

Games Workshop's
Warhammer Fantasy Role Play

Ken Rolston's:

Realm Of Divine Magic

Consisting of:

Realm of Divine Magic

By

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Edited and expanded by John B. Brown, Jr.

And:

Warhammer Cults

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HISTORY

Divine History

[[Alter "Warhammer World" references to "Known World"? I prefer Warhammer World for rules references, while Known World is a good alternative term best used in narrative text.]]

The Verrah Rubicon of Verena (Verena Bible)

This three-part manual, the foundation of Verenan precepts, is quite readable and surprisingly free of cult cant. Earliest versions date from the Tenth Century Imperial. Later editions have been expanded and revised by cult scholars.

Book One of the Verrah Rubicon relates the history of Warhammer World as it is known to Verena Cultists. The pre-Imperial periods are presented in a prose-poetic style reflecting the mythic and fragmented sources upon which the accounts is based, while the better-documented modern period is treated in a more scholarly though elevated and inspirational style. The Verrah Rubicon and the chronicles, records, and commentaries maintained for centuries by Verenan scholars are our primary historical sources in the Old World. Though other cults like Sigmar and Ulric have maintained historical accounts, these treatments are typically marred by propagandistic misrepresentations and dubious standards of scholarship.

The following brief summary of Warhammer history is based on the Verrah Rubicon accounts, and divided into major periods in accordance with Verenan practice.

The First Days

Earth Mother is thought to have spoken directly to her children in the First Days (Prehistory, before 10,000 BP), but has been silent in modern times. Primitive humans lived in various regions of Warhammer, primarily the lands now known as Lustria, the Southlands, and Cathay. Druids are believed to maintain oral accounts from the period, but this cannot be confirmed, many legends of pre-Slann epochs are thought to derive from these oral sources.

The Old Slann and Collapse Periods

The Elf Songs are the primary references for the Old Slann period (also known as "The Age of Gold") and Collapse periods 10,000-7,000 BP (Before Present). These songs persisted in oral form in the Old World as part of the tradition of the Wood Elves, and have since been recorded in various and apparently corrupt versions by modern scholars. Since Wood Elves have a bardic rather than scholarly tradition, the songs probably represent true legends ("When the legend becomes the truth, print the legend," as the Verenan proverb goes) rather than journalistically accurate reports.

[[Do bona fide copies of written Elf Song ancient manuscripts exist among the High and Dark Elves? My guess is that such documents exist, and the High and Dark Elves think they are genuine, but the copies might be bona fide or bogus.]]

The Dark Time

The Dark Time (7000-6000 BP) is largely undocumented. Most Elf Songs from this period are of poor quality or dubious authenticity, and exist only in fragments. The breakdown of culture during the period certainly would have interfered with composition and transmission of oral literature at this time.

The Elder Ages

The Elder Ages (6000-4000 BP) -- The Elf Age (The Age of Silver) and Dwarf Age (Age of Bronze) -- were apparently well-documented by their respective cultures, but frequent political and social disruptions unfortunately resulted in periodic purging of documents. Most Dwarven records were lost in the fall of the Dwarven Empire of the World's Edge Mts. Elven records may exist in Albion, Ulthuan, and Naggarond, but these cultures are closed to Old World scholars. Accounts of this period in Old World scholarship are based on incoherent and often contradictory fragments of Dwarven manuscript and Elven oral tradition.

The Dawn of Man

The Dawn of Man (4,500-3000 BP) saw the rise of the great civilizations of Nippon, Cathay, and Pharonia. Nippon and Cathay have maintained cultural continuity (with intermittent periods of decadence and barbarism) since this time. Pharonia's great civilization collapsed around 2,500 years ago. The current Arabic culture dates from 1500 BP, and is not descended from the Pharonic culture, but from its desert barbarian nomadic successors.

The Rise of the Old World

The Rise of the Old World (3,000-1500 BP) began with barbarian migrations from the Badlands and Dark Lands regions into the lands of the Southern Sea (modern Tilea and Estalia), and later into the Great Forests. These barbarians brought with them the Young Gods.

Taal and Rhya (the God of the Wilderness and the Goddess of Agriculture) were the primary gods of these barbarians, though various tribes worshipped different aspects of these gods. A number of these different aspects have developed into the other major Old World cults (i.e., Verena, Manaan, Ulric, etc.).

Certain nations are primarily associated with the descendants of tribes which settled various regions. For example, Verena and Manaan are closely associated with the tribes that settled Tilea and Estalia, while Ulric is primarily associated with the tribes that settled the Great Forest and Norsca.

Other aspects are worshipped only in limited localities (e.g., various wilderness spirit aspects of Taal), or are worshipped only as outlaw cults (e.g., Ecaté, Khaine). In addition, a number of minor spirits unrelated to Taal/Rhya (primarily independent elemental and ancestral spirits) were also worshipped by these barbarian peoples.

The Imperial Period

The Empire (2500 BP to the present) is the focus of the Verrah Rubicon's historical survey. Estalia and Tilea (the Southern Sea cultures) have had civilized cultures longer than the Empire, have better records of their history, and their cults once enjoyed greater influence in the civilizations of the North. However, both of these cultures are now in decline.

The northern cultures of Bretonnia and the Empire are more vigorous and advanced in scholarship, science, and sorcery. The cults of Sigmar and Ulric are dominant in the Empire. The cults of Shallya and Jeanne du Lac [a new chivalric goddess with lots of the trappings of Christianity] are the dominant gods of Bretonnia.

Religions of the Old World According to Verena

In the Beginning

Earth Mother was the first god, and only god, until the arrival of the Old Slann. In the First Days primitive humans may have worshipped different aspects of the Earth Mother, or various independent spirits she created, but the primary divine being was universally understood to be the Earth Mother. The trusted intermediaries between the Earth Mother and her mortal children were the First Druids. Unto these Druids the Earth Mother granted the first divine magics and the promise of Eternal Life of the Spirit. The Elemental Pacts, agreements of mutual respect and service between mortal man and magical elemental beings, date from this era. Some cultures (e.g., steppes barbarians, Cathay) still worship the Elemental Powers in various aspects. [[Perhaps Cathay, the Hobgoblin Hegemony, Imperial Dwarfs, and the High Elven? In any case, this will be mentioned, not treated, in this volume.]]

And then the Old Slann came from beyond the Outer Darkness. Perhaps the Old Slann were gods, though much less powerful than the Earth Mother. Perhaps they were merely mortals with the means of intimate

worship and communication with the gods of the Dreamworlds. Perhaps they were simply accomplished wizards on a scale unimaginable to modern students of sorcery. Verenan historical doctrine leaves open the question of whether the Slann were divine or mortal, though speculation on the Old Slann as a model of evolution from mortal to divine nature is a popular topic in Verenan theological thought. Regardless of their divine or mortal nature, they are generally acknowledged to have come from worlds beyond Warhammer World, and to have brought with them to Warhammer new races of intelligent beings.

The Slann, Elves, Dwarfs, and [[other Imported Races]] may have brought the worship of their own gods to Warhammer. [[Here is an important point of doctrine GW needs to consider -- which races, if any, were imported to Warhammer Fantasy World?]] These cultures may have possessed the sorcerous knowledge or have been granted the power to pierce the void barrier and communicate directly with the Dreamworlds, the realms of their gods. The gods worshipped by the High and Dark Elves and by the ancient ancestors of the Imperial Dwarfs are believed by Verenan scholars not to have descended from the Earth Mother, but to have originated on some world or worlds beyond the Great Darkness.

In addition to their own racial gods (that is, gods associated with the worlds of their births), the Old Slann and Elves also are believed to have brought to Warhammer the worship of the Chaos Powers. It is even possible that the Old Slann and Elves created the Chaos powers; the fragmentary accounts of the creation of Slaanesh recounted in an epic cycle of ballads from the Elf Songs clearly suggest that the High Elves believed that their ancestors had created this god. The creation of gods by mortals is a disturbingly paradoxical concept, of course, and is treated in the Verrah Rubicon with ironic skepticism, but it is worth noting that Wood Elf traditions have historically accepted the notion of the Elven guilt for the creation of Slaanesh as a literal truth.

[[The creation of Slaanesh presumably predated the Warhammer arrival of the Elves as Slann chattel. Right?]]

[[The Creationist Heresy holds that the Old Slann created the Known World and its human inhabitants. This plausible but unconfirmable doctrine is denied by all Young Gods cults on the basis of the Old Faith's rejection of the notion; critics note that the Old Faith may not be a reliable source on its own origin.

Warhammer 40,000 fans may find this heresy attractive, reckoning that the Old Slann either imported humans or engineered them from existing genetic stock on planets throughout the universe.]]

The Collapse of the Slann Gates, the God War, and the Dark Time

The Warhammer World of the periods preceding the arrival of the Slann is a stable, relatively peaceful world of numerous primitive cultures worshipping a single god, the Earth Mother, and her lesser nature spirits. Magic was rare and exceptional; only the Druids, the chosen of the Earth Mother, had any magical powers, and even those were rarely practiced in public. The arrival of the Old Slann and their client races scarcely appears to have touched the indigenous Warhammer civilizations; the Old Slann, elves, dwarves, and other off-world races apparently avoided contact with the Warhammer natives, choosing to live in isolated habitats in Lustria where the ruins of their once-great ancient cities may be seen.

However, the catastrophic collapse of the Slann gates, vast artifacts through which the Slann ships traveled in their journeys from other worlds to Warhammer, altered the nature of Warhammer World forever. Following the failure and collapse of these powerful artifacts, the planet's relatively stable material and spiritual elements were corrupted and transformed by vast quantities of raw aethyr that erupted from the Void into Warhammer in the form of warpstone and warpdust. At the poles, where the Void flux was most dramatic, the Chaos Wastes were formed -- vast areas where the laws of nature no longer hold sway, and where the magical armies of Chaos wage never-ending war upon one another. This tide of Chaos threatened to spill over into the rest of Warhammer World, but it was opposed by the spirit of Warhammer itself -- the Earth Mother and her subordinate spirits -- and the humble creatures which worshipped her. This period is known to Verenan scholars as the God War.

The God War pitted the burgeoning forces of Chaos against the forces of the Earthmother. During this period the divine entities known collectively as the Young Gods (Taal, Rhya, Manann, Ulric, Myrmidia, Shallya, Verena, Morr, Ranald, and Darah) and the Dark Children (Khaine and Ecate) are first recognized as independent aspects of the Earth Mother, struggling at their mother's side to defend Warhammer from the invading elements of the Chaos Powers.

The God War was apparently a draw, with the Earth Mother dominant but unable to expel the forces of Chaos from Warhammer, the warp gates closed but leaking, and the armies of the Chaos Powers confined to the Northern and Southern Wastes. This uneasy equilibrium of opposing forces continues to the present,

with Chaos occasionally expanding from the Chaos Wastes and periodically being driven back by the mortal and divine defenders of Warhammer World.

The mortal races suffered terribly from warfare and natural disasters during the God Wars. The Slann-supported Elf and Dwarf civilizations collapsed into a long Dark Age, and primitive human populations were decimated. In the Elf Songs, this period is referred to as the Dark Time.

Accounts of the actual collapse of the gates themselves are strikingly detailed and realistic in the Elf Songs, perhaps based on first-hand reports or personal accounts dictated from memory. However, accounts of the God War period are typically vague and fanciful, as might be expected with the decline of Elven bardic traditions that accompanied the eclipse of the Slann-fostered Elven cultures.

During this period worship of the Earth Mother and various other divine entities apparently continued, though continuity of tradition and records was broken. During this period the first Daemonic and Chaos cults were established among various humanoid races. The earliest evidence of worship of The Young Gods and the Dark Children as separate divine entities among primitive humans also dates from this period.

The Elder Age

This period encompasses the resurgence of Elf and Dwarf civilizations and their associated cults after the decline and fall of the Old Slann culture.

During this period the Elven Races fragment into three distinct civilizations:

The High Elves, who abandon their native cults for sorcery.

The Dark Elves, who abandon their native cults for Chaos cults (or who may have imported the Chaos cults here as their native cults).

The Wood Elves, who retained elements of their original native cults, while primarily adopting the Earth Mother cult from the native human races. [[The dominant Wood Elf cult should be the Old Faith, with a few fancy native hero cults like Liadriel from **WFRP** and the Adamnan-Na-Brionha cult of the Wardancers.]]

The Dwarfs maintained their own traditional ancestor and hero cults; in addition, they adopted certain elemental-worshipping aspects of the Earth Mother cult of the native humans. [[Grommo the Wanderer is a good PC cult, along with the ancestral spirit cults of Imperial Dwarves and Grungni from **WFRP**.]]

The Dawn of Man

[[Nippon, Cathay, and Pharonia each have their own peculiar cults, which we do more than hint at in this volume. Nippon should worship ancestral hero and spirit cults. Cathay should worship elemental, hero, and ancestral cults. Pharonia should worship a nasty pantheon including Khaine and some other as-yet-undesigned Dark Children cults.]]

The Rise of the Old World

Barbarians migrating from the Southlands and the Steppes regions into the Old World bring with them the cults of the Young Gods and the Dark Children. Cult practices from this period are not well known. The primary concerns of these barbarian cults were: to provide sustenance for the tribes through successful agriculture, herding, and hunting, to assure the health of the tribes by curing the sick and injured, and to support the tribes in war, whether in defense against aggressive humanoids, Chaotic hordes, or competing tribes, or in offense in the conquest and assimilation of smaller tribes into larger, more powerful confederations.

Most cults preserve little more than lists of the great tribal heroes and cult leaders from this period; accounts of great events like migrations and wars are notoriously vague, and even the gods themselves apparently thought little of the period worth remembering. The exception, of course, is the cult of Verena, originally a very small and scorned cult of "sissy scribblers and number-worshippers." Verenan cultists faithfully recorded what they observed and heard reported in their simple chronicles. Most of these accounts have been lost, and much that survives seems often nonsensical and whimsically implausible; nonetheless, these documents are crucial to our understanding of early Old World history.

Old World Civilizations:

[[Mike? Graeme? I don't know much about Renaissance European history. Please patch this up as the spirit moves you.]]

The cultures of Tilea and Estalia are descended from sophisticated classical societies similar to antique Near East, Greek, and Roman cultures of our earth's history. In the twenty-sixth century Imperial, modern Tilea and Estalia resemble the Renaissance cultures of Italy and Spain in our earth's history.

Verena has always been a favored cult in Tilea and Estalia; as seafaring commerce came to play a crucial part in the wealth of these cultures, the cult of Manann also achieved increasing prominence. Other important Young God cults of this region include Myrmidia, Shallya, and Morr. Tilean culture is traditionally tolerant of various competing religions; though Ecaté, Khaine, and Chaos cults are officially outlawed in Tilea, membership in these cults may be considered deliciously sophisticated in upper class and artistic circles. Estalia, on the other hand, is the home of the Inquisition, a commission jointly administrated by the cult of Verena and the crown of Estalia which ruthlessly persecutes proponents of heretical doctrines and outlawed cults in that nation. Verena is the official state cult of Estalia, with other Young Gods deities worshipped only as subordinate minor aspects.

The nations of the Northern Lands -- Kislev, Norsca, the Empire, the Wastelands, and Bretonnia -- are descended from barbaric Medieval cultures, but the Empire, Bretonnia, and the Wastelands are currently undergoing a Renaissance stimulated by contact with the Southern Sea nations of Tilea and Estalia. Though traditional Young Gods cults like Manann, Shallya, Ulric, and Taal/Rhya are still popular in the Northern Lands, state cults worshipping deified national heroes like Sigmar Heldenhammer of the Empire and Jeanne du Lac of Bretonnia now dominate the religious and political landscape.

The history of Sigmar Heldenhammer and his cult should be already familiar to students of Warhammer World (see **Warhammer Campaign** pages 8-12 especially).

Jeanne du Lac is an embodiment of courtly and chivalric virtues, a combination of the Jeanne D'Arc, Lancelot du Lac, Galahad, and Percival legends of our history. A virgin heroine, Jeanne du Lac's origins are obscure, but rumored to have been common. She appeared mysteriously, disguised as a chivalric knight of indomitable arms, but excessive courtesy, modesty, and mercy. She shamed the aristocratic knighthood serving the King of Bretonnia by handily defeating them in tourneys, then won their favor and honor by her heroic feats while leading peasant armies in great campaigns first against the Estalians, then against the Black Elves (Wood Elves of Dark Elf ancestry) of Loren Forest. Her cult is notably popular among both the aristocracy and the peasantry -- a potent force for unity among classes often at odds in the Old World.

Modern Old World cults have been less concerned with the sustenance of their followers than the cults of their barbarian ancestors, since civilized agriculture and commerce provides a fairly reliable source of food, clothing, and shelter for most Old Worlders (barring famine or pestilence). Warfare and healing have thus become the predominant political concerns of the cults. However, as sorcery and science in the last two centuries have begun to compete with the cults in providing these benefits to society, the political power of the cults has decreased noticeably. Further, as the power of the Young Gods cults wanes and the power of secular interest groups like merchants and sorcerers increases, there is a steady erosion of traditional values which may partly account for the alarming increase in the secret worship of proscribed cults throughout the Old World.

Important Humanoid Cults

The most important humanoid cults are those of the goblinoids, the most numerous and troublesome of Old World humanoid races. Goblinoids typically worship native Warhammer divine entities identified in this volume as "Daemonic" in nature; however, goblinoids almost never worship the Four Chaos Powers (Tzeentch, Nurgle, Slaanesh, Khorne) -- in fact, goblinoids are almost as fanatically opposed to Chaos and its creatures as are humans, elves, dwarfs, and halflings. The demons worshipped by goblinoids are independent of Chaotic alignments, and typically of relatively modest power when contrasted with their Chaotic counterparts; in personality they vary from hideously cruel and evil to lovably comic and brutal to earnestly and decently solicitous for the welfare of their goblinoid worshippers.

Orcs, like humans, elves, dwarves, and other intelligent races, may occasionally choose to align with Chaos cults for various reasons, but orcs in general abhor Chaos, for the following reasons:

- Orc settlements and tribes are threatened by Chaos incursions just as human, elf, and dwarf cultures are.

- Orc cultures find the practices and principles of most Chaos cults only slightly less repugnant than most human, elf, or dwarf cultures. The only thing orcs have more in common with Chaos cults than do human-type races is the bloodthirsty, cheerful, heroic enthusiasm for armed conflict and violent death in battle favored by Khorne cultists.

- Orcs already worship perfectly-good demons of their own, and have no particular reason to switch to Chaos-style demons.

- Orcs are exceptionally resistant to mutation, and are not particularly gifted with magic. Since they cannot benefit from Beastman, Chaos Warrior, or Chaos Sorcerer statuses like humans can, they have no motivation to join Chaos cults to gain more personal power.

[[Can goblinoids become tainted with Chaos? I hope that Chaos goblins, like half-orcs, are careless inclusions of earlier editions that we can quietly ignore. MY preference is that the orcs are no less children of Warhammer than dwarfs and elves -- albeit loud, nasty, and destructive children -- and that in any final confrontation with Chaos the orcs, humans, and elder races will fight side-by-side as allies -- then LATER they can get back to butchering one another.]]

[[Other intelligent races like Ogres, Trolls, Lizardmen, Slann, Troglodytes, Giants, Skaven, and so on each need their own cults and deities. We needn't provide detailed cult write-ups for these, but we ought to mention that shamans and priests of these races should have access to prayers and other divine magic, just like humans and orcs. If we have some space, Graeme has drafted cults for Ogres and Trolls, we have plenty of spiky detail on Skaven cults, and Giant cults could be a lot of fun.]]

[[I'd like to include a cosmology that places Warhammer in the Warhammer 40,000 universe, treating nice bits like the arrival of the Black Moon and the Skaven, but I doubt such a conceptual framework can be wrested from the Games Workshop collective unconscious without Herculean strength and resolve. I have scads of notes and speculations on the topic, but in the end I've chickened out because I don't want to wade through any long-term dogma-approval process.]]

RULES

Terms and Rules for Divine Magic

Terms and Standard Conventions

Clerical Careers: Clerical careers are careers dedicated to the service of a cult worshipping a divine patron, which may be a god or another divine entity. The Initiate Career is the Basic Clerical Career. The Priest Career is the Advanced Clerical Career.

Cleric: A character whose careers include a current or completed clerical career, and who is a member in good standing of a cult.

Initiate: The lowest status in the hierarchy of those who follow a vocation in cult worship.

Priest: One who has graduated from Initiate status to more responsible positions in cult worship. (See "Rank" below.)

Cult: The organized worship of a god, greater power, or other divine entity.

Divine Patron: A general term for the divine entity worshipped by one's own cult.

Mastery Level: Within the Advanced Clerical Careers are different Mastery Levels, according to the level of prayers that a character is qualified to invoke. For example, the Priest Advanced Clerical Career has four Mastery Levels (Levels One, Two, Three, and Four), with Mastery Level Four representing the highest level of achievement, permitting the invocation of the most powerful prayers.

Rank: A term indicating a character's level of status and privilege as recognized within the cult and before the cult's divine patron. "Layman" is the lowest rank of membership in a cult; it is not a career, but a character status. Any character, regardless of career, may be a layman of a cult and enjoy its benefits and obligations. "Initiate" is the lowest level of membership within a cult's hierarchy, and is roughly equivalent with an apprentice status in a trade or guild. "First Rank," "Second Rank," "Third Rank," and "Fourth Rank" correspond to successive degrees of advancement in cult service.

For the Priest Advanced Clerical Career, the corresponding titles and honorifics per rank are as follows. For example, a Third Rank priest of Manaen might be introduced as "His Reverence Humfried of Ulm, Arch Lector of Manaen."

First Rank: Priest (Honorific: Father)

Second Rank: Arch Priest (Honorific: Reverend Father)

Third Rank: Arch Lector (Honorific: His Reverence)

Fourth Rank: Theogonist (Honorific: His Eminence) [[High Theogonist is a political title, not a rank.]]

In the old Faith formal honorifics are not observed, though "Father" or "Magister" is a common title of respect for a cultist of higher status. Thus, a Third Rank Druid might be introduced as "Father Ethelmaris," "Magister Ethelmaris," or as "Arch Druid Ethelmaris."

First Rank: Druid

Second Rank: Druid Priest

Third Rank: Arch Druid

Fourth Rank: High Druid or Seer

Magic Points (MP): A measure of potential magical energy. The Warhammer character's term for this is "Moral Power."

Basic Magic Point Score (BMP): A measure of a being's potential for creating magic effects. The Warhammer character's term for this is "Basic Moral Power". In game terms, BMP is a character's total magic point score when not depleted by expenditures for prayer invocation or production of other magical effects. BMP is listed as the final score in a Character Profile.

Current Magic Point Score (CMP): A measure of a being's reduced magic potential as a result of expending energy to invoke divine magical effects. The Warhammer character's term for this is "Curtailed Moral Power". In game terms, CMP is a character's BMP score minus any points expended to produce magical effects.

GM Note: Warhammer Role-play characters refer to "Moral Power," "Basic Moral Power," and "Curtailed Moral Power". Gamemasters and players refer to "Magic Points," "Basic Magic Point Score," and "Current Magic Point Score" -- game mechanics terms.

Range: The maximum distance between a character invoking a magical effect and the location or subject where the magical effect may be invoked OR the being or object that must be touched by the invoking character in order to produce the magical effect.

Invocation: An invocation is a procedure for requesting a divine patron to produce a magic effect. The term includes all divine prayers, whether invoked by an initiate, priest, or layman, or invoked from a divine instrument.

Prayers: Prayers are formal requests to a divine patron for the production of specific magic effects. The right to make these requests (i.e., to invoke prayers) is granted according to the status of a cult member within the cult, and according to conditions established by the cult and the divine patron.

Divine Instrument: objects or sites with divine magic properties

Magical Effect: Unless otherwise specified, references assume that the term "magical effect" usually includes the effects produced by divine prayers and divine instruments as well as those produced by sorcerous spells, rituals, and magical artifacts.

Active and Inactive Magical Effects: Divine prayers or divine artifacts, as well as sorcerous spells, rituals, or magical artifacts, that are currently producing a magical effect cause an "active magical effect" that may be perceptible to an outside observer using the sense magic skill. Any divine instrument or magical artifact that is capable of producing a magical effect, but which is not currently producing a magical effect, causes only an "inactive magical effect," which ordinarily cannot be perceived by an observer without use of a detect magic prayer or spell, or other prayers, divine instruments, spells, rituals, or magical artifacts with similar abilities.

Spirit, Mind, Psyche: The spiritual, insubstantial, magical component of a living being present in the Material Realm. The spirit forms from the aethyr and joins the body at the birth of a being. At death, it is released from the body temporarily into the Material Realm, from whence it is usually conducted to an afterworld by a spirit guide, or where it may occasionally remain as a ghost or haunt.

Soul: The spiritual, insubstantial magical component of a living being located in the Chaos Realm. The Soul in the Chaos Realm is anchored to the spirit of a being in the Material Realm by a spiritual link called the Animus; the animus forms between the newly-created spirit at birth and a soul elected "at random" (or by design, according to some cults) from the Chaos Realm. At death the Animus is severed and the Soul is once again set adrift in the Chaos Realm (also known as the "Sea of Souls").

Animus: The spiritual link between the Mind in the Material Realm and the Soul in the Chaos Realm.

Body: The elemental, substantial, mundane component of a living being. Plants and animals have substantial bodies, typically composed of plant or fleshy matter; many magical beings have bodies of various elemental substances, or may assume bodily forms at will.

Sacred Token: An object ornamented with symbols sacred to a cult. A cleric wishing to invoke a prayer or to invoke a magical effect from a divine artifact must present a sacred token as part of the ceremony of invocation. Initiates and priests typically present the sacred token of their cult in one or more of three forms: one, a staff bearing a cult symbol; two, an amulet bearing a cult symbol, and three, a cult symbol represented as a design upon one's garments. Laymen do not usually bear sacred tokens on staves, but often wear either an amulet or a garment design proclaiming their cult's sacred symbols.

The Chaos Realm (also The Void): The World Beyond. The Realm of the Gods and Powers. The Province of the Shadowrealms and Afterworlds. The Sea of Souls.

The Void Boundary: The magical barrier between the Material and Chaos Realms.

The Material Realm: The Real World. The Land of the Living. The world of matter and substance. Warhammer World.

Shadowrealms: The innumerable fantastic worlds that lie beyond the Void Boundary. These worlds may only be reached by magical means, typically through sorcery, through divine aid, or through the Gate artifacts of the Old Slann. The shadowrealms best known to Warhammer cultists are the Afterworlds of the various Divine Powers and the Shadowrealms of the Four Great Powers of Chaos.

The Chaos Wastes: An extension of the Chaos Realm into the Material Realm in regions surrounding Warhammer's north and south poles, ruled by the servants of the Four Powers. The terrain and life forms of this region are periodically distorted and misshapen by incoherent magical forces released by the contaminating warpstone, warpdust, and warp energy leaking through the collapsed warp gates above the planet's north and south poles. The containment of periodic expansions and the eventual cleansing of the Chaotic contamination of these regions are among the greatest of the epic themes of the Warhammer divine cults.

Gate: A magical tunnel from the Material Realm through the Void to another location. Gates may connect one location in the Material Realm with another, or may connect to another real world or shadowrealm.

GM Note: Portals and gates are artifacts of the Ancient Old Slann, and incomprehensible to sorcerous and divine scholars alike.

Instability: The waxing and waning of the magical power of certain shadowrealm entities when manifesting in the Material World, caused by unpredictable surges and ebbs in energies flowing from the Chaos Realm.

Warhammer Fantasy World and Warhammer 40,000: Warhammer World is a tiny but significant planet in the Warhammer 40,000 universe. This world possesses a late medieval culture and technology, enhanced by a sophisticated understanding of sorcerous and divine magics. Small though Warhammer Fantasy World may be against the background of Warhammer 40,000's galaxy-spanning Imperium, Warhammer Fantasy World is nonetheless at center stage for events of epic significance in the struggle between the Emperor and the Forces of Chaos, and in the ultimate renewal of hope for mankind as represented by the myth of the Star Child. [[So where's the Star Child Myth at present??]]

Rules for Divine Magic

Magic Points

What Are Magic Points?

Magic Points (MP) are a measure of the quantity and quality of the magical energy stored in a being's Spirit. All living beings have this magical reservoir, though the amount of energy stored varies according to the creature and from individual to individual. (See the accompanying chart comparing the number of magic points possessed by various beings.)

Comparative MP Scale Chart for Divine and Mortal Spirits

GM Note: Magic Points are a game mechanics term. Warhammer folk don't go around talking about how many magic points their god has. This chart is just to give you some idea of the comparative scale of magic capacities possessed by various Warhammer entities.

[Set this up as a visual comparison diagram like the "Scale of the universe" diagrams seen in science textbooks.]

The Earth Mother, Greater Gods, The Four Powers of Chaos: 10,000,000,000 - 1,000,000,000,000 MP

Lesser Gods (Examples: children of Earth Mother, including Manann, Ulric, Sigmar, etc., Lesser Chaos Powers): 1,000,000 - 10,000,000,000 MP

Greater Entities (Examples: Wisentlich, Daemon Rulers, Minor Chaos Entities, some hero, ancestral, and elemental spirits): 1000 - 1,000,000 MP

Lesser Entities (Examples: Rural and Wilderness Spirits (Leshy, Vodyanoy, and other ancient spirits of Kislev), some hero, ancestral, and elemental spirits, some magical beings like ancient treemen, fimir, giants, and dragons): 50 - 1000 MP

Mortals (Examples: all plants, animals, humans, most magical beings like unicorns, pixies, griffin, etc.): .001 - 50 MP (Typical humans have 5 MP or fewer. The least plant has .001 MP.)

Clerics think of this personal magical energy as a reservoir of moral power -- a consequence of both the generous bounty of the gods' gifts to their beloved children, and the fortification of the Spirit which comes from a pious cultist's Pure Faith and Good Deeds.

When a cleric invokes a prayer or the powers of a divine artifact, he dedicates a portion of his moral power -- his personal magical energy reserves -- as an offering to the honor of his divine patron. The MP dedicated as an offering is subtracted from the cleric's Current Magic Point Score. The divine patron, in turn, produces the requested magical effect, using the divine patron's own magical power -- not the power of the cleric.

Determining Initial Magic Point Scores

The following reference shows how to determine the Magic Point scores of beginning characters:

Initiate, Hedgewizard, Wizard's Apprentice, Alchemist's Apprentice, and any other basic spellcasting career*: 1d4+4 MP.

All other non-spellcasting careers: roll d100 and consult the following chart:

01-50: 3 MP
51-75: 4 MP
76-90: 5 MP
91-96: 6 MP
97-99: 7 MP
00: 8 MP

* Note: Any new or variant basic careers that include spellcasting abilities should also receive 1d4+4 MP.

Revised Academic Basic Career Chart

This chart replaces the Academic Basic Career Chart on page 18 in WFRP for the purpose of determining a beginning character's basic career. Roll D100 according to character race

| <u>Human</u> | <u>Elf</u> | <u>Dwarf</u> | <u>Halfling</u> | <u>Career</u> |
|--------------|------------|--------------|-----------------|--|
| 01-05 | 01-05 | 01-10 | 01-10 | Alchemist's Apprentice |
| 06-10 | 06-10 | 11-15 | 11-20 | Artisan's Apprentice |
| 11-20 | 11-20 | - | - | Initiate (Old Faith cult) |
| - | - | 16-30 | - | Engineer |
| 21-25 | - | 31-35 | 21-25 | Exciseman |
| 26-30 | 21-25 | - | 26-35 | Herbalist |
| 31-35 | 26-30 | - | - | Hypnotist |
| 36-55 | 31-35 | 36-50 | 36-45 | Initiate (Young Gods or Non-Human cults) |
| 56-60 | 36-40 | 51-55 | 46-55 | Pharmacist |
| 61-65 | 41-45 | 56-60 | 56-60 | Physician's Student |
| 66-70 | 46-50 | 61-65 | 61-70 | Scribe |
| 71-75 | 51-55 | 66-70 | 71-75 | Seer |
| 76-80 | 56-60 | 71-75 | 76-80 | Student |
| 81-85 | 61-65 | 76-90 | 81-90 | Trader |

Warhammer Fantasy Role Play

Realm Of Divine Magic

| | | | | |
|-------|-------|-------|-------|---------------------|
| 86-95 | 66-85 | 91-95 | 91-95 | Hedgewizard |
| 96-00 | 86-00 | 96-00 | 96-00 | Wizard's Apprentice |

[Include in character creation or other reference sheets. Replaces Academic Basic Career Chart, WFRP p. 18.]

Increasing Magic Point Scores

When characters graduate from a Basic Career (Initiate) to an Advanced Clerical Careers (Priest), and as they graduate from one rank to another (i.e., from 1st Rank Priest to 2nd Rank Priest), their Magic Point scores increase.

The following chart summarizes the increases in magic points earned by characters as they graduate from Basic Careers or to higher Ranks within an Advanced Career:

Magic Point Increase Chart

| <u>Career Graduation</u> | <u>Magic Points Gained</u> |
|--|----------------------------|
| Humans and Elves: | |
| From Initiate to Priest | 2d4+8 MP |
| To a Higher Priest Rank | 2d4+4 MP |
| From Initiate or Priest to other Careers | no increase |
| Dwarves and Halflings: | |
| From Initiate to Priest Career | 2d4+4 MP |
| To a Higher Priest Rank | 1d4+4 MP |
| From Initiate or Priest to other Careers | no increase |

GM Notes: As indicated in the chart, Dwarves and Halflings are too bound to the sensations and pleasures of the Material Realm to fully release themselves in the spiritual world, and have limited potential for increasing their command of magical powers, and therefore are typically less successful as priests than Humans and Elves.

Basic Magic Point Scores on the WFRP Character Profile

For ease of reference, the character's BMP Score has been added to the Warhammer Character Profile. For example, here's the Standard Profile for a human:

| | | | | | | | | | | | | | | |
|----------|-----------|-----------|----------|----------|----------|----------|----------|------------|-----------|------------|-----------|-----------|------------|-----------|
| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
| 4 | 33 | 25 | 3 | 3 | 7 | 30 | 1 | 29 | 29 | 29 | 29 | 29 | 29 | 3 |

As an initiate, priest, or druid's BMP Score is increased by graduation to an Advanced Career or to a higher rank within an Advanced Career, record the increases on the character's current Character Profile.

Recovering Magic Points

Expending Magic Points only temporarily depletes a character's magical reservoirs.

All characters naturally recover one MP per 24-hour period as their Spirits gradually absorb magical energy from their surroundings.

All characters with the Meditation skill may be able to recover Magic Points at a faster rate (see Divine Skills, "Meditation", page ??.) Initiates learn this skill as one of the first steps in their sorcerous education.

All cult members in good standing may be restored to full BMP Score by worshipping for 24 hours upon sacred ground dedicated to their cult. (See "Layman's Benefits," page ??.)

Other magical phenomena (i.e., magical artifacts, divine miracles, power-tapping spells) may also restore expended Magic Points.

Note that no character may exceed his Basic Magic Point Score by any of these methods of recovering magic points, unless expressly stated otherwise in the rules, in rules supplements, or by the gamemaster's ruling.

Sources of Divine Magic Effects

The following sources of Warhammer Fantasy Role-play magical effects are treated in **Realm of Divine Magic**: divine prayers and artifacts. The other main sources of Warhammer Fantasy Role-play magical effects -- spells, ritual, enchanted artifacts, and alchemical compounds -- are treated in the companion volume **Realm of Sorcerous Magic**.

Prayers

Prayers are formal requests to a divine patron for the production of specific magic effects. The right to make these requests (i.e., to invoke prayers) is granted as a benefit to cult members of initiate, priest, and druid status, and to certain laymen and fanatic cultists. The cleric presents his sacred token before him, recites the key phrases of the prayer, and dedicates an offering of his personal power to his divine patron. The divine patron or his lesser aspects or servants hear the cleric's prayer and provide the magical effect as requested. The cultist does NOT produce the magical effect; the magical effect is produced by the god in response to a request from the cultist. (In this way clerical magic-users differ from sorcerous spellcasters: sorcerous spellcasters produce spell effects through their own powers and skills.)

Invoking Prayers

To invoke a prayer, an initiate, priest, or druid must possess the invoke prayer skill matching the rank of the prayer to be invoked. He must have been granted the right to invoke the given prayer by his divine patron (see "Receiving Prayers from a Divine Patron" below), and must expend the number of Magic Points required as an offering. Magic Point expenditures for each prayer are listed in the prayer descriptions in the Common Prayers and Cult Descriptions chapters.

A cleric invoking a prayer must be able to speak the appropriate key phrases of the prayer, must be in flesh contact with the appropriate sacred token, and must be able to mentally compose his offering of Magic Points to the glory of his patron. Anything which interferes with speaking the key phrases, touching the sacred token, or concentrating on the offering of personal power may prevent the successful invocation of the prayer.

While a cleric is invoking a prayer, he may perform no other action. During invocation of a prayer a cleric is considered to be prone for the purposes of attacks (i.e., he is hit automatically and for double damage). If the prayer is interrupted for any reason (i.e., if the cleric is successfully attacked, or if he voluntarily interrupts a prayer to parry a blow), the prayer is spoiled, and no magical effect is received from the divine patron, though the Magic Points offered to the patron are still expended in the failed attempt.

Invoking a prayer requires one round.

Initiative Penalty for Creating Divine Magic Effects

Divine prayer and divine artifact magic effects occur within a round at the invoking cleric's Initiative with a -30 penalty. There is always this brief delay while the divine patron hears his follower's petition, then produces the requested magic effect.

Sacred Tokens

Sacred tokens are symbolic representations signifying the authority and protection of the cultist's divine patron. The symbols are carved or engraved in wood, leather, metal, or gemstone, or woven or embroidered into the cultists garments, according to individual cult practice, then are ceremonially consecrated to the divine patron by a third rank priest or druid with the Consecrate Divine Artifact prayer.

Sacred tokens are lesser divine artifacts, and as such produce an inactive magic effect perceivable to a Detect Magic prayer or spell.

Since a third rank prayer is required to consecrate a sacred token, an initiate receives his first sacred token from a superior in the cult hierarchy. This first sacred token is included in an initiate's trappings. A cultist may receive other sacred tokens from his cult as rewards for faithful service or in replacement of lost or destroyed tokens. An initiate's first sacred token is typically in the form of a staff bearing the cult's symbol; later he may also receive an amulet and a garment design as sacred tokens. Mundane tokens (i.e., non-consecrated tokens) may also be worn, though they may not be used to invoke prayers.

Targeting Prayers

Before invoking a prayer, the cleric must specify the subject or location where the magical effect is to be targeted. Each prayer description indicates what subject or area may be affected with that prayer.

To accurately target a prayer's effects, a cleric must see the target (with normal vision, or through some form of magical sight).

If the target can be seen, it is hit automatically. (Unlike missile combat, the targeting of the magical effects of prayers is not affected by marksmanship.)

If the target cannot be seen, the Gamemaster considers the circumstances, then determines the location of a prayer's area of effect at his discretion. For example, if a prayer is invoked in total darkness, the Gamemaster may decide that any one of a number of potential victims may have been struck, and may determine the target randomly, or he may decide that the magical effects have missed all possible targets.

