophecy, and the amount of information gained is very small, although higher level shamans will of course have more ability. For example, a first level shaman might find out that the hunt planned for tomorrow will be successful; a fourth level shaman will find out that the game caught will include three deer and a tiger; a seventh level shaman will find out that in addition, a fourteen-point buck would be wounded but escape; and a tenth level shaman will find out that each man would receive such and such a wound from such and such an animal.

The more general the question, the less specific the answer; but it also tends to be more understandable. A very complex question may be answered with a specific statement, but it will probably be an allegory, or some sort of description not easily understandable.

Note that by holding the burning coal the shaman automatically takes one hit, unless he is third level or higher and expends the mana points needed to control fire.

Level 1:

Causing Emotions

Often a leader or warchief will want to make his men unafraid of death, and if he cannot do it alone with his charisma, then he calls upon the shaman for assistance. A shaman of sufficient power can cause any number of men to be unafraid, or terrified, or to become paranoid, or to sit and cry. The magic used usually lasts twenty four hours, but the more violent emotions tend to wear off sooner. A shaman may also remove the emotions caused by another shaman by expending an equal number of points.

The shaman causes these emotions by calling upon the aid of his foster-father, and by wearing a mask that is specially built to cause the desired emotion. The mask must be cut from a living tree that is untouched by any mammal or intelligent being except the shaman, and the mask must never be touched by any being except him. As usual with the shaman's power objects, this mask must be cut only with fire and stone. It may never touch metal, or its power is gone forever. A mask is only used to cause one emotion, so that a shaman might have dozens of them, each different.

Since it takes a long time to find a tree and cut a mask from it, it is rare to find a young shaman with very many of them. Also, since it has the same need for purity as most of the shaman's equipment, it is very easy accidentally to destroy them. The shaman cannot tell if a tree has been polluted by a mammal's or intelligent being's touch until he actually makes an object out of the wood and sees if it works.

A shaman must expend a mana point for each 5 men that he wishes to affect. He cannot instill the emotion for more than 24 hours by expending more points. A character may remain untouched by rolling his psychic ability rating or less on a 20-sided die. The magic may be cancelled by the magic of a competing shaman, either by using the mask of the same emotion and expending the same number of mana points, or by using a different mask to cause an emotion that cancels the first, for example, using despair to cancel battle rage.

If, after the men have been infused with an emotion, the mask is touched by a mammal or an intelligent being, or metal, the mask is rendered useless, but the emotion generated in the men is not affected, and will wear off normally. The magic will also affect animals, but due to their lack of intelligence, the cost in mana points is higher — usually one point per 2 animals.

Level: 2

Curing Sickness

The ability to cure sickness is one of the most important skills of the shaman. Disease is caused by the illness or temporary absence of the patient's soul, and the shaman knows how to cure both problems. If the soul is ill, the shaman can cure it fairly easily; if it is absent, the shaman will need much more power (see Level Three abilities, *Ransoming Souls* and *Entering the Netherworld*).

Assuming that the soul is merely ill, the shaman must first determine why. Almost always, it is because the patient has offended an animal spirit or is being haunted by a demon. By utilizing scapulomancy, or even by asking questions of the patient, the shaman must discover the location and name of the spirit. In the event that the patient has offended an animal spirit, it may be placated at the scene of the offense, which is usually the killing of an animal special to the spirit.

Secondly, the shaman must locate a supply of pure wood, like that used for the construction of the masks in the previous section. After undergoing 24 hours of fasting and purification, the shaman takes a log of this wood, and burns it until it is down to a fine ash. While the log is burning, he must do two more things: he must carve a bracelet out of the same wood to fit the patient, and he must weave a small basket out of pure straw or reeds. When these chores are finished, the shaman is ready to begin the cure. The patient must be cleaned and purified also, and if he has shed blood in the last week, the purification will take at least 48 hours.

All of the holes in the patient's hut or dwelling must be sealed tightly, and another fire of the pure wood must be lit in the center of it. After 6 hours of chanting, the shaman begins to knead the ashes which are in the basket. He moistens them with pure spring water, and adds a drop of blood from the patient's tongue, a drop of the patient's spit, a drop of sweat from his brow, and a tear from his eye. Also, a paring from his fingernail is needed. All of these things are added to the ashes, which become like clay. The shaman forms it into a mannikin, and gives it the shape of the patient, but just the rough shape.

When the mannikin is ready, the shaman touches it, still inside the basket, to the forehead of the sick man, and calls out to the evil spirit to enter the doll. The shaman must expend 10 mana points for the demon to hear him. The demon will enter the doll, and then the sick man must spit on the doll and push it from him with his left hand. The shaman grasps the basket with his own left hand and lift it into the air. While holding it there, he uses his right hand to slip the pure wooden bracelet onto the man's right arm. This bracelet will prevent the spirit from returning, and it must be worn for three days.

The last step in the cure is to go to the abode of the evil spirit, always carrying the basket in the left hand, and then to throw the ashes onto that spot, ordering the spirit to stay there. The basket must be burned at once, as it will attract that spirit always.

Occasionally, the sickness may be caused by a demon actually holding the soul prisoner. In this case the shaman must locate the evil spirit, and either steal it back or ransom it away from the demon (see Level 3, *Soul Ransoming*). In very rare cases the soul may have been displaced, and the body taken over by a powerful demon or spirit. In order to cure this, the shaman must first expel the spirit through soul combat (see Level: 5), and then fetch the soul of the sick man from the netherworlds (see Level: 3, *Entering the Netherworld*).

Level: 2

Transfer of Sensation

The shaman's body has been changed by his foster-father at the time of his initiation, but it is not immune to pain, hunger or fatigue. However, unlike a normal man, the shaman can expel the sensations from his body, or remove them from the body of another.

For this magic the shaman only needs a small pebble, but it must be a pure one. He picks up the pebble and touches it to his calves to cure fatigue, to his stomach to cure hunger, and to the hurt to cure pain. He then spits on the stone and throws it away. As the pebble leaves, so does the sensation. He can also do this for other people by touching it to them, and having them spit on it.

A single pebble will cure any amount of pain, hunger or fatigue, but the greater the amount of sensation being removed, the sooner it will return to the patient. The first time that it is used, it will work for about 24 hours, the second time will work only about 4 hours, and the third time only about 20 minutes. This only happens if the person losing the sensation does not actually cure the problem. All he has lost is the feeling, not its cause. A single pebble can only remove one of these things from a single patient, at the cost of one mana point each.

These stones retain the "charge" for about 24 hours, and anything that touches them will absorb the stored sensation. In the event that there are no pure pebbles, the shaman can absorb the sensation into his own body, but he can not get rid of it without the use of a pure stone to transfer it to.

Level: 2

Soul Travel

The shaman has an advantage that none of the other character types has — the ability to separate his soul from his body and send it wandering in astral form, ignoring all physical barriers.

As usual with most of the shaman's magic, he must first prepare himself with 24 hours of fasting and purification. His body must be cleansed with pure spring water and pure sand. He must then stand barefoot on a bed of soil from the place where he received his vision, and this soil must be as pure as everything else that he uses. The shaman must be naked to gain the power from his soul. He then seals the seven orifices of his head with natural pure wax (either vegetable or beeswax). These seven orifices are the two eyes, the two ears, the nostrils and the mouth. He leaves a tiny hole in the wax sealing his mouth so that his soul can exit and return. As his body sinks into a deathlike trance, his soul issues from that hole.

The soul can travel as fast as the fastest animal that the shaman has seen, and can penetrate all physical barriers with no difficulty (however, see Level: 3, *Soul Protection*; and level: 5, *Soul Capture*). His soul assumes the shape of his physical body, except that it has no physical wounds or scars, and is in the prime of health and strength. However, missing limbs or eyes will not be present unless they have been sacrificed (see *Gaining Mana*).

The travel of the soul, or astral projection, costs 1 mana point per 10 minutes. As in ritual soul combat, if the shaman's mana points drop to zero, the shaman becomes unconscious, and can only be revived by another shaman fetching his soul, or by a saving roll of 20 on a 20-sided die, modified by adding his level to the roll.

When the shaman's soul is absent from his body, it is very easy to damage. The soul must be able both to recognize and to enter the body when it returns. If the body is hidden, then the soul will have to search for it and find it. If the body is wounded or killed, then the soul will have to enter it and try to survive. The easiest way to stop the soul from returning to the body is to fill the small hole in the mouth-plug. This leaves the shaman with the options of ransoming his life, or attempting to transfer his soul into another body (see Level: 5, *Transfer of Souls*). A soul on the soul plane may project his thoughts into the mind of any person that is either touching his body, or is also a shaman. This telepathic communication does not have a cost in mana points.

Also, there are many unfriendly spirits wandering around on the soul plane, and the souls of other shamans, and these attack at any time. Unless the visiting shaman has achieved Level: 5 and is familiar with soul combat, he will be at a severe disadvantage. Any damage that the soul takes is handled as it is in ritual soul combat, with the added rule that any gross physical damage inflicted on the soul immediately appears on the body of the shaman. For example, if the soul loses an arm in combat, then the physical body will lose that same arm at the exact same time.

Level: 3

Soul Ransoming

Instead of being taken by the demons of death, it is more common for a soul to be taken by a simple local demon. There are always many minor demons around, and they are difficult to tell from normal human beings when they assume that shape. Of course, if you are a high-level shaman or magic user or cleric, you will be able to detect them without any trouble.

The usual way for a demon to capture a human soul is to pose as a human being, and simply talk to his victim. If the demon can get close enough to his victim he can inhale his soul, and flee with it. The human at once drops to the ground in a coma, and is later found by his friends who can tell what has happened. Unless his soul is rescued, he will die in about two weeks.

Holding the soul within himself, the demon returns to his home (usually a lonely deserted area) and waits. He actually feeds on the soul, and when the soul is all used up the person is dead.

The shaman can do either of two things to try to save the victim. The easiest is to locate the home of the demon and carry a ransom there, such as a sacrifice of many animals. It is often difficult to locate the demon, as scapulomancy is vague when it reveals information. It is possible that the villagers know where the evil spirit lives, or that legends may reveal it. This type of ransom doesn't always work, as the demon can easily take the ransom and keep the soul for himself.

The second method of freeing a captured soul is to capture the demon and force him to make a trade. The trap that is used is difficult to make, and can only be used once, even if it doesn't work. The shaman must find a newly laid egg that has not been touched except by the bird that laid it. Taking his flint or wood knife he punches a very small hole at the top, and a second hole at the base, and then blows the egg out of the shell without breaking it. The shell must be completely dried in the sun, and it cannot be touched by any living thing except the shaman after this point.

When the shell is completely dry, the shaman fills up one hole with his pure wax and then takes the bird that laid the egg and kills it. The eggshell is filled to the top with the fresh blood of the mother bird. The blood-filled eggshell is taken to a location near the demon, and the shaman waits until he hears the demon lapping at the blood. When he hears this sound, he covers the remaining hole of the egg with his thumb, and he has captured the demon. There is no guarantee that it is the right demon, but it may be able to help the shaman in any case. Unless the demon is lucky enough to find another hole, he is trapped, and cannot even challenge the shaman to soul combat.

Some of the more powerful demons will remain outside the shell, and only drink out of it. Of course, in these cases the shaman will be attacked on the soul plane at once by the enraged demon.

Level: 3

Mastery of Fire

At this level the shaman has received the ability to control fire. He can do many things with it, and he no longer fears it.

He can make his body immune from the effects of heat for a period of 10 minutes by expending one mana point. However, this protection does not extend to his hair, which will burn off very quickly.

At a cost of one mana point per ten minutes, he can create light from a magical flame that he holds in his two cupped hands. This magical flame produces only light, not heat. It cannot be used to set anything on fire, although it looks just like real flame.

Under condition of great need, he can create an actual fire through the expenditure of 8 mana points. This magical flame will always ignite a flammable object. Once the object is lit, it can be extinguished.

If a fire is burning, the shaman can totally extinguish it by touching the burning object and expending 1 mana point. It costs 1 point for each square yard of burning material. In addition, he can create a temporary passage through the flames at a cost of 1 mana point for 3 minutes. The passage will be up to 2 feet wide and 20 feet long.



Level: 3

Entering the Netherworld

As mentioned before, the shaman may have to travel to the Netherworld to retrieve the soul of a dying man or woman. In order to do this he needs a specially made drum, and also the pure wax and wood that he uses so often.

The drum is a circular ring, made of a slat of pure wood bent into a circle. The wood of course must be untouched by mammals or intelligent beings. The membrane of the drum, which covers only one side of the rim, and the binding that holds the drum together, are both difficult to obtain. The most common material is the skin of an unborn deer, which the shaman must kill along with its mother, with his pure wood or stone weapons or with his bare hands. The standard precautions against pollution by any form of life must be observed. More powerful shamans make the membranes of their drums out of the skins of unborn infants of intelligent races, while the most powerful ones use skin from their own bodies. Drums are never smaller than twenty-four inches in diameter.

The wooden rim of the drum is carved with a representation of the animal spirit that is the shaman's foster-father. This carving does not have to be a work of art, but the most powerful shamans can carve these figures extremely well. Like most of the shaman's magical equipment, this must be protected from the touch of any living thing except the shaman who made it, and also from the touch of metal.

In order to carry the soul that he is planning to rescue, the shaman must make a mannikin identical to the one made for curing sickness. With this held in his palm, not in the basket, he must then prepare to send his soul forth. His body must be prepared just as it was for soul travel, and the 7 orifices of the head must be sealed with pure wax, leaving a small hole in the mouth for his soul to leave from and return through. This time, instead of merely standing on his pure soil, he squats with his drum standing next to him. Beating the drum with his right hand, he gradually works himself into a frenzy, and then unto unconsciousness, while his soul leaves for the netherworld carrying the mannikin.

The animal that the shaman has carved into the drum is awaiting him on the soul plane, and it will accompany the shaman, carrying him and helping him to the full extent of its power. This is not the shaman's foster-father, just an animal of that same type supplied along with his true name. Together, the two set out for the Netherworld.

The Netherworld is a dark and gloomy place, and the shaman must often rely on the kenner senses of his animal companion to guide him. It is covered with tall, dark forests and rough mountains. His destination is always the highest mountain, which is far away. The closer he gets to the mountains, the harder it is to walk, and his fatigue increases very quickly. A trail through the forest usually exists, but if it has not been used lately it will be overgrown with bushes, and very hard to follow. From inside the forest it is almost impossible to keep track of the right direction to go, as the shaman cannot see the mountains.

The areas around the mountains swarm with monsters of various sorts, and the shaman must fight them as defined in soul combat, if he fights them at all. These monsters, unless they are other shamans in different forms, cannot change shape. Often the monsters can be tricked into revealing their true names, or can be placated by the promise of offerings upon the return of the shaman to the real world. It is also possible, but quite rare, to run into another shaman who is either on the same sort of quest or just returning from one. Unfortunately, it is very hard to tell if the shaman is friendly or unfriendly without exposing oneself to attack.

After reaching the top of the mountains, the shaman finds a high chasm, guarded by two silent watchers. These ugly beasts will tear any shaman to pieces if they detect the slightest impurity or trace of fear. At the bottom of the chasm there is what appears to be an ordinary farm, inhabited by ordinary people.

These normal-looking people are actually the demons that are responsible for death. They are more powerful than any shaman can ever hope to be, but they abide by a code of honor. If the shaman can locate the soul that he is searching for, then he can have it. Unfortunately these demons have the ability to change the soul they are hiding into any living creature. Such creatures have included termites inside the post of the house, and a bee inside the farm's honey-bee hive.

Once the shaman has passed the watchers, he is safe from them, and his fatigue leaves him. Also the demons in the valley will never attack him, although they will do all they can to prevent him from finding the soul that he is looking for. Shamans of sufficient power can turn themselves into any animal they wish (see Level: 5, *Soul Combat*), and the demons can do the same for no cost in mana points. Usually, though, these demons stay in the human form. Also, if the shaman turns himself into an animal, the demons may use force on that animal just as they would on a real one. For example, if the shaman changed his soul shape into that of a chicken, the demons would have no problem in beheading him and eating him for dinner.

Occasionally, if the shaman cannot locate the lost soul, or if the shaman is captured and faces death, he can bargain. It is possible for the shaman to get the missing soul in return for the soul of that person's best friend. If the shaman is captured, he can only bargain for his own life. Since the demons have the upper hand in this case, the terms are usually very harsh to the shaman, sometimes as high as ten souls for his one.

During any combat shaman has the choice of taking damage from his hit points or from his mana points, and he can divide a round's damage in any way he wishes. When his mana reaches zero, he is unconscious, and of course if his hits reach zero, he is dead. Also remember, that any damage that the soul shape takes, like having a leg torn off, is immediately inflicted on the shaman's body.

Level: 3

Protection of Souls

Most of the shaman's magic is concerned with the soul. Along with the ability to attack a soul or to cure one, there is the ability to build things that will help to protect one, and also to trace a soul that is missing.

Unfortunately for the commoners, there is no way to stop an invasion by another soul except by having the shaman stand constant guard. However, it is possible for the shaman to help prevent the accidental damage or death of the soul.

Since the soul escapes from one of the seven orifices of the head, it is possible to seal these up with the shaman's pure wax, putting fishhooks in front of the needed breathing hole. This is not a very practical method, but it is often used to protect bodies that are in the trance state, or sleeping for a long time. If a man's soul is held in this way, then it cannot leave, but a second may enter. Of course, this second soul may not leave the body either.

A hollow bone from the body of the owner can be used to imprison a soul. Like all of the soul containers mentioned, it must have no holes in it, and if it is touched by a living thing it becomes totally useless. Usually the ends are sealed with pure wax.

During sleep the soul actually leaves the body, and the dreams it experiences are actually happening to it. While souls usually wake when threatened, it is possible to take damage in a dream. Any damage inflicted in a dream is immediately applied to the body of the dreamer.

A cord of woven tree bark, taken from a tree that has never been touched by a mammal or an intelligent being can be used to keep the soul within the body. This cord is placed around the neck of the patient, and he will never dream as long as he wears it and it remains untouched by any living thing. This type of protection means that the dreamer cannot do prophecy, or divination, or receive messages from his own spirits or gods.

Most of the time, when people fall sick because their souls are captured, it occurs during sleep. Demons, or the souls of recently dead people, may kidnap them and carry them off for food or company.

In order to placate the potentially hostile souls of dead enemies, it is sound practice to apologize and offer gifts to the dead enemy. Since this ceremony takes much time, it is often not possible. This applies not only to intelligent enemies, but also to animals that have been slain unnecessarily or improperly. A person may be haunted by the soul of a hunted bear as easily as by the soul of a dead warrior.

