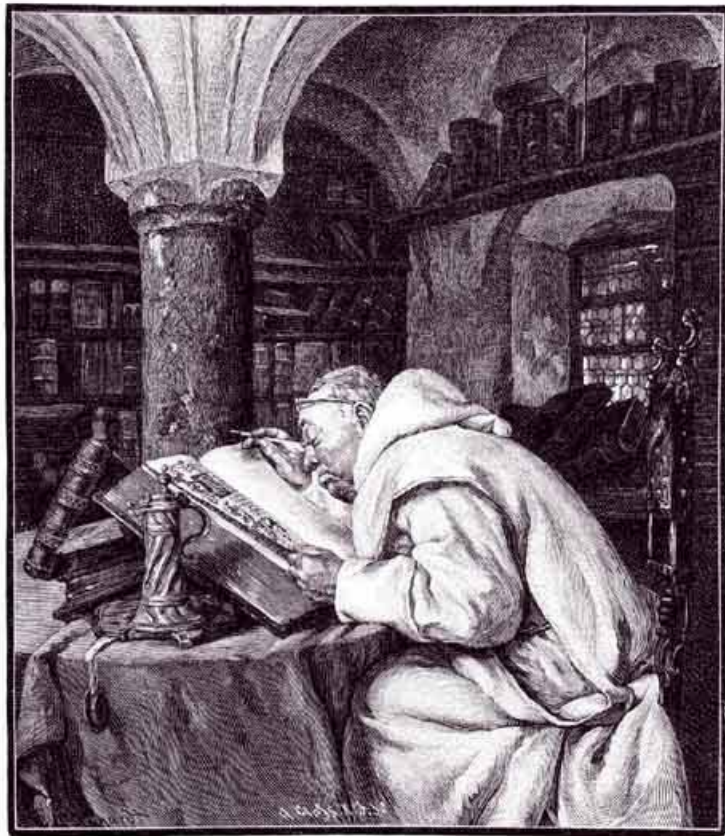


Volume IV
The
Academic's Handbook



Being a supplement for Warhammer Fantasy Roleplay, second edition

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Foreword

This fourth issue of *Liber Fanatica* explores academia in the Warhammer world. In *Places of Learning* you will find two detailed locations to visit in your campaigns: Altdorf University and the Temple of Verena in Wurtbad. The *Research and Academia* chapter examines the many languages and academic skills available to characters in WFRP 2nd edition and offers ideas for using them in play. *Thaumaturgy* takes a deeper look at magic in the Warhammer world, with new options for spellcasters to optimize rituals, cast counterspells and pursue the secrets of alchemy. Finally, the *Astrology* chapter details the Warhammer solar system and the influence celestial bodies can exert on a character's life.

Liber Fanatica IV introduces several new writers: Rick Wolf, Dan White and James Jester. I am quite certain you'll enjoy reading their work. Although James Walkerdine did not write this time around, he remained a key member of the team by once again handling the layout. Henrik Grönberg's fabulous maps, which previously were only available from the 'Cryptic Cartography' section of the website, are now featured within the main book. John F. Foody and Robin Low have once again contributed their experience and keen eyes for quality control. And last (but certainly not least) Wim van Gruisen remains a cornerstone of the *Liber Fanatica* team with his impressive set of contributions and continued willingness to assist others.

As WFRP 2nd ed. enters the third year of its production schedule, you might wonder if *Liber Fanatica* has run its course. With the large number of official supplements being released by Black Industries, fewer and fewer patches of bare ground remain to be covered. Nearly all of the rules gaps between 1st edition and 2nd edition were bridged in *Liber Fanatica* issues 1-3, and nobody wants endless pages of new houserules. We're running out of 'how-to' topics relevant to WFRP, and the official publishers, along with Warpstone, have demonstrated a firm and competent handle on the major setting elements. Where does that leave us?

Well, don't worry. *Liber Fanatica* has plenty of Fate Points left. Pre-development for issue 5 is already underway, and although our pace has slowed since the first year's releases, we do not intend to retire this fanzine anytime soon. Official products can not cover every angle within their allotted page counts. Inspired by the official supplements released thus far, the 'Ordo Fanatica' has stockpiled enough ideas to fill issues 5, 6, and beyond! And of course, fresh ideas are constantly generated by internet forum discussions. There's much more to come, so drop us a line if you'd like to get involved in the next issue.

I hope you enjoy reading *Liber Fanatica IV* as much as I enjoyed working on it!

Jude Hornborg, May 2007
Editor, *Liber Fanatica IV – The Academic's Handbook*

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Places of Learning



Altdorf University

by Rick Wolf

She slipped silently over the moonlit cloistered courtyard. In two quick bounds she had reached the twisted and gnarled branches of the meddler tree that stood in its corner. She worked her way up through the tree, with its heavy fruit that would soon be picked and left to ripen until almost rotten by the college servants. As she reached the top, she leapt on to the ancient, now brittle tiles that covered the roof of the buildings surrounding the quadrangle.

The roofs were her domain. Few bothered her here. The occasional student would clamber up in a fit of drunken bravado and once a year the members of the Gargoyles' Society would try and organise a race across the University without once setting foot on the ground but, generally, night and day, the roofs were hers. Hers to play and to hunt. But not tonight.

She scanned the irregular landscape: sudden troughs and valleys made by lower roofs, crevasses where narrow alleys picked their way between high blocks, gulfs where there were open spaces down below, steep hillsides of tiling and pinnacle spires of rock made by towers. She could see the clock tower of the Senate House clearly if, to her, meaninglessly, from her vantage. But it was a closer tower that drew her. One with a small window through which a golden light burned.

Inside, Professor Kluft snored gently. The candle on his desk had almost burned down to the stump and a scattering of papers – his latest research – lay on the desk in front of him. His head lolled gently against the side of the leather backed armchair.

She glided through the window, left open just a crack, and into the room. The papers on the desk skidded under her paw as she jumped onto the old man. She was so close to his face she could lick him. She did – very gently on his nose, her rough tongue brushing against it. The old man's eyelids flickered open.

'Ah, puss. There you are. Would you like a saucer of milk?'

Acknowledgement

This article is designed to be compatible with the unofficial background for Altdorf developed by Alfred Nunez, Arne Dam and Roderic d'Arcon in their article on Altdorf and in Alfred Nunez's alternative conclusion to *The Enemy Within* campaign, *Empire at War*. Some of the locations are taken from these works; apologies for any misuses.

Both of these documents can be found at www.strike-to-stun.com and at Alfred Nunez's own website www.madalfred.darcore.net.

The University in 2522

The University of Altdorf can claim these days to be the beating intellectual heart of the Empire. It has not always been so and the University of Nuln still tends to view Altdorf as a junior institution. The foundation of the Colleges of Magic, not as departments of the University itself, but as independent autonomous organisations was a huge blow to the institution that could once have claimed to be the centre for all learning in the capital. There are those within the University who believe that the Colleges of Magic should be brought within the University's control, no matter how unlikely that now looks. Most now recognise that the Colleges of Magic have, in fact, brought an extra intellectual dimension to the University. Many members of each institution also have posts or honorary titles within the other, and many students of the Colleges of Magic are also students of the University, attending its Philosophy and Theoretical Enchantment and Magick courses.

The climate of radical intellectualism that has defined Altdorf University since the acceptance of the Colleges of Magic has come under severe threat recently. The definition of acceptable research and inquiry has changed dramatically. Under the tenure of the current Vice-Chancellor Anders Baumwolle, fear of heresy charges has spread, curtailing the independent spirit of the University body - students and teachers alike. The change mirrors that in society at large. Ten years ago it was acceptable for the Emperor to issue a proclamation declaring that mutants should be treated with equal rights. These days, particularly after the recent Chaos invasion, such sentiments would not even be murmured between close friends. Many of the University's one time leading lights find themselves having to curb their tongues lest the witch-hunters show undue interest. For some the situation is worsened by the fact that their previous published works, written in a more liberal age, might now see them condemned. No scholars have burnt yet on the bonfires, but several dons have had to give carefully worded retractions of their earlier views. Not all escaped the rack and torture chamber before doing so.

Organisation

In theory, the University sees itself as a state in miniature. Its Chancellor is the ruler, its Masters the nobility and its Proctors are the law enforcers. In detail, the organisation is less clear. The University is organised into 'colleges' but these are in fact separate departments representing different intellectual disciplines within the University. Each of the colleges has a

Master who is the senior academic in charge of that college's administration. In charge of the whole university is the University Council, a body composed of all of the University's members (everyone who has graduated from the University or accepted a fellowship at it), although in practice the University Council is comprised of the active University dons. The figurehead of the University is the Chancellor. The current Chancellor, Claus von Tratternick, was appointed more for political connections than any interest in the University. Below him is the Vice-Chancellor, who in fact runs the University's business with the assistance of the Bursar.

The Vice-Chancellor has little real impact on the actual day-to-day running of the University, which is mainly controlled by the proctors and porters. Proctors are in charge of enforcing the University's rules, ordinances and regulations, many of which are obscure. In theory, any member of the University who is accused of a crime falls within the proctors' jurisdiction, although in practice they usually leave matters to the city watch and content themselves with fining students caught without the appropriate academic gowns (compulsory) and, on various special occasions and feast days, *sub-fusc* (see 'University Slang and Terms'). Proctors are noticeable by virtue of their highly unusual hats - stiff felt bowlers. The history behind these hats is unknown. Proctors' gowns are dark grey with a red-trimmed hood. Porters are college servants who act as the University's gate keepers, guards and general *factotum*. The business of keeping order within the University walls falls mostly to them. Porters are, for reasons of tradition, exclusively male and many have had military careers before joining the university. Almost all have large moustaches.

Physical Layout

The University is a confusing mess of courtyards, passages and staircases; the product of centuries of unplanned building. Some quads that were once open to the skies now find themselves crowded by new towers blocking the light. In certain quads, trees rise dramatically and vertiginously skyward in search of light. Other quads have been created well above ground level. For those unfamiliar with the University, finding one's way around can be a daunting experience. Characters without a guide should be prepared to stop and ask for directions regularly. Staircases are assigned a letter and number for identification, but these are often not sequential. There are fortunately some useful features to help navigate the University. The twin spires of the university chapel are clearly visible from across the University. The clock tower of the Council House is visible throughout the northern and eastern sections of the University and in the south the domed cupola and sundial of the Gate of Virtue can be seen.

University Slang and Terms

The University is full of unusual words and terms that do not occur regularly in normal language. It is suggested that the GM employs these liberally whenever uneducated characters interact with University members. GMs may wish to invent their own terms as well. Odd sounding contractions and acronyms are particularly appropriate. Someone studying Theoretical Magick would, therefore, become a 'theo-mag', whilst the Senior Combination Rooms are known as the SCR.

Some common University terms are:

Bumps, the - Annual university boat racing competition.

Fresher - anyone recently enrolled at the University.

Inbies - students who have misunderstood the purpose of university, choosing to study rather than practise their drinking skills.

Leaguers - members of the student society, the League of Karl-Franz. All young, blue-blooded and obnoxious.

Long Vacation - summer holiday.

Matriculation - ceremony held when joining the University as an undergraduate.

Porters - College servants who run most aspects of college life.

Proctors - the University's bowler-hatted police.

Quad - the approved term for any courtyard within the University, even those without four sides. Anyone using the word 'court' will be sneered at for their complete ignorance (courts are what they call them at Nuln, after all).

Rowers - self-explanatory.

Scouts - college servants responsible for cleaning up after their 'gentlemen'.

Sigmarzeit Ball - a series of huge formal balls taking place during Sigmarzeit week.

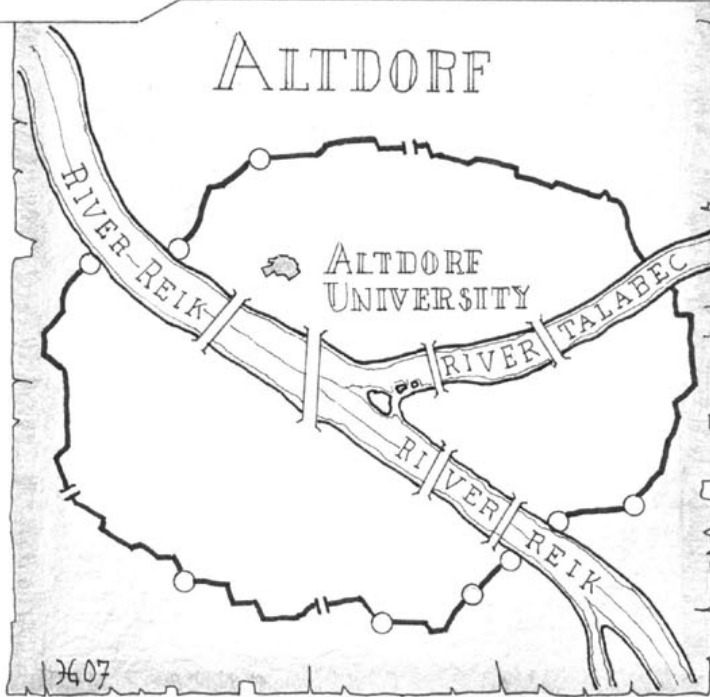
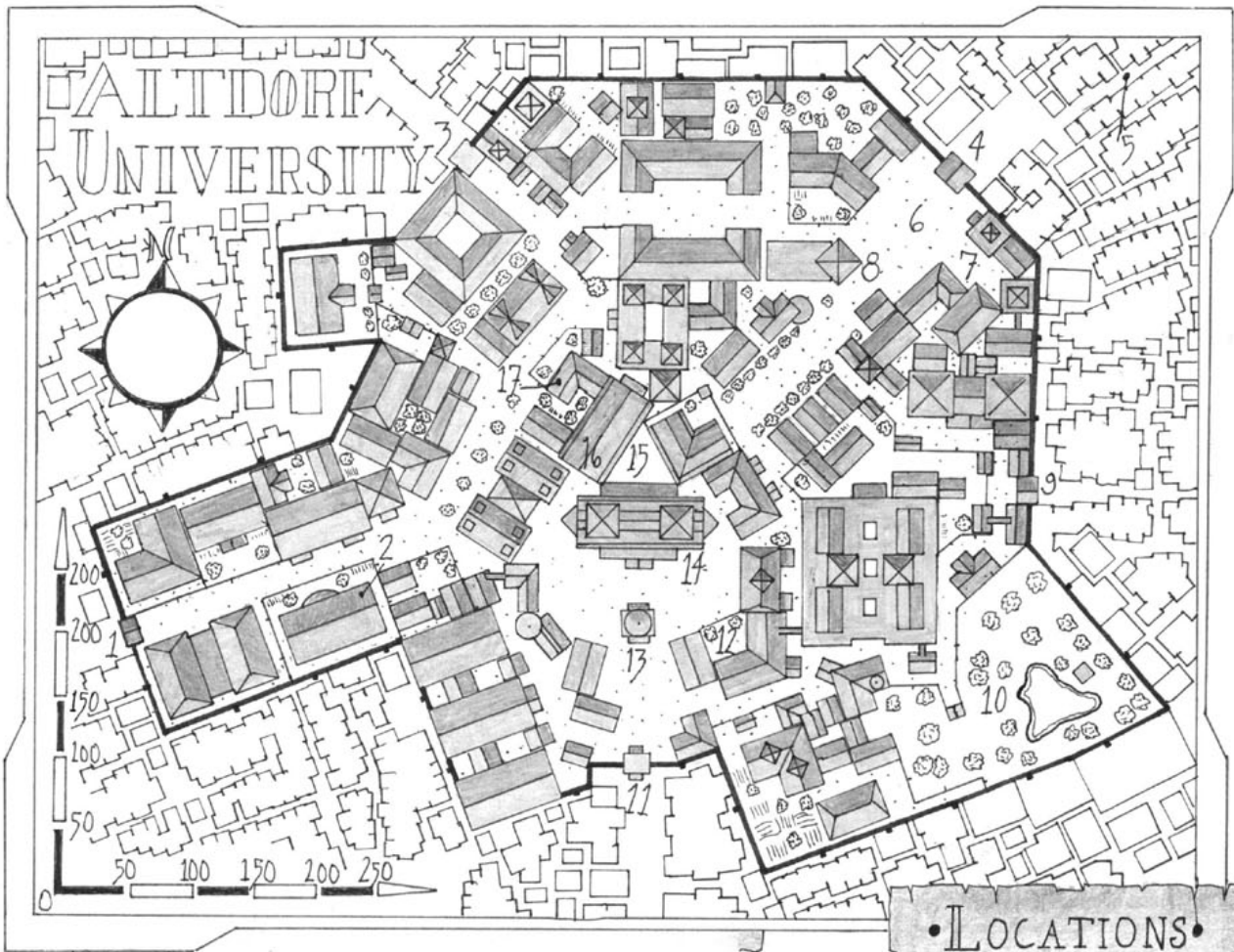
Sigmarzeit Week - last week of University term before the Long Vacation; occurs in following month of Sommerzeit.

Sub-fusc - the clothes required to be worn beneath academic gowns on important occasions. Dark grey or navy blue are appropriate colours and a white cravat or clerical bands should be worn round the neck.

Tubs - term by which rowers affectionately refer to their boats.

Notable Locations

There are five gates into University: the South, East and West gates and the gates of Humility and Honour. Additionally, there is one located centrally by the University Chapel - the Gate of Virtue. At Matriculation, all would-be students must pass through the Gate of Humility with heads bowed and bare-footed, signifying obedience to their academic masters and willingness to learn. During their time at the University, students are supposedly free of



• LOCATIONS •

- 1- WEST GATE
- 2- OFFICE OF THE CHANCELLOR
- 3- GATE OF HUMILITY
- 4- GATE OF HONOUR
- 5- STREET OF A HUNDRED TAVERNS
- 6- RUCKUSPLATZ
- 7- SPEAKERS CORNER
- 8- COUNCIL HOUSE
- 9- EAST GATE
- 10- DEER PARK
- 11- SOUTH GATE
- 12- OFFICE OF THE VICE-CHANCELLOR
- 13- GATE OF VIRTUE
- 14- UNIVERSITY CHAPEL
- 15- TRIANGULAR QUAD
- 16- GREAT HALL
- 17- SENIOR COMBINATION ROOMS

Ruckusplatz Events

The bustling Ruckusplatz is one of the famous sights of the Empire's capital. The following are suggestions to help bring it to life:

Agitator's Corner

Elsie Weltschmertzter is a woman with a cause. Several causes, actually, and she is determined to make sure that others get to hear about them.

This encounter could easily be broken up into a variety of different incidents so that the players get used to seeing and hearing Frau Weltschmertzter whenever they pass through the Ruckusplatz. Frau Weltschmertzter stands on a small wooden box and loudly berates the authorities on a range of different issues. Passers-by will either increase their speed and hurry past, stop and listen attentively or heckle loudly. Frau Weltschmertzter starts by describing the appalling state of Altdorf's sewage system, claiming that many outbreaks of disease could be prevented if the sewers were better maintained in poor areas (this is likely to be met by loud guffaws from some sections of the crowd). Next on Weltschmertzter's list of priorities is the lack of action taken by authorities against the appalling behaviour of the notorious criminal gangs: the Fish and the Hooks (this is actually quite unfair, but will be met by general agreement). Weltschmertzter warms to her theme by pointing out how Altdorf is overrun daily by refugees from the eastern Empire coming to glut themselves on the city's wealth when Altdorf's poor have suffered more than anyone (all utterly unfair, but whips the crowd into a frenzy). Finally, Weltschmertzter starts talking about the repressive attitude of the authorities toward free thought, claiming that heresy trials and witch hunts have been conducted to silence intellectual critics of the government. At this stage, the authorities intervene. The bowler-hatted proctors step in and bundle Weltschmertzter out while she screams at the top of her voice that she is being repressed, and how the illegitimacy of the ruling elite is plain to see.

Profiteers of Doom

A wild looking man preaches loudly about how recent events are clear evidence of the approaching end of the world, whilst a flagellant whips himself in repentance of his sins. Meanwhile, a pardoner sells indulgences signed and blessed, he claims, by the Grand Theogonist of Sigmar himself. He does brisk business.

earthly distractions, concentrating instead on their studies, hence the centrally placed Gate of Virtue. The Gate of Virtue is capped with a cupola and sundial, and notices are pinned inside its arch. On graduation, students leave by

the Gate of Honour, which by good luck faces the Street of a Hundred Taverns and the opportunity for an epic bar crawl.

All gates (except Virtue) are closed at 11 o'clock and are not opened again until 5 o'clock in the morning. Theoretically, all students should be fast asleep between these hours. In practice, of course, this is far from the case. A number of small, unguarded entrances and lower walls allow students (and players) to climb in and out of the University at night. Occasional patrols by proctors and porters try to catch those clambering over the walls.

Innumerable quads are contained within the university complex. Quads vary greatly in size, from ten yards across to the Deer Park, an area large enough that a previous Chancellor, a keen hunter, used it to keep a small stock of stags and deer. The Deer Park includes a wide pond and many ancient oak trees which – according to deeply unreliable university legend – were once planted by Taal himself. Also note worthy are the Triangular Quad and the Ruckusplatz. The Triangular Quad is behind the Chapel and Great Hall. A small fountain dedicated to Shaylla plays in one corner, its water reputed to have a curative effect for eye problems. A dovecote is located at the other end of the Triangular Quad, where Shallya's white doves are kept. An unassuming stone bench completes the quad, which is notable for its quiet tranquillity. The Ruckusplatz ('Commotion Square'), by contrast, is one of the busiest and noisiest in the University. Located just within the Gate of Honour, this quad is host to a variety of townfolk, as well as university members. Business with tradesmen is conducted here at a number of stalls during the day. In another corner of the Ruckusplatz, open air classes are held which all are free to attend. Nearby is Speaker's Corner where preachers, philosophers, poets and those with a grievance to air compete for the attention of the crowds. At night the wide and empty space often appears cold, bleak and threatening.

The Council House is an ugly block-shaped building, recently remodelled in the classical style. A large clock tower has been added. The Council House is used for all official university business, including examinations and graduation ceremonies. Given its importance, the building is surprisingly small.

The Chapel is a remarkably modest name for a temple grand enough to put many Cathedrals to shame. This barrel-vaulted building has two spires at either end that soar into the sky, and can be seen from most of the city. Inside the Chapel, light streams through a single, vast rose window at the eastern end, and tiny pinpricks of candlelight illuminate the rest. Altars to every god line its walls and the important deities have their own shrines. Here - at the Empire's centre of learning - Sigmar is relegated to a side chapel

while the great altar of Verena has pride of place under the main window. Next to Verena's shrine is one to Morr on one side, and Shallya on the other. The shrine to Shaylla contains a bowl of water from the fountain in the Triangular Quad but is otherwise unadorned. In the chapel of Morr are two altars: one to Morr *Psychopompus* (Guardian and Guide of Souls) and another on the wall next to Verena's shrine: Morr the Holy Father and Husband - an unusual aspect of the god (see sidebar).

Behind the Chapel is the Great Hall. Here the University feasts. Dons and masters eat the sweetest delicacies and rarest treats at the High Table. Students eat expensive food ruined by bad cooking. Large portraits of past notables hang between heavy oak beams, and are occasionally covered in dessert after food fights.

Close to the Great Hall are the Senior Combination Rooms. Here the university's dons assemble before and after dinner. Excellent sherry, port and brandy are kept on a sidebar. Large, red leather armchairs and foot stools litter the room. The air is thick with the smell of old tobacco. Pigeon holes for all the dons line the full length of one wall.

Just outside the University to the south is the Starcrown Coffeeshop - a popular haunt with students and professors alike. Its cakes are excellent. Nearby taverns include: the Leaping Frog, a small, friendly taproom and saloon bar, and the Sir Johan Borlase Wahrun which is a slightly characterless inn with private rooms and accommodation upstairs. Also nearby is the Head of the Reik, a cramped building set over three different floors with dark-panelled walls covered in memorabilia (mainly sets of painted oars) from past Boat Races, Bumps and rowing competitions.

The area surrounding the University buildings is known as the University District, characterised by narrow looping streets and tall tenements. Scholars unable to live within the University itself commonly take lodgings in the University District's decrepit buildings. Due to the makeup of its inhabitants the University District has a reputation for being Bohemian and eccentric. The late-night food seller Gaardies' on Gruen Strasse is a big draw for students.

A separate part of the University - the University Boathouse - is located some distance away at the docks on the northern bank of the river Reik as it leaves Altdorf. Here, several low warehouses contain the University's rowing boats. There are various types of boats, but the pride of the Boathouse are the eight-man sleek racing boats used in the annual Boat Race, and in the Bumps. These boats are always lovingly cared for, but rarely last long. They are designed for speed, not strength, and are ritually burnt by drunken rowers after particularly successful races.

Morr, the Holy Father and Husband

The aspect of Morr most popular at Universities is the god's role as husband to Verena, goddess of knowledge, and father to Shallya and Myrmidia, goddesses of the healing arts and the science of warfare respectively. This aspect is closely linked with Morr's role as the god of dreams and seers. In this role Morr is the god not just of the dead, but also the secret knowledge of the dead, and his followers see him as a patron for those who seek his guidance to pierce the veil of secrecy that covers most of the wisdom of the world. Many followers also place great faith in the widespread legends that Morr was once the living ruler and teacher of humanity, and that it was he who first taught mankind to write.

The spiritual father of those who follow this aspect of Morr is St. Canavola Sotti, a priest of Morr, seer and anchorite who lived slightly over two centuries ago in solitude within a specially constructed cell in the Great Temple in Luccini. St. Canavola's teachings are contained in two great works, *Revelations of a Divine Presence* and *Divine Conversations*, both of which describe his spiritual experiences. Of the two books, *Revelations* is the far more popular work. *Conversations* is a difficult text, the true meaning of which is a matter of great debate amongst Morrite scholars and priests.

Conversations provides the most hotly debated passages in all St. Canavola's work:

*And the Father comes to us; His wounds raw
And fatal, yet still he Lives,
The eternal truth, His Province
And His Providence, for those who
Guard, yet seek to pierce, his Cloak.*

The meaning of this passage is obscure, yet some interpretations claim that for the true and faithful follower of Morr, even the secret knowledge of life and death can be rightly explored. Others see this as the rankest heresy.



Using the University in Games

Altdorf University might easily figure in any adventure where characters find themselves seeking unusual knowledge. Its dons' and academics' knowledge of abstruse information could prove a vital resource for characters in need of clues to solve a mystery. The scholars' quest for enlightenment might also provide the basis of an adventure where they might act either as mentors to or opponents of the PCs. The University libraries contain a storehouse of learning that the greatest temples would have difficulty matching, and the Imperial Museum, housed within the Collegium Historica, contains enough relics of the world's past to provide adventure hooks for any Games Master.

When characters come looking for a member of the University – either for research help or because they have tracked him to his lair – they are likely to encounter difficulties. For one thing, characters will have no idea where in the University to find anyone's room. Of course, the porters at the gates will know, but they are unlikely to hand out such information. The players will need to present a very convincing excuse, and excel on their *Fellowship* rolls to succeed here. It should be remembered that the porters are reluctant to allow non-University members inside. If the players claim to deliver something to a resident of the university, the porters will suggest - insist - that packages be left with them. The porters take a certain delight in undermining the player's schemes. Of course, if by chance one of the characters is a member of Altdorf University, the porters will be far more helpful. If the characters are not members, the players' best chance is to befriend a student who is. Two such opportunities are presented as encounters below. If the players earn the students' gratitude, the students will be happy to repay the debt with special favours.

Bloody Students

Somewhere within the University district - perhaps on the Street of a Hundred Taverns - the adventurers come across a group of students. Many of them are dressed in outlandish and expensive fashions, and another student, still wearing his academic gown, is being strung up by his legs. He dangles two feet off the ground from the overhanging eaves of a half timber building, shouting and screaming at the other students. They all clearly think this is hilarious, with the exception of another student who is also wearing a gown and is being restrained by two others. He has a bloodied nose. The mob of students are members of the League of Karl-Franz, an aristocratic club, whilst the two in gowns are Inkies who actually spend their time studying. The Leaguers are 'ragging' the Inkies and think it enormous fun. If the players intervene, the Leaguers switch their attention to them instead. The student currently suspended from the rope is allowed to drop on his head, concussing him and causing him to bite his

tongue (but earning the gratitude of his friend, Fritz Kopfler). The Leaguers are unarmed and will back off if the players draw weapons. In any event, University Proctors turn up shortly. They start fining the Leaguers for not wearing gowns, and then berate the Inkies for hurting the image of the University by becoming involved in such a disgraceful incident.