Prayers may not be invoked upon a target unless a line-of-sight can be drawn to the target. If any object, surface, or character intervenes, that object, surface, or character blocks the targeting of the prayer's effects.

GM Note: Certain prayers, like know enemies, are exceptions to this rule. All such exceptions are indicated in the prayer descriptions.

Casting Failure, Casting Injuries, and Sorcerous Disabilities

Sorcerous spellcasters may suffer from casting failures, casting injuries, and sorcerous disabilities. No such problems are associated with invoking prayers or divine instruments.

Initiates, Priests and Armor

Initiates and priests of most cults are restricted from wearing metal armor or its equivalent unless otherwise indicated in the Cult Descriptions. They are permitted to wear leather or padded cloth armor and shields. (For example, the Chaos Powers may confer Chaos Armor as a Special Gift to a distinguished cultist, and the Myrmidia cult permits initiates and priests to wear metal armor if they forego the use of prayer or divine artifact while using the metal armor.)

However, the divine powers generally disapprove of the use of any armor by their clerics. "You are clothed in the Armor of Faith! You have dedicated your lives to me, and you must trust me not to take you before your time. Let this be a sign to all and throughout the generations of your god's love for you." As a result, though the gods will not deny the cleric's right to invoke their magics through prayer, they do demand a heavy penalty in the magic point cost of prayer invocation while using armor.

Therefore initiates and priests may attempt to invoke prayers while wearing armor, but the MP cost of invoking prayers is higher if the invoking cultist wears armor. Each point of armor worn by a character (regardless if the point is earned by wearing metal or leather armor or by carrying a shield) adds two to the MP required to invoke a prayer.

Example: A priest wearing 1 point of leather armor on his head and 1 point on his body would need to offer 4 additional MP for each prayer he attempted to invoke. A priest wearing 2 points of armor on the body, 2 points of armor on each leg, and carrying a shield for 1 point, would need to offer 14 additional MP for each prayer he attempted to invoke.

Some cults may provide special armor that must be made by cult craftsmen and consecrated by prayer. Such armor is extremely rare and precious, and may not be subject to the normal restrictions and MP costs of normal armor.

Divine Instruments

Priests and druids can consecrate divine instruments which produce a variety of magical effects. The divine powers may also spontaneously create divine instruments as gifts to faithful cultists, as aids in sacred quests, or as enigmatic evidences of the god's will. Many divine instruments can be used only by a cultist of the divine patron which consecrated or created the artifact, though some divine instruments can be used by non-cultists with few or no restrictions. Divine instruments are powered by the divine patron, but some may require an offering of personal magical energy (i.e., MP) to invoke their magical effects. For descriptions of divine instruments, see Divine Instruments, pages ??-??.

Magical Bonuses and Penalties

Many prayers and divine instruments, and sorcerous spells, rituals, and artifacts as well, confer bonuses or penalties to tests against profile characteristics and skills. Multiple magical bonuses and penalties of equal value confer no additional bonus or penalty, regardless of whether the source of the magic is sorcerous or divine. That is, magical bonuses and penalties are not "stackable" or "additive"; the highest value possible from a combination of several magical bonuses or penalties is the bonus or penalty with the highest numerical value. Thus the combination of two magical +10 bonuses to WS yields a result of only a +10 WS bonus, not a +20 bonus.

For example, Camplin, a Templar of the Fiery Heart, receives the benefits of an inspired attack prayer (+10 WS) from his Priest of Sigmar, he carries a Sword of Accuracy (+10 WS), and he receives the benefits of an inspire heroism (+10 WS) sorcerous ritual from a friendly war wizard. Camplin's magical bonus is only +10, not +30; to receive a magical bonus greater than +10, he would need to be affected by a magical bonus of a higher value -- for example, the +20 or +30 WS bonus of a hypothetical greater divine instrument like Sigmar's hammer. **(GM Note: +20 bonuses should be very rare; +30 bonuses are unique, and only associated with the prodigal magical powers of the gods.)**

A non-magical bonus or penalty and a magical bonus or penalty may be added, however. For example, the resist magic skill confers a +20 to WP to resist magic effects; combined with the +10 WP bonus of the blessed sacraments prayer, a character may have a total +30 WP bonus. The total bonus may never exceed the sum of the values of the highest non-magical and the highest magical bonus, however.

[[Mike, Graeme, and Assorted Playtesters: I think this rules concept is sound, and ought to be extended to the Sorcery volume and WFRP Revised. I am not real comfortable with the wording, however, and suspect there are a lot of implications I haven't anticipated, and which will be a bitch to write unambiguous rules for without lots of detail and special instances. The concept of "stacking" bonuses is universally assumed but rarely specifically addressed in FRP rules; I can't think of rules explicitly treating this concept in any other classic FRP games.]]

Disrupting or Dispelling Magic Effects

Clerics can dispel magical effects with the prayers dispel sorcery, nullify prayer, nullify lesser divine instrument, and nullify greater divine instrument. Dispelling a sorcerous spell, ritual, or artifact or a prayer or divine instrument ends the duration of the magical effects; it does not remove any physical or mental damage caused upon its victims or environment, nor does it banish any beings summoned by such magic.

Without the use of the prayers listed above, a cleric CANNOT terminate the magical effects of any prayer or divine instrument he has invoked. By his act of invocation, he has placed his affairs in the hands of his divine patron, and he must abide by that god's will.

Divine magics or magical effects produced by inherent magical talents (such as the magical abilities of various undead, demons, elementals, etc.) cannot be disrupted or dispelled by sorcerous or alchemical means. In particular, while clerics can dispel sorcerous magical effects, sorcerers cannot dispel divine magical effects.

Resisting Magical Effects

Certain magical attacks and other effects can be resisted by a victim. Prayer and divine artifact descriptions indicate which magic effects may or may not be resisted.

If a resistance test is permitted, the victim tests vs. Will Power to avoid the undesirable magical effects. A successful test vs. Will Power means the character has resisted the magic. A failed test means the magic takes effect normally.

Characters with the resist magic skill receive a +20 bonus to tests vs. Will Power to resist magical effects.

Who May Resist Magical Effects

Resisting magical effects is a benefit of membership in a cult. Characters who are not members of a cult, or whose cult benefits have been lost for some reason, may not resist magical effects.

Most animals, beasts, plants, and unintelligent creatures resist magic as a benefit of the divine power of the Earth Mother. Most monstrous creatures resist magic as a benefit of their divine creators or patrons.

Modifying Magical Resistance Tests

Clerics may offer extra MP to reduce a victim's resistance to a magical attack. The player must state his intent to do so before the dice are rolled for the WP test. For each MP offered (over and above the prayer's MP cost and point costs for armor worn), the victim's Will Power is reduced by 5 points for the purposes of the Resist Magic test. In the case of a magical effect threatening more than one victim, the spellcaster may reduce the Will Power of some or all of the victims, provided that additional magic points are expended for each victim.

Victims of magical attacks may expend MP to improve their chances of making a successful Resist Magic test. For each MP spent, Will Power is increased for the purposes of the test. Players must decide how many MP are to be expended in this way before the roll of the dice.

Usually players may simply announce that their characters are spending additional MP to modify Resist Magic tests. However, where two player characters are involved, one the victim increasing his resistance, the other an attacker decreasing the victim's resistance, the players must inform the GM how many MP they are spending in secret, and before the roll of the dice.

Becoming a Layman of a Cult

The layman status in a cult is not a career. A layman is simply a member of a cult, a worshipper of the cult's divine patron, and subject to the benefits and obligations of all followers of the cult. For details of the requirements, benefits, and obligations of becoming a layman of a cult, see "Joining A Cult as a Layman," page ??.

Entering an Initiate Career

A character may become an Initiate of a cult in two ways:

1. Becoming an Initiate as a Beginning Character: As a beginning character, an Initiate must choose a single cult to worship. A variety of common cults of the Old World are described in Chapter ??, Cult Descriptions: the character should choose from among those cults or from any other cults permitted by the GM. The character must be of an alignment preferred by his chosen cult. Initiates may not be laymen, initiates, or priests of any other cult. The Initiate devotes his life to the exclusive worship and service of his cult, and in return the Initiate's divine patron grants him certain benefits (e.g., the power to invoke petty prayers).

2. Entering an Initiate Career from Another Career: A character wishing to enter an Initiate Career from another career must meet the following conditions:

- He must have been a layman of a cult in good standing for at least one year before he can become an Initiate of a cult.
- He may not belong to any other cult but the cult he wishes to become an Initiate in. He must renounce any other cult memberships he has; he may remain on friendly terms with former cults, and may continue to honor and respect their principles so long as they do not conflict with the principles of his chosen cult, but he may not be a lay member of any other cult.
- He must pay the 100 EP cost for changing careers as usual, and must meet all other normal requirements for changing careers.

Advancement in Priest Careers

The priest career is an Advanced Clerical Career. Characters may not enter an Advanced Clerical Career without mastering the necessary Prerequisite Career. Prerequisite Careers for each Advanced Clerical Career are listed in Careers, pages ??-??.

Mastering a Prerequisite Career requires that the character have:

- Taken all the available advances from the Prerequisite Career at a normal cost in Experience Points.
- Taken all the available skills from the Prerequisite Career at a normal cost in Experience Points.

(Note: Certain skills are normally available from one's cult at reduced EP cost; see individual cult descriptions on pp. ??-??.)

- Learned all required prayers available from the Prerequisite Career at a normal cost in Experience Points.

Cleric Advance Table: Advancing from Initiate to Priest and from one rank of Priest to a higher rank is not an automatic process like changing careers. The character hoping to advance must first withstand the critical scrutiny of his god, who may elect the character to advance, or may set the character a "trial" before he may advance, or may deem the character not yet ready for advancement, or even judge the character unfit to continue as a cleric of the faith. The device which represents the god's critical judgment is called the Cleric Advance Table (see below). When a character wishes to advance from Initiate to Priest or to a higher Priest Rank, he must first pay an Experience Point Cost for a roll on the Cleric Advance Table as described below. He must abide by the judgment of his god as represented by the table's results, or face the Righteous Wrath of that God.

The Experience Point Cost for a roll on the Cleric Advance Table increases according to the Mastery Level of the Career the character wishes to advance to. The following table lists the EP Cost for a roll on the Cleric Advance Table at the various Mastery Levels of the Priest Advanced Clerical Career:

Cleric Advance Table Experience Point Cost

| <u>Mastery Level</u> | <u>EP Cost</u> |
|----------------------|----------------|
| Priest Level 1 | 100 |
| Priest Level 2 | 200 |
| Priest Level 3 | 300 |
| Priest Level 4 | 400 |

(Note: The costs listed above are only for receiving a roll on the Cleric Advance Table. They do not cover the cost of changing careers, if the god's judgment is favorable, and the character is permitted to advance to a new career. The cost of changing a career -- 100 EP -- is paid after the god has elected the character for advancement as indicated on the Cleric Advance Table, and must be paid before the character gains the benefits of the new career.)

Cleric Advance Table

1d100 score

05 or less

Results

The divine patron is offended by the person and nature of the ambitious character, who is immediately expelled from the cult and who forthwith must endure the Wrath of the Gods.

| | |
|--------|---|
| 06-10 | The divine patron judges the character unfitted for a clerical career. The character is permitted to remain a layman of the cult, but must immediately enter a new career at the divine patron's command. (Roll 1d6: 1-2 Rogue, 3-4 Ranger, 5-6 Warrior. Select a new Basic Career from the relevant Career Chart, WFRP, p. 18.) The character may never again become an Initiate or Cleric of this cult. |
| 11-20 | The character must prove himself worthy of advancement by undertaking a trial. The GM must devise an appropriate trial for the character; see the "Trials" listing of the appropriate Cult Description for suggestions. |
| 21-35 | The character is judged not yet ready for advancement. The character must earn another 100 EPs before he can attempt again to advance (even if he has enough EPs to expend a further 100 EPs immediately). |
| 36-80 | The character is judged worthy of advancement, and may enter the next rank of the Priest Career. |
| 81-95 | The character has gained the favor of his divine patron; as well as entering the next rank of the Priest Career, the character gains 1d10 x 10 EPs as a blessing from the deity. |
| 96-105 | The character is especially favored by the divine patron. He may enter the next rank of the Priest Career and may receive a free advance in that career as a blessing of his deity. |
| 106+ | The divine patron makes to shine his glorious countenance upon the most worthy character. He enters the next rank of the Priest Career, receives a free advance in that career as a blessing of his deity, and gains one Fate Point as a sign of special favor. |

Any roll on the Cleric Advance Table should be modified by the GM according to the quality of the petitioning character's faith and piety. Especially devout and faithful characters should receive a +10 bonus; characters who have failed to honor their cult principles, responsibilities, and strictures should receive a -10 penalty. Other considerations may warrant additional modifiers -- for example, a Priest who has just confronted a Daemon with no more than his blessed token in hand in the process of defending his deity's temple from desecration may deserve a +15 modifier.

The GM is invited to conceal the actual roll of the dice in order to facilitate ignoring any dice results which seem grossly inappropriate.

He must abide by the judgment of his god as represented by the table, or face the Righteous Wrath of that God.

Receiving Prayers from a Divine Patron_____

A cleric must have been granted the right to invoke a prayer by his divine patron, or the divine patron will not produce the requested magical effect.

All Initiates are granted the use of the following Petty Divine Prayers when they are accepted as Initiates of a cult. Characters entering the Initiate Career from another career must petition their deity for the use of these or any other prayers available to Initiates of their cult.

bless token

blessed sacraments

heal cultist

know follower

Receiving Additional Prayers from a Divine Patron

The following conditions must be met before a divine patron will grant the right to invoke a prayer:

- The cleric's rank must equal or exceed the level of the prayer to be granted. A cleric cannot receive a prayer of a higher level than the rank he has achieved in his cult.

- A cleric cannot receive a prayer not sanctioned for the use of its Initiates or Priests. For example, a cleric of the Sigmar cult cannot receive the use of the summon skeletal warrior prayer of the Khaine cult. (The prayers sanctioned for each cult are listed in Cult Descriptions, pages ??-??.)

Petition for Additional Prayers: A Initiate or Priest must humbly petition his divine patron to grant him the use of a new prayer. The cleric must spend a several hours a day for three weeks in meditation, supplication, and private devotions on the sacred ground of his cult while proving himself worthy to receive from his divine patron the benediction of an additional prayer. The cleric may request the granting of a specific prayer, and may offer considerable detail in explaining his need and purpose in requesting the prayer, or he may simply put his trust in god and ask to be granted the prayer that the god wants him to have. During this period the cleric is not normally available for adventuring.

The time and effort spent in this petition process is abstracted as a expenditure of Experience Points. Requesting an additional petty prayer costs 50 Experience Points. Requesting prayers of ranks 1-4 costs 100 Experience Points.

Usually the divine patron will grant a cleric the prayer he asks for, but the god may deny the cleric's request, grant him another more suitable prayer, or inform him that he has not yet proved himself worthy of receiving additional blessing from his divine patron at this time. Clerics are loudly and earnestly grateful for their god's special attention in such matters if they know what's good for them.

To discover whether the divine patron will grant the petition of his humble servant, roll on the Granting New Prayers Table below.

Granting New Prayers Table

Roll 1d100. The GM should assess appropriate modifiers to the score according to the quality of the petitioning character's faith and piety. Especially devout and faithful characters should receive a +10 bonus; characters who have failed to honor their cult principles, responsibilities, and strictures should receive a -10 penalty.

96-00+: Your humble entreaties and worthy request are meet and proper, and do you and your cult great honor. Please accept the granting of this prayer as a blessing. (The character receives the requested prayer or an appropriate prayer of the GM's choice and does NOT lose the Experience Points paid to petition for this prayer.)

50- 95: You shall be granted your request. (Experience Points that were paid are lost, and the character receives the prayer he has requested or receives any appropriate prayer of the GM's choosing.)

41- 50: You shall be granted, not the prayer you seek, but another prayer that is more fitting to my desires. (Experience Points that were paid are lost, and the GM selects any other appropriate prayer to grant to the character.)

31-40: You have placed your faith in my judgment, and must trust me to provide for you according to your needs. (Experience Points paid are lost. If the character has asked for a specific prayer, the request is not granted. If the character has asked that his god choose the prayer he should receive, the GM selects a suitable prayer to grant the character.)

11-20: The manner and substance of your petition so pleases me that I would that you maintain it as a further sign of your devotion. I shall grant you your petition in recognition of your redoubled devotion. (Experience Points paid are lost. If the character spends an additional 50 EP representing an extra week of prayer and supplication, the character is granted the use of the prayer he has requested; otherwise, the character is not granted the use of any prayer at this time.)

01-10: You may not receive a prayer at this time. (Experience Points that were paid are lost.)

Restrictions on Receiving Additional Prayers

Characters may not receive additional prayers unless their current career is an Initiate or Priest career. Characters who have once completed an initiate or priest career, but who have gone on to another vocation, may be granted a grace period of one year by their divine patron at the GM's option: during this grace period they retain the right to invoke prayers but may not receive additional prayers from their cult patron. If at the end of the one-year grace period the character has not returned to an initiate or priest career in that cult, he loses the ability to invoke prayers. Characters may at any time spend the necessary EP to return to a previous initiate or priest career, where they may again receive additional prayers from their divine patron.

Maximum Number of Prayers Known

Initiates and priests are not limited in the number of prayers they may be granted for use at one time.

Clerics Expelled from Cults

A cleric expelled from a cult loses the power to invoke prayers as well as any other benefits (e.g., gifts). He retains any skill or characteristic advances he may have earned. He may not advance further in his current clerical career. If he chooses to enter another cult, he does not retain any benefits of any advanced clerical careers he has completed; he must begin again as an initiate in the new cult.

Service Traits and Service Tests

Service Traits: Even though summoned by a divine patron to serve a cleric or cultist, elementals and demons are not always reliably cooperative, and may serve and follow commands with more or less enthusiasm and faithfulness.

Different classes of elementals and demons have very different personalities when commanded to complete a task. These different personalities are represented by an elemental or a demon's **Service Traits**, which consist of their **Faithful** and **Vengeful** scores.

An elemental's personality is governed by the nature of its Elemental Domain, so elementals have Faithful and Vengeful scores as follows:

Sprites of Air: Faithful 10, Vengeful 4.

Sprites of Water: Faithful 17, Vengeful 5.

Sprites of Fire: Faithful 7, Vengeful 10.

Sprites of Earth: Faithful 17, Vengeful 3.

The personalities of demon's are more erratic and unpredictable. See the descriptions in Divine Summonings, "Demons," pages ??-??, for the Service Traits of demons summonable by divine magic.

Service Tests: When a summoned being is commanded to perform a specific task or service, the GM rolls 3d6.

If the roll is equal or less than the Faithful score, the summoned being is earnestly cooperative, and will faithfully perform the task or service requested.

If the roll is less than the Faithful score, the GM rolls 3d6 again. If the score is equal to or less than the Vengeful score, the summoned being petulantly refuses to perform the task, or spitefully conspires to misconstrue and sabotage the summoning cleric's request. If the roll is greater than the Vengeful score, the summoned being dutifully but unenthusiastically does as he is requested.

The rolls are made by the GM, and concealed from the player. The player must figure out the summoned being's response from its behavior. The GM should always roll 3d6 twice, even if the summoned being is Faithful, to prevent the player from inferring from a single roll that the summoned being is Faithful. If the summoned being is Faithful, the second roll is a dummy roll that is ignored.

Instability

Certain magical creatures (e.g., demons, elementals, certain types of undead) do not manifest normally in the Material Realm. These beings normally exist in the Chaos Realm, and manifest in the Material Realm only through the summons of sorcerers or cultists, or through natural or artificial Portals between the Material Realm and the Chaos Realm.

When manifesting in the Material Realm, these magical creatures must assume a material form. The substance of this material form is created from aethyrial energy drawn from the Chaos Realm through the creature's animus.

When these magical creatures first enter the Material Realm they are vulnerable to fluxes in the aethyr of the Chaos Realm. These fluxes may cause great variations in the aethyr energies available through the creature's animus, or may sever the animus altogether, leaving the creature's material form without energy to sustain it.

The period when a magical creature is vulnerable to aethyr flux is called the Period of Instability. During this period a creature subject to Instability is said to be Unstable. A creature which has survived the Period of instability, and whose animus has become secure against aethyr fluxes, is said to be Stable, or to have Stabilized.

Upon manifestation in the Material Realm, demons and certain types of divine undead go through a Period of Instability. Unstable creatures must test for Instability by rolling 1d6 against the following chart at the end of the tenth round after their manifestation, and at the end of every 10th round thereafter. They must continue testing for Instability until they disappear, or become Stable, as indicated on the chart.

Unstable creatures must also test for Instability under the following conditions:

1. At the end of a round when reduced to 1/2 of their Wounds Score.
2. At the end of a round when failing a WP test to resist a magic effect.

i Instability Chart

Roll 1d6 at the end of every 10th round for each creature subject to Instability.

1: The creature is suddenly sucked out of the Material Realm back into the Void. The creature immediately disappears.

2: A sharp ebb in the flow of aethyrial energy severs the creature's link with the Chaos Realm. The creature becomes insubstantial, and cannot cause physical damage in combat, nor cast spells or cause magical effects in the Material Realm. The creature is no longer affected by physical attacks or magical effects in the Material Realm. The creature still causes fear and other psychological effects as normal. The creature disappears in 1d6 rounds.

3: A gradual ebb in the flow of aethyrial energy weakens the creature's material form for 1d6 rounds. All characteristics are reduced by -20 except Movement, Strength, and Toughness, which are reduced by -2, and Attacks, which are reduced to 1. The creature is incapable of casting spells or causing magical effects. The creature still causes fear and other psychological effects as normal.

4: A gradual increase in the flow of aethyrial energy strengthens the creature's material form for 1d6 rounds. All characteristics are increased by 20 except Movement, Strength, and Toughness, which are reduced by 2, and Attacks, which are increased by 1.

5 or 6: The flow of energy from the Chaos Realm becomes secure and reliable. The creature is Stable, and need make no further tests for Instability for the duration of its stay in the Material Realm. (Note: Summoned beings return to the Chaos Realm when the summonation ritual effect ends.)

i

GM Note: The Northern and Southern Chaos Wastes are locations where the Material Realm and the Chaos Realm have interpenetrated as a result of the collapse of the Old Slann Warp Gates. For this reason, demons and other magical beings may exist normally there, and are not subject to Instability in these regions.

Natural Magical Abilities

Certain creatures have magical abilities. For example, the basilisk's gaze can turn a victim to stone, unicorns are immune to most magic spells, and certain fimir have the ability to generate a magical fog. These magical abilities have more in common with divine magics than with sorceries, and are governed by the rules for divine magic.

Other creatures, particularly Creatures of Chaos, may have extraordinary abilities that may be regarded as natural or magical. For example, is a troll's regeneration ability magical? Is a doppleganger or a werecreature's shapeshifting ability magical? Is a Chaos mutant's illusory appearance magical? As a rule, assume that, unless otherwise specifically stated, an extraordinary ability is natural, and not magical, in the sense that the ability is a natural feature of the creature's peculiar form, not an active magical effect like a spell. Gamemasters may, of course, make specific rulings in their campaigns according to their own tastes.

GM Note: Determining whether an ability is magical or not has several practical consequences:

1. Magical abilities may be detectable by the Sense Magic skill and detect magic spells and prayers.
2. Magical abilities might at least theoretically be affected by conditions, spells or artifacts which affect magical phenomena. For example, is a troll's ability to regenerate negated in an area where magic is not possible?

We recommend that most exceptional abilities be considered natural, albeit marvelously natural, rather than magical, in order to avoid controversies.

Special Rules

Sacred Ground

Sacred ground is an object or area that has been made sacred to one's cult and divine patron. Ground may be temporarily made sacred through the use of the bless token or sacred circle prayers or permanently through the use of the consecrate greater instrument prayer.

Sacred ground has the following magical properties:

- sacred ground of one's cult may be located by invoking the seek shrine prayer (cf.)
- certain prayers (e.g., bless shrine, learn god's will, summon divine counselor) may be invoked only when the cleric is in contact with sacred ground of the cleric's cult as indicated in the specific prayer descriptions
- the ceremony and retreat skills may be successfully used only on sacred ground of the cult of the testing character.
- a cultist asking for judgment on cult holy days should be on the sacred ground of his cult

Divine patrons pay special attention to events taking place on their sacred ground, so laymen, initiates, and priests prefer to be on sacred ground when they ask god for special favors. In fact, gods typically ignore most prayerful requests, at least in the sense that they don't usually run right out and do what the cleric asks, but all priests and followers are certain that this praying on sacred ground is something they have to do religiously, or the world will Go To Hell in a Handbasket.

No area may be made sacred to more than one cult at a time. Consecrated sacred ground (i.e., permanent sacred ground created by the consecrate greater instrument prayer) prevents any subsequent attempts to consecrate the ground to other cults. Consecrated sacred ground is a divine instrument, and may be defiled as such; for details, see Divine Instruments, "Defiling and Cleansing Divine Instruments," page ???. Temporary sacred ground (e.g., sacred tokens blessed with the bless token prayer) is canceled when it moves into an area consecrated to another cult. Contact between two blessed tokens cancels the sacred ground effect of both tokens.

Favored Cult Skills

Skills listed in Cult Descriptions (pp. ??-??) as available to laymen may be learned by any cult laymen; skills listed for Initiates and Priests Rank 1-4 may only be learned by cultists of the appropriate rank. A listed skill may be learned under the following condition: that a cultist who knows the skill be available to teach the skill to the cultist who desires to learn the skill.

Certain skills are available to cult members at half-cost (50 EP) rather than at the normal 100 EP cost. Such skills are indicated with an asterisk (i.e., shadowing *) in the individual cult descriptions.

Ley Lines and Places of Power

In ancient times the greatest sources of aethyrial power in Warhammer World were weak boundaries between the Material Realm and the Void. These weak boundaries were long, more-or-less-straight lines that appeared to the ancient druids as perceptibly intense sources of magic. It is primarily through these weak boundaries that aethyr leaked into Warhammer World before the Great Collapse of the Slann Gates.

These boundaries, called leys or ley-lines, once were visible in high relief from the background to those with the ability to sense magical power. In modern times, since the Collapse, an abundance of aethyr so pervades Warhammer that these lines seem much fainter by contrast, and are not detectable as lines, but as areas of generally stronger, "warmer" aethyr.

The druids still retain mystical notions of ley-lines as handed down through the oral traditions, but druids can no longer clearly distinguish the lines with magic sense as their ancestors could.

The ancient druids established powerful rune stones at the nexi of leys, places where the aethyr flow was strongest. These rune stones were magical storage batteries which the druids used to power the elemental sorceries that fostered the fertility of the land and the health of the people, plants, and creatures of the realm. At certain times of the year, when the aethyr flux was most pronounced, they would summon groups of cultists to act as transducers and transformers of these ley-line power leaks, then channel the energy into and through the stones. Such sites are the standing stones, the henges, and the megaliths of the Old World.

The druids also buried great kings, heroes, and priests in barrows situated along these leys. The magical power at these points was channeled through ceremonies and prayer into the spirits of those buried in the barrows, binding the spirits of the deceased to the locations and making them available for consultation and for protection of the sacred ground.

After the Collapse and the God War, the druids were decimated, and the aethyrial climate of Warhammer dramatically altered. During the dark period of confusion, many of the mystical secrets of the stones and barrows were obscured through faulty transmission; further, the magical nature of the world had changed, and many stones and barrows no longer responded to the original rituals.

Modern druids are able to recharge MP and work prayers regardless of their location, so the leys, stones, and barrows are honored more as traditions than as operational divine instrument. The druids keep their limited knowledge a mystical secret, so sorcerers have very little information about leys, and most of that distorted and obscured. A few modern sorcerous researchers have reconstructed some fragments of the lore of the leys, but not enough to understand its history, its workings, or its significance. The followers of Ecaté, however, have managed to preserve a remarkable portion of their knowledge of the leys.

The following properties of leys and their associated stone circles, barrows, and megaliths are known only to initiates and priests of the Old Faith and Ecaté:

- within 24 yards of leys, stone circles, barrows, or megaliths all rolls on the Instability Chart are modified by +2

- within 24 yards of leys, stone circles, barrows, or megaliths all attempts to restore magic power through the meditation skill automatically restores the character to full BMP.

Other properties of leys and associated sites may or may not be known to initiates and priests of the Old Faith and Ecaté. For example, it is said that magical travel at great speeds along the ley lines is possible to those who know the secrets of the ancient stone circles.

Familiars

Characters who are successful in advancing to Priest 1st Rank in the Old Faith and Ecaté and Priest 2nd Rank in Zotan-Lufûtatar gain spirit-familiars as gifts from their divine patrons. The species of spirit-familiar is indicated in the individual Cult Descriptions (i.e., Priests of the Old Faith and Ecaté roll on Familiar Tables; shamans of Zotan automatically receive an imp familiar).

These spirit-familiars are visible only to their priest-companions, although characters with the sense magic skill may be able to detect it as a faint, shimmering form. To the priest, animal-species spirit-familiars appear as white or light-gray individuals of the species it represents; imps appear as small Daemonic forms of various forms and colors.

Spirit-familiars are magical, spiritual beings, and as such it occupies no space in the material Realm and can affect nothing in it. By the same token, spirit-familiars can pass through solid materials without obstruction, and can only be harmed by magic or true silver. Animal-species spirit-familiars have the normal characteristic profiles for its species except for its Intelligence, which is 30. A Priest whose spirit-familiar is killed for any reason loses 1d6 Wounds, 1 Toughness, and 1 Fate Point permanently; such a character immediately leaves his clerical career and becomes a randomly-determined Ranger Basic Career (if a Zotan priest, a randomly determined Warrior Basic Career) and may never enter a clerical career of his cult again.

GM Guidelines: Familiars should be treated as NPCs, and played by the gamemaster. Players will doubtless conceive many useful tasks that an invisible and practically invulnerable spirit-familiar can perform, especially along the scouting line, but it should be noted that the spirit-familiar will never move more than 6 yards from its priest-companion. Also, the GM should play the spirit-familiar with a distinct personality, and not let its automatic cooperation be taken for granted. A rabbit familiar, for example, might be too timid to scout a dangerous or unfamiliar place. An otter familiar might be too playful and easily-distracted to keep its mind on any task. A cat will certainly be maddening perverse and uncooperative at the worst of times.

Clerical Skills

The following skills are often learned through clerical careers, but may be learned through various other careers, or may be learned as non-career skills. (Those clerical skills that may not be learned as non-career skills are indicated in the skill descriptions below.)

Associated Skill Characteristic and Skill Rating: After the title of each skill is listed the skill's associated characteristic.

Each skill has a skill rating which is equal to the score of the character's associated characteristic score for that skill. Skill ratings may be used in two ways: 1. to test against in determining success or failure in the use of the skill, and 2. as a general indication of the character's competence in the skill. Gamemasters should use these competence guidelines to judge whether easy tasks might deserve a bonus for those of above-average competence, or whether difficult tasks might receive penalties for those of below average competence.

Use the following guidelines to judge a character's competence with a skill:

| | |
|---------------------|------------------------|
| Skill Rating | Skill Guideline |
|---------------------|------------------------|

01-25: Below average for a person professing the skill, but more knowledgeable and adept than someone completely ignorant of the skill. May be a beginner, a dilettante, or a clod. Capable of competent work, but when hurried or careless, even if successful may produce at only a barely passable or substandard level.

026-50: Average for a person professing the skill. Fairly knowledgeable -- doesn't embarrass himself in bull discussions or boasting matches -- but unfamiliar with eccentric, sophisticated, or innovative aspects of the skill. Capable of performing most common tasks effectively, given time, and making allowances for mistakes. Seldom brilliant, but occasionally clever or notably effective.

51-75: Above average knowledge and competence. Often recognized by neighbors and colleagues as an expert. Very rarely makes serious mistakes with common tasks, and may be capable of occasional brilliance.

76-00: Superhuman or heroic ability. Likely to have a substantial reputation. Difficult tasks are performed with ease. Impossible tasks may be attempted with enthusiasm.

Example #1: Uschi, a priestess of Shallya, has the cult doctrine skill. The associated characteristic for cult doctrine is Intelligence (Int). Uschi has an Int score of 45. Uschi's skill rating for cult doctrine is 45.

Testing for Success with the Skill: Uschi's companions attack a manticore. The Shallya cult prohibits killing, even in self-defense. But... can she kill to protect the lives of others? Can Uschi come to the aid of her companions? Uschi consults her cult doctrine skill. The dice are rolled -- 67 -- indicating that Uschi doesn't know, or doesn't remember, whether killing might be justified in this case. (If the dice has rolled 45 or lower, Uschi might have remembered that some cult scholars hold that taking one life to save several others may be justified in certain circumstances. Whether these are those certain circumstances, Uschi must decide for herself.)

Example #2: Alexis, a priest of Ulric, has the cult doctrine skill, too, but has an Int of 70.

General Indication of Competence: Alexis is taken captive by a goblin raiding band and tortured to force him to reveal the details of a border fort's defenses. The Ulric cult prohibits its initiates and priests from the use of trickery or deceit, but exaggerating the fort's strengths, particularly since the goblins know Alexis is a priest of Ulric and prohibited from lying, might discourage the goblins from attacking the defenseless fort and its citizens. With a skill rating of 70, Alexis is wise and experienced in interpreting cult doctrine, and he would realize that, though exaggerating the fort's strength is dishonest and a sin by cult standards, it is nonetheless a good thing to do in these circumstances, even though it means that Alexis must make a minor penance for breaking the cult's rules.

Resist Magic (Will Power)

Beings with this skill receive a +20 bonus to tests vs. WP to resist magic effects.

Background: Thanks to the will of the gods, the body's Spirit instinctively recognizes and resists intrusions of a magical nature, as if the Spirit could "smell" something unfamiliar and withdraw from it. With training and experience one can sharpen this defensive reflex.

GM Guidelines: Only certain types of magical effects may be resisted. See "Resisting Magical Effects," page ??.

Sense Magic (Intelligence)

Active magical effects cause perceptible disturbances in the aethyr. Use of this skill reveals 1. the presence of active magical effects within ten yards [**note change from "BMP yards"**] and 2. the direction from the character to the magical effects.

Unskilled characters have a Default Rating of 5% with this skill.

Inactive Magical Effects (for example, inactive divine artifacts and sacred tokens) cannot be perceived with this skill. Thus, one cannot identify a being or object as being capable of producing magical effects with this skill. (See Active and Inactive Magical Effects" in **Terms** above.)

Background: Aethyrial disturbances accompanying magical effects are perceivable by the Spirit, though untrained individuals cannot effectively interpret the features of the sensations or distinguish the source of the emanations.

GM Guidelines: Use the following guidelines for modifiers to tests to sense exceptionally powerful divine magical sources:

Divine Artifacts (e.g., magical devices associated with greater and lesser divine powers) -- +20 bonus.

GM Note: Sense Magic replaces the original WFRP skills Magical Sense and Magical Awareness.

Meditation (Cool)

Beings with this skill are able to enter a dream-trance state in which they can swiftly replenish their reservoirs of magic potential.

The character remains in the meditation trance for 2 hours, then tests against Cool.

If the test is successful, the being recovers 100% of his Basic Magic Potential (i.e., he is restored to full BMP).

If the test fails by 1-29 points, the being recovers to at least 50% of his Basic Magic Potential. If he is already at 50% of his BMP or better, there is no further effect.

If the test fails by 30 points or more, the being recovers no magic points. In addition, if 96-00 is rolled, 1 Insanity Point is gained.

While in a mediation trance, a being is unaware of its surroundings and cannot stir if attacked or otherwise disturbed for the duration of the 2-hour trance. They are completely helpless during the trance duration (treat as prone in combat), and cannot move, speak, or otherwise respond to other beings or events.

Background: The spirit enters into dream state, permitting a glancing penetration into the Chaos Realm, where magical energy is drawn into the spirit through the anima. Dipping too shallowly into the Chaos Realm may prevent full replenishment. Dipping too deeply may cause serious mental shock and trauma -- and no energy recovery.

GM Guidelines: If a being fails this mentally and emotionally demanding test, he may not try again for 24 hours.

At GM discretion, beings attempting meditation in unfavorable surroundings (bustling activity, loud noises, etc.) may receive penalties of 10-30 points to the Cool test. Likewise, beings in completely tranquil, familiar, secure surroundings may receive bonuses of 10-30 points.

Cult Doctrine (Intelligence)

All cultists are expected to know the basic beliefs and responsibilities of a cult member. However, Initiates, Priests, Druids, and Fanatics are expected to understand and memorize details of religious ceremony, appropriate garb, holy days, special observances, honored and prohibited behavior, and so forth, and to be able to teach these details to interested cultists and supplicants.

GM Guidelines: An initiate should at least have memorized the cult requirements and strictures as described in Cult Descriptions. Priests should be able to describe the cult symbols, typical ceremonies and other religious observances, list and explain the significance of the holy days celebrated by the cult, and describe the traditional layouts of cult shrines and temples.

In religious arguments, characters should test vs. Cult Doctrine. The highest successful Cult Doctrine score indicates the character whose argument is most persuasive. (It may, of course, be completely heretical as cult doctrine, but the other characters, unable to refute his arguments, will yield to his superior logic.)

Skill Rating Skill Guideline

01-25: Knows where the local shrine is and how to behave there. Knows what behavior is absolutely prohibited by the cult. Knows the cult holy days. Recognizes initiates and priests of own cult, and knows cult's worst enemies and best friends.

026-50: General knowledge of cult ceremony, history, and philosophy. Knows local shrines and temples; has knowledge of famous shrines in distant lands. Recognizes initiates and priests of most Old World cults. Knows benefits and responsibilities of advanced clerical careers within cult. Appreciates obvious similarities and differences in major Old World cult doctrines.

51-75: Detailed knowledge of cult ceremony, history, and philosophy. Accounted wise in everyday affairs and on larger philosophical issues. General knowledge of major Old World cults, even outlawed cults.

76-00: Sainly comprehension of cult doctrine. Judgments are often inspired by divine insights. Widely quoted and praised for his wisdom. Actions are taken as examples for the instruction of the devout.

Invoke Prayer (Intelligence)

There are specific invocation skills for each Mastery Level of the Initiate and Priest careers. Characters can only obtain these skills by entering the appropriate career, and by learning the skill as all other skills are learned.

The following invoke prayer skills are available through the careers listed in Careers, page ??-??:

invoke petty prayer

invoke prayer of first rank

invoke prayer of second rank

invoke prayer of third rank

invoke prayer of fourth rank

Ceremony (Intelligence)

Once a day the cleric may conduct a ceremony dedicated to his divine patron. The ceremony must take place on sacred ground, and all cultists to benefit from the ceremony must stand on sacred ground. The Cleric tests vs. Int. If the Int test is successful, all followers (including the cleric) within the effect of the ceremony test vs. WP. A successful WP test means the cultist regains 1d6+3 MP. A failed test means the cultist receives 1 MP. If the cleric's Int test fails, the cleric has failed to please his divine patron; no MP are regained, and the discouraged cleric is at a -10 WP penalty for the following 24 hours.