Although the custom is illegal in most lands and in most cultures, it is possible to guarantee safety from the haunting spirit of a slain enemy. By eating the flesh of a dead enemy (if it is an intelligent being), the slayer can make himself the blood brother of the corpse, and then the dead soul cannot take any action. Rarely, this can turn an enemy into a protective spirit.

Finally, if a dreamer is awakened suddenly while his soul is in a different place, the soul can often be lost. It cannot return without the help and guidance of the shaman or a benevolent spirit.

The shaman, through the expenditure of 1 mana point per ten minutes, can see the strand of spiritual matter that connects the body and the soul. This strand does not go in a straight line from one to another, and may wander all over the worlds, it is unbreakable except by either the death of the body or the total imprisonment of the soul.

Shamans following a soul often carry a hollow bone to hold the recovered soul in. If it cannot be taken from the body of the sick man, then the shaman uses a bone from an unborn mammal, and must obey all of the rules of purification.

Level: 3

Protection by Animal Spirits

Each shaman has a spiritual foster-father that is an animal spirit. In times of need the shaman can call upon his foster-father for aid, at a cost of 10 mana points per call, and a limit of one call per week.

The foster-father, upon receiving the call, will at once send an animal of his type to the shamans' aid. If there are no animals of that type around, then the shaman is out of luck. It is possible that the foster-father will produce an illusion of that kind of animal, or many of them.

Under rare circumstances the foster-father has been known to appear himself, in which case he is rated as a normal animal of that type, except that all characteristics are multiplied by 5. If this materialization of the foster-father is killed, the shaman loses all of his power, and cannot obtain a new foster-father.

Warriors may also receive this ability, although it is very rare. A warrior who is given this gift may only use it once or twice during his lifetime, and he is usually a man that is being driven by the gods to carry out some special task that they need finished.

It is not impossible for a shaman to attack or even kill an animal of his foster-father's type, but if he does it without permission from his foster-father, he is doomed. Shamans that have broken their oaths to their foster-fathers have been killed by dozens of that type of animal tearing him to shreds. Equally, though, there are cases where an animal has presented itself to be slaughtered to save the shaman from death by starvation.

Level: 4

Causing Sickness

Curing sickness is a low-level ability of the shaman, and it is a very important one. As the shaman grows more powerful he gains the ability to cause sickness as well as to cure it. Often in primitive societies the shaman will act as the power behind the throne, enforcing the commands of the ruler with the ability to inflict sickness or death upon any opposition.

There are also shamans that have elected to use their gifts for evil instead of good, and use their abilities to trap and destroy the souls of people. In fact, some of these shamans become demons after many years.

The most common way for shamans to curse is to construct a mannikin exactly like the one constructed for the curing of a sickness. The mannikin

should be made with the body fluids of the person to be cursed. Naturally, this makes it difficult to obtain. While a mannikin may sometimes work even if it is incomplete, it will work most efficiently when all of the body fluids are present.

After the shaman has constructed the mannikin, it may be stored for any length of time, so long as it is not touched by any living thing. Also, it cannot be rained on or distributed physically in any way. In order to initiate the curse the shaman must have a sick person available. Using the mannikin in the way that it was used for the curing of sickness, the shaman transfers the sickness from the patient to the mannikin. As with the curing of disease, this transfer of the demon costs the shaman 10 mana points.

Once the demon is transferred to the mannikin the shaman must do one last thing to activate the spell. The mannikin must be shown the man or woman he is supposed to attack. If this is impossible, then a virgin speculum may be used, or even a well-drawn picture. If the picture is inaccurate the demon will head for the nearest person, who is usually the shaman. This final procedure, telling the demon exactly what his new host looks like, will cost the shaman 1 mana point. Before this is done, the demon will move into the first body that touches it, including the shaman's.

Alternately, if the shaman knows the intended victim very well, he can expand 5 mana points to give the demon an accurate mental description which will work as well. In both cases, there is a small chance, about 5%, that the demon will attack whomever it wishes. The more powerful the demon, the more likely that it will attack someone else.

Once the demon has been transferred the mannikin becomes totally useless, except that the same demon can be transferred back into it. Since this would cure the cursed man, the shaman usually destroys the mannikin at once by throwing it into a running stream.

There is an easier way to inflict a curse upon a person, although it requires an assistant. If the shaman can locate a person suffering from some kind of physical pain, he can transfer his pain to the man he wishes to curse.

The procedure is quite simple. The shaman makes a fire with his pure wood, and drops a pure stone into it. When the stone is very hot he picks it up in his bare right hand and touches it to the painful part of the patient. The pain of the hot stone burning the patient must be greater than the pain that the patient was experiencing before.

For the expenditure of 5 mana points, the shaman produces a small crystal, black in color, that is the pain. This crystal will be absorbed into the body of anyone that it touches, even the shaman. It is then a simple matter for the shaman to hire someone to sling the crystal at the man he wishes to curse.

The shaman may build up a large collection of these pain-crystals, which are called karriitches. This procedure will not work on disease, since that is caused by demons, but any physical pain may be transferred in this manner. The size of the karriitch ranges from an eighth of an inch in diameter for a toothache to two inches for a broken back. Remember that the pain of the hot stones or stone must exceed the pain of the patient's hurt, or a karriitch will not be produced.

This method does not cure broken limbs, but it does make them painless. It will cure minor pains from toothache, fever, chills, minor burns, rashes, non-poisonous insect bites, and similar damage.

The advantage of this sort of curse is that it does not have to be prepared with a particular victim in mind, and may be used against any being at any time. The disadvantage is the same, in that the pain can be inflicted on the shaman as easily as on anyone else.

In the event that the shaman cannot find any of the body fluids of the man to be cursed, or thinks that what he has is from the wrong man, he can often manufacture a fake which will serve. If the doll is mixed with his own blood, and with the soil from the center of the intended victim's footprint, it may serve to identify the proper man to the demon. This method requires that the shaman expend the extra 5 mana points for mental instructions to the demon. In general this method only has a 50% chance of working, although the expenditure of more mana points upon the instructions will increase chances of success up to a total of 80% at the rate of 1 mana point per 5% increase.

The virgin speculum was mentioned as a means to picture the image of the man to be cursed. The speculum is a large mirror, fitted with a cover on hinges. The speculum is made of bronze, and bronze is an alloy of tin and copper. Both of the metals must be totally pure, in the sense that they may not have been touched by any living thing. The wax used for the casting process must be totally pure. The material used for the heating of the bronze should be fennel, a weed that grows in small quantities over most of the known world.

To quench the metal, the shaman must use his own blood. After the mirror is cast it must be polished with sand, water and stone, care being taken not to touch or look at the surface. Also, no light of any type may touch the reflecting surface of the mirror.

To activate the mirror for the question, the shaman touches the center of the mirror, with his fingertip in total darkness. The mirror will present a succession of images concerning the question he asks. Only his first question will be answered. The speculum will not reveal images from the past or the future, but only from the present.

Once the speculum has been used for the single question, it becomes a normal bronze mirror and has little value.

Level: 4

Killing Bones

The killing bone is used to kill or wound people at a distance. The killing bone is carved from the bone of a person killed by fire—usually an arm bone, because they are so straight. A bone from the body of the intended victim works even better, if it can be obtained.

The bone must be carved into a pointed lance, and inscribed with the name of the intended victim. If the true name is known, that should be written there also. The image of the shaman's animal foster spirit must also be carved into the bone with the traditional tools of stone and fire, and all of the polishing must be done with sand. The killing bone may not be touched by any living thing except the shaman.

After the bone is ready the shaman ties it to a long piece of rope woven from the pure bark of a tree. Standing on a patch of his power soil, he must remove all of his clothes and ornaments and whirl the killing bone around his head. He must keep an image of the intended victim in his mind at all times, and must know where, or at least in what direction, his victim is.

When the image of the victim is firmly in his mind, the killing bone is whirling around his head, he releases it in the direction of the target. The killing bone needs 10 mana points to guide it properly, and 20 will guarantee a kill. If only 10 mana points are spent then the killing bone will probably hit the target, but the moderator will have to determine whether or not it hit a vital spot.

The physical killing bone does not actually strike the victim, but the "spiritual" killing bone does. This spiritual killing bone travels instantaneously through all obstacles to the intended victim's soul, the physical bone then falls to the ground and is useless.

Level: 4

Shape Changing

Each shaman has the ability to assume the shape of his spirit animal for a limited period of time. He needs a special mask made just for this purpose, which must be made in the same way as the masks for causing emotions. The mask is carved to represent the same animal as his foster spirit.

The shaman also needs a cured skin of that type of animal, which must be taken from a sacrificial animal supplied by his foster-father spirit. After twenty-four hours of fasting and meditation, the shaman may ask his foster-father to send him an animal for this purpose. If the foster-father does this, the shaman does kill the animal, skin it and tan the hide, all with his natural tools. Many of the animals sent for this purpose are not docile, and these the shaman must fight. Once the shaman has the skin and the mask, all he needs to do is remove all of his clothing and put on both items. At the cost of 5 mana points for the change plus 2 points for every ten minutes, the shaman can become that animal. He will retain his own mind. The animal that he becomes will weight the same as the shaman, although this weight can be modified by expending 1 mana point for each fifty pounds either added to or subtracted from the animal's weight.

In this animal form the shaman has his own mind, but attains all of the physical strengths and weaknesses that the animal possesses.

Both the skin and the mask must be protected from the touch of any living thing, unless the shaman is actually in the animal form; in this case they are his actual skin and face. The animal that the shaman becomes is identical to a real animal of that type, except that the size and weight may be different. As the weight is raised or lowered, the size changes also.

Any wounds inflicted upon the body of the animal will also be present on the body of the shaman when he returns to human form, and if the animal is killed, then so is the shaman.

Level: 4

Soul-Eating Stones

In addition to actively cursing an individual through the use of mannikins, it is possible for the shaman to create traps that will attack any person's soul, and will continue to attack people until destroyed.

These soul-eating stones are often constructed to guard holy or secret places. The difficulty in this type of guardian is that it will attack almost everybody, even if it is not intended to. Only a fairly powerful shaman can evade its deadly abilities.

To construct a simple stone of this type the shaman must find a large rock, about two cubic feet in size, that has never been touched by an intelligent being or mammal. Using wood, rock, fire and water as his only tools, the shaman must reduce the size of the rock to about one cubic foot, removing all of the exterior matter. This central core must then be protected from any contact with animals of any sort until it is "charged" with a soul. Only the shaman can touch it during this stage without ruining it.

To "charge" the stone the shaman must locate a healthy, intelligent being, and build and use a fresh mannikin to remove his soul. Taking this soul, the shaman inserts it into the stone and then uses the stone to kill the person's body by smashing it. "Charging" a stone in this manner costs the shaman 10 mana points, in addition to the 10 points needed to transfer the person's soul to the mannikin. There can be an indefinite wait between the two actions, so long as the "uncharged" stone is not touched by any living thing except the shaman, and the soul's body does not die.

As soon as the stone is "charged," the shaman mentally instructs the contained soul and commands it to obey his wishes by an additional expenditure of 5 mana points. The guardian stone is then activated, and will attack on the soul plane with a mana strength of 3 to 60, using the ritual soul combat system. It can only be destroyed by losing in this sort of combat, or by being shattered into fragments. Each soul that it eats adds to its mana rating, in which case it absorbs all of their mana points. Note that this type of stone only attacks intelligent beings.

If the sacrifice wants to be killed to serve as a guardian spirit, then he can be instructed not to attack a specific group of people, such as acolytes of a particular god. In any case, if the sacrifice has any blood-brothers (or sisters) he will not attack them, but will rather force them to leave by causing them severe pain. For all types of guardian stones, the spirit of a pregnant woman is at least twice as vigilant and powerful.

A guardian stone may be instructed to send an alarm to the shaman if it kills anyone or if someone tries to pass by it.

Level: 5

Transfer of Souls

The ability to transfer souls is a very useful and important one. Two or more shamans together can use it to make each other immortal. This technique is frowned upon by all of the known shamanic societies, but occasionally a pair of evil shamans will perform the magic in secret.

It can also be used as a very intense form of punishment, by transferring a man's soul from his body into the body of an animal. In fact this is a popular form of divine retribution, usually followed by the animal being tracked and killed by his previous friends.

In order to transfer a soul from one intelligent body to another, the shaman must construct two mannikins as described under curing sickness and use each to hold the soul of one of the two men to be transferred. This takes 10 mana points for each transfer. At this point the being's souls are entrapped in the mannikins, and both of the bodies go into a deep trance. The bodies will begin to decay in about two weeks if left alone.

Then, for an additional cost of 15 mana points each, the shaman may force each soul from the mannikin into the other body. The body will immediately begin to live normally.

This procedure is often dangerous, as an empty body is a lure to demons. The techniques used to keep a soul within a body can be used to keep a soul out as well, but a properly set guardian stone is even better.

For transferring a soul from a man into an animal, the technique is slightly different. Both the mannikins are constructed in the same manner, but both the man and the animal should be tied securely, because once the switch is made the animal's soul inside the man's body will act like the animal it is. For example, if a cat's soul is put inside the body of a man, it will walk on its arms and legs at once, and scratch with its fingers if bothered. It will also prefer small birds and mice to the food a man would normally eat.

A shaman can also use his powers to force entry into an unwilling body, but to do this he must engage the owner's soul in combat. Since the shaman has the knowledge of soul combat, he can use this method to destroy the owner. If he prefers, he can of course use the ritual soul combat blast. Non-shamanic characters usually have a mana strength equal to one half of their intelligence, or five points, whichever is greater.

In order for the shaman to enter an unwilling body he must attack the owner's soul on the soul plane. If he is successful in this attack, the original soul is forced out of the body and the shaman's soul moves in. About one out of every ten people have a hidden reserve of mana strength which will appear in times of stress (like being attacked by a shaman), and can double their mana points to a minimum of ten. Animals always have a mana rating of 5 points.

After the shaman has moved into the body, there is still a chance that he will be non-compatible with it. In this case the shaman will have to continuously expend three points per day to stay alive. Fortunately for the shaman, this only occurs in about 20% of the bodies of intelligent beings, and in 10% of the bodies of animals.

When the shaman's soul is in any other body he cannot use any of the tools of his trade, or he will pollute them and make them useless. He can make a new set of tools to be used by his new body, though.

Level: 5

Soul Combat

Soul combat is the ultimate weapon of the shaman. It is used in almost all violent encounters except the ritual combat between shamanic fellows within a society.

To prepare for a soul combat, the shaman must undergo twenty-four hours of fasting and purification. During this time he may only drink pure spring water, and may eat nothing at all. Every speck of dirt must be cleaned from his body so that he has no impure substances touching him.

The actual combatants sit on the soil of their home, that spot where they received their powers. The shaman must be naked to receive the extra power from his soil. If a shaman partakes in soul combat without touching his home soil he loses a flat 10% of his mana points, or 10 points, whichever is greater. If he is neither clean nor on his home soil, the total loss will still only be 10% or 10 points, whichever is greater. During the combat, if either of these things (his contract with the soil or his purity) is removed, then the shaman at once loses 10% of his remaining mana strength, or 10 points, whichever is greater.

The shaman projects his soul into the soul plane and awaits the souls of the other combatants. There may be any number of souls involved in a soul combat. When on this level, there are several things that the shaman's soul may do.

First, the environment of the soul plane may be changed by either of the contestants. To modify the "reality" costs a minimum of 1 mana point per ten minutes. At any time, if one soul expends 3 more points than the other, that soul can take over control of reality, and can rebuild it in any fashion that he desires. After control is established the new "reality" can be maintained through the expenditure of a minimum of 1 mana point per ten minutes, as before. The "reality" of the soul plane includes all of the attributes of a real world, or anything that the controlling shaman wishes to include. For example, mountains, deserts, forests, wild animals, people, two suns or whatever else he wants.

The second possible action the shaman may take is to modify his own soul body into the shape of any living thing. The new shape assumed will be the proper shape for that type of lifeform, and it must be an animal or being that normally exist in the world.

It will cost the shaman 1 mana point per metamorphosis to change his form into that of a lifeform that lives in the current environment. There is no cost for changing a soul shape unless the environment changes so that the shape is no longer normally found in that world. To hold or change into a form that is not suited to the current environment costs 5 mana points. All changes, whether of "reality" or of the soul's shape, are instantaneous.

The actual combat on the soul plane is simple physical combat, using the same system that is used for other physical combat. However, each shaman may change at any time into any form of life. While in a life form, the shaman only has the abilities normally found in that type of animal or plant. As with ritual soul combat, all hit points are subtracted first from the shaman's mana point store, then from his actual hit points.

In this type of combat each shaman can prevent the other from leaving the soul plane by expending 1 mana point per ten minutes. This means that a shaman may be forced to stay there as all his hit points are used up. Note that when a shaman's mana points reach zero the shaman falls unconscious, and returns to his body unless prevented.

If either shaman knows the true name of the other, or can trick it out of him, he can order the shaman to do whatever he desires, even on the soul plane. Of course the controlled shaman only has to obey the literal commands of the other, and is not obligated to do what the controlling player meant to say but didn't.

Direct mana bolts, like those used in the ritual combat system, cannot be used in this type of combat.

Level: 5

Soul Capture

Wandering souls can be captured by the shaman, in hopes of snaring an enemy or merely to cause trouble for others. These wandering souls may be the souls of dreaming sleepers, of other shamans, or of demons. If a shaman catches the soul of a high-level demon or a high-level shaman, he may be in serious trouble.

The soul traps are relatively simple to make. The material needed to construct one is the skull of a large mammal, preferably a large carnivorous cat like a lion or a panther. It cannot be the skull of an intelligent being. After the animal is slaughtered with pure weapons or with bare hands, the skull must be cleaned, dried and bleached using only the shaman's natural tools of sun, wood, water and stone. A large amount of pure wax will be needed to seal off the brain cavity when the magic is finished.

The second item that the shaman needs to complete his soul trap is a fragment of meteorite, no matter how small. It must be pure, like all of the other materials. This fragment is carefully placed in the brain cavity of the animal's skull, and then the skull is ready to be "charged."

At a cost of 18 mana points, the shaman uses the fragment of meteorite to create a vacuum inside the skull. This vacuum is not a physical vacuum but rather a type of vacuum that exists only on the soul plane.

This charged device must remain pure and untouched by any living thing, but it will capture any soul that wanders near it. It can only hold one soul at a time, and in order to release a captured soul a hole must be made in the wax and the charging procedure repeated for another 15 mana points.