One of Our Rowers is Missing

The players encounter a group of students clad in matching hose and lightweight doublets in the area of the University or the Boat Club. The students are a rowing team about to take part in a race. They are becoming desperate because one of their number has not turned up. Last night, the missing rower overindulged in prodigious amounts of alcohol and weird-root, and this morning is lying in bed unable to move. They are sufficiently desperate to ask one of the characters to take his place. Anyone with the skill Row would be appropriate. Particularly

One Over the Eight

The Players attempting to row as part of the team must test against *Row* skill (Strength). Those lacking *Row* will of course have to test against half their Strength. Players should then test against their Agility score to see how well they manage to integrate with the rest of the team. Meanwhile, the GM should make a show of rolling for the other rowers and the opposing team. In truth, such roles are utterly unimportant and would make matters far too complex.

Failures on the *Row* test by more than 10% result in the player 'catching a crab' - the oar gets stuck in the stream of water and is impossible to pull through properly. This results in the boat losing 5 feet on the opposition.

Failures on the *Row* test by more than 20% result in the player slipping out of his or her seat. This causes the entire boat to stop and 10 feet are lost on the opposition. A successful Agility test is required to get back into the seat, and a further 10 feet are lost with each failed roll.

Failures on just the Agility test mean that the player has rowed well but is completely out of sync with the rest of the crew - the boat loses 2 feet.

Success by 15% on both the *Row* test and the Agility test will mean that the player has rowed well and found a perfect rhythm with the other rowers - their boat gains 10 feet on the opposition.

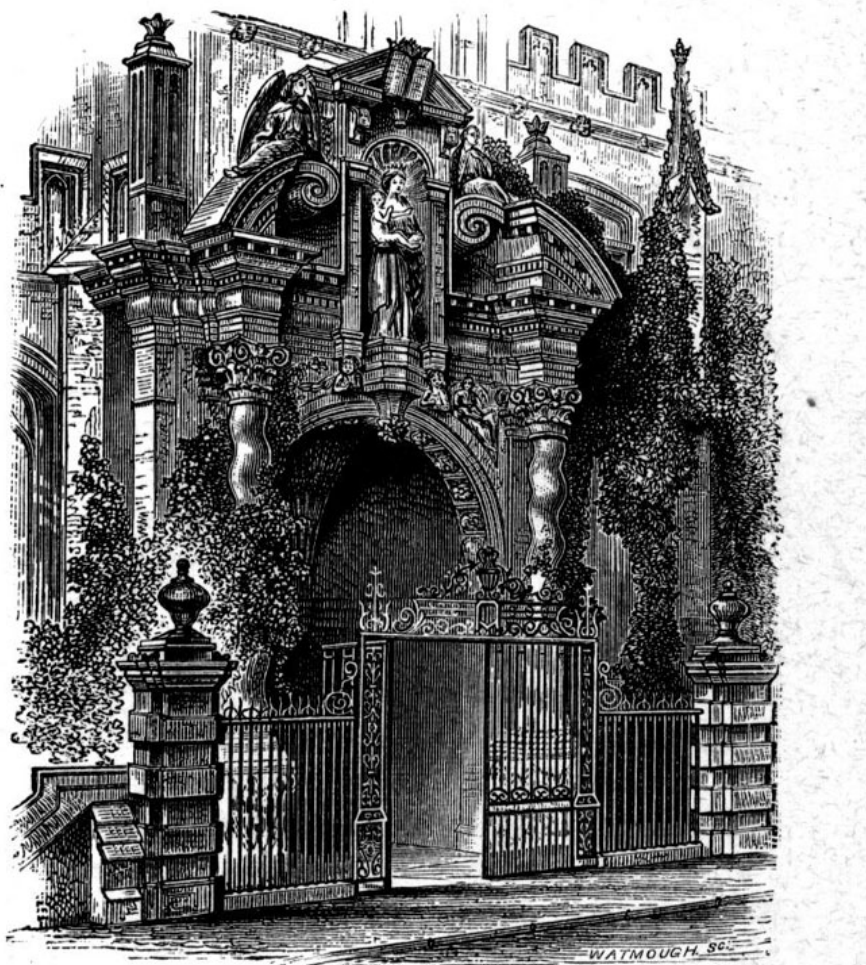
The race can go on for as long as it seems amusing, but probably no more than five double tests should be required. The GM should describe the race in exciting terms and try to include opportunities for oars clashing, other craft getting in the way, and so on.

cruel GMs might wish to make the sex of the rowing team such that only a character without that skill could take part. Anyone with the *Row* skill will realise that trying to join a rowing team on the morning of a race is likely to be a disaster.

Should a player agree to take part, the race will be held against another university boat team on the river Reik where it heads out north of the city. Rules for playing out boat races are included in the side bar 'One Over the Eight' below. Characters that prove successful will be taken out for a celebration by the team afterwards. The rowers are likely to become embarrassingly drunk after just a few drinks and initiate many painful drinking games. Thankfully they pass out fairly quickly. Any character who races and proves him or herself game earns the gratitude of the rowers whenever they encounter the adventurers again.

Adventure Hooks

- Professor Janus Koestler has been part of the University for as long as anyone can remember. So long, in fact, that no-one can quite work out when he joined. He always seems to have been semi-retired and ancient and living quite comfortably in a nice set of rooms with a decent view of the Ruckusplatz. What is his secret? A tiple of the University's own vintage every night or a bargain with even darker powers?
- Doctor Rutstein is ambitious. He wants to become the Master of his College. Professor Winklemann is older, more senior and dislikes Rutstein. The stage is set for one of the fiercest academic rivalries the University has seen for years. Already Winklemann has blocked every move that Rutstein has made to get onto University or College Boards. Rutstein, meanwhile, used his influence with the City Council to have a house belonging to Winklemann condemned and demolished whilst his rival took a sabbatical year in Middenheim. What dirt might the players dig up if one side decides to hire them to look into their rival's past? Or what if one of the academics decides to take a more direct course in dealing with his opponent?
- The University's wine cellars are legendary. They are said to extend underneath the whole University district, and as deep as the high water levels in Altdorf allow. They are so big in fact, that no-one quite knows how far they go. There are hidden corners where more than just old vintages lie, the college servants whisper. If servants sent in search of the finest crusted ports begin to disappear, the University authorities might hire outside muscle to investigate behind the furthest wine-racks.



Religion and Academia

by Henrik Grönberg, Jude Hornborg and Wim van Gruisen

The temples of the Old World play a major role in education, much like churches did in medieval Europe. Although universities have become the primary institutions of learning, senior faculty posts are often held by clergy members from across the Warhammer pantheon. Many nobles insist their children receive a monastic education as a matter of tradition.

All temples contain theological texts, including canon law, prayer books and accounts of their gods' prophets. Shrines and chapels rarely contain more than a single prayer book, while larger temples often house entire libraries of secular volumes to complement the religious texts. The format and subject matter of secular lore varies from one cult to the next. Oral tradition is spiritually important for the cults of Ranald, Taal and Rhya. Lay followers of Ulric and Myrmydia are often illiterate and therefore have no use for books. Each cult observes a different epistemological framework and favours academic disciplines that reflect its patron deity's divine nature.

The Gods

Handrich: Knowledge provides an edge in deal making, especially if you have knowledge that your trading partner doesn't, or if you discover something he's tried to keep hidden. Gathering relevant knowledge is worth a lot of money.

Most secular books in Handrich's temples are commerce ledgers. Handrich's temples may also contain philosophical texts about commerce, and descriptions of foreign countries' trading customs.

Manann: Knowledge is constant and ever-changing, just like the ever-rolling sea. It is palpable, but also unfathomable.

Manann's temple libraries contain books about Astronomy/Navigation, Nautical Engineering, Marine Zoology and Strategy/Tactics (Naval). Larger temples may also contain books on History and Humanist Philosophy.

Morr: The focus of Morrite academia is the future – in this world and the next. However, knowledge about the afterlife is intended for only the purest of mind. Mortals are not meant to know too much about the afterlife, as it would unsettle the careful balance in this world.

Morrite temples rarely house more books than are required for the cult's funeral ceremonies. The major temples and abbeys however, boast large libraries of Science (Anatomy), Astronomy, Genealogy/Heraldry, Magic and Philosophy

texts. Necromantic tomes are kept under lock and key in forbidden libraries.

Myrmydia: Knowledge of battles past is a tool for winning battles of the future.

Myrmydia's temples keep historical records of battles, theoretical books on Strategy/Tactics, and Engineering texts on weapons and war machines. One can also find studies about the armies of the Old World nations and non-human armies. Secret files on the enemies of humankind are kept hidden by priests.

Ranald: Knowledge is the forbidden, the hidden, that which others try to keep from you irrespective of their reasons. Ranald disseminates information the ruling elite doesn't want the masses to know. Knowledge is the property of everyone, and is not to be monopolized.

Since Ranald is usually worshipped at small shrines, his priests are not tasked with maintaining libraries. Ranaldian priests do, however, often serve as purveyors of proscribed lore. Priests must be convinced that the researcher is not in league with Chaos before providing assistance. Heretical texts are commonly available from priests of Ranald – for a price of course. Chaotic and Necromantic tomes are less common, but Ranaldian priests often have the means to obtain them.

Shallya: Knowledge for the Shallyans lies in knowing the wills and wants of the heart; the heart of your fellow man, but more importantly, your own.

Shallyan temple libraries contain books about the Arts, Humanist Philosophy and Science (Medicine). Texts detailing the Chaos God Nurgle are occasionally concealed safely behind hidden panels.

Sigmar: Knowledge is a tool and a weapon of the Cult and the Empire; a commodity to be accumulated, guarded, and controlled. Schools and academies are simply the factories in which these implements are made and refined for the glory of Sigmar and his Empire.

Sigmarite temple libraries contain books about Imperial History, Political Philosophy, Imperial Law and Dwarven Runes. Forbidden libraries are used to safeguard tomes detailing the foes of the Empire: Chaos, Necromancy, Skaven, Greenskins and heresies against Sigmar.

Taal/Rhya: Academia is learning the ways of nature, and in a wider sense, learning to live in

symbiosis with the world and finding your place in it.

The sacred places of Taal and Rhya are not usually furnished with books. Priests of these gods may own texts of Naturalist Philosophy, Druidic Runes and Science (Botany, Zoology), but these are kept in the priests' private quarters.

Ulric: Knowledge is a personal implement; it is what makes one survive and thrive. The focus of all learning is personal growth.

Ulrican temples rarely have large, dedicated libraries, but volumes covering Humanist Philosophy and Strategy/Tactics may be shelved in alcoves alongside prayer books.

Verena: Knowledge is truth, and truth is the antithesis of evil. Evil is caused by uncertainty, ignorance, arrogance, fear and prejudice. Consequently, academia is about uncovering the many truths of both past and present.

Every Verenan temple includes an impressive library. Subjects range from Arts, History and Philosophy to Astrology, Law and Science. While the Law section is often predominant in Verenan libraries, some truth can be found in all academic disciplines. As sanctioned custodians of forbidden lore, the cult of Verena often keeps texts about Chaos, Necromancy and heresy in well-protected forbidden libraries.



The Order and Abode of the Watchful Owl

by Henrik Grönberg

The Orders of Verena are not part of a strict, unified hierarchy as is the case with many other cults in the Old World. Instead, the Cult of Verena is more of a federation of independent Orders (although there is a fair amount of communication and exchange between them). This decentralized structure means that the temples enjoy significant autonomy in organizing all aspects of their mundane and sacral routines.

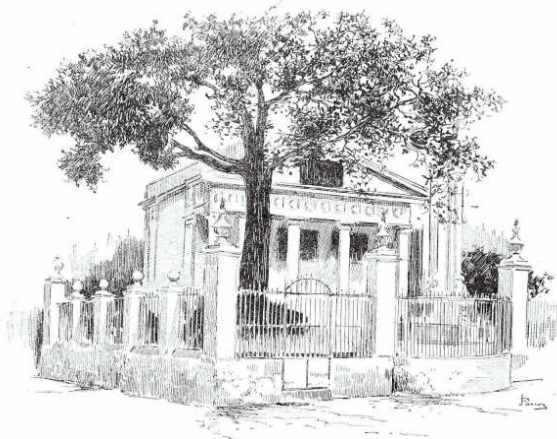
Although the cult has many minor temples, monasteries and shrines in small rural settlements, its presence – to a greater extent than many other cults – is concentrated in large, urban temples. More information on the cult of Verena is found in the *rulebook* p. 180 and p. 187 and *Sigmar's Heirs* p.41.

The Order of the Watchful Owl is a medium-sized Verenan Order based in Wurtbad, although the industrious GM can easily reset it in another settlement. It is dedicated to Verena's aspect as impartial mediator of conflicts and auditor of the courts.

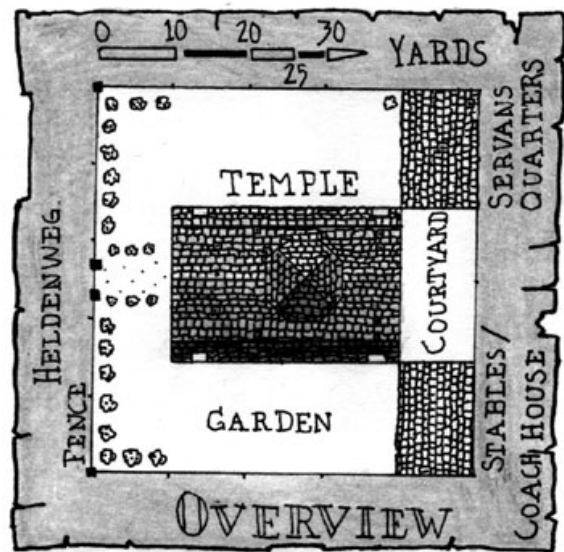
The Temple

Erected in the 2270s, towards the end of the Imperial era known as the Dark Ages, the Abode of the Watchful Owl is the temple of the Order. It features a chapel, library and lodgings for the Priests, but also two meeting rooms, where all kinds of negotiations and debates take place under the wakeful auspice of the Verenan Priests.

The temple is located on Wurtbad's main thoroughfare, the Heldenweg, on the border between the old harbour district and the administrative district. Even before construction was completed, it became clear that the building was too small. In particular, the clergy would have liked more rooms to accommodate visiting Priests, and enough space to house the Orphanage of Verena, situated in another part of Wurtbad.



Temple Grounds: A ten-foot cast-iron fence surrounds the temple grounds, leaving approximately fifteen yards of open space between the fence and three of the temple walls. Every other bar in the fence is tipped by a stylized owl. This open ground, called 'the garden', fills no particular function other than keeping Wurtbad's noisy street life at a distance.



Generalities: The temple is a three-storey, rectangular stone structure roughly 30 meters long, 20 meters wide and 20 meters high. The architecture is classical for a temple dedicated to Verena, symmetrical and imposing with high ceilings, large statues and rows of columns. The front of the building has a colonnaded facade (G1) and wide stone steps lead up to the arched entrance. Above the colonnades, the following sentence is engraved upon the façade in foot-high letters: *JURIS IGNORANTIA NOCET*. The maxim is in Classical Reikspiel and means "Ignorance of the law will hurt you". The four corners of the mansard roof are adorned with gargoyles in the shape of owls. Traditional symbols of Verena are present in stone carvings and pictograms throughout the building: owls, scales, torches, swords, etc.

The ground floor mainly contains the chapel, two meeting halls, and guard quarters. The first floor houses the Priests' common areas including kitchens, refectory and a meeting hall. The second floor contains the Priests' lodgings and the library.

Ground floor: The ground floor is the 'public' floor, housing the meeting halls and the chapel to Verena where citizens pray before appearing in court, partake in important meetings, and undergo other intellectual trials. Whenever the temple is open to the public, at least one Initiate is always on hand to answer questions, remind people to keep their voice down and prevent visitors from entering the private areas. The floor is constructed and decorated to inspire reverence in visitors to the temple, to which an impressive 20-foot ceiling height contributes. A grandiose entry hall (*G2*) ends in an octagonal chapel (*G3*) housing a large statue of Verena (*G4*) looking out through the temple's arched entrance. Perched on the statue's shoulder is an owl with marvellously piercing eyes (made of diamonds). The statue hides a double-edged sword beneath her stony robes, symbolizing the Order's exclusion from Wurtbad's judiciary. The entry hall and chapel span two storeys, claiming portions of the first floor. From the entry hall, corridors lead to the meeting halls and their adjoining areas.

The smaller room is called the 'Room of Reconciliation' (*G5*) and seats 6-8 people (3-4 on either side of a rectangular marble table). The larger meeting hall is called the 'Hall of Sincerity' (*G6*) and accommodates up to twenty people around a circular table of polished slate. The halls contain separate seats for the Priests, set a short but noticeable distance away from the table. There is no seating for spectators in the meeting halls: what goes on in these rooms is strictly between the plaintiffs and the servants of Verena.

Despite the absence of windows (to minimize the risk of eavesdropping and outside distractions) all meeting halls are ventilated and clearly lit by lamps. The walls are covered by wood panels, sombre tapestries and statuettes. As with the rest of the temple, the halls' furnishings are meant to inspire gravity without drawing attention from the matters at hand.

Each of the meeting halls has smaller antechambers (*G7*) wherein debating parties may convene in private (or just leave their coats). The Priests never enter antechambers occupied by visitors, and the meeting halls have separate entrances (*G8*) for the Priests, to distinguish them from laypeople.

Before sermons in the chapel, the Priests prepare in a robing room (*G9*), which sometimes is doubles as a sitting room.

From a reception area (*G10*), the public may call on the attention of a Priest or Initiate who answers simple queries from the adjoining office (*G11*) during the hours when the temple is open to the public.

A small room (*G12*) close by the reception area is traditionally used by the Initiate in charge of the

temple's chronicles (see 'Routines', below). It is also used at times to receive visitors, especially those wanting to peruse said chronicles.

There is a 'dayroom' (*G13*), formerly the office of the Arbiter, on the floor. This room is normally used by the Priests partaking in the debates in the meeting rooms during daytime, and by the Initiates as a common room at other times.

A common room (*G14*) and dormitory (*G15*) for the guards are located in the southwest corner of the floor, together with an office for the captain of the guard (*G16*).

First Floor: This floor houses the Priests' common areas: kitchen, refectory, and offices. Common visitors are never allowed to enter this floor unless accompanied by a Priest.

The private offices of the Curator (*F1*) and the Arbiter (*F2*) are located in the northwest corner of this floor. The office now used by the Arbiter was originally that of the Preceptor, but the current Preceptor is ailing and rarely leaves his quarters on the floor above and has little use for an office. The Arbiter is served by an Initiate (*F3*) who also serves as a receiving aid to both Priests in the adjoining offices. The Curator is aided by another Initiate/clerk (*F4*), normally the current 'chronicling Initiate' (see Routines below) who manages the recent archives of the temple (*F5*).

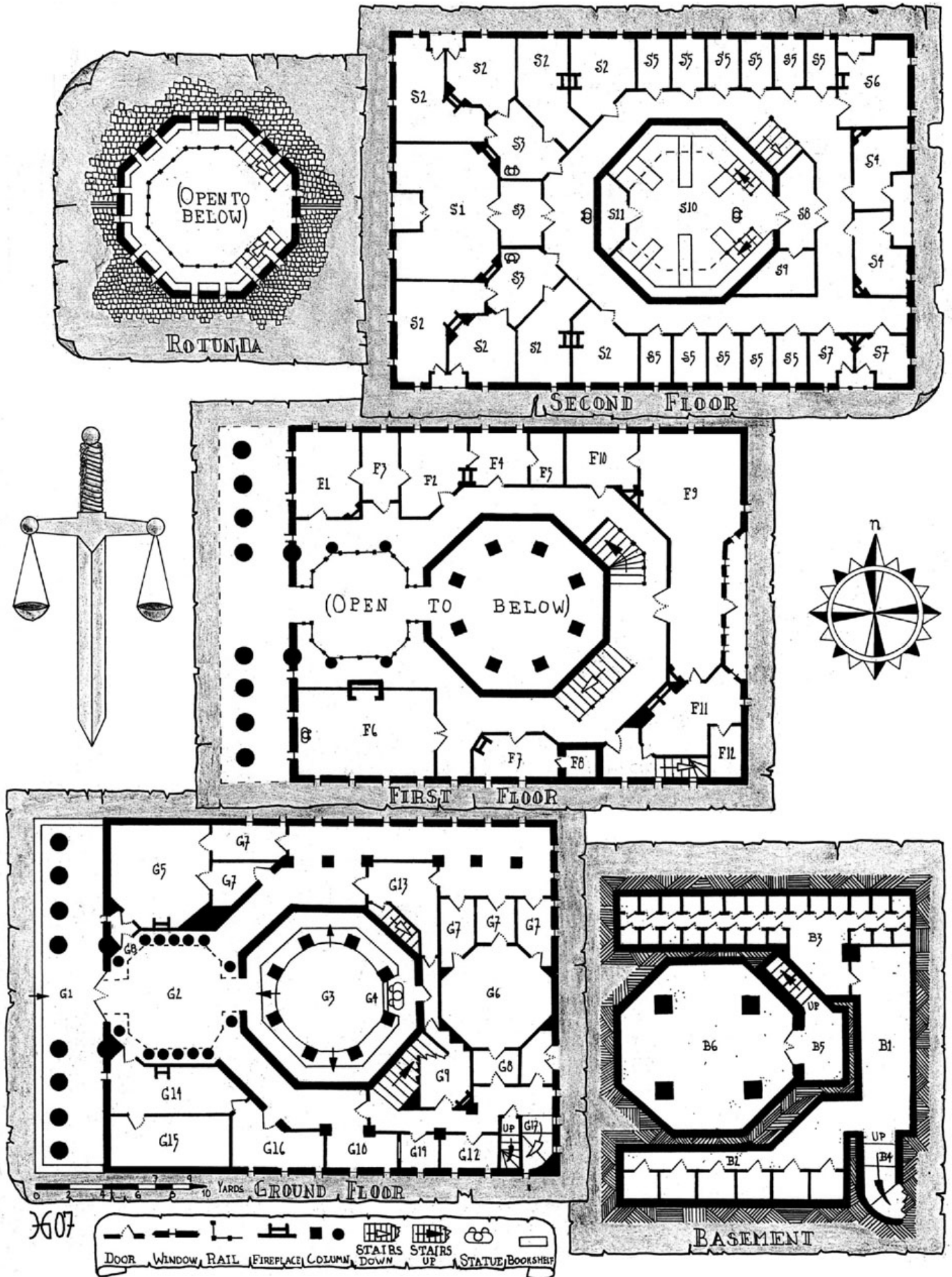
The meeting hall (*F6*) is used for internal debates, meetings and lectures.

The Master Concierge's office (*F7*) is located between the meeting hall and the kitchen area. A solid cast-iron door with a Dwarf-made lock protects the adjoining strong room (*F8*), where around 500 *gc* is kept.

The refectory (*F9*) is the temple's dining hall, but it also serves as a common room for the lay staff at times when meals are not served here. The adjoining lounge (*F10*) is often used as a private dining room by the senior Priests. The lounge is furnished with comfortable chairs and a couch. It is generally understood that Initiates are not to use the lounge, although there is no formal rule to this effect. The kitchen (*F11*) is dimensioned to serve more than twenty people at a time, but its pantry (*F12*) is quite small and supplies have to be brought up from the larger storage areas in the basement on a daily basis.

Second floor: This floor is occupied by Priests' quarters and the temple library. The areas located along the north and south walls all have ceilings slanting inwards due to the angle of the roof.

The size and furnishing of Priests' accommodations are relative to the position of the occupant. Sometimes a Priest, usually a newly appointed one, has to occupy a cell normally used by Initiates until a (more



comfortable) Priests' accommodation is available. The Preceptor's lodgings (*S1*) are spacious and airy, with oil paintings and bookshelves housing the Preceptor's private collection covering the walls. A private balcony looks out on the temple grounds and Heldenweg. The Priests (*S2*) have rather spacious lodgings in the western part of the temple; most of these quarters even have (private or shared) balconies (the entire floor often gets unbearably stuffy in summers). These quarters also double as study rooms for the Priests (only the Arbiter and the Curator have separate offices, located on the first floor). All Priests' quarters are reached through antechambers (*S3*). Two rooms at the back of the building (*S4*) are reserved for guests of quality (one is currently occupied by Erberhardt Reitsmann (see the section on 'Clergy' below).

The cells of Initiates (*S5*) are fairly cramped by comparison. However, all cells contain a lectern and lamp for writing or studying, and all Initiates have private cells.

The floor also houses a small dormitory (*S6*) mainly accommodating visitors of lesser station. Two studies at the back of the building (*S7*) are mainly used by Initiates and visitors to study books brought from the library.

The library is reached through an anteroom (*S8*). Here, all visitors must leave their shoes, bags, and cumbersome items before entering the library proper, unless the wrath of the Librarian, normally found in his adjoining office (*S9*), fall upon him or her.

The library (*S10*) is located directly above the chapel and extends more than twenty feet through an octagonal 'rotunda' or turret on the roof. The library is clearly lit by lamps fastened to the walls, and tall, narrow window slits in the rotunda. Steep stairs lead up to a yard-wide ledge from which the bookshelves in the rotunda are reached. The office of the temple's Librarian is located to the left of the entrance to the library.

The temple's collection includes more than 5,000 printed books and manuscripts, countless deeds, letters, maps, and other documents. Consequently, every inch of floor and wall space is covered with bookshelves, lecterns and locked showcases holding all kinds of written material. Many books of lesser value are relegated to bookcases located throughout the first and second floors. To the contrary, a selection of the temple's most rare and expensive books is locked up in a sturdy cabinet (*S11*) on the library floor.

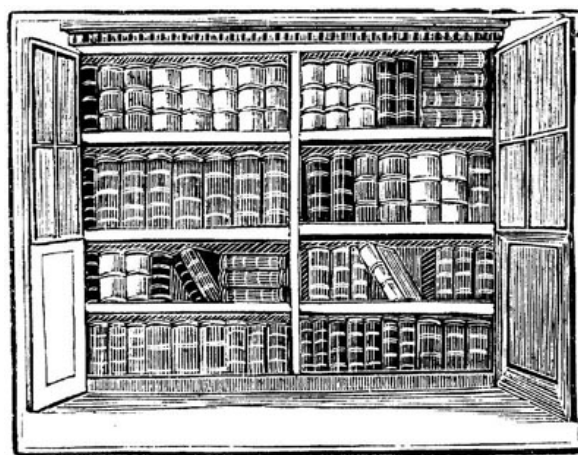
No outsider is allowed to enter the library without the permission of one of the senior Priests. Visitors must at all times be accompanied by a Priest while in the library. Moreover, volumes leaving the library may only be taken to a Priest's private study or elsewhere within the temple; borrowing books otherwise requires the explicit consent of *all* senior Priests, and is often the matter of some debate. It is virtually unheard of

for anyone except a Verenan Priest to be entrusted with one of the library's volumes, a Celestial Wizard being a possible exception.

Basement: The basement, which only covers the eastern parts of the temple, is mainly used as a storage area. The ceiling is approximately 8 feet high, but people taller than approximately 5' 8" should beware the arches supporting the ground floor. A large open area (*B1*) is used to store bulky items like furniture. Five small storage rooms (*B2*) hold charcoal, preserved foodstuffs, grain, wine, and linen/cloth. Locked storage bins hold the personal affects of the clergy (*B3*) that they can't find room for in their private cells. The basement is reached through a U-shaped loading ramp (*B4*) winding down from the floor above.