Background: This skill is granted to clerics in order that they may from time to time gather unto themselves and their followers a portion of the divine power made available to cultists for serving and protecting the community of the faith. However, if the god judges that a cultist has all the divine power he needs, the god returns only the single MP that a cultist must offer his god as a daily devotion.

GM Guidelines: No creature can benefit from more than one ceremony per day. Subsequent ceremonies, whether celebrated by the same or a different priest, or dedicated to the same or a different divine patron, have no effect. MPs are never increased above the character's BMP score.

Retreat (Cool)

The cleric retreats into personal prayer and devotions in a shrine or on other sacred ground for 24 hours. At the end of this time the cleric is refreshed and renewed in spirit, and he regains all expended MP up to his full BMP score. Test vs. Cool. If successful, also receive a cult blessing (a one-time-use +10 bonus with any skill test favored by the cult).

Background: When isolated from worldly distractions and concentrating solely on the power and glory of his divine patron, the cleric's spiritual reservoirs are quickly replenished with divine energy.

GM Guidelines: If the cleric is interrupted or distracted in any way during his 24-hour retreat, he regains only the single MP normally regained each day.

Bind Wound (Intelligence)

This is a first aid skill for emergency treatment of victims of accidents, natural disasters, and battlefield wounds, including stopping bleeding, bandaging open-wounds, and immobilizing broken bones. Successful use of this skill stops continuing wound losses resulting from Critical Hit Table results and stabilizes the victim's condition. Specifically stops terminal bleeding. Does not restore wounds, does not repair injuries or remove penalties resulting from injuries.

Background: Modern medical procedures as represented by heal wounds and surgery are fairly technical and are not well-known among the people. Through the teaching of the bind wounds skill to laymen, Shallya hopes to spread knowledge of simple emergency medical practices among the less-educated of the peasant and middle classes and especially in guard and military units.

GM Guidelines: Unskilled use of tourniquets and splints and amateur setting of broken bones may result in loss of limbs or life. Emergency treatment provided by this skill may not help, and may even hinder the normal healing of injuries unless proper treatment through heal wounds, surgery, or magical healing is made available within a short time (15 minutes to an hour, depending on the injury).

True Sight (WP)

At the cost of one MP, a character is warned of impending Danger, Betrayal, Friendship, and Good Fortune. The use of the skill may be triggered voluntarily when a character uses the divination skill, or it may be triggered involuntarily at the GM's discretion as a sign of the divine patron's will.

Test vs. the character's WP. If the test is successful, the character receives a specific image of an impending event. If the test is failed, the character receives vague premonitions of portentous events ahead.

Background: A character wise enough to sense a critical moment in time may seek foreknowledge through the divination skill. Sometimes, though, a divine patron desires to warn a follower of imminent danger or opportunity through the involuntary use of true sight.

GM Guidelines: The nature of predictions produced by the successful use of this skill are very specific and related to events in the immediate future, unlike predictions produced by divination, which is vague, oracular, and usually speaks of patterns of the more distant future, not of events in the immediate future of the present.

Sense Chaos (Intelligence)

The presence of warpstone, warpdust, or substantial creatures tainted by Chaos (e.g., beastmen, mutants, chaos spawn) causes distinctive disturbances or a magical nature. Use of this skill reveals 1. the presence of such disturbances within ten yards and 2. the direction from the character to the source of the chaos-tainted magical disturbance.

Background: Magical disturbances of a chaotic nature are of a different nature than normal magic emanations, and are not reliably distinguished by the use of detect magic spells or prayers or the sense magic skill. Dedicated foes of Chaos like the Sigmar cult are given the ability to recognize the taint of Chaos so they may root it out and destroy it.

GM Guidelines: As always inconsistent and unpredictable, warpstone, warpdust, and Chaos-tainted creatures may or may not detect as magical at the GM's whim. Successful use of this skill, however, will reliably recognize chaos. Failed use leaves the observer uncertain, though suspicious. Failure +30 may indicate that the character misreads the emanations, and sees Chaos where there is none, or is certain that there is none when it is present.

Wilderness Lore (Intelligence)

Characters with this skill have comprehensive general knowledge of the beasts, plants, climate, and terrain of any region with which they have sufficient personal experience. They also may have specialized, detailed knowledge of specific features of the region if they test against the skill successfully. More skilled characters are capable of living off the land in such a region.

Skill Rating Skill Guidelines

05-25: Know the greatest dangers of the environment and how to avoid them. General geographic knowledge; can get around well with good maps. Limited specific knowledge of common beasts, plants, climate, and terrain features (test vs. Int -30).

30-50: Good general knowledge of dangerous and beneficial features and resources of the region. Good geographic knowledge; can navigate crudely without maps. Fair specific knowledge of common beasts, plants, climate, and terrain features (test vs. Int). Capable of living off the land in considerable effort and discomfort.

55-75: Excellent general knowledge of wilderness features and resources of the region; good intuition of unfamiliar regions from experience and reasoning. Excellent geographic knowledge; can navigate without maps; good knowledge of specific features like watercourses, suitable campsites, and ideal ambush sites. Good specific knowledge of common beasts, plants, climate, and terrain features (test vs. Int +10); fair knowledge of rare and exceptional species and circumstances. Capable of living off the land in comfort and style.

80-00: Knows the region and its common and exceptional beasts, plants, climate, and terrain features like the back of his hand (failure only on 96-00).

[[The following skills are all reprinted from the Sorcery draft. If printed in two volumes, Cult Lore (from Sorcery) should also be reprinted here.]]

Modern Arcane Language (Intelligence)

Some cult scholars learn this language for the study of sorcerous magic. Directions and incantations for scrolls and other modern sorcerous devices are also recorded in this all-purpose arcane tongue. (Those with the Modern Arcane Language and Scroll Lore skills may be able to cast sorcerous spells and rituals from scrolls. See Sorcerous Magic, Alchemical Compounds and Scrolls, "Casting a Spell or Ritual from a Scroll," page ??.)

Background: Not so much a language as a primitive transcription scheme for lingua praestantia, with elaborate jargon and notation. Analogous to musical notation, in that the product of uttering and performing what is noted is not limited to the words, but includes also the subtle distinctions or rhythm, tone, pitch, and inflection involved in spell and ritual casting, and forms of mental imagery and symbology that focus the mind on the desired effect. Arcane transcription includes notes, directions, and commentaries on pronunciation and presentation of runes and lingua praestantia.

To one unfamiliar with Arcane Languages, Arcane documents look like schematic diagrams covered with runes, arrows, musical staves and notes, pictographs suggesting gestures, all annotated with symbols and words from various languages.

The roots of Modern Arcane are in Elvish Arcane inscriptions, which display elements of Slannish orthography. During the long history of cult suppression of sorcery, Arcane usage had fragmented in use by isolated hedgewizards and secret orders. Today the language is academically formalized at lower Mastery Levels, but notation for more advanced spells is still personalized and idiosyncratic. Study of many as-yet-ill-understood spells of the ancient masters depends on shrewd guesses in interpreting their personal versions of Arcane.

GM Guidelines: Unless a cleric has also completed a sorcerous career, his knowledge of Modern Arcane Languages is presumed to be scholarly and inferior to that of a sorcerer of an equivalent skill rating.

Ancient Arcane Languages (Intelligence)

Records in ancient languages -- notably Old Dwarvish and the secret scripts of the High Druids -- may also contain passages of interest to cult scholars and researchers. Other arcane languages of significance are Daemonic and Elemental Magic. When examining ancient magical artifacts, knowledge of these Ancient Arcane notations is particularly valuable.

GM Guidelines: Cult scholars may encounter ancient languages through expeditions and adventures or through study of ancient cult documents.

Old Slann: Known in the Old World primarily from cited references in ancient Elvish documents, from a few inscriptions on ancient artifacts and ruined structures, and from several fragments of Slannish documents. Elvish legends and scholarship maintain that the Dark Elves of the New World have archived substantial records in Old Slannish, and contacts with present-day Slann cultures of Lustria suggest the existence of more extensive records and artifacts in the ruins of the Old Slann civilization.

Arcane Khazalid: Ancient Dwarven elemental magics, probably derived from early cult practices and from contact with the High Elves, are generally agreed to be the foundation of modern human magical sciences. With the collapse of Dwarven Imperial culture, most of the more sophisticated practices, particularly as pertains to subterranean and magic-mechanical engineering, have become obscure, even to Dwarven scholars. Artifacts and structures of the Imperial Dwarven period commonly bear inscriptions in this Arcane language.

Arcane Elthárin: This ancient magical language of the High Elves is thought to be heavily-influenced by borrowings from the Old Slann. Old World Wood Elven culture is believed to have suppressed knowledge of this language after their isolation from mainstream High Elven cultures. This arcane notation is understood in the Old World by a small, secretive, and widely-distributed community of Elvish wizards, by some Sea Elven voyagers visiting the human lands, and by a handful of human academics. The language is probably better known among the High Elves of Albion and the Dark Elves of the New World.

Druidic: Druidic inscriptions are exceedingly rare, since Druids prefer to rely on memorization and oral tradition rather than on written documents. Examples of such inscriptions are generally confined to stone megaliths, other sacred sites, and to certain artifacts of religious significance. Rumors suggest that secret arcane Druidic chronicles exist dating back 10,000 years or more.

Daemonic: Study of Daemonic has been outlawed by most human cults and cultures for millennia. Academic knowledge of this arcane notation is understandably limited. Daemonic is possibly an artifact of Dark Elven design, derived phonetically from the speech of demons, since demons are not supposed to have need of a written language. Used in Daemon conjuration and in the enchantment of Daemonic artifacts.

Elemental Magic: The written forms of this language were evidently derived phonetically from Druidic practice and recorded by early Imperial Dwarven scholars, though heavy borrowings from Arcane Elf suggest that the language may predate High Dwarven culture. The few texts known in the Old World are obscure and fragmentary, though words of Elemental Magic derivation are common in Modern Arcane. Used in sorcerous elemental conjuration and in the enchantment of Elemental Greater Artifacts.

Magic Lores (Intelligence)

A character skilled in a magic lore has practical or scholarly knowledge of magical disciplines. This knowledge is generally insufficient for spellcasting, but sufficient for a recognition and a layman's appreciation of spell, ritual, and magical artifact procedures and effects.

Background: Many academics and magical practitioners study the basic principles and practices of various magical professionals so as to recognize and appreciate them when they are encountered. Adventurers often develop understandings of a more practical nature from their experiences with magic and magic users.

GM Guidelines: A successful Intelligence test indicates that a character is familiar with the basic procedures, powers, and dangers presented by a magical discipline. GM modifiers are appropriate for more common or more obscure magical practices. (For example, recognizing the effects of the ever-popular Deepsleep or Fireball spells should be an embarrassingly easy, while identifying the runes sealing an Ancient Slann transport device should be marvelously improbable.)

Scroll Lore: The inscription of magical spells upon specially-enchanted scrolls, and the casting of spells from such scrolls, is a practice learned from the High Elves. It is, in itself, a complex and sophisticated science, requiring specific materials and rituals in the preparation of the scrolls, and elaborate procedures in effectively casting spells from the scrolls. (See "Scrolls," page ??.)

GM Guidelines: Knowledge of this lore is necessary, but not sufficient, to inscribe a spell or cast a spell from a scroll. Knowledge of the arcane language used to record the spell is also necessary. However, familiarity with scrolls in general may occasionally permit a character to recognize significant features of a spell inscribed in an unknown language (at the GM's discretion).

Rune Lore: According to legend, runes are the written depiction of *lingua praestantia*, the language spoken by the Gods. Runes are essential elements in all sorcery, and sorcerers usually carry focuses inscribed with the runes necessary to cast the spells and rituals he knows.

Though these signs are known to have great magical power, ability to use that power is not conferred by simple recognition of those signs. Nonetheless, a scholar learned in rune lore may make many suppositions about the magical powers of a sorcerer from examination of his focus, and, when examining magical devices and artifacts, may identify common magical effects (that is, effects caused by most Petty and 1st Rank Battle Magics) associated with the items.

GM Guidelines: At the GM's discretion, modifiers may apply. For example, more popular high-level sorcerous spells (e.g., Lightning Bolt, Cause Fear) may be easily recognized, while spells and rituals of outlawed practices like Demonology and Necromancy may be difficult to recognize.

Runemastery: Knowledge of this skill is confined to wizards of the highest achievement. At present, Runemagical practices are almost unknown among the human cultures of the Old World. This skill may not be learned as a non-career skill.

GM Guidelines: Runemastery is a comprehensive knowledge of runes, including familiarity with many runes rarely used in modern-day magics, and including a fine knowledge and control of the qualifiers that determine most of the variable elements in sorcerous spells, rituals, and magical enchantments. Runemasters can, given time, produce an almost unlimited range of magical effects, of varying degrees of power and duration. This is essentially an NPC skill -- an excuse to permit GMs to introduce into their campaigns sorcerous effects that are completely mysterious and incomprehensible to the PCs. Inclusion of PC Runemasters in a campaign is optional at the discretion of the GM. (See **Sorcerous Magic**, **Runemastery**, page ??.)

Daemon Lore: The study and practice of Daemonic conjuration and enchantment are outlawed in all civilized Old World societies. Nonetheless, abundant information about demons, of varying degrees of accuracy and reliability, is available in popular folklore and scholarly literature, and certain Old World rulers permit limited and carefully-supervised research in this discipline. Daemon Lore may -- or may not -- prove useful in recognizing the work of demons, demonologists, and Daemon-worshippers, and may provide knowledge of practices effective in warding off demons and their works, or in frustrating the rituals and sorceries of demonologists or Daemon-worshippers.

GM Guidelines: Fanatic enemies of Daemon worshippers (e.g., cultists or professionals dedicated to eradicating such evils) often display special zeal in collecting details of occult practices. Apply GM modifiers at your discretion.

Skill Rating Skill Guidelines

01-25: familiar with typical practices of Daemon summoning (pentagrams, bargaining, duration, etc.); familiar with varieties of Daemon summonable by First Rank demonologists and cultists of the Four Powers

26-50: general knowledge of common Demons of Chaos and Chaos cult practices; knowledgeable concerning magical powers of all ranks of demonologists and of some demons summonable by lesser Chaos Powers

51-75: familiar with powers and personalities of better-known lesser and greater demons; can perform Lesser Pentagram ritual as if in possession of a scroll for the ritual (See **Sorcerous Magic** for the description of this ritual.)

76-00: detailed understanding of the nature of void and the Daemonic dreamworlds; recognition of most known varieties and well-known identities of demons; access to excellent references on Daemon names

Necromantic Lore: The study and practice of the necromantic arts are outlawed in all civilized Old World societies. However, knowledge of legends and scholarship concerning necromancy may aid one in understanding and confronting the creatures and magical effects associated with the necromantic arts.

GM Guidelines: Fearless vampire hunters and enemies of necromancy (e.g., cultists of Morr) often have exceptional knowledge in this area. Apply GM modifiers at your discretion.

Skill Rating Skill Guidelines

01-25: familiar with common types of undead -- i.e., skeletons, zombies, and ghosts; familiar with cult practices and divine undead summonable by cultists of Khaine

26-50: familiar with exotic types of undead, and aware of spells used by Ranks 1 and 2 necromancers

51-75: aware of Rank 3 and 4 necromantic spells

76-00: good chance of knowing obscure (i.e., GM special) necromantic creatures and magics

Herb Lore: Recognition of herbs, in their natural growing and dried forms, and in preparations. Knowledge of mundane and magical properties, and procedures for gathering, preservation, and preparation.

(See "Herbs and Their Uses" from The Enemy Within.)

Skill Rating Skill Guidelines

01-25: know common healing and magical herbs and preparations of homelands

26-50: extensive knowledge of local herbs; some awareness of common herbology of other regions and cultures

51-75: extensive knowledge of herbs of various regions and cultures; some knowledge and recognition of poisons; chance of cultivating exotic herbs

76-00: chance of recognizing the virtues of and improvising successfully with unknown herbs; skilled cultivation of exotic herbs

Identify Sorcerous Artifact: Even a layman can learn to recognize the features of the more common sorcerous artifacts and their workings. Some sorcerous artifacts (namely, scrolls and alchemicals) are highly specialized, and require specific skills. However, many popular sorcerous artifacts (i.e., sorcerous weapons, armor, and various rings and amulets) are well-known to experienced adventurers and scholars.

This skill will not permit one to understand or employ unique or uncommon sorcerous items, neither will it identify divine magical artifacts. Knowledge of Arcane Languages or elaborate research may be necessary in some cases, or may provide additional useful information. If the item is guarded by password or destructive magical protections, these may also be recognized. (See **Sorcerous Magic**, Magical Artifacts, "Protection," page ??.)

Skill Rating Skill Guidelines

01-25: recognize some magical Lesser Artifacts (Int test); know common powers and operating procedures for Lesser Artifacts; from study of inscription, know password, if not protected by code or in an unknown language

26-50: recognize most Lesser Artifacts (Int+30), their functions and procedures; recognize basic magic principles of unfamiliar Lesser Artifacts from study of rune inscription; recognize the names and specialties

of many contemporary enchanters (an important hint to the nature of the device when the creator's name is included in an inscription); recognize from inscription most common forms of destructive protection (Int+30)

51-75: recognize works of lesser contemporary, and well-known historical enchanters, and a smaller chance to deduce functions and procedures; recognize some Greater Artifacts (Int test); recognize Spirit and Daemonic enchantments from inscription, and familiar with basic principles

76-00: chance to recognize even obscure or ancient items, and a smaller chance to deduce functions and procedures; access to extensive references on historical artifacts and their creators

Alchemical Lore: Alchemists and knowledgeable laymen may know the common names, functions, and properties of many alchemical reagents and compounds. However, identifying unlabeled alchemical compounds is somewhat more difficult, and reliable identification of rare or unique alchemical compounds is limited to experienced experts.

Skill Rating Skill Guidelines

05-25: Familiarly with common reagents; some knowledge of extraordinary reagents. Knowledge of titles and properties of most petty and craft compounds commonly available to warriors and adventurers.

30-50: Familiarity with properties of common, extraordinary, and true elemental reagents. Knowledge of titles and properties of petty, craft, master, select, and grand compounds; fair chance of recognizing unlabeled compounds (Int); some familiarity with works of famous ancient alchemists. May recognize a spoiled potion by examination (Int).

55-75: Good chance of identifying unlabeled alchemical compounds (Int+30); small chance of knowing titles and properties of more obscure (i.e., GM special) alchemicals (Int-30). Good chance to recognize a spoiled potion by examination (Int+30).

80-00: Good chance of knowing and recognizing titles and properties of more obscure (i.e., GM special) alchemicals (Int).

Cult Membership and Laymen's Benefits_____

Heathen and Faithful Alike_____

Gods and the Machineries of Fate

(Fate Points in WFRP)

The deities of Warhammer grant to certain newborn children a special form of divine protection. Coincidentally, these specially-blessed infants invariably grow up to become **Warhammer Fantasy Role-play** player characters. In game terms, this divine protection takes the form of "fate points" (see **WFRP**, "Fate," page 15-16 and "Fate Points," page 72), which may protect a character from an untimely death. (In the words of Sigmar Heldenhammer, "You have placed your lives in my hands, my followers; I shall not take you before your time.") As a sign of a deity's favor and compassion, such characters receive only a few fate points that are intended to last a lifetime. Once these fate points are used up, the deities seldom intervene directly in the mysterious workings of the character's destiny. Occasionally, however, the most exceptional and worthy may receive the blessing of additional fate points as a sign of divine favor.

The use of a fate point is often associated with a divine, mystical experience. The character should feel marvelously fortunate in avoiding a terrible fate and feel a deep assurance that his good fortune is the result of the intervening hand of some deity. In some cases the god will leave a calling card -- a distinctive identifying mystical experience, with symbolic or explicit details associated with the cult -- when a fate point is used; in other cases the god prefers that his miracle remain a cryptic sign of his divine will.

Common Expressions of Piety in Society

Intelligent creatures of Warhammer World avoid offending the gods, because unfortunate dice rolls are ample evidence of the gods' spiteful retribution for disrespectful or impious acts. However, the power and manifest presence of a god varies from region to region, and ironically any act offending one god is quite likely to delight another. Thus the main idea is to avoid giving offense to the most powerful gods in the immediate vicinity.

A god's power in any locality is a complex function of number of followers, number of advanced followers, wealth in spiritual and physical terms, natural magical power associated with the locality (i.e., ley lines, places of power, etc.), and allied or associated spirit or magical beings. The whole package can be abstractly summed up as a total bank fund of magic points.

Thus, in civilized regions of the Old World where the Young Gods are worshipped, it is a good idea not to offend the Young Gods. But in wilderness regions like the Great Forest, old spirits and Chaos cults may be more powerful than the Young Gods, and on the territory of your enemy (the Hobgoblin Hegemony, the Orc and Goblin kingdoms of the World's Edge Mountains, the Dark Elven lands of Naggaroth), it may be prudent to show at least token respect of the local gods, no matter how they offend you. Further, in lands of alien but not necessarily enemy gods (for instance Ormazd, the omnipotent deity of Araby), it is necessary to show respect to avoid offending the natives. At least, if one chooses to defy the gods of a region, one must expect to endure the tokens of those gods' displeasure.

Comfort for Unbelievers and Apostates

Though on Warhammer World true unbelievers are rare, they do exist. Such a position is obviously nonsensical, of course, in light of the abundance evidence of the works of the gods, but such true unbelievers apparently are tolerated by the gods, and may even be unwitting allies of eccentric divine entities like Necoho, Zuvassin, and Malal who honor and encourage arrogant, skeptical, or defiant beings refusing to show respect to the gods.

Respecting the Gods

Whenever on the sacred ground of a cult, or in the presence of an initiate, priest, or devout layman, a wise man heeds the following rules of respect for the gods:

- Perform no action which would dishonor or insult the deity, its cult, or its principles.
- Do not speak ill of the god and its cult or deprecate their principles.
- Make a token gesture of respect -- a polite prayer, a modest offering, or a simple acknowledgment of the deity's power is prudent and usually sufficient.
- Work no sorcery or divine magic on sacred ground without the consent of an initiate, priest, or explicit acknowledgment of the cult.

When receiving the benefit of a god's blessing -- for example, when receiving healing from a priest -- give thanks afterwards at the first opportunity, typically by a generous offering, preferably accompanied by a ceremony performed by a cleric of the god. Such ceremonies can be arranged by clerics or attendants of most shrines and temples for a small consideration. When no shrine or temple is handy, some gesture, such as an oath to perform a ceremony as soon as possible, is recommended..

Earning a God's Curse

Showing disrespect or open defiance of a god by offending his sacred ground or his clerical servants is sure to earn that god's curse. Curses take many forms: for minor offenses, there are minor curses; for heinous offenses, there are dire curses. The curse may be laid upon a character by a cleric of the offended cult (see the minor curse prayer on page ??), it may be a built-in security feature of a shrine, temple, or other form of sacred ground, or it may be a custom-designed curse devised by the gamemaster. A few examples are suggested below. GMs are encouraged to devise imaginative and appropriate curses to

enhance their scenarios and campaigns. Nothing quite distinguishes a player character like a unique curse laid upon him by an offended god.

When a player character has earned a god's curse, the PC should be told immediately and asked to record the fact on his character sheet. (Note the examples below.) Recognition of the god's anger is an important feature in making the gods seem significant in Warhammer, and in developing the personality and beliefs of the player character.

Minor Curses: Minor curses are appropriate for minor offenses, intentional or unintentional, which dishonor a god, his sacred ground, or his clerics. Examples of minor offenses might include showing open contempt for a god on sacred ground, stealing food from a temple or shrine, or verbally or physically abusing a cleric of a friendly or hostile alignment. Note that a certain amount of abuse between cultists of hostile alignment is understood and accepted by the gods as appropriate, particularly when challenges are open and honorable (or deceitful and dishonorable, according to the cult doctrines), though it nonetheless may earn a minor curse from the offended god.

Minor curses affect characters for only a brief period or a limited number of times. Their effects should be slight but noticeable -- felt more as a warning than a cruel punishment. A minor curse means a god is annoyed or irritated by a character, and wishes to teach him a lesson -- not to maim or slay him.

Example of a Minor Curse: Curse of the Dice: The player is told that his PC has earned The Curse of the Dice from an offended god, and told to record that on his character sheet. Thereafter, the player rolls 1d6 before he rolls dice for any characteristic, skills, or combat test. On a roll of 1, the curse has ended, and will no longer affect the character. On a roll of six, the curse takes effect, and the character must roll an extra die for each die he casts, and must take the lower score of the two dice cast. (A nice touch is to hand the player a black-colored or other distinctive die to roll to signify the effect of the cursed die. This curse could be modified to take effect on skill or combat tests only, or for damage dice only, or in any number of ways.)

Note: Minor curses can be removed by the invocation of the remove minor curse prayer.

Great Curse: A great curse results from an intentional offense that challenges the basic doctrines of a cult and that has serious consequences for the offended cult. Examples would include killing a cleric of Shallya, killing a cleric of Ulric through deceit or trickery, slaying or banishing a divine summoning, defiling sacred ground or a sacred cult object, and causing great harm to a significant number of cult laymen. A great curse is the result of angering a god; the god in return acts partly out of righteous, outraged fury and partly to make a public show of his resolution not to let such a serious offense go unpunished.

Great curses may either be minor but persistent curses, or single, very dangerous events that may threaten the life or honor of the cursed character. A common form of a great curse is a minor curse that persists for a long time (e.g., for 1d6+3 adventures, or until the character rolls a "00," or until the character has been reduced to 0 wounds). Usually great curses are designed to be dramatic and obvious enough to capture the popular imagination and create widespread tales and gossip concerning the cursed fate of the offending character and the power of the outraged deity.

Example of a Great Curse: The Doomed Encounter: The player is told that his PC has earned The Doomed Encounter from an offended god, and told to record that on his character sheet. Thereafter the character knows that he will face an encounter with one of the offended god's worshippers or divine summonings, typically when the character is least prepared for such an encounter.

The gamemaster decides when the encounter takes place, and what type of worshipper or summoning the player character will face, according to the power and abilities of the cursed character. Usually it is good to delay for several adventures to let the character's anticipation work on his nerves. It is perfectly fair to produce the encounter when the character is taking a bath or caught in the middle of a desperate fight, but it is customary for the avenging creature to announce himself to the cursed character and to make a little speech about how foolish it is to offend a god. Attacking by surprise is considered poor dramatic form among the gods, and the cursed character's opponent should be powerful and dangerous but fairly matched to the character's abilities.

More subtle Doomed Encounters might not even involve combat; a cursed character wandering lost in the wilderness might encounter a hag who offers a bite of stew to eat and directions to follow-- the stew is poisoned with deleriants, and the route she gives leads the doomed character to the lair of a fearsome beast.

An excitable imagination and a wealth of folk tales will produce abundant inspiration for atmospheric and portentous Doomed Encounters.

Note: Great curses can be removed by the invocation of the remove great curse prayer.

Dire Curse: Such curses are the stuff of epic and legend, and are reserved for noteworthy, experienced, and powerful player characters and for extraordinary and infamous offenses. The mark of such a dire curse should be evident to all who see the character, and should proclaim the personality and might of the offended god. Examples of those who might earn a dire curse include clerics which have foully betrayed their cults, characters who have slain a cult hero or holy man of legendary stature, rulers who have slain or persecuted vast numbers of cultists, great wizards who have misused and profaned great cult secrets or magical artifacts, or great heroes who have issued a challenge to a god and who have the unique power and fame to make that challenge worth answering.

Dire curses should be of long duration and prominent appearance, though they need not affect day-to-day game events. They should be dramatic and epic in scale, and have the gut punch of a climactic ending to a great fantasy adventure episode. They need not even threaten the life of the cursed character, but they must affect his personality and honor in such a way that the effects of the curse mean a lot to the player character and to the players characters who adventure with him.

Example of a Dire Curse: The Twist of Fate: A character who has slain a Theogonist of Khaine and sworn a Great Oath to slay all servants of Khaine and defile all Khaine's temples has come to the attention of Khaine himself. The player is told that his PC has earned The Mark of Khaine from the offended god, and told to record that on his character sheet. The Mark of Khaine takes the form of a livid, hideous birthmark in the form of Khaine's laughing face which covers the character's entire face.

The effect of the Mark of Khaine is a Twist of Fate as follows: the next time the character OR any of his companions must use a Fate point or die in an adventure encounter, an avatar of Khaine appears to all, and time stops. The avatar says, "Now the Mark of Khaine must choose. If you choose to use this fate point to save a life, that life's spirit shall be hereafter dedicated to my Everlasting Glory. If you choose to waste that fate point, the character must die, but its spirit may be permitted to join its fellows in the company of my thrice-cursed brother Morr. This is the choice: live and serve Khaine, or die and sleep forever among the herds of forsaken spirits. Choose now, and be damned."

If the character chooses to use the fate point for himself or for a companion, the saved person becomes a devout worshipper of Khaine, completely convinced of Khaine's power and dominion, and freely sworn to his service. If the fate point is not used, the endangered character dies. In either case, the curse is ended.

The Twist of Fate curse is linked to an already momentous event in a character's existence -- the use of a fate point -- and should be designed to present the character with choices that balance life-and-death on one hand and a terrible change of fate on the other. The consequences of using the fate point to save himself or others should alter the life and personality of the affected character forever, and may challenge the role-playing skills of the player and his fellow adventurers in accepting the altered character for further adventuring. (For example, could a worshipper of Khaine continue to adventure with his old companions, or must the character be abandoned as a campaign legend or be embarked on a new series of adventures in the service of his new divine patron.

Note: Dire curses cannot be removed by the invocation of any prayer. A dire curse can only be removed by the direct intervention of a god, and only under conditions satisfactory to the god. (The gods are sworn not to interfere with one another in matter of dire curses.)

Joining a Cult as a Layman_____

Choosing a Cult

Any character may choose to worship a deity or divine entity and to follow its cult. Such characters become members of the cult, and are known as "cult laymen." Cult laymen incur the benefits and obligations of cult membership as described below.

A beginning character may be a layman of any single cult. A variety of common cults of the Old World are described in Chapter ??, Cult Descriptions: the character should choose from among those cults or from

any other cults permitted by the GM. The character must be of an alignment preferred or accepted by his chosen cult; a character beginning as an Initiate must be of an alignment preferred by his chosen cult. The character promises to worship his deity and to honor and observe the cult's doctrines and principles; in return the cult's divine patron grants the layman certain benefits (see below).

Membership in More Than One Cult

Membership in more than one cult is permitted unless otherwise specifically prohibited by doctrine or explicit judgment of the divine patron of any of the cults involved. In practice, well-traveled Old Worlders often belong to several cults. However, no Initiate or Priest may belong to more than one cult at a time; clerics must dedicate their exclusive worship to a divine patron in order to be worthy of that patron's clerical benefits..

Becoming a lay member of one's second or subsequent cult involves the same procedure as becoming a member of one's first cult (see "Becoming a Layman" below. Members of multiple cults are bound equally by the doctrines and practices of each cult they belong to.

A character of an alignment prohibited by a cult may not become a layman of that cult.

Primary and Secondary Cults: A character who worships more than one cult must specify one cult as his primary cult. This is the cult to which the character owes primary loyalty and allegiance, and it is to this cult's afterworld that the character's spirit will go when the character dies. All other cults worshipped by that character are secondary cults; the character receives benefits and must honor obligations to this cult as a normal lay member, but if a conflict between cult principles should arise, the character should honor the principles of his primary cult.

Becoming a Layman

Rule Summary: The cost of becoming a layman of a cult is 100 EPs and an offering of 20GC per career completed, or, if no careers have been completed, an offering of 3 GC.

A character presents himself at a shrine or temple and announces his desire to become a lay member of a cult. He is then interviewed by a cult cleric who determines whether the applicant is worthy to become a layman of the cult. During the interview the cleric determines whether the applicant has any immediately disqualifying features; for example, no person bearing a mutation or other taint of Chaos may join the cult of Sigmar.

Once the applicant has successfully completed the first interview, he is required to learn the basic doctrines and practices of the cult before he is invited to join. This may be accomplished in a variety of ways at the GM's discretion. For example, the applicant is invited to visit a shrine or temple one or two evenings a week for four-to-eight weeks where he receives instruction from an initiate or priest.

Once the applicant has completed his instruction, he is questioned by the interviewing cleric on his knowledge of cult doctrine and practice and on the applicant's motivations for joining the cult and his willingness to abide by the rules of the cult. Finally the priest invokes the first-rank prayer know god's will and asks if there is any reason why the applicant should not be admitted as a layman. If the applicant's responses and the results of the know god's will prayer satisfy the cleric, the applicant is invited to join the cult. Otherwise, the applicant is denied, though at the discretion of the priest, the applicant may once again submit himself for questioning after having studied the cult doctrines and practices and after carefully reviewing his motivations and the commitment he is prepared to make to the cult.

After the applicant has been approved, he may be inducted into the cult at any regular worship ceremony, or at a special ceremony at the discretion of a cult priest. At this time the applicant is expected to offer an Initiation Offering. The amount of the offering is 20GC per career completed, or, if the applicant has completed no careers, 3 GC. In addition, the time and effort necessary to pass the initial interview, learn the cult doctrines and practices, and pass the final review group is abstracted as a cost of 100 EPs.

The ceremony of admission into a cult as a lay member varies according to the cult, but it generally includes the following features:

- The naming of the new cult member before the assembled cultists present at the ceremony, celebrating and welcoming the new member into the fold,

- an offering made to the god by the new member and a publicly-stated vow before god and all present to honor the doctrines and practices of the cult and to serve the divine patron as master and protector.
- a gifting of a token bearing the symbols of the cult as a sign of the cult's promises to aid and protect the new cultist.

Cult Member Benefits

Laymen, Initiates, and Priests in good standing may expect the following benefits from their cult membership:

- Members of a cult may receive the renewing of spiritual energy (recharging of lost MP) through the use of the ceremony skill by a cult cleric (see "Ceremony" on page ??).
- Food and shelter for traveling cult members may be found at a cult shrine or temple at a nominal fee (2 shillings) or for labor. The accommodations and fare are typically modest (equivalent of lodging in a decent inn's common room), and often frequented by lower classes persons forced to travel on personal business, but clean and fairly safe nonetheless. More-fortunate cultists are expected to volunteer a little extra in payment to defray the costs of their less-fortunate cult brethren.
(Cult shelters are not residences; folks are turned out in the morning, regardless of weather, and only one meal, dinner, is available, and often of subsistence quality. In villages, cult shelters usually house only the sick and aged; in towns, conditions in cult shelters may be crowded, and one may be turned away after capacity is reached.)
- Cult members may receive medical care and healing prayers where available. The quality of medical care available varies greatly. Typically a person with the heal wounds and herb lore skills is present at a large shrine or small temple; at a larger temple, a skilled surgeon may be in residence or willing to make a professional call. Healing prayers are reserved for emergencies, and recipients are expected to make substantial offerings (10GC per career completed, for example) in thanks for such personal divine attention. Members of friendly cults may be accepted for treatment on an emergency basis at the shrine or temple's discretion; healing prayers may be applied in an emergency, though the benefactor or a companion must promise to make a substantial offering to compensate the cult for the use of its scarce divine resources.
- Cult members who perform an extraordinary service for the cult may receive a fate point as a blessing of the divine patron. This personal recognition of a cult member by a god is extremely rare, and granted only for exceptional services.
- Cult members may receive training in skills favored by the cult at one-half the normal ep cost, and even if the skill to be learned is outside the cult member's current career, the skill may be learned as if it were within the current career -- that is, without passing an Int test (see WFRP, Character Advancement and Experience, "Non-Career Skills," page 93).
- Priests and cult members of certain favored careers (e.g., Templars of the Fiery Heart of the cult of Sigmar) may receive special magical "gifts" as a sign of the deity's favor (see below).
- Other benefits for cult members may be available according to the individual cult (see Cult Descriptions for details).

Gifts

Gifts are extraordinary abilities granted by a divine patron to priests and some special groups of laymen including Foresters, Templars, Demagogues, Assassins and other careers as described in individual Cult Descriptions. These gifts are received when a character achieves a new Rank of the Priest Career or when he enters one of the careers specially favored by his cult. These gifts are kept as long as the character remains a cleric or a favored lay member of his cult in good standing. If cult benefits are lost temporarily because of misdeeds and offenses against cult doctrines and practices (see Cult Membership and Layman's Benefits, "Losing Cult Benefits," page ??), the gifts are also temporarily lost until the cultist remedies his faults and regains his cult benefits. If the character is expelled from a cult, the gifts are lost permanently. These gifts are divine magical abilities, and may involve exceptional, restricted granting of divine prayers, but they do not grant the authority to invoke prayer as it is granted to priests through the invoke prayer skill

(see Clerical Skills, "Invoke Prayer," page ??). No more than one gift may be exercised in any single round.

Each cult has its own gifts. For a list of gifts granted by each cult to clerics and favored laymen, see Cult Descriptions.

Exception: Chaos cults grant gifts to those who achieve Advanced Careers, but not in the same fashion as do most cults. Gifts of Chaos cults are called "Chaos Rewards," and may or may not be granted when a cultist achieves new status, and may or may not be granted permanently, and the conditions for their use may be arbitrarily restricted or unrestricted, according to the whim of the Chaos power. For details, see the Realm of Chaos volumes.

Cult Member Obligations

1. OBSERVE CULT DEVOTIONS
2. SEEK JUDGMENT ON ORDAINED CULT HOLY DAYS
3. RESPECT AND DEFEND CULT PRINCIPLES AND DOCTRINES
4. RESPECT AND DEFEND CULT INITIATES AND PRIESTS (AND OTHER ESPECIALLY FAVORED CULT LAYMEN LIKE TEMPLARS, DEMAGOGUES, ETC.)
5. RESPECT AND DEFEND SACRED GROUND, SHRINES, AND TEMPLES
6. HONOR THE CONDITIONS OF ANY TERRIBLE OATH SWORN

Devotions

Devotions are regular, daily religious observances required by one's cult. All cult members must make an offering of 1 MP per day in personal devotions. When possible, devotions must be made on sacred ground under the guidance of a cult cleric. If not possible, one's god must be satisfied with the circumstances, or one may be called to account on regular Judgment Day (holy days). An occasional lapse may require a small penance. A serious lapse may result in loss of benefits until a penance is served.

Devotions of non-cultists may be heard, but confer no benefits. Non-cultists who enjoy the hospitality of a shrine or temple are expected to show respect to their benefactor; failure to do so earns the contempt and distrust of earthly laymen, initiates and priests, and may dispose the god against you.

GM Guidelines: A good practice is to tell players that you assume their characters are performing their devotions and making their offerings of 1 MP per cult membership unless the player states otherwise. You will further assume that the characters have appropriately reduced MP scores unless their MP have been restored through meditation ceremony, or through some other means.

Divine Judgment, Holy Days, Blessings, and Penances

On specified cult holy days each cultist must go to a temple, shrine, or other cult sacred ground and ask for divine judgment. Details vary from cult to cult, but in essence the cultist privately and personally asks his divine patron to review the cultist's recent thoughts and actions and judge whether the cultist has been a worthy follower.