Soul traps have a flat mana point value of 15 points. If the wandering soul has 15 or less mana points, then it is captured. Any soul with a mana point rating over that amount has the option of being captured or not, but once the soul enters the skull it cannot leave unless a hole is made in the skull.

Level: 6

Flight

Many primitive cultures make large cloaks of brightly-colored feathers. Anthropologists claim that they are merely items of beauty, but the fact is that they are the discarded cloaks of flight once owned by high-powered shamans.

In order to manufacture a cloak of flight, the shaman must locate literally thousands of feathers from birds that have never been located by either mammals or intelligent beings. When all of the needed feathers are obtained the shaman weaves them into a cloak, using a framework of woven pure reeds to give it the desired shape. The feathers are attached to the framework with either pure wax or pine sap from a pure tree.

This weaving process may take as long as a year, during which time (and forever after), the cloak must be protected from the touch of any living thing. If it is touched, or if one of the feathers is touched, then the cloak is useless and the shaman must start over again.

Once the cloak is finished the shaman must still use his mana abilities to make it useful. This is done by donning the cloak and expending 20 mana points to activate it. This activation cost is only paid for the initial activation, not for each flight. If the cloak is pure and untouched, he will at once be able to fly and glide like a bird. There is a continuing cost of 5 mana points per ten minutes for using the cloak of flight. The maximum speed available with the cloak is about thirty miles per hour. The cloak will carry a maximum of five hundred pounds, and weighs about thirty pounds itself.

Level: 6

Body Control

A high-level shaman can charge his body with temporary superhuman abilities. At any time he can increase his strength, dexterity or constitution at the rate of three mana points per single point of change in one of the physical characteristics. The change will last about ten minutes, and when it wears off there will be no side effects.

It is not possible to remove these specially created powers magically after the shaman has gained them, although he can be attacked by fighters or magic-users on the physical level, and by shamans on the soul plane, in spite of it.



Level: 7

Control of the Wind

In order to control the winds the shaman needs two things, both of which are fairly easy to obtain. The first item is a small stone from the intestines of an animal, and the second item is a long piece of horse-hair from the tail of an unborn horse. As with most of the magical items of the shaman, these must be protected from the touch of any living thing, and the strand of horsehair should also be protected from the weather.

In addition to these two things, the shaman will need to construct a mask specially for this purpose. This mask is built using the same techniques described for those used in causing emotions. It also must be kept pure.

To actually cause a wind to blow, the shaman ties the strand of horsehair around the small stone and ties the other end to a small stick of his pure wood. He must don his specially-made wind mask, and then swing the stone around his head and call upon the desired spirit by name (North Wind, etc.). The wind called will endure for about four hours. Summoning the wind costs the shaman 15 mana points.

To make winds of hurricane proportions, or winds lasting up to three days, the small stone must first be dipped into the blood of a sacrificial bird, and then the entire ceremony should be held as before. In this case, however, the mana cost is 30 points.

To reduce the velocity of a wind, or to banish one totally, the shaman must utilize a different procedure. He must manufacture a drum in the same way that he made his drum used for entering the netherworld, except that this drum must be at least six feet in diameter. Like the other, it must also be kept pure and untouched.

The shaman holds the drum over his head, which usually takes some of the extra strength gained by body control. When he feels the wind pressing in to the drum with maximum force he takes three steps forward, into the wind, calling out to it to be gone. If he does not falter the wind will at once begin to die down, and will fade away for at least four hours. This banishing of the wind costs the shaman twenty points for a normal wind, and thirty for a wind of storm or hurricane strength.

Level: 7

Control of the Sun

The equipment needed by the shaman to call on the sun is also fairly simple to obtain, but it may cause the shaman some pain. He must extract any two teeth from himself and place them inside a bag made of the skin of an unborn deer. Along with these teeth he must include a small piece of gold, a fragment of gemstone or glass, and a piece of charred pure wood. As with the magic to control the wind, he must construct a special mask, too.

The shaman takes this bundle and the mask to the highest point of land nearby, the one that catches the first rays of the sun each morning. He must kindle a bonfire of pure wood there, don the mask, and hold the bag over his head. He then calls out "Sun! I do this that you may be burning hot, and eat up all the clouds in the sky." The ensuing drought will last about one week. The cost for this procedure is 20 mana points. The mask and the bag must of course be protected from the touch of any living thing, or their usefulness vanishes.

To make the sun stop burning up the land, the shaman must utilize a magic to control the rain, as follows.

Level: 7

Control of the Rain

To call upon the rain, the shaman needs the assistance of two helpers. All three people must be purified by fasting and cleanliness. The first helper sits and drums on a hollow cask to simulate thunder. This cask must have been touched by no one except the drummer, not even the shaman. The second helper sits with two pieces of burning pure wood, and knocks them together to produce lightning.

The third man is the shaman himself, who must be purified by forty-eight hours of fasting and cleansing. He grasps a healthy sapling, which must be pure, and uproots it by sheer strength, which might require the use of some of his extra body control strength points. Holding this sapling in one hand, he raises it over his head, and uses the other hand to pour a handful of pure spring water over the roots of it. This act should be repeated three times, and each time the shaman must call out for the rain to come and help the sapling to survive the drought. Throughout the entire ceremony the shaman must be wearing his mask, which like the other two, is made specifically for this magic.

The final step of the ceremony is to replant the sapling, and to call upon the rain, thanking it for saving the sapling. As soon as the sapling is replanted the rain will start, and will usually last for about four hours.

The entire ceremony costs the shaman 20 mana points, plus whatever extra strength he needs to uproot the tree.

In order to banish unwanted rain the shaman must resort to calling upon the sun, with the added detail that the shaman may not touch water for the forty-eight hours of fasting prior to the ceremony.

Level: 8

Body Purity

Most of the magical equipment that the shaman utilizes in his trade is attuned only to his body, and becomes useless if touched by any other being. However, a shaman with enough skill can use the equipment of any other shaman if he is willing to expend the needed mana points.

The procedure, as with most of the shaman's magic, is quite simple. The shaman must construct a mannikin of the shaman whose possessions he wishes to use. This can be done by any of the several methods described in the section discussing the use of mannikins to curse.

The second step is to make a similar mannikin for himself, using the same techniques. Holding the mannikin of the other shaman in his left hand and his own mannikin in his right hand, he must crush them together. Note that the mannikins must not be shown a picture of their models, or see the

model, or the people represented will die during this step. Using the mass left over, he must then form a new mannikin out of the pieces. This new, larger mannikin must be touched to all of the possessions of both shamans.

Any item not touched by the new mannikin will be rendered useless to both shamans. The items touched by it become the usable property of both. If the shamans were not already blood-brothers, they are now. After the touching of their possessions is complete the mannikin must be destroyed, or it can be used by other shamans to destroy the owners magically. The entire procedure usually takes several hours, and costs the shaman 35 mana points, which must all be expended at once.

Level: 8

Invisibility

Invisibility, although a fairly complex and costly undertaking, is a great aid to the shaman...or to others, if he constructs the needed equipment for them. It does have drawbacks—for example, it does not fool the noses of wild beasts—but it is very useful for escaping the notice of men and other beings that rely on sight to locate prey or enemies.

To make himself invisible the shaman must first produce a mannikin of himself. Unlike the normal mannikin made of ashes, this mannikin must be constructed of pure diamond. The size of the statuette is totally irrelevant, but the accuracy of the carving is of supreme importance. Also, if there are any fracture lines in the statuette, they will remain when the rest of the shaman is invisible.

As with his other carvings, the shaman must shape this mannikin using only the natural tools of fire, wood, stone and water. The gemstone used must be a pure stone, untouched by any mammal or intelligent being. Also, if the stone has any fractures or stress cracks, it may shatter while being worked.

In the center of the statuette, where the stomach would normally be, the shaman must cut a small hole about a quarter of an inch in diameter. This hole must be filled with samples of his body fluids. Once the fluids are inside the mannikin the hole is sealed with pure, clear wax. This clear wax is made by boiling and reboiling a pot of ordinary pure wax and skimming off the impurities that collect on the surface.

The spell can be activated by simply placing the statuette inside a small bowl made of a black stone (basalt or obsidian is most common) and filling the bowl to the brim with pure, strained seawater. It is important that the water be salt water, or the shaman will become grey instead of invisible. The bowl must not be covered or the shaman will be blind as well as invisible.

As long as the diamond statuette is submerged the shaman will remain invisible. As the seawater evaporates, and pieces of the statuette become visible above water, so will those parts of the shaman become visible in the real world. The salt water must be changed each time the spell is used. If there is unused water in the container, though, the invisibility magic may be used at any time until the water evaporates. Note that while diamond is the hardest material to cut, a long thin piece like an arm or leg can still break off easily. If the statuette is ever shown a picture of the shaman, or exposed to him directly, then it will become a standard curse mannikin, and if an arm breaks on the mannikin, then the shaman will also lose an arm.

The mana point cost for using the invisibility magic is 5 mana points for every ten minutes. The shaman can cancel the effect at any time by merely desiring it, but once it is cancelled it cannot be restarted without changing the water.

Level: 9

Shadow Soul

No matter how powerful a shaman is, he will still take damage when hit with a sword or a weapon of any kind. However, he can make his body harder to hit by transferring his soul from his body to his shadow. If this is done properly, the shaman's body will take no damage when struck, but if any blow strikes his shadow he will take damage normally. For example, if a sword hits the shadow of the shamans arm with full force, the shaman may well lose it. If the shadow-soul is damaged, the damage is immediately present on the shaman's physical body as well.

In order to transfer his soul from its usual location into his shadow, the shaman requires a totally dark room and a specially made lantern. The lantern is constructed by the shaman entirely of pure wood, and is a hollow tube with a tight-fitting lid on top and air-holes at the rear. The air-holes must be shielded so that no light will escape from the inside of the lantern. On the front surface of the tube the shaman drills a small pinhole. A candle made of pure wax is placed inside the lantern, with a wick made of twisted pure tree bark or some other pure, flammable substance. All construction must be done with natural tools, and all materials must have been untouched by mammals or intelligent beings before the lantern was built.

After the lantern is built it may be used any number of times, as long as it remains pure and untouched by any living thing. To utilize the lantern, the shaman takes it with him into the totally black room (or cave) and fasts in total darkness for forty-eight hours. During this time the shaman can drink only pure water, and can eat nothing at all. At the end of the forty-eight hours the shaman lights the candle and waits for the flame to steady down into a clear, smooth flame. The beam of light coming through the pinhole will cast the shaman's shadow on the wall behind him in high contrast. The shaman must reach his hands forward and grasp the hands of the shadow. By expending 30 mana points, the shaman can transfer his soul into the shadow. This will last as long as the shaman expends one point per day, or until the shaman is placed in a room that is brightly lit and has no shadows at all.

The room where the transfer of souls was done will bear the image of the shaman's soul on its wall permanently. It will only be a faint gray trace, but it will be easily recognizable by other shamans for what it is.

To retransfer his soul, the shaman can either stop expending mana points and wait for the time limit to run out, or expend an additional one point and retransfer immediately.

Level: 9

External Soul

While the shadow soul assists the shaman in avoiding damage, it is still not ideal. After watching his attacks leave the shaman with no damage, an attacker will realize what the shaman is doing and will begin to strike at the shaman's shadow instead of at his body.

There is, though, a safer way for the shaman to protect his soul. He can conceal it in a small object and place the object thousands of miles away, making him invulnerable to physical attack. Attacks by anyone on the soul plane are unaffected, regardless of where the shaman's soul is kept.

The shaman can transfer his soul into one of two objects. The first object, and the most traditional, is a hollow bone from his own body—usually a single joint of a minor finger. The second, which is more risky but much less painful, is a regulation mannikin constructed using the standard methods.

To use the first method the shaman must first fast for forty-eight hours, and must then send his soul into the desired joint of the finger to be amputated. Using a flint or obsidian knife, he must cut it off and wrap it in a piece of pure tree bark. The ceremony will cost the shaman forty mana points to perform, plus three mana points per day to keep the soul in the joint.

If the shaman does not pay the 3 mana points he will become unconscious until he dies (in about two weeks) or until someone touches the fingerbone to the shaman's comatose body. In order to cancel the magic, the shaman must touch the bone himself and expend 20 mana points. If this is done, the bone may never be reused.

While the shaman's soul is in the bone, any living thing that touches it will cause him pain, and any damage done to the bone will cause the same physical damage to the shaman's body. If the bone is heated, for example, the shaman's body will grow hot and begin to smolder. If the bone is broken or smashed, then the shaman will die.

The second method is for the shaman to manufacture a standard mannikin, using the same techniques as he would use for any other mannikin. Again, the insertion of the shaman's soul into the mannikin will cost him 40 mana points, and must be done after forty-eight hours of fasting.

Usually the shaman will encase the mannikin, with his soul still inside it, in a shell of hard clay, so that it will be more durable. He must be sure to leave holes for all of the necessary functions, such as eating, seeing and hearing.

This style of soul container costs the same in mana points to maintain, and the same restrictions and cautions apply to it.

One difficulty in having an external soul is that any shaman that gets within ten feet of one on the soul plane will detect it at once, though he will not be able to tell which shaman it belongs to. It is impossible to hide this emanation on the soul plane. As mentioned earlier, there is a thin cord of soul material connecting the shaman's soul with his body, but this cord cannot be seen by anyone except a shaman of equal or greater level. A shaman who is of high enough level to detect this spiritual cord also has the ability to follow it from the soul to the physical body, and so discover who it belongs to.

The Effect of Surroundings on the Shaman

The shaman's brand of magic is based entirely on natural things, and must use pure, natural substances in order to work properly. All of the listed values for mana point cost assume that the shaman is outdoors. If a shaman is trying to use one of his abilities inside a city the cost will be much higher.

For example, any magic performed out of contact with the earth or with natural rock will cost the shaman double. Any magic attempted while the shaman is wearing or touching anything built by non-natural means, like metal or plastic, will be at double mana costs. Any shaman attempting to use magic while on a boat is also working at double costs. If a shaman attempts to use magic while immersed in water he will be able to work at regular costs, unless the water is polluted with man-made pollutants.

All of these adjustments are cumulative, so that a shaman on board a ship would be working at quadruple costs, while the same shaman chained on board would have to expend six times the regular amount of mana points.

Mana Sources

In addition to his own internal mana strength, the shaman is able to draw mana strength from a variety of sources.

The most commonly used power source is the mana power object. Whenever the shaman defeats a large, dangerous mammal, he may take a claw from it to hold its 5 mana points. If the shaman defeats an intelligent foe, the shaman may take one of his teeth for the same purpose. Note that this applies only to beings defeated by shamanic means, not to beings killed in physical combat. In the event that the shaman defeats another shaman, he can remove one of the loser's fingers, which will add one half of the loser's mana points to his total. All of these objects will be destroyed as power objects by the touch of anyone except the shaman.

All of these mana points are useable only when the shaman is actually holding the bag that holds the power objects. Usually the bag is made from deerskin, although other substances have been used. The mana strength held by these power objects may be used once each full moon, or once each period in between full moons.

The second method of obtaining additional mana points is to locate a natural power source. These power sources are located very far away from any works of intelligent beings, and are usually places of great beauty and loneliness. Any shaman that is in actual contact with such a location will have his mana strength temporarily doubled or, rarely, even tripled. These loca-

tions are detectable by the shaman up to about half a mile away on the soul plane, and only by touch on the physical plane.

A third method is for the shaman to sacrifice limbs intentionally, using the same method that he uses for storing his soul in a fingerbone. Any limb removed for this purpose is forever useless to the shaman on the physical plane, but on the soul plane he will regain not only the full use of the severed limb, but also an additional 10 mana points for an arm, 15 for a leg, and 20 for both eyes.

The last way for the shaman to gain power is to sleep with a woman without her or anyone else knowing about it. The woman must be undrugged and uncoerced. For every night that he sleeps with her she will lose 1 mana point, and he will gain 1. These mana point changes are permanent, and when 5 mana points have been transferred the woman will die. This process can be used by shamans of either sex, except that a female shaman would use a male victim.

While the shaman can draw power from these renewable sources, he can also find it within himself.

Every twelve hours, if the shaman is in contact with his home soil, he will regain 1 mana point. This is effective only so long as the home soil remains pure and untouched. If there is no home soil available to the shaman, or if he is in a city, then he will recharge at the rate of 1 mana point every twenty-four hours.

It is possible for shamans to transfer mana directly from themselves to another shaman, but the receiving shaman can never exceed his rated mana point strength longer than a few minutes. However, this does make it possible for a low-power shaman to use a high-power ability, with help.

Experience and Levels

The shaman gains experience at one half the rate of a fighter, but he also gets full experience for certain specialized tasks.

For each true name of a thing known he gets 10 to 100 points, depending on the size and power of the thing.

For each true name of an intelligent being he gets from 10 to 100 points, depending on the power and importance of the being.

For each true name of another shaman or of a powerful political figure, he gets 10 to 1,000 points, depending on the difficulty involved.

For each ritual soul combat he engages in he gets from 10 to 100 points, plus 20 more if he wins.

For each time he sends his soul out of his body he gets from 1 to 50 points, depending on the danger involved.

For each trip to the netherworld he gets from 1 to 1,000 points, depending on the difficulty and danger involved.

For each soul successfully brought out of the netherworld he gets 100 points.

For each use of the shape-changing ability for one week he gets from 10 to 100 points, depending on the difficulty and danger.

For each soul-eating stone constructed successfully he gets 50 points.

For each cloak of flight constructed and used he gets 50 points.

For each month of time that he uses an external soul he gets 50 points.

If the shaman transfers his soul to another body and his original body is destroyed he gets from 100 to 200 points.

For each natural power source located he gets 50 to 100 points, depending on the size of the source.

For each level that the shaman goes up he gains a six-sided die roll of mana points. If he is touching a natural power source at the time he may add a second die roll. All die rolling must be done within forty-eight game hours of reaching the needed experience point totals.

Points Needed	Level	Title
00	0	Apprentice
2,000	1	Herbalist
4,000	2	Witch Doctor
8,000	3	Sight Master
16,000	4	Fire Master
32,000	5	Master of Two Faces
64,000	6	Soul Master
125,000	7	Flight Master
250,000	8	Wind Master
500,000	9	Shaman
1,000,000	10	Master Shaman

For each level above Level Ten, add an additional 500,000 points to the required total.

For determining hit points use the same scale as is used for magic-users, under whichever system you use.

Shamans and Other Magic-Users

There is a strong degree of mutual distrust and even hatred between the shaman and the more civilized cleric and magic-user. The basic cause of this antipathy is the source of their respective powers.