A flight of stairs lead down from the ground floor to a small anteroom (*B5*). Here, one finds oneself in front of two stout doors made from solid oak, locked by quality Dwarf-made locks. The doors lead to an octagonal area directly under the chapel above, known as 'the Vault' (*B6*). It is a secure area where the most holy (and most expensive) items of the temple are stored, including some very rare books, holy artefacts and offerings. Noteworthy items are several grimoires, an ancient rune stone found almost a century ago by a Verenan Priest in the Stirhügel, and a collection of love letters written by a ranking noble in Wurtbad to one of his maids.

Adjoining Buildings: Two small buildings are located behind and to the sides of the temple. These are 10x15 yards in size and similar in design to the main building. One is a stable with coach house and privies. The other building houses the servants' lodgings, common areas and stores. These buildings face each other across a small courtyard. There is no direct access from these buildings to the temple proper, but the temple's back door opens onto the courtyard (only the temple itself is detailed in this document).



Structures of the Order

The University is full of unusual words and terms

- The Priests of the Order are at all times to act in accordance with the Verenan ideals of independence, integrity, and impartiality.
- A Priest of the Order may never refuse to aid in seeking the peaceful settlement of a conflict if asked to do so.
- Visitors to the temple who do not belong to an Order of Verena must be accompanied at all times by a Priest of the temple if entering the private areas of the temple.
- No one is allowed to reveal the contents of the Vault to an individual not a member of an Order of Verena.
- The Preceptor is elected for life by a simple vote cast by all the Priests of the Order.
- A candidate is elevated to the rank of Priest of the Order on a simple vote by the Priests after having served no less than two years as an Initiate.
- Smoking is not allowed in the temple due to the risk of fire.

Clergy

Generalities: The High Priest of the temple is called 'Preceptor' and he is nominally the leader of the Order. However, the day-to-day supervision of the Order and its temple is divided between three senior Priests called the Arbiter, the Curator and the Librarian. The posts of the Arbiter and the Curator are reassigned every six months.

The *Arbiter* supervises debates taking place at the temple (or elsewhere) under the auspices of the Order. The Arbiter is normally the public face of the Order.

The *Curator* is mainly responsible for the administration of the temple and its lay staff, as well as the relations with other Orders of Verena. The Curator also acts as the temple's treasurer.

A third senior Priest is the *Librarian*, responsible for cataloguing, maintaining and enlarging the library.

The senior clergy report to the Preceptor and the other Priests on matters of special importance to the Order. Important questions, resolutions and positions are discussed and decided in a collegial manner by all of the Order's Priests, and although the Preceptor nominally has the final say in all matters, this power is rarely exercised.

Attire: The Priests of the Order wear the traditional white robes of Verena, embroidered on the breast with an owl clutching a pair of scales. The robes are hoodless so that nothing may come between the Priest's mind and the world. The Priests wear medallions around the neck to indicate the Priests' station within the Order. The

medallions feature an owl, with eyes of beads of cut glass. The Preceptor wears a golden medallion, the Priests wear silver, and the Initiates wear medallions of bronze.

Current Priests at the Temple: The GM may decide whether the list of Priests is comprehensive or whether more should be added. At any given time, several Priests will be on expeditions, fieldtrips, and visits to other temples, as is customary with Priests of Verena. Moreover, the aforementioned Orphanage of Verena is chaired by a Priestess, Petronella Liess, who is not mentioned below because she resides in the Orphanage itself.

The term 'senior Priest' does not indicate a formal rank within the Order of Verena, but identifies a handful of older Priests regarded as the leadership of the temple. In game terms, the Priests at the temple are considered Priests, while the senior Priests – including the Preceptor – are all Anointed Priests. Consequently, the temple boasts no High Priest.

Eustasius Fuchs (Preceptor): Age 78. Thin grey hair and beard. Limp and walks with great pain due to severe arthritis. Speaks with a low, dry voice.

Eustasius Fuchs was once known (and feared) as a champion of justice in Wurtbad, a thorn in side of the town courts and mortal enemy of several Lawyers' Guild members. Today however, the venerable Fuchs is sickly and has begun losing his influence on the city's justice system. The running of the temple is left to the senior Priests, as Fuchs' eyes are too dim to read. He is constantly escorted by an Initiate or Priest when leaving his private chamber.

Heinz Rottlander (Senior Priest and current Curator): Age 52. Heavyset, with neatly trimmed light brown hair and beard. Outspoken and proud.

Heinz has a noticeable dislike for the vulgarities and misconceptions of the common man – or indeed the clergy of other deities! His is not a quest against injustice, but rather the superiority of truth, learning and enlightenment. Heinz is one of the most devout Priests at the temple, emphasizing the importance of sermons, prayer and the study of religious doctrine. Conflicts between Heinz and Karina are common and they try to avoid each other as much as possible.

Karina Utdorf (Senior Priestess and current Arbiter): Age 44. Tall but otherwise nondescript.

Karina's main interest has always been in the more esoteric intellectual pursuits such as philosophy and logic. She is quiet and content with her current position, and is regarded as a mentor by many of the Initiates. Karina's reputation was somewhat soiled a few years ago, after rumours flourished that she had an affair with a Celestial Wizard visiting from

Altdorf. Karina is also an exceptionally skilled calligrapher, and although this is mostly a hobby for her, she has been asked to scribe important documents such as diplomas and letters.

Maximilian Gottoht (Senior Priest and Librarian): Age 38. Short and portly. Receding hairline and huge sideburns. Rather taciturn, especially in the morning.

Maximilian is in charge of the library and keeps track of all the books, letters, maps and manuscripts. If you want access to anything in the library, he is the one you must convince. Maximilian is quite paranoid about allowing outsiders into the library, and suffers horrible nightmares on the rare occasion when he permits books to leave the temple. Maximilian would guard the tomes with his life (and the lives of others, no doubt) if it ever came to that.

Diel Sterne (Priest): Aged 62. Tall, meagre and topped with an unkempt brush of grey hair.

Aloof, pale and antisocial. If not for his clerical robes, Diel would be outright untidy rather than 'just' dishevelled.

Diel's fascination for astrology began in his youth. In the past decades however, Diel's adoration for the stars and planets themselves has come to eclipse his research on how they affect the fates and fortunes of this world. He perceives (and talks to) the celestial bodies as his friends and children; a quirk which can be quite unnerving.

Erich Murnau (Priest): A fit, youthful man well into his forties. Thick brown hair and beard.

The adventurous Erich's main interest is archaeology and history, especially that of Sylvania. He has organized several expeditions to that cursed region, and is currently looking for ways to convince his colleagues that an expedition to the ruins of Vanhaldenschlosse in Sylvania is worthy of funding. Erich recently helped the Grand Count's cartographer, Sigurt Kaplin, create a map of the County of Sylvania, in return for access to the Count's libraries.

During a past journey, Erich brought back some very old tomes from Sylvania, a gift from a destitute and demoralized nobleman somewhere near Leicheberg. These ancient books are now in the care of temple's Librarian Maximilian Gottoht, who has lately paid keen interest to them.

Gisela Cloos (Priestess): Tall and well-manicured woman in her fifties. Keen eyes and sharp tongue.

Gisela has worked as both a barrister and a judge (though not in Wurtbad) and knows all the tricks of the trade. She often serves as a 'friend of the court', but tends to make enemies of the esteemed judges and lawyers through her witty remarks and defence of the 'spirit' rather than the 'letter' of the law, while protecting the interests of unrepresented parties. A discrete

but well-placed cough from Gisela is often enough to anger even the most composed barrister. She is a good friend of Karina Utdorf.

Ruggero Giacobbe (Priest): Age 53. Ruggero's long dark hair is slowly turning grey, but this has done little to reduce his appeal to the women of Wurtbad.

An aging man of Tilean descent, Ruggero came to Wurtbad fleeing the authorities in his home town. Ruggero's particular field of interest is linguistics, and he speaks several languages (including that of flattery).

Over the years, Ruggero has often served as a tutor to many of the upper-class children in Wurtbad. The Priestess Petronella Liess believes there is a reason that several of the children in her care have Ruggero's features, and for their young mothers – former 'students' of Ruggero – to have been sent to convents of Shallya far from Wurtbad by their families... Since Petronella (in common with many women) has 'a thing' for the charming Ruggero, she is compelling him to pay her attention in exchange for her not making her observations known to the other Priests of the Order.

Erberhardt Reitsmann (Priest): Age 38. Bearded and slightly overweight. Composed and gentle. Speaks with the Reikland dialect.

Erberhardt is a visiting Priest of Verena from Altdorf, currently residing at the temple while writing a treatise on Imperial Law. As such, Erberhardt never oversees debates or trials, but spends much time in the temple's library and other libraries in Wurtbad. Erberhardt has become good friends with a member of the Lawyers' Guild in Wurtbad, and is often a guest at his home, to the annoyance of certain other Priests of the Order.



Udo Wegener (Initiate): Age 24. Short blond hair. Sturdy man, clearly of rural upbringing.

Udo's humble origins and vulgar manners are the subject of some mockery by his peers, but

he is good-natured and generally well-liked (partly because he does not mind the more physically-demanding chores). A farmer's son, Udo was recommended to the Order of Verena by his local Priest of Sigmar for reasons unknown (he still has trouble reading).

Lilian von Schaad (Initiate): Age 23. Long brown hair. Dark brown eyes. Socially adept and ambitious. She is also beautiful enough to make eyes wander in courtrooms, a trait she has learned to use to her advantage.

Despite her young age, Lilian is already an accomplished (and callous) lawyer, having graduated with honours from the University of Altdorf little more than a year ago. The Priests expect that Lilian will leave the Order to join a Lawyer's Guild in one of The Empire's major cities once her training is complete, but since they find her useful as a 'friend of the court' this matter is not discussed openly among them. Gisela Cloos have strong and ambivalent feelings towards Lilian, who reminds Gisela of herself thirty years ago. She is quietly endeavouring to convince Lilian to join the Order, despite the mixed feelings many of the other Priests have against the young Initiate.

Otto Vogeler (Initiate): Age 24. Well-kempt and articulate youth heralding from Averheim.

Otto may seem a dedicated and knowledge-thirsty follower of Verena. However, Otto is the member of a local Cult of Tzeentch, having nestled himself into the Order of Verena to access its knowledge and tomes, especially those related to Sylvania and its dark heritage. Otto has therefore 'appointed' Erich Murnau as his mentor, and supports his effort to fund another expedition to Sylvania. He has fabricated a story about a relative of his being willing to finance such a journey, while in truth he has convinced his cult to invest some of its funds in the project.

Konrad Silberg (Initiate): Age 22. Arrogant and conceited. Manages to look well-dressed despite the plain clerical robes.

The son of a successful lawyer in Nuln, Konrad was sent to the temple with a substantial donation to learn the basics of law (and manners). Konrad is far more interested in Wurtbad's night life than the teachings of Verena - or a career in law for that matter - and frequently sneaks out at night to enjoy the pleasures of Wurtbad's Griefweg district.

Although not conditions were stipulated for the donation, it has caused some bad blood among those Priests who think the Order should avoid being perceived as indebted in any way to any lawyer or Lawyers' Guild (notably Gisela Cloos). Konrad's rowdy life has done little to moderate their dislike.

Bernt Fischer (Initiate): Age 19. Thin and silent with feminine features. Timed, almost anxious, temperament.

Bernt is a gentle - but not stupid - soul, always ready to help his fellow Verenans. He grew up in the Orphanage of Verena, and for all intents and purposes he considers Petronella Liess his 'mother' and will do anything for her. Bernt knows little of life outside Wurtbad or indeed, the world beyond the protective atmosphere of the Order. His major resource as a Verenan is his ability to listen to the common man, woman or child of Wurtbad.

Other Personnel at the Temple: Many temples use their Initiates to serve as (cheap) guards and servants. This is not the case at the Temple of the Watchful Owl, which employs lay staff to fill these functions. The members of the lay staff do not belong to the Order, and have no other part in the Order's affairs.

Guards: Five armed guards, under the leadership of ex-Mercenary Jorg Graue, are employed by the Order. The guards wear liveries over their mail shirts displaying the symbol of the Order, and are armed with doubled-edged swords. The guards are often mistaken for Templars of Verena, or Bounty Hunters in her service.

One guard is always stationed outside the library, one is always on guard at the door on the ground floor leading to the private parts of the temple, and at least one is always off-duty in the guards' room. The remainder act as bodyguards to the Priests when travelling, patrol the ground floor of the temple or rest in the guards' dormitory.

Jorg Graue (Captain of the Temple guard): Jorg is almost 50, but still lean and mean, with eyes as sharp as his broad sword. His dialect betrays his Middenland heritage; and several facial scars hints of the campaigns he took part in before being employed by the temple.

Whenever the Order has the need for additional man-at-arms, they ask Jorg to recommend and instruct such individuals. These jobs, typically a few weeks of bodyguarding a travelling Priest of the Order, are better paid and less dangerous (and rarely otherwise unwholesome) compared with many other jobs in the trade.

Consequently, Jorg often gets beers bought whenever he has a night on the town.

Servants: The cooking, cleaning and washing, maintenance and minor repairs at the temple are performed by several servants. Four of these live permanently on the temple grounds: the talkative cook Beatrice, the silent gardener and stable boy Klaus, the carpenter and Ostermarker immigrant Nicholas, and the young maid Elsy. The servants are supervised by elderly Master Concierge, Margret Schenk, who in turn reports to the temple's Curator.

Margret Schenk (Master, or perhaps more fittingly, Mistress Concierge): Age 61. Margret is a respectable graying lady endowed with the utmost integrity and no sense of humour whatsoever. Her charge is the management of

the temple's mundane routines. In this role she both serves and instructs Order's Initiates, and sees it as her role to bring them down a notch or two. Margret lives in a small but neat apartment across the street from the temple.

Elsy (maid): Elsy is an informant of the Elector Count's secret police. This is suspected by the Priests, but they have decided to keep her nonetheless so that the agents of the secret police don't replace her with another, unknown, mole.

Routines

There are many different duties and tasks performed by the Priests of the Order of the Watchful Owl, with a minimum of time and resources devoted to religious ceremony. The most important of these tasks are described below. A Priest is required to partake in these duties depending on his or her position and talents, according to collegially decided principles and schedules.

Still, the Priests of the Order have greater freedom in managing their own time than many other Priests. Most of them use this independence to pursue their personal interests, whether this means excavating ruins in the countryside, tutoring the offspring of Wurtbad's well-to-do, or digesting the tomes of the temple's library. In general, Initiates have less freedom than the Priests to pursue their individual interests. Quarrels resulting from perceived inequalities in the amount of free time (and other resources) available to individual Priests are not unheard of.

Attending trials as 'friends of the court':

Contrary to the justice system in many other parts of The Empire, no Priests of Verena are formally part of the Wurtbad's judiciary. This gives the Order less direct influence over the proceeding and judgments of the courts. However, in the eyes of many Wurtbaders, especially the common folk, this makes the Priest seem more objective and impartial than may otherwise have been the case.

Even so, the Order of the Watchful Owl does have access to all official trials held in Wurtbad. Although the temple does not have sufficient manpower to oversee every trial, its Priests are often present, especially at criminal trials where the defendant risks being sentenced to lengthy incarceration or death. The Order is aware of the power of the various factions in Wurtbad and how they play out in many trials. The Order has sometimes tried to sway judges and officials by working behind the scenes to balance those interests using persuasion and leverage. This may seem at odds with several Verenan ideals and is not unproblematic. But the Order favours justice above all else, and can never abide an apparently biased or flawed verdict.

The von Marburg Collection

The Order of the Watchful Owl has been offered to buy a large collection of books belonging to the estate of a recently deceased nobleman, scholar and book collector in Wurtbad, Freiherr von Marburg. The von Marburgs couldn't care less for the dusty tomes, but they realize it has a substantial worth and the Order seems like an obvious potential buyer. The thing is that Freiherr on multiple occasions assured the Order that his collection would pass to the Order upon his departure, in thanks for many years of friendship and cooperation between him and the Order. However, the von Marburgs seem to agree on two points: the Freiherr's written will has not been found, and there is no evidence that the Freiherr intended his collection – or anything else – to pass to anyone but his heir. The main thing his family can not agree on is just who among them is the rightful heir to his estate and title. Several cases are prepared currently prepared by some of Wurtbad's most eminent (and expensive) lawyers.

The Priests are currently divided into three camps: One faction, led by the Librarian Maximilian Gattoht supported by Erich Murnau and the Initiate Otto Vogeler, strongly believes the temple simply cannot let this opportunity pass them by. They argue that the temple should buy the books, no matter the cost. It would evidently have been better if they received the collection for free, but surely they if anyone know the world is full of injustice.

Another faction, consisting of an uneasy alliance between Gisela Cloos and Heinz Rottlander, believes that Order has a legal right to the collection and a religious obligation to pursue it, and should 'take it to the courts' in order to have their right to the collection confirmed. For them, it is a matter of principle: How can their Order advocate the rights of others if they cannot even protect their own?

A third group, led by Karina Utdorf, thinks the Order should stay out of the conflict altogether. The dispute between the heirs is likely to claim the Order's attention in the coming months (if not years), and the Order cannot risk being seen as having an interest in the outcome of the conflict.

Chronicling: The temple continuously documents significant events within the Order, the Cult of Verena, the town and the world at large. Typical events recorded might include: important trials, changes in the clergy, interactions with other temples, accomplishments of the Order's Priests, and local events of academic importance. This chronicle is updated every day, and although the Curator is

formally responsible for the records, in practice one of the Initiates is charged with it for a week at a time. Records are signed by the Curator when the chore is handed over to another Initiate at the beginning of a new week. This chronicle is always available to the general public, and is a reliable source of historical information.

Counselling: Priests of Verena are often used as advisors, experts and researchers by the wealthy, the civil service or even other cults. Queries may be as simple as providing a translation of a word in a letter in Breton, or as complex as partaking in an expedition to a faraway country. The Priests' willingness to acquiesce the query, the amount of time and resources spent researching the answer, and the exactness of the answer all depends on the size of donation to the temple accompanying the query.

Overseeing of Disputes: When a citizen wishes the Priests' aid in a dispute, he contacts the Arbiter (or rather, the Initiate aiding the arbiter). The client describes the grievance, the identities of the parties involved, and indicates when they wish to visit the temple for mediation. The Arbiter then decides which Priests and Initiates are to oversee the debate, and these clergymen take care of the remaining details. Only on the day before the debate are visiting parties informed who the attending Priest will be.

The Priest attending a debate must not talk to any of the visiting parties after nightfall on the day before the debate.

Before a debate is held at the temple, a short and solemn ceremony in honour of Verena is conducted by the assigned Priest. The assigned Priest must not reveal his opinion on the debate unless asked, and never before one hour of debating has passed. For this purpose, Priests always bring an hour-glass to the meeting hall.

The assigned Priest is usually accompanied by one or two Initiates functioning as scribes and aides during the debate. These Initiates are not to reveal their opinions on the matter being discussed, unless specifically requested by one of the parties. Such a request must be approved by the assigned Priest.

Sermons: Few traditional sermons take place at the Abode of the Watchful Owl. Instead, the Priests mainly occupy themselves with searching for lost tomes of knowledge, musing over esoteric philosophical dilemmas or mediating real-world disputes. Sermons open to the public take place on the first day of every year (Verena's most

important holiday), but also on the first day of every month and week. During these days, no proceedings are held at the temple. Sermons are led by one of the Priests, and rather than seeking to 'spread the word of Verena to the masses', the sermons are thoughtful treatises on some aspect of knowledge, truth or honesty.

Training of Initiates: It is not unusual for students, young lawyers and others with an interest in academia to apply for positions as Initiates at this temple. These applications are usually accepted, even if the individual has no intention of joining the Order's ranks as a Priest. The Order believes that its ambitions are served if these intellectuals are imbued with the Verenan virtues of independence, integrity, and impartiality.

If the Order suspects that a potential Initiate lacks motivation to join its clergy, it is established through background checks and interviews that the Initiate will at least fulfil a year of the training, and that the Initiate will do his or her best while serving the Order.

Upon being received as an Initiate, the Preceptor appoints one Priest as mentor for the novice. The choice of mentor is intended to counterbalance the Initiate's previous experiences and personality: For instance, a headstrong Initiate with a degree in law is likely to be assigned a modest mentor with interests in some obscure academic field.



Initiate training lasts no less than two years, and sometimes as long as four years, depending on prior experience, personal qualifications and whether there are any new opportunities for Initiates during the final stages of their training.

At the end of training the Initiate is sent on a mission as a practical examination of the skills

and virtues learned. The test usually involves resolving a conflict in some faraway Stirland village, and always requires academic research, diplomacy and self-confidence in various proportions. To some extent the nature of the mission is decided by the Initiate's qualifications and personality, but more often it is dictated by the Order's needs and external events.

Tutoring: The orphans raised in the Orphanage of Verena are regularly brought to the temple for tutoring by the temple's Priests. Lessons usually take place in the meeting hall on the first floor, or sometimes in the chapel, depending on the subject of the class. Initiates are regularly required to assist.

Plot Hooks

Tilting the Scales: The PCs are hired or asked to investigate the disappearance of a book from the temple's library. Their employer is involved in a dispute involving the interpretation of provincial contract law. The employer insists that material in the book, written by an accomplished lawyer and Priest of Verena, would support his claims. He only has a few days until the court decides his case, and he fears the judges are currently inclined to rule in favour of his opponent.

Maximilian, the Order's Librarian, will at first refuse to hear of any disappearances from the library! If and when convinced to compare his ledger with the shelf in question, he admits that something is amiss and asks the PC to do what they can to find the book – without alerting the other Priests of the disappearance. It seems one of the Initiates has been extorted by a man calling himself 'Johann' to remove the book from the library. The PCs' investigation will show that Johann is not, as one might assume, hired by the other party to the conflict, but by the lawyer of a *third* party who's fortunes very much depend on the demise of the of the PCs' employer.

Vice of a Wise: One of the senior Priests at the temple contacts the PCs to investigate the discovery of a Priest's medallion of station in the bed of a murdered prostitute. The owner of the medallion, a local Priest of Verena, has gone missing. The PCs are asked to conduct their inquiry discretely and quickly find the missing priest.

The Priest is hiding in Wurtbad and contacts the PCs by letter, writing that he did indeed visit the prostitute, but had nothing to do with her murder. He claims that he wasn't wearing the medallion when he visited her and has no idea how it ended up in her bed! He begs the PCs to investigate the matter, starting with the brothel he visited.

Clues found at the brothel lead to the Church of Sigmar. The Church is worried that the Temple of Verena houses tomes of forbidden knowledge in its library, and the murder was an attempt to extort the Priest into handing over these tomes for burning. Can the PCs clear the Priest's name without angering the powerful Sigmarites?

Hired Swords for Verena: One of the Priests of the Order has learned from a prisoner he once aided, that someone is planning to steal a tome from the temple library: *'Contagion and Contamination; An Elucidating Treatise on the Origins of Plague'* by physician Gunther Schygulla. Soon after this report is received, several of the temple's guards fall mysteriously ill, possibly poisoned. Then, a set of keys to the temple disappears from a Priest's quarter. The PCs are hired to 'illuminate and eliminate' the potential threat, and to protect the tome from theft in the meantime.

The PCs' investigation soon points to one of the servants, but he has been framed by an Initiate. The initiate in turn is being extorted by a cult of Nurgle who wants the tome for their own purposes. The initiate has been afflicted with a horrible disease, and the cult is using the cure as leverage over the poor, young man. The scenario culminates in an assault on the temple by a group of cultists and/or hired thugs.



Research and Academia



Academic Knowledge Skills

by Jude Hornborg

The 14 Academic Knowledge skills listed in the WFRP rulebook represent broad areas of scholarship, each comprising a number of sub-disciplines. Listed below are the sub-disciplines associated with each Academic Knowledge skill. At the GM's discretion, players may be limited to two or three sub-disciplines for each Academic Knowledge skill, only learning additional sub-disciplines by spending XP on mastery (three sub-disciplines per 100 XP is reasonable).

Arts: *Music Theory*, Literature, Visual Arts, Drama, Art History.

Astronomy: *Geocentric Theory*, Heliocentric Theory, Observation Instruments, Warp Theory, Astrology.

Daemonology: Chaos Theory, Demonic Lineages, Ritual Summoning, Chaos Cults, Binding & Exorcism.

Engineering: *Arithmetic*, *Geometry*, Architecture, Artillery Weapons, Mechanical Motion, Mining & Earthworks, Nautical Engineering.

Genealogy/Heraldry: Noble Lineages, Coats-of-Arms, Sigillography (seals), Inheritance & Succession Law, Genealogical Research.

History: Tribal Empire, Post-Sigmarian Empire, Bretonnia, Remean Empire, Kislev, Tilea, Estalia, Araby, Nehekharan, Lustria.

Law: *Rhetoric*, Imperial Law, Provincial Law, Guild Law, Canon Law, Petty Law.

Magic: Colour Theory, Stone Circles & Leylines, Ambient Magic, History of Magic, History of the Colleges, Sympathetic Magic, Rituals, Forbidden Lores.

Necromancy: Blood Magic, Death Magic, Reanimation, The Soul, Golems & Automata, Nehekharan History.

Philosophy: *Logic*, *Rhetoric*, Ethics, Mechanistic Naturalism, Mystical Humanism, Hellenic Thought.

Runes: Dwarf, Druid, Nehekharan, Elf, Slann, Chaos.

Science: *Arithmetic*, Alchemy, Anatomy & Medicine, Botany, Physics, Zoology.

Strategy/Tactics: Artillery Weapons, Supply Logistics, Siege Defense, Battlefield Manoeuvres, Guerilla Warfare, Naval Tactics.

Theology: Canon Law, Liturgy, Heresy, Scriptural Exegesis, Forbidden Gods.

University Programs

Bachelors Programs: A typical Old World university offers seven different fields of study to junior students, the so-called Seven Liberal Arts. These consist of two groups: Trivium which includes Grammar, Rhetoric and Logic; and Quadrivium which includes Arithmetic, Geometry, Music Theory and Geocentric Astronomy. Six of these fields are indicated by *italics* in the above lists; Grammar is represented by the Speak Language skill (Reikspiel and Classical) along with Read/Write. Characters educated at a university should select their first two Academic Knowledge skills from among the following: Arts, Astronomy, Engineering, Philosophy and Science.

Masters and Doctorate Programs: The most common subjects of study for advanced scholars are Theology, Law and Medicine. A medical degree requires the Academic Knowledge (Science) and Heal Wounds skills, in addition to the Surgery Talent. Advanced degrees in Theology and Law often require Academic Knowledge (Philosophy or History).

Other Institutions of Learning

Temples: Initiates may learn Theology and a selection of skills appropriate to their patron deity ('Religion and Academia', page 10).

Specialized Colleges: The Imperial Colleges of Magic in Altdorf teach a variety of Academic Knowledge skills including Astronomy, Magic, History and Runes. The Imperial Gunnery School in Nuln offers courses in Engineering and Strategy/Tactics. Other minor colleges may focus on Law, Medicine or Science to the exclusion of other subjects.

Tutors & Mentors: Private tutors are paid as Specialists (Hirelings - OWA page 99) and may teach any Knowledge skills known, given enough time. Nobles' children often learn Read/Write and Genealogy/Heraldry from private tutors. Daemonology and Necromancy may also be learned from mentors, although finding one is usually difficult.

Independent Study: Only certain Academic Knowledge skills may be learned by independent study: Daemonology, Genealogy/Heraldry, History, Law, Necromancy, Runes and Strategy/Tactics. The other seven skills can only be learned with instruction and access to rare equipment. See the 'Library Research' article for more about learning academic skills.

Revised Skill Rules

(Note: these rules replace the ones printed in *Liber Fanatica III: The Gamemaster's Guide*.)

Academic Knowledge (Intelligence - Advanced)

Related talents: None

Perfect 3+ DoS	Information: Details known. Additional obscure but relevant facts are also recalled. Practical: Task succeeded beyond expectations, +20% to complementary skills.
Success 0-2 DoS	Information: Details known. Practical: Task succeeded, +10% to complementary skills.
Failure 0-2 DoF	Information: Rough approximation, but no details. Practical: Task failed. Test may be re-rolled if methodology is modified.
Botch 3-5 DoF	Information: No information known. Practical: Task failed.
Fumble 6+ DoF	Information: Recollection is erroneous, with potentially negative consequences. Practical: Task failed, resulting in mockery, damaged equipment or even injury.