Normally a cultist who has earnestly tried to observe the doctrines and devotions of the cult, and whose dedication to the cult is sincere, will satisfy his god's scrutiny and will feel refreshed in spirit and strengthened in his faith.

A character who has been especially virtuous and devoted to the cult may receive a small blessing in token of the god's favor. (In game terms, the blessing is in the form of a one-use 10-point bonus on the use of any cult-favored skill.) A cultist who has served his divine patron exceptionally faithfully or who has endured severe trials testing his faith and devotion may occasionally receive a more generous blessing. (In game terms, at the GM's discretion, the form of the more generous blessing may be in the one-time use of a prayer, or a one-time automatic success with a cult-favored skill, or a present of a modest lesser divine instrument.)

A cultist who has failed in the regular observance of his devotions, or who has failed to honor the basic cult doctrines or strictures, or who has disgraced or offended his divine patron in some way, receives a rebuke from his divine patron. Observance of a cult's strictures is a way of proving your trust in your deity; in return, the god rewards your trust by offering you the benefits of his support and protection. An offending cultist is told of the nature of his fault ("You have been lax in your daily devotions." "You have offended against the Word of Randal in the wanton use of violence in your roguish pursuits.") and warned to amend his ways or face banishment from the cult. If the cultist's faults are serious, or his transgressions habitual (i.e., he has received Judgment Day rebukes in the past), he may also receive a penance (see below). A cultist who has been given a penance by his god is denied the benefits of his cult until the penance is completed.

Observance of Judgment Day is mandatory. Lay members who are not able to make it to sacred ground on a holy day may still ask their god for judgment, but may or may not be heard by their god. Petitioners for Judgment not on sacred ground are expected to wait around on their knees all day hoping for their god to hear their request for judgment. (See Staging Gods, Etc., "The Eyes and Ears of the Gods," page ??). Lay members who are imprisoned, indisposed by injury or disease, or otherwise restricted may receive a visit from a cult cleric who provides the same benefit as the presence of sacred ground.

All cultists, lay members and clerics alike, who fail to receive judgment on Judgment Day lose all benefits of cult membership until they receive judgment. Clerics, for example, lose the power to invoke prayer and perform cult ceremonies. To regain cult benefits and cult member status, the cultist must seek Judgment as soon as possible at a cult shrine or temple, or with the aid of a cult priest. Cultists who miss a Judgment Day observance almost always receive a rebuke and penance, regardless of circumstances, though the penance may be light if the cultist has a compelling explanation for his tardiness.

GM Notes: Judgment Day blessings and rebukes are always a private affair -- a few words alone with your god. The GM and player step aside and handle the player-character's Judgment in private; other players are not entitled to know of the god's judgment unless the player-character chooses to reveal it.

Many cults do not have regular Judgment Days as such. For example, a Chaos god demands Judgment of its followers whenever the Chaos god feels like it -- twice an hour, or once a century -- whenever and as often as it likes. It may also be more extravagant and horrible in the blessings and penances it bestows on its followers.

Regular observance of Judgment Days is most appropriate in extended campaigns with elaborate role-playing detail. For many campaigns, unless a character has been exceptionally pious or exceptionally sinful, the GM may assume that all player characters have been judged to be acceptable but not remarkable cult members, and that they have received neither a blessing nor a penance. Of course, if a player asks specifically for his god's Judgment, go ahead and give it to him, but confer no blessing or penance unless the character really deserves it.

Losing Cult Member Benefits

Failure to observe cult doctrines and practices may result in temporary loss of cult benefits.

The following misdeeds automatically result in temporary loss of cult benefits:

- Omission of Daily Devotions: The cultist receives no cult benefits until regular daily devotions are once again observed.
- Failure to seek Judgment on the Appointed Cult Holy Day: The cultist receives no cult benefits until he appears to receive Judgment on sacred ground or in the presence of a cult cleric.

The following are examples of misdeeds that may result in temporary loss of cult benefits at the discretion of the divine patron (i.e., at the GM's discretion). Other misdeeds that may result in denial of cult benefits may be listed in the Cult Descriptions, or determined at the GM's discretion. If the divine patron chooses to withhold cult benefits from the cultist, the cultist is immediately informed by a private rebuke, and told the circumstances of the loss of benefits, and the conditions for regaining the benefits.

- Refusal of a request for service from a cult cleric. The god may deny the cultist the benefits of the cult until the cultist has accepted his responsibility to the cult or made amends in some other way. If the cultist has some compelling reason for refusing the requested service, the god may absolve the cultist of responsibility and grant the cultist continuing cult benefits.

- Failure to adhere to the Purpose and Conditions of a Terrible Oath.

- Flagrant and intentional disregard for an important doctrine of the cult. The god may deny the cultist the benefits of the cult until a penance has been made (see below).
- Flagrant and intentional disrespect for cult sacred ground or for a cult cleric. The god may deny the cultist the benefits of the cult until a penance has been made (see below).

Penances

A cultist assigned a penance by his god loses all cult benefits until his penance is completed. Penances vary according to the cult and the circumstances and severity of the transgression.

Light Penances: Minor transgressions by otherwise dedicated cultists usually receive light penances. For example:

- Make a special offering of 1GC to the cult.
- Spend one full day in devotions at a shrine or temple.
- Humble yourself to cleaning the steps to the temple at the direction of your priest.

Stern Penances: More serious offenses, or minor offenses repeated by already-rebuked cultists, may result in a stern penance. For example:

- Make a special offering of 50GC to the cult.
- Place yourself at the disposal of the shrine's priest for one month, during which you shall feed and care for the poor and attend to their needs.
- Deny yourself the pleasures of ale or strong spirits for one month as a sign of your resolve to mend your ways.
- Make a pilgrimage to the Shrine of Sigmar in Middenheim and make an offering of 100GC there in Sigmar's name.

Heavy Penances: Repeated serious offenses against cult doctrines and practices may result in the levying of a heavy penance. Such heavy penances are signs that the god has wearied of the cultist's misdeeds, and is doubtful of the cultist's suitability to serve the cult. For example:

- Go forth into the Great Forest, seek out Archdruid Matham, and serve at his bidding for one full turn of the seasons.
- Yield up thy robes, pens, books, and scholarship. Go into the streets of Altdorf and live as a beggar from the fall to the winter solstice, and learn more of your fellow man than you have learned from your books.
- Go forth into the wilderness among the heathen orcs for the summer campaign season. Refuse no challenge. Refuse no opportunity to test your strength at arms and your honor in combat. Come back with your shield or on it.

Minor and stern penances may be common in a long campaign, but heavy penances should be exceptional, and may best serve as inspirations for scenarios that intertwine the details of the penance with the conflicts and objectives of other characters in a regular party of adventurers.

Terrible Oaths

Cultists of grave purpose and profound commitment may swear a Terrible Oath upon the name of their god or upon the name of a god of similar cult alignment. The Terrible Oath must be sworn before god upon ground sacred to the god in question in order that the cultist gain the personal attention of the divine patron. Terrible Oaths are personal in nature, and vary in form according to circumstances, but they generally contain at least these three elements: a statement of Purpose, a statement of Conditions, and an Invocation to the god to bind the cultist to the purpose and conditions stated. For example, consider the following Terrible Oath sworn in the Temple of Morr:

"I swear before Morr that I shall seek out the necromancer that hath befouled the dignity of my father's grave. That necromancer shall I drag before your terrible justice, O Morr, or shall I endeavor to slay with my own hands, if it be thy will. Until that day I shall not rest nor swerve from my single purpose. O Morr, and all the young Gods, hide from me your shining countenance if I should weaken or fail in my resolve. I so swear, O Morr, this Terrible Oath of vengeance and justice, in thy name and keeping. So be it."

The Purpose stated is the bringing to justice or slaying of the necromancer. The Conditions stated are that the cultist will constantly pursue this purpose and let no other task distract him. The Invocation is to the god Morr.

A cultist who swears a Terrible Oath shall lose his cult benefits if the god judges that the cultist has not adhered to the solemn Purpose and Conditions of his oath. The god is the sole judge of the cultist's actions and intentions; a Terrible Oath is a personal matter between a cultist and his divine patron.

A Terrible Oath must lend great dignity and importance to the doctrines of the god before whom the oath is sworn. An oath of trivial significance or doubtful sincerity is an affront to a god; typically such a feeble oath is rejected by the god, and accompanied by a rebuke in the form of a Stern Penance. On the other hand, a Terrible Oath which touches upon the most profound interests and desires of a god may earn the cultist that god's personal attention. The close scrutiny of a god whose power and judgment are incomprehensible of mortals is a mixed blessing, and may have consequences beyond the cultist's imagining. (For advice to GM on handling Terrible Oaths, see Staging Gods, Their Servants, and Divine Magics, "The Personal Attention of a God," page ??.)

Renouncing a Cult

One may renounce membership in the former cult. Such a character of course immediately loses all benefits of that cult, and he may never join that cult again; in addition, a minor or great curse is usually placed on such a character.

This renunciation of a former cult may not be made public by the character or the cult; it may be kept secret while the character pretends to honor the doctrines and practices of the former cult. Thus do secret Chaos cultist conceal their outlawed worship from the eyes of the world. It may seem odd that a Young God like Ulric would permit a former worshipper newly dedicated to Slaanesh to enter his shrine and pretend to be a good temple-goer without publicly revealing the foul blasphemer's imposture, but the gods usually leave the burden of a cult's day-to-day affairs on earth in the hands of mortal cult members.

Clerical Careers_____

Clerics and Society_____

Public Perception of Clerics

Garb and Display of Status

Ranks of Mastery

Ecclesiastical Structures

Popular Stereotypes of Clerics_____

[[Not done, but I've left the headings; included in original outline by analogy to Sorcery. Possibly redundant, or may be handed in another section.]]

Basic Clerical Career: Initiate_____

"Initiate" is the general term for those accepted by a cult into a clerical vocation at the lowest status of a cult hierarchy. (Within a cult, other titles may be preferred, such as "novitate," "novice," and "abecedarian.") An initiate who elects this status for life may serve as a minor clerk or functionary in a shrine or temple, as a mendicant friar among the people, or as a monk in a service order or a cloistered retreat. An initiate may also be a candidate for the priesthood, or an aspirant to other advanced vocations within the cult.

An initiate's mental and spiritual growth is fostered through a regimen of demanding studies of cult doctrine and practices, humbling labors in the service of the cult, and a constant schedule of devotions to the deity throughout the day. As well as preparing the initiate for his duties to the cult, this challenging regime is designed to test the sincerity and dedication of those aspiring to advanced cult vocations.

Receiving the Call to a Clerical Career

Though the priesthood is the glory career of cult worship, for every one priest or initiate in a cult there are ten-to-twenty lay brothers who perform the many mundane works of the cult. Lay brothers have no magical powers, but they are fed and maintained in security by the cult as they serve their divine patrons. For many it is a satisfying life vocation.

However, many lay brothers hope that they will receive the call to the priesthood (i.e., an Initiate career). In each cult this call takes different forms, but usually it comes in the form of a magical sign that the divine patron has called the layman to higher service in the cult. For example, in the Verena cult, the call to the priesthood is often signified by the spontaneous granting of the gift of tongues or detect magic prayers. A lay brother may be struggling with the copying of a difficult manuscript full of obscure references, when suddenly the foreign phrases are made clear to him by divine intervention.

Usually the call comes to lay brothers familiar with the signs of a call to the priesthood. However, in some instances it appears that the call may come to cult members who are not lay brothers, and who are not trained to recognize the significance of such minor miracles. In such cases the call may go unnoticed or unappreciated; if it is discovered by priests, the layman is strongly encouraged to enter a vocation in the cult as a lay brother, with the expectation that advancement to initiate and priest status is very likely.

For example, there is the famous case of the Mercenary Captain Hanratta who, in an impulsive moment of compassion, stopped to tend the wounds of a mortally-wounded orc. Hanratta was miraculously granted the power to heal that orc, which was discovered to be the son of a great chieftain. In gratitude, the chieftain permitted Hanratta and his allies to pass unharmed through the Forest of Lugâtsuk, and Hanratta thereafter entered the priesthood, later to become a High Priest of Ulric.

GM Note: Of course, few **WFRP** player characters entering the Initiate career from another career will have been lay brothers; usually they will come from one of the dozens of other **WFRP** Basic or Advanced careers. When a player wants his character to move into an Initiate career, a spectacular GM flourish is to arrange for a dramatic "Receiving the Call" scene during an adventuring session. You can surprise the player, or discuss the possibilities of such a scene with the player beforehand.

The most common sign or receiving a call is the spontaneous granting of a magical power associated with the cult, often in the form of a magical power usually granted only to initiates and priests but miraculously granted to a mere layman. Typical examples include:

miraculous healing: A character attempts to use a heal wounds skill, or merely attempts to comfort an injured or wounded creature, and suddenly, miraculously, the creature is made whole!

gift of tongues: Amidst a babble of gibberish uttered by foul beastmen, orcs, or trolls, a character can suddenly understand what is being said, thus revealing the monsters' evil plans or their innocent, perhaps even benevolent intentions toward the character.

blessed token: Confronted by a magical creature that cannot be harmed by normal weapons, a character's own weapon suddenly burns with a mysterious light, and functions as a blessed sacred token of his faith.

A review of the magical effects produced by cult prayers and divine instruments should provide inspiration for many other miraculous calls to the priesthood. And having a crowd of NPC extras huddling nearby and murmuring, "A sign! A sign! A blessing of the gods!" won't hurt a bit, either.

Advance Scheme

Initiates of all cults have the same Advance Schemes as follows:

Initiate

| | | | | | | | | | | | | | | |
|---|----|----|---|---|----|-----|---|-----|----|-----|-----|-----|-----|----|
| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
| | | | | | +2 | +10 | | | | | +10 | +10 | +10 | * |

Beginning Prayers for Initiates

Characters taking Initiate as an Initial Career are granted the power to invoke the following prayers. Characters entering the Initiate Career from another career must petition for prayers (see [Terms and Rules](#), "Petitioning for Additional Prayers," page ??).

[bless token](#)
[blessed sacraments](#)
[heal cultist](#)
[know follower](#)

Skills

(Additional skills may be available according to the cult in question; see [Cult Descriptions](#) for details.)

| | |
|---------------------|------------------------------|
| Read/Write | (Own) Cult Doctrine |
| Invoke Petty Prayer | Secret Language -- Classical |
| Meditation | Cult Lore |

Trappings

Plain Robes in the fashion of the cult
 Sacred Token (typically a staff bearing the cult's symbols)

Restrictions

One may not be accepted as an Initiate in a cult without having been a lay member of that cult in good standing for at least one year. Initiates are expected to donate 90% of their annual income as an offering to the cult; in return, the cult provides for room, board, essential trappings, and other necessary expenses. Initiates of most cults are prohibited from the wearing of metal armor, though most cults permit the use of leather or padded armor and/or non-metal shields. Exceptions to these restrictions are indicated in [Cult Descriptions](#).

Career Exits

| | |
|------------------------------|----------|
| Priest, First Rank Demagogue | |
| Charlatan | Scribe |
| Student | Agitator |
| Seer | |

Advanced Clerical Career: Priest

Priests are the mental and spiritual leaders of their cults, ministers unto the needs of cult laymen and initiates, representatives of their divine patrons in worldly affairs, and humble servants of the will of their gods. Their specific roles according to cult, and even within a single cult the duties of a village priest, an itinerant preacher of doctrine, a canonical scholar, and a high priest of a great urban temple must differ greatly. Nonetheless, all priests have the following in common: they have been granted the sacrament of prayer by their divine patrons, they are expected to guide cult members to a better appreciation and respect for cult doctrine and practices, they must do their best to preserve the honor and sanctity of their cult and the places sacred to its worship, and they must serve the explicit and implied commands of their cult superiors and their divine patrons with obedience and dedication.

Most priests serve their cults as ministers of shrines and temples large and small throughout the Old World, or as officials and administrators in the vast ecclesiastical bureaucracies of the cults. Few such will become adventurers, though many may be encountered in scenarios as non-player-characters.

Most cult priests who seek travel and adventure are scholars, missionaries, chaplains, and investigators respected within the cult for their special knowledge and abilities. These priests are frequently assigned to specific missions for the cult, or are given considerable latitude in the duties they assume. Many are

answerable for their time only to a single cult superior; such superiors may closely supervise the priest's projects and methods, or may require no more than an occasional letter reporting on the priest's activities.

The Cleric Advance Table

Clerics are not automatically promoted from Initiate to Priest or to an advanced Priest Rank. They must pay an Experience Point cost for a roll on the Cleric Advance Table, which indicates whether the character's divine patron approves of and permits the cleric to advance to the new career. See Terms and Rules, "Cleric Advance Table," page ??.

Priest Advance Schemes

Priests of various cults have the same Advance Schemes according to rank as follows:

Priest, Rank 1

| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
|---|----|----|----|----|-----|---|---|-----|----|-----|-----|-----|-----|----|
| | | | +1 | +3 | +10 | | | | | +10 | +10 | +20 | +20 | * |

Priest, Rank 2

| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
|---|-----|-----|----|----|----|-----|---|-----|-----|-----|-----|-----|-----|----|
| | +10 | +10 | +1 | +1 | +4 | +20 | | +10 | +10 | +20 | +10 | +20 | +20 | * |

Priest Rank 3

| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
|---|-----|-----|----|----|----|-----|---|-----|-----|-----|-----|-----|-----|----|
| | +10 | +10 | +1 | +1 | +5 | +30 | | +20 | +20 | +30 | +20 | +30 | +20 | * |

Priest Rank 4

| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
|---|-----|-----|----|----|----|-----|---|-----|-----|-----|-----|-----|-----|----|
| | +10 | +10 | +1 | +1 | +6 | +30 | | +30 | +30 | +30 | +30 | +40 | +30 | * |

* See "Determining Initial Magic Point Scores," page ??, and "Increasing Magic Point Scores," page ??.

Restrictions

Priests of all ranks are expected to donate 90% of their annual income as an offering to the cult; in return, the cult provides for room, board, essential trappings, and other necessary expenses. Priests of most cults are prohibited from the wearing of metal armor, though most cults permit the use of leather or padded armor and/or non-metal shields. Exceptions to these restrictions are indicated in Cult Descriptions.

Priest, First Rank

Prerequisite Career

Initiate

Skills

(Additional skills may be available according to the cult in question; see Cult Descriptions for details.)

| | |
|------------------------------|----------------------------------|
| Invoke Prayers of First Rank | Secret Language -- Modern Arcane |
| Ceremony | Resist Magic |
| Public Speaking | |

Career Exits

| | |
|---------------------|--------------|
| Priest, Second Rank | Witch Hunter |
|---------------------|--------------|

Priest, Second Rank

Prerequisite Career _____
Priest, First Rank

Skills _____

(Additional skills may be available according to the cult in question; see [Cult Descriptions](#) for details.)

Invoke Prayers of Second Rank Necromantic Lore
Retreat Scroll Lore
Sense Magic

Career Exits _____

Priest, Third Rank

Priest, Third Rank

Prerequisite Career _____
Priest, Second Rank

Skills _____

(Additional skills may be available according to the cult in question; see [Cult Descriptions](#) for details.)

Invoke Prayers of Third Rank Daemon Lore
Identify Sorcerous Artifact True Sight

Career Exits _____

Priest, Fourth Rank

Priest, Fourth Rank

Prerequisite Career _____
Priest, Third Rank

Skills _____

(Additional skills may be available according to the cult in question; see [Cult Descriptions](#) for details.)

Invoke Prayers of Fourth Rank Rune Lore
Ancient Arcane Language (any)

Divine Prayers: Petty

Animal Empathy

Prayer Rank: Petty

Magic Points: 1

Range: 6 yards

Duration: 1 turn

Area of Effect: One Creature of Nature

Resistance: None

The cleric is granted an awareness of the current emotions and instincts on the surface of a wild or domesticated beast's mind.

The creature must have an intelligence in the range of 6-14: the minds of less intelligent creatures lack comprehensible detail; the minds of more intelligent creatures are not made accessible by this prayer. Common impressions gained include curiosity, fear, territoriality, hunger, killer lust, playfulness, etc. The cleric receives impressions in terms of the creature's mind, and must translate these impressions as best he can into human concepts; the prayer does not give special insight into the nature of the creature. Therefore clerics who are familiar with the creature's behavior in the wild will be better able to make sense of the impressions he receives through the prayer, while the impressions of unfamiliar species will be difficult to comprehend.

This prayer does not permit control of the subject, nor does it permit communication. The minds of magical or unnatural creatures (e.g., mutants and Chaos spawn) are not accessible through this prayer.

Bless Token

Prayer Rank: Petty

Magic Points: 1

Range: token touched by cleric

Duration: 1d6+3 hours

Area of Effect: one sacred token

Resistance: None

A sacred token blessed by this prayer becomes sacred ground for the duration of the blessing. A cleric holding a blessed token receives all the benefits of sacred ground (see Divine Terms and Rules, "Sacred Ground," page ??).

The following magical creatures struck (test vs. WS or BS) with a blessed token automatically lose 1d3 wounds: numina of any cult, Khaine's undead, demons or elementals.

This prayer also recharges the magical power of a divine amulet, a lesser divine instrument (see Divine Instruments, pp. ??, for details). An amulet performs its function once, then must be blessed again with this prayer before the amulet may be used again.

Blessed Sacraments

Prayer Rank: Petty

Magic Points: 1

Range: touch

Duration: 1d6+3 turns

Area of Effect: Food and drink sufficient for 10 persons (or five halflings).

Resistance: None

Each cult has foods or drinks favored for cultists' consumption by the divine patron. When blessed, such food or drink gives fellow cultists +10 to WP and Cool tests for 1d4 hours (concealed GM roll). This is a ceremonial acknowledgment of the hospitality the god extends to all his followers, and his followers are Profoundly Comforted.

Note: Normally the benefits of this blessing are limited to laymen and clerics of a cult. However, a cleric may ask his god to extend the benefits to non-cultist under the following conditions:

- the cleric must convince his god that the non-cultists in question are serving the doctrines and principles of the cult, and
- the non-cultists in question must humbly and sincerely make their devotions to the god, requesting the blessing and acknowledging the god's generosity in conferring such a favor on a heathen.

As such, requesting extension of the benefits of blessed sacraments is seen as a method of bringing the heathen to acknowledge the moral superiority of the cleric's cult. And it sure is fun watching those barbarians try to act humble and polite so they can get the bonus to WP and Cool.

Detect Magic

Prayer Rank: Petty

Magic Points: 2

Range: sacred token

Duration: Instantaneous

Area of Effect: see below

Resistance: None

The area affected is 6-by-6-yards square, extending 3 yards above and 3 yards below the sacred token.

This prayer reveals the presence of active AND passive sorcerous and divine magical effects in the area of effect. Intervening substances do not interfere with detection. The cleric closes eyes briefly, and perceives the invisible world of magic around him. When he opens his eyes again, he can try to match his perceptions to objects and persons viewed in the mundane world.

General location of magical item is known in terms of direction and distance, but specific nature and description of item is not known. The prayer does not indicate sorcerers, priests, or other beings with the ability to do sorcery (unless they are by their nature magical, like dragons and demons). It does not indicate an unblessed cult token. It does indicate permanent and temporary sacred ground. It does indicate the presence of magical runes, and therefore reveals a sorcerer's focus.

This spell's duration is so brief that it may be hard to take in all the detail at once. In the presence of 10 or more sources, a cleric may become confused. Test vs. Int to distinguish and recall each source. Each subsequent casting of the spell normally permits the clear recognition and recall of another 10 sources.

Example: St. Cuthbert prays for a Detect Magic. He closes his eyes for an instant, and senses three sources of magic about 5 yds. away from him to the north-north-east. He opens his eyes again and sees a man dressed like a sorcerer sitting at a table in that direction at that range. The man has two rings, a staff, and a backpack. Cuthbert impulsively guesses that the rings and staff are the magic sources, but he's dead wrong. The wizard is wearing an enchanted wrist charm, and he has two alchemical preparations in his backpack. The staff and two rings are not magical.

Exalted Shield

Prayer Rank: Petty

Magic Points: 1

Range: 6 yards

Duration: 1d6+3 rounds

Area of Effect: one shield borne by member of cleric's cult

Resistance: None

The cleric speaks the invocation ("Shield thy servant, Ulric!"). The bearer must take no other action during the round other than parrying with the shield. The bearer may parry one attack, either hand weapon or missile. That one attack is automatically parried. He may either choose which attack he is parrying against at the beginning of the round; or, if he does not specifically state which attack he parrying, the Exalted Shield will parry the first attack that hits the bearer during the current round.

Note: Ulric, Sigmar, Grabasch, and other warrior deities do not approve of crouching behind shields except in desperate circumstances, and may rebuke overly-timid followers that rely on this prayer.

Gift of Tongues

Prayer Rank: Petty

Magic Points: 2

Range: self or fellow cultist

Duration: 1d6+6 turns

Area of Effect: within 10 yards of affected cultist

Resistance: none

The divine patron enables you to understand and speak the language of other intelligent species within the area of effect. Certain concepts alien to the cleric's culture may be unintelligible; the cleric must attempt to guess them from context. For example, the phrase "honorable surrender" does not translate into Orcish. The closest translation might be "volunteering to become a slave."

Heal Cultist

Prayer Rank: Petty

Magic Points: 3

Range: Touch

Duration: Instantaneous

Area of Effect: one fellow cultist

Resistance: None

This prayer grants the cleric the healing of 1d6+1 (2-7) wounds for a fellow cultist. Heavily wounded characters start to recover naturally after being healed with this prayer. Terminal bleeding is stopped by this prayer.

No creature may benefit from more than one heal cultist or heal petitioner prayer per day, unless that creature has been reduced to zero wounds. A creature reduced to zero wounds may always receive benefits from these prayers.

Heal Petitioner

Type of Magic: Divine Spell

Spell Level: Petty

Magic Points: 3

Range: Touch

Duration: Instantaneous

Area of Effect: one person not of the cleric's cult

Resistance: None

This prayer grants the cleric the healing of 1d6-1 (0-5) wounds for a person not belonging to the cleric's cult. Heavily wounded characters start to recover naturally after being healed with this prayer. Terminal bleeding is stopped by this prayer.

No creature may benefit from more than one heal cultist or heal petitioner prayer per day, unless that creature has been reduced to zero wounds. A creature reduced to zero wounds may always receive benefits from these prayers.

Know Follower

Prayer Rank: Petty

Magic Points: 1

Range: token

Duration: Instantaneous

Area of Effect: within 10 yds. of token

Resistance: None

The cleric is granted knowledge of the presence and location of all fellow cultists in the area of effect. This benefit may not be blocked by intervening matter or sorcerous magical effects, but fellow cultists on the sacred ground of other cults are concealed from the cleric.

Light the Path

Prayer Rank: Petty

Magic Points: 1

Range: sacred token

Duration: one hour

Area of Effect: 6 yard radius

Resistance: None

The cleric's token sheds light like a lamp. The token may be sheathed and unsheathed to reveal or obscure the light. Just before the light goes out at the end of the prayer's effect, the light flickers to warn the cleric to renew it if necessary. This prayer is also used to measure time to indicate the proper hours for devotions in shrines and monasteries.

Obscure the Path

Prayer Rank: Petty

Magic Points: 3

Range: self

Duration: 1 hour

Area of Effect: the cleric's trail or trace

Resistance: None

This prayer magically obscures the trail of the cleric only from trackers or pursuers. Trackers and pursuers receive a -50 penalty to Follow Trail tests. Scent is obscured also; tracking animals are reduced to 1/4 normal tracking ability. If a party is traveling in single-file, and the cleric is the last in line, this prayer obscures the entire trail and all associated scents from trackers and pursuers. At the end of the hour, the trail and scents are no longer magically obscured, and may be discovered normally by trackers and pursuers.

Seek Shrine

Prayer Rank: Petty

Magic Points: 1

Range: Self

Duration: Instantaneous

Area of Effect: Self

Resistance: None

This prayer grants the cleric knowledge of the direction and distance to the nearest sacred ground of his cult. Alternatively, the cleric may request and be granted the direction and distance to:

- a specific shrine or temple
- a specific site sacred to the cult
- a specific divine instrument sacred to the cult
- a specific cult cleric standing on consecrated sacred ground
- a specific cult cleric holding a blessed token or standing in a sacred circle)

Shadeward

Prayer Rank: Petty

Magic Points: 2

Range: touch

Duration: 1d6+3 rounds

Area of Effect: cleric or fellow cultist

Resistance: None

The cleric or affected cultist is granted increased resistance to the attacks of spirit beings. The affected character is not affected by fear or terror caused by sorcerous or divine undead. In addition, the affected character receives a +20 bonus to WP tests to resist the touch attacks of marshlights, ghosts, haunts, specters, wights, and wraiths, and to resist possession by guardian spirits.

Summon Skeletal Warrior of Khaine

Prayer Rank: Petty

Magic Points: 3

Range: within 10 yards of cleric

Duration: until the next dawn

Area of Effect: NA

Resistance: None

The cleric is granted the power to summon one skeletal warrior of Khaine from the Realm of the Raving Dead. The skeletal warrior must be summoned within 10 yards of the invoking cleric. The skeletal warrior serves any controller for the duration. (See Divine Summonings, "Controllers and Khaine's Undead," page ??.)

Vigilance

Prayer Rank: Petty

Magic Points: 3

Range: Self

Duration: 1d6+3 hours

Area of Effect: Self

Resistance: None

This prayer negates surprise to the cleric, who may act in the same round at normal initiative when confronted by attackers who would otherwise have achieved surprise, and have been entitled to a free round.

The prayer gives +20 Initiative for the first round of an encounter where both parties are mutually surprised (e.g., cleric turns corner and collides with a goblin). Cleric may use it to withdraw, parlay, or to get in the first shot, according to the circumstances and the cult policies.

Only those blessed by the prayer avoid surprise; companions are surprised normally (i.e., vigilance permits the blessed character to sense the attack, but not in time to warn companions).

Divine Prayers: Rank 1

Animal Mastery

Prayer Rank: First

Magic Points: 2 per turn

Range: 10 yards

Duration: 1 turn per 2 points spent

Area of Effect: One Creature of Nature

Resistance: WP

The cleric is granted the power to communicate telepathically with a wild or domesticated beast and to command it to follow his bidding.

The beast must have an intelligence in the range of 6-14: less intelligent creatures cannot communicate or understand commands; more intelligent creatures are not accessible with this prayer. Communication between the cleric and the creature is limited to concepts familiar to the creature through its own experience, behavior, and limited intelligence. Clerics familiar with a creature's experience, behavior, and intelligence may expect more effective communication and control of the creature, while unfamiliar creatures will be especially difficult to communicate with and control.

This power lasts one turn, but the duration may be extended by expending additional points, so long as the creature is still within 6 yards of the cleric.

Once a creature moves beyond 6 yards from the cleric, telepathic communication is no longer possible.

If the creature moves beyond 6 yards from the cleric, it may test vs. WP to resist any commands previously given.

Magical or unnatural creatures (e.g., mutants and Chaos spawn) are not accessible through this prayer.

GM Notes: The following comments and guidelines may be useful in judging the use of this prayer.

How much can a given species understand and communicate? A good rule of thumb is that a creature can only understand and perform as well as a superbly trained creature of the same species might perform for a trusted and beloved master. However, this is a divine prayer, and somewhat miraculous things may be expected from prayer; stretching this guideline slightly may often be appropriate.

How much variation is there from one individual to another within a species? This is most appropriate to consider when a cleric communicates and commands an animal he knows well, like his own horse, dog, or hawk. During a series of adventures a creature may develop a distinctive personality; and the GM should take this into account when judging its abilities. Further, the close rapport between the cleric and the animal should permit exceptional communication and willingness to follow even difficult and dangerous commands.

Creatures cannot normally perform tasks they would not be able to perform if not affected by the spell (i.e., a bird could fly or chirp but could not write a message in the sand with its bill). However, at your discretion, you may allow an INT test to permit a creature to comprehend and perform unique but plausible feats.

Creatures can perform tasks requiring no more than one simple conditional judgments. Example: "Fly over the clearing ahead. If you see a large creature in the clearing, return to me immediately." Creatures cannot hold more than one "if...then..." command in mind at once.

Beast Sense

Prayer Rank: First

Magic Points: 2 per turn

Range: 10 yards; see below

Duration: 1 turn per 2 points spent

Area of Effect: One Creature of Nature

Resistance: WP

The cleric is granted the power to enter into the mind of a creature and perceive through its senses.

The creature may test vs. WP to resist unless affected by the animal mastery prayer. If successful, the creature is not affected by the spell. If the test is failed, the creature is affected.

The cleric enters the mind of the chosen creature and perceives through its senses -- sight, sound, smell, etc. He has no control over the creature, but may use animal mastery beforehand to request specific actions from the beast. The cleric experiences any sensation and psychological effects that the creature experiences -- terror, pain, even death, may be experienced. The GM judges any psychological effects on the cleric at his discretion.

The cleric falls into a sleep-like trance during the prayer's effect. He may be wakened normally by a companion or, at the GM's discretion, by other events (i.e., loud noises, physical disturbances, wounds taken, etc.).

The 10-yard-range is maximum distance from the creature when the prayer is invoked. There is no maximum distance between the creature and the invoking cleric other than the limitation of the prayer's duration.

Bless Shrine

Prayer Rank: Petty

Magic Points: 8

Range: touch with token

Duration: 24 hours

Area of Effect: 10-by-10-yard area of sacred ground

Resistance: None

A divine patron grants his cultists warning of uncontrolled fire or intruders in the area blessed by this prayer. Cultists hear the equivalent of a warning voice in their heads crying "Fire! Fire!" or "Intruders! Intruders!" as appropriate. The definition of "intruder" is determined by the cleric requesting the blessing. Typical definitions of intruder may be in general terms (e.g., "any non-cultists entering the area," "any persons not greeted and welcomed by a cultists present in this area") or in specific terms (e.g., "any persons other than Heinrich, Grunwald, Hilda, and Ermentrude"). It is understood that smaller animals like cockroaches and mice are not included as intruders except those which might potentially cause harm to the shrine or its inhabitants (e.g., poisonous snakes, rabid rats, mice with incendiary devices tied to them, etc.). The GM should carefully consider the exact wording of the cleric's blessing in judging what is or isn't an intruder.

The 10-by-10-yard area centers on the position of the invoker's token at the moment of invocation. The area protected extends 3 yards above and 3 yards below the position of the token at invocation.

This blessing is conceived as a peacetime protection of the cult sanctuary against thieves, attackers, and other cult enemies. In times of war several of these prayers can protect fortified defenses against attackers.

Bless Weapon

Prayer Rank: First

Magic Points: 4

Range: Touch

Duration: 1d6+3 turns

Area of Effect: one hand weapon borne by a member of cleric's cult

Resistance: None

The prayer grants the cleric the power to temporarily consecrate a weapon for the use of cult member. A cult member using a blessed weapon is inspired by the divine patron to exceptional prowess in battle.

A blessed weapon in the hands of a member of the cleric's cult confers a +1 bonus to the Strength of a successful hit for the duration of the prayer's effect. A blessed weapon can hit beings not affected by normal weapons. A blessed weapon used to parry receives a +1 bonus to damage stopped by the parry.

Unless in the hands of a member of the cleric's cult, a blessed weapon confers no special abilities. Handling by non-members of the cult does not interrupt the prayer's effect, however.

Cure Poison

Prayer Rank: First

Magic Points: 2

Range: touch

Duration: Instantaneous

Area of Effect: one creature

Resistance: None

The cleric is granted the power to neutralize the poisonous effects of one dose of any poison affecting the touched creature. This prayer does not heal wounds caused by poisons. Successive invocations neutralize multiple doses in a single victim (i.e., one prayer cures one dose, a second prayer cures a second dose, etc.). A victim of a fatal dosage must be cured within 3 rounds of poisoning or the prayer has no effect.

Dispel Sorcery

Prayer Rank: First

Magic Points: See below

Range: cleric touches item or being affected by sorcery

Duration: Instantaneous

Area of Effect: One magical effect or artifact

Resistance: None

The cleric is granted the power to dispel sorcerous magical effects. The cleric need not know the name of the sorcerous magic effect, who cast it, or its specific effects; he need only indicate to his divine patron in general terms what magical effects he wishes to have nullified. For example, "O Shallya, please dispel whatever sorcery is helping that murderous heathen chop up my friends! In thy name, we beseech thee!".

Cost and chance of successful dispel are as follows:

For a spell or ritual: Magical effect is permanently dispelled. Costs as many MP as were spent to cast the spell or ritual. Success is automatic.

For a sorcerous lesser artifact: Magical effect is temporarily dispelled for 1d6+3 rounds. 5 MP Base Cost + 1MP per 10% chance of successful dispel. Declare MP spent before rolling dice.

For a sorcerous greater artifact: Magical effect is temporarily dispelled for 1d6+3 rounds. 5 MP Base Cost + 1MP per 5% chance of successful dispel. Declare MP spent before rolling dice.

Only magical effects can be dispelled. Physical damage caused (e.g., wounds lost or critical effects), psychological damage caused (e.g., Insanity Points gained), and beings summoned by sorcery are not affected.

Evade Magic Alarm

Prayer Rank: First

Magic Points: 3 per turn

Range: touch

Duration: 1 turn per 3 points expended

Area of Effect: one cultist

Resistance: None

The cleric is granted the power to conceal one cultist from magical defenses designed to detect intruders and announce their presence for the duration of the prayer's effect. This prayer protects the affected cultist from effects of the blessed shrine prayer and, at the GM's discretion, any other magical alarms, divine or sorcerous. This power lasts one turn, but the duration may be extended by expending additional points.

Follow Tracks

Prayer Rank: First

Magic Points: 3

Range: self

Duration: 12 hours

Area of Effect: cleric

Resistance: See below

The cleric is granted the power to follow the tracks or traces of any animal or creature in a rural or wilderness setting. The trail of the animal or creature must be no more than one-day-old.

An intelligent creature consciously attempting to conceal its trail may foil the effects of this prayer. At the end of each hour test vs. the INT of the creature being trailed. If the test is successful, the creature's trail is lost, and may not be found again by the use of this prayer.

If the creature's trail crosses a well-traveled area, the trail is automatically lost among the other trails and may not be found again by the use of this prayer. A well-traveled area is any settled or civilized humanoid habitation (i.e., village, town, dwelling, shrine) or any other area where people or creatures commonly travel, at the GM's discretion.

Fortune Smiles

Prayer Rank: First

Magic Points: 3

Range: touch

Duration: 1d6+3 rounds

Area of Effect: cleric or fellow cultist

Resistance: None

The cleric is granted the power to permit himself or any other fellow cultist to automatically succeed in any skill or characteristic test other than tests against WS or BS. The skill or characteristic test is till taken, but if the test is failed, the action is successful, though 1d3-1 wounds are received, disregarding toughness and armor, if the failing the test would have caused injury, damage, poison, or disease. The prayer's effect ends immediately after the test is taken or after its duration has expired.

Frenzy

Prayer Rank: First

Magic Points: 3

Range: touch

Duration: 1d6+3 turns

Area of Effect: cleric or fellow cultist

Resistance: None

The cleric is granted the power to cause himself or a fellow cultist to automatically enter a divinely-inspired battle frenzy. No Cool test is required; the cultist becomes frenzied automatically and remains frenzied until all enemies in sight are dead, or until the prayer's effect ends. (See frenzy, **WFRP**, page 68.)