The shaman draws his power from within himself, and from the natural power sources that surround him in nature. He functions best in a primitive environment, and large concentrations of men or artifacts severely weaken his power. Since his intelligence is low, he cannot master the complex rituals and ceremonies used by the magic user and the cleric. In most cases the shaman is illiterate, and cannot be taught to read or write.

Due to the constant need for purity in his equipment, he is painfully aware of the continuous body contact common in the civilized world, such as shaking hands or clapping a man on the back. Drawing his power from the earth, he is very sensitive to the destruction of nature that invariably accompanies a city or even a town. He believes that man should live with Nature, and feels that attempting to rule and destroy it will result in the loss of man's contact with the earth, and his extinction.

The more common clerics and magic-users, on the other hand, depend to a great extent on memorized chants and ceremonies, and vast hierarchical assemblies. For the tools of their trade, their magical supplies, and much-needed security they must have access to the city and its many services.

While the shaman deals with the primitive needs and desires of the tribesman, the cleric and the magic-user deal with the more complicated wants of the city-state. The cleric and the magic-user distrust the knowledge of the shaman, as it stems from an internal ability that they do not possess. They usually do not accept that the shaman actually performs his magic as he claims to, but prefer to think that he is an untrained, talented user of the traditional forms of magic.

Except among the higher levels of clerics, and some of the highest magic-users, the knowledge of the soul is not very common, and it is not considered to be a very useful thing. Only the shaman has the ability to locate and manipulate this all-important facet of an intelligent being.

In general, both classes avoid offending each other, since neither is likely to understand the methods of the other, and so will not be able to defend well against the other's attack.

Types of Magic

It is possible for shamans of Level Eleven or higher to create their own magical abilities, but the moderator is cautioned to make this difficult to accomplish. This note is intended to give a guideline for creating these new abilities, and making them consistent with the laws of primitive magic.

The main principle of all of the shaman's magic is the *Law of Sympathy*. This law states that things that once had a relationship, or which now have a relationship, will act upon each other at a distance, through a secret sympathy.

Sympathetic Magic is further divided into the two main classes of magic, Contagious Magic (which operates according to the *Law of Contact*), and Homeopathic Magic (which operates according to the *Law of Similarity*).

The first subclass, Contagious Magic, states that things which were once in contact will always remain in contact, even at great distances. Any action taken to affect one of the objects will have an effect on the other. This is the reason why the mannikins are made to include the body fluids of the man they are intended to affect. A piece of hair, body fluids, footprints, and sometimes even his clothing can be used as a *Panait*—medium used to create a charm.

The second subclass of Sympathetic Magic is Homeopathic Magic, also called Imitative Magic. This branch is based on the idea that any action taken on an image will have an effect on the things represented by that image. In other words, like produces like.

This is why the shaman pours water over the roots of the sapling when making rain magic. He does so in the hope that it will cause the rain to fall over all the roots of all the trees.

In any new spell the shaman creates, the principle of Contagious Magic will be much more powerful than that of Imitative Magic—the *Law of Contact* takes precedence over the *Law of Similarity*—but Contagious Magic is vulnerable to the touch of a living thing, and may be disrupted more easily.

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The Book of TREASURE

Part One

The treasures listed in this section are derived from the folklore and mythology of the world's many races and cultures. Referees who are tired of the "standard" artifacts and want to give their campaigns an authentic mythological flavor will find these treasures useful. They will fit smoothly into any campaign-universe in which magic is common and technology is at a low level of development.

Achilles' Spear (Greek): Achilles, greatest of the many heroes of the Trojan War, had a weapon worthy of his legendary strength and skill: his ash-wood spear. It would take a man of extraordinary strength to wield this spear, but in the hands of such a man it would do terrible damage to an enemy—two or three times what an ordinary spear could inflict. In addition, the spear has this curious ability: it can heal any wound which it has caused. This power can be utilized by applying the head of the spear, or even an ointment containing rust from the spear, to the wound.

Acorns (Druidic): In any forest area containing oak trees acorns are, of course, extremely common, and of little value (except to squirrels, pigs and starving players). However, acorns from a sacred oak tree have powerful magical properties. Druids eat these acorns to prepare for rites of prophecy and divination. The lucky player can use them in the same way—to see into the future, spy out hidden dangers or prizes, or decipher legends and mysteries—for they will make his seelings wide-ranging and infallible; but he may find them difficult to obtain. First, though he need not be a Druid, he must have some knowledge of Druidic lore in order to identify the rare sacred oak. Second, he must have a certain amount of native psychic ability—common warriors usually cannot perform divination, while priests and wizards usually can. Third, he risks the wrath of the local Druids and of the tribesmen they control if he is discovered in his act of desecration.

Aegis (Greek): The aegis is considered one of the attributes of Zeus and of Athena, and is one of the great treasures of the Olympian gods. It is a cloak, probably made of goatskin. Its fringes are decorated with golden tassels (according to Homer) or with serpents (according to contemporary depictions). It is a shield of great strength; it protects its wearer from all physical attacks, and from all but the most powerful magical attacks. The Aegis has other properties as well: it can be shaken, to cause panic-stricken flight in all lower-level beings within hearing, and can also be used to create violent storms and rain.

Agate (Classical/Medieval): This semi-precious stone is credited by the ancients with many unusual properties, as listed below. Since agate is not an uncommon gem, one must assume that only relatively rare varieties and colors of the stone possess these special abilities.

- It can alleviate thirst in the wearer for as much as four-teen days.
- It can reduce fever, and thus be used to cure certain types of disease.
- It can turn an enemy's sword against himself, should his swordstroke actually touch the stone.
- It can keep the wearer from stumbling and falling, even on treacherous footing.
- It can counteract certain types of animal venom.

Akonda (African): The Akonda is an amulet which must be worn around the upper part of the left arm. It is made of raffia, and woven into it are neck-hairs from the *Agbo*—a particular kind of ram. The Akonda serves to double the native strength of the wearer. Note that because of the materials of which it is made and the position in which it is worn, it is vulnerable to the effects of combat, weather and other accidents.

Akpou (African): This talisman is an iron rod, one end pointed and the other cup-shaped. Distilled spirits or other strong drink must be poured into the cup-shaped end to feed the spirit of the Akpou and keep it strong. So long as it is frequently refreshed with strong drink, the Akpou will repel ghosts and other non-corporate monsters, and keep its bearer safe from them.



Alimagba (African): To a Dahomeyan, it is always safer to travel with a companion than alone. So before he leaves on a journey, especially if he will be alone, he obtains from his Shaman an Alimagba to take with him. This is a wooden carving in the shape of a man, that has been washed in water infused with certain leaves (known only to a Shaman) and mixed with the blood of a cock. So long as the traveler stays on the path, the Alimagba prevents him from becoming lost or being led astray (as, for example, by Will O' the Wisps or illusions). Such talismans, and other products of Shamanic lore, will be found only in primitive societies, never in civilized lands.

Amber (Primitive): This semi-precious substance is fairly common, but pieces of amber clear enough to be transparent are rare and highly valued, for they can be used as talismans against ordinary (first-level) diseases. It is thought that each time a piece of amber is used to avert or cure disease, it absorbs the sickness and so becomes cloudier and less effective. The occasional chunk of amber which contains an insect is said to be a charm against attacks by insects—even those of the giant variety.

Amethyst (Classical): An amethyst jewel, in the cup or in the mouth, will enable a man to drink alcoholic beverages, even in huge quantity, without becoming intoxicated. This could prove useful in dealing with barbaric and semi-barbaric cultures, in which a large capacity for drink is considered a heroic attribute. Amethyst of particularly high quality may also ward off the effects of sedatives and mild narcotics, and thus is of great value to kings, potentates and those who drink in strange taverns.

The Apples of Conle (Old Irish): These marvelous apples were sent from Annwn, the hellish Other World of the early Celts, to tempt the hero Conle, son of Conn of the Hundred Battles. Just one of these apples will give a man nourishment for a month, and will banish illness and fatigue.

Avenger's Sword (Teutonic): In the lore of the Northern peoples (as in most fantasy-adventure campaigns) the sword is often endowed with feelings and emotions, and sometimes even with a life of its own. The sword of a warrior who died in the heat of mortal combat may become imbued with bloodlust, and thereafter attempt to slake its thirst for blood in the vitals of any available humans. Such a sword was called by the Northmen an "Avenger's Sword," and greatly feared. The Avenger's Sword will lie quiet, often in the grip of its slain master's skeleton, until it hears voices. Then it will rise to strike, moving of its own accord and placing its blows with inhuman accuracy. But most swords have names—sometimes the name is even inscribed in runes on the blade—and if a player calls the sword by its name, it will not attack him. If the sword was that of a great hero, it may have other magical properties. If its master was killed by treachery, it may exert its will on the player who bears it to force a confrontation with the murderer—often to the player's detriment!

Beryl (Classical): This precious gemstone can be fashioned by a mage skilled in that art into the best and most powerful of crystal balls — if a sufficiently large crystal can be found. A crystal ball made of beryl is obviously a mighty treasure indeed, both for its magical potency and for its inherent worth. If engraved with suitable runes, a beryl gem will aid and protect a wizard engaged in calling up spirits of the dead, conversing with the dead, and other aspects of necromancy. In Tolkien's Middle Earth, the beryl is closely associated with the Elven races.

Betony (Classical): Betony is a rare herb of the mint family. It possesses magical powers which make it deadly to all kinds of snakes. If a snake, or any serpent-like creature, is completely surrounded by a ring of Betony leaves, it will go into a frenzy and lash and bite itself to death. Note that although the creature cannot cross the ring of leaves, it will act in a random manner and may strike, project venom, or direct its flame or breath weapon (if applicable) outside the circle. Betony grows in wild and inaccessible regions, and cannot be recognized by a player without some learning in plant-love.

Books (Classical/Medieval): In any primitive, low-technology culture wherein literacy is the exception rather than the rule, any book is a treasure in its own right. Chaucer's scholar, after a lifetime of effort and considerable expense, amassed a library of twenty volumes. The wealthiest of private scholars might boast a collection of a hundred books; the great priestly libraries might contain no more than a thousand. Beyond their value in experience (if the player is a Scholar) or in gold (if they are sold to a library), certain books may prove to be very useful to the player who finds them; for example:

- **Grimoires:** though they have no magical properties, grimoires may contain new spells or other magical lore of great value to a wizard.
- **Histories:** buried in these tomes may be gems of information on local legends, lost cities and races, lineage of royal houses, and so forth.
- **Bestiaries:** knowledge of the capabilities, vulnerabilities and habits of local monsters can spell the difference between the quick and the dead.
- **Rare Books:** these books are worth 10 to 1,000 gold coins each to a collector; only a Scholar is likely to recognize them.
- **Magical Books:** these are the spell books, scrolls and other varieties of magical tomes already well known to fantasy gamers. They should be very rare.

Bran's Caldron (Old Irish): This enchanted caldron was won from the Other World by Bran Son of Llyr, and was one of the treasures of the Tuatha de Danann. If a dead man is thrown into the Caldron, he will emerge the next day whole and sound. However, he will be forever unable to speak. Some think that a regenerated man will have lost his soul, and will be a will-less servant of the Caldron's owner; others say that he will obey the emissaries of Evil, should such a one find and command him. The truth of this is not known. What is certain is that if a living man is thrown into the Caldron, he will die, and the Caldron will crack and shatter.

Bezoar (Classical): The Bezoar is a legendary "gem" of a strange stone-like substance — actually, it is mostly lime — with can occasionally be found in the stomach or intestines of a man, monkey or other primate. Perhaps one body in a hundred, among primates, will contain a Bezoar stone. When ground into powder, it is a sovereign antidote for all poisons. Because of its curative properties, and because of the religious awe in which it is held by primitive and barbaric peoples, the Bezoar stone is extremely valuable — worth several thousand times its weight in gold. A wise referee, if he includes the Bezoar stone in his campaign, should devote some thought to preventing bouts of wholesale exploratory surgery after every battle. Carrion-seeking monsters, attracted by the smell of offal, might serve to curtail such activities.



Bloodstone (Classical): The Bloodstone is an extremely rare greenish stone, probably a form of chalcedony, on which can be seen dull red spots. The mythology of almost every culture associates these spots with blood, so giving the stone its name. If a Bloodstone is brought into contact with fresh blood it will exert a tremendous pressure in its immediate area, sufficient to force open any door or to knock down an opponent weighing hundreds of pounds. Having done so, it crumbles immediately into dust. Among the larger Bloodstone, those the size of a fist or larger, one in five will explode with great violence when used in this way. The explosion can knock down a stone wall — and affects living beings with the force of a fireball.

Brazen Head (European): The folklore of Medieval Europe suggests that sorcerers of great power can make heads of bronze, capable of speech and reason, to serve as guardians, companions and advisors. Friar Bacon and the legendary Vergil Magus are both said to have possessed brazen heads. Such a head is usually found guarding the most precious possessions of a magician — though the magician may be long dead. It is often lonely, and will greet adventurers with friendly conversation, riddles or capricious advice; but it can use spells to protect itself and its treasures if necessary. Brazen heads are sleeplessly vigilant and very intelligent, and cannot easily be fooled.



Bronze Horse (Eastern): This horse, mentioned in the *Thousand Nights and a Night*, appears to be a statue. There is a tiny stud on its shoulder; if this is pressed, the horse will fly through the air at a terrific speed. However, it can be controlled only by commands in the ancient tongue of its builders. The adventurer who does not know the language will experience, at best, a long ride to an unknown destination.

Cap of Invisibility (Classical): The mighty Cyclops forged this cap of bronze for the use of Hades; thus it is also known as the Cap of Hades. It was later found and worn, at various times, by Hermes and by the hero Perseus. The name is rather misleading, for it hides its wearer by cloaking him in permanent, impenetrable darkness. This would serve as well as invisibility in the labyrinthine underworlds dear to Hades, but might be a bit conspicuous in the light of day!

Carbuncle (Classical): The Carbuncle is often confused with the ruby, but is actually a type of red garnet. It must be cut *en cabochon* (i.e. rounded, not faceted). If cut perfectly in this fashion, it will protect its wearer from drowning. Unfortunately, the magical virtues of the Carbuncle can also inflame the passions of the wearer, provoking him to furious rages. The referee should check for this effect whenever a player wearing the Carbuncle is in a situation of physical or emotional stress; the player's chance of resisting this effect depends upon his psychic strength and native fortitude.

Catseye (Assyrian): A Catseye is a gem which, when cut *en cabochon* (see above), shows the semblance of an eye in its depths. Catseyes are rare, but examples can be found in any of a number of precious and semi-precious stones. The cutting and polishing process is difficult and tricky, and will require the services of a skilled jeweler or lapidary. If a player shows his Catseye to an enemy, and the enemy sees it, he will thereafter be rendered invisible to that enemy. Catseyes made of gems of particular clarity and virtue, such as emerald and topaz, can function as Wizard Eyes for a player with above-average Psychic Ability, even if he is not a trained magician.

Chariot of Manannan (Old Irish): Manannan was the Sea God, one of the Tuatha de Danann. His chariot looks like an ordinary, even primitive, vehicle. But it can be driven equally over land and over the sea, at the speed of the finest racing chariot. Even normal horses can draw the chariot over the waves, though they may be subject to panic if they cannot be reassured or controlled.

Cormac's Cup (Old Irish): This marvelous cup was made by Manannan for the hero Cormac mac Airt. It vanished after his death. If three lies were spoken over the cup, it will break into three pieces. If three truths are spoken over the pieces, it will mend itself and become whole again. Details of the appearance of this wonderful cup are not known.

Coyote's Quiver (Apache): The hero-trickster Coyote made this quiver for himself out of bearskin. It imparts some of its magic to any arrows kept in it, making them more accurate (plus 20 per cent in accuracy) and more deadly (double the damage of an ordinary arrow). On the other hand, it may occasionally revert to its former shape and become a large — and angry — bear. The referee should check for this once a day, assigning a probability of 10 per cent.

The Crystal of Kohaku (Japanese): Kohaku is a mysterious temple built on the peak of a high mountain. The crystal kept there is large, colorless and translucent, and shines brightly with its own light. Deep within the crystal is the image of a god riding an elephant. A player must look closely into the crystal to see this image, and once he does so he can never again knowingly take a life!

Divinatory Fowl (Ancient): This can be any sort of wild or domestic fowl, and has the appearance of a normal member of its species. Only a Shaman, a Druid or one learned in the lore of divination can identify such a bird and use it for scrying. The bird must be placed within a circle, and on the edge of the circle must be placed a pile of grains representing each letter of the alphabet. The order in which the divinatory fowl eats the grains will spell out the answer to the diviner's question, or give him some useful information if he asked no question.

The Donkey of Chang Kuo (Chinese): Chang Kuo was one of the Eight Immortals of Chinese legend, said to have been born old. His donkey is tireless, and very intelligent, so that once it has been told its destination it will travel day and night, requiring no attention from its rider. The donkey also has this strange property: when not in use, it can be folded up like paper and kept in one's pocket. Note that it has all the normal vulnerabilities of a donkey when in that form, and also all the more numerous vulnerabilities of a paper object when folded up. Curiously, one must ride this donkey backwards facing the tail.

Dragon's Blood (Classical): Few treasures are as well guarded as Dragon's Blood, for it does not keep long when exposed to air, and so can only be obtained from a live dragon! Dragon's Blood is extremely corrosive, like a strong acid, and will eat through ordinary materials. Would-be dragon slayers should be made aware of this lest, having slain the dragon, they fall victim to the blood from its wounds. Complete immersion in Dragon's Blood will restore to life anything which has been turned to stone. A player who eats the heart of a dragon, or drinks blood from the heart, will instantly learn the languages of all types of animals; soon after, he will die in great pain, unless he has an extraordinary constitution or a cast-iron stomach.

Dragon's Teeth (Classical): The teeth of certain dragons, when sown like seeds, will cause armed and armored fighting men to spring up out of the ground. Unless the player has high leadership capabilities, or some other means of controlling the men, they will immediately fight each other to the death. Their weapons and accoutrements are of high quality, but not magical.

Druid's Brew (Old Irish): The composition of this mysterious brew is unknown, except to the high Druids who use it for their own unknown purposes. But should a man unwittingly peek into the cauldron in which it is boiling and expose himself to its fumes, a strange transformation will occur. From then on his eye will kill whatever he looks at. Like Midas' touch, this power can be more of a curse than a blessing.

Emerald (Classical): Not every green gem is an emerald; a true emerald cannot be broken by physical blows, although dragon's blood will crack it. Many worthwhile gems have been destroyed under the hammer by men testing to see if they were emeralds. True emeralds can be used to calm storms at sea. The best and most valuable emeralds, worth as much as one hundred times the value of other emeralds, are to be found in the nests of griffons. This widely-known fact has provided many a griffon with occasional snacks.