Information Recall: Academic Knowledge tests may be rolled by players to gain information from the GM (see 'Library Research' page 25).

Practical Application: Many Academic Knowledge skills (e.g Science, Engineering) may be used to perform experiments, write treatises, or complement other skill tests (e.g. Trade, Charm, Blather, Bluff).



Library Research in WFRP

by Jude Hornborg

Many secrets of the Warhammer world lie buried among the pages of books, and finding them can be an adventure in itself. Some GMs prefer to streamline library research by providing players with a short summary of their characters' reading, the length and accuracy of which might be modified by a simple Read/Write or Language skill test. This article provides rules and setting information for making library research a central element of the adventure. For inspiration, we recommend Umberto Eco's medieval murder mystery *Name of the Rose*, in which an investigator uses scholastic deduction to solve the crime. The 1986 screen adaptation with Sean Connery is very Warhammer.

Examples are taken from the official adventure *Barony of the Damned*. If you intend to play this adventure in the future, you should skip the italicized text to avoid spoilers.

Libraries

Temple Libraries

Prior to the founding of universities and invention of the printing press, books were safe-guarded in temples by monks who expertly duplicated them by hand. Presently, lack of space has forced many of these collections to be transferred to other libraries, although many temples – particularly those of Verena and Sigmar – have expanded to accommodate their collections instead. Theological texts are shelved within the temple proper, while a (semi)-detached library is often built alongside the main building to contain other books of interest. Volumes considered blasphemous to the deity – if not destroyed outright – are sometimes stored in a secret room under lock and key.

Town Hall and Court Libraries

Legal texts, property survey records and court proceedings are stored in the town hall archives. In larger towns and cities, these documents may be kept in the courthouse library instead. The shelves of civil libraries are usually disorganized, with scroll cases and string-bound booklets piled helter skelter. Local laws are written by hand and collated into extant volumes. Imperial laws and edicts are also updated piecemeal as printed bills are received from the palace in Altdorf. Common citizens are usually not permitted entry to the archives, and must instead place requests for specific documents. If a request is approved by a town councilor or magistrate, the document is retrieved for examination in a designated reading room. Orders for official records are processed at the clerk's leisure of course – often many days after the initial request was filed.

University Libraries

The most diverse collections are found in university libraries, which often consist of multiple rooms, each dedicated to a separate field of study. For example, the University of Nuln library has seven different rooms: Astronomy & Natural Science, Geometry & Arithmetic, Engineering & Warfare, Classical History & Philosophy, Literature & Grammar, Arts & Music, and Law & Rhetoric. Books in a university library are often chained to their shelves or reading desks to protect against theft by penniless students who would pawn them for ale money. Forbidden libraries in a university rarely contain blasphemous texts, but may, for example, house books on taxidermy which reference necromancy, or an astrology text positing controversial theories about Morrslieb. Only senior students are permitted into these libraries under the supervision of a faculty member.

Private Libraries

Nobles and merchants accumulate large, eclectic collections reflecting their personal interests; both obligatory classics and current favourites. A well-stocked bookshelf demonstrates status among the social elite, particularly if its contents are illuminated and the covers stitched with golden thread. Middle-class burghers own small bookshelves containing vocational texts, along with a few works of poetry. The common citizen is lucky to own any books at all. Antique volumes from temples often end up in the hands of private collectors. Arcane or forbidden texts, while occasionally found in a private collector's library, are rarely displayed openly. Instead, these prized volumes are either locked in a safe box, hidden behind a secret door, or both.



Forbidden Libraries

Concealed behind secret doors and often protected by traps, forbidden libraries are not only found in the lairs of dark practitioners, but also in university basements, certain temples and the chapter houses of witch hunters. Permission to own forbidden texts may only be granted by high priests of Sigmar. Possession of illicit books lacking the seal of the Torch or Comet is punishable by death according to religious law. The forbidden libraries of religious orders may be permanently under the watch of temple guards. Daemonologists and necromancers tend to employ library guardians of a more sinister nature...

Numbers and Types of Books

The following table may be used to generate the number of books, by category, in a library. Roll against the listed percentages, and for each category present determine the number of books. Percentages and quantities assume a medium-sized library. For smaller libraries, halve these numbers, and for larger ones double them. The following table is primarily used to generate libraries that haven't been detailed in advance by the GM. Important libraries should be fleshed out during GM preparation to account for college specialization ("Academic Knowledge" pg. 23), religious affiliation ("Religion and Academia", pg. 10) and of course plot requirements.

Books are sorted here into the same categories used in *Liber Fanatica III* ("Ex Libris Imperialis"). That article contains tables for generating the binding, exact subject matter, title, and authorial style of a specific book.

Example: *In the swampy lowlands of Mousillon, the PCs have slain a vampire lord, freed his servants and plundered his chateau. The vampire owned an impressive library. From the adventure text, the GM knows that the vampire was a patron of the arts, so he decides to automatically include works of poetry. Looking at the Private Library column, his 2d10 roll of 14 is doubled to 28 because of the vampire's wealth. The GM then rolls percentiles for the remaining categories: Biography, Bestiary, Cookbook, Guidebook, Religious and Forbidden. For each category*

present, the GM rolls 1d5 or 1d10, doubling for wealth, and generates the following:

- 28 assorted poetry anthologies from famous authors, both Bretonnian and foreign (Poetry & Literature)
- 12 journals and genealogical compilations of the Aucassin family (Biography)
- 6 books about wildlife in Mousillon and 2 books about Estalian birds (Bestiary)
- 2 travel accounts of merchants who'd traded with the vampire (Travel Accounts)
- 4 history texts covering the dukes and wars of Bretonnia (Scholarship)

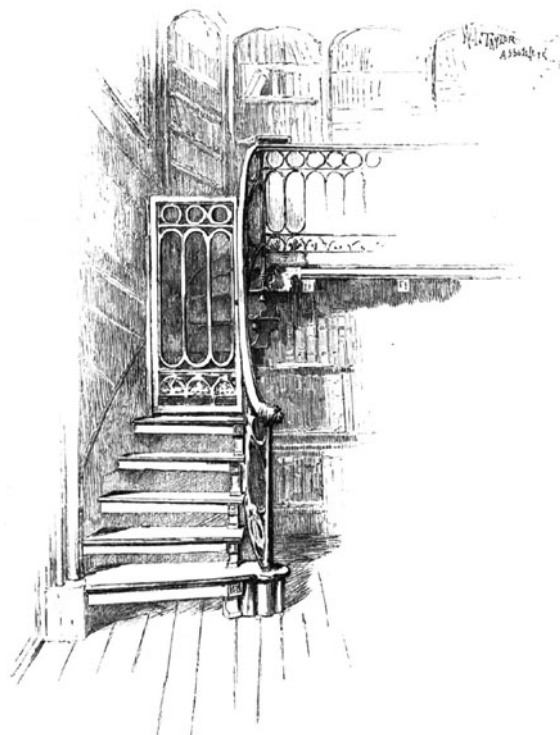
Cataloguing & Storage

Warhammer libraries do not use advanced cataloguing methods. At best, the books are grouped by general subject category (e.g. Arts, Science) with a coded inventory list serving as the only guide for researchers. Inventory lists are often densely-written and incomplete. Since inventory lists are updated piecemeal with each new acquisition, they are rarely alphabetical, although sophisticated libraries might assign a letter or number to each book, matching the label affixed to its shelf. Coherent inventory lists are considered a luxury by researchers.

The covers of books are typically inscribed only with the title, and the spines are often blank. To further complicate the researcher's job, multiple books are often bound together within the same cover as a cost-saving measure, with a table of contents being the only means to discern where the first book ends and another begins. Furthermore, books of the Old World are not subject to copyright law, so individual publishers may print books with missing chapters or edit them without the author's permission.

Library research is not a purely cerebral exercise. Dust, mould and poor light conditions can also make it a physically taxing one. Experienced researchers learn to search behind the shelves – which are mounted a few inches away from the wall to protect their contents from mould – in case a treasured volume has fallen into the crack.

	Temple	Town & Court	University	Private	Forbidden
Biography	50% x 1d10	50% x 1d10	100% x 1d100	50% x 1d10	50% x 1d5
Bestiary	50% x 1d10	NA	100% x 1d100	30% x 1d5	50% x 1d5
Cookbook	30% x 1d5	NA	NA	70% x 1d5	NA
Poetry & Literature	NA	NA	100% x 1d100	70% x 2d10	NA
Guidebook or Travel account	50% x 1d10	50% x 1d10	100% x 1d100	30% x 1d5	50% x 1d5
Religious Doctrine	100% x 1d100	50% x 1d5	100% x 1d100	30% x 1d5	50% x 1d5
Scholarship (History, Philosophy, Science)	70% x 2d10	30% x 1d5	100% x 1d1000	20% x 1d5	NA
Law, Civil records, Property inventories	NA	100% x 1d100	100% x 1d100	NA	NA
Forbidden, Exotic or Heretical topic	30% x 2d10	NA	50% x 1d100	5% x 1d5	100% x 1d10



Large libraries may consist of multiple rooms. As mentioned above, physical separation is a primitive method of organising books by subject matter in university libraries, but many libraries, particularly those housing old books (e.g. temple libraries), may also have small reading and/or writing rooms adjoining the stacks. Before the advent of the printing press in the Old World, many hand-copied volumes were written without any word spacing or punctuation at all, making reading an arduous task, and silent reading almost impossible. Reading rooms provide silence for the reader to concentrate, and prevent other library patrons from being disturbed by his recital. These rooms tend to be littered with books left behind by researchers who were too lazy to re-shelve them.

The majority of writing rooms were converted to reading rooms or new shelving areas after the advent of the printing press. However, manual copying is not a dead practice by any means, and many temples, guilds and universities employ scribes or junior priests to replicate transaction records or rare books borrowed from other libraries. These writing rooms are stocked with quills, inks and vellum or parchment, and are often kept locked to protect their contents from thieves.

Books are rarely permitted to leave the library, and are commonly chained to their shelves – or reading desks in the case of large, frequently referenced volumes. Libraries permitting temporary loans demand a deposit – typically 10s to 1gc – in addition to the signing of a loan register.

Research Process

The following steps may be used to resolve library research attempts when the researcher is looking for specific information. Book collections being perused without a clear objective should be resolved by the GM developing a Research Tree over the course of multiple game sessions (pg. 30).

1. Search Test
2. Roll for Library Encounter (optional)
3. Speak Language test, if necessary
4. Common or Academic Knowledge test, if PC wishes
5. Repeat steps #1-4 for additional sources referenced, if library is sufficiently large
6. Proceed to next cell of Research Tree, if applicable

1. Search Test: Read/Write skill is required to attempt library research. The player rolls against his Search skill to determine whether a useful book or passage has been found. If the library does not contain the information sought, the GM should inform the player of this after a successful Search test. Alternately, the GM may wish to roll Search tests secretly. For re-roll guidelines, see Research Times and Multiple Citations.

Search Test modifiers:

- 20% Poor lighting
- 10% Books are not shelved in any apparent order
- 0 Normal conditions (e.g. lantern light)
- +5% Per relevant reference source
- +10% Using a magnifying glass and inventory list

2. Roll for Library Encounter: During every research cycle there is a 50% chance of a library encounter. The GM may select an appropriate Library Encounter from the tables provided, or reverse the numbers from the initial Search test to generate a random encounter.

3. Speak Language Test: If the book is written in a foreign or archaic script, or if the writing is very sophisticated, a Speak (Arcane) Language test may be required in order to understand the material. See Languages of the Warhammer World (pg. 33) for details.

4. Knowledge Test: Once the researcher has gathered his information, the players may discuss the findings amongst themselves. PCs who possess relevant Common or Academic Knowledge skills may probe the GM for additional details, based on the character's prior education and experience. See Academic Knowledge Skills (pg. 23) for details.

5. Repeat Steps 1-4: Large libraries and complex subjects may require multiple research cycles to explore exhaustively (see below).

6. Proceed to next cell of Research Tree: If the GM has developed a research tree, then the players may begin investigating the next cell using the references obtained.

Research Times & Multiple Citations

The GM may allow re-rolls of failed Search tests, however each Search attempt takes time, as indicated on the table below. Players succeeding their first Search test may seek additional citations, adding time for each Search attempt made. The indicated times include skimming to get a basic gist of the contents. In-depth reading may require days, weeks or even months of game time.

	Time per Search attempt	Potential unique citations per subject *
Small Library (fewer than 100 books)	1 hour	1
Medium Library (100-999 books)	6 hours	3
Large Library (1000 books or more)	1 day	6

* These numbers are only guidelines. The Jeweler's Guild library, for example, may rate as being Small, yet contain multiple citations on Albion Quartz. GM discretion is advised.

Obscure Lore & Partial Information

Researchers must sometimes visit multiple libraries or read multiple texts in order to properly understand their subject. This can be handled in a number of ways:

Search Test Modifiers: Apply penalties to the Search test (Step #1) for particularly obscure trivia.

Complexity Rating: The GM may rate the complexity of information by the number of unique citations required (see above). An incomplete summary may be provided after each successful research cycle, or the GM may withhold his entire summary until the required number of citations is achieved.

Example: the legend of Mousillon's Grand Sow of the Grismerie might require three or four citations for a complete summary, while just learning about her magical abilities requires only one.

Degrees of Success: Normal Search tests are binary in nature (i.e. either you find the object, or not). Library Search tests, on the other hand, may be graded according to the obscurity of the subject matter. This requires some advance preparation by the GM. Note that Degrees of Success may result in the information from the initial Search test becoming even further fragmented in the research cycle after failed Speak Language or Read/Write tests.

Example: A simple DoS Library Search table for the Grand Sow of the Grismerie might look something like this:

3+ DoS: The Black Pig of the Woods is said by some to be an aspect of the Grand Sow

2 DoS: Most stories pit the Sow against her arch nemesis, the Black Pig of the Woods

0-1 DoS: The Grand Sow is rumoured to possess powers of flight and telepathy

Memory

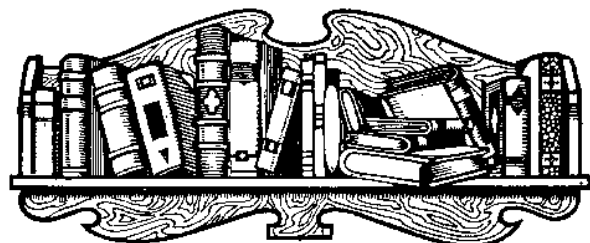
After a successful cycle of library research, the player is provided with a summary of his findings by the GM. This condensed summary represents only the key excerpts from documents the PC has read, and omitted details may be recalled later if warranted by in-game events. Memory tests may be requested by the players, but the GM ultimately determines the amount of additional knowledge available from each research cycle.

The PC's **Read/Write** skill is tested for memorization. Use the Language Comprehension table (page 37) to determine the amount of extra information retained.

The GM may permit automatic recall if the relevant books were read thoroughly. Keep in mind that the research times listed on the above table reflect only a quick survey of available texts. Complete volumes require days or even weeks to read thoroughly.

Library Encounter Tables

The GM should decide secretly which table will be used, depending on the subject being researched and the nature of the library. For example, PCs researching Estalian customs in a university library would use the Mundane table, while those investigating a private collection for information on Skaven warpstone technology might use the Perilous table. The GM is encouraged to invent his own library encounters.



Library Encounters – Mundane (Religion, History, Science, Genealogy)

Roll	Effect
1-5	<i>Dead End:</i> no relevant information present – no references
6-8	<i>Unreliable Source:</i> veracity of information is questionable – no references
9-15	<i>Indirect Mention:</i> subject is vaguely alluded to in an unrelated document – possible references
16-22	<i>Spoiled book:</i> pages are brittle or stuck together with mold. Make Read/Write or relevant Trade test, otherwise only partial information is available and book is damaged – possible references
23-30	<i>Bogus References:</i> veracity of information seems reasonable – researching the references however, is a waste of time
31-36	<i>Smudged Printing:</i> text requires a Read/Write test (+10) to read, otherwise only partial information is available – possible references
37-43	<i>Language Shift:</i> without the relevant Speak Language skill, only partial information is available – possible references
44-46	<i>Verbose Style:</i> reading time is doubled – possible references
47-48	<i>Bibliography Only:</i> no direct information is available – many reliable references
49-50	<i>Two Results:</i> roll twice on this table and apply both results, re-rolling the 2 nd result if incompatible with the first
51	<i>Three Results:</i> roll thrice on this table and apply all three results, re-rolling the 2 nd and 3 rd results if incompatible with the first
52-55	<i>Pretentious Author:</i> the author knows less about the subject than he claims – his name-dropping generates many references however
55-60	<i>Concise Summary:</i> reading time is halved – no references
61-68	<i>Rare or fragile book:</i> book may be chained to its shelf, or librarian/owner may insist on handling it for the reader – possible references
69-71	<i>Tiny Font:</i> without a magnifying glass, the text requires a Read/Write test to read – possible references
71-76	<i>Masterful Printing:</i> reading time is reduced by 25% – possible references
77-81	<i>Illuminated Pages:</i> material is supported with good illustrations – possible references
82-88	<i>Clearly Written:</i> subsequent Speak Language or Academic Knowledge tests are made with a +10 or +20 bonus – possible references
89-90	<i>Fully Annotated:</i> information is well-researched – many reliable references
91+	<i>Comprehensive Collection:</i> more information is available than expected, including data from a lower cell of the Research Tree, if applicable – many references

Library Encounters – Perilous (Magic, Chaos, Necromancy)

Roll	Effect
1-3	<i>Unleashed Power:</i> On a failed Speak Arcane Language test, roll a Catastrophic Chaos Manifestation (WFRP pg. 143)
4-8	<i>Poisoned Pages:</i> book is diseased, cursed, or contains a harmful mold
9-16	<i>Sanity-warping Concepts:</i> the reader must pass a WP test or gain 1d5 IPs
17-22	<i>Hidden Incantation:</i> On a failed Speak Arcane Language test, roll a Major Chaos Manifestation (WFRP pg. 143)
23-25	<i>Book Mites:</i> book is half-eaten; only partial information is available. Additionally, all books within 2 yards have a 50% chance of becoming infested
26-36	<i>Unsettling Contents:</i> the reader must pass a WP test or gain 1 IP
37-43	<i>Forbidden Phrase:</i> On a failed Speak Arcane Language test, roll a Minor Chaos Manifestation (WFRP pg. 143)
44-46	<i>Mark of Knowledge:</i> a small symbol or rune appears on the reader's flesh, and may only be removed by surgery
47-48	<i>Aethyric Voices:</i> voices inside the reader's head recite excerpts from the text for the next 1d10 hours, distracting him with a -10 to all Int-based tests
49-50	<i>Two Results:</i> roll twice on this table and apply both results, re-rolling the 2 nd result if incompatible with the first
51	<i>Three Results:</i> roll thrice on this table and apply all three results, re-rolling the 2 nd and 3 rd results if incompatible with the first
52-55	<i>Booby Trap:</i> in addition to other traps in the library, the book(s) may be guarded with poisoned needles in the spine, spring-loaded knife blades designed to remove fingers, etc. Perception test or Search test +10 to notice
55-60	<i>Dancing Letters:</i> the lines seem to move on the page, making the book slow to read – double reading time
61-68	<i>Scribblings of a Madman:</i> the text is written in a disjointed or hurried style. On a failed Read/Write test, only partial information is obtained.
69-71	<i>Illusion of Normalcy:</i> On a failed WP test, the book appears to be an innocent religious or academic text. If the book is read, WP test may be retried at +20
71-76	<i>Charm of Osmosis:</i> the book is unnaturally easy to read. Halve reading time, but the reader becomes exhausted – count as having missed two nights' sleep
77-81	<i>Tome of Lore:</i> in addition to information gained, 1d5 spells or rituals are detailed, and readers who know them gain Mag +1 using this book for reference
82-88	<i>Bound Magic:</i> the seemingly harmless text releases a spell upon reading. The spell (often an evocation of some type) may be harmful or useful, depending on the

	reader's allegiances. Speak Arcane Language test to notice, if casting is not desired
89-90	<i>Sympathetic Union</i> : all those who read this book may communicate telepathically with its author, who can sense their presence within 1d10 miles on a successful WP test
91+	<i>Liber Fanatica</i> : this book contains knowledge beyond the reader's wildest dreams. In addition to information gained, the reader may spend 100 XP to learn a relevant magical Lore, Academic Knowledge skill, or Arcane Language of the GM's choice

- misinformation when presented to the players, depending upon their skill tests.
- Locations:** Where can the information be found, and where does it lead?
- References:** Names of authors, titles or keywords that may assist subsequent research cycles.

Research trees may be developed either to support the campaign structure, or to generate investigative micro-games for inquisitive PCs. In the latter case, the GM usually summarizes findings between sessions (possibly by email) in response to the player's actions. When used as central campaign elements, research trees are developed in advance during GM preparation.

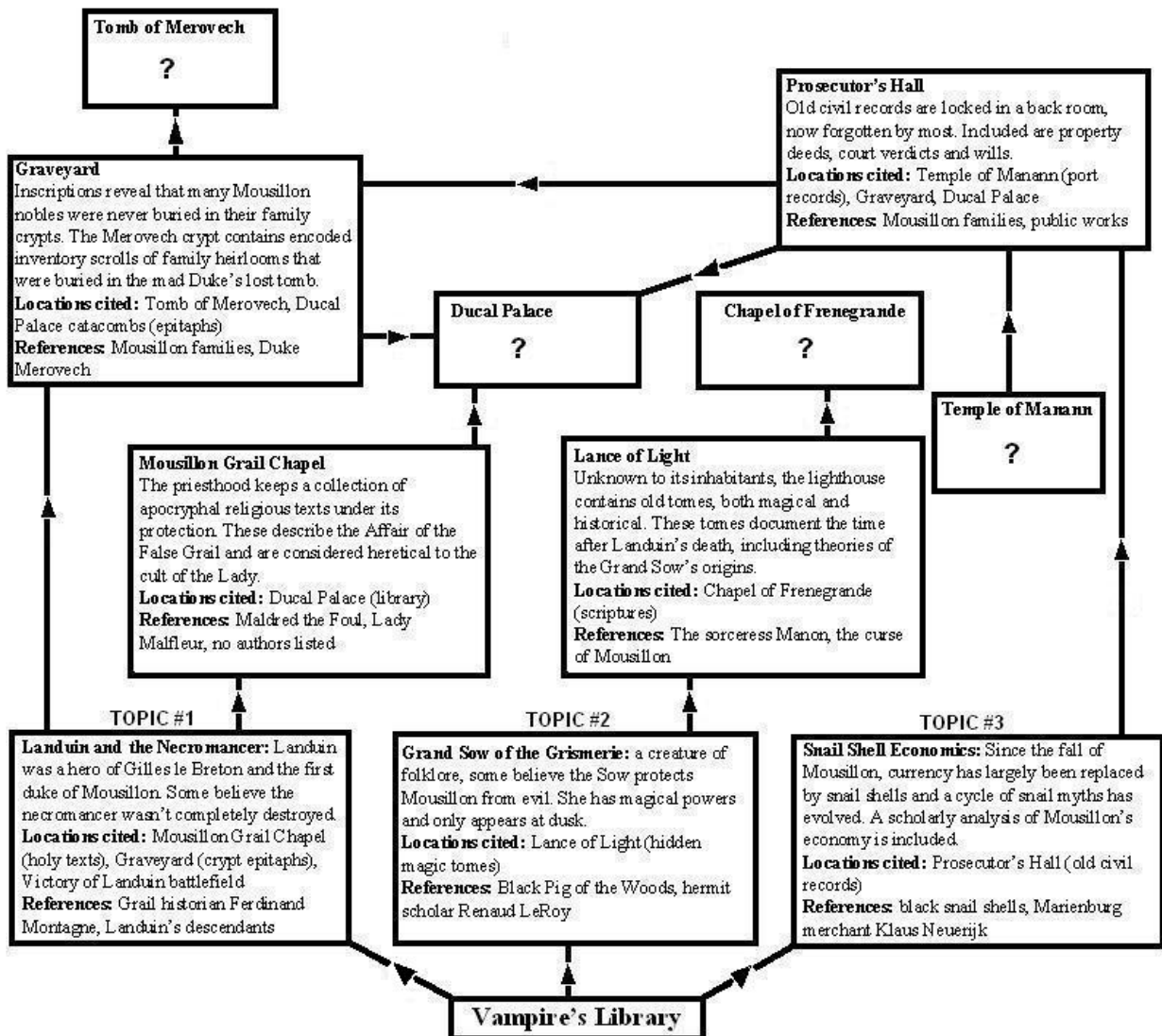
Research Trees

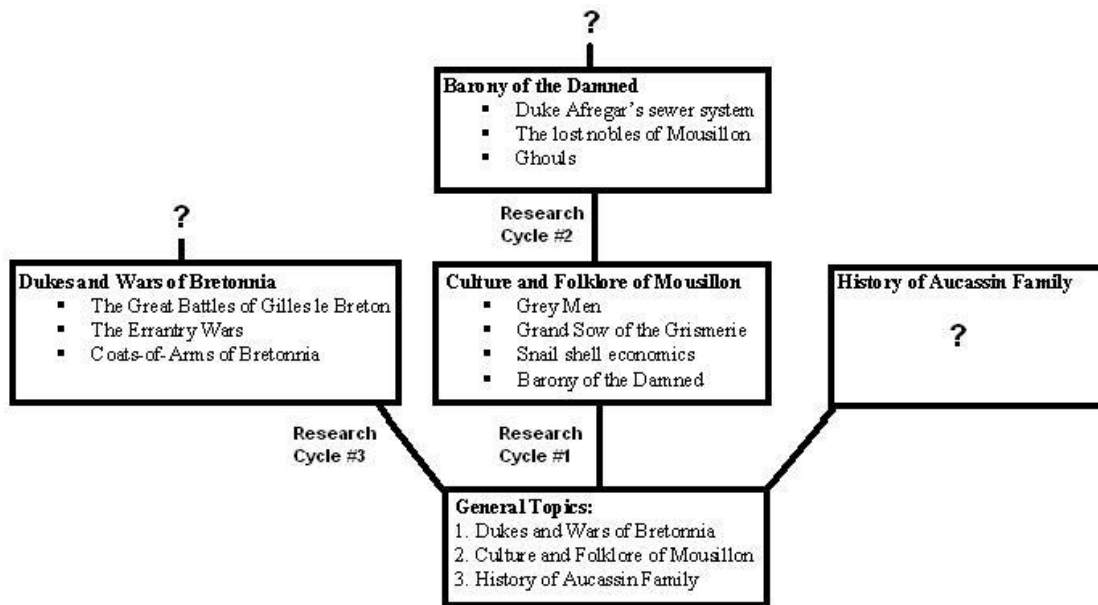
A research tree is, essentially, a flowchart designed to aid the GM in parceling out information. There are multiple ways of organizing research trees, depending upon the nature of the adventure, but three pieces of information should be included for each branch of the tree:

- Research Summary:** This may be modified later to include red herrings or

Sample Research Trees

Campaign Tree Example: From the vampire's library, the PCs may learn about the battle of Landuin against the Necromancer, The Grand Sow of the Grismerie, and Mousillon's snail shell economics. Each of these threads may lead to other adventure locations and possibly additional research opportunities.





Micro-Game Example: The party's Dwarven Engineer spends a couple of days browsing selected volumes of the vampire's collection. Between sessions, the GM offers the player the following choice of topics: Dukes and Wars of Bretonnia, Culture and Folklore of Mousillon, or History of the Aucassin Family. The player selects Culture and Folklore of Mousillon. At the next session, the GM provides the player with a summary of his readings. After another two days of in-game reading, the player may gain a second research summary. This is presented by the GM at the third session, and may either be a survey of one of the two unread general topics, or an in-depth reading of a Culture and Folklore sub-topic, at the player's option. After reading in greater detail about the Barony of the Damned, the player decides to spend his next research cycle conducting a general overview of Dukes and Wars of Bretonnia.

Learning Skills through Research

The basic WFRP rules permit characters to learn academic skills within their career templates at a cost of 100 XP, or non-career skills for 200 XP, without any research required. For a more realistic advancement system, the GM may require characters to complete research cycles and possibly receive instruction, in addition to the normal XP expenditure.