If no living enemies are in sight, or when the prayer's effect ends, the cultist collapses in exhaustion (no actions for 1d6+3 turns) and ceases to be frenzied

Heal Animal

Prayer Rank: First

Magic Points: 1

Range: Touch

Duration: Instantaneous

Area of Effect: one creature of nature

Resistance: None

This prayer grants the cleric the healing of 1d6+1 (2-7) wounds for a natural wild or domesticated creature. Heavily wounded creatures start to recover naturally after being healed with this prayer. Terminal bleeding is stopped by this prayer. Only creatures of intelligence 14 or lower are affected by this prayer.

Identify Divine Instrument

Prayer Rank: First

Magic Points: 5

Range: Touch

Duration: Instantaneous

Area of Effect: one divine artifact

Resistance: None (see below)

This prayer grants the cleric the power to identify the divine power that created the artifact and indicate the powers of the artifact and any limitations or restrictions on its use. However, when the artifact was created, if the divine power chose to conceal or misrepresent information about it, this prayer either reveals no information or false information at the GM's discretion.

GM Note: You, GM, decide whether a god chooses to conceal or misrepresent the creator, powers, and limitations of an artifact when he creates it. A priest, when consecrating an artifact, may request that information be shielded from the identify divine artifact prayer, but the divine power has discretion whether or not to heed such a request. See Common Divine Artifacts, "Identifying Divine Artifacts, page ??.

Leap of Faith

Prayer Rank: First

Magic Points: 3

Range: Touch

Duration: 1 hour

Area of Effect: cleric or fellow cultist

Resistance: None

The affected cultist feels a subtle encouragement and inspiration from his divine patron. He gains a bonus of +10 to his WP for one hour and may re-roll any single failed psychology test during the prayer's effect.

Learn God's Will

Prayer Rank: First

Magic Points: 3

Range: Self

Duration: Instantaneous

Area of Effect: Self

Resistance: None

The cleric is granted the authority to pray for guidance, and is answered in one sentence by the divine patron or a subordinate divine servant.

This prayer may be invoked on sacred ground only! God may be more or less expansive in his counsel according to his Mysterious Purposes, if the request for guidance involves some question of great interest for the deity.

Mask Sight

Prayer Rank: First

Magic Points: 3

Range: self

Duration: 1d6+3 rounds

Area of Effect: 2 yard radius of the affected cultist

Resistance: None

The cleric is granted the power to mask himself and other fellow cultists within the range of effect from the sight of observers.

For the duration of the prayer's effect, observers may see but will not notice the cleric and other cultists within 2 yards of the cleric. The divine patron distracts the minds of observers so that they see the cleric and any associated followers, but don't attach any significance to what they see. ("Nyah, nyah, I snatched your keys right from under your nose and you didn't see me," thought Lefty. "Uh...Ranald be praised.")

When the prayer's effects end, observers test vs. INT. If the test is successful, the observers remember that they saw the cleric (and other cultists, if any). If the test fails, observers are only vaguely puzzled by a sense that they have forgotten something important.

The cleric does not know the exact duration of the prayer's effect. (The GM should roll secretly for duration.)

NOTE: Prohibited by Sigmar, Ulric, Myrmidia, Verena, Zotan-Lufûtatâr, and other deities who favor heroic warfare or who disapprove of deception or concealing the truth.

MindLink

Prayer Rank: First

Magic Points: 3

Range: 6 yards

Duration: 1d6+3 rounds

Area of Effect: Self

Resistance: None

This prayer permits the cleric to speak telepathically to any fellow cultists within range. The cleric may only send messages, not receive. The cleric need not be able to see a fellow cultist to communicate to him.

Oath

Prayer Rank: First

Magic Points: 3

Range: 6 yards

Duration: 1d6+3 rounds

Area of Effect: one creature

Resistance: None

One who swears to Verena in the presence of this prayer's effect invites Verena's retribution if he speaks falsehood, or if he fails to perform as he has sworn to perform. Verena's retribution involves a test on the Critical charts at +1. Verena is the sole judge of whether someone who swears under this oath has spoken falsehood or has failed to perform as he has sworn to perform.

Verena is more interested in the spirit of honor and truthfulness than the narrow interpretation of the words of an oath; sharp-witted tricksters who attempt to confound truth with legalistic maneuvering will suffer Verena's swift retribution, while earnest but misguided or ill-fortuned oathtakers may enjoy subtle warnings (e.g., a nagging sense of obligation) or direct signs (e.g., smoldering clothing) that they must be careful to avoid provoking Verena's wrath.

Open

Prayer Rank: First

Magic Points: 3

Range: 2 yards

Duration: 1d6+3 rounds

Area of Effect: one lock, bolt, or latch

Resistance: None

The cleric is granted the ability to open one lock, bolt, or latch within range for the duration of the prayer's effect. At the end of the prayer's effect, the lock, bolt, or latch automatically returns to its original state. Magical or magically-protected locks, bolts, or latches cannot be opened with this prayer.

For most cults, the divine power trusts the cleric to employ this power properly, but use of this prayer to benefit the cleric's pocketbook is prohibited. Clerics who abuse this prayer may expect severe penances or temporary or permanent loss of the right to invoke the prayer. Rights of ownership and property are generally respected by the Young Gods and the Old Faith, though enriching one's cult's coffers at the expense of enemies and heathens may be most righteous behavior in many cases. Ranald, on the other hand, encourages free use of this prayer in the pursuit of his cult's doctrines.

Radiant Armor /Darkling Armor

Prayer Rank: First

Magic Points: 8

Range: self

Duration: 1d6+3 turns

Area of Effect: self

Resistance: None

The cleric receives an armor-like protection from missile and melee attacks.

This prayer provides 1d3-1 armor points on all body locations in addition to any protection provided by armor and shield. Each time the cleric is successfully hit by a missile or melee attack, roll to determine how many wounds the Radiant Armor absorbs.

Notes: Some divine powers grant this prayer in acknowledgment of the peril faced by clerics bound by doctrine to avoid metal armor.

Remove Minor Curse

Prayer Rank: First

Magic Points: 3 (or more; see below)

Range: touch

Duration: instantaneous

Area of Effect: one creature

Resistance: None

The cleric is granted the power to remove minor curses placed on beings by divine powers.

Curses placed on a creature by the cleric's divine patron are automatically removed by this prayer.

Curses placed on a creature by a divine entity not of the cleric's cult are removed by this prayer as follows: for each MP spent (in addition to the basic 3 MP cost of the prayer), there is a 5% chance of successfully removing the minor curse. For example, a cleric of Sigmar attempting to remove a minor curse placed on a creature by Shallya might spend 3 MP to invoke this prayer, then an additional 10 MP to give him a 50% chance of removing the minor curse.

Righteous Blow

Prayer Rank: First

Magic Points: 1 per point of damage caused

Range: touch (with hand or hand-held-weapon)

Duration: instantaneous

Area of Effect: one creature

Resistance: WP

The cleric is granted the power to strike an enemy a single great blow.

The creature attacked may test vs. WP. If the test is failed, the attack is automatically successful. If the test is successful, the cleric must test vs. WS normally to successfully strike the creature.

A successful attack enhanced by this prayer causes 1 point of damage per magic point expended. The number of MPs to be expended must be declared before the prayer takes effect. This is the only damage caused by the attack; no d6 is rolled for damage, and the cleric does not add his strength, weapon damage bonuses, or any other skill or magical damage bonuses to the damage caused. The attacked creature subtracts his Toughness and armor value, if any, from the damage caused to determine the final damage received.

Notes: This prayer is favored by cults like Sigmar and Ulric which glorify valor in combat. Clerics commonly augment the power of this prayer by spending extra magic points to reduce the victim's resistance test; this must be declared before the prayer takes effect.

Rising Mist

Prayer Rank: First

Magic Points: 3

Range: 10 yards

Duration: 3 turns

Area of Effect: 12 yards in diameter

Resistance: none

The cleric is granted the power to summon a cloud of mist from the surface of earth or water. A rising mist may only be summoned from open water or open or plant-covered earth -- not rock or pavement or hand-crafted flooring. The mist streams from the surface of the water or earth and rises 1 foot per round to a height of 10 feet.

The cleric and fellow cultists can see normally without penalty within the mist. For other creatures within the mist, visibility is restricted to a maximum of 2 yards, there is a -30 penalty to WS, and Standard and Run movements require INIT and INIT-10 tests respectively. Failure of an INIT test may result in a stumble or collision with an obstacle at the GM's discretion according to the surface underfoot and potential obstacles within the mist.

In desert and other hot, dry areas, the GM may restrict the diameter of area of effect to 6 or 3 yards in diameter.

Sacred Circle

Prayer Rank: First

Magic Points: 8

Range: NA

Duration: 1d6+3 turns

Area of Effect: two-yard radius sphere

Resistance: None

The cleric is granted the power to temporarily consecrate an area as sacred ground. The area of effect receives all the benefits of sacred ground (see Divine Terms and Rules, "Sacred Ground," page ??). The Toughness of all fellow cultists within the sacred circle is increased by +1 for the duration of the spell.

In addition, a non-cultist within the area of effect must test vs. Cool each round; if the test is failed he must leave the affected area as quickly as possible; he may take no other action until outside the area of effect. No non-cultist may enter the area of effect unless he passes a Cool test.

Notes: Clerics and cultists on the road far from shrines and temples need a place to make their devotions and show their thanks to their divine patrons. God also grants his followers some protection and other benefits while they stand on sacred ground.

Sacred Warding

Prayer Rank: First

Magic Points: 6

Range: sacred token

Duration: 1d6+3 turns

Area of Effect: 2 yd. radius sphere

Resistance: None

A sphere of divine protection radiates out from the caster's Sacred Token. For the duration of the prayer's effects, no divine magics other than the cult's divine magics may affect this area. (Sorcerous magics are not affected.)

The magical beings listed below may not enter the affected area, nor may they physically or magically attack anyone in the affected area. If within the area of effect, they must leave as quickly as possible; they may take no other action until outside the area of effect.

- elemental nodes, least elementals, or elementals of size 1 or smaller
- Daemonic imps or steeds
- marshlights, ghosts, haunts, and skeletal warriors of Khaine.

For a cost of 1 MP per round, the area of effect may be moved at a Cautious pace.

Sanctuary

Prayer Rank: First

Magic Points: 3

Range: cleric or fellow cultist

Duration: 1d6+3 rounds

Area of Effect: cleric or one fellow cultist

Resistance: None

Each round for the duration the affected cultist may automatically successfully parry a single attack. Which attack is to be parried may be declared after an attacker's WS test and damage roll are made, but a successful attack at a previous Initiative may not be parried retroactively. Also, for the duration sorcerous magic is resisted at a bonus of +30 to WP.

Scourge Enemy

Prayer Rank: First

Magic Points: 6

Range: 6 yards

Duration: instantaneous

Area of Effect: one creature

Resistance: None

The cleric is granted the power to punish an enemy with intense pain. The punishment is in the form of a shock to the creature's nervous system. The creature suffers as if he had received a weapon wound, but no permanent physical injury is sustained.

Victim tests against Toughness x 10.

Failure means victim loses 1d3 wounds from shock, regardless of Toughness or armor, and is staggered for the following round (-50 to WS, BS, and all skills tests). (Victim is not required to check for critical injuries if reduced to zero wounds as a result of this prayer, since damage is only shock.)

Success means victim is staggered for the following round (-50 to WS, BS, and all skills tests).

Note: This prayer is favored by pacifistic powers like Shallya, since it causes no permanent injuries and cannot cause death.

Sense Land

Prayer Rank: First

Magic Points: 1

Range: self

Duration: 1d6+3 rounds

Area of Effect: 48 yard diameter sphere

Resistance: None

The cleric is granted the ability to sense the health of the land about him. Disease, corruption, unnatural, chaos-tainted, or magical monsters, intruders, and influences -- anything harmful to the health of the land is revealed. In addition, the cleric receives a +25 bonus to the following skills for the duration: Concealment Rural, Follow Trail, Game Hunting, Silent Move Rural, Herb Lore, Identify Plant, Wilderness Lore.

Notes: What is healthy and natural for the land depends on the nature of the land. Ask yourself: "Would the Earth Mother feel this is a part of the natural order? Or will this alter or destroy the natural cycle of birth, growth and decay, the cycle of seasons, the self-sustaining rhythm of the land?"

- **Wilderness Setting:** In unsettled areas, any intrusive element that alters the natural order is perceived as unhealthy. Gathering berries or catching and eating a rabbit are natural events in the wilderness, but chopping down a tree, making a fire, or building a hut are not natural, and therefore an unhealthy development. Cultivated farmland and human village settlements are not natural. Bears, elk, wood elves, and Old Faith cultists are perfectly natural, but heathen humanoids (those not worshipping the Earth Mother), beastmen and mutants, demons, and magical illusions would not be natural.

- **Rural Setting:** In a settled but rural area civilization that lives in harmony with natural forces would be perceived as healthy, while exploitative actions which exhaust and destroy natural resources would be perceived as unhealthy. Domestic beasts and farmers living in harmony with the land are natural, but dwarven miners, traveling craftsmen, and soldiers on the march would not be natural.

- **Populous or Urban Setting:** A simple village might possibly be healthy in a rural setting, but larger settlements with large, permanent buildings and numerous inhabitants would all seem unnatural to the Earth Mother and her followers. Everything in a city like Middenheim would seem unnatural and unhealthy-- only gardens and parks might seem natural to an Old Faith cultist.

Skullcracker

Prayer Rank: First

Magic Points: 8

Range: self

Duration: 1 round

Area of Effect: one weapon attack

Resistance: None

The cleric is granted the power to deal a single devastating blow to an opponent's head. The cleric may make one melee attack to opponent's head which is automatically successful, with a +6 bonus to damage.

Soullink

Prayer Rank: First

Magic Points: 3

Range: flesh contact with cleric

Duration: see below

Area of Effect: cultists

Resistance: None/WP

The cleric is granted the power to link the spirits of fellow cultists for the purpose of invoking prayers. This is useful when the cleric's spiritual resources are reduced, or when a prayer costs more MP than the individual cleric has.

Once a soullink is established, the cleric and soullinked cultists must remain motionless and in physical contact, performing no other actions, until the cleric invokes a prayer using MP from the soullinked individuals. MP is drained equally from all participants, beginning with the cleric, and continuing in order from the other participant with the highest Base MP to the participant with the lowest Base MP. This cycle continues until the necessary MP for the prayer has been collected. When the necessary MP have been collected, it is channeled through the cleric, and the soullink is broken.

If flesh contact is interrupted between any of the soullinked participants, the soullink is broken. It is possible, but very difficult, for the linked participants to move together (Risk test each turn, modified according to terrain).

Notes: If used to drain MP from an unwilling and physically restrained fellow cultist, the cultist may test against WP to resist.

Spread the Word

Prayer Rank: First

Magic Points: 2

Range: 1d100 miles

Duration: instantaneous

Area of Effect: one fellow cultist

Resistance: None

The cleric is granted the ability to send a five-word message to any other cleric or fellow cultist. The recipient of the message must be on sacred ground, either a consecrated shrine or temple, or within a sacred circle, or holding a blessed sacred token. If the intended recipient of the message is not present at the time the prayer is invoked, the divine patron may give the message to another cultist most likely to pass the message on to its intended recipient. If no individual fellow cultist or area of sacred ground is specified by the cleric, the nearest fellow cultist on sacred ground receives the message.

Each time this prayer is invoked the gamemaster secretly rolls 1d100 to determine the range of the prayer. If the range rolled is too short to deliver the message, the intended recipient doesn't get the message. The cleric NEVER knows whether his message got through. There is no two-way communication with this prayer (though shrines often establish a routine of always acknowledging a received message with a return spread the word prayer).

Notes: Sending messages to and from permanent shrines and temples is fairly easy, but sending messages to temporary sacred ground requires fine timing. In a world with few reliable timepieces, this can be tricky. One common convention is to send at sunrise and sunset; over short distances this is fairly reliable.

Sundials, hourglasses, and waterclocks are also used in shrines and temples to synchronize with remote clerics using sundials or other crude time pieces. Watches do exist, but are rare, fabulously expensive, and of dwarven engineering and manufacture.

Strike Dumb

Prayer Rank: First

Magic Points: 10

Range: 10 yards

Duration: 1d6+3 rounds

Area of Effect: one creature

Resistance: WP (Special; see below)

The cleric is granted the power to prevent a creature from uttering a sound for the duration. The affected creature simply seems to forget what it was he wanted to say, as if he were struck speechless by surprise or unable to recall a name or word.

The creature may test vs. WP to resist each round. If the test is passed, the victim can speak again normally, and the prayer has no further effect.

Note especially that creatures which have been struck dumb are unable to cast spells or rituals or invoke prayers.

Summon Divine Counselor

Prayer Rank: First

Magic Points: 7 base + 1 per 10% chance of successful summoning

Range: sacred ground within 10 yards

Duration: 1d6+3 rounds

Area of Effect: one divine counselor

Resistance: none

The cleric is granted a brief personal conference with a minor divine spirit of his cult. The minor spirit can offer the cleric guidance and information, particularly on cult matters, but also sometimes on other matters as well.

The prayer must be invoked on sacred ground, and the divine counselor only appears to the cleric on the sacred ground where the prayer is invoked. (If the sacred ground of the invocation is the cleric's blessed token, the counselor must remain within 2 yards of the cleric for the duration of the prayer.) Other persons (whether of the cleric's cult or not) may address questions to the divine counselor, but may ignore such questions if it chooses; it is only obligated to respond to the summoning cleric.

Divine counselors of different cults have varying abilities, motivations, and personalities. On cult-related topics, they are often well-informed. On other subjects, they are somewhat less reliable. For details, see Divine Summonings, "Divine Counselors," pages ??-??, and individual cult descriptions.

Summon Least Elemental

Prayer Rank: First

Magic Points: 6+1 per additional turn

Range: sacred ground with 10 yards

Duration: 1 turn + 1 turn per additional MP

Area of Effect: one lesser elemental

Resistance: none

The cleric is granted to power to summon and command a single least elemental. The invoking cleric may choose from either of the two forms described for each elemental domain in "Least Elementals," pages ??-??, or from among any other forms the GM may permit. The least elemental is bound to the cleric's

service for the duration, and may be commanded to perform tasks at the cleric's request. The response of the least elemental to each command is determined by Service tests against the node's Faithful and Vengeful scores. See Divine Terms and Rules, "Service Traits and Service Tests," page ??, and Divine Summonings, "Elementals," page ??, for detailed discussions of elemental summonings, Service tests, and abilities of least elementals.

Summon Skeletal Warband of Khaine

Prayer Rank: First

Magic Points: 6

Range: within 10 yards of cleric

Duration: until the next dawn

Area of Effect: NA

Resistance: None

The cleric is granted the power to summon 1d6+1 skeletal warriors of Khaine from the Realm of the Raving Dead. The skeletal warriors must be summoned within 10 yards of the invoking cleric. The skeletal warriors serve any controller for the duration. (See Divine Summonings, "Controllers and Khaine's Undead," page ??.)

Summon Marshlight of Khaine

Prayer Rank: First

Magic Points: 3

Range: within 10 yards of cleric

Duration: until the next dawn

Area of Effect: NA

Resistance: None

The cleric is granted the power to summon a marshlight of Khaine from the Realm of the Raving Dead. The marshlight must be summoned within 10 yards of the invoking cleric.

A marshlight may be bound to a territory by the cleric, or may be left free to move and act according to command.

A bound marshlight may not move more than 10 yards from the point where the invoking cleric stood when the marshlight was summoned; this becomes the marshlight's territory. A bound marshlight within its territory is neither subject to instability, nor is it subject to stupidity if not controlled.

A free marshlight may move and follow commands of any controller for the duration. Free marshlight are subject to instability, and are subject to stupidity if uncontrolled. (See Divine Summonings, "Controllers and Khaine's Undead," page ??.)

Valor

Prayer Rank: First

Magic Points: 3

Range: touch

Duration: 1d6+3 rounds

Area of Effect: cleric or fellow cultist

Resistance: none

The cleric is granted the power to strengthen the courage and resolve of himself or a fellow cultist. Affected cultists automatically pass all fear and terror tests, and receive a +20 WP bonus for the duration.

Voice of God

Prayer Rank: First

Magic Points: 10

Range: 10 yards

Duration: instantaneous

Area of Effect: one creature

Resistance: WP

The cleric is granted the power to admonish one creature with the dreadful authority of his divine patron. The creature need not understand the language of the cleric, nor in fact need it be able to comprehend language at all, in order to be overwhelmed by the majestic grandeur of a divine presence.

The creature tests vs. WP to resist. If the test succeeds, the creature is staggered (-50 to all skill tests, including those against WS and BS) for the following round. If the test fails, the creature is staggered for 1d3+1 rounds.

Note that this prayer does not interfere with the casting of spells, rituals, or the invocation of prayers, or the use of sorcerous or divine magic items.

Ward Undead

Prayer Rank: First

Magic Points: 4

Range: sacred token

Duration: 1d6+3 turns

Area of Effect: 2 yd. radius sphere

Resistance: None

A sphere of divine protection radiates out from the caster's Sacred Token. For the duration of the prayer's effects, neither divine magics other than the cult's divine magics nor sorcerous necromantic magics may affect this area.

Divine or sorcerous zombies, skeletons, or animated corpses may not enter the area or physically attack anyone in the area. Lesser and greater golems, vampires, liches, mummies, ghosts, haunts, specters, wights, and other undead must test vs. Cool to enter the area or attack anyone in the area.

In addition, any undead creature, sorcerous or divine, touched with the affected sacred token (test vs. WS normally as if striking in melee) receives 1d6+3 wounds, ignoring toughness and armor.

For a cost of 1 MP per round, the area of effect may be moved at a Cautious pace.

Divine Prayers: Rank 2

Artful Dodger

Prayer Rank: Second

Magic Points: 8

Range: cleric

Duration: 1d6+3 rounds

Area of Effect: cleric or fellow cultist

Resistance: none

The cleric is granted the power to permit himself or a fellow cultist to dodge one blow each round.

The affected cultist is automatically successful in dodging one successful melee hit each round for the duration. All damage from a dodged blow is ignored. Characters with the dodge blow skill may attempt to dodge a second successful melee hit per round in addition to the automatic dodge permitted by this prayer; this is an exception to the "one-dodge-per-combat-round" rule of the dodge blow skill.

Banish Lesser Numina

Prayer Rank: Second

Magic Points: 6 or 15 (see below)

Range: 10 yards

Duration: instantaneous

Area of Effect: one divine counselor or guardian

Resistance: none/WP (see below)

The cleric is granted the power to banish divine counselors and guardians. At a cost of 6 MP the prayer is automatically successful (no WP test) in banishing numina of the cult's own alignment.

At a cost of 15 MP numina of other cult alignments may be banished. Such numina may test vs. WP to resist banishment. If the test is failed, the numina is banished. If the test is successful, the numina is not banished, but is prevented from taking actions other than parrying or fleeing for 1d3 rounds.

A successfully banished numen immediately disappears and returns to the shadowrealm of its divine patron.

This spell does not affect demons, elementals, or undead summoned or created by sorcerous means.

Bless Thy Servant

Prayer Rank: Second

Magic Points: 4

Range: touch

Duration: 1d6+3 rounds

Area of Effect: cleric or fellow cultist

Resistance: none

The cleric is granted the power to confer the blessing of his divine patron upon all endeavors of the cleric or a fellow cultist. The affected cultist receives a +10 bonus to all 1d100 tests for 1d6+3 rounds.

Corrupt Spirit

Prayer Rank: Second

Magic Points: 1

Range: 10 yards

Duration: instantaneous

Area of Effect: one normal or magical creature or plant

Resistance: WP

The cleric is granted the power to corrupt the spirit of a normal or magical creature or plant so that it cannot maintain and restore its life energy.

The affected creature or plant tests vs. WP to resist. If successful, the prayer has no effect. If failed, the creature or plant loses 1 wound point. This wound point is lost permanently, or until the corruption is removed through the invocation of a banish ensorcelment prayer.

A living thing reduced to zero wound points with this prayer lapses into a cataleptic or dormant state and dies within a number of days equal to its Wound characteristic score. A magical creature reduced to zero wound points with this prayer ceases to be able to manifest in the material world and disappears.

Create Ghoul

Prayer Rank: Second

Magic Points: 10

Range: touch

Duration: indefinite

Area of Effect: NA

Resistance: None

The cleric is granted the power to bind a recently deceased spirit into the corpse from which the spirit came. The undead creature thus created is known as a ghoul. A ghoul cannot be destroyed except by destroying its head, which releases its spirit. (See Divine Summonings, "Ghoul," page ??)

Ghouls attempt to move and follow commands of any controller, but are subject to stupidity and animosity toward all living creatures, and frequently fail to follow directions.

Detect Chaos

Prayer Rank: Second

Magic Points: 6

Range: 2 yards

Duration: 1d6+3 rounds

Area of Effect: one creature or object per turn

Resistance: WP

The cleric is granted the power to perceive the Mark of Chaos in creatures or objects he sees. Creatures may test vs. WP to resist this prayer; if successful, the prayer has no affect. The cleric must be within range of the creature or object, and must be able to see it. If the creature or object is tainted with chaos, or if warpstone, warpdust, or any of its derivatives are within range, the cleric sees the creature or object shimmer with a ghostly green aura.

Distraction

Prayer Rank: Second

Magic Points: 6

Range: 10 yards

Duration: 1d6+3 rounds

Area of Effect: one creature

Resistance: WP

The cleric is granted the power to distract the attention of a single creature away from the cleric and fellow cultist companions nearby.

The affected creature tests vs. WP to resist. This test should be rolled secretly and concealed from the player of the invoking cleric.

If the test is failed, the creature is distracted from the sight of the prayer-invoking cleric and any fellow cultist companions within one yard of the cleric for 1d6+3 rounds. If the test is passed, the creature is distracted from the sight of the prayer-invoking cultist for one round only. The creature's distraction can be interrupted by any loud sound (yelling, a door slamming, speech in a normal voice) or disturbing physical sensation (any physical attack, rough contact with any creature or object, etc.).

Note: The affected creature's attention is magically drawn away from the cleric and his companions. The creature is not aware that it is magically distracted, whether it passes or fails its resistance test; in both cases, the creature simply found something else very interesting and failed to notice the cleric and his companions.

Faith Provides

Prayer Rank: Second

Magic Points: see below

Range: NA

Duration: instantaneous

Area of Effect: NA

Resistance: None

The cleric is granted the authority to request that his divine patron provide for satisfaction of a material need. The prayer can only be used to benefit a fellow cultist, or to benefit the Greater Good of the cult.

The cleric must choose one of the two methods of expending MP for this prayer before rolling any dice.

Method 1: The cleric may make a permanent sacrifice of 1 MP to invoke the prayer. One MP is immediately subtracted from his BMP, and the material need is provided automatically.

Method 2: Roll 6d6 to determine the number of MP required to invoke the prayer. If the cleric has sufficient CMP to invoke the prayer, the prayer is granted, and the MP are subtracted from his CMP. If the cleric does not have sufficient CMP to invoke the prayer, his CMP is immediately reduced to zero, and the prayer is not granted.

If the faith provides prayer is granted, the cleric requests that his divine patron deliver some physical object or material to the cleric. The cleric briefly describes the object or material he needs, the reason for his requesting it, and the urgency of his request. The cleric also vows to donate the monetary value of any object or material provided to the cult, said donation to take place as soon as possible.

The divine patron (i.e., GM) judges the dignity, justice, and cult propriety of the cleric's request, and considers the scale of the miracle requested, and the greed, pride, or presumption of the cleric requesting the miracle. Then the divine patron decides how he will grant the miracle. If the cleric's request is appropriate, the patron may provide the object or material more or less as requested. The divine patron may feel that another form of material aid is more appropriate, and may choose to provide in his own chosen manner. The object or material may be delivered miraculously out of the air, or may be delivered by a magical cult messenger, or may be delivered by a nearby cult priest or layman.

Clerics are not permitted to use soullink or greater soullink to provide MP to invoke this prayer (this is an exceptional case).

A divine patron may refuse to answer this prayer on the following grounds: 1. The use of this prayer to increase the personal wealth of another is prohibited. 2. Frivolous use of this prayer to provide a material need when it might be easily provided by mundane means is also prohibited.

Note: Clerics who ask for very little, and only for what is in the cult's best interests, have a fair chance of getting what they ask for -- depending on how arbitrary the God is. The divine patron may also require that the object or material be returned to some person or place, or that it be donated to the cult, after it is used.

The value of an object or material provided is determined by reference to the "WFRP Consumer Guide," **WFRP**, pages 293-297, or at the GM's discretion. Failure to donate the value of a granted object or material in a timely fashion may result in the temporary loss of clerical powers or permanent expulsion from the cult.

The following objects and materials are most often granted in response to this prayer:

- weapons
- armor
- plain but nourishing food
- water
- common tools (shovel, map, grappling hook)
- emergency supplies required by travelers (blankets, dry firewood, etc.)

The following objects are never granted:

- living things
- coin, precious metal or jewels, or other materials or artifacts used as currency
- magical artifacts or materials

Giant Animal Mastery

Prayer Rank: Second

Magic Points: 4 per turn

Range: 10 yards

Duration: 1 turn per 4 points spent

Area of Effect: One Giant Creature of Nature

Resistance: WP

The cleric is granted the power to communicate telepathically with a giant wild or domesticated beast and to command it to follow his bidding.

The beast must have an intelligence in the range of 2-14: less intelligent creatures cannot communicate or understand commands; more intelligent creatures are not accessible with this prayer. Communication between the cleric and the creature is limited to concepts familiar to the creature through its own experience, behavior, and limited intelligence. (Note that giant animals are no more intelligent than their normal-sized versions.) Clerics familiar with a creature's experience, behavior, and intelligence may expect more effective communication and control of the creature, while unfamiliar creatures will be especially difficult to communicate with and control.

This power lasts one turn, but the duration may be extended by expending additional points, so long as the creature is still within 6 yards of the cleric.

Once a creature moves beyond 6 yards from the cleric, telepathic communication is no longer possible.

If the creature moves beyond 6 yards from the cleric, it may test vs. WP to resist any commands previous given.

Neither magical nor unnatural creatures nor giant humanoids (e.g., trolls, ogres, giants, fimir, etc.) are accessible through this prayer. Specifically affected animals include: giant bats, beetles, rats, scorpions, snakes, and spiders and dire and great wolves. Not included are giant owls and eagles.

Note: [perhaps for WFRP II? be nice to have some rationale for cool giant creatures] Giant Races are experiments of the Great Slann back in the mists of the past. The Giant Race creatures are generally no smarter than their smaller counterparts. Ironically, giant race humanoids are much less smart than their smaller counterparts. The Giant Race creatures are now rare and solitary -- declining races of great longevity -- and are to be found primarily in remote wildernesses. They are still fertile, but extremely susceptible to Chaos. Most offspring are born dead, horrible monsters. Rarely do the giant race creatures breed true. Some extraordinary Chaos-tainted offspring are ancient wizards and godlings.

Grant Greater Prayer

Prayer Rank: Second

Magic Points: see below

Range: NA

Duration: instantaneous

Area of Effect: self

Resistance: none

The cleric is temporarily granted the authority to ask for a single invocation of a prayer of 3rd or 4th rank.

To invoke a 3rd rank prayer, the cleric tests vs. WP. If the test fails, the 3rd rank prayer is not granted. If the test fails by 30 points or more, the 3rd rank prayer is not granted and the cleric suffers 7 wounds as a punishment for presumption. If the test is successful, the requested 3rd rank prayer is immediately granted. The cost of invoking a 3rd rank prayer is 10 MP plus the normal MP cost of the 3rd rank prayer.

To invoke a 4th rank prayer, the cleric tests vs. WP. If failure, prayer not granted. If the test fails by 30 points or more, the 4th rank prayer is not granted and the cleric suffers 10 wounds as a punishment for presumption. If the test is successful, the requested 4th rank prayer is immediately granted. The cost of invoking a 4th rank prayer is 12 MP plus the normal MP cost of the 4th rank prayer.

Note: The authority to invoke this prayer is almost never granted to clerics on a permanent basis. Typically this prayer is granted on a single-use basis to an especially worthy cultist or as a special blessing for a cultist on a mission for his cult.

Great Soullink

Prayer Rank: Second

Magic Points: 15

Range: cleric

Duration: see below

Area of Effect: 10-yard-radius sphere

Resistance: None/WP

The cleric is granted the power to link the spirits of all fellow cultists within the area of effect for the purpose of invoking a single prayer by drawing spiritual energy from the cleric and fellow cultists. The cleric and fellow cultists must be on sacred ground, in flesh contact with the cleric or other soullinked cultists, and remain in a linked circle no larger than 10 yards in radius.

Once a soullink is established, the cleric and soullinked cultists must remain motionless, in flesh-to-flesh contact, and in a flesh-to-flesh linked circle no larger than 10 yards in radius, performing no other actions, until the cleric invokes a prayer using MP from the soullinked individuals. If flesh contact is interrupted between any of the soullinked participants, the soullink is broken. It is possible, but very difficult, for the linked participants to move together (Risk test each turn, modified according to terrain).

The cleric and soullinked cultists remain soullinked indefinitely until the cleric invokes a prayer. When the cleric invokes a prayer, the MPs to invoke that prayer are drawn from the cleric and soullinked cultists.

MP is drained equally from all participants, beginning with the cleric, and continuing in order from the other participant with the highest Base MP to the participant with the lowest Base MP. This cycle continues until the necessary MP for the prayer has been collected. The process of drawing MP from the cleric and cultists is instantaneous; the prayer is invoked immediately as if the cleric himself has provided all the MPs.

When the necessary MPs have been collected, it is channeled through the cleric, the prayer is invoked, and the soullink is broken.

Notes: If used to drain MP from an unwilling and physically restrained fellow cultist, the cultist may test against WP to resist.

Great Warding

Prayer Rank: Second

Magic Points: 1 per cubic yard of effect

Range: touch

Duration: 1d6+3 hours

Area of Effect: 1 cubic yard per MP spent

Resistance: None

The cleric is granted the power to extend the protection of a sacred warding over a greater volume of space for an extended time period. The space to be protected need not be sacred ground.

The volume to be warded must be marked off with holy symbols. (For example, if a volume of empty space is to be warded, poles bearing the holy symbols must be erected.) [AN ILLUSTRATION WILL BE MUCH CLEARER THAN TEXT!]

For the duration of the prayer's effects, no divine magics other than the cult's divine magics may affect the warded space. (Sorcerous magics are not affected.)

The following magical beings may not enter the warded space or physically attack anyone in the warded space:

- elemental nodes or elementals of size 4 or smaller.
- Daemonic imps, steeds, Daemon creatures, or lesser demons
- divine zombies, skeletons, ghosts, haunts, or specters

Note: With the aid of the great soullink prayer, a cult can provide considerable magical protection for temple precincts, monasteries, and even town and city defenses. This prayer permits powerful cults to

protect a city's walls from divine magic during a siege. Once this provided fortified towns with a decisive defensive edge in warfare, but the ascendancy of battle sorcery has greatly diminished the significance of this prayer and shifted the odds in favor of besieging forces supported by battlefield sorcery.

Hand of God

Prayer Rank: Second

Magic Points: see below

Range: NA

Duration: instantaneous

Area of Effect: NA

Resistance: None

The cleric is granted the authority to request the direct intervention of his divine patron in the form of a miracle.

The benefit provided by this prayer is equivalent to the use of a fate point. The prayer can only be used to benefit a fellow cultist, or to benefit the Greater Good of the cult.

The cleric must choose one of the two methods of expending MP for this prayer before rolling any dice.

Method 1: The cleric may make a permanent sacrifice of 1 MP to invoke the prayer. One MP is immediately subtracted from his BMP, and the miracle occurs automatically.

Method 2: Roll 6d6 to determine the number of MP required to invoke the prayer. If the cleric has sufficient CMP to invoke the prayer, the prayer is granted, and the MP are subtracted from his CMP. If the cleric does not have sufficient CMP to invoke the prayer, his CMP is immediately reduced to zero, and the prayer is not granted.

If the Hand of God prayer is granted, the cleric requests that his divine patron allow one character to be miraculously saved from certain death. The miracle must be requested in the round of the event that threatens certain death for the character. Clerics are not permitted to use psychlink or greater soullink to provide MP to invoke this prayer (this is an exceptional case).

When requesting the intervention of the divine patron, the cleric may briefly describe the form of the miracle he is praying for. The divine patron (i.e., GM) judges the dignity, justice, and cult propriety of the cleric's request, and considers the scale of the miracle requested, and the greed, pride, or presumption of the cleric requesting the miracle. Then the divine patron decides how he will grant the miracle. If the cleric's request is appropriate, the patron may provide the miracle more or less as requested. The divine patron may feel that another form of miracle is more appropriate, and may choose to intervene in his own chosen manner.

Clerics who abuse the privilege or requesting miracles are often sorry when they get what they ask for (c.f., "The Monkey's Paw"). Clerics who ask for very little, and only for what is in the cult's best interests, have a fair chance of getting a fair deal -- depending on how arbitrary the God is.

Note: Hand of God is an all-purpose spell covering many functions more economically handled by certain cult special spells, but costs a lot, and is less specific and effective. For example, Cure Disease of Shallya and Hand of God may produce the same effect, but Hand of God is much more expensive and limited.

Inspired Attack

Prayer Rank: Second

Magic Points: 6

Range: Touch

Duration: 1d6+3 turns

Area of Effect: one hand weapon borne by a member of cleric's cult

Resistance: None

The prayer grants the cleric the power to temporarily inspire a cult member with exceptional skill in battle.

An inspired cult member receives a +10 bonus to WS and BS and a +1 bonus to the Strength of a successful hit for the duration of the prayer's effect. When parrying, the cult member receives a +10 bonus to WS and +1 bonus to damage stopped by the parry.

Know Enemies

Prayer Rank: Second

Magic Points: 4

Range: cleric

Duration: 1d6+3 rounds

Area of Effect: 10-yard-radius sphere

Resistance: none

The cleric is granted knowledge of the presence of enemies in nearby surroundings. Enemies are perceived by the cleric as a faintly-glowing transparent image of the enemy superimposed over the real image of the enemy as seen through the cleric's eyes. If the enemy is not visible to the eyes of the cleric (e.g., darkness or intervening objects or barriers block sight), the cleric still perceives the faintly-glowing transparent image. [ILLUSTRATION HERE?]

Members of cults with alignments opposed to the cleric's cult alignment are automatically revealed. Creatures actively seeking the cleric to do the cleric harm are also revealed. Creatures which might wish the cleric harm but which do not presently intend any harmful actions (e.g., creatures which hate the cleric, but aren't aware of his presence, or creatures that hate the cleric but have no immediate plans for harming the cleric) are not revealed.

Note: In their wisdom (or notable lack of it), divine patrons sometimes have rather eccentric definitions of "enemy" and "harm." For example, Ranald does not consider a creature planning to rob a cleric as intending that cleric harm. Such fine judgments of what is and what isn't an enemy in the eyes of god are left to the discriminating insights of the GM.