The Enchanted Bell of Mugenyama (Japanese): A curious legend surrounds the making of this great bronze bell. The priests who forged it collected all the bronze mirrors from the town below their temple, to use in making the bell. All the mirrors melted down without trouble, except one. This one, it turned out, belonged to an old widow of the town who was uncharitable and begrudged the gift. When the priests approached her, she refused to relent, but did predict that when she died they would be able to melt her mirror and make their bell. This turned out to be true. She also predicted that if a man would shatter the bell by ringing it, her spirit would appear to him and tell him where her husband's fabulous treasure lay buried. When the word of this got out, men traveled to the town from all over to try to shatter the bell, but none could ring it long or hard enough. The priests became annoyed at the continual din, so they threw the bell into a deep swamp, where it lies to this day.

ΣΤΡΑΤΩΝ ΔΟΥΛΟΥ ΝΙΣΤΡΟΣ
ΡΕΤΗ ΔΕΙΛΥΡΕ ΝΥΝΗ ΔΡΙΛΗΝ

Excalibur (British): This was the sword of King Arthur, also called Caliburn. It was lost after his death; some say it was thrown into a deep pool or lake. Excalibur is tough and razor-sharp. It has a 20 per cent better chance than an ordinary sword of striking home, and its sharpness nullifies the effect of whatever armor the enemy is wearing. The scabbard is as valuable a treasure as the sword, for the man who wears it will not bleed from his wounds. In game terms, this will halve the effects of hits on the wearer, as well as preventing fatigue.

The Fan of Atsumori (Japanese): This is a quite common-looking paper fan. If an elderly person is fanned with this fan he will be spared the infirmities and weaknesses of his old age, though he will not grow younger. It is not known how long the effects of the fan endure; one year seems a reasonable figure. Many an aging merchant or noble would pay fabulous sums for the use of this article.

The Flute of Tammuz (Egyptian): This powerful talisman is a plain, unadorned flute made of lapis lazuli. Only a man of deep priestly wisdom and great musical talent could hope to play it. The proper melody, if played upon this flute, will resurrect a dead body. The playing of any other tune will probably have no effect at all, but might provoke the wrath of the hero-god Tammuz, who fashioned it.

Fragarach (Old Irish): Also named the "Answerer," a mighty sword which Lug of the Tuatha de Danann brought back from the Other World. It is so keen of blade that its wielder can ignore the effect of any armor his opponent wears; also it is certain to hit its target, though it does no more, and perhaps less, damage than an ordinary sword.

The Gae Bulg (Old Irish): Literally, the "Notches Spear." It was made from the bones of a sea monster, and belonged to the hero Cuchulain. It is so large that a man of ordinary strength cannot wield it, but balanced so perfectly that it will always strike its target, if thrown. Because of the notches on its head and shaft, it will cause great injury — possibly fatal, certainly crippling — to its victim if one should try to draw it out. A high-level healer should be able to draw it out without hurt, however.

Gagates (Classical/Medieval): The Gagates is a rare gemstone, similar to agate; it is black, or occasionally red, in color. It has great virtue against all snakes and snake-like creatures, who will always try to avoid its presence. The red variety is also said to have some efficacy in driving away demons. Either variety will consume itself in fierce flames if it is immersed in, or even exposed to, water.

Gems (Universal): As is evident from the pages of this book, many sorts of gems possess various unique powers and virtues. Referees and players alike should note that only a perfect, flawless specimen of a precious stone will exert its native virtue in full measure. The slightest flaw may well diminish the stone's virtue, or twist it in some unforeseen fashion — often to the user's detriment.





Gold Bird (Finnish): Unfortunately (at least for the players) the species of this peculiar bird, and even its general appearance and habitat, are unknown. A man who eats a Gold Bird will, for the space of 24 hours, be able to spit pure gold — this can come in handy when you have to cough up some ready cash.

Golden Apples of Hesperides (Greek): These miraculous apples grow in the Gardens of Ocean. Their tree is guarded by three maidens, and by the sleepless dragon Ladon. Ladon is a very powerful and fierce dragon, and implacably hostile. The taste of one of these Golden Apples will confer on a player a sort of immortality — that is, though he may still be hurt or slain, he will never succumb to illness nor old age.

Gorgon's Blood (Greek): This is another example of a treasure that is, by its nature, always extremely well guarded! Blood from the veins on the Gorgon's left side is a fast-acting and very deadly poison; there is no known antidote. Blood from the veins on the right is a strong healing potion. In the hands of an experienced healer it can even be used to raise the dead; the legendary Aesculapius is said to have done this. There is no difference, in appearance, between the two sorts of blood.

Hairukoo's Feather Cloak (Japanese): This is a beautiful, intricately patterned cloak, but the player who puts it on is in for a strange experience. He will immediately begin to sing and dance, and will continue without stopping. The more he sings and dances, the lighter he will become. Eventually he will become as light as a feather, and will be blown away on the breeze. Soon after, he will fall unconscious, return gently to earth, and wake up after a short sleep. Just where he wakes up will depend on the prevailing winds!

The Ink Box of Koso (Japanese): All that can be said of this small artifact is that it provides an inexhaustible supply of ink. A little of something for the dedicated Scholar...or a whimsical referee.

Jacinth (Medieval): The Jacinth is a rare gemstone of a clear, pale red-dish color. A Jacinth stone will absorb a bolt of lightning, whether naturally or magically generated, which strikes near it. Having dissipated the lightning's energies it will shatter; its fragments may cause minor damage if it is worn next to the body. A jeweler, with knowledge of the proper magical techniques, can facet the stone in such a way as to reflect lightning back upon its source without shattering.

Jade (Chinese): Jade is commonly thought of as a green stone; in fact, Jade can be found in a variety of colors. Jade of any pure, unmixed color — including green — is rather rare. A flat, circular piece of perfect white jade (a particularly scarce variety) with a hole drilled through its center is a potent aid to magicians in communing with other planes, or even with deities. A cup made entirely of blue jade will crack apart if poison ever touches it.

The Kantele of Vainamoinen (Finnish): Vainamoinen was the hero of the Kalevala, the Finnish national epic. He made his Kantele, a harp-like instrument, from the jaws of a giant pike. A character would need high musical skill to be able to play the Kantele. At the sound of its melodies, all animals stop whatever they are doing to mourn and weep. According to the Kalevala this wonderful instrument was lost at the bottom of a lake.

Kaguya's Robe of Feathers (Japanese): This robe belonged to a woman so beautiful that Death himself spared her (later angels were sent to invite her politely to the other world, and she politely accepted). Whoever wears the robe will become completely forgettable. Even people who are looking at him will instantly forget what they have seen. The effect is much like being invisible, except that if he ever takes the robe off, people will remember everything they had forgotten about him while he was wearing it.

The Koto of Ozaki (Japanese): Ozaki was a gifted princess of the Japanese royal house; the koto is a stringed instrument that resembles a hammer dulcimer. As soon as someone begins to play this Koto, it will continue to play by itself, and cannot be stopped for a period of 24 hours. The music it plays is enchantingly beautiful, and listeners must be on their guard, lest they become entranced and listen for as long as the music plays.

Leucachate (Egyptian): Leucachate is a smokey blue stone, actually a rare form of chalcedony. It can be shaped by a skillful lapidary into the likeness of an eye. This eye will cause any illusions which it "sees" to dissipate. The Leucachate can also be used by a sorcerer to aid in conjuring up illusions of his own, eliminating any possibility that his spell will fail.

Life Token (Ancient): The concept of the Life Token appears in the folklore of a wide variety of ancient and classical cultures. A Life Token is an object which is "bound" to an individual in such a way that it will give warning when its master is in mortal danger. Some examples of Life Tokens, and the ways in which they warn of danger, are:

- A dagger that sweats blood;
- A shining jewel that grows dull;
- A stone that breaks apart;
- A pot that boils over.

Some Life Tokens "bind" themselves to whoever finds them first.

Lychnis (Classical): The Lychnis is an exceedingly rare, clear gem. It shines continually with its own light, which is as bright as that of the Sun. If this seems an unalloyed boon, remember how bright sunlight really is. One would have great difficulty concealing the light of the Lychnis stone, should he need to do so; and the danger of blindness, temporary or permanent, is real.

The Lyre of Arion (Greek): In Greek legend, Arion used this lyre to save himself when he was thrown overboard by pirates. Its music placates sea creatures of all kinds, and can also be used to summon dolphins, which will do the bidding of the player. Obviously, a Bard or advanced musician will have the best chance of success with this artifact, though knowledge of sea-lore and friendship with water spirits would be of help.

The Lyre of Hermes (Greek): This lyre was given by Hermes to Amphion, who used it in building the mighty walls of Thebes. Of course, whoever attempts to use this relic should know the proper tunes to play, and should be skilled in the playing of the ordinary lyre. Proper play of the Lyre causes loose rocks in the area to assemble themselves into a well-constructed wall. Specifics on the speed at which the construction proceeds are not given; 100 cubic feet (a wall 10 feet by 10 feet, one foot thick, for example) per minute if play seems a reasonable rate. Note that the Lyre's magical power is of use only so long as there is loose rock available.

Magic Canoe (Amerind): This canoe is made of birch-bark, and is elaborately decorated with beadwork and feathers. There may be medicine bundles or other articles of power incorporated into its structure, which a Shaman would recognize. The Magic Canoe travels over water by its own power, when the proper word of command is spoken.

Magic Comb (European): The Magic Comb seems to be a common wooden comb, but is a powerful magic weapon, especially useful to someone fleeing a pursuing enemy. When a running man throws the Comb down behind him, it causes a forest to grow on that spot in the space of a minute. The forest covers about half an acre, and is thick with undergrowth. It will probably contain some animals, perhaps even a predator or two. The Comb can only be used once. An imaginative player could use the Comb for other purposes than escaping pursuit; to provide food in a desert for example, or to obtain a supply of wood.

Magic Pipe (Amerind): The Magic Pipe is probably made of red pipe-stone; it can only be used to smoke tobacco. If it is smoked by a man of a good and law-abiding nature, it will produce a cloud of plump pigeons and turkeys. If smoked by a person of evil disposition, it will emit quantities of dung and flies.

Magic Thorns (Classical): The Magic Thorns are another potent aid to people fleeing pursuit. When a running man throws these thorns down behind him, they will instantly create a dense thicket of thorn-bushes — as dense as barbed wire. However, this will happen only if they are thrown onto stone or earth of some kind; they will not grow if thrown onto water or a wooden floor, for example. The extent of the obstruction would depend on the number of thorns used; we can arbitrarily assume that one thorn will produce 10 square feet of briars.

Magic Whip (European): This bizarre artifact will lie dormant until it is discovered. It is "activated" by the first person to find and touch it. Thenceforth it will devote its attention to him and ignore anyone else who may come across it. Each Magic Whip bears an innate hatred for one particular crime (such as murder or arson), or sin (e.g. pride, lust), or character flaw (greed, race- or species-prejudice, etc.). Whenever the person who first found and held it commits an act which arouses its hatred, the Magic Whip will appear out of nowhere and give the miscreant a severe drubbing. Magical flames and lightning bolts can destroy the Whip, but this takes quick reflexes.

The Mirror of Matsuyama (Japanese): If you look into the Mirror of Matsuyama, you will see a reflection of whatever was in front of the Mirror exactly one year ago. Thus, in exactly one year, the Mirror will show an image of you looking into it! No one knows exactly how the Mirror functions. Perhaps it works as a sort of time machine; perhaps it contains, in some unknown fashion, a light-year of empty space between its front and back edges. It is a powerful tool for gathering intelligence, if the owner is patient.

Mistletoe (Swedish): A divining rod made of mistletoe is a magical tool of great value. Unfortunately, there are a number of obstacles to the making of such a rod. Mistletoe is a parasitic plant living on trees, and single growths large enough to fashion into a divining rod are not common. Also, mistletoe of magical virtue can only be found growing in a sacred oak tree. One would need the training of a Shaman or Druid to find and identify a sacred oak, and the Druids who hold their rites there are not likely to be pleased with trespassers. Finally, the mistletoe must be cut from the sacred oak only on Midsummer Eve, and only with a golden sickle. A man who can surmount these difficulties will have a divining rod which points unerringly to buried or hidden gold.

Mithril (Tolkien): Also called *Truesilver*. Readers of Tolkien will recall the great strength and enormous monetary value of this rare metal. A mail shirt of Mithril was said to be a treasure of greater value than the entire Shire. Mithril also has magical properties, and it is in this regard that it will attract the attention of fantasy adventure gamers. A magician cannot cast spells or

utilize magic while in contact with iron, or indeed with any but the "noble" metals — silver and gold. Thus the magician is restricted to silver weapons, which are not of much use in combat. Mithril partakes of the nature of silver, and so is certainly a noble metal; yet it is far tougher even than steel. An alloy of silver with a small proportion of Mithril would be as tough as steel, but would not inhibit magic use. The cost, though, would be astronomical; even a dagger of Mithril-silver alloy would be worth a small fortune. Pure Mithril, of course, would make superb weapons and armor, but the cost would be unimaginable, and the dangers in simply possessing such items considerable. Who could walk the streets safely with an emperor's ransom at his belt?

The Mortar of the Baba Yaga (Russian): The Baba Yaga was an evil and fearsome witch of old Russian folklore. She flew through the sky in a gigantic mortar and pestle, large enough to hold several men. The direction and speed at which the mortar flies are controlled by moving the pestle. People who fly in the Baba Yaga's Mortar should carry a broom with which to sweep away the traces of its flight through the sky — otherwise its path will be clearly visible for miles around.

Mummies (European): The powder made by crumbling and grinding up an old mummy can be mixed in wine to create a healing potion. Many cultures mummified their dead before burial, so old tombs and crypts can be fertile ground for collectors of mummy dust. The occasional undead mummy who does not wish to be powdered adds spice to such adventures.

Odin's Mead (Norse): Odin's Mead is a mixture of honey with the blood of Kvasir — a giant who was slain by the dwarves. It is kept by the Aesir. Whoever drinks Odin's Mead will learn the gift of poetry and song, and become a Bard of great power and high level. As is usual with those who accept gifts from the gods, a man who finds and drinks of Odin's Mead may be called upon from time to time to perform errands for the Aesir.

Opal (Classical): Opal is another example of a precious stone that comes in many different colors. A man who is wearing an opal can see farther and more clearly than usual. The effect increases with the size of the opal. Black opal is said to confer good night vision, or even the power of seeing in the dark, on its wearer.

Oracular Animal (Welsh): This can be virtually any kind of animal. The chief example is the famous Oracular Pig. An animal with this power can foretell the future, unravel riddles and mysteries, and give helpful advice. To converse with an Oracular Animal, one must understand and speak the language of that animal. One must then gain the animal's trust. Also, one must have above-average psychic or empathic abilities.

Pipes of Hamelin (European): The story of the Pied Piper is too well-known to need retelling. All the rats within a considerable distance will come to follow the music of the Pipes. It is not known whether they have this effect on the giant varieties or on other types of rodents. Perhaps this depends on the skill of the player. Be warned that the compulsion is broken whenever the Pipes stop playing.

Prester John's Stones (European): In the legends of Medieval Europe, Prester John was a fabulous monarch ruling a Christian realm far to the east, beyond Persia. His kingdom was a land of wealth and wisdom and plenty, a sort of Utopia. Among Prester John's magical treasures were a number of stones that had peculiar powers. One would turn water to wine. Another would cause game animals to gather around, ready for the pot. Still another would produce fierce, all-consuming flames when sprinkled with dragon's blood. He also had a group of five stones with which he could control the temperature within a radius of five miles.

Prince Kobo's Brush (Japanese): This magical lettering-brush can write on water. This may seem a trivial gift, but consider the advantages of being able to record a message, a map or a spell, and then conceal it in a canteen!

Quirin Stone (European): The Quirin Stone is a rare magical gem. It can be found — but only rarely — in the nest of a lapwing. If a man goes to sleep on a pillow under which a Quirin Stone has been placed, he will speak freely in his dreams, revealing his secrets and giving honest answers to questions.

Rati (Norse): Rati is the magic auger of Odin, chief of the Norse gods. His auger works slowly, at about the speed at which an ordinary auger bores through wood; but it can drill through any known substance with equal ease. The hole it bores is only a quarter inch in diameter.

Sabdabhedhi Arrows (Indian): A Sabdabhedhi Arrow can be fired from any ordinary bow. It is attracted by noise, and will strike unerringly the target near its flight which is making the loudest noise. In all other respects it is a normal arrow.

Sapphire (European): The virtue of this rare gemstone lies in the field of divination and riddle-mastery. An accomplished mage or necromancer can use a large, well-polished Sapphire to focus his divinator powers. This will enable him to unravel any oracle, riddle or other cryptic message. Sapphires come in many different colors; star sapphires are thought to be especially potent.

Seeing Arrows (Amerind): Seeing Arrows are richly decorated on the shaft and fletching. The decorations always include a pair of tiny eyes. Seeing Arrows will fly at terrific speed without need of a bow. They will go wherever they are told to go, and strike whatever target they are told to strike. However, darkness, invisibility and other factors may prohibit their use, for they will not go where they cannot see with their eyes. Also, the user must know the language of the culture — most often a primitive, Shamanic culture — that produced the Arrows.

Sferra Cavallo (Unknown): This is the leaf of a very rare plant, treated and dried according to magical procedures known to only a few sorcerers. The plant is insignificant in appearance, and grows besides only in barely accessible, mountainous country; thus just finding a leaf is at best difficult, and might be an adventure in itself. The touch of a leaf of Sferra Cavallo, properly treated, will open any door or gate noiselessly. Bear in mind that it is merely a dried leaf, very brittle, and vulnerable to destruction from fire, water or even a strong wind.

The Shoes of Vidar (Norse): Vidar was a mysterious, enigmatic god of the Norse pantheon. Very little is known of his nature and powers, though he was the equal of the other high gods. His shoes had very thick soles — an unusual feature in primitive societies — and enabled their wearer to walk in absolute silence.

The Silver Bell of Lohengrin (Teutonic): Lohengrin is one of the best-known figures of Teutonic mythology. The ringing of the Silver Bell will call into being a number of sturdy knights, well armed, armored and mounted, and ready for the fray; their splendid helms are chased with silver. They do not give their loyalty blindly, however. By one account, they are Knights Templar, devoutly religious, fanatic upholders of law and enemies of evil. They will act according to their beliefs, not necessarily for the good of their summoner, and then return whence they came. They are all magnificent fighters.