Common Knowledge and **Speak Language** skills are learned from the school of life, and are therefore not considered to be academic skills. However, the GM may opt to require instruction for Skill Mastery (WFRP pg. 90).

Interdisciplinary Research

When rolling Knowledge tests to gain additional information during step #4 of the research process, players may sometimes call upon a variety of skills.

Alchemy: A material's chemical properties may be understood with **Academic Knowledge (Science)**, and its magical properties may be understood with **Academic Knowledge (Magic)**. **Trade (Apothecary)** is used to perform alchemical procedures. See the 'Sources of Magic' and 'Alchemical Formulas' articles for more about alchemy.

Astrology: Scientific theories of the solar system and planetary motion are covered by **Academic Knowledge (Astronomy)**. The magical properties of the planets can only be understood with **Academic Knowledge (Magic)**. The **Navigation** skill may be tested for knowledge pertaining to star charts. See the 'Astrology' series of articles for details.

	Experience Points	Research Cycles	
		With Tuition	Without Tuition
Career Skill			
Academic Knowledge (Daemonology, Genealogy/Heraldry, History, Law, Necromancy, Runes, Strategy/Tactics)	100 XP	1	3
Read/Write, Speak Arcane Language, Academic Knowledge (Arts, Astronomy, Engineering, Magic, Philosophy, Science, Theology)		2	NA
Non-career Skill			
Academic Knowledge (Daemonology, Genealogy/Heraldry, History, Law, Necromancy, Runes, Strategy/Tactics)	200 XP	2	6
Read/Write, Speak Arcane Language Academic Knowledge (Arts, Astronomy, Engineering, Magic, Philosophy, Science, Theology)		4	NA

Chaos: The nature of the Warp is studied with **Academic Knowledge (Astronomy)**. Individual Chaotic entities are covered by **Academic Knowledge (Daemonology)**. Chaos magic may only be understood with the **Academic Knowledge (Magic)** skill and/or **Lore of Chaos** talents. The **Academic Knowledge (Theology)** skill may be tested to understand a Chaos god's relationship to the greater pantheon. See the *Tome of Corruption* for more about Chaos.

History: Because the **Academic Knowledge (History)** skill is regional in nature, corresponding **Common Knowledge** skills may be tested for additional information. Many other **Academic Knowledge** skills may be deemed relevant on a situational basis, including: Arts, Genealogy/Heraldry, Magic, Law, Necromancy, Philosophy and Runes.

Magic: The **Academic Knowledge (Magic)** skill covers most aspects of magic, but Warp theory is also studied with **Academic Knowledge (Astronomy)**, and a detailed understanding of forbidden magic may only be attained with **Academic Knowledge (Daemonology)** or

Necromancy). The GM may award situational bonuses for specific Magical Lore talents known. See the 'Sources of Magic' and 'Astrology' articles in this issue, along with *Realms of Sorcery*.

Medicine: Anatomy and medical theory are studied with **Academic Knowledge (Science)**. The **Heal** skill and **Surgery** talent may be used to recall details pertaining to medical practice. Situational bonuses may be awarded to characters with **Trade (Apothecary or Herbalist)**. See *WFRP Companion* for more about medicine.

Necromancy: The **Academic Knowledge (Necromancy)** skill may be used to distinguish between various types of undead creatures, and to understand theories of life, death and the basics of necromantic magic. Advanced concepts of necromantic magic require the **Academic Knowledge (Magic)** skill or **Lore of Necromancy** talent. The **Trade (Embalmer)** skill may confer situational bonuses.



Languages of the Warhammer World

by Jude Hornborg

This article contains rules for communicating with characters of a different language or dialect. Every language traces its roots to the Old Ones of legend, albeit some more closely than others. Adherents of the Prime Language theory believe that shared linguistic origins explain why people of different cultures are able to communicate. Using the skill table provided at the end of this chapter, messages can be conveyed with variable accuracy, according to the participants' proficiency and the comparative taxonomy of their languages. Background on the historical evolution of languages is also provided.

Common Languages

Albionese: The language spoken by residents of this mysterious isle is a simplified form of Arcane Elf adapted to human vocal chords.

Arabyan: Modern Arabyan evolved from languages of the nomadic desert tribes and ancient Nehekharan (which is today studied only by necromancers and archaeologists). Some Arabyan words migrated into Estalia during the 14th and 15th century invasions.

Breton: Archaic Breton was the language of the horsemen tribes who settled Bretonnia 2000 years ago. Over time, Breton has borrowed words from Estalian, Tilean and Elthárin..

Classical: The academic tongue is rarely spoken anymore, but still used extensively in formal writing. Classical was the language of the Remean Empire, founded centuries before Sigmar, and has influenced the development of all human Old World languages to some extent. The Tilean and Estalian tongues were originally dialects of Classical.

Dark Tongue: This language is used by followers of Chaos, and is required to articulate certain aspects of the Warp. Dark Tongue can be complex, as mutable root words are further modified by prefixes and suffixes. Beastmen speak a crude dialect called Beast Tongue, incorporating the local human tongue and animal snarls. Understanding Beast Tongue requires a **Routine (+10)** test against *either* Dark Tongue *or* the local human language. Traces of Dark Tongue are evident in Norse, and to a lesser extent Kislevian.

Elthárin: The melodic Elven tongue uses a system of word pairs. Greater Words (Asai) are given context by Lesser Words (Onai). Despite its ancient origins, the complexity of Elthárin to non-Elven minds has limited its influence on other languages.

Estalian: Originally a Classical dialect, Estalian is quite similar to Tilean and has cross-pollinated with both Bretonnian and Arabyan over the centuries.

Goblin Tongue: Spoken by Orcs, Goblins and Snotlings, this language requires physical gestures to articulate complex ideas. Smaller greenskin bystanders may be used as props.

Grumbarth: The Ogre tongue is primarily object-based, and actions are expressed by modifying the object. Hobgoblins speak a hybrid of Grumbarth and Goblin Tongue.

Halfling: In the Mootland a faster, slurred version of Reikspiel is spoken. Halfling is considered to be a separate language, rather than a dialect (see Reikspiel Dialects).

Khazalid: The rumbling Dwarven tongue employs a system of root words modified by signifiers. Its alphabet (Klinkarhun) is written with straight lines that are easily inscribed into stone or metal. Khazalid has not changed over time, but has influenced human languages considerably, and is immediately recognisable to greenskins.

Kislevian: Kislevian evolved from the tribal Gospodar, Ungol and Ropsmenn tongues. Borrowed Norse and Dark Tongue elements make Kislevian a true linguistic curiosity.

Norse: The Norse tongue is spoken in southern Norsca, while Dark Tongue is spoken in the north. Norse uses some Khazalid and Dark Tongue words, but is otherwise insular.

Reikspiel: Because of the Empire's political might, Reikspiel is widely spoken in the Old World. The language evolved from several tribal tongues including Teutogen, Merogen, Unberogen and Juton. Vernacular Reikspiel borrows slang terms from many languages.

Tilean: Tilean is sometimes nicknamed "Vulgar Classical" because of its direct evolution from the academic tongue. The regional dialects that have developed over time are often used as indicators of social status. Tilean shares a close taxonomy with Estalian.

Arcane Languages

Arcane Dwarf: Arcane Dwarf is a form of Khazalid shorthand which expresses ideas using a single rune. Either **Academic Knowledge (Runes)** or **Speak Language (Khazalid)** may be used to identify runes. Arcane Dwarf is chanted during magical rune creation, and the **Runicraft** skill (RoS pg. 211) is required to inscribe them.

Arcane Elf: Elven wizards use a complex form of Elthárin for spell-casting, called Anoqueyán. Anoqueyán is considered to be the closest surviving version of the Old Ones' language, and may be used to manipulate all eight Winds of Magic.

Daemonic: The Daemonic language is the purest form of Dark Tongue, used to manipulate *Dhar*. Daemonic is also required for certain rituals, and it's said that demons may be bound to the caster's service if their true Daemonic name is learned. The Daemonic tongue has unsettling similarities to most other Arcane Languages.

Druidic: The mystical language of the Old Faith all but disappeared with the druids, though Jade magic shares a few words of common taxonomy. Characters with **Academic Knowledge (Runes)** may decipher the inscriptions on druidic stone circles and obelisks.

High Nehekharan: The people of ancient Nehekharan spoke this language, which uses pictograms in its written form. While most necromancy can be performed with *Lingua Praestantia*, High Nehekharan is required for the necromantic rituals invented by Nagash.

Magick: Taught to human wizards by the great Elf Teclis, the Magick Language (or *Lingua Praestantia*) is a simplified form of Arcane Elf which uses the Old Reikspiel alphabet. *Lingua Praestantia* is a very complex language by human standards, and each colour wizard learns a slightly different dialect.

Old Slann: This language was taught to the Slann by their creators, the Old Ones. The modern Lizardman tongue, Saurian, evolved from Old Slann. The surviving Slann have become so adept at telepathy that speech is often not required for spell-casting.

Sources: *Realms of Sorcery*, Warhammer army books

Reikspiel Dialects

Although Reikspiel is universally spoken across the Empire, regional dialects can pose obstacles to communication. PCs are assumed to be familiar with the dialect of their home province and its immediate neighbours. The **Common Knowledge (Empire)** skill determines familiarity with other dialects. **Speak Language** tests may be required to comprehend unfamiliar dialects, modified by either +20 or +30 according to the severity of the accent. Familiar dialects can be understood without making a skill test.

Averland - Light accent (+30)
Sing-song intonation, soft consonants, long vowels.

Hochland - No accent

Middenland - Light accent (+30)
Harsh tones, archaic words and grammar, no foreign words.

Mootland - Unique language (+10)
Fast pacing and slurred words; barely comprehensible despite sharing a common vocabulary with Reikspiel.

Nordland - Heavy accent (+20)
Harsh and fast; almost barked rather than spoken, Norse words.*

Ostermark - Heavy accent (+20)
Rounded vowels, musical quality, "th" pronounced as "d", archaic and Kislevian words.**

Ostland - Light accent (+30)
Strange pacing, Kislevian tones, frequent pauses.**

Reikland - No accent

Stirland - Light accent (+30)
Slow drawl, repeated words.

Sylvania - Heavy accent (+20)
Staccato intonation, heavily rolled "r", stress on first syllable of each word.

Talabecland - Light accent (+30)
Smooth, slurred-together words. No accent among the elites.

Wasteland - Heavy Accent (+20)
Rapid, staccato accent. Stretched vowels and sing-song intonation.

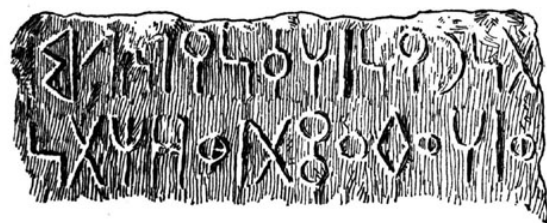
Wissenland - Light accent (+30)
Soft and heavy monotone.

* Nordlanders receive a +10 bonus to Speak Language tests with Norscans.

** Oslanders and Ostermarkers receive a +10 bonus to Speak Language tests with Kislevites.

These Reikspiel dialects are copied primarily from *Sigmar's Heirs*. Every language has its own regional peculiarities, so feel free to invent regional dialects for other countries.

Learning Reikspiel: Foreigners learning Reikspiel acquire the dialect of the province where the language was learned. Visitors who have traveled throughout the Empire are assumed to learn standard Reikspiel. Foreigners learning Reikspiel outside the Empire from a tutor suffer a -10 penalty to all language tests



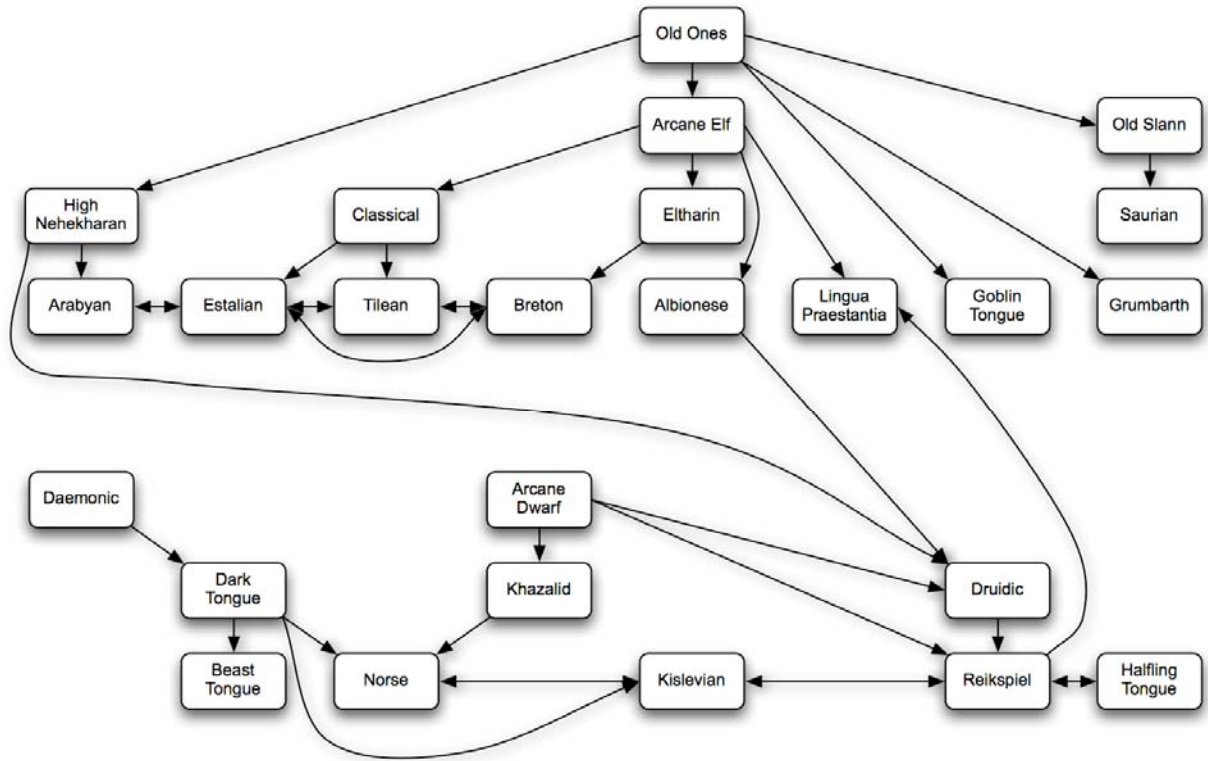
Linguistic Taxonomy Matrix

	Albionese	Arabyan	Arcane Dwarf	Arcane Elf	Breton	Classical	Daemonic	Dark Tongue	Druidic	Elthárin	Estalian	Goblin Tongue	Grumbarth	Halfling	High Nehekeharan	Khazalid	Kislevian	Magick	Norse	Old Slann	Reikspiel	Tilean
Albionese		NA	NA	+0	NA	NA	-20	-30	-10	-10	NA	NA	NA	NA	-20	NA	NA	-10	NA	-10	NA	NA
Arabyan	NA		NA	-30	NA	-30	NA	-30	-30	-30	-10	NA	NA	NA	+0	NA	NA	NA	NA	-30	-30	-20
<i>Arcane Dwarf</i>	NA	NA		-20	-30	-30	+0	-30	-10	-30	NA	-30	NA	-30	-30	+20	-30	-20	-20	-20	-30	NA
<i>Arcane Elf</i>	+0	-30	-20		-30	-30	+10	-10	-20	+20	-30	-30	-30	-30	-20	-30	-30	+0	-30	+10	-30	-30
Breton	NA	NA	-30	-30		-20	NA	-30	NA	-20	-10	-30	NA	-30	NA	-20	NA	NA	-30	-30	-20	-20
Classical	NA	-30	-30	-30	-20		NA	-30	-30	-30	+0	NA	NA	-20	-30	-30	-20	-30	-30	-30	-20	+10
<i>Daemonic</i>	-20	NA	+0	+10	NA	NA		+20	-20	-10	NA	NA	NA	NA	-20	NA	-30	-10	-20	+0	NA	-30
Dark Tongue	-30	-30	-30	-10	-30	-30	+20		-30	-20	-30	-30	-30	-30	-30	-30	-10	-10	+0	-20	-20	-30
<i>Druidic</i>	-10	-30	-10	-20	NA	-30	-20	-30		-30	NA	NA	NA	NA	-10	-20	NA	-20	NA	+0	NA	NA
Elthárin	-10	-30	-30	+20	-20	-30	-10	-20	-30		-30	-30	-30	-30	-30	-20	-30	-10	-30	+0	-30	-30
Estalian	NA	-10	NA	-30	-10	+0	NA	-30	NA	-30		NA	NA	-30	-30	NA	NA	NA	-30	-30	-30	+10
Goblin Tongue	NA	NA	-30	-30	-30	NA	NA	-30	NA	-30	NA		-10	NA	NA	-20	NA	NA	NA	-30	-20	-30
Grumbarth	NA	NA	NA	-30	NA	NA	NA	-30	NA	-30	NA	-10		NA	-30	-20	NA	NA	-30	-30	-30	-30
Halfling	NA	NA	-30	-30	-30	-20	NA	-30	NA	-30	-30	-30	NA		NA	-30	-30	NA	-30	-30	+10	-30
<i>High Nehekeharan</i>	-20	+0	-30	-20	NA	-30	-20	-30	-10	-30	-30	NA	NA	NA		NA	NA	-30	NA	-10	NA	NA
Khazalid	NA	NA	+20	-30	-20	-30	NA	-30	-20	-20	NA	-20	-30	-20	NA		-20	NA	-10	-30	-20	-30
Kislevian	NA	NA	-30	-30	NA	-20	-30	-10	NA	-30	NA	NA	-20	-30	NA	-20		NA	-10	-30	-20	NA
<i>Magick</i>	-10	NA	-20	+0	NA	-30	-10	-10	-20	-10	NA	NA	NA	NA	-30	NA	NA		NA	-20	-30	NA
Norse	NA	NA	-20	-30	-30	-30	-20	+0	NA	-30	-30	NA	-30	-30	NA	-10	-10	NA		-30	-20	-30
<i>Old Slann</i>	-10	-30	-20	+10	-30	-30	+0	-20	+0	+0	-30	-30	-30	-30	-10	-30	-30	-20	-30		-30	-30
Reikspiel	NA	-30	-30	-30	-20	-20	NA	-20	NA	-30	-30	-20	-30	+10	NA	-20	-20	-30	-20	-30		-20
Tilean	NA	-20	NA	-30	-20	+10	-30	-30	NA	-30	+10	-30	-30	-30	NA	-30	NA	NA	-30	-30	-20	

Italics: Arcane Languages.

Bold: Languages share a similar alphabet. See Read/Write skill at the end of this chapter for relevance to Language Comprehension tests.

NA: Only sign language may be used for communication (see sidebar at the end of this chapter).



Communication Difficulty Modifiers

Language modifiers are cumulative. If the total modifier exceeds **Very Easy (+30)**, automatic success can be assumed. Conversely, total modifiers below **Very Hard (-30)** result in automatic failure.

Linguistic Taxonomy (see Taxonomy Matrix)

Same language, familiar dialect	Auto Success	NA
Same language, unfamiliar dialect	Very Easy Easy	(+30) (+20)
Different language, close taxonomy	Routine Average	(+10) (+0)
Different language, similar taxonomy	Challenging Hard	(-10) (-20)
Different language, distant taxonomy	Very Hard	(-30)
Different language, no taxonomy	Auto Failure	NA

Sign Language: Characters who are unable to communicate verbally may attempt sign language. Roll against **Fel/2**, or unmodified **Perform (Actor or Mime)** skill. Then calculate Degrees of Success or Failure on the Language Comprehension table below, and worsen the result by one degree (e.g. Failure becomes Botch).

Situational Modifiers

Speak Language (verbal):	
Speech impediment	-5 to -10
Loud background noise	Listen Test or -10
Hurried conversation	-10
Unlimited conversation time	+10
Hand signals used	+5
Complexity of message	-10 to +10
Speak Language (written):	
Archaic grammar	-5 to -10
Sophistication of subject matter	-10 to +10
Quick skim (½ reading time)	-10
Intensive study (x2 reading time)	+10
Read/Write:	
Low light conditions	-5 to -10
Poor quality print materials	-5
Messy handwriting	-5 to -10
Smudged or damaged pages	-5 to -20
Magnifying or reading glasses	+5
Sophistication of subject matter	-10 to +10

Language Skills

These rules replace those printed in "Win, Lose or Draw" (*Liber Fanatica III*).

Speak Language (Intelligence - Advanced)

Related talents: Linguistics +10, Mimic +10, Seasoned Traveller +10

Under normal conditions, skill tests are not required for communication between two people using the same language. Exceptions might include: academic or technical jargon, speech impediments (e.g. heavy lisp or stutter) or regional dialects (see above). When communicating cooperatively with a foreigner, *both* the Speaker and the Listener may test, using the better of the two results. When eavesdropping, *only* the Listener may test.

Read/Write (Intelligence - Advanced)

Related talents: Linguistics +10

Under normal conditions, skill tests are not required to read or write languages familiar to the PC. Exceptions might include: time pressure, poor writing tools or barely legible scripts. Foreign texts may only be read (but never written) if the two languages share a common alphabet (indicated by bold font in the Taxonomy Matrix). In these cases, use either **Speak Language** or **Speak Arcane Language** skill (i.e. *not* the **Read/Write** skill), and consult the relevant Taxonomy Matrix for modifiers. A Read/Write test may be required *in addition* to the Language test if a foreign script is *also* barely legible for reasons of poor font or syntax. Use the worst result in these cases.

Translators and Interpreters

NPCs may be recruited as Henchmen or Hirelings to translate foreign languages for the players. See *Translators and Guides in the Old World Armoury* for stat profiles and pay rates (pages 99 and 111). No language comprehension rolls are required when communicating through an NPC, but translations may be inaccurate if Henchman loyalty is poor.

Speak Arcane Language (Intelligence - Advanced)

Related talents: None

Spell-casting demands precise verbal articulation, and therefore Lores may only be used by wizards possessing the associated Arcane Language skill. However, a skill test may be rolled to understand the gist of scrolls written in a different arcane language, or to identify spells cast by wizards of a different Lore.

Language Comprehension

When a test is called for, roll the dice and calculate Degrees of Success or Failure.

Perfect (3+ DoS)	Perfect communication. Every word is understood.
Success (0-2 DoS)	About 75% of the message is understood. Major details are known, but a minor detail might be missed.
Failure (0-2 DoF)	About 50% of the message is understood. Major details are vague and multiple minor details are missed.
Botch (3-5 DoF)	About 25% of the message is understood. The main point is missed. Only simple words are comprehended, and with some effort.
Fumble (6+ DoF)	Failure to communicate. Tragic misunderstandings may result.



Thaumaturgy



Sources of Magic

by Wim van Gruisen

The winds of magic roam freely over the Old World, unseen by the common man. This doesn't mean that their behaviour is random and unpredictable, though. Quite the contrary; learned wizards know the signs that tell when their wind blows. Wise wizards make use of this knowledge. *Realms of Sorcery* gives us some information about the connections of the winds of magic to the material world, and this article expands on that information. These sources of magic can be used in two ways. Wizards can tap the winds directly to fuel unlimited spells of a specific colour, or they can draw upon the ambient magic that resides in every material, to fuel any one spell. This article will examine each kind of magic in turn.

Colour Magic

We will examine each colour, as well as the times and places that influence them. But first this article mentions a few factors that influence (or are influenced by) the appearance of the winds of magic.

Elements of Colour Magic

Time

Hours of the Day

Each colour of magic tends to be strongest at one particular time of day. Hysh, for example, is particularly strong at noontime, when the sun is at its highest, whereas wizards using Chamon get more energy when they perform their spells and rituals after midnight.

Days of the Week

There are eight colours of magic, and there are eight days in the week. Coincidence? We think not. In fact, wizards in days of yore discovered that certain magic effects were strong on one specific day, and weak on another. When this synchronicity persisted, one such cycle eventually became known as a week. Where a day measures the earth turning round its axis, and a year is the time span during which the four seasons each appear, a week is the length of time in which all magical colours have been both strong and weak.

This weekly cycle is interrupted at intervals that astronomers dub "the six corners of the year". At the holidays of Hexenstag, Mitterfrühl, Sonnstill, Geheimnistag, Mittherbst and Mondstille, the positions of the Sun and the moons interrupt the flow of magic, postponing them for one day. This is why these holidays don't have the names of normal weekdays.

Seasons

Magicians have also observed a seasonal influence on magic. It seems that the Gates of

Chaos don't produce each wind of magic evenly, but that this varies with the time of the year.

Astronomy

There are seven planets orbiting the sun – or possibly six planets, two moons and a sun circling the Warhammer earth. Heliocentrism is the subject of heavy debate in the universities and temples of the Old World. Nobody denies, however, that these planets influence the behaviour of magic.

Each heavenly body is linked to a different colour of magic, and a planet's place in the heavens reveals how the corresponding magic can be used most effectively at any given moment. As planets move through the zodiac, the star signs in which they appear influence how magic can be used best.

For instance, the illusion aspect of Grey magic works best when Obscuria is in The Piper. In another example, a mage from the College of Metal is using his art to brew a love potion. The best time for him to do this is when Charyb resides in The Dancer. And any mage creating a familiar would be advised to do so when his planet is in Gnuthus the Ox, star sign of dutiful service. Further, magic is always more potent, but also more dangerous, if its associated planet is in The Witchling Star.

A good knowledge of astronomy is very important for mages who want to boost their spells and rituals by observing the positions of the stars and planets.

The list of star signs can be found in the *WFRP* rulebook, on page 25. The positions of the planets in the zodiac can be determined using the article "The Mechanics of Planetary Motion", on pp. 56 of this issue.

A number of heavenly bodies form the solar system of the Warhammer world. Each of these influences a particular wind of magic. They are:

Body	Colour	Lore
The Sun	Hysh	Lore of Light
The moons:		
Mannslieb	Azyr	Lore of the Heavens
Morrslieb	Dhar	Chaos magic
The planets:		
Charyb	Chamon	Lore of Metal
Deiamol	Aqshy	Lore of Fire
Tigris	Ghur	Lore of Beasts
Verda	Ghyran	Lore of Life
Lokratia	Shyish	Lore of Death
Obscuria	Ulgu	Lore of Shadow

Weather

Each wind of magic is also drawn to a different kind of weather – or perhaps it actually causes a particular kind of weather. This is another subject that academics often have long, passionate, and quite boring discussions about. Be however it may, a bit of weather sense allows a wizard to time his magic to take advantage of favourable weather conditions.

Like places, certain objects are also capable of holding magical energies; the residue of the winds.

And finally, not unsurprisingly, winds are drawn to certain colours as well.



Places, Objects and Colours

When the magic winds have passed, their energy is sometimes left behind. Whether this occurs, and how much magic is left behind, depends on the geography. Each colour is drawn to a different environment.