Make Thy Servant Whole

Prayer Rank: Second

Magic Points: 6

Range: 2 yards

Duration: instantaneous

Area of Effect: cleric or one fellow cultist

Resistance: none

The cleric is granted the power to heal a fellow cultist. The prayer restores lightly or heavily wounded cultists to full wound points immediately. Terminal bleeding is halted in severely wounded cultists, but critical hit damage (i.e., damage associated with terminal bleeding, broken or dislocated bones, amputated limbs) is not repaired.

(The Touch of the) Master's Hand

Prayer Rank: Second

Magic Points: 6

Range: cleric

Duration: 1d6+3

Area of Effect: cleric

Resistance: none

The cleric is temporarily blessed by the friendly possession of a minor spirit of his cult, granting the cleric the knowledge, training, and experience to use a single skill favored by his cult. The cleric remains in control of his body, but his body and mind is enhanced by the knowledge and skill of the friendly

possessing spirit. The cleric may consult directly with the intelligence of the minor spirit which simultaneously inhabits his body. The cleric may do as he wishes with his enhanced abilities, but prudent consultation with the cooperating intelligence of his minor spirit may prevent the cleric from making foolish or fatal errors.

If the cleric does not already possess the skill, he may test against the skill no more than once per round as if he possessed the skill.

If the cleric already possesses the skill, he may test against the skill at a +10 bonus no more than once per round.

Note: The friendly minor spirit permits the cleric to practice a skill as if he possessed it, but does not give the cleric the judgment to practice that skill wisely; he must confer with the spirit to use his ability properly. For example, a cleric granted the use of the scale sheer surface skill can certainly practice his skill climbing down a 50-foot-high rain-slicked smooth stone wall, but he would be wise to confer with his possessing spirit to learn that he will have to make a lot of Risk tests with severe penalties to perform such a feat.

Minor Curse

Prayer Rank: Second

Magic Points: 4

Range: 10 yards (see Note below)

Duration: indefinite (see below)

Area of Effect: one creature

Resistance: WP

The cleric is granted the power to visit a minor curse on any creature which has committed a minor offense, intentional or unintentional, that dishonor's the cleric's divine patron, the patron's servants, the patron's sacred ground, shrines, or temples, or his cult's clerics.

The creature may test vs. WP to resist. If the test is successful, the curse has no effect. If the test is failed, the curse takes effect.

Each cult has a preferred minor curse. For details of the effects of each cult's minor curse, see Cult Descriptions. See also the discussion of curses in Layman's Benefits, "Earning a God's Curse," page ??.

Note: Clerics of Ecaté are granted a more unrestricted use of this prayer than are clerics of other cults. The range of a Minor Curse for the Ecaté cult is indefinite, and limited only by the requirement that the cleric must have in hand some sample of the flesh, hair, nails, or other bodily tissues of the subject creature.

Mortify Flesh

Prayer Rank: Second

Magic Points: 8

Range: 10 yards

Duration: instantaneous

Area of Effect: one creature

Resistance: none

The cleric is granted the power to cause the flesh of a creature to mortify as if decaying after death. The affected creature receives 1d6+6 wounds in a location chosen by the cleric, reduced by Toughness, but not armor protection, except that each plus of magical protection reduces the wound damage by 1 point. The injury causes by this prayer is ghastly in appearance and odor. In addition, the victim must make an immediate Disease test to avoid infection. (See WFRP, "Wound Infection," page 83.)

Nullify Prayer

Prayer Rank: Second

Magic Points: see below

Range: cleric touches area, item or being affected by prayer

Duration: instantaneous

Area of Effect: magical effects caused by a single prayer

Resistance: none

The cleric is granted the power to cancel the magical effects of a single prayer.

The cleric must spend 4 MP plus one additional MP for each MP originally spent to invoke the prayer to be nullified. The cleric need not know the name of the prayer, who invoked it, its divine patron, or its specific effects; he need only indicate to his divine patron in general terms what magical effect he wishes to have nullified. (For example, "O Sigmar, please nullify whatever prayer is making that poor Troll Slayer dance and... is that singing? O PLEASE, make it stop!")

If the cleric does not have enough CMP to cover the cost of this prayer, the cleric is immediately reduced to 1 CMP and the Nullify Prayer fails; the magical effects of the target prayer are not affected.

Only magical effects can be dispelled. Physical damage caused (e.g., wounds lost or critical effects), psychological damage caused (e.g., Insanity Points gained), and beings summoned by prayers are not affected.

Note: To make a prayer more difficult to nullify, clerics may spend additional magic points to invoke prayers. For example, a Sigmar cleric casting a Bless token prayer need only spend 1 MP to invoke the prayer, but, in order to prevent an enemy cleric from nullifying the Bless token prayer, the Sigmar cleric may spend additional MP (say, 5MP, or 10MP) to make the Bless Amulet prayer more expensive to nullify.

Pillar of Flesh

Prayer Rank: Second

Magic Points: 1 per creature wound characteristic

Range: 10 yards

Duration: 1d6+3 turns

Area of Effect: one non-magical creature

Resistance: WP

The cleric is granted the power to paralyze a single non-magical creature, instantly binding the creature into a rigid statue of flesh.

The creature tests vs. WP to resist. If the test succeeds, the prayer has no effect.

The affected creature is not completely paralyzed; respiration, blood circulation, and other essential bodily functions continue in order to prevent permanent harm to the creature. As a result, speech is still possible, though badly slurred due to paralysis of the jaws and tongue. The creature continues to think and perceive sensations normally.

Note: Murder of Pillar of Flesh victims is considered cowardly and blasphemous by many cults. Abuse of this prayer is likely to result in temporary loss of clerical powers, or, in cases of repeated abuses, the permanent loss revocation of the authority to invoke this prayer. That someone else committed the murder is rarely considered an excuse, as long as you were responsible in some way for the death, though extenuating circumstances may be considered.

Protection from Chaos Taint

Prayer Rank: Second

Magic Points: 6

Range: touch

Duration: 1 hour

Area of Effect: cleric or fellow cultist

Resistance: WP

The cleric is granted the power to protect himself or a fellow cultist from the Taint of Chaos. While protected by this prayer a cultist is not affected by the Taint of Chaos prayer, by contact with warpstone or its derivatives, or by other sources of Chaos contamination.

Sense Hidden Danger

Prayer Rank: Second

Magic Points: 6

Range: cleric's token

Duration: instantaneous

Area of Effect: 10-yard-radius sphere

Resistance: none

The cleric is granted knowledge of concealed weapons, traps, poisons, creatures in ambush or out of sight, and other hidden dangers within the area of effect. The cleric is also granted awareness of the presence of illusions, though the illusions are not dispelled and things concealed by the illusions are not revealed.

The cleric is not actually granted the sight and exact location of the dangers, but is told by the divine patron of the hidden dangers (e.g., "Beyond this door lurks a fearsome beast," or "The sheathed blade of the red-headed-warrior's weapon is poisoned," or "The path ahead is within range of bowmen concealed on the ridge.").

Note: The degree of detail in the divine patron's danger report depends on the personality of the granting patron and the GM's whim. It is a sad truth that the gods are somewhat inconsistent and occasionally unreliable in their attendance to the welfare of their clerics.

Smite Thy Enemy

Prayer Rank: Second

Magic Points: 6

Range: 6 yards

Duration: instantaneous

Area of Effect: one creature

Resistance: WP

The cleric is granted the power to deliver a magical blow to an enemy. The enemy suffers as if struck by a physical weapon.

The creature tests vs. WP to resist; if successful, the prayer has no effect.

An affected creature loses 1d6+1 wounds disregarding toughness and armor.

Summon Ghost of Khaine

Prayer Rank: Second

Magic Points: 6

Range: within 10 yards of cleric

Duration: until the next dawn

Area of Effect: NA

Resistance: None

The cleric is granted the power to summon a deceased spirit in the form of a ghost of Khaine from the Realm of the Raving Dead. The ghost must be summoned within 10 yards of the invoking cleric.

A ghost may be bound to a territory by the cleric, or may be left free to move and act according to command.

A bound ghost may not move more than 10 yards from the point where the invoking cleric stood when the ghost was summoned; this becomes the ghost's territory. A bound ghost within its territory is neither subject to instability, nor is it subject to stupidity if not controlled.

A free ghost may move and follow commands of any controller for the duration. Free ghosts are subject to instability, and are subject to stupidity if uncontrolled. (See Divine Summonings, "Controllers and Khaine's Undead," page ??.)

Summon Guardian

Prayer Rank: Second

Magic Points: 9 base + 2 per 10% chance of successful summoning

Range: sacred ground within 10 yards

Duration: see below

Area of Effect: one divine guardian or guardian spirit

Resistance: none

The cleric is temporarily granted the protection of a minor divine creature or spirit of his cult. The minor creature or spirit can guard an area to warn against and attack intruders, or may be commanded directly into combat with creatures threatening the cleric.

The prayer must be invoked on sacred ground, and the divine guardian only serves the cleric on the sacred ground where the prayer is invoked; if sent beyond the perimeter of the sacred ground, the guardian immediately is recalled to its divine patron. (If the sacred ground of the invocation is the cleric's Blessed token, the guardian must remain within 2 yards of the invoking cleric and his Blessed for the duration of the prayer.) Other fellow cultists may be given the authority to command the guardian at the cleric's option, but the summoning cleric may always override another cultist's commands.

A guardian may be summoned to guard sacred ground. The guardian is given a definition of intruders by the cleric, and may be commanded to automatically attack any creatures identified as intruders, or it may be commanded to sound an alarm upon discovery of intruders and required to wait for explicit orders to attack from the cleric.

The guardian remains on guard in the service of the cleric for 1d6+3 hours or until it is engaged in combat; the guardian is recalled to the divine patron 1d6+3 turns after it has been engaged in melee or attacked with missiles or magic, or when the 1d6+3 hours of the prayer's duration expire.

A guardian may be summoned and commanded immediately into combat. The guardian will follow the verbal commands of the cleric to the best of its ability and comprehension. The guardian is recalled to the divine patron 1d6+3 turns after it has been engaged in melee or attacked with missiles or magic.

Divine guardians of different cults may have varying abilities, motivations, and personalities. In guarding against intruders and enemies and in physical combat they are generally gifted and skillful; in performance of other tasks they are extremely unreliable. For details, see Divine Summonings, "Divine Guardians," pages ??-??, and individual cult descriptions.

Summon Skeletal Champion of Khaine

Prayer Rank: Second

Magic Points: 10

Range: within 10 yards of cleric

Duration: until the next dawn

Area of Effect: NA

Resistance: None

The cleric is granted the power to summon a skeletal champion of Khaine from the Realm of the Raving Dead. The skeletal champion must be summoned within 10 yards of the invoking cleric. The skeletal champion serves any controller for the duration. (See Divine Summonings, "Controllers and Khaine's Undead," page ??.)

Treat Illness

Prayer Rank: Second

Magic Points: 6

Range: touch

Duration: instantaneous

Area of Effect: one creature

Resistance: none

The cleric is granted the power to cure a creature of a single disease.

The creature affected tests vs. Toughness x 10 with a bonus equal to the WP of the cleric; if failed the prayer has no effect. If successful, the creature is cured of the disease, and recovery time, if any is required, begins immediately (see **WFRP**, "Disease," page 82-83).

Divine Prayers: Rank 3

Banish Divine Servant

Prayer Rank: Third

Magic Points: 10/20 (see below)

Range: 10 yards

Duration: instantaneous

Area of Effect: one divine servant

Resistance: none/WP (see below)

The cleric is granted the power to banish divine servants.

At the cost of 10 MP the prayer is automatically successful (no WP test) in banishing servants of the cult's own alignment.

At a cost of 20 MP servants of other cult alignments may be banished. Such servants may test vs. WP to resist banishment. If the test is failed, the servant is banished. If the test is successful, the servant is not banished, but is prevented from taking actions other than parrying or fleeing for 1d3 rounds.

A successfully banished servant immediately disappears and returns to the shadowrealm of its divine patron.

This spell does not affect demons, elementals, or undead summoned or created by sorcerous means.

Banish Ensorcelment

Prayer Rank: Third

Magic Points: 8

Range: touch

Duration: instantaneous

Area of Effect: cleric or fellow cultist

Resistance: none/WP (see below)

The cleric is granted the power to remove mental influences magically imposed upon a creature, whether the influences were imposed by sorcerous or divine magical means. The cleric may also cast out Daemonic

possession by challenging the Daemon to spirit combat; further, the cleric receives divine aid for his spirit combat with the Daemon.

Any divine or sorcerous magic which tampers with or influences the mind of the touched creature is removed. This includes effects of spells, rituals, prayers, and magical and divine artifacts. The creature may choose to resist the removal of the ensorcelment; in that case, the creature tests vs. WP to resist. If the test is failed, the removal is successful. If the test is passed, the ensorcelment is not removed.

Note: In many cases an ensorcelled creature believes that it wishes to resist removal of the ensorcelment as a direct result of the ensorcelment -- that is, it ironically may resist the efforts of a cleric trying to free it from an ensorcelment.

This prayer also permits the cleric to challenge a possessing Daemon to spirit combat (see **Sorcerous Magic**, **Elemental and Daemon Summoning**, "Spirit Combat," page (??, ms. 16) and "Possessed Characters," page (??, ms 18)). The cleric immediately engages the Daemon in Spirit Combat, and receives a +6 to his spirit combat attack rolls.

Blind Enemy

Prayer Rank: Third

Magic Points: 6

Range: 10 yards

Duration: 1d6+3 rounds

Area of Effect: One Creature

Resistance: WP

The cleric is granted the power to blind a creature.

The creature tests vs. WP. If successful, the prayer has no effect. If the test fails, the prayer takes effect as follows.

The blinded creature cannot see at all. Game effects of blindness are at the GM's discretion, with the following suggested guidelines: -90 penalty to BS, -50 penalty to WS, Risk tests for movement, modified by the GM to account for footing and obstacles.

Consecrate Lesser Instrument

Prayer Rank: Third

Magic Points: see below

Range: NA

Duration: varies

Area of Effect: one object or site

Resistance: none

The cleric is granted the power to consecrate an object to the use of his cult. The object receives one or more lesser virtues (divine magical powers) as a blessing from the cleric's divine patron.

The cost of invoking this prayer is 3d6 MP. This prayer must be invoked an indefinite number of times before it is answered. During each invocation of the prayer the cleric requests the gift of a magical lesser instrument and attempts to justify his need for such a gift.

When the prayer is answered, a lesser instrument is produced. At this time cleric must make a permanent investment of 1 MP for each lesser virtue possessed by the lesser instrument.

A permanent investment of magic points reduces the invoking cleric's Basic Magic Point score by the number of points invested in the lesser instrument. So long as the lesser instrument remains consecrated, the MP invested in the lesser instrument is not available to the cleric. If the consecration of the lesser instrument is canceled or ended in any way, the cleric regains the use of the magic points.

For details of consecrating objects with this prayer, see **Divine Instruments**, "Praying for Divine Instruments," page ?? and "Lesser Instrument Descriptions," pages ??-??.

Contact Soul of the Faithful

Prayer Rank: Third

Magic Points: 4

Range: 1d100 miles

Duration: instantaneous

Area of Effect: one fellow cultist

Resistance: none

The cleric is granted the power to telepathically send a 10-word message to a fellow cultist in a remote location. The identity of the cultist to receive the message must be clearly indicated, or the divine patron may simply pick the closest cultist, or any cultist god thinks should get the message.

Each time this prayer is invoked the gamemaster secretly rolls 1d100 to determine the range of the prayer. If the range rolled is too short to deliver the message, the intended recipient doesn't get the message. The cleric NEVER knows whether his message got through. There is no two-way communication with this prayer, though acknowledging a received message with a return spread the word or contact soul of the faithful prayer is a common practice for clerics.

(See spread the word, page ??, a similar prayer, but note that with contact soul of the faithful, the receiving cultist need not be on sacred ground to receive the message.)

Create Bog

Prayer Rank: Third

Magic Points: 10

Range: 10 yards

Duration: 3 turns

Area of Effect: 48 square yards

Resistance: none

The cleric is granted the power to turn an area of earth into a wet, sucking bog. This prayer is only granted outdoors, on areas of open ground or ground covered only by natural vegetation; it is not granted upon rock, stone, or pavement.

The bog covers an area of up to 48 square yards and counts as difficult ground, slowing movement of creatures to half-normal movement rate. The effect lasts for three turns or until canceled by the invoking cleric.

Cure Insanity

Prayer Rank: Third

Magic Points: 6

Range: touch

Duration: instantaneous

Area of Effect: one creature

Resistance: WP

The cleric is granted the power to cure a creature of a mental disorder.

The creature must first test vs. WP to resist the prayer (creatures instinctively resist tampering with their minds). If the test is successful, the prayer has no effect. If the test is unsuccessful, the creature may yet be cured. The affected creature tests vs. Cool, with a bonus equal to the cleric's WP. If this test is successful, one disorder is immediately cured. (See WFRP, "Insanity," pp. 83-87.)

Decompose

Prayer Rank: Third

Magic Points: 6

Range: touch

Duration: 1d6+3 rounds

Area of Effect: one wooden, leather, cloth, or paper object

Resistance: none

The cleric is granted the power to cause a single wooden, leather, cloth, or paper object to rot to dust in seconds. Approximately one pound of wooden, leather, cloth, or paper material rots per round of the prayer's duration, for a maximum of nine pounds of material destroyed. No more than one object may be affected by a single prayer; an object composed of many smaller pieces may be considered as a single object so long as each smaller piece is in direct contact with the other smaller pieces. (For example, a book, shield, or weapon may be considered as one object, though it is in fact made up of many smaller pieces.) The rot spreads from the initial point of decomposition at the cleric's command, though the cleric's control of the process is clumsy and unreliable (i.e., at the GM's discretion). Sorcerous artifacts and divine instruments are not affected by this prayer, regardless of their composition.

Dread of Doom

Prayer Rank: Third

Magic Points: 10

Range: touch

Duration: 1d6+3 rounds

Area of Effect: one creature

Resistance: WP

The cleric is granted the power to give a living creature a horrifying vision of the experience of death. The living creature tests vs. WP or is affected as by Terror for the duration of the prayer effect. In addition, the living creature tests to resist vs. WP each round for the duration of the effect. In each round that the test fails, the creature's MPs are reduced by one point. A humanoid reduced to zero MP by this prayer dies of fear. A humanoid who survives this experience receives 1d6 Insanity points.

This prayer does not affect undead, elementals, demons, or other magical creatures.

Heal Injury

Prayer Rank: Third

Magic Points: 8

Range: touch

Duration: instantaneous

Area of Effect: one creature

Resistance: none

The cleric is given the power to restore to health one body location that has been incapacitated as a result of a critical hit. The affected creature tests vs. Toughness x 10 with a bonus equal to the cleric's WP. If the test is successful, one body location which has been incapacitated by a critical hit is restored to full health (see **WFRP**, "Critical Hits," pages 123-23). This prayer cannot, however, rejoin or regenerate a severed part.

Heal the Faithful

Prayer Rank: Third

Magic Points: 4+1 per cultist healed

Range: cleric

Duration: instantaneous

Area of Effect: 6-yard-diameter sphere

Resistance: none

The cleric is granted the power to heal 1d6+1 (2-7) wounds for each fellow cultist within range and on sacred ground. (Roll 1d6+1 for each cultist to be healed.) Heavily wounded characters start to recover naturally after being healed by this prayer. Terminal bleeding is also stopped by this prayer.

Inspired Fervor

Prayer Rank: Third

Magic Points: 8

Range: touch

Duration: 1d6+3 rounds

Area of Effect: cleric or fellow follower

Resistance: none

The cleric is granted the power to inspire himself or a fellow cultist to move and act with supernatural speed.

For the duration of the prayer, the affected cultist moves at double his movement rate, may make an extra attack (or parry) per round, and receives a +20 bonus to initiative.

Know Alignment

Prayer Rank: Third

Magic Points: 8

Range: 10 yards

Duration: instantaneous

Area of Effect: one creature

Resistance: WP

The cleric is granted knowledge of the cult alignment of a single creature. The creature may test vs. WP to resist. If successful, the creature's cult alignment is not revealed (i.e., the creature's cult alignment is obscured from the cleric). If the test fails, the creature's cult alignment is revealed to the cleric.

Note: Witch hunters depend on this crucial tool of the Inquisition to reveal creatures of heretical cults. Know Alignment only reveals the creature's cult affiliation; it does not analyze ethical positions or practices, though such may be roughly inferred by those who know something about the Old World cult alignments (test vs. cult lore skill).

Light of Day/Darkness of Night

Prayer Rank: Third

Magic Points: 6

Range: 10 yards

Duration: 1 hour

Area of Effect: 10-yard-diameter sphere

Resistance: none

The cleric is granted the power to summon the light of day or the darkness of night over a large area. The area of light or darkness may not be moved once it is summoned. Normal sources of light (i.e., torches, lanterns, etc.) and night vision work in the darkness of night as usual (see **WFRP**, "Light and Darkness," page 76).

[[A playtester recommends reducing this to 2nd level. Comment?]]

Nullify Lesser InstrumentPrayer Rank: ThirdMagic Points: 6Range: 10 yardsDuration: 1d6+3 roundsArea of Effect: one lesser instrumentResistance: none

The cleric is granted the power to cancel the magical properties of a single lesser divine instrument for the duration of the prayer.

Only magical effects can be dispelled. Physical damage caused (e.g., wounds lost or critical effects), psychological damage caused (e.g., Insanity Points gained), and beings summoned by prayers are not affected.

Quicken TreePrayer Rank: ThirdMagic Points: 12Range: touchDuration: 1d6+3 roundsArea of Effect: one treeResistance: none

The cleric is granted the power to animate and command a single tree. The cleric must concentrate to control the quickened tree by telepathic commands to the tree's spirit; if the cleric's concentration is broken, the prayer's effect is canceled. The cleric may move at a cautious rate, but attacking in melee, invoking prayers, or receiving a wound breaks the concentration. If the cleric is hit but not wounded, he may test vs. WP to maintain concentration.

This prayer will not work on old, root-bound trees or on younger saplings; only fairly young trees which have not lost the vitality and flexibility of youth, but which are still old and substantial enough to have developed a respectable spirit, may be quickened with this prayer. Such trees are as follows:

Quickened Tree: 10-15 feet high, with bark counting as 2 points of armor, making four attacks per round with larger branches. Flammable; subject to frenzy when taking fire damage. Cause fear in creatures under ten foot tall. Throw 1-4 rocks up to 24 yards with Strength 6; cannot throw rocks and move or melee in the same round.

Quickened Tree

| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
|---|----|----|---|---|----|----|---|-----|----|-----|----|----|-----|----|
| 3 | 40 | 20 | 6 | 7 | 18 | 10 | 4 | 14 | 10 | 10 | 24 | 24 | - | 7 |

Riddling the SignsPrayer Rank: ThirdMagic Points: 15Range: clericDuration: indefiniteArea of Effect: NAResistance: none

The cleric is granted insight into the past, present, and future as they are represented in dreams and natural portents. The cleric describes the dreams or natural phenomena he wishes interpreted to his divine patron and is given hints or explanations to hidden or obscure meanings.

Notes: Sometimes dreams and weird natural phenomena are obscure indications or reflections of past, present, or future events. If there is some special significance to a dream or a peculiar set of weird

phenomena, this prayer will aid the cleric in discovering that special significance. If there is no special significance to the dreams or natural phenomena, the prayer will so indicate.

Since dreams and weird natural phenomena in the campaign are provided by the GM, he of course knows their significance, if any, concerning past, present, and future events. It is up to the GM how he wishes to use this prayer to help interpret these mysterious signs. The hint may be indirect, in the form of a riddle or puzzle, or it may be expressed as a direct statement (e.g., "These signs tell of an ancient battle between men and unnatural beasts on this sacred ground, and foretell the coming of another great battle here before the leaves of summer have turned to gold.").

Self-Defense

Prayer Rank: Third

Magic Points: 6

Range: touch

Duration: 1d6+3 rounds

Area of Effect: cleric or fellow cultist

Resistance: none

The cleric is granted the power to defend himself or a fellow cultist from melee and missile attacks.

When an affected cultist is successfully hit by a missile or melee weapon, test vs. the cultist's WP. If the test is successful, any successful hit upon a cult member affected by this prayer causes the missile or attacker's weapon to break; the cultist receives no wounds from the attack. Magical missiles or weapons (sorcerous artifacts or divine instruments) do not break, but can cause no damage to the cultist, and lose their powers for 1d6+3 rounds. If the WP test fails, damage from the missile or melee hit is automatically reduced by 1d6.

Shelter against Demons

Prayer Rank: Third

Magic Points: 6

Range: touch

Duration: 1d6+3 turns

Area of Effect: 2-yard-radius sphere

Resistance: none

This prayer adds protection against demons to a sacred circle or other sacred ground for the duration of this prayer. The area of effect is a 2-yard-radius sphere measured from the point touched by the cleric; only sacred ground is affected. If the sacred ground affected is a blessed token, for the cost of 1 MP per round the area of effect may be moved at a Cautious pace.

No Daemon, whether summoned by sorcery, divine prayer, or present by any other agency, may enter the area of effect, nor may any Daemon affect those within the circle with missiles or magic. Any Daemon within the area of effect when the prayer is invoked is instantly moved just beyond the area of effect at the GM's discretion.

Shelter Against Elementals

Prayer Rank: Third

Magic Points: 6

Range: touch

Duration: 1d6+3 turns

Area of Effect: 2-yard-radius sphere

Resistance: none

This prayer adds protection against elemental sprites to a sacred circle or other sacred ground for the duration of this prayer. The area of effect is a 2-yard-radius sphere measured from the point touched by the cleric; only sacred ground is affected. If the sacred ground affected is a blessed token, for the cost of 1 MP per round the area of effect may be moved at a Cautious pace.

No elemental sprite, whether summoned by sorcery, divine prayer, or present by any other agency, may enter the area of effect, nor may any elemental sprite affect those within the circle with missiles or magic. Any elemental sprite within the area of effect when the prayer is invoked is instantly moved just beyond the area of effect at the GM's discretion.

Shelter against Undead

Prayer Rank: Third

Magic Points: 6

Range: touch

Duration: 1d6+3 turns

Area of Effect: 2-yard-radius sphere

Resistance: none

This prayer adds protection against undead creatures to a sacred circle or other sacred ground for the duration of this prayer. The area of effect is a 2-yard-radius sphere measured from the point touched by the cleric; only sacred ground is affected. If the sacred ground affected is a blessed token, for the cost of 1 MP per round the area of effect may be moved at a Cautious pace.

No undead creature, whether created by sorcery, summoned by divine prayer, or present by any other agency, may enter the area of effect, nor may any undead creature affect those within the circle with missiles or magic. Any undead creature within the area of effect when the prayer is invoked is instantly moved just beyond the area of effect at the GM's discretion.

Smite the Abomination

Prayer Rank: Third

Magic Points: 6

Range: touch

Duration: 1d6+3 rounds

Area of Effect: one Daemon, undead, or Chaotic creature

Resistance: none

The cleric is granted the power to strike and injure a Daemonic, undead, or Chaotic creature with a magical attack. Only one attack is made per round, regardless of the number of attacks the cleric may normally make in melee. The attack is automatically successful and does 1d6+3 wounds regardless of armor or toughness.

Speak with the Departed Faithful

Prayer Rank: Third

Magic Points: 10

Range: the afterworld

Duration: 1d6 +3 rounds

Area of Effect: the departed spirit of a fellow cultist

Resistance: none

The cleric is granted the power to summon the spirit of a specific departed cultist from the cult's after world to speak with the cleric.

There are many souls in the afterworld. To summon the right spirit, the cleric must describe the spirit he wants as precisely as possible. To increase the chances of successfully contacting the right spirit, the cleric should report to his divine patron the following information listed in descending order of importance:

- name of the deceased cultist
- final resting place of earthly remains
- date of death
- location where the cultist died

For each element of the information not available, there is a 25% chance that the departed spirit cannot be identified and successfully summoned, and the prayer is wasted.

If the departed spirit is identified and summoned, it arrives and remains within 10 yards of the caster for the duration of the spell, during which time the cleric may converse with the spirit. As a guideline, consider that spirit can listen to one question and give one answer per round, subject to the GM's discretion. The spirit appears as a ghost visible and audible only to the summoning cleric, and when the prayer's duration ends, the spirit returns to the afterworld and disappears.

Most spirits of departed cultists are happy to cooperate with the cleric, though some may have been unpleasant or uncooperative persons in life.

Note: Priests of Morr may summon spirits from any Young God's afterworld. Priests of Khaine may summon spirits from any afterworld according to special rules -- see Khaine's Cult Description, page ??.

Summon Divine Servant

Prayer Rank: Third

Magic Points: 12 base + 2 per 10% chance of successful summoning

Range: sacred ground within 10 yards

Duration: see below

Area of Effect: one divine servant

Resistance: none

The cleric is temporarily granted the protection of a powerful divine servant of his cult. The divine servant will use his powers and abilities to aid the cleric as requested.

The prayer must be invoked on sacred ground, but the divine servant is not restricted to that holy ground; it may move about freely at its own discretion. The cleric may request specific actions of the servant, but the servant may use its own judgment in deciding what actions will best serve the cult and the cleric.

The servant remains in the service of the cleric for 1d6+3 turns or until it is engaged in combat; the servant is recalled to the divine patron 1d6+3 rounds after it has been engaged in melee or attacked with missiles or magic, or when the 1d6+3 turns expire.

Divine servants of different cults have varying abilities, motivations, and personalities. Divine servants are very intelligent, proud, and independent, and typically they dislike being ordered around. They rightly are skeptical of the wisdom and judgment of the mortals that summon them, and are more cooperative when consulted for advice before requests for action are made. On the other hand, if summoned into a desperate situation, like a melee with a Daemon or the imminent collapse of a tunnel, they act swiftly and on their own initiative to handle the emergency. For details, see Divine Summonings, "Divine Servants," pages ??-??, and individual cult descriptions.

Summon Lesser Elemental

Prayer Rank: Third

Magic Points: 10+1 per additional turn

Range: sacred ground with 10 yards

Duration: 1 turn + 1 turn per additional MP

Area of Effect: one lesser elemental

Resistance: none

The cleric is granted the power to summon and command a single lesser elemental. The invoking cleric may choose from either of the two forms described for each elemental domain in "Lesser Elementals," pages ??-??, or from among any other forms the GM may permit. The lesser elemental is bound to the cleric's service for the duration, and may be commanded to perform tasks at the cleric's request. The response of the lesser elemental to each command is determined by Service tests against the cleric's Faithful and Vengeful scores. See Divine Terms and Rules, "Service Traits and Service Tests," page ??, and Divine Summonings, "Elementals," page ??, for detailed discussions of elemental summonings, Service tests, and abilities of lesser elementals.

Summon Specter of Khaine

Prayer Rank: Third

Magic Points: 10

Range: within 10 yards of cleric

Duration: until the next dawn

Area of Effect: NA

Resistance: None

The cleric is granted the power to summon the deceased spirit of a Khaine cultist in the form of a specter of Khaine from the Realm of the Raving Dead. The specter must be summoned within 10 yards of the invoking cleric. The specter will move and follow commands of any controller for the duration, but may also act independently without penalty. (See Divine Summonings, "Wraith," page ??.)

Summon Swarm

Prayer Rank: Third

Magic Points: 12

Range: 10 yards

Duration: 1d6+3 rounds to assemble/1d6+3 rounds to command

Area of Effect: 6-yard-diameter swarm

Resistance: none

The cleric is granted the power to summon and command a swarm of small creatures or insects. (See WFRP, Bestiary, "Swarms," page 246.)

The cleric may choose which type of swarm appears (i.e., ants, bats, beetles, etc.). The swarm assembles in 1d6+3 rounds at a place within range as determined by the cleric; while assembling, the swarm does not affect creatures as described below.

Once assembled, the swarm may be commanded in each round of duration to remain in that place, to move to any other place within range, or to follow and attack a given creature.

Effects on creatures partially or completely within the swarm vary according to the type of swarm summoned; see WFRP, page 246.

At the end of the duration, the creatures or insects immediately disperse.

Note: In addition to fire, water, and magic attacks listed in WFRP, page 246, wildwind spells, summoned air elementals, and other magical attacks may be effective at the GM's discretion. Also, a nullify prayer immediately disperses a summoned swarm.

[[A playtester recommends reducing this to 2nd or 1st level. I haven't used swarms, but they seem pretty touch to me. Comment?]]

The Shadow of Death

Prayer Rank: Third

Magic Points: 8

Range: cleric

Duration: 1d6+3 rounds

Area of Effect: 4-yard-by-2-yard shadow

Resistance: none

The invoking cleric casts a dark shadow 4 yards long and 2 yards wide, beginning at the feet of the cleric and extending in a direction chosen by the cleric. The cleric may shift the direction of the shadow each round, so long as one 2-yard edge of the shadow remains at his feet. Those within the shadow test vs. Cool. Failure indicates the victim believes he has seen the Face of Death, and suffers as if having failed a Terror test. A successful Cool test means the victim must flee from the invoking cultist for 1d3 rounds.

Ward and Seal

Prayer Rank: Third

Magic Points: 6

Range: touch

Duration: 12 hours

Area of Effect: one lock, latch, door bar, or other similar device

Resistance: none

The cleric is granted the power to seal one lock, latch, door bar, or other similar fastening device against thieves and intruders. The fastening device cannot be opened by anyone, not even the invoking cleric, until the prayer is nullified or the duration ends. Any creature which touches the affected fastening device receives 1d6 wounds disregarding armor and toughness.

Divine Prayers: Rank 4

Banish Demons

Prayer Rank: Fourth

Magic Points: 20

Range: 10 yards

Duration: instantaneous

Area of Effect: 4-yard-radius sphere

Resistance: WP

The cleric is granted the power to banish any demons within the area of effect. The affected demons may each test vs. WP at a -40 penalty to resist. If the test fails, the Daemon is immediately banished from the Material Realm. If the test fails, the Daemon is not banished, but is prevented from taking actions other than parrying or fleeing for 1d3 rounds.

This prayer affects all demons, whether summoned by sorcery, by divine prayer, or present by other means.

This prayer also affects any Daemon possessing a creature. The Daemon may not defend itself in spirit combat. If the Daemon fails to resist, it is banished from the possessed victim and the Material Realm. If it resists successfully, it remains in possession of its victim, but may take no action other than parrying or fleeing for 1d3 rounds.

Banish Divine Avatar

Prayer Rank: Fourth

Magic Points: 15/30 (see below)

Range: 10 yards

Duration: instantaneous

Area of Effect: one divine avatar

Resistance: none/WP (see below)

The cleric is granted the power to banish divine avatars.

At the cost of 15 MP the prayer is automatically successful (no WP test) in banishing avatars of the cult's own alignment.

At a cost of 30 MP avatars of other cult alignments may be banished. Such avatars may test vs. WP to resist banishment. If the test is failed, the avatar is banished. If the test is successful, the avatar is not banished, but is prevented from taking actions other than parrying or fleeing for 1d3 rounds.

A successfully banished avatar immediately disappears and returns to the shadowrealm of its divine patron.

This spell does not affect demons, elementals, or undead summoned or created by sorcerous means.

Banish Elementals

Prayer Rank: Fourth

Magic Points: 20

Range: 10 yards

Duration: instantaneous

Area of Effect: 4-yard-radius sphere

Resistance: WP

The cleric is granted the power to banish any elemental sprites within the area of effect. The affected elemental sprites may each test vs. WP at a -40 penalty to resist. If the test fails, the elemental sprite is immediately banished from the Material Realm. If the test fails, the elemental sprite is not banished, but is prevented from taking actions other than parrying or fleeing for 1d3 rounds.

This prayer affects all elemental sprites, whether summoned by sorcery, by divine prayer, or present by other means.

Banish Profane Enchantment

Prayer Rank: Fourth

Magic Points: See below

Range: cleric touches enchanted artifact

Duration: Instantaneous

Area of Effect: One magical artifact

Resistance: None

The cleric is granted the power to dispel the enchantments upon a sorcerous artifact. The cleric need not know the name of the enchantment, who cast it, or its specific effects; he need only indicate to his divine patron in general terms what magical effects he wishes to have nullified. For example, "O Shallya, please dispel the powers of that fell sword! In thy name, we beseech thee!"

Cost and chance to successfully dispel enchantments are as follows:

For a sorcerous lesser artifact: all enchantments are permanently dispelled. 20 MP Base Cost + 5MP per 10% chance of successful dispel. Declare MP spent before rolling dice.

For a sorcerous greater artifact: all enchantments are permanently dispelled. 30 MP Base Cost + 5MP per 5% chance of successful dispel. Declare MP spent before rolling dice.

Only the enchantments upon the affected artifact can be dispelled. Physical damage caused (e.g., wounds lost or critical effects), psychological damage caused (e.g., Insanity Points gained), and beings summoned by sorcery are not affected.

Banish Undead

Prayer Rank: Fourth

Magic Points: 20

Range: 10 yards

Duration: instantaneous

Area of Effect: 4-yard-radius sphere

Resistance: WP

The cleric is granted the power to banish or destroy any undead beings within the area of effect. The affected undead beings may each test vs. WP at a -40 penalty to resist. If the test fails, the undead being is immediately banished from the Material Realm (sorcerous undead are destroyed rather than banished). If the test fails, the undead being is not banished (or destroyed), but is prevented from taking actions other than parrying or fleeing for 1d3 rounds.

This prayer affects all undead beings, whether summoned by sorcery, by divine prayer, or present by other means.

Barrier

Prayer Rank: Fourth

Magic Points: 15

Range: 10 yards

Duration: instantaneous

Area of Effect: 4x4x4-yard-cubic volume

Resistance: none

The cleric is granted the power to create an invisible magical barrier which blocks passage of creatures, missiles, and magic. The barrier itself is in the form of an invisible cube of magical force enclosing a 4x4x4-yard cubic volume. No missile of any kind, and no magic of any kind, can penetrate the outer surface of this cube.

A creature may penetrate this invisible barrier only by successfully passing all of a series of five characteristic tests -- one each in five successive rounds -- while the creature is in direct contact with the barrier.

The invoking cleric determines which characteristics the barrier will test when the barrier is invoked. The tests may all be against the same characteristic, or against five different characteristics, or against any combination of single or multiple tests of different characteristics, so long as there are no more than a total of five characteristic tests. (For example, all five tests may all be against the Strength characteristic, or they may be against the Leadership, Intelligence, Cool, Will Power, and Fellowship characteristics, or two tests each against Leadership and Intelligence and one test against Cool.)

In each successive round the characteristic tests are secretly rolled out of sight of the testing creature's player (or GM). Only at the end of the five rounds does the creature learn whether it has passed the five tests and penetrated the barrier.

A creature attempting to penetrate the barrier enters a dream-like trance in which it perceives the characteristic tests as a series of five riddles, questions, or physical challenges the creature is commanded to overcome by an unseen speaker. Once engaged in an attempt to penetrate the barrier, the creature may not disengage until it has passed or failed all five tests; during these five rounds the creature is unaware of events around him, and is attacked as if prone.