The Silver Branch (Old Irish): This is a representation of a tree-branch, made entirely of silver; from it hang three golden apples. In ancient times, the great hero Cormac mac Airt won and used it. When the Silver Branch is shaken, the golden apples clash and chime. The sound will put any living being who hears it into a sound sleep, from which they will not awaken for 12 hours.

Skidbladnir (Norse): Skidbladnir is a small magical ship, built originally by the dwarves, which once belonged to Freyr. It is made out of clouds, and moves by itself. It can travel over land or sea, or through the air. Because it is made of clouds and is not solid, Skidbladnir can be folded up and put in one's pocket when not in use, for it has no weight. But for the same reason, arrows and missiles will go right through the ship's sides, and the hull will offer no protection to the passengers should they run into any solid object.

Snake Stone (Classical): A dragon or a large and powerful serpent may have a jewel in its skull — often a ruby or some other red stone. Such stones are called Snake Stones. They are among the most beautiful of gems, and immensely valuable, being worth up to a thousand times the value of an ordinary stone of the same type. Also, they shine with their own light, which is never subject to magical interference. To obtain a Snake Stone, one must behead the serpent while it is alive; otherwise, the stone will lose its virtue.

Thor's Treasures (Norse): Thor was the god of thunder, enemy of giants and chief warrior of the Aesir. He had a number of powerful magical artifacts, including:

Mjolnir the hammer, a massive iron war-hammer. One would need extraordinary strength to wield Mjolnir. When thrown, it seeks its target and then returns to the hand of the thrower, often heated red-hot from its swift passage through the air. Mjolnir always hits its target, and does terrible damage — four times that of an ordinary weapon.

Iarn Greiper the gantlet is also made of iron. Like Mjolnir, it was made for the god's use, and an ordinary man could not bear its weight. Iarn Greiper is impervious to heat, and will protect the wearer's hand against heat of an intensity, even from magic flames. In particular, it allows him to grip Mjolnir the hammer even when it is red-hot from its flight.

Meging-Jardir, the belt of Thor, serves to double the strength of its wearer. This might come in very handy for an ordinary mortal attempting to use Thor's other treasures!

Thor also had a great bronze chariot, drawn by two goats. It flies speedily through the sky, trailing deafening rumbles and thunderclaps in its wake.

Topaz (Eastern): Topaz is a clear, yellow-gold jewel. A Topaz worn above the heart will prevent thirst, and allow a man to go for up to a week without water. Topaz also serves as a focus for rain-magic, and can aid a Shaman or a priest in calling up the rain or producing storms.

Treasures of the Tuatha de Danann (Old Irish): The Tuatha de Danann, also called the High Race, were the gods of old Ireland. Among their many enchanted treasures were:

The *Inexhaustable Caldron*, which is magically replenished with nourishing food for so long as it is kept at a boil.

The *Spear of Dagda*, chief deity of the Tuatha de Danann. If a man trails this spear behind him as he walks, point downward, it will leave a deep furrow in the earth.

The *Harp of Dagda*, a magical instrument which can play the Three Strains: the Strain of Sorrowing, the Strain of Laughter and the Strain of Sleep. These unearthly melodies, when played by a skillful harper, will cause the appropriate reaction in all who hear them.

Turquoise (Medieval): Whoever wears a perfect Turquoise will never fall off his horse for any reason, even in combat. However, each time the Turquoise exerts its power to prevent a fall, a piece of the stone will break off.

Tyring (Norse): The enchanted sword Tyring was originally forged by the dwarves for Angantyr. It is very sharp and strong, so increase by a factor of two its chance of striking home successfully and its capability for doing damage, ignoring any armor the foe may be wearing. Tyring can fight by itself if given the proper Command, which can be deciphered from the runes on its blade. It can never be broken. Once drawn from the scabbard, it cannot be sheathed again until it has tasted blood. If necessary, it will fight by itself to accomplish this, attacking the closest target until it has drawn blood. The sword Tyring bears an old and potent curse, which foretells that it will bring death to whoever wields it. This doom may be long in coming, but it has never been known to fail.

Unicorn's Horn (Classical): The horn of a Unicorn will sweat visibly if it comes into contact with poison. Unicorns are shy, and not numerous, and very difficult to capture. Thus the creature's horn is extremely scarce and valuable. There is a thriving market in phony unicorn's horns, most of which are actually narwhal horns.

Vessel of Aeromancy (Medieval): A Vessel of Aeromancy is a bowl or urn. It can be of any material, but is likely to be of some material of magical virtue, such as silver or semiprecious stone. A mage who is proficient at divination can use the Vessel of Aeromancy to foretell the future, by filling it with water and reading the pattern of ripples caused by air currents over the water's surface.

Water from Lethe (Classical): The souls of dead men drink from the River Lethe to forget their past lives and prepare themselves for reincarnation; but very few living men have seen the Lethe, for it lies deep in the Underworld. Whoever drinks water from Lethe will forget utterly everything he knew and experienced up to that moment, and so be rendered as helpless as a new-born infant. One would probably need a magically warded container to hold such water and to bring it up from the depths of the Underworld.

Water from the Styx (Greek): The River Styx is likewise all but inaccessible to mortal men, for it flows in the uttermost depths of the Underworld. It is the last barrier to the Land of the Dead, over which Charon ferries the souls of the dead. Immersion in water from the Styx will render human skin as tough as plate armor. Bear in mind that the skin will also be as insensitive to feeling as plate armor. The hero Achilles was dipped in the Styx by his mother, which may account in part for his fearsome reputation in battle. However, the heel by which she held him was not protected, and he was finally slain by a poisoned arrow which struck his "Achilles' Heel."

The White Staff of Meldorf (Norse): This is a plain wooden staff, colored white and without ornament. With the proper Word of Command (known perhaps to Druids or priests of the Aesir) it will turn to stone any living creature, or alternatively bring a petrified creature to life. The Staff will even animate a statue, so long as it is of stone and depicts a living thing.

Part Two

The artifacts in this section are not derived from mythological sources. Instead, they were suggested by modern works of science-fiction and fantasy. Most of them are ideas common in the genre, and appear under different guises in more than one work. Use of these items in a fantasy-campaign universe presupposes the existence of advanced technology — perhaps the relics of a vanished civilization, or of a star-faring visitors new forgotten.

Addictive Drugs: Even primitive cultures may have knowledge of some addictive drugs, such as the opiates. But these could not approach scientifically-designed substances in potency and addictive potential. Some of these substances would be drugs pure and simple. Others must be used in conjunction with a special kind of music, or light display, or mental discipline. All of them produce transcendent pleasure, and fierce, unrelenting addiction after only one or two uses. To players who don't mind dabbling in unsavory business, the virtues of addictions are obvious: high profit and guaranteed repeat sales. But in a barbaric world of princes, potentates, shifting factions and power-struggles a player of high station could use addictive drugs even more profitably as instruments of control. Referees should make sure that the penalties for possession of addictive drugs are suitably severe.



All-Terrain Vehicle: The ATV is the ultimate answer to the problem of mobility in varied terrain. It can operate in places where a tracked vehicle or even a helicopter (or a flying carpet) cannot go. The ATV is a multi-legged mechanism with a chassis which can accommodate one or two people; it "walks" on its telescoping limbs, which can adjust to the most uneven footing, and can even climb. Its construction gives it the appearance, from a distance, of a giant metallic ant. Some models will have computer control to eliminate the need for a skilled driver, and possibly rockets or anti-gravity units for emergency flight. The ATV runs on nuclear or solar power.

Amorphic Disguise: When inactive, this unique cloaking device appears to be a rather bulky, shapeless suit of clothes. Embedded in its fabric are millions of tiny prisms which produce a constantly shifting display of light and shadow. The display is programmed to present continual minor variations on a generalized human face and build. The effect of all this is to disguise the man wearing the suit, but in such a way as to make him seem completely ordinary and completely forgettable. If someone looks closely at a man in the suit he will see a blurred, shifting form; anyone who does not look closely will hardly notice him, and will soon forget him entirely. The amorphic disguise is the perfect outfit for crimes of stealth.

Automedic: The automedic is a massive piece of machinery, usually completely immobile. In its center is a coffin-shaped depression. If a body is placed in the depression, the automedic will enclose it and go to work. If it is functioning properly (and there is no guarantee that it is, after many years) it will cure whatever is wrong with the patient and restore him, after 1 to 3 hours, to perfect health. There is even a 20 per cent chance that it can revive a recently killed man. If it is not functioning properly the result will be unpredictable and probably unpleasant. The automedic is powered by a long-lived nuclear generator, and synthesizes the materials it needs from inert organic matter, which must be supplied to it periodically. Remember that if the automedic was designed by a race of purple octopoids, it will turn a damaged man into a sound and healthy purple octopoid.

Body Shield: The body shield is typically maintained by a device hidden in a belt or pendant. It creates an invisible, or barely visible, energy screen which surrounds the wearer. The screen provides complete protection from explosive forces, electrical discharges and directed energy weapons. Hand-held weapons and low-velocity projectiles can penetrate the shield, but may be subject to a slight deflection. Some shields project a semi-circular screen which protects only half the body. One source suggests that a laser weapon striking a body shield will have unpredictable, possibly explosive effects. A body shield is of no use whatsoever in hand-to-hand fighting.

Body Transfer: Body transfer equipment consists of two coffin-like couches and some complicated and bulky machinery. Properly used, the equipment will transfer the mind from one body (which dies) into another. The new body can be that of a human, an animal or a monster — anything with some sort of a brain and neural system that can be lured, drugged or forced into the second couch. A player with access to body transfer has a fair substitute for immortality if the supply of bodies can be kept up, as well as a way to change his body-type for various special tasks.

Brain Probe: This is an electrical device which can pry any and all information, even buried memories, out of the subject's brain. It is a bulky piece of equipment, and includes a metallic helmet with electrical leads. The brain probe is only used by state interrogators or evil characters, for its effects on the subject are not pleasant. Even if he is drugged or not resisting, the probe will cause severe disorientation and may erase whatever it elicits from his brain. If he does resist, the brain probe could turn him into a mindless vegetable, or kill him.

Bubble Weapon: This is a bulky but lightweight mechanism with a projecting tube. When triggered it emits foot-wide floating bubbles which will drift according to local air currents. The bubbles are of a tough, monomolecular film which will burst only on contact with organic material. The bubble weapon synthesizes the gas with which the bubbles are filled, which could be poison, nerve gas, acid gas or something similar. It has a self-contained power pack, but may periodically have to be fed supplies of certain minerals for its gas synthesizer. It can fire a burst of three bubbles every minute.

Camouflage Suit: A camouflage suit may be a close-fitting garment or simply a cloak; it must cover the entire body. The cloth of which the suit is made mimics the immediate environment precisely, in the manner of a chameleon. A man wearing a camouflage suit will blend perfectly into the background; if he does not move, and his face and hands are covered, he will be effectively invisible. Even in motion, he will be very difficult to locate and to hit. Note, however, that this scientific marvel can easily be defeated by an acute ear or nose — a bloodhound would not be fooled for a minute.

Chronometer: To modern readers a precision chronometer may not seem much of a technological marvel — it has been around, after all, since the 18th Century. But efficient deep-sea navigation and mapping is impossible without an accurate chronometer. In a primitive campaign world, a player who discovers such a timepiece could bring it to a merchant house or a maritime prince and name his own price — or use it to open up trade routes and make his own fortune.



The Curious Skullcap: This strange article is a skullcap of coppery metal. It totally eliminates any odor or scent of the wearer. Since most predatory creatures, and many intelligent monsters, depend on scent to locate and track prey, this can be a life-saver (in particular, monsters that habitually live in darkness rely largely on their sense of smell). The workings of the curious skullcap are not understood, and it may in fact be magical rather than technological in nature. Only five are known to exist.

Dart Gun: A dart gun is a close-range weapon, more useful for clandestine work than for open combat. It can easily be powered by compressed air, and thus needs no expendable energy charge or propellant. Ammunition, however, may be in short supply or of unknown type. The dart gun may look like a gun (remember, though, that this shape will not be recognized by a pre-technological character); or it could be disguised as a false finger, an article of jewelry, a primitive weapon or a wand, to name just a few examples. The darts could be loaded with poison, anesthetic, hallucinogens or other drugs. Sophisticated models might contain a variety of loads, with a selector mechanism.

Deadstone: The deadstone is an extremely rare gemlike crystal, sensitive to psionic energies of all types. It can be of any color. The deadstone will absorb all psionic energy within its 20-foot range, nullifying all attempts at psionic ability-use. The capacity of a deadstone for holding psionic energy depends on its size. When its capacity is exceeded, it explodes with the force of a fireball. Any survivors within 50 feet are driven insane.

Desert Suit: This strange-looking garment is designed to protect its wearer from the ravages of a harsh desert climate. Since it is made to fit tight against the skin, it will not function at full efficiency unless the wearer is of the same build (and the same species!) as the being it was designed for. The main purpose of the suit is to prevent the loss of the body's moisture by evaporation. It does this by extracting the moisture from the wearer's skin and breath, purifying it and making it available for drinking. In a well-made desert suit, a man would lose only a fraction of his water in the space of a day, even in the fiercest desert. Secondary purposes of the suit are reflecting the sun's rays and providing camouflage for a desert environment. A compromise between these two aims usually results in a light cream- or sand-color.

Detcord: A very efficient detcord is in use today, mainly in military engineering applications. The more advanced type will not be much different. It has the appearance of lengths of thin, tough rope, much like clothesline. Detcord is made of an explosive compound, but it can only be set off by using special fuses; fire, shock and other accidents will not effect it. With the proper fuse, it will explode in any environment except an airless one — even under water. Detcord can be used as an explosive (one turn of cord around a tree will suffice to fell the tree, for example) or as a fuse for a larger charge.

Dimensional Pocket: This is a lightweight collapsible frame of silvery metal. When opened out (to a 2 foot by 2 foot square) the space within the frame turns to a shimmering black. It is a two-way portal to another dimension. The pocket can be used to store bulky or valuable items for ready retrieval (if nothing happens to them in the other dimension) or as an emergency hidey-hole. The environment, natural laws and inhabitants of the other dimension are entirely at the discretion of the referee, who is bound to make it an interesting place.

Electromagnet: Powerful electromagnets exist today, but they are heavy and bulky. Highly developed electromagnets will use superconductors to cut power use while actually enhancing strength, and will be man-portable, weighing only 10 to 15 pounds including the internal power pack. At ranges of a few feet, such electromagnets will exert a terrific attraction on all iron and steel objects. Obviously a good thing to have for combat, thievery and exploration.

Electroplater: This simple machine puts a very thin coating of gold (or any other metal) on any object which is placed in it. It can accept objects up to the size of a large book. At long intervals it will have to be given a new supply of gold bullion. The electroplater runs on batteries. A trader could get rich with the help of this device, if he never visits the same town twice.

Elemental Transmutator: This shiny, imposing looking gadget is in fact a fraud. True transmutation of elements has never been achieved by any known race. The "elemental transmutator" was built by interstellar con-men for use on underdeveloped (or gullible) worlds. Gold bullion must first be loaded into a secret compartment. The mark is invited to place a small object in the machine, and the lid is closed. When the lid is opened, the object has been replaced with a golden one of the same shape. The con-man can then sell the machine to the mark for a fabulous sum — it is loaded up with gold, of course, to give the con-man time to get off-planet.

Esper Trees: Esper trees were discovered by an ancient race of galactic traders, and can now be found on many earth-type planets. They are susceptible to many diseases, and reproduce slowly, and so are quite scarce. Esper trees favor marshy climates. They preserve their existence by, quite literally, giving potentially hostile neighbors whatever they want. They can concentrate elements out of the soil and shape their own tissues to produce almost any object: it appears at the end of a branch and then drops off. If a creature who wants something badly spends a week in the vicinity of an esper tree, the tree will produce that thing for it. Most esper trees spend their time providing

local predators with fresh meat and members of the opposite sex. But with a week's effort a player who finds an esper tree can use it to produce even extremely complex objects, so long as he understands the object completely and can visualize it precisely.

Explosive Collar: This sinister piece of jewelry was used by slave-holding races and other evil types. It is a tight-fitting metallic torc or collar, often decorated to seem ornamental, with a core of high explosive. It locks itself when placed around the victim's neck, and cannot then be taken apart or cut without setting off the charge and neatly decapitating the wearer. Paired with each collar (but not necessarily found with it) is a small transmitter keyed to the frequency of the collar. This was held by the slave-owner, jailor or whatever. A touch of the button on the transmitter sets off the charge. The transmitter device may, or may not, contain a key to unlock the collar.

False Eyes: By using the tools of microengineering, false eyes can be made useful for far more than cosmetic purposes. Eyes would be made, in the manner of prosthetic limbs, to link themselves with the user's neural network and provide normal vision. Or any number of exotic implants could be substituted, such as: infrared, ultraviolet, microscopic, telescopic or X-ray vision systems; heat beams; laser weapons; one-shot gas or dart projectors; psionic blast amplifier — to name a few. Perhaps with advanced surgical tools and knowledge, one of these eyes could be grafted onto a new location, such as the forehead or back of the neck, without sacrificing a normal eye.

Farseer: This is a psionic device of great sophistication. Its overall shape is that of a shoulder weapon, with a crystalline barrel and a telescopic sighting system. The farseer can be keyed to a particular user by means of a hidden switch; it cannot then be re-keyed until the user dies. It has a range of a quarter mile. To use the farseer, aim it at the targeted person or animal — anything with a brain and sensory apparatus — and trigger it. The "shot" must hit the target's brain; normal firing procedures and dexterity bonuses apply here. Then you must go into a trance. For a period of 10 minutes, or until the trance state is disturbed, you will receive all sensory impressions picked up by the target creature. If the creature is injured or killed, you will go into shock and maybe take some damage. In the open, birds are the most useful subjects for the farseer; creatures with night vision are preferred for underground work.

Fasttime Drugs: Fasttime drugs speed up the physiological and metabolic processes of the body by a factor of anywhere from 5 to 100, depending on the strength of the pill. The drug's effects will last from a minute to an hour of objective time. To a player under the influence of a fasttime the world will seem frozen; dropped objects will take minutes to reach the ground, and flying birds will hang motionless in midair. Fasttime is obviously a powerful aid in combat: one could step aside from sluggish arrows, or break them in mid-flight; even at a walking pace one would be an invisible blur to his enemies, and could disarm them at will. He should beware, though, of such unexpected problems as hearing loss in the normal range, and heating by atmospheric friction! Because it takes effect 5 to 15 minutes after ingestion, fasttime may be more useful for thefts and assassinations and other preplanned activities than for combat. Note that use of fasttime is a terrible drain on the body's resources (perhaps only players of strong constitution should be allowed to use it at all), and that frequent use of fasttime will cause one to "age" rapidly.