The Colours of Magic

Hysh
The lore of light

Time of day: Noon
Day of the week (positive): Konigstag
Day of the week (negative): Markttag
Season: Summer
Astronomy: The Sun
Weather: Clear, blue sky
Places: City squares, towers, libraries, schools, places of council and philosophical debate
Objects: Candles, lanterns, fireworks – the clearer, the better. Mirrors and lenses.
Colour: White

Ghyran
The lore of life

Time of day: Sunrise
Day of the week (positive): Wellentag
Day of the week (negative): Angestag
Season: Spring
Astronomy: Verdra
Weather: Gentle rain
Places: Lakes, streams, rivers, springs. Fields and orchards at harvest time.
Objects: Non-stagnant water. Luscious flora. Babies. Mating animals and humans. Anything that encourages, or is a product of, fertility.
Colour: Green

Chamon
The lore of metal

Time of day: After midnight
Day of the week (positive): Bezahltag
Day of the week (negative): Backertag
Season: Winter
Astronomy: Charyb
Weather: Dry and freezing
Places: Mines, foundries, steel works. Laboratories.
Objects: Metals (especially gold and lead). Scales, clocks, rulers – anything that measures and quantifies.
Colour: Yellow

Azyr
The lore of the heavens

Time of day: Midnight
Day of the week (positive): Festag
Day of the week (negative): Zahltag
Season: Winter
Astronomy: Mannslieb
Weather: Clear sky at night
Places: Open fields, open spaces
Objects: Telescopes, lenses, maps, bottled air from storms. Star stones (meteorites).
Colour: Blue

Ulgu

The lore of shadow

Time of day: Night
Day of the week (positive): Aubentag
Day of the week (negative): Konigstag
Season: Autumn
Astronomy: Obscuria
Weather: Mist, fog, storm
Places: Dark, narrow alleys. Mazes. Any place where confusion reigns or secretiveness predominates. Places made significant by superstition.
Objects: Mirrors, smoked glass, bottled fog
Colour: Grev

Aqshy

The lore of fire

Time of day: morning
Day of the week (positive): Backertag
Day of the week (negative): Wellentag
Season: Summer
Astronomy: Deiamol
Weather: Heatwave, drought
Places: Furnaces, volcanoes. Any place where passion is felt – bordellos and duelling grounds. Any place where people argue vehemently.
Objects: Fire, heat. Anything hot.
Colour: Red

Shyish

The lore of death

Time of day: dawn, dusk
Day of the week (positive): Angestag
Day of the week (negative): Festag
Season: Autumn
Astronomy: Lokratia
Weather: Heavy clouds
Places: Graveyards, ruins, battlefields, gallows
Objects: Bones, skulls, hourglasses, clocks. Anything broken.
Colour: Purple

Ghur

The lore of beasts

Time of day: Afternoon
Day of the week (positive): Markttag
Day of the week (negative): Aubentag
Season: Spring
Astronomy: Tigris
Weather: Heavy rain
Places: Wild, untamed places, far from civilisation. The lairs and dens of wild animals.
Objects: Animal hide, claws, teeth. Symbols of animals. Beasts trapped in amber.
Colour: Brown

Ambient Magic

Spell Ingredients

When the winds of magic blow across the lands, they leave little pockets of residual magic in everything they pass. This is the magic that boosts spells when ingredients are used. The use of residual magic is described by thaumaturgical laws of sympathy, such as the Law of Contagion, the Law of Similarity and the Law of Names.

In normal spell use, ambient magic can not confer a bonus of more than one tenth of the Casting Number of a spell, rounded up. When using rituals, the full bonus can be used.

The Law of Contagion

The Law of Contagion states: "Once connected, always connected". In other words, if you have a piece of something, its magical energy can be used against the object to which it was once connected. A rent piece of cloth has what is called an "arcane connection" to the mantle from which it was torn. A human fingernail has a connection to the person it came from. The strength of this connection depends largely on the quality of the bond, the length of the period the items were connected, and the time elapsed since they were separated. A gallon of someone's blood retains a much stronger connection to his body than a lock of hair would, and a lock of hair retains a stronger connection if it was cut off five

minutes ago than it would if cut off five months ago. If the hair was cut off five years ago, there will probably be no more connection at all. An ale mug used five minutes ago by the target of your spell may still have a connection to him, but one used a day ago probably hasn't. However, if you can obtain the character's favourite mug, the one carried with him since childhood and used at every occasion, it will probably present you with a strong connection.

Every time a wizard uses an ingredient based on the Law of Contagion, the GM should determine anew how much of a bonus it provides. The tables below offer some general guidelines, however GMs should evaluate each case on its own.

Arcane connection to people and beasts	
Integral body part, blood, semen	6
Disposable body part (hair, fingernails)	5
Favourite, often used object	4
Often used object	3
Occasionally used object	2

Arcane connection to objects	
Main part of the object	6
Rather important part of the object	5
Small, unimportant part of the object	4
An item used often in combination with the object	3
An item used occasionally in combination with the object	2

Modifier for time since separation	
Separated more than two hours ago:	-1
Separated more than a day ago	-2
Separated more than a week ago	-3
Separated more than a month ago	-4
Separated more than a year ago	-5

“Look at it like this, sir: That gown wouldn’t be what it is if the weaver hadn’t made the cloth in that particular way. It wouldn’t be what it is if the seamstress hadn’t cut it in a particular way and sewed it in a specific manner. You follow, sir? Yes. Well, then, the connections between garment-and-weaver and garment-and-seamstress are strongly relevant. But this dress would still be pretty much what it is if it had stayed in the closet instead of being worn. No relevance – or very little. Now, if it were a well-worn garment, that would be different – that is, if it had always been worn by the same person. Then, you see, sir, the garment as-a-whole is what it is because of the wearing, and the wearer becomes relevant.”

Randall Garrett, *The Eyes Have It*

The Law of Similarity

This law states that “Things that look alike, are alike”. Spellcasters focusing on an item that looks like the target of the spell, or has the same properties or function as the target, will receive a bonus when casting the spell. Likewise, an item that has a similar function as the spell has, works under the Law of Similarity. The spell ingredients listed in the rulebook and in *Realms of Sorcery* are often based on this law.

Nobles often demand that painters or sculptors create a portrait of them that is more handsome, youthful and noble than they actually are. This is often assumed to be vanity, but at least part of the reason is certainly to make the work looks less like the noble, and thereby reduce its effectiveness as a spell focus against him. The Law of Similarity is also the reason why fewer and fewer nobles want their portraits stamped on coins – or if their portrait is used, they prefer that it doesn’t resemble them too accurately.

It is difficult to give hard and fast rules for determining the size of a sympathetic magic bonus. Some variables that the GM should consider are:

- How closely does the ingredient mirror the function of the spell, or how much does it resemble the target of the spell?
- How rare and expensive is the ingredient? The more common it is, the lower the bonus (this is why in the rulebook, ingredients become rarer and more expensive for spells with high Casting Numbers).

The roleplaying game *Ars Magica* contains a long list of items that provide bonuses to spells based on sympathetic magic. In the fourth edition book (which can still be downloaded for free from the Atlas Games site) this list can be found on page 84. In the fifth edition, the list is on page 110.

“That blade is pure silver, master Sean?” Lord Bontrionphe asked.

“Pure silver, my lord.”

“Tell me: how do you keep a razor edge on anything that soft?”

Master Sean smiled broadly. “Well, I’ll admit it’s a hard job getting the edge on it in the first place. It has to be finished with jeweler’s rouge and very soft kidskin. But it’s only used as a symbolical knife, d’ye see. We never actually cut anything material with it, so it never needs to be sharpened again if a man’s careful.”

“But if you never cut anything with it,” said Lord Bontrionphe, “then why sharpen it at all?”

Wouldn’t it work as well if its edges were as dull as, say, a letter opener?”

Master Sean gave the London investigator a rather pained look. “My lord,” he said with infinite patience, “This is a symbol of a sharp knife. I also have a slightly different one with blunt edges; it is a symbol for a dull knife. Your lordship should realise that, for many purposes, the best symbol for a thing is the thing itself.”

Randall Garrett, *Too Many Magicians*

The Law of Names

To know someone’s name is to have power over him. The magic of daemonologists is based on this law, as is the magic of shamans who deal with spirits. But the Law of Names does not only cover supernatural beings; it also works for other sentient beings and material objects. An important reason why Imperial Wizards use the arcane language of Magick is that it identifies things by their true names. The bonus for using the Law of Names correctly is usually incorporated into the target numbers of individual spells and rituals. However, an arcane language is rarely the magician’s mother tongue, and is thus prone to occasional errors, mispronunciations or misremembered words.

When a person is the target of a spell, the Law of Names provides a casting bonus if the caster knows (and mentions) the true name of the target. A true name is rarely the name by which the target is commonly known, however – “Pigsty Hans” or “Joachim the Humpback” are not really true names. A wizard must do some research, learning the full name given to a child at birth in order to receive this bonus. And even the birth name may not be the real True Name.

The Law of Names, by the way, is the reason why many wizards give themselves nicknames. Such a false name serves as a mask, and its use won’t give rival spellcasters an advantage.

Locations

If the ambient magic in the Old World was allowed to accumulate all the time, eventually there would be so much that it would start to affect the natural world. Chapter 2 of *Realms of Sorcery* describes how an elaborate network of stone circles and leylines taps ambient magic and transports it to a magical vortex on the Elven

island of Hoeth. In this way, the quantity of ambient magic in the Old World is generally maintained at levels that aren't dangerous.

This all means, however, that magic transported by the network can be tapped. In order to do this, one must be close to a leyline or a stone circle. The bonus this generates is dependent on the strength of the magical flow through that particular section of the network (and thus dependent the GM's discretion). The amount of magic transported through a section of the network is not always equal, either, so the bonus can differ from one day to the next.

Study and Experiment

In order to find out about arcane connection, a wizard has either to experiment or study the results of other wizard's experiments. Items can have subtle sympathies toward a lot of magical effects, only a few of which are directly obvious. It doesn't take a genius to understand that a raven has correspondences to spells of flight and of death, but four hundred years ago, Magister Orfalase di Scorcio identified a hundred and seven different correspondences for a raven, and listed them all in his famous monography. A few more have been discovered since. That is not to say that discovering correspondences is easy – Magister Orfalase reputedly spent thirty years on that monography. The fickle winds of magic often deceive all but the most determined researchers [in game terms a character must spend a month experimenting in a well equipped wizard's laboratory and can then make a Hard test against Magical Sense (but use Int) to discover correspondences. He will find one correspondence for every degree of success.]

Studying other wizards' research is a slightly easier path. Much of the time wizard apprentices and journeyman wizards spend studying is exactly on this subject; each college has a long list of materials that have well-known correspondences to the spells for their colour, and wizards are expected to know this list by heart. More obscure correspondences can be studied from old texts. A big problem here is that these texts are often not very clear – the wizards of old had their own very specific jargon, a jargon that seems to have varied from one wizard to another. A text would state that “the crimson leaf of Pytharte has sympathies with the essence of the sun”, then the researcher will have to find out what the crimson leaf of Pytharte is, and what is meant with the essence of the sun. Is it light? Warmth? Fire? Any research result usually requires more research in order to interpret its meaning.

To set up research paths see the article “Library Research in WFRP” on pages 25.

Finding locations of magical energy is not always easy either. Sometimes it is clear; stone circles and the like are easily identifiable (although not all stone circles are actually magical). Other

places, though, can be missed even by persons whose witchsight is strong. However, when such a place is found, it may be reported. Ancient texts alluding to these locations are sometimes the reason why a wizard undertakes a journey or sets up an expedition.

Examples

The best way to explain how all this works in the game is to show it in play. So here are a few examples.

Klaus the Beast Wizard

Harry plays the PC of Klaus, an Amber Magister. Klaus is casting Wings of the Falcon, a spell from the Lore of Beasts with casting number 25, and for which the standard ingredient is a live falcon. Klaus doesn't have a falcon, however. He stands on the edge of the roof of a three story building, clutching a handful of falcon feathers in his hand, and through the window he hears a group of soldiers running up the ladder, coming after him. It is a sunny afternoon in spring and the day is Aubentag. Klaus casts his spell and Harry rolls the dice.



The standard CN for the spell is 25, and a live falcon would have given Klaus a bonus of +3. Now, however ...

The GM checks the list of factors that influence Brown magic. It is Aubentag, a day when Ghur is traditionally weak (-1). The fact that Klaus is not in the wilderness doesn't help much – but neither does it hinder. It is afternoon (+1) and spring (+1). These cumulative modifiers give Klaus a +1 for attracting Ghur.

In addition to time-related factors, Klaus holds a bunch of falcon feathers. This is not nearly as effective as a real live falcon, but the GM decides

that Klaus will receive another +1 bonus for sympathetic magic. He receives a total of +2 on his roll, now needing only to roll a 23.

The soldiers reach the attic and run toward the window. Klaus hurriedly finishes his spell and jumps. Harry rolls the dice – 19 - and misses his roll by four. Klaus plummets to the ground, feathers of the falcon trailing behind him.

Thomas the Ritualist

Thomas, a rather vengeful wizard, wants to invent a ritual. Years ago he was chased out of a farmer's village, and now he wants to blight the land around that village so that no crops will grow there for ten years. In writing the ideal for his ritual (page 170 of *RoS*), Thomas picks the ingredients and conditions with care.

For ingredients, Thomas takes earth from the north, east, south and west of the village (this will be burnt during the ritual). He also collects a few handfuls of salt (to poison the earth first), and two human skulls (to draw Shyish, the Wind of Death).

For conditions, he takes a room painted purple which contains gold plates with burning incense. A brazier hangs from the ceiling, and myrrh is sprinkled across the coals (not for any magical purpose - Thomas just likes the smell of myrrh). The ritual will be performed on an autumn day when Verdra is in the sign of Vobist the Faint and Lokratia resides in The Two Bullocks. Thomas wanted to perform the ritual at dusk on Angestag, but the weather was much too clear so he decided to wait. Backertag brought a cloudy sky, and according to Thomas' astronomical computations, the constellations were still favourable.

When the GM now decides the CN of the ritual, he should evaluate how all the ingredients and conditions combine to draw the desired types of magic. First the GM rolls for Thomas, testing against his Academic Knowledge (Astronomy) skill. The result is a narrow failure, so the GM decides that Thomas waited too long. The planet Verdra has moved out of the constellation Vobist the Faint into The Broken Cart, and thus no longer provides a bonus. Lokratia still resides in The Two Bullocks, however. Because the Two Bullocks is the sign of fertility, Shyish will be particularly effective at destroying anything fertile. The GM decides that a +2 bonus is in order here.

As for ingredients, the earth from around the village confers a +2 in sympathetic magic, and the combination of salting and burning provides another +1. The GM decides that the human skulls are not symbolic enough to impart any bonuses for Shyish. If the skulls had come from local villagers, they would have been powerful

sources of sympathetic magic, but they aren't, so they score nothing. The purple room is worth a +1 for attracting Shyish, as are the season, the time of day and the weather.

The total modifier is thus:

- <i>Astronomical influences:</i>	2
- <i>Earth from the village</i>	2
- <i>Salting and burning it</i>	1
- <i>Purple room</i>	1
- <i>Season</i>	1
- <i>Dusk</i>	1
- <i>Weather</i>	1

This makes a total modifier of 9. The GM subtracts 9 from the casting number he first estimated for the ritual and writes down the new result. He wonders how accurate Tom's estimation of the ingredients' and conditions' effectiveness was.

If Thomas fails his ritual on the first try and obtains a Research Result indicating a roll on table 6.12 (ingredients), he may instead (if the GM agrees) change the ingredients and conditions from the ritual, to produce a larger bonus for colour magic and sympathetic magic.

Berthold the Artificer

Berthold is a pyromancer. He wants to create a staff that aids him when casting spells that create fire (fireballs, for example). Berthold cuts a decent staff from the ash tree and hardens it over a fire. He carves the head of the staff into the image of a dragon about to spit fire. He uses rubies for the dragon's eyes. Berthold then clasps seven bright red copper rings around his staff. He reckons that copper is the metal of Deiamol, and will thus transfer some heat from that planet to his staff. The top ring binds three dragon claws to the staff.

The idea here is that the staff will fill itself with enough magical energy to draw sympathetic magic when casting fire spells.

Inspirations and acknowledgements:

Ars Magica (any edition)

The magic system in GURPS CABAL by Ken Hite

The quotes in this article come from the Lord Darcy books by Randall Garrett.

The Black Industry forums pointed me to a description of the WFRP solar system, mentioned in The Burning Shore.

Marijan von Stauffen, writer of the Liber Chaotica, Realms of Sorcery and the Liber Necris was kind enough to share his ideas and to give advice for this article. He suggested many places and objects that correspond to the different winds.

The term "Arcane Connection" has been borrowed from Ars Magica.

Alchemical Formulas

by Dan White

"There are two fountains springing with great power. The one water is hot and belongs to the boy; the other water is cold and is called the virgin's fountain. Unite the two waters, that they may be one. This stream will possess the forces of both, mixed together, just as the fountain of Lamneth is simultaneously hot and cold."

- Bartholomew Jagielka, Gold Magister

Whispers of the Philosopher's Stone and the Philosopher's Elixir are matters of gossip both inside and outside the Imperial Colleges of magic. Presented here for the first time are some of the terrible secrets that the Gold Order holds within its walls. For players who are Gold Magisters, this information can lead them to riches - or to an ignoble end in some forgotten part of the Empire, a rare component clutched in his cold, dead hands.

Researching the Philosopher's Stone is both a physical and a spiritual journey as the alchemist tries to purify his formulas. However, the esoteric nature of this discipline hides the real goal - to become rich! Lucky alchemists may stumble upon formulas that can alter the very nature of base metals, perhaps even transmuting them into Gold itself, the purest of metals.

Pompous alchemists pursuing the Philosopher's Elixir maintain that *this* is the truest use of alchemy. The alchemist's goal here is both physical and spiritual purity; to transform his own body and soul, not just some lifeless hunk of metal. This doesn't prevent practitioners of this art from striving to create formulas that might turn a profit from their sale, however.

Alchemical Ingredients

"Four brothers stand in a long row; the one to the right carries the weight of the earth, and the one to the left that of water. Those in-between carry the elements of air and fire. If you want all of them to die quickly, only kill one of them, and they will die together, since they are united by natural bonds."

- Balthazar Gelt

The arduous road to be traversed in chasing the Philosopher's Stone or Elixir requires the wizard to have a laboratory and a store of ingredients to hand. He has to burn, chill, distil, sublimate and solidify his mixtures in special glass and copper containers and retorts. This process costs money and utilises spells found in Alfred Nunuz's alchemy article found at the Strike to Stun website (www.strike-to-stun.com).

The alchemist must have access to a laboratory and its attendant equipment. This costs 50 *gc* for a poor laboratory (-10% to all relevant skill tests),

100 *gc* for a normally equipped laboratory (no skill test adjustment), 300 *gc* for a good laboratory (reduces all research times by 10%) or 1000 *gc* for a best laboratory (reduces research time by 10% and gives +10% to all relevant skill tests). These values replace those found for laboratory equipment costs in *Realms of Sorcery* page 201, as those values do not account for the cost multipliers of poor, good or best items.

Once the alchemist has a suitable laboratory at his disposal, he may start his research by poring over old treatises and tomes. See the 'Library Research' article for details. Each step of the formula should require at least one successful research cycle. This enables the alchemist to settle on a mixture of ingredients on which to experiment. He needs 1d10/2 ingredients from the Ingredients Table to start experimentation.

Through intense study of esoteric lore, the alchemist strives to understand both the chemical and magical properties of his ingredients (see the 'Sources of Magic' article for sympathetic connections). Possession of some of the listed ingredients could attract accusations of Necromancy or Daemonology. The alchemist must be careful in his choice or risk the witch hunters' pyres. Given the time involved in finding the best combination of ingredients, however, the alchemist cannot often afford to be choosy.

Many of the ingredients in the tables will not be readily available and could require quests or adventures to obtain. If the alchemist is able to buy the needed ingredients, then 50 *gc* times the



total number of ingredients is not an unreasonable cost. Finding sellers of some items may be tricky though. Availability should be determined by the item's rarity and the danger of possessing it. A piece of Ash holds no risk and can be found readily; sourcing a vial of Elf blood is another matter.

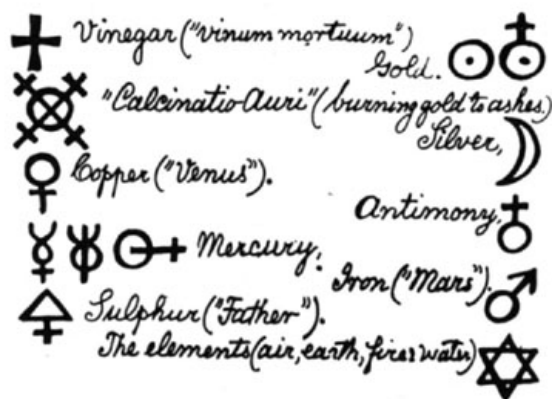
Alchemical Ingredients Table

Roll 1d10 to determine which Ingredient Table is used (A or B), and then roll 1d100 a number of times indicated by the previous d5 result to determine which ingredients are best suited for alchemical studies.

The table can also be used to determine ingredients for the potions detailed in *Realms of Sorcery* (page 192) and for the dyes, elixirs and soaps found in Alfred Nunez's alchemy document.

Table A Ingredient (1-5 on 1d10)		Table B Ingredient (6-10 on 1d10)	
01	Star Metal	Pearl	
02	Gold	Tree-Man	
03	Lodestone	Ash	
04	Silver	Hazel	
05	Copper	Oak	
06	Crystal	Yew	
07	Brass	Linden	
08	Marble	Holy Water	
09	Steel	Myrrh	
10	Clay	Black Lotus	
11	Onyx	Dragon Blood	
12	Salt	Dogwood	
13	Granite	Brandy	
14	Iron	Lycanthrope Blood	
15	Gromril	Men's Blood	
16	Ithilmar	Elf Blood	
17	Lead	Spider Venom	
18	Diamond	Musk	
19	Emerald	Orchid	
20	Ruby	Spring Water	
21	Sapphire	Rose	
22	Jade	Snake Venom	
23	Opal	Wine	
24	Moss	Human Bone	
25	Yeast	Lion Heart	
26	Milkweed	Manticore Hide	
27	Moulds	Troll Bones	
28	Nuts	Griffin Feather	
29	Bat's Eyes	Ivory	
30	Dragon Bone	Ogre Bone	
31	Elf Bone	Stag Horn	
32	Elf Skin	Wolf's Eyes	
33	Troll Hide	Bull Horn	
34	Vampire Skin	Mercury	
35	Bat's Wing	Ammonia	
36	Ghoul Skin	Argenite	
37	Giant Bone	Cinnabar	
38	Griffin Skin	Galena	
39	Skaven Teeth	Chalk	
40	Milk	Honey	
41	Toadstools	Comphrey	

Table A Ingredient (1-5 on 1d10)		Table B Ingredient (6-10 on 1d10)	
42	Grave Dirt	Phosphorous	
43	Mandrake	Bugman's Ale	
44	Chimera Spittle	Wax	
45	Rosemary	Foxglove	
46	Zombie Flesh	Pewter	
47	Parsley	Fluoride	
48	Raptors Eyes	Orc Tusk	
49	Calcite	Hobgoblin Tongue	
50	Horse's Heart	Beryllium	
51	Boars Tusks	Goblin Teeth	
52	Dragonfly Wings	Chloride	
53	Barnacles	Liniment	
54	Kislevite Amber	Tobacco	
55	Ether	Troll Vomit	
56	Chloroform	Mummy's Shroud	
57	Frankincense	Pitch	
58	Frog Secretions	Mad cap Mushroom	
59	Malachite	Urine	
60	Vinegar	Basil	
61	Clover	Fish eggs	
62	Mustard	Rat's Blood	
63	Harpy Claws	Warpstone	
64	Turtle Shell	Potassium	
65	Owl's Eyes	White Lead	
66	Whale Oil	Stibnite	
67	Spider Silk	Vitriol	
68	Squid Ink	Tin	
69	Mutants Pustules	Tartar	
70	Cinnamon	Soda	
71	Soapstone	Saltpetre	
72	Beastman Sweat	Pyrites	
73	Beastman Horn	Potash	
74	Blessed Relic	Nitric Acid	
75	Daemon Blood	Magnesium	
76	Daemon Horn	Lithium	
77	Daemon Skin	Lime	
78	Anchorite	Mint	
79	Dolomite	Almond	
80	Nitrates	Wormwood	
81	Vampires Teeth	Ivy	
82	Sodium Hydroxide	Clove	
83	Adrenal Glands	Catnip	
84	Nickel	Aloe	
85	Snake Skin	Sulphur	
86	Agate	Balm	
87	Jasper	Anise	
88	Snotling Snot	Arsenic	
89	Charcoal	Poison Mushroom	
90	Stone Circle fragment	Saffron	
91	Power Stone	Opium	
92	Ancient Artefact	Mistletoe	
93	Porcupine Quill	Belladonna	
94	Bear Heart	Pig's Blood	
95	Blood Oak	Rainwater	
96	Assassins Dagger	Lavender	
97	Dragon Egg	Alcohol	
98	Chimera Blood	Wolf's Blood	
99	Rabbits Foot	Stag Blood	
100	Bird Egg	Perfume	



Philosopher's Stone

"If any muddiness is felt, seen and perceived in me. I am not the way I should be and I should be purified, as I was in the human body. In young and old, man and woman, in fishes, metals and all other things, I can produce great wonders. For I am the power, essence, nature and quality of all things."

Although research into the Philosopher's Stone is often scoffed at by Gold Magisters, it remains a popular area of study for young, ambitious wizards of the order, despite being both time consuming and a sink for hard earned money. If anyone actually discovered the means to perform all the transformations required, the resulting concoction would transmute base metals into gold, and the alchemist's name would be revered by the Gold College for ages to come.

Presented here are guidelines to formalise this area of alchemical research.

Each step along the formula to the Philosopher's Stone takes 10 days to achieve. An **Academic Knowledge (Science)** test is required for each procedure to succeed. If the alchemist has **Academic Knowledge (Magic)**, he may roll against both skills and keep the better result. Even if the skill tests are passed, the resultant concoction only has a percentage chance equal to the margin of success to advance the Philosopher's Stone to the next stage of the process. This is called the Coalescence Test. If the Coalescence Test is failed, research must start again and a new set of ingredients experimented upon. Therefore it is recommended that the alchemist have several batches of his formula to work on, so that his time is not completely wasted if one Coalescence Test fails. Who said the road to riches was easy?

A successful formula can be utilised after each step has been completed. These experiments act as training for the ultimate goal - transforming base metals - and can produce a variety of results. However, only the most powerful formulas can transform lead into gold. The Ritual of Transformation details how these intermediate formulas work.

Example: Pietr has started research into the Philosopher's Stone and research dictates that 3 ingredients mixed correctly may be sufficient. These are Basil, Copper and Orc tusk, costing him 150 gc in total. After ten days of work, Pietr attempts an Academic Knowledge (Science) test and succeeds by 45 percentiles. His resultant concoction has a 45% chance of being pure enough to take to the next stage. He rolls 54% on his Coalescence Test and sadly must start again with new ingredients.

Many Alchemists spend years refining their techniques without much success, yet the Philosopher's Stone remains a popular area of study.

Each step of the process must have successfully coalesced before taking the formula on to the next stage. Additionally, each step must be performed in order for the formula to be advanced to the next step. You cannot, for example, perform step 1 and then skip to step 3. If at any stage a coalescence test is failed then the process must be started again at step 1 with new ingredients gained from the Alchemical Ingredients tables.

The Road To Riches

Step 1: Calcinatio - The alchemist incinerates his ingredients over an open flame. This transforms the ingredients into a fine powder.

Step 2: Putrefactio - By adding organic material to his powder, the alchemist causes his mixture to decay, purifying the substance through destruction of its current embodiment.

Step 3: Sublimatio - The alchemist evaporates his materials before re-solidifying it. This further refines the substance's nature.

Step 4: Solutio - Here, the alchemist adds Mercury to his formula, and a single sliver of gold. He heats the whole in order to change the solid matter to a liquid.

Step 5: Distillatio - The alchemist then continually evaporates and condenses his mixture in a hermetically-sealed container.

Step 6: Coagulatio - This step involves crystallizing the liquid into a solid body, and is also called 'fixation'.

Step 7: Extractio - In this step, the alchemist extracts the desired elements from solid matter through transmigration.

Step 8: Digestio - The alchemist dissolves the remaining solid, maintaining the temperature of 104° F.

Step 9: Ceratio - This step transforms the concoction into a waxy, paste-like substance.

Step 10: Fermentatio - The alchemist allows the waxy substance to ferment, transforming it into a higher state of being.

Step 11: Projectio - The alchemist then dries the substance until a fine, fully purified powder is achieved, which can magically transmute base metals into Gold.

Individual GMs may decide whether this process actually creates a powder that can transmute base metals into Gold. As a guide, however, it is suggested that for each point of the alchemist's Magic characteristic, the resultant powder can change no more than 5 pounds of base metals into Gold. This will produce 100 *gc* worth of gold (5 pounds) per point of Magic characteristic. In many cases, more money will be spent on ingredients than the value of gold created by the Philosopher's Stone. No one said immortality came for free. If such an amazing discovery were ever made, then the cost of ingredients needed for the successful formula might decrease as they became more commonly used. The authorities would doubtless become interested, and the Gold College could be censured if the procedure was abused.