The barrier may be invoked to enclose one or more creatures within its area of effect. No creature other than the invoking cleric can penetrate the barrier without passing the five characteristic tests.

Note: In the dreamlike trance of a creature attempting to penetrate a barrier, it may seem that the events involved in each characteristic test take longer than one round to complete. For example, a creature challenged with a Weapon Skill test may fight an imaginary battle against an imaginary opponent, or a

creature challenged with a Fellowship test may imagine himself in a short dramatic scene with an obvious moral.

Bless Hero

Prayer Rank: Fourth

Magic Points: 10

Range: touch

Duration: 1d6+3 rounds

Area of Effect: cleric or fellow cultist

Resistance: none

The cleric is granted the power to bless himself or a fellow cultist temporarily with extraordinary fighting ability.

For the duration of the prayer the affected cultist is granted bonuses to characteristics as follows:

WS = +20 S = +2 T = +2 I = +20 A = +1

Consecrate Altar

Prayer Rank: Fourth

Magic Points: see below

Range: NA

Duration: indefinite

Area of Effect: one altar

Resistance: none

The cleric is granted the power to permanently consecrate an altar to the use of his cult. A permanent investment of 3d6 MP creates a consecrated altar producing an 10-yard-cubic volume of sacred ground with the altar at its center. Additional magical effects may be associated with the altar for an additional permanent investment of magic points.

A permanent investment of magic points reduces the invoking cleric's Basic Magic Point score by the number of points invested in the altar. So long as the altar remains consecrated, the MP invested in the altar is not available to the cleric. If the consecration of the altar is canceled or ended in any way, the cleric regains the use of the magic points.

See Divine Instruments, "Consecrated Altars," page ??, for MP costs and magical effects available for consecrated altars.

Consecrate Greater Instrument

Prayer Rank: Fourth

Magic Points: see below

Range: NA

Duration: varies

Area of Effect: one object

Resistance: none

The cleric is granted the power to consecrate an object to the use of his cult. The object receives one or more greater virtues (divine magical powers) as a blessing from the cleric's divine patron.

The cost of invoking this prayer is 4d6 MP. This prayer must be invoked an indefinite number of times before it is answered. During each invocation of the prayer the cleric requests the gift of a magical greater instrument and attempts to justify his need for such a gift.

When the prayer is answered, a greater instrument is produced. At this time cleric must make a permanent investment of 1 MP for each greater virtue possessed by the greater instrument.

A permanent investment of magic points reduces the invoking cleric's Basic Magic Point score by the number of points invested in the greater instrument. So long as the greater instrument remains consecrated, the MP invested in the greater instrument is not available to the cleric. If the consecration of the greater instrument is canceled or ended in any way, the cleric regains the use of the magic points.

For details of consecrating objects with this prayer, see Divine Instruments, "Praying for Divine Instruments," page ?? and "Greater Instrument Descriptions," pages ??-??.

Curse of Corruption

Prayer Rank: Fourth

Magic Points: 10

Range: NA

Duration: instantaneous

Area of Effect: 10-yard-sphere

Resistance: WP

The cleric is granted the power to cause all living things to wither as if decaying rapidly after death. All living things within 10 yards of the cleric test vs. WP to resist. If successful, the prayer has no effect. If failed, the living thing loses 1d6 wound points, regardless of toughness or armor. The injury caused to living creatures by this prayer is ghastly in appearance and odor. In addition, affected creatures must make an immediate Disease test to avoid infection. (See WFRP, "Wound Infection," page 83.)

Divine Judgment

Prayer Rank: Fourth

Magic Points: 4

Range: cleric's token

Duration: 6 turns

Area of Effect: one creature

Resistance: WP

The cleric is granted the power to place a creature's statements before the divine judgment of his patron.

The creature is given the cleric's token to hold. The creature then makes any statements it wishes to make for 6 turns. At the end of the 6 turns, the creature's statements are judged by the cleric's divine patron. If the divine patron judges that the creature's statements have been false, untruthful, or deliberately misleading, the creature tests vs. WP to resist the divine judgment. If the test succeeds, the creature receives 1d6+3 wounds of fire damage disregarding armor and toughness. If the test fails, the creature receives 3d6+9 wounds of fire damage disregarding armor and toughness.

Note: This prayer does not compel a creature to speak; it only judges the truthfulness of any statements it chooses to make voluntarily.

Divine Vision

Prayer Rank: Fourth

Magic Points: 10 (+3d6 MP if granted)

Range: cleric

Duration: indefinite

Area of Effect: cleric

Resistance: WP

The cleric petitions his patron for a divine vision.

If the vision is not granted, the prayer costs 10 MP, and the cleric receives no vision.

If the vision is granted, the prayer costs 10 MP + 3d6 MP, and the vision is granted.

The cleric may request one of the three following types of divine vision:

Vision of Departed Time: The cleric may be granted a vision of the place where he stands as it appeared at some time in the past. The cleric may request a specific time, or he may ask his divine patron to show him some person, object, or event of the past. If granted, the vision usually appears to the cleric as if he were an invisible, immaterial witness observing past events as they occur; however, at the divine patron's discretion, the vision sometimes appears as a dream or allegory.

Vision of the Distant Present: The cleric may be granted a vision of events in another place as they occur in the present. The cleric may request to view a specific place, or he may ask the divine patron to show him a specific person, object, or event occurring at the present moment. If granted, the vision appears to the cleric as if he were an invisible, immaterial witness observing the distant events as they occur.

Vision of the Obscure Prospect: The cleric may be granted a vision of future events. The cleric may request a vision of the future of a specific person, object, or anticipated event. If granted, the vision appears to the cleric as a dream or allegory containing symbolic representations suggesting the future the divine patron anticipates.

During receipt of a vision, the cleric falls into a trance-like sleep. He may not be awakened from this sleep; the duration of the trance itself is unpredictable, from a minute to several hours, according to the complexity and duration of the vision the cleric has sought, or the detail the divine patron has chosen to bless the cleric with.

Notes: A divine vision may be denied for a variety of reasons:

1. The divine patron wishes for personal reasons to conceal what he is asked to reveal. For example, the divine patron intends that a certain event be obscure and miraculous, or he desires to hide some part he or his cult has played in an event.

2. The vision requested concerns a person, place, or event unknown to the divine patron. Gods are most knowledgeable about persons, places, and events directly related to their cult, cultists, and personal interests. They are often ignorant about affairs that don't interest them (Chorine takes little interest in the monthly meetings of the Basket Weavers Guild, for instance).

They also are ill-informed concerning activities on the sacred grounds of other cults -- especially sacred grounds of enemy cults.

3. The divine patron feels the petitioning cleric is lazy, and should do the legwork himself instead of bothering his ever-so-busy divine patron.

4. The cleric is sloppy or vague in expressing himself about the vision he hopes to see. God can't be bothered to figure out what the cleric wants. Sometimes god will just give the cleric any old vision that fits, and charge him for the 3d6 MP; sometimes the god will just ignore the cleric.

5. The divine patron may feel he has no better idea of what the future will bring than the cleric has, and may refuse to mislead the cleric with worthless prophecies. (Unfortunately, in such situations the god is just as likely to fabricate a prophecy that suits the god's personal objectives and motives, regardless of the plausibility or likelihood of the prophecy proving useful or accurate. For example, Ulric has a disconcerting habit of prophesying glorious roles in great battles for his clerics, regardless of the likelihood of a battle in the future or a given cleric's chance of taking part in it.)

See Staging Gods, Their Servants, and Divine Magics, page ??, for GM tips on staging divine visions.

Drawing Down the Moon

Prayer Rank: Fourth

Magic Points: 12

Range: 10 yards

Duration: 1d6+3 rounds

Area of Effect: 4-yard-radius sphere

Resistance: WP

The cleric is granted the power to call down a form of moon madness upon creatures in the area of effect.

Each creature tests vs. WP to resist. If the test succeeds, the creature is not affected. If the test fails, the creature is affected as follows (roll 1d6 for each affected creature):

1-2: Mesmerized: Creature stands still, gazing up at the moon. Creature may take no other actions for the duration, and is struck as if prone.

3-4: Dazzled: Creature is distracted and bewildered by phantasms and hallucinations. Creature may take no action other than parrying or fleeing for the duration.

5-6: Spooked: Creature is panicked by sweeping feelings of dread and horror. Creature flees in a random direction (roll 1d12 for direction) for the duration.

At the end of the duration, all affected creatures test vs. Cool. If the Cool test is failed, the creature gains 1d4 Insanity points.

This prayer can affect neither creatures with an INT of 6 or less, nor creature immune to psychological affects, like undead and demons.

Note: This prayer may be invoked only when moonlight is present (i.e., when the moon is in the sky and when cloud cover does not totally obscure the sky.) As a guideline, assume an 80% chance of some glimmer of moonlight during darkness hours, or a 10% if it is raining.

Entanglement

Prayer Rank: Fourth

Magic Points: 12

Range: 12 yards

Duration: 3 turns

Area of Effect: 48 square yards

Resistance: none

The cleric is granted the power to command vegetation to snare and entangle creatures within an area. This prayer is only granted outdoors, on areas of open earth or ground covered only by natural vegetation (if the earth is open, vegetation instantly sprouts to cover the affected area.).

The entangling vegetation covers an area of up to 48 square yards and counts as difficult ground, slowing movement of creatures to half-normal movement rate. All creatures are entangled and firmly held by the vegetation in the first round of the effect (no movement in the first round). In the second and subsequent rounds, creatures must test vs. Strength to move at half-rate. All creatures in the area of effect suffer -20 penalties to WS and BS for the duration. The effect lasts for three turns or until canceled by the invoking cleric.

Godsfire

Prayer Rank: Fourth

Magic Points: 12

Range: cleric

Duration: 1d6+3 rounds

Area of Effect: cleric

Resistance: WP

The cleric is filled with the burning wrath of god. All the cleric's melee attacks cause damage to all creatures as if the cleric's attacks were flaming and the attacked creatures were inflammable and ignited by the flaming attacks. The fire is spiritual, however, and does not affect anything but creatures with spirits (including living creatures, demons, elemental sprites, divine and sorcerous undead, monstrous beings, Chaotic creatures, and so forth).

Creatures hit in melee must test vs. WP to resist. If the test succeeds, the creature is not affected. If the test fails, the creature is affected.

Affected creatures immediately receive 1d4 wounds of spiritual fire damage in addition to any damage taken from the cleric's melee attack. Moreover, in subsequent rounds, the affected creatures must test vs. WP. If the test is successful, the spiritual fire is extinguished, and the creature takes no further damage. If the test is failed, the creature will continue to burn with a spiritual fire, taking a further 2d4 points of damage per round thereafter until it succeeds in testing vs. WP, or until the duration of the prayer is ended, or until the creature is dead. Creatures reduced to zero wounds by this prayer must roll on the Sudden Death and Critical Hit Table (**WFRP**, page 125).

Grant Sacrament of Prayer

Prayer Rank: Fourth

Magic Points: 12 + MP cost of prayer granted to fellow cultist

Range: touch

Duration: see below

Area of Effect: one fellow cultist

Resistance: none

The cleric is authorized to grant a single use of one cult prayer of petty, first, or second ranks to any single fellow cultist. The prayer may be any cult prayer granted for the invoking cleric's use by the cult. The fellow cultist to receive the prayer must be a cult member in good standing (i.e., must not have lost his layman's benefits for any reason).

When this prayer is invoked, the cleric must expend 6 MP to cast grant sacrament of prayer and must also expend the MP cost of the prayer to be granted to the cult follower.

The affected fellow cultist may then invoke the granted prayer once at any time in the following 32 days. If the prayer has not been invoked within 32 days, the duration ends, and the granted prayer may no longer be invoked by the receiving cultist.

No cultist may receive the benefits of this prayer more than once in a 32-day period.

Note: The cleric may not grant third or fourth rank prayers to another cultist.

Nullify Greater Instrument

Prayer Rank: Fourth

Magic Points: 12

Range: 10 yards

Duration: 1d6+3 rounds

Area of Effect: one greater instrument

Resistance: none

The cleric is granted the power to cancel the magical properties of a single greater divine instrument for the duration of the prayer.

Only magical effects can be dispelled. Physical damage caused (e.g., wounds lost or critical effects), psychological damage caused (e.g., Insanity Points gained), and beings summoned by prayers are not affected.

Preach the Word

Prayer Rank: Fourth

Magic Points: 10

Range: cleric

Duration: 1d6+3 rounds

Area of Effect: 12-yard-radius sphere

Resistance: WP

The cleric is granted the power to command the attention of those nearby to listen to his words. The cleric's voice sounds loud and clear, and carries the special authority and conviction of the divinely inspired.

Each creature within the area of effect which can understand the cleric's language must test vs. WP to resist. If the test succeeds, the creature listens attentively for one round, taking no other action than listening, then continues doing whatever he wishes in following rounds. If the test fails, the creature listens attentively for 1d6+3 rounds, taking no other action than listening, and is thereafter Greatly Impressed by the cleric's words (see notes below).

Creatures affected by this prayer are attacked as if prone; however, any creature hit by a missile, melee, or magical attack immediately ceases to be affected by this prayer.

Notes: The Young Gods and Old Faith cult alignments regard attacking creatures affected by this prayer as dishonorable; offenders are sure to receive a penance for such craven behavior.

The effects of listening attentively are clearly defined in game terms for this prayer. The effects of being Greatly Impressed are not clearly defined, and should be judged at the GM's discretion, with the inspired commentary of the players. Player characters Greatly Impressed by the effects of this prayer should be asked to role-play their positive response to the cleric's speech in character. Greatly Impressed NPCs may make Cool, Intelligence, or Fellowship tests at the GM's discretion to reflect their positive response to the cleric's speech. GMs may assess bonuses or penalties according to the persuasiveness of the cleric's actual speech.

Remove Great Curse

Prayer Rank: Fourth

Magic Points: 10 (or more; see below)

Range: touch

Duration: instantaneous

Area of Effect: one creature

Resistance: None

The cleric is granted the power to remove great curses placed on beings by divine powers.

Curses placed on a creature by the cleric's divine patron are automatically removed by this prayer.

Curses placed on a creature by a divine entity not of the cleric's cult are removed by this prayer as follows: for each MP spent (in addition to the basic 10 MP cost of the prayer), there is a 5% chance of successfully removing the great curse. For example, a cleric of Sigmar attempting to remove a great curse placed on a creature by Shallya might spend 10 MP to invoke this prayer, then an additional 10 MP to give him a 50% chance of removing the great curse.

Scourge the Abomination

Prayer Rank: Fourth

Magic Points: 12

Range: 10 yards

Duration: 1d6+3 rounds

Area of Effect: one Daemon, undead, or Chaotic creature

Resistance: none

The cleric is granted the power to strike and injure a Daemonic, undead, or Chaotic creature with a mighty magical attack. White-hot, shimmering energies surge and pulse instantaneously throughout the cleric's spirit body, then are released at a gesture of the cleric's token toward the target.

Only one attack is made per round, regardless of the number of attacks the cleric may normally make in melee. The attack is automatically successful and does 3d6+9 wounds regardless of armor or toughness.

Summon Divine Avatar

Prayer Rank: Fourth

Magic Points: 12 base + 3 per 10% chance of successful summoning

Range: sacred ground within 10 yards

Duration: see below

Area of Effect: one divine avatar

Resistance: none

The cleric is granted the authority to summon a divine avatar to take friendly possession of his body. The cleric remains in control of his body, but the body is enhanced with extraordinary powers and abilities, and the cleric may consult directly with the divine intelligence of the avatar which simultaneously inhabits his body. The cleric may do as he wishes with his enhanced powers and abilities, but prudent consultation with the cooperating intelligence of his avatar will aid the cleric in best serving his divine patron's desires.

The prayer must be invoked on sacred ground, but thereafter the cleric and his possessing avatar are not restricted to that sacred ground, but may move about freely at their discretion.

The avatar remains in friendly possession of the cleric for 1d6+3 turns or until it is engaged in combat; the avatar is recalled to the divine patron 1d6+3 rounds after it has been engaged in melee or attacked with missiles or magic, or when the 1d6+3 turns expire.

Divine avatars of different cults have varying abilities, motivations, and personalities. For details, see Divine Summonings, "Divine Avatars," pages ??-??, and individual cult descriptions.

Summon Wraith of Khaine

Prayer Rank: Fourth

Magic Points: 30

Range: within 10 yards of cleric

Duration: until the next dawn

Area of Effect: NA

Resistance: None

The cleric is granted the power to summon the deceased spirit of a Khaine cultist in the form of a wraith of Khaine from the Realm of the Raving Dead. The wraith must be summoned within 10 yards of the invoking cleric. The wraith will move and follow commands of any controller for the duration, but may also act independently without penalty. (See Divine Summonings, "Wraith," page ??.)

Sunbeam

Prayer Rank: Fourth

Magic Points: 20

Range: 10 yards

Duration: instantaneous

Area of Effect: 4-yard-radius circle

Resistance: None

The cleric is granted the power to call down from the heavens a blinding beam of incandescent light which burns all creatures within the area of effect. This prayer is granted only when the sun is above the horizon; cloud cover does not prevent the granting of this prayer.

Non-flammable creatures receive 1d6+3 wounds at Strength 8. Flammable creatures receive 2d6+6 wounds at Strength 8. Flammable objects struck by the sunbeam burst into flame.

The sunbeam is especially ruinous to the aberrant natures of demons, divine undead, and Chaotic beings, causing 2d6+6 wounds at Strength 8. Such creatures are also blinded for 1d4 rounds and must make an instability test immediately. Any control exercised over divine undead within the area of effect is immediately interrupted, and any controller within the area of effect loses control over undead inside or outside the area of effect.

Wereform

Prayer Rank: Fourth

Magic Points: 12 +1 per additional turn

Range: cleric

Duration: 3 turns +1 turn per additional MP

Area of Effect: clericResistance: none

The cleric is granted the power to temporarily assume the shape and form of a beast. While in this form the cleric has the beast's profile, abilities, and limitations, but retains a simple, instinctual self-awareness.

The cleric may assume one of the following forms: crow, owl, great wolf, horse, rat, wild cat, otter. See **WERP**, **Bestiary** for profiles. The cleric may remain in beast form for 3 turns plus one turn for each additional MP expended. While in beast form, the cleric may not use any of his human form's skills (including speaking, reading, or writing human languages), nor can he invoke prayers or divine instruments.

Any wounds, critical injuries, psychological effects, or other conditions affecting a character's profile or psychology are carried over into the other form when shapeshifting, and vice versa. (For example, any wounds lost in beast form are carried over into the human form when it is resumed). If any characteristic in the human profile has been reduced below the maximum value of the characteristic in the beast's profile, the prayer is not granted, and the 12 MP are lost. (For example, a cleric who has lost 6 wounds may not shift his form to that of an otter, which has a maximum of 5 wounds.)

At the end of the prayer's duration, the cleric automatically resumes his human form. The cleric may also resume his human form at any time, ending the prayer's effects. When the cleric returns to human form, he clearly remembers what he has seen and heard while in beast form, and while reviewing those memories in his mind, he is likely to better understand them than his beast form's mind could have.

Note: While in beastform, the cleric knows he's a cleric, but thinks like a beast. The cleric can remember simple things from his human consciousness, like tasks and objectives, friends and enemies, but tends to understand them in very simple terms ("Get the key -- good. Be quiet. Hide in shadows. Run from bad men. Take key back to nice men -- my friends," or "Fly across valley. See everything below. Give nice lady the note in my claws. Then come back real fast to my friends.") Warning: if the beastform is maimed or slain, the human form is also maimed or slain.

Divine Instruments

Divine instruments are magical items dedicated to the use of the followers of various Warhammer cults. Like sorcerous artifacts, they have a variety of magical powers that may be employed by those who wield them, but unlike sorcerous artifacts, they do not require magical energy from their users to produce their magical effects, and their use is typically restricted to members of the cult which created them.

Consecration and Stewardship_____

Divine instruments are mundane objects that have been consecrated to the greater glory of a cult and its divine patron, transforming them into sacred items with one or more virtues, or magical powers.

Objects intended for consecration as divine instruments are gifted as offerings to the cult. Such items become property of the cult, and once consecrated as divine instruments, they remain the property of the cult. Minimum costs for items suitable for consecration are listed in the instrument descriptions. Items of finer quality, superior craftsmanship, and greater value are often offered as a sign of devotion and piety.

Consecration: An item is consecrated as a divine instrument either through the sacrament of prayer (see the consecrate lesser instrument and consecrate greater instrument prayers, pages ?? & ??) or through the direct and miraculous intervention of a divine entity (see "Exalted Instruments," page ??).

Stewardship: A cultist who receives a divine instrument from his cult or divine patron is said to be its "steward." Cultists may be granted the stewardship of divine instruments by their divine patrons either indirectly through a priest of the cult or, for clerics of third or fourth rank, directly through prayer.

A steward may be granted a consecrated instrument by a cult superior for an indefinite period, or may be granted it for a defined period or for the accomplishment of a specific task, after which he must return it to the cult. A steward is responsible for ensuring that the instrument is protected from damage, theft, defilement, or misuse. He may loan the instrument to another cultist at his discretion, but is responsible for the actions of the that cultist and any injury or misuse of the instrument that might result from such a loan.

Clerics of third and fourth rank are granted the power to consecrate divine instruments. Nonetheless, they do not in any sense "own" the items they consecrate; like those who receive instruments from the cult superiors, they are merely stewards of those items for the cult.

Damaged or Destroyed Instruments: Consecrated instruments are magically protected from injury by the spiritual power invested in them, and as such are more difficult to destroy than mundane objects. All divine instruments have a minimum Toughness of 7 and 10 Damage Points. At the GM's discretion, some instruments may have greater Toughness and Damage scores. Some special divine instruments, in particular exalted instruments, may be impossible to damage or destroy unless returned to the sites where they were consecrated (remember those halflings, the ring, and the Cracks of Doom?).

Any instrument reduced to zero damage points is destroyed, no longer consecrated, and no longer capable of producing magical effects. The item itself may be physically repaired, but it will not possess magical virtues unless completely re-consecrated as through prayer.

Defiling Divine Instruments: A divine instrument can become defiled in two ways: one, through the deliberate abuse of an enemy of the cult, and two, through the deliberate or accidental misuse of the instrument for purposes counter to the doctrines of the cult.

Deliberate abuse of an instrument by an enemy of the cult usually involves the performance of disgusting or abhorrent acts upon the instrument which dramatically express contempt and disrespect for the instrument's divine patron. A relatively mild example might be spitting upon an instrument, cursing its patron, then grinding the instrument in the dirt. More energetic and depraved acts may be expected from really nasty or uncivilized creatures.

Accidental or deliberate abuse of an instrument usually occurs when a cultist exploits the magical powers of the instrument to commit acts which shame the cult or contradict its doctrines. For example, the use of a spear consecrated to Myrmidia to slay an unarmed child would sully the image of Myrmidians as honorable, disciplined soldiers and defenders of the weak.

GM Note: Note that a consecrated altar (see below) is a special form of divine instrument, and as such may be defiled.

You are the judge of whether an action has defiled an instrument. A mild or unintentional abuse of an instrument's powers might only earn its steward a mild or harsh penance. On the other hand, a truly villainous act or an act plainly in contradiction to the cult's principles is a serious abuse of the conditions under which the instrument's virtues were granted to the cultist's use, and surely results in the defilement of the instrument.

Cleansing a Defiled Instrument: A defiled instrument can only be cleansed by the completion of a sacred quest. The conditions for the quest should be fixed by a high-level cleric of the cult or by the divine patron itself. The quest should include serious risk to the person undertaking the act, and should embody the highest ideals of the cult, so that the completion of the task will increase the glory of the cult and erase the stain on the cult's reputation caused by the original defilement. The quest may be undertaken by the one responsible for the defilement, or by a cultist eager to repair the damage to the cult's honor.

GM Note: Such quests are ideal adventure hooks. Their serious nature enhances the thematic and dramatic energy of an adventure, and quests in history and literature are full of the best elements of FRP adventure: long journeys through dangerous settings to achieve difficult tasks. Also, when brought before a cult superior and asked to perform a task which will erase the stain on one's cult's honor, few player characters can in good conscience refuse.

Lost and Stolen Instruments: Divine instruments are occasionally lost or stolen. The magical properties of such instruments are not accessible to the finder or thief, but the objects themselves are often valuable treasures in themselves. Further, sometimes instruments are stolen simply to embarrass or inconvenience their stewards and cults. Most states and sovereigns hold it a crime to possess a divine instrument without the consent of the cult in question, but little time or energy can be spared to the recovery of such missing instruments. On the other hand, upon learning of such a lost or stolen instrument,

a cult is duty-bound to make a serious effort to recover the instrument, either by purchase from the one who found it, or by force or stealth from the one who stole it.

Using Divine Instruments

To invoke the virtues of a divine instrument one calls upon the instrument's divine patron with a short invocation. Each cult employs various formal phrases for this purpose (e.g., "O Sigmar, turn this thy instrument to its Master's use."), though the steward is permitted to determine the exact form of the invocation for himself.

In game terms, invocation of a magical virtues of a divine instrument is equivalent to invoking a prayer. The invocation of the instrument's virtues occurs in a melee at the invoker's Initiative, and any resulting magical effects occur at the invoker's Initiative with a -30 penalty. There is always this brief delay while the divine patron hears his follower's petition, then produces the requested magical effect.

Some divine instruments must be blessed before their virtues can be invoked (see bless token prayer, page ??). Some need only be invoked to produce their magical effects. Some virtues may be invoked for indefinite periods, constantly producing their magical effects for days, weeks, months, or years. In any case, divine instruments do not draw magical power from their users; the energy necessary to produce the magical effects of divine instruments is provided by the divine patron.

The magical virtues of a divine instrument can only be invoked by cultists of the divine patron who consecrated the instrument unless specifically indicated otherwise by the divine patron. An occasional divine instrument may be invoked by cultists of certain alignments, or may be limited to the exclusive use of a specific individual, but such are rare and exceptional items.

Identifying Divine Instruments

The first rank prayer identify divine instrument can identify the divine patron who consecrated a divine instrument and indicate the virtues of the instrument and any limitations and restrictions on its use. Normally this prayer can identify any divine instrument, regardless of the divine patron who consecrated it.

However, when a divine instrument is created, its divine creator may choose to mask its creator, abilities, and limitation from the use of the identify divine instrument prayer. If the divine power so chooses, it may either totally mask its creator, abilities, and limitations from the use of the identify divine instrument prayer, or may arrange for false information to be learned through this prayer.

Normally divine powers are proud of their divine instruments, and make no attempt to conceal their creator, abilities, or limitation. Approximately 95% of all divine instruments are completely accessible to the identify divine instrument prayer.

Occasionally a divine power prefers a sense of mystery about his works. Approximately 4% of all divine instruments reveal no information about themselves when investigated with the identify divine instrument prayer.

Sometimes evil, perverse, or whimsical divine powers enjoy misinforming investigators about a divine instrument. Approximately 1% of divine instruments reveal false information about themselves when investigated with the identify divine instrument prayer. The misinformation may be designed to harm, confuse, or trick a prospective user.

Note: The sorcerous identify magical artifact skill can not identify a divine instrument.

Praying for Divine Instruments

Cleric may request a gift of a divine magic item through the invocation of the consecrate lesser instrument or consecrate greater instrument prayers according to the following procedure:

1. Praying: The cleric invokes the appropriate consecrate prayer and asks his divine patron to bless a given object with magical powers. The cleric does not tell the god what powers he wishes; that would be

presumptuous. Instead, the cleric describes why he needs a magical object, and asks the divine patron to send a blessing suitable to the stated need.

2. **More Praying:** Rarely does the divine patron grant the cleric's request the first time he asks for it. Rather the cleric must keep invoking the consecrate prayer over and over again until the divine patron either answers his prayer, or tells him to stop asking, or tells him to wait for a period of time before asking again. The GM may either secretly roll 3d6 to determine how many times the prayer must be invoked before it is answered, or the GM may decide at his discretion according to the urgency of the cleric's need, the persuasiveness and piety of the invoking cleric, and the importance of the request to the interests of the divine patron and his cult.

3. **The Prayer is Answered:** When the divine patron has been persuaded by the cleric's fervent prayers, the deity sends a magical blessing in the form of one or more lesser or greater virtues (divine magical powers) placed upon the object specified in the cleric's prayers. The nature of the virtues is entirely up to the judgment and generosity of the divine patron; he may place one or more virtues of any kind upon the specified object. For each virtue placed upon the object, the cleric must permanently invest 1 MP as described in the consecrate lesser instrument and consecrate greater instrument prayers.

4. **The Cleric says, "Thank you!":** Very important. No matter what magical blessings his divine patron has given him, the cleric should be loudly and energetically thankful in thought, word, and deed. Most importantly, that cleric had better get right out and begin using that magical object he has pestered his god for.

Designing Lesser and Greater Instruments

Lesser instruments usually have one, two, or three lesser virtues. To determine how many virtues a given lesser instrument has, the GM may roll against the following chart or decide at his discretion.

01-05: 3 lesser virtues

06-25: 2 lesser virtues

26-00: 1 lesser virtue

Greater instruments usually have a single greater virtue, but may have more greater virtues and/or additional lesser virtues at the GM's discretion.

The virtues placed upon a divine instrument should be in response to the cleric's need as stated in his prayers. That does not mean that the cleric always gets what he wants; often the god knows better than his cleric what is needed. For example, the cleric may pray that his sword be blessed so that he may go forth and slaughter the enemies of his deity's cult. However, the cleric's deity, in its all-encompassing and unknowable wisdom, may decide that the Charm and Steadfastness virtues may be better suited to the tasks lying before the cleric.

A deity may also place certain strictures on the use of the lesser instrument. For example, one instrument's Shielding virtue may work only when its bearer is in combat with an opponent tainted with Chaos, or another instrument's Binding virtue may not be used unless the user swears to defend any creature from harm while paralyzed by it.

So long as a divine instrument is not damaged, destroyed, or defiled it provides the magical benefits of its virtues indefinitely.

GM Notes: It's up to you to design the specific features of divine instruments in your campaign, and to decide what virtues and strictures you place upon any divine instruments created by player characters. Review the examples of divine instruments below and the lesser and greater virtues and strictures listed on pages ??-?? for inspiration, but do not feel limited by them. Invent your own virtues and strictures; they always seem more special and magical than ones taken out of the rulebook anyway.

In the interests of play balance, limit the power and complexity of the virtues of a lesser instrument, or restrict the lesser instrument's use through narrow strictures. Save the really fancy magic for the greater instruments. And if you do accidentally give out a divine instrument that turns out to be more powerful than you anticipated, remember: the gods giveth and the gods taketh away. Characters are only stewards, not owners, of divine instruments, and when the magical object's purpose on earth has been fulfilled, the deity may reclaim the power he has invested in it, or determine that it must be passed on or hidden away until the next great crisis.

Some Notes on Divine Instruments

The examples below are intended partly for use in your Warhammer campaign and partly as models and inspirations for the invention of your own divine instruments. Creation of new and original magic items is one the greatest pleasures of campaign design. Also, your players have access to this book and the descriptions of the divine instruments described here; unfortunately, anything the players know about is bound to seem less "magical" to them. On the other hand, the details of any divine instruments you design may be kept secret from them, contributing to the element of mystery essential to a satisfyingly magical fantasy campaign.

Strictures on Divine Instruments

In creating a divine instrument the divine patron may place certain strictures on its use. The steward of a divine instrument shall always be made aware of any strictures upon its use. Any other cultist using a lesser instrument may have to find out the hard way if not warned of such strictures by the steward or by prudent queries made to the deity through the learn god's will prayer.

Strictures on divine instruments should reflect the doctrines and principles of their divine patrons and cults. They may also express specific attitudes about how certain tasks should be performed, particularly when the divine instrument is consecrated to a specific purpose in response to the a cleric's prayers. Consider the following list of examples of strictures, and use them as inspirations and guidelines when devising strictures for your own divine instrument designs.

"Shed not the blood of innocent creatures, or the powers of this instrument shall fail in thy service."

"If you use these powers in pursuit of personal wealth, the powers will be denied you."

"The powers of this device shall be available to you only when you stand on the motherstone of your ancestors."

"When you use this device, do so in honor and remembrance of my glory and generosity. Speak this loudly, so all may hear, that Sigmar guides you, in love and fear."

"With this my token of Justice, thou shalt not slay any creature who cries for my mercy."

"You may never strike the first blow with this blade, or its powers will be lost to you."

[[These are pretty feeble examples. I can count on some brilliant suggestions from you editors, developers, and playtesters, right??]]

Common Lesser Virtues

The following lesser virtues (divine magical powers) are often found in lesser instruments. Some virtues may be favored by a cult, others may be prohibited, according to a cult's doctrines and principles -- keep that in mind when selecting virtues for instruments you design. For example, Shallya isn't likely to give her priest an instrument with the Foes' Doom virtue.

Charm: +10 bonus to Fellowship

Light: sheds light in a 15-foot radius (as a lantern)

Darkness: creates as sphere of magical darkness of 15-foot radius; creatures with Night Vision cannot see in this darkness

Resistance: +10 bonus to Will Power

Insight: invoker is aware of all illusions and disguises within 6 yards, though he is not informed of the true nature of things hidden by the disguises or illusions

Skill: permits the invoker to use a single specific skill as if he possessed the skill; if the invoker already possesses the skill, the skill is used with a +10 bonus; the skill conferred is specified when the instrument is consecrated, and the skill must be one favored by the cult

Warding: prevents any single creature from advancing toward the invoker

Warning: cancels the invoker's penalties for being surprised

Alarum: sounds a telepathic warning in the mind of the invoker when mortal danger approaches within 6 yards

Steadfastness: +10 bonus to Cool

Accuracy: +10 bonus to WS, BS, Int, or Dex as indicated

Shielding: when used to parry, automatically parries one successful hit per round; if this virtue is placed in an instrument which is not a shield (e.g., a weapon, glove, tool, etc.), the instrument protects the user nonetheless as if he had successfully parried a blow with a shield

Dodging: permits the invoker to dodge a blow as if he had successfully passed a dodge skill test

Quickness: +10 bonus to Initiative

Evasion: escape from the grasp of a captor or from physical bonds or restraints like manacles or ropes

Passage: opens locks, bolts, or bars blocking the invoker's passage

Curse: one who touches the instrument without permission suffers damage of 1d6+3 points

Spirit: restores 1d6-1 MP

Answering: telepathically grants the answer to one question in one of the following four forms: "yes," "no," "unknown," or "no response"

Second Chance: permits the re-rolling of a single dice throw

Defense: absorbs one additional point of damage when placed upon armor; when placed upon normal garments, absorbs a single point of damage as if the garment were armor

Foe's Dismay: causes an additional 1d3 wounds to cult enemies

Foe's Doom: causes an additional 1d6+3 wounds to cult enemies

Pathfinding: points along the path to be followed to reach a desired destination if the patron knows the path and destination and if the patron desires to indicate the path; if the path and/or destination is unfamiliar to the patron, the invocation is not granted

Location: telepathically grants the knowledge of the direction and approximate distance to the nearest sacred ground of the cult

Healing: assists in healing injuries; restores 3 wounds; permits heavily wounded characters to start healing naturally; stops terminal bleeding

Witness: permits the invoker to remember and recount every detail of events he observes for the duration of the effect

Binding: temporarily paralyzes a creature, preventing it from taking any action except speech

Blessing: instrument is temporarily consecrated as sacred ground for the duration

Sacred Ground: ground within 2 yards is temporarily consecrated as sacred ground for the duration; if the instrument producing this effect moves, the effect is immediately canceled

[[Possible sources of other magic virtue ideas:

1. We could use the entire Special Abilities section from WFRP Magic, pp. 188-190. We could also set the whole section up like a table for the dice-happy GM.

2. Many of the "gifts of the various cult descriptions can be easily adapted as magical virtues. Note, for example the miraculous cure 3rd rank gift of Shallya.]]

Greater Virtues of Divine Instruments_____

For examples of greater virtues, see Greater Divine Instruments below. Each greater virtue should be a unique design. For inspiration, look at the divine prayers lists and the sorcerous spells and rituals in Sorcerous Magic.

Extraordinary Virtues of Divine Instruments_____

Exalted instruments -- divine instruments created by the spontaneous will of the gods -- usually have virtues on an epic scale like the One Ring of the Tolkien trilogy or Stormbringer of Moorcock's Elric series. The variety and power of magical effects produced by extraordinary virtues is limited only by the imagination of the gamemas... -- ehr, gods.

Divine Instruments Descriptions _____

All divine instruments have the following features:

1. They produce an aethyrial aura which may be detected by the sense magic skill.
2. They may be used as magical weapons -- that is, they may be used to attack certain creatures which are harmed only by magical weapons. If the instrument in question is not a weapon, it still may be used as an improvised weapon or in unarmed combat.

The following information is listed for each divine instrument:

Required Material: brief description of the appearance, craftsmanship, materials, decorations, and distinguishing marks of the instrument (Cost: minimum cost of an item suitable for consecration).

Virtue(s): the magical power(s) of the item; the power may be described in this section, or you may need to refer to the list of Common Lesser Virtues above.

Duration of Effect: duration of the magical effect for a single invocation; typically 1d6+3 rounds for lesser instruments; some instruments have 1d6+3 turns or 1d6+3 hours duration.

Restrictions: any restrictions on who may invoke the instrument or how often it may be invoked; most lesser instruments may be invoked no more than once per day; also listed in this section would be any specific limitations to the magical powers of the instrument; benefits of a virtue may only be conferred on a follower of the cult that consecrated the instrument unless otherwise specified.

Lesser Divine Instruments _____

(Weapon) of Accuracy

Required Material: any type of weapon; craftsmanship and materials superior; decorated in the style of the cult; typically a weapon favored by the cult, if any; never a weapon prohibited to the cult (cost: 3x normal cost).

Virtue(s): Accuracy

Duration of Effect: 1d6+3 rounds

Restrictions: usable once per day; Shallya cult version effective only when parrying.