Field of Silence: The mechanism which generates the field of silence is small, and can be disguised as almost anything. All sound within the radius of the field (usually 5 feet) is deadened, and cannot be detected outside the field. The field generator was designed to be used by the powerful as an anti-eavesdropping device, but players will find it valuable in many situations where stealth and silence are necessary.

Flare: This is an emergency warning and signalling device, little different from the highway flares in use today. Flares are small, and can be of almost any shape. The purpose of the object, and the means of triggering it, may not be readily apparent. Flares have few real uses in a fantasy campaign beyond night illumination and frightening unintelligent monsters, but are good for surprising and confusing the players.

Food Concentrates: Star-faring races will certainly have pushed the development of concentrated nourishment, for space is at a premium in a spacecraft. Food concentrates might be found as liquids, or as solid pills, cubes or crackers. The advantages of food concentrates to adventurers, explorers and labyrinthine treasure-seekers should be obvious.

Food Processor: This is another item of survival gear issued to interstellar colonizers and explorers. It is a compact machine with an input hopper in the top. Inedible organic materials, such as grass, wood, plankton, poisonous plants and spoiled meat, can be fed into the hopper. The food processor will "digest" them and return them as thin bricks of nourishing, though tasteless, food. Because it was designed as survival equipment, the food processor probably runs on solar collectors.

Force Blade: A force blade cuts with a controlled high-energy beam rather than steel. For reasons of safety and control the length of the beam is restricted, usually to no more than the length of an ordinary sword. In its inactivated state a force-blade weapon will appear to be a bladeless dagger-hilt or sword-hilt. The "on-off" switch will be concealed in the grip, and the power-source in the pommel. The power-source may need periodic recharg-

ing. The "blade" may be laser-light or some other form of energy, but is always glaringly bright. Depending on the type of energy used, two force blades that meet might pass harmlessly through each other or might interact explosively. A force blade can cut any known substance, and so nullifies the effect of any physical armor.

Freeze Ray: This is another old favorite from the pages of science fiction. In an environment of death rays, laser beams and nuclear weapons the need for a freezing ray is a little obscure, but it's a fun gadget. Players can use it as a weapon, to freeze rivers for fording, to cool off a red-hot object, or to counter flame weapons. It is shaped like a pistol, and its range is short: about 10 feet.

Full-Spectrum Autopsych: The autopsych resembles a golden helmet, with crystal eyepieces and a bulky power-pack and synthesizer unit at the base of the neck. It is the super-scientific answer to the age-old problems of insanity and mental illness. The autopsych analyzes the patient's mental processes and alters them by electrical and biochemical means. A week of continuous wear will allow the autopsych to cure the patient of any derangement or mental illness. Note that it will induce sanity and mental health according to the tenets of the culture, the era and the race that built it. A man treated by an autopsych might pick up some fairly strange motivations and ethical standards.

Gas Filter: This could be anything from the equivalent of a 20th Century gas mask to a foolproof catalytic filter held in the mouth. It protects the wearer from all forms of poisonous or noxious fumes. If the referee is fond of gas traps, this could be a great prize.

Gem of Desire: This treasure would be difficult to overlook, for it is a gemstone of great beauty and clarity, and will no doubt be found in a setting of appropriate richness. Its monetary value as a gem is tremendous; but its crystal matrix also constitutes a psionic device of incredible power. If a man wears this stone or has it near him while he is sleeping, it will translate his dreams into reality — whatever he dreams of will appear in tangible form. In fact, if a man gazes too closely at the Gem of Desire it will put him into a deep sleep, a sleep in which he is sure to dream. One can only hope that his dreams are pleasant! This artifact very likely partakes of both magic and psionic technology — a rare and dangerous combination.

Geriatric Drugs: The desire to defeat entropy and achieve immortality may well be a basic drive of intelligent life. While primitives pursue this goal through magic and religion, advanced civilizations may use the tools of science with equal success. Some life-prolonging drugs may be addictive in the usual sense; but all such drugs are "addictive" in that a man must continue to take them regularly in order to stay alive. Because of this, life-prolonging drugs, if they are known to exist, will be the most valuable substance in the known universe. Often these drugs will produce physiological side-effects in the user; minor effects, such as a change in eye-color, could be disguised easily, but a different drug might transform the user into another sex, or even another species.

Glider Wings: Glider wings operate on the same principle as the hang gliders in use today. However, they are made of tough, single-molecule film on a frame of super-light alloy. Thus they can be fit directly over the body, like birds' wings, and still support an adult human in soaring flight. On an earth-type world the wings can be used in the manner of a hang glider — the user must launch himself from a high elevation and utilize breezes and thermals. On a light-gravity world with reasonably dense atmosphere, glider wings can actually be used for man-powered flight, not just for gliding. The frame can be adjusted to body size only within very narrow limits.

Gravsled: This is simply a rectangular pallet fitted with antigravity units on its lower surface. Most are the size and shape of a door. The gravsled was developed as a relatively cheap and simple way to move and handle cargo. Its antigravity units automatically compensate for as much weight as can be piled on the pallet, so that the sled always floats at zero weight, and can be moved easily by man or beast over any terrain. Though the load has no weight, it still has mass and inertia. A heavily-loaded gravsled is difficult to set in motion, and once started, equally difficult to stop. In fact, a gravsled with a heavy load of stones, even at slow speed (perhaps imparted by ox-teams), would be a very efficient battering-ram.

Glue: Super-powerful glue would be a common and much-used substance in technological cultures. The original uses of the glue would be mainly repairs and construction; players — and referees! — will surely find more exotic uses for it. The bond formed by the glue is as tough as any known material; one of the bonded surfaces will give before the bond does. The glue dries in about 5 seconds, so an incautious player who touches it and then touches anything else will find himself permanently attached to that object. He cannot be rid of it without losing some skin. The race which developed the glue will have learned to handle it with care, but the players who find it will have no such knowledge to warn them.

The Green Gel: In its normal state the green gel is a deep green, slightly viscous liquid of about the consistency of oil. It can be stored and carried easily. Actually, the green gel is a genetically altered organic complex. The vibrations of a particular frequency of sound will cause it to harden into a gel, and if the sound continues into a sort of cement, trapping and immobilizing whatever was touching the liquid. A different note will return it to liquid

form, once the proper frequencies have been determined, a simple whistle can be carved with which to control the gel. Of course, the whistle will only control the green gel within its audible range.

Growth Stimulator: Growth stimulation is a very chancy process. It is initiated by tailored microorganisms, delivered via a hypodermic gun. The organisms alter the glandular secretions of the body in an attempt to cause rapid growth. 10 per cent of the time, the result is death; 20 per cent of the time the result is a deformed monster; 50 per cent of the time, there is no result except a week of acute illness; and 20 per cent of the time the subject grows to 2 to 5 times its former size, with appropriate increases in strength, hit points and appetite.

Healing Animals: Healing animals are the end-products of very extensive genetic and biochemical manipulation. If one of these animals drinks the blood of a diseased or poisoned creature — alive or dead — special glands in its body will begin producing specific antitoxins or antibiotics tailored to defeat that poison or disease. After about 12 hours the antibodies begin to accumulate in the animal's salivary glands, and can be transmitted to a patient by biting. The only two types of healing animal known are a viper-like snake and a blue-furred rodent the size of a weasel. Healing animals breed true, but reproduce only at long intervals.

Heat Seeker: This is a military weapon, much like today's infrared-homing antiaircraft missiles but more compact and reliable. In appearance it is simply a sealed plastic tube, about 2 feet long and 3 inches thick, with a grip and a trigger. Its range is about a mile. There will be few if any aircraft in your fantasy campaign, of course, but there may well be dragons and fire elementals... Bear in mind that the heat-seeker will home in on the hottest object it can see; during daytime, the user should make sure the sun is not in the missile's field of vision.

Image Projector: This device projects a full-color holographic image which surrounds the wearer. It is most often disguised as an item of jewelry, such as a decorative belt or medallion. Whatever its shape, it must contain a number of faceted gems, for these function as part of the projection system. Each projector has a self-contained power source, and each is designed to project a different image — usually a giant creature or other fabulous animal. Some advanced types are made so that the image moves realistically in response to the movements of the man inside. The image is very true-to-life when seen in the open, but solid objects will pass right through it, and it is of little use in cramped quarters.

Impact Plastic: Impact plastic in its normal state is soft and flexible, like leather. When it is struck by a solid object at high speed, however, it instantly becomes as hard as iron. If pieces of impact plastic are among the technological relics in your campaign, they will be of immense value and much sought-after. They could be used to make arrow-proof and sword-proof clothing, for example (this clothing could even stop a bullet or two, but it would soon shatter under such high-velocity pounding). Remember, though, that the wearer would still be subject to bruising and possibly to broken bones. A glove made of impact plastic would leave the hand free for manipulation, but turn it into an "iron fist" with a swift chopping motion. Other uses for this remarkable plastic could easily be found.

Inertial Tracker: This is a technological equivalent to Theseus' ball of thread, and is standard issue for the explorers and military officers of star-travelling races. The tracker is a fist-sized metal object with a simple setting stud. The stud is pushed once at the beginning of a journey. At any time thereafter the man carrying it can read out his current location relative to the base point and the exact course of his trip. Of course, learning to interpret the readout will be a problem. The inertial tracker operates on body heat.

Infrared Source: Simple night-vision systems often rely on the use of infrared illumination. The infrared source could be a primitive lantern with filtered glass panes, or a more compact flashlight shape. There are also helmets with infrared beams set in them facing forward. Along with the source, one will need special glasses or goggles (or even contact lenses) which transform infrared light into visible light. A player could use these goggles in a limited fashion even without the infrared source, to distinguish shapes in the dark by their relative temperature.

Killerdart: This is a very simple, high-technology assassin's weapon. It is a 6-inch sharpened dart, probably poisoned, containing tiny antigravity suspension and propulsion units and a television eye. The operator uses a control console the size of a cigarbox, with a small vision screen and a joystick. The killerdart cannot maneuver rapidly, so a player with good dexterity could probably dodge it if he knows it is coming. Also, almost any kind of energy source in the vicinity can cause erratic jamming of the killerdart.

Killer Cobra: This is a sophisticated assassination device. It is a semi-intelligent robot, in the shape of a cobra, covered with silvery metallic scales. It can be keyed to the intended victim's scent, typically with a discarded item of the victim's clothing. When it is released, it will search in random patterns for the victim's scent. Once it picks up the scent, it will track the victim and ultimately kill him with its poisoned bite. The poison kills in 3 seconds, and no antidote is known. The killer cobra will never attack anyone other than its programmed victim. It is powered by a combination of solar cells and storage batteries.

Laser Scalpel: In the technological society which created it, this small artifact was a delicate surgical tool. In the primitive and bloodthirsty cultures which characterize most fantasy campaigns, it is more likely to be used for stone-cutting, lock-picking and silent assassination! The cutting beam of the scalpel is wire-thin and no more than a half inch long. The body of the scalpel has the appearance of a pen or stylus, and may be mistaken for one. It will have both an "on-off" button and a safety catch of some sort, neither of which is likely to be obvious to a character in a sword-and-spear culture. It is probably powered by a small energy cell inside the grip.

Learning Pills: Learning pills transmit information directly to the brain via specially cultured messenger RNA. Many advanced races have found in them the answer to the problem of education in an age of massive information glut and narrow specialization. The problem with learning pills, from the player's standpoint, is that he never knows what he is going to get. It might be something useful, like ancient languages or martial arts skills, or even scientific training; or it might be something as useless as a legal text for intelligent crustaceans, or intermediate grimmert scuzzling. An unwary player might even absorb ethical values quite foreign to his own.

Lie Detector: This lie detector is much more accurate than the crude polygraphs used today. It will give infallible results, but only for earth-type humans of pure stock. It is a dull plastic helmet with a single red light over the forehead, which lights up when the wearer answers a yes-or-no question untruthfully. Skill in asking the right questions is necessary, of course; also, players with strong psionic powers might be able to alter the results. The lie detector is powered by batteries.

Life Detector: This device is a standard feature of science-fiction technology. Detection of life would be signalled by a simple light or buzzer; but readings on direction, range, type and other particulars would likely be unreadable to a pre-scientific player. Maximum detection range could vary from a few hundred feet to interplanetary distances (for use from an orbiting spacecraft). Actual operating range would be variable, to be set by the user. Remember that at greater operating ranges, there will be more "clutter" and the information will be less useful — unless the user is in the middle of a lifeless desert.

Lock Picker: Criminals will benefit as much from advanced scientific knowledge as will those in other walks of life. The lock picker is the ultimate burglar's tool, a self-contained unit miniaturized to the size of a large signet ring, and disguised as one. Its integral scanners will instantly analyze any mechanical, magnetic or electronic lock, then its micromanipulators and directed beams will silently open the lock, avoiding all physical (i.e. non-magical) traps and alarms. A chaotic character's delight...at least, until its power runs out.

Lubricant: This substance performs the same function for microengineered devices that oil does for grosser mechanisms. It is not a liquid at all, but a powder so finely divided that it cannot be seen. It is impossible for anything to walk, or even remain upright, on a surface treated with lubricant. It is usually found packaged in spray cans with very thin nozzles.

Lucky Dice: A crooked gambler's delight! These attractive dice are actually carved out of psi-sensitive crystals, which react with each other by producing piezoelectric static fields. 50 per cent of the time, modified by the user's psionic ability rating, the dice will produce the result the user wants them to.

Manslayer: The manslayer is a weapon manufactured by stellar traders for use in barter on primitive worlds. It is, basically, a semi-automatic crossbow. It has a self-cocking mechanism; the "magazine," fitted below the stock, is spring-loaded and holds 6 quarrels. The manslayer can be fired at a rate of one shot every two seconds. If spare, loaded magazines are available, the weapon can be reloaded in 10 seconds.

The Marvelous Garnet: This gemstone is of a dull reddish color, faceted, and of impressive size. Buried in its crystal lattices are an astounding array of sensors, psionic amplifiers and microcomputer circuits. It is powered by body heat. The marvelous garnet was designed, rather whimsically, for a single purpose: it instantly analyzes any boardgame (such as chess or go) in progress, and displays the best possible move in faint characters on its surface. It does not unfortunately, condescend to analyze games of chance.

Memory Drug: This bizarre pharmaceutical offers great benefits and equally great disadvantages. A man who takes it gains infallible total recall of everything that he experienced in the previous 12 hours — the precise course of a journey, the contents of a book he rifled through, even things that happened while he was asleep or unconscious. However, he will have no memory of anything more than 12 hours in the past. The effects of a single dose last for a year.

Mental Displacers: Equipment for mental displacement consists of two headpieces, often disguised as helmets or decorative circlets. Each has a hidden control stud, and they are powered by body heat. Whenever both headpieces are being worn and both control studs have been pushed, the mind of each wearer will be transferred into the body of the other. If a man attempts to use mental displacement more than once in a given month, he will die.

Mental Enhancement: A number of means exist by which the power of a man's intellect can be temporarily increased. A player could use one of these on himself, or more likely on an unwitting associate, in order to find the answer to a particularly complex and difficult problem. But it must be in a field in which the subject already has some competence. A wizard, for example, could use mental enhancement to discover a new, superpowerful spell; but he could not use it to decipher an ancient language, or to solve a legendary riddle — that would be the province of the Scholar. One type of mental enhancement is a psionic projector which stimulates the subject's reasoning powers. This can only be used at full force for about a week, after which the subject collapses with a burned-out mind. Another type is a mutated strain of a deadly disease, administered as a potion or food additive. It turns the subject into a supergenius in three months, and kills him in five.

Mirror Shield: A mirror shield can be circular or kite-shaped, with a slightly concave mirrored surface. The material of the shield is harder than diamond and the polish can never be dulled. Paint or ink will adhere to the surface, however. In addition to performing the many useful functions of a mirror in a fantasy campaign, the mirror shield will reflect any directed energy beam of any type back on its source.

Monofilament Wire: Monofilament wire is a product of extremely advanced technology. It is composed of a single molecule of indefinite length; it possesses incredible tensile strength, and is so thin that it cannot be seen with the naked eye. Unless it is completely slack, a piece of monofilament wire will slice through any known substance as easily as a knife cuts butter. To handle a length of this wire without losing any fingers, one must possess almost superhuman dexterity, or a pair of mesh gloves woven from the same sort of wire. A devious mind will find many uses for monofilament wire: stretched across a doorway as a trap, it will bisect a man before he knows what is happening; with a weight on one end, it can be swung to fearsome effect as a slashing weapon; it can be used to cut through obstructions, deactivate traps, cut into locked containers, or even facet gems! A fiendish referee will find many uses of his own, of course.

Music of the Spheres: Unearthly music is produced by this featureless golden ball. It is triggered by the sound of a certain musical pitch; it projects the music psionically into the minds of all intelligent creatures within 50 feet, except those who are directly touching the ball. The music will sound like a hymn or chant, and will send the listeners into an ecstatic trance. Superstitious listeners will surely think it is the voices of their deities.

Persuader: The persuader is an extremely simple psionic projector which operates only on a single channel. It is usually disguised as an article of jewelry; its effect is directional, and extends to about 3 feet. The persuader influences a person in its field to trust and believe the wearer. The influence is by no means automatically successful. A man of average psychic resistance is about 20 per cent more likely than usual to trust a player wearing the persuader.

Pleasure Inducer: The pleasure inducer acts directly on the pleasure center of the brain, producing a state of helpless, mindless ecstasy in the user — or victim. The more primitive pleasure inducers consists of fine wires which must be fitted through a hole drilled in the skull; advanced types can operate without physical contact, at a distance of several feet. A man of only normal constitution and powers of resistance would become hopelessly addicted to the sensation after one or two uses, and do anything at all to secure his next "fix." The wireless types can be controlled in intensity, and so can be used in subtler ways: conditioning a creature into affection for the user, for example, or influencing the other party in a negotiation. In a civilized society, use of a pleasure inducer is considered among the most disgusting of crimes.

Poison Detector: An infallible poison detector would be worth a fortune to a prince, a wealthy merchant, or any player whose success invites the envy of others. Scientifically advanced races would undoubtedly have poison detectors in a number of forms. Some would be mechanisms of strange shapes, made to be passed over one's food or drink and to respond with light or sound signals to the presence of poison. Others might be actual plates or cups which incorporate microcircuitry for analyzing their contents. Still another possibility is a liquid; mixed into food or drink, it would change color or precipitate in the presence of poison. Bear in mind that what is poisonous to one race might be tasty and nourishing to another.