The GM should consider carefully before introducing a functional Philosopher's Stone formula into his game. The rules presented here provide an area of alchemical study that will simultaneously prove diverting and also generate adventure possibilities. However, given the difficulty of completing the process, it is highly unlikely that a working formula for the Philosopher's Stone can be discovered by player characters.

The GM may require a ritual to be performed after the chemical process has been completed.

Ritual of Transmutation

Type: Arcane

Arcane Language: Magick

Magic: 2

XP: 100

Ingredients: The successful formula from any step in the quest for the Philosopher's Stone. You must also provide at least 5 pounds of base metal; every 5 pounds produces 100 coins worth of precious metals or is transformed into 5 pounds of another material (see below). 5 pounds of base metal may be transmuted for each point of the wizard's Magic characteristic.

Conditions: You must have the Arcane Lore (Metal) talent or have taken Philosopher's Stone as one of your Alchemist's areas of study (see Alfred Nunez's Alchemy article).

Consequences: If you fail your casting roll, the formula is ruined and your base metal is automatically turned into moss (see transmutation chart below).

Casting Number: 13

Casting Time: 4 hours

Description: This ritual imbues the formula powder with the energy of the warp, enabling base metal to be transmuted into other materials, perhaps even Gold, when the powder is sprinkled upon it.

Transmutation Chart

At the conclusion of the Ritual of Transmutation, the solution is applied to the base metals and they morph into another material. To determine the nature of this transmutation, roll 1d100 and add 10% multiplied by the step number of the successful formula. (**Example:** Hans decides to carry out a Ritual of Transmutation with a successful Step 5 formula. He rolls 1d100 and adds 50% to the roll before consulting the transmutation chart).

Roll	Nature of Transmutation
01-25	Moss
26-40	Porridge
41-60	Wood
61-70	Copper
71-80	Sandstone
81-90	A random ingredient used in the formula
91-00	Bone
101-120	Red Iron
121-131	Marble
141-150	Silver
151-160	Steel
161-170	Flesh (too much power!)
171-180	Amber
181-190	Star Iron
191-200	Gold! (I'm rich, I'm rich!)

Philosopher's Elixir

"Nature be your guide; follow her with your art, willingly, like a footman, not an Amber Magister. For you will err if she is not your companion on the way."

Other areas of study for alchemists are the Elixir of Life and the Alkahest (the universal solvent). Fortunately, both of these quests are related and therefore fall under the same research procedures. Once again, this quest is long, expensive and arduous. Few alchemists progress very far in their quests for these miraculous elixirs. Presented here are rules to cover this area of research.

Once the alchemist has his ingredients, he may begin researching. Each step of the formula to the Philosopher's Elixir requires 1d10/2 days; one day for each ingredient required. This formula relies more heavily on the ambient magical properties of its ingredients than the Philosopher's Stone does, and therefore requires both **Academic Knowledge (Science)** and **Academic Knowledge (Magic)** skills for research. The alchemist must test against both skills at each stage, keeping the better of the two results. If the **Academic Knowledge (Magic)** test is passed, the GM may wish to consult the sympathetic ingredients listed for that stage, choosing one or more in addition to the random ingredients.

Like the Philosopher's Stone, each step along the way towards the Philosopher's Elixir produces a

working elixir (see descriptions below). However, in order to progress to the next step, the alchemist must pass a Coalescence Test in addition to his **Academic Knowledge** skill test. The Coalescence Test is equal to the margin of success on the skill test, and determines whether the compound is pure enough to continue its refinement. Many alchemists spend the majority of their lives pursuing this area of research with little or no luck.

Example: *Pietr turns his attention to the Philosopher's Elixir and his research determines that frog secretions, white lead and daemon horn may be just the recipe. Pietr pays 150 gc for the ingredients and passes his **Academic Knowledge** skill test after three days of work. Pietr rolls a 17 against his skill of 43, resulting in a Coalescence Test of 26%. He must decide between using his vial of Aqua Ardens or taking the formula to the next step. Pietr decides to continue the research and rolls a 22%. His formula is pure enough to proceed with. Success!*

Each step of the process must have successfully coalesced before taking the formula on to the next stage. Additionally, each step must be performed in order for the formula to be advanced to the next step. You cannot, for example, perform step 1 and then skip to step 3. If at any stage a coalescence test is failed then the process must be started again at step 1 with new ingredients gained from the Alchemical Ingredients tables

Elixirs resulting from this area of study are not subject to the spoilage rules in *Realms of Sorcery* (page 192).

The Road To Immortality

Step 1: Aqua Ardens – By distillation, the alchemist ends up with a highly volatile elixir. If thrown at a target, the target suffers a single damage 1 hit as the mixture combusts swiftly before extinguishing. This does not cause the target to catch fire. Common sympathetic connections: brandy, ruby, sulphur.

Step 2: Extrinseca – By evaporating his elixir, the alchemist creates a soothing balm that heals two wounds of damage when applied to a lightly wounded character. Each target may only receive the benefit of Extrinseca once per wound. Common sympathetic connections: jade, spring water, aloe.

Step 3: Mercurium Vitae – By adding Mercury to his solution, the alchemist creates a silvery coloured elixir that restores lost hair. Each application restores roughly 10% of the target's original compliment of hair. Common sympathetic connections: Beastman sweat, rat's blood.

Step 4: Aqua Fortis – By adding various reagents and acids to his elixir, the alchemist creates a mild corrosive. Application of this acid causes a single damage 2 hit to the target. Common

sympathetic connections: moulds, spider venom, ammonia.

Step 5: Liquor Silicum – By adding herbal remedies and a piece of silver foil to his elixir, the alchemist creates a milky white tonic that attacks harmful toxins. The imbiber of this elixir may re-roll a Toughness test (with all the original modifiers) to resist a poison. This elixir does not heal damage already taken from toxins. Common sympathetic connections: snake skin, mint.

Step 6: Aqua Vitae – By adding volatile alcohols to his mixture, the alchemist creates a highly combustible elixir that ignites if exposed to air or water. The mixture must be carefully stored in an airtight container. If the container breaks, the mixture combusts causing a damage 1 hit to any target in contact, and possibly setting him alight (see Fire damage, *WFRP* page 136). Common sympathetic connections: Daemon blood, magnesium, vitriol.

Step 7: Elixir Salis – The alchemist adds Sulphur and more herbal remedies to his mixture, producing a yellow elixir that may be used as a mental restorative. The imbiber of this elixir may roll a Willpower test. If successful, he loses one Insanity Point. Common sympathetic connections: ivy, wine, moss.

Step 8: Aqua Regia – The next step towards the Alkahest creates a strong acid. If splashed on a target, he suffers a damage 3 hit that bypasses armour. Common sympathetic connections: Chimera spittle, Troll vomit.



Step 9: Elixir Coralli – By adding organic materials to his mixture, the alchemist creates a blood-red elixir that prevents the imbiber from conceiving a child for one year. (It is recommended that this level of achievement be the pinnacle of study within the Empire. Elixirs beyond this step may produce effects that GMs consider to be too powerful. As always however, individual GMs may decide which level of research is the current pinnacle of achievement). Common sympathetic connections: saltpetre, turtle shell.

Step 10: Elixir Balsami – When putrefying elements are introduced to his mixture, the alchemist creates a bright green elixir that cures the imbiber of any diseases. The drinker must pass a Toughness test in order to benefit. This elixir does not restore damage already taken from diseases. Common sympathetic connections: vinegar, perfume.

Step 11: Aqua Mortis – Called the perfect poison, this black elixir causes instant death to anyone drinking it unless a **Very Hard (-30%) Toughness** test is passed. The poison is untraceable. Common sympathetic connections: onyx, belladonna, snake venom.

Step 12: Alkahest – The life's work of many alchemists, this step creates a universal solvent capable of dissolving anything (except one material designated by the alchemist during creation). If splashed on a target, he suffers a damage 3 hit per round, ignoring armour and toughness. The Alkahest is impossible to wash off, and will eventually dissolve anything but the material designated for the elixir's container. Even buildings will eventually disintegrate. Some claim the Alkahest will continue corroding until it reaches the centre of the earth! Common sympathetic connections: diamond, Giant bone, Daemon horn.

Step 13: Extrinseca Magnus – The alchemist may continue his research after discovering the universal solvent. By adding alkalis and healing herbs to the mixture, he creates a salve which cures 2d10 wounds when applied to wounds. Common sympathetic connections: Troll skin, holy water.

Step 14: Humor Vitae – By adding carefully purified and desalinated water, the alchemist creates a light blue elixir that instantly removes any poisons from the drinker's bloodstream. The elixir does not cure damage already sustained from poison. Common sympathetic connections: Vampire teeth, lodestone, mercury.

Step 15: Aqua Philosophorum – A major step along the road to immortality, this purple elixir subtly changes the alchemist's mind, preparing him for the shock of seeing the world's mysteries revealed. The alchemist must pass a **Challenging (-10%) Willpower** test after drinking this elixir. If he succeeds, the alchemist's Will Power statistic is permanently raised by 5%. If he fails, the alchemist gains 1d10 insanity points. The

alchemist can only benefit from this elixir once. Common sympathetic connections: crystal, owl's eyes, ether.

Step 16: Aqua Metallorum – By adding pure chemical compounds to his mixture, the alchemist creates an orange elixir that cures the imbiber of all physical deformities. This elixir even cures chaos mutations if the drinker passes a Toughness test. This is another step in the formula for perfection and immortality. Common sympathetic connections: Halfling skin, blessed relic.

Step 17: Panacea – By fermenting his mixture, the alchemist creates a blue-green elixir that removes all poisons and diseases from the imbiber's body. Any damage already caused by diseases or poisons is instantly healed. Common sympathetic connections: mandrake, rain water.

Step 18: Elixir Vitae (Elixir Of Life) – The final goal is reached (well, nearly) as the alchemist adds magical ingredients to his mixture, including power stones. This creates an iridescent elixir that returns the vigour of youth to the drinker. The imbiber's physical age becomes 21 for a human (or equivalent for a non human). The drawback is that the alchemist must, from this day forth, imbibe another Elixir Vitae every decade or die instantly after ten years have passed. Common sympathetic connections: Vampire skin, Elf blood, Ithilmar.

Step 19: Menstruum – For alchemists wishing all the world's mysteries laid bare, this is the pinnacle of alchemy. Adding decanted essences and extracted memories, the alchemist creates a luminous elixir that causes the imbiber's physical body to fall away. The alchemist is now made of pure thought, becomes one with the cosmos, and is privy to the mysteries of creation. Remove the alchemist from play. Common sympathetic connections: star metal, Daemon skin, ancient artefact.

As with the Philosopher's Stone, GMs are advised to think carefully before allowing working formulas for either the Alkahest or Elixir of Life into their games. The recommended limit for research in this field is Step #9, but persistent characters may continue beyond this level at the GM's discretion. It should be noted that many of the elixirs beyond Step #9 would attract great interest from the authorities, and utilising them could irrevocably change the Empire.

As a diverting and entertaining area of study, the Philosopher's Elixir may keep player character alchemists adventuring for some time.

The GM may require a ritual to activate the final formula for the Alkahest or the Elixir of life.

The Perpetual Corrosive

Type: Arcane

Arcane Language: Magick

Magic: 3

XP: 100

Ingredients: A vial of Alkahest made by the Alchemist

Conditions: You must have the Arcane Lore (Metal) talent or have taken Philosopher's Elixir as one of your Alchemist's areas of study (see Alfred Nunez's Alchemy article).

Consequences: If you fail your Casting Roll the Alkahest is ruined, but its corrosive power is transferred to you by the tainted powers of the warp, inflicting a damage 3 hit on each of the following 1d10/2 rounds. This damage ignores Toughness and armour

Casting Number: 17

Casting Time: 4 hours

Description: This ritual imbues a vial of Alkahest with the corrosive power of the warp, enabling it to be used with some danger, as discussed in the Alkahest entry.

Youth's Strength Returned

Type: Arcane

Arcane Language: Magick

Magic: 4

XP: 300

Ingredients: A vial of Elixir Vitae created by the Alchemist.

Conditions: You must have the Arcane Lore (Metal) talent or have taken Philosopher's Elixir as one of your Alchemist's areas of study (see Alfred Nunez's Alchemy article).

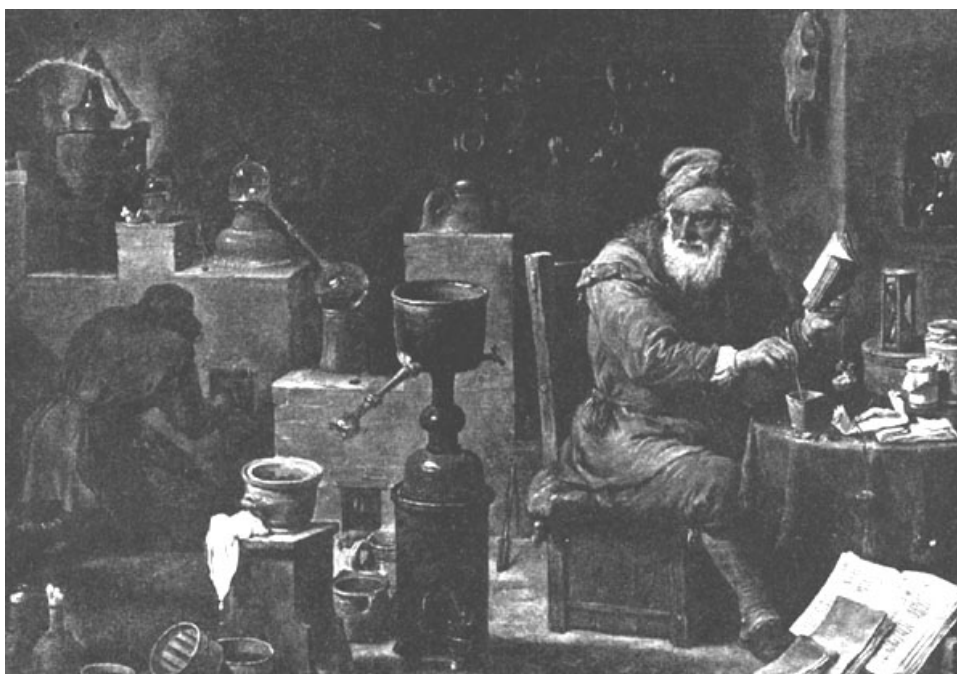
Consequences: If you fail your Casting Roll, nothing appears to be awry. To maintain suspense with this ritual, the GM is urged to make Casting Rolls in secret. After the elixir is imbibed, the caster turns instantly to dust.

Casting Number: 28

Casting Time: 24 hours of fasting and chanting

Description: This ritual imbues a vial of Elixir Vitae with the power of the warp, returning the imbiber to the peak of health. Effects of aging and debilitating diseases gained in later life are reversed. The elixir removes outward signs of corruption such as mutations, but does not affect the mind. The drinker's experiences are remembered, and insanities are retained.

Sources: *Rolemaster Alchemy Companion* and *Alchemy* by Johannes Fabricius



Counterspells

by Wim van Gruisen

Magic is an important part of the setting and rules for Warhammer Fantasy Roleplay. The books describe hundreds of spells, a number of careers that have access to them, and various talents related to spellcasting – but strangely enough, very little on defence against magic. There is one lesser spell, “Dispel”, and that’s about it. This article aims to remedy that by offering a handful of counterspells.

There are a few rules that apply to all counterspells, unless stated differently in the description of the spell. First, counterspells are a form of lesser magic, and they follow the same rules as other lesser magic (see the rulebook, p. 148). Furthermore, counterspells target other spells. A counterspell must be cast in the same round as its target, and the counterspelling wizard must see or hear the other spell being cast. The player must indicate that he will counter the spell before the result of that spell is known. If the target spell would be resolved before the counterspell can be cast, it can still be countered, but countering will take a full action instead of the half action that is standard. Despite this, a counterspell cannot be an extended action. Counterspells themselves can be countered like every other spell.

This list contains a few Chaos spells as well. *Drawing Tzeentch’s Curse* acts like a counterspell in all aspects, except that it doesn’t prevent the original spell being cast. *Curse of Flies* and *Ecstatic Interruption* are normal counterspells, but only available for chaos sorcerers. *Sharing Tzeentch’s Favour* is not a counterspell, just a particularly icky sort of curse.

Slow Down

CN: 4

CT: Half action

Item: Tar (+1)

Target spell takes a half action longer to cast.

Minor Dispel

CN: 8

CT: Half action

Item: an ebony wand (+1)

Target any spell with CT 15 or lower (before modifiers are applied). That spell fizzles. Effects like Tzeentch’ Curse and the like still apply.

Common Dispel

CN: 16

CT: Half action

Item: an ebony wand, topped with a jewel linked to the targeted spell’s colour (+2)

Target any spell with CT 25 or lower (before modifiers are applied). That spell fizzles. Effects like Tzeentch’ Curse and the like still apply.

Major Dispel

CN: 24

CT: Half action

Item: A silver wand with a jewel linked to the targeted spell’s colour (+3)
Target any spell. That spell fizzles. Effects like Tzeentch’s Curse and the like still apply.

Minor Drain

CN: 10

CT: Half action

Item: A gnat (a live one) (+1)

Roll a d10. Subtract the result from the casting roll for target spell. If that makes the casting roll go below the CN, that spell fizzles.

When this spell is cast, the caster’s body absorbs the magical energy. His next action must be the casting of a spell; for this action he can add the amount of magic drained to his casting roll (he still must make a casting roll, though). If he doesn’t cast a spell, he gains a number of corruption points (or insanity points, if you don’t use corruption points) equal to the amount of magic drained.

Drain

CN: 20

CT: Half action

Item: A jar of leeches (+2)

Roll 2d10. Subtract the result from the casting roll for target spell. If that makes the casting roll go below the CN, that spell fizzles.

When this spell is cast, the caster’s body absorbs the magical energy. His next action must be the casting of a spell; for this action he can add the amount of magic drained to his casting roll (he still must make a casting roll though). If he doesn’t cast a spell, he gains a number of corruption points (or insanity points, if you don’t use corruption points) equal to the amount of magic drained.

Major Drain

CN: 30

CT: Half action

Item: A vampire’s tooth (+3)

Roll 3d10. Subtract the result from the casting roll for target spell or ritual. If that makes the casting roll go below the CN, that spell fizzles.

When this spell is cast, the caster’s body absorbs the magical energy. His next action must be the casting of a spell; for this action he can add the amount of magic drained to his casting roll (he still must make a casting roll, though). If he doesn’t cast a spell, he gains a number of corruption points (or insanity points, if you don’t use corruption points) equal to the amount of magic drained.

Reflection

CN: Half that of the target spell, rounded up
CT: Half action
Item: A hand mirror (+CN/10, rounded up)
The target spell, which must be directed at one or more individuals, is bounced back to caster.

Deflection

CN: 6
CT: Half action
Item: A shield (+1)
The target spell, which must be a magic missile, fizzles.

Redirection

CN: Half that of the target spell, rounded up
CT: Half action
Item: A bent arrow (+CN/10, rounded up)
Target spell, which must be a magic missile, is redirected to another target. That target must be in line of sight of the caster of this spell.

Hinder

CN: 5
CT: Half action
Item: A short stick
The target spell is only half as effective as normal. It is up to the GM to decide in which way this happens.



Chaos magic

Sharing Tzeentch's favour (Lore of Tzeentch)

CN: 15
CT: Full action
Item: A symbol of Tzeentch (+2)
Target this spell on someone who can cast magic, who is within a hundred yards from the caster. Until the next sunrise / sunset (whatever comes first), whenever this person casts a spell or performs a magic ritual, he must roll an extra Chaos die. Roll an extra Chaos die when casting this spell.

Drawing Tzeentch's Curse (Lore of Tzeentch, counterspell)

CN: 5
CT: Half action
Item: A symbol of Tzeentch (+2)
When determining Tzeentch's Curse for the target spell, the dice cast for this counterspell are also taken into account.

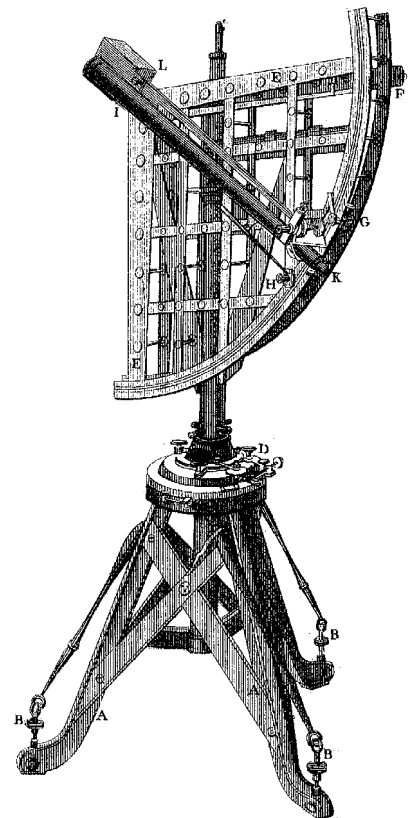
Curse of Flies (Lore of Nurgle, counterspell)

CN: 17
CT: Half action
Item: A symbol of Nurgle (+1)
A swarm of flies surrounds the caster of the target spell and blocks his vision, enters his mouth, and is a bloody nuisance. The caster is unable to finish the spell, and the spell remains uncast.

Ecstatic Interruption (Lore of Slaanesh, counterspell)

CN: 11
CT: Half action
Item: A symbol of Slaanesh (+2)
The caster of the target spell undergoes a feeling of pure ecstasy as he is casting the spell. He must make a Willpower test immediately; if he fails he is unable to finish casting it.

Astrology



The Evolution of the Warhammer Solar System

by Wim van Gruisen

This issue of *Liber Fanatica* contains a number of articles about astrology and magic in which the Warhammer solar system plays a role. This system has been described in *The Burning Shore*, a novel by Robert Earl, and that is the source we used.

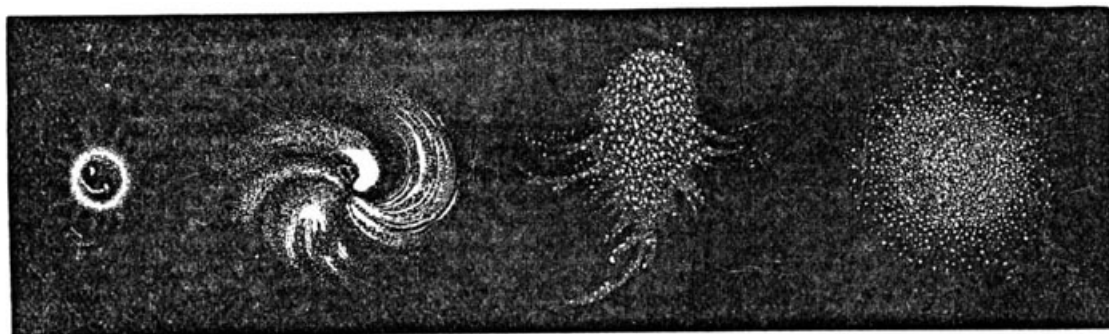
According to *The Burning Shore*, the solar system of the Warhammer world has seven planets. In order of proximity to the sun, these planets are Charyb, Deiamol ('the burning world'), Tigris, the Warhammer world, Verdra, Lokratia and Obscuria. There are hints that an eighth planet exists, but this planet is not named or specified, so we ignored it.

Now, do you remember that, in the real world, we lost a planet last year? Our solar system went from nine to eight planets when Pluto was demoted to dwarf status. In fantasy settings the inverse can happen – and if it does, it usually happens at the worst possible moment.

The articles were written, proofread, rewritten, checked for spelling errors, rewritten again, and we were preparing everything for print. Then we heard that the upcoming *Tome of Salvation* will provide details about the WFRP solar system. The good news is that this information will also be based on *The Burning Shore*. The names of the planets and their order remain the same. The bad news is that not only an eight planet is introduced, but a ninth and a tenth are as well. Isharna, Loekia and Voelia can be found between the orbits of Lokratia and Obscuria.

What were we to do? Rewriting the articles would be one possibility – but in some cases this is difficult. The *Sources of Magic* article is quite dependent on there being just nine heavenly bodies: the sun, the two moons and the six other planets. This corresponds nicely to the eight colours of magic, plus Dhar. Adding three more planets sort of spoils the symmetry. One possibility would have been to omit the planetary correspondences from the article, but that would diminish its value. In the end, we decided not to add the three new planets. They are considered magically inert – but if you want to use them, you can make them correspond to necromancy, demonology, shamanism and other icky stuff, for example.

It might have been a bit easier to insert the new planets into the *Astrology* and *Natal Chart* articles. However, knowing only the planets' names, we would rather not assign meanings that could be contradicted in official sources. And besides, rewriting those articles at this point would mean time lost in a new round of proofreading, re-rewriting, and so on. Using the new planets in the astrology articles but not in the *Sources of Magic* article is also something we wanted to avoid. So in the end, we decided to leave the articles as they were. For now, anyway. When the *Tome of Salvation* is published and we find out what the new solar system looks like, perhaps we will write updates for the articles and post them on our website for you to download. And perhaps we won't, instead leaving you with three new planets to use as you wish.



The Mechanics of Planetary Motion

by Wim van Gruisen

For a number of articles in this issue, it is important to determine the positions of the planets in the zodiac. This is a rather boring chore, involving lots of dice rolls and computations, particularly if you want to determine the natal charts of a dozen different NPCs, or if the wizard in your group regularly asks about the position of all the planets. Please excuse us for that. At the end, some alternative methods are suggested.

This article is based on the Star Sign table (*WFRP* rulebook, page 25), which is consulted to see where in the zodiac the planets are placed at any given moment. Modifiers may produce values of less than 1 or more than 100 on the table. In such cases, add or subtract 100 from the value to get back within the range.

Sun: Use the Star Sign table on p. 25 of the rulebook. Note the number; this is the Sun Number. It is needed to determine the position of the planets that are closer to the sun than the Warhammer world.

Mannslieb: Use the Star Sign table on p. 25 of the rulebook. Roll again to determine the moon's phase:

Roll	Phase
01-10	New moon
11-25	Waxing toward half moon
26-35	Half moon
36-50	Waxing toward full moon
51-60	Full moon
61-75	Waning toward half moon
76-85	Half moon
86-00	Waning toward half moon

The fuller the moon is, the more significant its influence.

Morrslieb: First determine how visible the moon is:

Roll	Visibility
01-65	Not visible at all
66-95	Growing stronger day by day
96-99	Almost full or full
00	Waning

If the moon is visible, use the Star Sign table on p. 25 of the rulebook.

This text asks you to roll some unusual dice – d40, d60 and d80. So, if you still have four-sided, six-sided and eight-sided dice lying around, here's your chance to use them again. For a d40, roll a d4 for the "tens" value and a d10 for the "ones" value. For any result over 40, subtract 40. So if you roll a 4 on the d4 and a 6 on the d10, the result would be 46. After correction, the value would be 6.

If you are a hardcore *WFRP* fanatic and have chucked away all your dice which weren't ten-sided, or if you want to do everything with ten and hundred-sided dice as a matter of principle, you can simulate the d40, d60 and d80 by rolling d100/2.5, d100/1.667 and d100/1.25 respectively. Have fun!



The inner planets (those closer to the Sun than the Warhammer World) are always leading or trailing the sun. For these planets, their distance to the sun is measured using the Star Sign table. If the modified result falls outside the range of 01 to 100, then add or subtract 100 to get a valid result.

Charyb: Always leads or trails the sun.
Roll a d40, add the Sun Number and subtract 20. This gives Charyb a position within 20 places of the Sun.

Deiamol: Always leads or trails the sun, but at a larger distance than Charyb.
Roll a d60, add the Sun Number and subtract 30.

Tigris: Like the other inner planets, Tigris always leads or trails the sun.
Roll a d80, add the Sun Number and subtract 40.

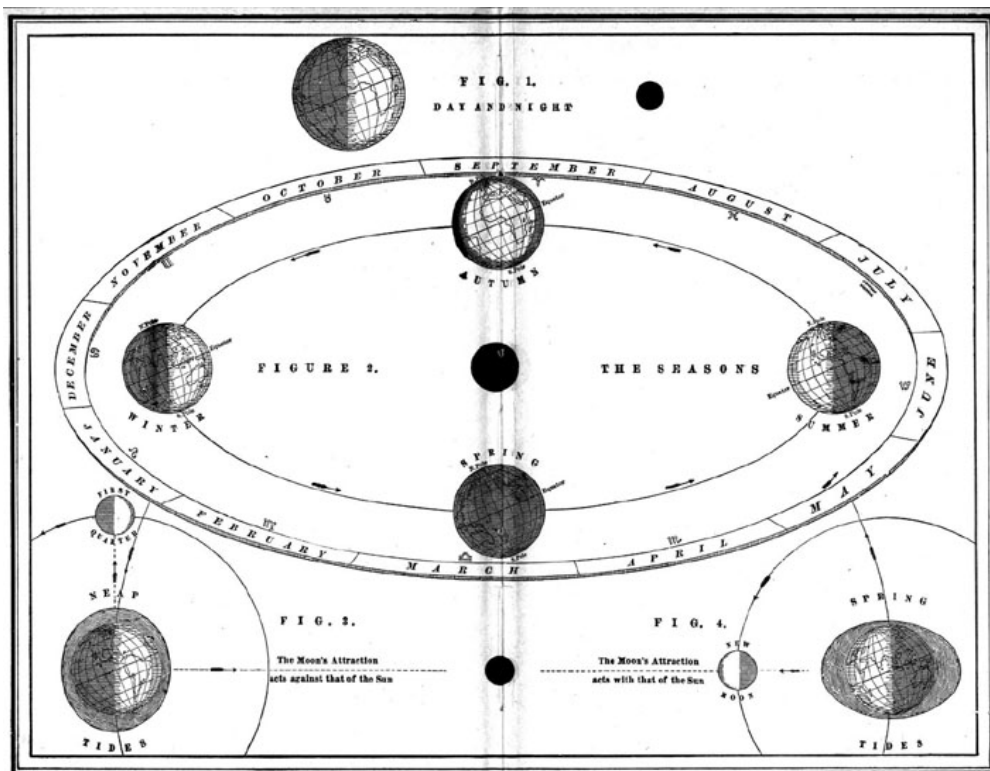
Outer Planets: roll on the Star Sign table on page 25 of the rulebook. The outer planets are Verdra, Lokratia, Isharnia, Loekia, Voelia and Obscuria.

When drawing a natal chart (see the Natal Chart article), the positions of the Ascendant, Medium Coeli, Descendant and Imum Coeli are important. These four positions are equidistant to each other. In other words, on our 1 to 100 table they are always 25 numbers apart.

Ascendant: Roll on the Star Sign table on page 25 of the rulebook.
Medium Coeli: Ascendant + 25
Descendant: Medium Coeli + 25
Imum Coeli: Descendant + 25

Planetary motions are, in reality, a lot more complicated and less random than how they are represented by the mechanics here. A year on Charyb (the planet closest to the sun) lasts only 80 days, while at the outer perimeter of the solar system, a year on Obscuria lasts 300 Warhammer years. In other words, Obscuria would remain in the same star sign for fifteen years – twice as long in Gnuthus the Ox. But where would the fun in that be? So we approached the inner planets somewhat realistically, but the outer ones less so. And no realism is attempted at all where the motion of Morrslieb is concerned. Our justification, if necessary, is that the collapse of the warp gates threw the solar system into turmoil, sending a number of planets into erratic orbits.

Again, rolling all these dice to determine the positions of the planets can be tedious. We made the task a bit easier for you though. From the *Liber Fanatica* website, you can download a spreadsheet (called zodiac.xls at www.liberfanatica.net/Addenda.html) which does all the computations for you. Random dice-rolling is not the only way to determine the positions of the planets, by the way. Someone suggested that players determine their characters' natal charts by throwing darts at a dart board (one dart for each planet), which is certainly a charming idea. Furthermore, if a GM thinks that having Mannslieb residing in Mummit the Fool is good for the story, he can just place it there instead of relying on the dice.

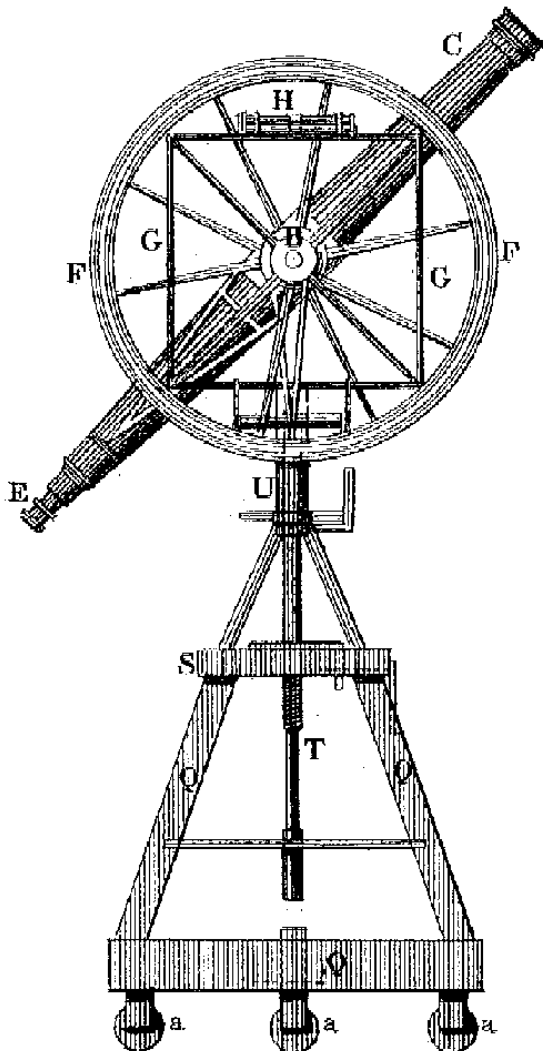


Reading the Stars

by Wim van Gruisen

It is well known that the movements of the sun, the moon and the stars influence those who were born under them. Women's monthly cycles are regulated by the waning and waxing of Mannslieb, and those unfortunates who suffer from lycanthropy are governed by the moon's whims as well. The cycle of the sun regulates the coming and going of the seasons, and the best times to plant new seeds or to harvest their fruits is determined by its passing. Heavenly bodies clearly influence everyone's life (only lunatics would argue otherwise), and the science that studies their impact is called astrology.

A large field of stars surrounds the earth; we can see it at night when the sky is clear. In this field, groups of stars form constellations, or star signs. These stars are fixed; their positions relative to each other never change. Each star sign represents a force that influences our lives. Next to those fixed stars there are a number of other bodies moving through the sky. We distinguish



The Sun is the main object in the sky. It stands for illumination, enlightenment, wisdom and truth. The place of the sun in the zodiac at the time of someone's birth determines his star sign.

Mannslieb, the major moon, is the sign of dreams and thus also of inspiration, predictions and fortune.

Morrslieb is the Chaos moon. Its appearance is never a sign of good news, but the omen is doubly dark when the moon is in the Witchling Star.

Charyb bears the signs of logic, knowledge and money.

Deiamol, the burning planet, rules passions and love.

Tigris guides people's instincts.

Verdra rules over life, fertility and progeny.

Lokratia, a planet with a crust pockmarked by craters, covers change, endings and death.

Obscuria is, as the name suggests, difficult to observe (-10 on **Astronomy** tests to find it). It is the planet of secrets and misdirection. Further, if Obscuria is located in the same star sign as another planet, it reverses the meaning of that planet.

the sun, the moons Mannslieb and Morrslieb, and a number of wandering stars that we refer to, using an arcane word, as planets. These moving bodies all follow the same path, a path that crosses twenty constellations which together form the zodiac. The list of these star signs can be found in the WFRP rulebook (page 25, table 2-12).

These wandering stars carry meaning just like the constellations do, and the position of a wandering body relative to the constellations indicates a combination of influences and meanings that guide our lives. A wandering star or constellation doesn't carry meaning on its own; it is the combination of the two that is significant. The meanings of the star signs are already listed in the rulebook and in the *WFRP Companion*. This article briefly discusses what the sun, the moons and the planets represent, and goes on to discuss ways of "reading the stars".

Determining a horoscope

To determine the positions of the sun, moons and planets in the zodiac, check the article "The Mechanics of Planetary Motion" on pages 56. Then determine what each combination of planets and star signs can mean, and put all this together into a (relatively) coherent story.

Example: Jacob Liebling is having doubts about his relationship. At the fair, he sees a two-penny astrologer, pays the man a shilling and asks him how to proceed. The astrologer asks Jacob his star sign (which is the Greased Goat) and draws a horoscope. The GM begins rolling dice:

Sun: The GM rolls an 84 – the Greased Goat. The same star sign as Jacob. Illumination and enlightenment being the signs of the sun, this is what Jacob can expect shortly. Or perhaps, as the Greased Goat is the sign of denied passions, he may gain some insight to why his passions are denied.

Mannslieb: This moon is full (59) and in the house of Dragomas the Drake (26), the sign of courage. Mannslieb stands for inspiration, dreams, and so on, implying that if Jacob is courageous, he will be able to fulfil his dreams.

Morrslieb: Just visible (63). The Chaos moon is located in Grungni's Baldrick (38), the sign of martial pursuits. This seems to indicate that future combats will have a slightly adverse outcome.

Charyb: 82. Like the Sun, Charyb too is in the Greased Goat, the sign of denied passions. In addition to insight and understanding, Jacob will also gain full knowledge of why his passions are denied.

Deiamol: 74. Deiamol is in Vobist the Faint, the sign of darkness and uncertainty. With Deiamol standing for passion, it seems that Jacob is unsure about his passions, or how they are reciprocated.

Tigris: 4. Tigris, which stands for instinct, is located in Wymond the Anchorite, the sign of enduring. It seems that if Jacob follows his instinct, he will endure.

Verdra: 61. The Drummer, sign of excess and hedonism. Verdra stands for life, fertility and progeny. It seems that Jacob's life of excess will lead to progeny, or perhaps his children will lead hedonistic lives.

Lokratia: 15. The Limner's Line, sign of precision. Lokratia stands for death, endings and change. This is a difficult fortune to interpret – perhaps it signifies that an ending or point of change can be predicted with precision. Or it could mean that acting carefully and precisely may lead to (or prevent) death.

Obscuria: 63. The Drummer is the same constellation as Verdra, so that planet's prophecy is now reversed. Leading a life of excess will *not*

lead to progeny. Or Jacob's children may appear to be hedonistic, but aren't really.

This reading gives the astrologer a number of snippets of prophecy, which he then combines into one story. Something like this (but with a lot more mumbo-jumbo):

Jacob is in a situation where he doesn't know if his love is being reciprocated (Deiamol). The positions of both the Sun and Charyb suggest that it isn't, and this will become clear shortly. Verdra and Obscuria show that, although it seems like Jacob's hedonistic life will lead to a family and progeny, this isn't true. Lokratia states though, that if Jacob acts with care and precision, he can end his current situation. Some combat will be necessary according to Morrslieb; a combat which will have an adverse outcome, but Mannslieb shows that if Jacob is courageous, he will be able to fulfil his dreams. Moreover, Tigris states that if Jacob trusts his instincts he will endure, and emerge from his current situation a stronger man.

Whether this story is anywhere near the truth depends on the astrologer's proficiency at determining the stars' positions and interpreting them. But let's be honest, he is a two-penny astrologer at a country fair – would you trust such a man's prophecies?



Picking the right day

People don't only use astrology to see what the future holds for them. They also understand that it is wise to wait with important ventures until the planets are in the right positions, because the success of any venture is influenced by the stars and planets.

Say a merchant wants to open a new shop. An auspicious day would be when Charyb (Planet of Knowledge) is in Cackelfax the Cockerel (Sign of Money and Merchants). A Warhammer year lasting 400 days, the merchant generally has to wait $1d100 \times 4$ days for Charyb to enter the Cockerel. But this day only coincides with the position of one planet. If the merchant wants a *second* planet at a specific position, he will have to roll a d10 and multiply by the original outcome. And multiply by another d10 for every other heavenly body that needs to be in a specific position.

For each celestial body not predetermined, calculate its position as indicated in the article "The Mechanics of Planetary Motion". Those bodies may end up in unfavourable star signs. If our merchant therefore decides not to proceed on that date, he will have to wait another $d100 \times 4$ days, multiplied again by d10s equal to the number of additional planets with predetermined positions.

If a number of different star signs are acceptable for the first planet, then divide the $1d100 \times 4$ result by the number of acceptable star signs (up to a maximum of 4), then roll a die to determine which of those it ends up in.

The questor may not care about timing his venture for when the stars are right, but just wants to avoid a time when the stars are wrong. In such cases, determine the positions of the planets on the first day when the venture could take place, and check whether any of them are in the wrong star signs. If so, they will remain there for another $2d10$ days.

Example: Sanna, a witch, wants to find a familiar. A familiar, she believes, would be covered by the planet Tigris, and thus she wants Tigris to be in one of the following signs: Gnuthus the Ox (sign of dutiful service), the Bonesaw (sign

of skill and learning) or The Witchling Star (sign of magic). Furthermore, Mannslieb, which stands for inspiration and dreams, should be in the sign of Mummit the Fool (Sanna's own star sign).

The GM rolls a d100 and gets 27. Sanna would thus have to wait 27×4 days (108). This number is divided by 3 because she picked three different star signs – so 36 days for Tigris alone to enter an acceptable sign. A d10 is rolled for Mannslieb (which must also be in a good position) with a result of 4. Sanna will have to wait $(36 \times 4 = 144)$ days to find both Tigris and Mannslieb in a good position to find her familiar.

Now, it could be that on the designated day, one of the other planets is in an unfavourable position. Obscuria might appear in the sign of the Trickster that day, which would indicate an unreliable familiar. If Sanna doesn't want to look for a familiar on that day, she will have to wait another $(4 \times d100) / 3 \times d10$ days for the next time when the stars are right.

As indicated in The Mechanics of Planetary Motion, rolling dice like this (or using the zodiac spreadsheet) is only one way to determine the positions of planets. The GM is free to just pick a number at his discretion that contributes to the plot. The GM should also decide how strong the astrological influence of the Sun, moons and planets actually is. Is it all just superstition, or do the stars have tangible influence on the Warhammer world? The first option may be simpler, but the second adds spice to the setting and makes it a bit less like the humdrum world we call reality.



The Natal Chart

by Wim van Gruisen

When an astrologer wants to draw someone's horoscope, looking at the positions of planets in the zodiac is a bit unsatisfactory. After all, the planets are in the same position whoever the querent is. Horoscopes drawn in this way are rarely personal, but predict roughly the same future for anyone who is asking.

In order to draw someone's personal horoscope, the astrologer should use that person's natal chart. A natal chart is based on the positions of the sun, moon and planets at the moment that person was born, and from there determines the positions of the astrological houses for that person. Since even a quarter mile, or a quarter of an hour, can make a difference to the natal chart, these charts are unique for each person, and thus a good tool to draw a personal horoscope. The astrologer drawing a horoscope will interpret the positions of the heavenly bodies with regard to the houses on the natal chart, instead of with regard to their places in the different star signs.

As the positions of several houses must be determined by the exact time and place of birth, and people are usually not paying attention to the stars at that time, a natal chart cannot be determined accurately for many persons. Astrologers who claim that they can do so are usually charlatans and conmen. Nobility and rich burghers may hire an astrologer to watch the heavens when they are expecting babies, so that a good natal chart can be drawn for their offspring. Less fortunate families might consult the village witch instead.

"Hans, quick, run to the Graf. Tell him that if the Gravin can keep her little tot inside for another thirty-eight minutes, he will be born under the sign of Dragomas the Drake – and he will become a great and courageous leader. Go – run, my boy!"

**- Melchior Windesheim, court astrologer,
to his apprentice Hans**



The major houses and their meanings are described below.

The Rising House

This house is determined by the character's ascendant; the position in the zodiac which was rising on the eastern horizon at the exact moment the character was born. This house determines a character's appearance, outward identity, self-image, and the way that people regard him.

Midheaven's house

This house is determined by the character's Medium Coeli; the position in the zodiac that is highest in the heavens at the moment of birth. It determines a person's status, career, and aspirations.

The Sinking House

This house is determined by the character's descendant; the position in the zodiac which was descending on the western horizon at the exact moment of birth. This house predicts a character's relationships to others and prospects for marriage.

Midnight's House

This house is determined by the character's Imum Coeli; a position in the zodiac that is mostly hidden from observation at the other side of the earth. Imum Coeli is opposite the Medium Coeli in the circle of the zodiac. Midnight's house signifies a person's roots and foundations.

The following houses are governed by the Sun, moons and stars. Their positions on a natal chart are determined by the location of that body at the time of the character's birth.

The House of the Sun (also known as Star Sign)

This house is governed by the sun. Since the sun moves slowly through the zodiac, taking about twenty days to travel from one star sign to the next, determining the House of the Sun is not as hard as the other ones. People usually know the position of this house as their star sign. The positions of the planets in this house directly influence a character's current situation and near future.

The House of Manann (also known as The House of Dreams)

Mannslieb governs this house. It rules a person's inspirations and long-term goals.

The House of Chaos (often referred to erroneously as The House of Morr)

This house is governed by Morrslieb. It indicates how Chaos will cross the character's path and

influence his life. With regard to the Chaos Gods, the question is never "whether" – all men's lives will be influenced by them. The relevant questions are "how", "when" and "how seriously".

The House of Knowledge

This house is governed by Charyb. It governs a character's prosperity and status in life.

The House of Fire

Governed by Deiamol, this house rules a character's passions.

The House of Primal Urges

This house is governed by Tigris. It controls a character's instincts.

The House of Life

This house is governed by Verdra. It influences a character's health and fertility.

The House of Death (also known as The House of Morr)

Governed by Lokratia, this house provides insight to the end of a character's life; the occasion when he will enter Morr's kingdom (if Khaine does not get him first). The House of Death has a major influence on a character's Dooming (*WFRP* page 172).

The House of Secrets (or The Hidden House)

This house is governed by Obscuria. Astrologers are still debating what this house stands for (and if it even exists), but a consensus is forming that this house stands for secrets. Whether this means secrets kept *by* the character or secrets hidden *from* the character remains a point of debate.

Drawing a Natal Chart

The table of star signs on page 25 of the *WFRP* rulebook represents the band of the zodiac. The thirteen houses are placed on this table. Each

house occupies a spread of seven positions, the central position of the house being flanked by three positions on each side. So if the central position of a house is 34, the house is positioned on the zodiac from 31 to 37, in The Gloaming and in Grungni's Baldric.

Houses can partially or completely overlap (this is different from how the houses of the zodiac work in real-world astrology). There is no problem with that.

Reading Someone's Horoscope

There are two ways to read someone's horoscope; one for long term predictions and another for short term ones. For a long term horoscope, determine the natal chart. The positions of the houses in this chart with regard to the star signs shows what a person's life will be like.

A short term horoscope is based on a person's natal chart. The current position of the planets in the zodiac is determined, and these will then be related not to the signs of the zodiac, but to the houses in the natal chart. A planet currently residing within a house exerts influence upon that house; the closer to the central number, the stronger that influence. Generally, positions below the central number of a house indicate things that have happened already, with consequences influencing the character. Positions higher than the central number indicate things that will happen in the near future.

This horoscope can only be drawn if a natal chart is known, or can be determined. When this isn't the case, an astrologer can only look at the position of the planets in the zodiac.

Star Signs: the When and Why of them

by James Jester

The purpose of this article is to back up some of the descriptions behind the star signs with game statistics. Most importantly, these rules are meant to add a little more colour to your characters, and are used at your discretion. There has been no real attempt to make the different star signs game effects balanced, and some are definitely better than others, but they are all equally interesting to roleplay.

The table on the follow page should be used after your initial stats are rolled up, but before generating any of your random, regional or racial skills and talents. The player must decide before

rolling on the table how much his character's starting sign has influenced his development. If the player wishes the star sign to have been more influential, then he spends his free advance to roll on the table and suffers or benefits from the Possible Effect. If the player does not wish to spend his starting free advance on this roll, then he still rolls on the table to determine his star sign, but does not suffer the effect.

The 20 star signs have also been placed within their respective areas of the calendar. This is not official canon, but was done using best guesses and knowledge of the Warhammer calendar.

% Roll	Sign	Calendar days	Possible Effect
01-05	Wymund the Anchorite- The Sign of Enduring	11 th of ForeWitching - 30 th of Fore Witching	Lose -1D10%/2 from WP or AG, Gain +1D10%/2 to INT, Gain Hardy Talent.
06-10	The Big Cross- The Sign of Clarity	31 st of Fore Witching - 16 th of After Witching	Gain +1D10%/2 to INT, Gain Perception Skill, Gain Strong Minded Talent.
11-15	The Limner's Line- The Sign of Precision	17 th of After Witching -4 th of Year Turn	Gain Artistic Talent Or Gain +1D10%/2 to WS Or BS
16-25	Gnuthus the Ox- The Sign of Dutifull Service	5 th of Year Turn -10 th of Plough Tide	Gain +1D10%/2 to WP
26-30	Dragomas the Drake- The Sign of Courage	11 th of Plough Tide - 30 th of Plough Tide	Gain +1D10%/2 to S Or WP Or FEL
31-35	The Gloaming- The Sign of Illusion and Mystery	31 st of Plough Tide - 17 th of Sigmar Tide	Gain +1D10%/2 to WP
36-40	Grungi's Baldric- The Sign of Martial Pursuits	18 th of Sigmar Tide - 4 th of Summer Tide	Gain +1D10%/2 to WS Or T. Also may roll your career on the Military background table.*
41-45	Mammit the Wise- The Sign of Wisdom	5 th of Summer Tide - 24 th of Summer Tide	Gain +1d10%/2 to INT and Gain Academic Knowledge(any one)
46-50	Mummit the Fool- The Sign of the Indistinct	25 th of Summer Tide -10 th of Fore Mystery	Gain Luck Talent
51-55	The Two Bullocks- The Sign of Fertility and Craftsmanship	11 th of Fore Mystery - 30 th of Fore Mystery	Gain +1D10%/2 to FEL and Gain Artistic Talent
56-60	The Dancer- The Sign of Love and Attraction	31 st of Fore Mystery - 16 th of After Mystery	Gain Suave Talent
61-65	The Drummer- The Sign of Excess and Hedonism	17 th of After Mystery - 4 th of Harvest Tide	Gain Consume Alcohol Skill
66-70	The Piper- The Sign of the Trickster	5 th of Harvest Tide - 24 th of Harvest Tide	Gain +1D10%/2 to FEL and Gain Schemer Talent
71-75	Vobist the Faint- The Sign of Darkness and Uncertainty	25 th of Harvest Tide - 10 th of Brew Month	Gain +1D10 Insanity Points
76-80	The Broken Cart- The Sign of Pride	11 th Of Brew Month - 30 th of Brew Month	May start as Noble career.
81-85	The Greased Goat- The Sign of Denied Passions	31 st of Brew Month -17 th of Chill Month	Lose -1 Fate Point, Lose - 1D10/2 to Fel
86-90	Rhya's Cauldron- The Sign of Mercy, Death, and Creation	18 th of Chill Month - 4 th of Ulric Tide	Gain Fearless Talent and Gain Hatred of Mutants Talent.**
91-95	Cackelfax the Cockerel- The Sign of Money and Merchants	5 th of Ulric Tide - 24 th of Ulric Tide	Gain Dealmaker Talent and also may roll your career on the Mercantile background table.*
96-98	The Bonesaw- The Sign of Skill and Learning	25 th of Ulric Tide - 2 nd of Fore Witching	Gain +1D10%/2 INT and also may roll your career on the Bourgeois background table.*
99-00	The Witchling Star- The Sign of Magic	3 rd of Fore Witching - 10 th of Fore Witching	Gain +1d10%/2 WP and +1 to MAG score***

* See *Liber Fanatica I* for the modified background tables mentioned in these entries. If you do not have *Liber Fanatic I*, then your GM should allow you to pick a particular career with the background mentioned

** Hatred of Mutants functions the same way as Grudge Born Fury, but only towards mutants.

*** The Witchling Star Sign can allow a newly generated character to start with a 1 MAG score. This does not allow the character to cast any spells until he learns a Lore or individual spells. It is up to the GM if this counts as an advance or it could allow the character to have a Magic score of 5 at Wizard Lord.

The excellent article within the WFRP Companion by Kevin Hamilton and Robert J. Schwalb expanded upon

the 20 star signs of the Old World and was a direct inspiration for this article.

The table above uses the same percentile rolls to determine the star sign as in the core rulebook. As the star signs have been broken down into the actual days that they fall on, it could be helpful to generate the actual birthday of the character. An excellent method for determining a birth date is available from David Graffam at <http://www.davesgames.net/wfrp2/pdf/birthdate-morrslieb.pdf>

An Astrologer's Instruments

by Wim van Gruisen and Jude Hornborg

Ephemeris: An ephemeris (plural: ephemerides) is a book containing tables with the positions of planets for each day of a period. Extensive ones also show the positions of ascendant, descendant, medium coeli and imum coeli by the hour, or for even shorter periods. Note that planets can only be charted from a fixed location; a few dozen miles to the east or to the west significantly changes the position of these points on the zodiac. Ephemerides of Nuln and of Talabheim would be quite different. Many ephemerides only give the positions of the planets for one time of the day (usually noon). An astrologer worth his money should be able to use this information to compute planetary positions at other times during the day. This would be a Hard (-20) Astrology check, or an Average (+0) test if the astrologer has Academic Knowledge (Mathematics).

The quality of books like these is measured on different criteria. One is the physical state of the book; is it in good condition, can the text easily be read? However, equally important is the quality of the information. A good quality ephemeris can give up to +30 on the determination of a person's natal chart. An ephemeris with faulty information makes any derived natal chart worthless (but the astrologer wouldn't know that, if he trusts the information in the charts).

Telescope: A telescope is an astrologer's main instrument for making direct observations of the position of the planets. A good quality telescope gives a +10 bonus on these observations.

Planetariums and Orreries: A planetarium is a mechanical model that shows the current positions of the world, the sun, moons and stars. The mechanism revolves slowly, showing how these positions change throughout the day, and the year. The most precise planetariums, such as the one of the Order of Verena at Wurtbad, are

created and maintained by Dwarven Engineers, and can accurately predict and show astronomical occurrences such as eclipses and the like. A small, handheld planetarium (usually with a wind-up mechanism) is called an orrery. A good orrery is an instrument highly in demand by astrologers and mages, and can give up to a +30 for determining the positions of planets.

Astrolabe: An astrolabe is an instrument used in navigation and astrology. It indicates the positions of different celestial bodies and constellations at specific times. In order to use an astrolabe properly, it must be set to the correct date, time and latitude. Astrolabes were first used in Araby, but have become popular in the Old World too.

Quadrant (or Sextant): These devices are used for measuring the altitude of celestial bodies above the horizon. Quadrants consist of a curved gauge mounted on a frame, and provide measurements ranging from 0°-90° (or 0°-60° for sextants). Most quadrants are portable handheld devices, but larger versions may be constructed at observatories for improved accuracy. Navigation and Astrology tests relying upon celestial observation receive a +10 bonus when aided by a quadrant (+15 if an astrolabe is also used).



Academic Knowledge – Astrology (Intelligence – Advanced)	
Average Tasks:	
<ul style="list-style-type: none"> ▪ Draw a horoscope or natal chart ▪ Pick an auspicious day for a task 	
Perfect	A perfect horoscope is drawn, the positions of all the stars are computed correctly. This horoscope gives more detail than usual or the day picked for a job is more than perfect for it. The job is far easier than usual.
Success	The information in the horoscope is correct, the correct day is picked.
Failure	Small mistakes were made in computing the positions of one or two stars. Although mainly correct, the horoscope contains a few items with false information. The day picked is wrong.
Botch	There was too much contradicting information. It was not possible to draw a horoscope or to pick a good day for the task.
Fumble	The information in the horoscope is disastrously wrong. A worse day for the task couldn't have been picked.