Poisonable Weapon: Most poisoned weapons are rather crude affairs — ordinary weapons with poison smeared on the blade. Technological races used to operating on primitive planets will have produced more efficient weapons. A poisonable dagger, for instance, would have a reservoir in the handle for the poison, areas of porous material along the blade and tip, and usually a control in the grip. The reservoir holds 2 to 6 doses of poison. Though it would be useful in combat, a poisonable weapon will usually be kept for assassination or emergency escape, due to the scarcity of the sophisticated poisons it uses.

Powered Exoskeleton: This is a framework of strong, light metal, made to fit closely around a man's body. The exoskeleton has articulated joints, and small servomotors which serve as its "muscles." Coupled with sensors and feedback devices, these mechanisms translate each movement of the human operator into equivalent, but far more powerful, movements by the skeleton itself. In effect, a man wearing the exoskeleton is tripled in strength, though at a slight cost in dexterity. He can perform any action of which he is

normally capable; the exoskeleton will respond as if it were his own body, without conscious effort on his part. Like medieval plate armor, the powered exoskeleton is custom-fitted and custom-made. To be able to use it, a man must be of the same race, and also of the same size and body-type, as the original owner. The power source may be a small fusion plant, batteries or an array of solar collectors. Each of these has its own drawbacks and potential dangers, especially for a player-character from a primitive culture. Due to the strong alloys used in its construction, the exoskeleton serves partially to armor its wearer, but because of its open design its utility in this regard is limited. It would afford substantial protection against hacking weapons such as axes and swords, but relatively little protection from spears and other thrusting weapons.

Predator Shield: A predator shield is a psionic device — often worn on a neck chain — used by interstellar explorers and colonists to protect themselves against dangerous life-forms. It acts upon the olfactory center of a hostile animal's brain, to convince it that the wearer is rather unsavory and would not be good to eat. Each shield affects only one class of animals: reptilian, feline, avian etc. The user must still exercise caution, for the animal may be provoked to attack for reasons other than hunger — to protect its young or its territory for example. The shield will not affect intelligent creatures.

Projectile Dagger: A projectile dagger looks like an ordinary dagger, except that where the blade joins the hilt there is a pair of short, fin-like blades perpendicular to the main blade. The hilt is usually set with stones or otherwise decorated. There is a trigger hidden among the decorations on the hilt, in a place where the fingers would not normally rest. When this is pressed or twisted, a shaped explosive charge contained in the handle is set off, propelling the dagger's blade forward at the speed of a cannon-shot. The fin-like projections at the base of the blade serve as rudimentary stabilizers. Due to the shape of the projectile and the powerful recoil caused by the explosion, the projectile dagger is not very accurate, and is almost useless at ranges greater than ten feet. Nonetheless, it is a useful weapon of last resort for a player who recognizes it...and a dangerous find for a player who does not know what it is.

Prophetic Drugs: Certain tailored hallucinogenic drugs can unlock the user's latent psychic ability and allow him to see precognitive visions of limited scope. The advantage of these drugs over magical prophecy is that they always produce results, and can be used by any player of above-average psychic ability, regardless of his profession and training. The disadvantage is that all types of prophetic drugs produce damaging side effects, such as addiction or cumulative poisoning.

Prosthetic Limbs: Many space-travelling races have developed prosthetic limbs to a high degree of sophistication. They are completely life-like in appearance, and graft themselves automatically onto a stump, linking themselves with the body's nervous system. They are completely self-powered. Sometimes they are designed with enhanced strength, concealed weapons or other surprises. There is no guarantee, of course, that any limb found will have been crafted for a humanoid body. A prosthetic limb would certainly be of great value to an amputee or cripple, but a whole man might be tempted to sacrifice a sound limb to replace it with a prosthetic containing bionic muscles or an implanted laser — even if it is a 4-foot green tentacle!

Protector: This annoying artifact is a mobile, semi-intelligent robot about the size of a dog. It looks like a many-limbed insect. The protector was originally built as a baby-sitting or bodyguard robot. It will attach itself to the first human that activates it, and follow him everywhere. Its only motivation is to protect its human from any harm. It is strong, a skillful fighter (though it will not kill) and is equipped with stun-weapons. The protector will also do everything in its power to prevent its human from doing anything that is potentially dangerous — like visiting rough parts of town, carrying sharp objects, drinking alcohol, etc. A mixed blessing.

Psi Cap: The psi cap is made of a light, silvery metal mesh, and closely resembles a chainmail headpiece except for its light weight. When not worn, it collapses to a bundle the size of a fist. The psi cap blocks all telepathic and psionic intrusions into the wearer's mind. It also prevents the wearer from using any telepathic or psionic powers himself. It is powered by solar collectors and an 8-hour storage battery.

Psi Crystal: The psi crystal is a naturally-occurring gemstone found on certain worlds. Races which have developed their psionic skills to a high degree have found that by concentrating on a properly cut psi crystal they can focus and enhance their powers. Typically, this process will double the range and strength of the ability. Psi crystals are very rare, and those that are known to exist are eagerly sought, and jealously guarded, by psi-masters. The crystals are of various colors; it is thought that each color may relate to a particular psi power.

Radiation Detector: The detector is a compact device similar in purpose to, though more efficient than, the familiar geiger counter. Readings may be displayed visually, audibly or both. Radiation detectors were made for use in prospecting, but players will find them more useful for detecting relics of high technology.

Ray Gun: The ray gun has been a staple of science-fiction since the days of Buck Rogers. In the light of recent discoveries, we can assume that this

fearsome weapon is actually an X-ray or gamma-ray laser. The beam from such a gun would be completely invisible and probably pencil-thin, and will cut easily through any material. Since the primary use of the ray gun would be in military operations, most of them will be in the shape of traditional hand weapons and shoulder weapons, and they will be powered by energy cells or micro-fusion plants. Because of overheating problems most ray guns will fire in short pulses which punch a hole in the target; but some may be capable of sustained fire, and could be used to terrible effect as long-range slicing weapons. The invisibility of the beam will make the ray gun both confusing and dangerous to a player who finds one.

Robot Idol: This is another item developed by advanced, and unscrupulous, races for use on barbaric worlds. It is a gigantic statue in the shape of a mythological monster, demon or deity. It may have a concealed chamber for the operator, or there may be a remote-control console. The idol is equipped with a loudspeaker, and will perform a limited number of commands — nod, breath fire, shake fist, etc. Special equipment might include antigrav units, gas projectors, psionic broadcasters — anything which will impress or terrorize the natives.

Rustmaker: This is another of the many tailored bacteria developed by the ancient star-faring races. It is kept in liquid suspension, usually in a spray can. Its original use was in the decomposition of unwanted iron or steel objects for easy disposal. The bacteria use concentrated oxygen and acidic secretions to attack the metal. They are hardy, and breed prolifically on a ferrous surface. A sword, for example, will be reduced to a pile of rust in about 6 hours if sprayed with rustmaker.

Saint Suit: The saint suit is yet another device by tricky aliens to impress gullible primitives. The suit consists of a robe, a staff and a pair of sandals. The robe is flame-resistant and missile-proof. It contains invisibility-field circuits and a mechanism to project a halo around the wearer's head, both controllable by the wearer. The sandals contain miniature anti-gravity units. The staff may be equipped with whatever mix of weapons, healing powers and psionic devices the referee chooses. A retinue of fanatic followers would be a boon for any player.

Seismo-Detector: The seismo-detector is used to determine the structure of rock masses, and detect the presence of empty spaces, water pockets or other anomalies in stone. Its effective range is up to 50 feet, but if it detects an empty space it will not be able to penetrate beyond the space in that direction. The sensor is a small wand-like unit which must be pressed to the rock face. It transmits rapid micro-shocks into the rock and picks up their reflections; it is connected by wire to the main unit, about the size of a book, which analyzes the data and displays the results on a screen. It is powered by sealed radioactives good for 2-3 months' use. An invaluable tool for subterranean exploration.

Skin Pocket: This is a dimensional portal similar to the Dimensional Pocket (q.v.), but its aperture is only 2 inches wide, and covered with a flap of material made to resemble skin. The skin pocket can be grafted onto a man's skin surgically, usually on the leg or abdomen. He can then use the pocket to store small, valuable objects — or even long, heavy objects if they are narrow (a spear would fit perfectly). As with the Dimensional Pocket, the nature of the alternate dimension on the other side of the portal is up to the referee.

Small Craft Engine: This is a very small and highly efficient unit, ruggedly designed for use by space explorers on undeveloped planets. Its purpose may not be readily apparent to a player; it uses a water-jet rather than a propeller. It adheres automatically to any surface, and will turn a canoe, raft or even a log into a high-speed vehicle.

Sonic Rock Crusher: This is a large piece of machinery weighing 40 pounds, with one large, flat surface. It was designed for use in low-cost engineering and construction, and so runs on solar cells coupled with storage batteries. The batteries alone are good for an hour's continuous use. The rock crusher is placed directly against the rock surface, and sends high-frequency vibrations into an area of rock equivalent to the area of its flat surface (usually 2 feet by 2 feet) to a depth of one foot. After 5 minutes of use, the rock's crystalline structure will have shattered. The rock will look no different, but when touched it will crumble into sand and can be scooped out.

Spectrum Empath Reader: This is a circlet of gold-colored metal with a small box mounted on it (which may be disguised as a gem). The box should be at the back of the skull. The spectrum reader is a rather crude psionic device; it picks up the single dominant emotion within its range (fear, anger, hunger or whatever) and transmits it to the man wearing it. It will focus on only one source within its 50-foot range — that individual who is radiating most strongly.

Spysat Receiver: Many planets which were visited at some time by space explorers will have a network of surveillance satellites still in orbit around them. These would have been used by the explorers for mapping and observations, and can be used for the same purposes by a player who finds one of their ground-based receiver units. The receiver will be a simple console with a vision screen and selectors for magnification and for non-visual readings (nuclear emissions, life-form detection etc.). There are no other controls, since the satellites are in stable orbit and not steerable. The console has a self-contained nuclear power pack.

Spy Eye: Spy eyes are advanced intelligence-gathering devices. They pick up both pictures and sounds, and either store the information for future retrieval or transmit it to a remote receiver. Spy eyes must do their work undetected, so they are made as small as micro-engineering will permit and disguised in innumerable ways. One of the commoner disguises is that of a small crawling or flying insect, with a rudimentary microcomputer to direct its actions. Spy eyes could also be disguised as gems, coins, nails, plants — the possibilities are endless. Remote pickup devices will not be camouflaged, and will have vision screens; they will be difficult to operate. There might be super-advanced spy eyes which “key” on a user, and transmit information directly to him by psionic means.

Stasis Field: A stasis field generator could be anything from the size of a house down to the size of a walnut, depending on its sophistication and purpose. The diameter of the stasis field is also variable. The field is either spherical or hemispherical, and within it time is at an absolute standstill. If a man were placed in a stasis field and released centuries later, he would be no older and would think only a second had passed. Nothing, neither matter nor energy, can penetrate the field, and anything in its way when it is turned on will be sliced in two. Most stasis field generators have remote-control “on” switches with adjustable timing controls to set the length of time the generator will be on. This is necessary because a man inside the field is “frozen” and cannot push an off-button, and a signal from outside could not penetrate the field to turn off the generator. With careful use of the timer, a player could use the stasis field as a convenient hidey-hole to escape danger. But if he should neglect the timer, or encounter the rare unit with an untimed switch, he will be trapped in the field until the power supply runs out, which could be a very long time indeed.

Stun Wand: This relatively “humane” weapon looks like a plain metal rod with a single stud or trigger. Its field of fire is a narrow cone emanating from the tip of the wand to a range of about 20 feet. The stun wand distorts the target’s neural processes, putting him into a coma for about half an hour. He will awaken with no permanent ill-effects. A stun wand is effective only against humans and humanoid creatures, and may be defeated by exceptional bodily fortitude or psionic strength. Its batteries are good for 10 to 40 uses.

Time Machine: The time machine is one of the oldest and most famous science-fictional devices. It can appear in a wide variety of forms — as a vehicle, a machine, a portal, or even an invisible nexus in a particular location. The main use of a time machine in a fantasy-adventure campaign will be to transport the players — often without warning — to other times and places for new adventures. Among the marvelous things to be found in the dim past will certainly be the race that build the machine! Referees be warned: a time machine should work only for travel into the past and back. Even travel into the past, if not tightly controlled, can result in annoying paradoxes; travel into the future creates a whole new set of paradoxes, and can seriously interfere with play.

Suture Beam: The suture beam is a surgical tool used by physicians of advanced races to close wounds and cause tissue to grow back together. It works by stimulating cell regeneration in the damaged skin. The suture beam is invisible, and the instrument itself is a fist-sized object with one flat side and a switch. Players are not likely to find out what it does without considerable experimenting. In the case of wounds made by cutting weapons, immediate application of the suture beam as part of the “first aid” will restore 1 to 4 damage points and double the patient’s rate of recovery. It runs on batteries, which will be exhausted by two to three hours of continual use.

Tailored Plants: On some worlds one may find plants with strange properties, relics of a race that knew the secrets of genetic manipulation, which may have visited or colonized the world long ago. Varieties of tailored plants are numerous: trees that concentrate poisons or drugs in their fruit; flowers with mobile, silvery petals that concentrate sunlight against intruders (a small patch can incinerate a large animal); trees whose trunks have cores that burn explosively if exposed to heat; mobile briars with poisoned thorns that protect certain localities; flowers that exude hypnotic or soporific fumes; plants that take heavy metals (like gold!) out of the soil and concentrate them in their leaves or fruit. A creative referee will have no trouble devising many more to suit his own purposes.

Transfer Mutagen: This is a tailored bacterial microorganism developed by the geneticists of a very advanced culture. It can be transmitted by ingestion, injection or even skin contact; depending on the type. The bacteria can be eliminated by standard magical or medical disease-curing methods. But, given a week to work (there are no preliminary symptoms), they will transform the host body into a member of the opposite sex. Surprise!

Translator: This is a highly sophisticated and very valuable piece of equipment. It is a powerful microcomputer with specialized logics to interpret new languages on scanty information. Most are made to look like articles of jewelry; some are so small they can be placed in the user’s ear. A translator picks up and stores conversations within 10 feet, links them with facts about the context picked up from the wearer’s speech, and proceeds to correlate and analyze this data. The time it will take to understand the basic language depends on the flow of data. In a dense urban environment with frequent social contacts, it will do so in a day or two. Unusual or specialized words may still baffle it. The translator runs on body heat. Of course a translator may not, at first, know the language spoken by the player who finds it, and it will not function until it learns that language.

Truthdust: Truthdust is a fine powder which has a curious effect on men of earth-human stock. For 1 to 4 hours after they inhale it, they will be physically unable to speak anything but the truth. Their ability to communicate untruth by gestures or writing is unimpaired, however. A handful of truthdust affects an area about 10 feet square — almost certainly including the player who casts it, which could be an inconvenience.

Ultrastrength: The ultrastrength pill is a half-inch football-shaped gelatin capsule; it is solid black, with indecipherable white markings. It takes effect about 10 minutes after ingestion, and the effect lasts only one minute. The ultrastrength pill allows the user to drain all his reserves of energy and focus his metabolism for a peak effort, permitting him to perform incredible feats of strength. After a player has used ultrastrength, there is a 25 per cent chance, modified by his constitution rating, that he will die. If he survives, he will be semi-conscious and utterly drained of strength for one week.

Vacuum Globe: This bronze-colored sphere is 6 inches in diameter and weighs 20 pounds. Inside the globe is a permanent dimensional gateway to a region of absolute interstellar vacuum. A lever on the globe will open and close a one-inch hole in the surface. The vacuum globe can be used to dispose of liquids or dangerous gasses, to create high winds, or even as a rather gruesome close-range weapon; but for obvious reasons it is very tricky and dangerous to use.

Vibroblade: Any sort of cutting tool or weapon may be fitted with a vibroblade, though construction tools are far more common than weapons. The vibroblade oscillates very slightly, at a rate of thousands of times per second; this enhances ease of penetration by a large factor. As with normal blades, though, dulling of the blade considerably reduces efficiency. A vibroblade knife could cut a foot of stone, but would be of little use thereafter. With its concealed power pack, the vibroblade tool is often indistinguishable from an ordinary one. The operating switch may be hidden. The most common vibroblade device, usable both as tool and weapon, is a hand-axe — sometimes called a *poweraxe*.

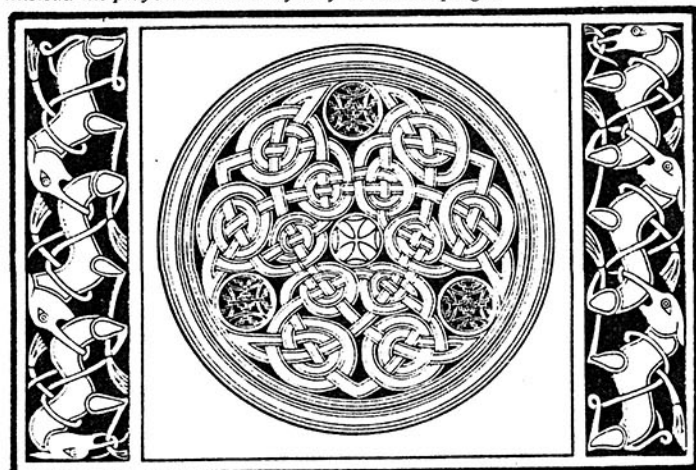
Water Breather: This is a simple, and very useful, device which enables a man to breath normally under water. It is a small plastic tube made to be held in the mouth. Catalytic elements in the tube separate the breathable air from the water, and draw it through a selective membrane. If the breather is old, its membrane may be subject to sudden failure.

X-Ray Scanner: Due to problems of resolution, an X-ray scanner is effective to no more than a foot or two. Within this range, it can be used to discern the contents of a locked box or cabinet, to detect traps, to figure out locking mechanisms, to discover secret compartments, or to detect implanted circuits and devices in a suspected object or person. A barbaric character would probably perceive the display screen as resembling a window or a mirror. X-rays cannot penetrate lead, so even a thin coating of this metal will defeat the scanner. Some types of energy screens will have the same effect.

Zero-G Tools: Zero-G tools and weapons are made by space-faring peoples for use in weightless conditions. They use compressed-air jets, gyros and counterbalances to compensate for the exaggerated effects of reaction and inertia in zero-G — to allow a man to swing a hammer, for example, without flying off in the opposite direction. The interesting thing about zero-G tools is that they are fairly useless for conventional purposes in a normal gravity field...but they are the only kind of tools and weapons that a player can use while levitating, without endangering his stability!

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