(Weapon) of Shielding

Required Material: any type of weapon; craftsmanship and materials superior; decorated in the style of the cult; typically a weapon favored by the cult, if any; never a weapon prohibited to the cult (cost: 3x normal cost)

Virtue(s): Shielding

Duration of Effect: 1d6+3 rounds

Restrictions: usable once per day

(Weapon) of Foe's Dismay

Required Material: any type of weapon; craftsmanship and materials superior; decorated in the style of the cult; typically a weapon favored by the cult, if any; never a weapon prohibited to the cult (cost: 3x normal cost)

Virtue(s): Foe's Dismay

Duration of Effect: 1d6+3 rounds

Restrictions: usable once per day

(Weapon) of Pathfinding

Required Material: any type of weapon; craftsmanship and materials superior; decorated in the style of the cult; typically a weapon favored by the cult, if any; never a weapon prohibited to the cult (cost: 3x normal cost)

Virtue(s): Pathfinding

Duration of Effect: 1d6+3 hours

Restrictions: usable once per day

(Armor) of Defense

Required Material: any type of armor; craftsmanship and materials superior; decorated in the style of the cult; (cost: 3x normal cost)

Virtue(s): Defense

Duration of Effect: 1d6+3 rounds

Restrictions: usable once per day

(Garment) of Defense

Required Material: any type of clothing; craftsmanship and materials of good quality; designed and decorated in the style of the cult; (cost: 3x normal cost)

Virtue(s): Defense

Duration of Effect: 1d6+3 rounds

Restrictions: usable once per day

Token of Blessing

Required Material: cult token; superior craftsmanship and materials (cost: 20 GC)

Virtue(s): Blessing

Duration of Effect: 1d6+3 rounds

Restrictions: usable once a day

Token of Spirit

Required Material: cult token; superior craftsmanship and materials (cost: 20 GC)

Virtue(s): Spirit

Duration of Effect: instantaneous

Restrictions: usable once a day

Token of Resistance

Required Material: cult token; superior craftsmanship and materials (cost: 20 GC)

Virtue(s): Resistance

Duration of Effect: 1d6+3 rounds

Restrictions: usable once a day

Token of Passage

Required Material: cult token; superior craftsmanship and materials (cost: 20 GC)

Virtue(s): Passage

Duration of Effect: 1d6+3 rounds

Restrictions: usable once a day

Token of Alarum

Required Material: cult token; superior craftsmanship and materials (cost: 20 GC)

Virtue(s): Alarum

Duration of Effect: 1d6+3 turns

Restrictions: usable once a day

Token of Quickness

Required Material: cult token; superior craftsmanship and materials (cost: 20 GC)

Virtue(s): Quickness

Duration of Effect: 1d6+3 rounds

Restrictions: usable once a day

Holy Water of Warding

Required Material: water blessed with the blessed sacraments prayer (cost: none)

Virtue(s): Warding

Duration of Effect: when the water is splashed on a creature and the virtue invoked, the warding effect lasts 1d6+3 rounds

Restrictions: volume of water consecrated by one prayer is sufficient to affect one creature; only protects a follower of the cult that consecrated the water of warding

Oil of Evasion

Required Material: oil blessed with the blessed sacraments prayer (cost: none)

Virtue(s): Evasion

Duration of Effect: when a creature is anointed with the oil and the virtue invoked, the evasion effect lasts 1d6+3 rounds

Restrictions: volume of oil consecrated by one prayer is sufficient to affect one creature

Nectar of Charm

Required Material: nectar blessed with the blessed sacraments prayer (cost: 5GC)

Virtue(s): Charm

Duration of Effect: when the nectar is eaten and the virtue invoked, the charm effect lasts 1d6+3 turns

Restrictions: volume of nectar consecrated by one prayer is sufficient to affect one creature; magical benefit may only be conferred upon a cult follower

Nectar of Skill

Required Material: nectar blessed with the blessed sacraments prayer (cost: 5GC)

Virtue(s): Skill

Duration of Effect: when the nectar is eaten and the virtue invoked, the skill effect lasts 1d6+3 rounds

Restrictions: volume of nectar consecrated by one prayer is sufficient to affect one creature

Rood of Steadfastness

Required Material: cruciform token decorated with semi-precious metals and stones; superior craftsmanship (cost: 20 GC)

Virtue(s): Steadfastness

Duration of Effect: 1d6+3 rounds

Restrictions: usable once a day

Rood of Light

Required Material: cruciform token decorated with semi-precious metals and stones; superior craftsmanship (cost: 20 GC)

Virtue(s): Light

Duration of Effect: 1d6+3 rounds

Restrictions: usable once a day

Cloak of Dodging

Required Material: dark velvet cloak; superior craftsmanship (cost: 25 GC)

Virtue(s): Dodging

Duration of Effect: 1d6+3 rounds

Restrictions: usable once a day

Font of Healing

Required Material: small metal or stone bowl; superior craftsmanship (cost: 10 GC)

Virtue(s): Healing

Duration of Effect: 1d6+3 rounds

Restrictions: usable once a day; water blessed with the blessed sacraments prayer and placed in this font produces a volume of water with the healing virtue sufficient to treat a single creature; the creature treated need not be a cultist to benefit from the effect

Dice of Second Chance

Required Material: enameled bone dice decorated with silver filigree and with precious stones for pips; superior craftsmanship (cost: 10 GC)

Virtue(s): Second Chance

Duration of Effect: instantaneous

Restrictions: usable once a day

Dice of Answering

Required Material: enameled bone dice decorated with cult symbols; superior craftsmanship (cost: 10 GC)

Virtue(s): Answering

Duration of Effect: instantaneous

Restrictions: usable once a day

Eye of Witness

Required Material: ivory false eye, decorated with cult symbols; superior craftsmanship and materials (cost: 20 GC)

Virtue(s): Witness
Duration of Effect: 1d6+3 rounds
Restrictions: usable once a day

Eye of Insight

Required Material: cult token; superior craftsmanship and materials (cost: 20 GC)
Virtue(s): Insight
Duration of Effect: 1d6+3 rounds
Restrictions: usable once a day

Vestment of Sacred Ground

Required Material: any type of clerical robes; craftsmanship and materials of best quality; designed and decorated in the style of the cult; (cost: 10x normal cost)
Virtue(s): Sacred Ground
Duration of Effect: 1d6+3 rounds
Restrictions: usable once a day

Cord of Binding

Required Material: 10 yards of fine silk rope; light, durable, narrow diameter (cost: 10 GC)
Virtue(s): Binding
Duration of Effect: 1d6+3 rounds OR turns OR hours (at the user's option upon invocation)
Restrictions: usable once a day

[[Another swell idea : **Kosher Weapons, Armor, and Shields**: This stuff has no magical virtue -- no magical effects. The stuff is specially made by cult craftsmen under very strict rules, then heavily-prayed-over so it may be used regardless of normal prohibitions against the use of certain trappings. The idea is that sufficiently purified stuff will be okay, since god has sanctified it.]]

Greater Divine Instruments _____

Amulets

Each cult is granted by its patron the benefit of one or more greater virtues which may be conferred only through an amulet. The amulet itself will produce its magical effect only when blessed with the bless token prayer. A bless token prayer permits a single invocation of an amulet's virtue; once the virtue has been invoked, the amulet must be blessed again before it can produce its associated magical effect. However, unlike most lesser divine instruments, amulets are not limited to a single use per day; they may be invoked at any time so long as they have been blessed by the bless amulet prayer. An amulet's virtue may be invoked by any cultist, but only a cleric can bless an amulet so that it can produce its virtue.

The amulets listed below are only representative of those available to the various cults; each cult may have a wide variety of other amulet types available at the GM's discretion. Further, many of the amulets listed below would be suitable for more than one cult.

Regardless of the creating patron, all amulets are as follows:

Required Material: a pendant item of jewelry decorated in the style of the cult and in materials appropriate to the cult, suspended from a finely-woven cord of various fibers or wires; craftsmanship and materials of best quality (cost: 100GC)

Amulet of the Inner Moon (Old Faith)

Virtue: The invoking cultist is granted vision of the world as if it were illuminated by a full moon in the sky. Only the invoking cleric is granted this special power of vision; no extra illumination is apparent to other observers. Only effective in the outdoors at night where a full moon might shine if it were in the sky.

Duration: 1d6+3 hours

Amulet of the Spirit Runner (Wardancer)

Virtue: The invoking cultist is granted the ability to run without rest and without taking Risk tests for the duration. This ability is only granted so long as the cultist remains in a wilderness setting (i.e., in virgin forest or unsettled wasteland); if the cultist emerges into settled or cultivated lands, the virtue expires immediately.

Duration: 1d6+3 hours

Amulet of the Great Eagle (Beastmaster)

Virtue: The invoking cultist is granted the ability to summon a great eagle from the peaks of the nearest mountain range; depending on the distance to the nearest mountain range, the eagle may take several hours or several days to arrive. When the eagle arrives, it will aid the cultist as requested, including serving the cultist as a mount, for the duration.

Duration: 1d6+3 hours of aid (once the eagle has arrived)

Amulet of the Thunderhead (Taal/Rhya)

Virtue: The invoking cultist is granted the ability to summon a great storm. How swiftly the storm appears depends on the current weather; if cloudy and threatening, the storm may appear immediately; if the sky is clear, the storm may take hours to develop. The storm itself may be malign and violent with heavy rain- or snowfall and high winds, or it may be benign and gentle, with steady precipitation, at the cultist's request. Game effects of the storm are judged at the GM's discretion, and may include penalties to movement, visibility, and various skill tests.

Duration: 1d6+3 hours

Amulet of Fortitude (Ulric)

Virtue: The invoking cultist is granted partial protection from the effects of critical hits. For the duration subtract 50 from the d100 rolls on the Critical Hit Chart or Sudden Death and Critical Hit Chart; any result less than zero is considered an 01 result.

Duration: 1d6+3 hours

Amulet of Iron Will (Myrmidia)

Virtue: The invoking cultist is granted immunity from psychological effects and a bonus of +20 to WP for the duration.

Duration: 1d6+3 hours

Amulet of Shame (Shallya)

Virtue: Any intelligent creature that directs melee, missile, or magical attacks at the invoking cultist must test vs. WP. A successful test means the attacker is not affected. A failed test means the attacker is overcome with Shame for attacking an unarmed opponent and a minister of healing and mercy. Shamed creatures may perform no actions other than dodge, parry, or flee. Affected

creatures may test vs. WP at a -20 penalty in each following round until a successful test is made, when the Shame affect ends.

The psychological effect of this experience on the affected creature is subtle (that is, we don't want to write specific rules for it). The GM is welcome to think of it as gaining a Sanity Point. In exceptional cases, it may form the basis for a conversion of cult alignment.

Duration: 1d6+3 hours

Amulet of Revealing Falsehood (Verena)

Virtue: The invoking cultist may listen to the statements he hears for the duration of the effect. At the end of the effect, he is warned of creatures which have uttered intentional falsehoods during that time. The cultist is not aware of which statements have been false, nor is he aware of false statements made by creatures who sincerely believed the statements, nor is he aware of accidental misrepresentation of the truth.

(Verena is sensitive to the willful intention to deceive rather than a weighing of absolute truth -- a subtle and complex matter even for a god, and particularly for a god with such high standards for judging truth.)

Duration: 1d6+3 rounds

Amulet of Interviewing the Departed Spirit (Morr)

Virtue: While touching the earthly remains of a deceased intelligent being, the invoking cultist may seek out and question the being's departed spirit. A departed spirit of the Young Gods alignment is contacted automatically. Spirits of other cult alignments may or may not be contacted, and may or may not be responsive, at the GM's discretion. In any case, departed spirits may tell the truth or lie, as it suits them, and may refuse to speak; departed spirits act in their own interests just like living NPC characters when questioned.

Duration: 1d6+3 rounds

Amulet of Avoiding Scrutiny (Ranald)

Virtue: The invoking cultist is aware of any creature within 6 yards which is watching the cultist. If no creature is watching the cultist, he is so informed.

Duration: 1d6+3 rounds

Amulet of Mimicry (Darah)

[[cult is likely to be deleted, but item is cool]]

Virtue: The invoking cultist may assume the facial features and vocal mannerisms of any person of similar appearance after observing that person's appearance and speech for 10 turns. The person to be imitated must be of a similar body type (may be of a different sex if some costuming is available, and if hair and beard don't interfere), and must speak the same language.

Duration: 1d6+3 hours

Amulet of Leadership (Sigmar)

Virtue: The invoking cultist receives a +20 bonus to his Leadership and Cool for the duration, and any fellow cultist within 6 yards may re-test any tests vs. Leadership or Cool using the invoking cultist's magically-enhanced Leadership or Cool score.

Duration: 1d6+3 hours

Amulet of Glorious Valor (Jeanne du Lac)

Virtue: The invoking cultist may make at least as many melee attacks each round as the number of attackers in melee with him. These attacks may be used as attacks or parries as usual. For example, even though the character is normally limited to only 2 attacks per round, if attacked by four, the character may make four attacks that round.

Duration: 1d6+3 hours

Amulet of Drunken Prowess (Grommo the Wanderer)

Virtue: The invoking cultist gains the ability to guzzle alcoholic beverages as if he had the consume alcohol skill with a +20 bonus; if he has the skill, the bonus is +30. Further, when intoxicated in melee and invoking this amulet, the cultist gains an extra melee attack per round and a +1 bonus to Toughness.

Duration: 1d6+3 rounds

Amulet of Suspending Disbelief (The Pilgrim)

Virtue: The invoking cultist gains the ability to persuade listeners to accept his exaggerated statements and assertions as literally true. This ability does not influence the plausibility of outright lies and falsehoods, but any statement or assertions with at least a grain of truth, no matter how poetic, will seem more believable. The game effects may be assessed as a +20 to the cultist's Fellowship or a -20 to the listener's test to resist vs. Intelligence (i.e., disbelieve) the cultist's statements, at the GM's discretion.

Duration: 1d6+3 rounds

Elemental Factors

Elemental Factors are semi-sentient tokens granted by the elemental rulers by which a cleric gains the authority to summon and command elemental entities. Each elemental factor is itself a lesser form of elemental similar to an elemental node (see **Warhammer Sorcery**) which has been shaped and bound by a wisentlich (i.e., elemental ruler) into the form of a cult token. Through this token a cultist can summon and command a least elemental by the authority granted by the wisentlich -- that is, the least elemental will faithfully and unquestioningly serve the cultist without the Control or Service tests required for sorcerers.

Duration of Effect: 1d6+3 turns

Restrictions: usable once a day

Daemonic Mediums

Some orc and goblin Daemon cults grant the power to summon and command (more or less) minor Daemonic entities through instruments called Daemonic mediums. The form of the medium varies from cult to cult, but most often is a staff decorated with fetishes manufactured from the remains of creatures sacrificed to consecrate the mediums. For example, a medium that required the sacrifice of 300 humans might be festooned with strings of teeth, scalps, or ears, or dried strips of skin woven like leather.

Daemonic mediums are represented by the divine patrons as summoning and controlling demons, but in fact they are very reliable in summoning and somewhat less reliable in controlling demons. The Daemon always appears; what it does when it gets here is somewhat less predictable. Shrewd cultists learn to summon demons through mediums only to perform tasks that demons enjoy, like torturing helpless things and sucking souls. When confronted with tasks possibly involving danger or unpleasant labor, they are just as likely to turn and attack their summoner (at the GM's discretion).

Each Daemonic medium may summon one of a wide variety of Daemonic imps, steeds, and creatures. Lesser and greater demons, and Daemon rulers, are not available through an instrument of such modest power.

Duration of Effect: 1d6+3 rounds

Restrictions: usable once a day

Breviaries

Breviaries are bound volumes containing short versions of the invocations and texts of one or more prayers. These sacred volumes are prepared and consecrated by high ranking clerics for use by less senior clerics in an emergency. Any cleric of the cult, regardless of rank, can attempt to read and invoke any prayer contained in a breviary. For example, using a breviary, an initiate can attempt to invoke a fourth-rank prayer.

Clerics satisfying the following conditions may successfully invoke prayers from breviaries:

1. They must provide the MP necessary to invoke the prayer, either from their own CMP or through the use of soullink prayers.

2. Their attempt must meet with the approval of their divine patron. (This can be abstracted as a test vs. WP with appropriate bonuses or penalties according to the wisdom and propriety of the attempt and the contrast between the rank of the cleric and the rank of the prayer to be invoked, or may be arbitrarily decided by the GM in his role as divine patron.)

Germes

Germes are magical "seeds" from which a mature specimen of an animal or plant species may be grown in 1d6+3 turns. The resulting plants or animals are only temporary manifestations; at the end of the duration they are reabsorbed into their seed-like form. Germes are produced from the seeds or generative organs of exceptional specimens of plant or animal; the search for such exceptional specimens are common subjects of quests for devout cult heroes.

Duration of Effect: 1d6+3 rounds OR turns OR hours (at the user's option upon invocation)

Restrictions: usable once

Sword of Justice

A divine instrument given to Torturers of the cult. Causes an automatic critical hit, regardless of wounds, toughness, and armor. Causes no wound damage. Roll 1d6 to determine the column on the Critical Hit table, then roll 1d100 as usual to determine the nature of the critical hit.

Duration of Effect: 1d6+3 rounds

Restrictions: usable once; stricture limits the use of this item to criminals who have been condemned to death by a judge of the Verena cult, or by any other judge recognized as valid by the Verena cult.

[[Horns

communication, summoning, aura-attacks, and morale-stiffening]]

[[Stars

Polished gems with star-shaped internal refractive features, worn on the forehead in a leather band or tiara; amplify/defend/project/perceive mental powers]]

[[Devices

Elemental-powered clockworks, automatons, orreries, etc. for dwarf cults.]]

[[Messengers

Minor divine numina permanently bound to a token and used exclusively like carrier pigeon/messenger boys between the temple hierarchies and clerics in the field.]]

[[Icons

Tokens bearing the likeness of the divine patron and embodying one or more of the patron's favored skills, prayers, or principles.]]

Exalted Divine Instruments

[[These are unique examples of god's will and personality made manifest on earth. Each should have epic thematic significance, and might be included here not for player character use but as scenario hooks and characterizations/narrative bits of the gods in legend.

The examples here are rough; I'm not sure how to develop this for maximum charm and minimum text length. Since such doodads should rarely have any impact on most WFRP characters, I don't want to go into much detail here; on the other hand, such divine instruments could be good thematic/narrative plot hooks for Warhammer campaigns, and they help characterize the gods and cults. I could provide an example for each cult, or a few detailed examples for the main cults, or one or two models well-detailed with a list of titles and concepts for the others.

Waddaya think?]]

Darah's Veil

In religious art Darah is usually represented as an attractive, innocent maiden in first blush of woman hood; an alert, plain but commanding young woman of late youth, or a cunning, dissipated woman in late middle age. She always wears a veil, however, which partially obscures her features.

In legend, this veil has been loaned at times to gallant suitors who flatter Darah or to wronged women seeking revenge who win Darah's sympathy. In the tales the veil enables the wearer to instantly assume the form, voice, and manner of any female, sometimes even when the female to be imitated has only been observed briefly, or confers complete invisibility upon its wearer. As befits Darah's tarnished image, this veil has as often been turned to cruel, spiteful purposes as to justice; only those who would pursue personal gain at the expense of others, or righteous revenge at the expense of compassion and forgiveness, would do well to accept the powers of this instrument.

Those who has received loan of this instrument are cultists who have greatly pleased the goddess with their gifts, and who promise even finer tributes if they receive divine assistance, or female cultists who have sworn a great oath of personal vengeance against men who have wronged them in love, family, or politics.

Virtues: assume appearance, manner, and voice of another woman; complete invisibility. Once worn, wearer is cursed with an obsession to pursue personal greed or vengeance; only a very strong-willed person could use the instrument without a gradual personality shift to darker, self-serving subtlety and cruelty.

Duration of Effect: 1d6+3 rounds OR turns OR hours (at the user's option upon invocation)

Restrictions: usable thrice per day

Sigmar's Hammer

[Isn't this an element in the **Empire in Flames** scenario? The item would have powers associated with heroic combat and the inspirational (or diplomatic) leadership Sigmar displayed in uniting the eight tribes into the nascent Empire, persuading them to follow him into Kislev and the Great Forest in campaigns against the Goblin hordes, and establishing the foundations and traditions of Imperial power in his years as emperor. high level PCs might accompany an emperor bearing Sigmar's Hammer into great

campaigns against Chaos, and perhaps serve as bearers-in-need (like Sam bore the One Ring) when the emperor falls in battle or falls prey to the schemes of Chaos-tainted wizard advisors.

Some other ideas:

The Yoke of Destiny

a silver torc with geas power driving its wearer to return it to the Rightful King of Naggaroth.

The Ferry of Dreams

God sends a divine ferry boat captained by a Charon-type to carry folks through the void to a chosen destination. Always a dangerous voyage. See Rainbow Bridge, **Restless Dead** spells, for good flavor.]]

Consecrated Altars

The altars of shrines and temples can be consecrated with the consecrate altar prayer. So long as a consecrated altar is not damaged, destroyed, moved, or defiled it provides the magical benefits of the sacred ground of the cult indefinitely. The affected area is a 10-yard cube, extending 5 yards above and 5 yards below the central focus of the consecrated altar, usually a statue of the patron deity or a holy symbol of the cult. A permanent investment of 4d6 magic points must be made in order to consecrate an altar, as described in the 4th Rank consecrate altar prayer.

The following greater virtues can be added to a consecrated altar at an additional cost of magic points permanently invested. They cannot be added to an already consecrated altar; they must be added during the original consecration of the altar. The magical virtues and additional costs are as follows:

bless shrine: 6 MP. The consecrated ground gains the permanent protection of the Rank 1 prayer bless shrine.

sacred warding: 6 MP. The consecrated ground gains the permanent protection of the Rank 1 prayer sacred warding.

divine guardian: 12 MP. A divine guardian is permanently summoned to protect the consecrated ground. If the guardian is driven from this plane by combat or magic, it is automatically re-summoned to the site in 1d6 days.

shelter against demons, shelter against elementals, shelter against undead: 18 MP each. The consecrated ground gains the permanent protection of any or all of the following Rank 3 prayers: shelter against demons, shelter against elementals, shelter against undead.

GM Note: The MP costs above are game mechanics designed to limit the power of player characters. The gods and their works as represented in your campaign setting are not limited by such restraints. Existing shrines and temples throughout the Old World may have cost their NPC consecrators many more MP or no MP at all, according to the inscrutable will of the gods. Nonetheless, using the mechanics as guidelines, it is logical that sacred sites with many greater virtues would be relatively rare; most shrines and temples are sacred ground only, without any additional greater virtues.

Divine Instruments in Your Campaign

[[I could put these staging notes here, or in the final chapter, or dump them altogether. This is a basic handbook/rules reference, and if we get tight for space, staging notes like this are probably the lowest priority for inclusion.]]

Designing Divine Instruments for Your Campaign: The divine instruments described above are only representative examples. Gamemasters should design their own divine instruments, using the examples above as models and inspirations.

For lesser instruments we recommend that you: 1) restrict the durations and uses-per-day as shown in the examples, 2) avoid lesser instruments with more than one virtue, and 3) limit any new virtues you invent to confer no more than a +10 bonus or similar modest magical power. Save the fancy stuff for the greater and exalted instruments, which feature more exotic magical powers, and which should be in wondrously short supply, so as to not flood your campaign with excess magic.

For greater and exalted instruments we recommend that you restrict the durations and uses-per-day as shown in the examples, and limit any new virtues you invent to confer no more than a +20 bonus or similar modest magical power.

Most of the examples given above are simple and streamlined designs, but your own designs may be more flexible and involved, so long as the instruments have a coherent theme and limited power. There's no reason why greater and exalted instruments shouldn't have one or two associated lesser virtues in addition to a distinctive greater virtue, particularly if the benefits they confer don't affect melee combats; however, more than one melee-combat-affecting virtue in a single instrument probably makes it an uncomfortably significant factor in a character's power.

Most of our examples are designed to produce effects that are simple and easy to express in game terms. For example, the Amulet of Iron Will (see above) grants immunity from psychological effects and a bonus of +20 to WP for the duration. On the other hand, cooler, more interesting magical effects tend to be hard to define in game terms without wasting a lot of time and verbiage on specific rules. The Amulet of the Thunderhead (see above) is a concept that didn't translate easily into simple game terms, but that's no reason to avoid it. Some folks are more comfortable with specific rules and guidelines, but a more open-ended, flexible design lets the GM tailor the effects to the dramatic moment, and avoids the numbing familiarity of standard mechanics-driven magic effects.

How Common Should Divine Instruments Be?: Most cultists who do not follow a clerical career should not receive a divine instrument as a reward for cult service until the completion of their third or fourth career, or until they have performed a noteworthy service for their cult. Even then, the instrument should be more symbolic than powerful in its significance, an emblem of the cult's honor rather than an enhancement to a character's power and abilities. Most first-career initiates should not have one; they need something to look forward to as rewards for advancement. But many second- and third-career clerics should have one or more minor divine instruments to remind them of their cult benefits and obligations; every time they use such a device, they are tacitly acknowledging the importance of honoring their cult's doctrines to their success.

If you like campaigns with comparatively easy access to magic items for your player characters, we recommend the majority of them be divine instruments. Divine instruments reinforce cult values and themes in player character behavior, and as such support role-playing and character development in the campaign. Sorcerous artifacts tend, on the other hand, to be tools for increasing a character's raw power -- admittedly an important theme in heroic fantasy, but less rich in role-playing potential than the narrative and moral themes implied in cult doctrines. Further, divine instruments have been designed as magical items with relatively modest effects on a campaign's magical power level, particularly since most lesser divine instruments are usable only once per day, as opposed to sorcerous devices, which can be used as often as you have the MP to power them. If a power can only be used once per day, the tendency is to save it for later when you'll really need it -- a good gaming element in that it encourages shrewd use of scarce resources, and a good dramatic element in that it is less likely to be taken for granted, losing its magical feel for the player. And even further, since the right to employ the magical power is contingent on honoring cult doctrines, the GM has a rationale for withdrawing the use of divine magic items, either temporarily or permanently, if they are abused or if they disrupt the balance of power in the campaign.

Divine Instruments for Good Guys and Bad Guys: The Young Gods and the Old Faith are not profligate with divine instruments. Third- and fourth-rank clerics are few in number, and not dedicated to praying for divine instruments to be distributed to heroes and adventurers. Instead, such high-status clerics are concerned with maintaining temples necessities like breviaries and local defenses, with temple and cult administration, and with political duties like maintaining city defenses and intriguing with nobles and guilds.

Chaos cults, on the other hand, are remarkably generous with divine instruments, viewing them as an extension of their Chaotic influence. Many Chaos cult instruments are the special creations of the

individual Chaos powers, and as such are wondrously powerful and eccentric in nature; for example, consider the chaos and Daemon weapons and armors featured in the **Realm of Chaos** volumes. Such devices of power are also abundant temptations to seduce heroes and adventurers to the Dark Side of the Force. When an instrument of Chaotic power falls into the hands of an adventurer, there is a great temptation to join the appropriate chaos cult in order to wield its power. Chaos and Daemon weapons and armor are therefore effective recruitment bonuses for proselytizing chaos cultists. On the battlefields of the Chaos Wastes, where the armies of Chaos wage continual warfare upon one another, such instruments may be scavenged from fallen Champions and Warriors, or taken in challenge combats. Great heroes and adventurers seduced into Chaos worship by the corrupting promise of power represented by a Chaos instrument make excellent villains and antagonists in WFRP campaigns.

Divine Instruments and the Player Characters: [This is a topic I'd like to make some comment on here, but if I do, I'd like it to be more clearly and succinctly expressed than below. I feel the concept is useful to keep in mind for the gamemaster when designing and releasing magic stuff in his campaign, but I'm not sure whether an explicit discussion of it serves any purpose here in the basic game rules. Comments are solicited.]

In many fantasy campaigns magic items serve three main purposes:

1. magical weapons, armor, staves, and so forth are a conventional feature of fantasy adventure settings,
2. they are part of the loot that rewards PCs who successfully complete their scenarios, and
3. they enhance the power of PCs, serving a similar function to the experience points and advancement rules systems.

Unfortunately, player characters obsessed with gaining magical loot and power as normal rewards for fantasy role-playing is associated with a style of FRP gaming variously known as "power-gaming" or "Monty Haul" gaming. This style of gaming can be lots of fun, especially when you've just been introduced to role-playing, but many more experienced gamers (in particular, the kind of gamers attracted to WFRP) are more interested in the role-playing experience itself -- in developing the personalities of their player characters -- and in the story-telling of fantasy adventures -- and the challenge of problems presented by the narrative -- than in greedily enhancing their character's wealth and power.

Divine instruments should be more than neat loot to find in tombs or in the packs of monsters one ambushes. Divine instruments are important possessions that tie PCs more firmly to the doctrines and traditions of their cults; through their cults, PCs discover their relationship to the society around them and to the moral and political issues that comprise the major themes of good and evil in any good fantasy campaign. Unlike a magical sword which simply makes a PC a more efficient killer, a divine instrument reinforces the PC's awareness of his ties to his cult, and to the principles and doctrines it stands for. Each time he invokes his instrument it should be in the back of his mind to ask: "Is this thing I do a service and honor to my cult? or am I just using this holy device to gain my own ends? Will my cult disapprove of my actions? Do I face a rebuke from my patron on Judgment Day?" Choosing to invoke a divine instrument involves not simply the question of whether it will make me wealthy or powerful, but the question of whether it is right or wrong in the eyes of my divine patron. Of course, in a fantasy world as well as the real world, such issues are often forgotten in the heat of the moment, but the added moral significance of divine instruments makes them slightly less susceptible to Monty Haul abuses than the typical FRP magic widget.

Divine Summonings

Warhammer cultists are granted by their divine patrons the power to summon various magical creatures and spirit beings. Cultists don't need to prepare pentagrams or engage in contests of wills to control divine summonations -- the divine patron guarantees the summoning's willing service -- but summonings may be more or less cooperative in fulfilling the cultist's request for specific services

according to temperament, circumstances, and cult doctrine. The four basic varieties of magical creatures and spirit beings summonable with divine magic -- numina, Khaine's Undead, elementals and demons -- are described in the sections that follow.

Many divine summonings are intelligent creatures with distinctive magical powers. As such, they require the same forethought and development as other important non-player characters in your scenarios.

Numina

Numina (singular **numen**; Classical Old Worlder -- "divine will" or "divine power") are divine spirit and magical entities summoned from the shadowrealms to aid, protect, and counsel cult priests. The characteristics and abilities of numina vary from cult to cult, but they all fall into four categories:

Divine Counselors: ghostlike spirits, typically of deceased cultists, who may share their experience, wisdom, and practical knowledge, but who have little or no power to act on this plane

Divine Guardians: magical creatures or ghostlike spirits which protect cultists or sacred ground from enemies or intruders

Divine Servants: ghostlike spirits, typically of deceased cultists, who may provide both counsel and magical assistance to a cultist

Divine Avatars: immensely powerful divine spirits which embody the virtues and principles of the divine patron

Abilities and Limitations of Numina

Abilities: All numina have the following abilities, including those listed in the specific descriptions below:

1. A magical attack (spell, prayer, enchanted or blessed weapon, etc.) or a weapon forged or coated with True Silver is required to hit a numen.
2. A numen's attack is magical, and therefore may affect beings affected only by magical attacks.
3. Numina sense magical emanations and recognize cult alignments of creatures. These abilities work the same way as the petty prayer detect magic and the third rank prayer know alignment, but numina may exercise these abilities at will, without expending MP.
4. Numina with other magical abilities (i.e., the ability to invoke prayers or create other special magical effects) expend MP to produce those effects, just like clerics, unless stated otherwise.

Limitations: All numina have the following limitations, including those listed in the specific descriptions below:

1. Numina are subject to instability (see Rules, page ??).
2. When reduced to zero wounds, numina are unable to maintain their magical and substantial manifestations on this plane and must return immediately to the shadowrealm of their divine patron.

Basic Profiles of Numina

The following are general descriptions of the characteristics and abilities of each class of numina. See each cult description for any additional divine instruments, trappings, skills, prayers, and special magical abilities that may be available to a numen of that specific cult. [[Uh.. right now there isn't a trace of such a level of detail in the cult descriptions. It would be swell if we had the time and room, but... we'll see.]]

Divine Counselors

Divine counselors generally appear as ghostly apparitions of deceased cultists who have served their divine patrons well in life, and who have been chosen as spiritual guides to advise and chasten the cult's mortal followers. Divine counselors are like ghosts in that they: 1. can pass through solid objects

without penalty, 2. cannot be wounded by non-magical weapons and 3. cannot cause damage to mortal beings or objects in the material plane. However, they are unlike ghosts in that they are visible only to cultists of the counselor's divine patron, and in that they do not cause fear in those who gaze upon them. Divine counselors must also remain within the bounds of the sacred ground where they were summoned, and may not move beyond those bounds.

Divine counselors are summoned to share the benefits of their life experience, wisdom, and common sense with the petitioning cultist. Though they are occasionally knowledgeable, particularly in the skills favored by the cult, and often make useful observations and suggestions, they also seem to take a great delight in chastising cultists for their folly and carelessness in adherence to cult doctrine. Like all teachers and counselors, they vary in the quality and charm of their advice. (See summon counselor prayer, page ??, and Staging Divine Magics, "Hints and Guidelines for Presenting Divine Counselors, Servants, and Avatars," page ??, for further details on summoning divine counselors.)

Divine Counselor

| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
|---|----|----|---|---|----|----|---|-----|----|-----|----|----|-----|----|
| 4 | 10 | 10 | 2 | 5 | 10 | 60 | 1 | 50 | 50 | 50 | 60 | 60 | 50 | 10 |

Fly as swoopers. **Skills:** (Own) Cult Doctrine, Cult Lore, all layman cult skills, other skills at GM discretion.

Divine Guardians

Guardians are magical beasts summoned to guard sacred ground and any cultists there, or may serve as a mount for the summoning cleric. Guardians come in various forms according to cult, often fierce four-legged creatures or riding beasts or flying mounts. Their forms are physical and substantial, permitting them to cause damage to material beings and objects, but because of their magical nature magical attacks or true-silver are required to damage them, and their attacks affect beings damaged only by magical attacks. Guardians cause fear in creatures under 10 foot tall. (Note: Divine guardians automatically return to their divine patrons if they move beyond the bounds of sacred ground. For this reason, the cleric using a divine guardians as a mount must possess a blessed token to keep his mount from disappearing.)

The profiles of divine guardians follow those of normal animals, but with Intelligence of 20 and 10 Magic Points. See each cult description for the types of animal forms available as divine guardians; the basic profile may include weapons, armor, instruments, trappings, skills, prayers, and special magical abilities specific to each cult. (See summon guardian prayer, page ??, for further details on summoning divine guardians.)

Spirit Guardians

Spirit Guardians are immaterial spirit forms similar to ghosts, and may be human, animal, monstrous, or Daemonic in form, though most typically appear as apparitions of deceased cultists. Spirit guardians cause fear in creatures under 10 foot tall. Spirit guardians are bound to sacred ground to defend it from intruders.

Any cult enemy or intruder (as defined by the summoning cultist when the spirit guardian is summoned) must test vs. WP each round or be possessed by the guardian spirit. If the spirit wins, it possesses the intruder and forces the intruder either to leave the area, for example, or to punish itself, or to imprison or bind itself for later collection by living guards. If the intruder does not resist the spirit's attempt to possess him, the spirit may exercise a "friendly" possession; the possessing spirit gains control of the body, but the victim's spirit is aware and able to converse with the possessing spirit, and may be able to cooperate with the spirit, satisfying its needs to protect the sacred ground while achieving the intruder's goals; for example, if the spirit's orders are to possess intruders, walk them away from the sacred ground, then release them with a warning, an unresisting intruder may remain self-aware as he is walked out away from the sacred ground, and may be able to inquire of the spirit guardian where the sacred ground's boundaries lie and to what divine being the ground is sacred. Spirit guardians have no physical attacks, and can be harmed only with magical or true-silvered weapons.

See each cult description; the basic profile below may include weapons, armor, instruments, trappings, skills, prayers, and special magical abilities specific to each cult. (See summon guardian prayer, page ??, for further details on summoning divine spirit guardians.)

Spirit Guardian

| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
|---|----|----|---|----|----|----|---|-----|----|-----|----|----|-----|----|
| 8 | - | - | - | 5* | 15 | 60 | - | 20 | 20 | 30 | 60 | 60 | 20 | 10 |

* to resist damage from magical attacks.

Fly as swoopers.

Divine Servants

Divine Servants generally appear as magical manifestations of deceased cult initiates, priests, champions, or fanatics who have distinguished themselves as mortals and who now have been selected as the divine patron's spiritual agents in mortal affairs. Their forms are physical and substantial, permitting them to cause damage to material beings and objects, but because of their magical nature magical attacks or true-silver are required to damage them.

Divine Servants often retain the power to invoke prayers that their mortal forms had in life, and may also retain the divine instruments or other magical abilities of their earthly forms. Their magical powers vary greatly; for example, the manifested spirit of an initiate will only be able to invoke petty prayers, but the manifested spirit of a fourth rank priest might be able to invoke any variety of petty, first, second, third, or fourth-rank prayers. The basic profile below should be thought of as a rough average; the gamemaster should design his own divine counselors to include weapons, armor, instruments, trappings, skills, prayers, and special magical abilities according to the cult and according to the advanced clerical careers completed by the divine servant in life. (See summon servant prayer, page ??, for further details on summoning divine servants.)

Divine Servant

| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
|---|----|----|---|---|----|----|---|-----|----|-----|----|----|-----|----|
| 6 | 70 | 70 | 5 | 6 | 20 | 70 | 3 | 70 | 70 | 70 | 70 | 70 | 70 | 15 |

Fly as swoopers. Cause terror in all creatures. **Skills, Prayers, and Trappings:** According to cult and advanced careers completed.

Divine Avatars

A Divine Avatar is a spiritual manifestation of the divine patron which takes friendly possession of the summoning cleric; the cleric assumes the larger-than-life physical features of his divine patron in a form ten-foot-tall, and may call upon the enhanced powers and abilities of the avatar. Divine avatars have access to all prayers, gifts, and skills favored by the cult, and the cleric's enhanced body temporarily gains the characteristics of the basic profile below. Divine Avatars also typically possess the trappings and divine instruments most closely identified with the divine patron and its cult.

Divine Avatars are unique magical beings of great power; the avatar for each cult should be a distinctive creation. Using the basic profile and guidelines below for the cleric's enhanced abilities, the gamemaster must design his own divine avatars to include weapons, armor, divine instruments, trappings, skills, prayers, and special magical abilities according to the cult and according to the legendary abilities and personality of the divine patron. (See summon guardian prayer, page ??, for further details on summoning divine guardian spirits.)

Divine Avatar

| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
|---|----|----|---|---|----|----|---|-----|----|-----|----|----|-----|----|
| 6 | 90 | 90 | 6 | 7 | 25 | 90 | 6 | 90 | 90 | 90 | 90 | 90 | 90 | 30 |

Fly as swoopers. Cause terror in all creatures. **Skills, Prayers, and Trappings:** According to cult. An avatar has all skills, gifts, and prayers of his cult, and should have a variety of lesser and greater divine instruments

[[Numina may include elementals (for the Old Faith), demons (for the Chaos cults), and divine undead (for the Khaine cult).

We may print elemental and Daemonic stats (see below) in this Divine Summonings chapter, or may require folks to refer to the Sorcery book, which they ought to have anyway, right?]]

Khaine's Undead

Khaine's undead are magical, physical manifestations of the deranged spirits of the deceased that populate Khaine's Realm of the Raving Dead. These undead are summoned by Khaine cultists to harvest souls on the bloody battlefields and in the dark places of the Known World. There are eight main varieties of Khaine's undead: **skeletal warriors, marshlights, ghosts, skeletal champions, ghoul, carrions, wraiths, and specters.**

Controllers and Khaine's Undead: Most of the spirits Khaine sends to fight in his undead legions had little or no fighting ability in life; these spirits are summoned as skeletal warriors, marshlights, ghoul, and ghosts, and are fairly poor troops. Only through a controller can these inferior undead be effectively maneuvered in battle. Initiates, priests, and fanatics of Khaine can act as controllers; skeletal champions, wights, specters, and other superior classes of Khaine's undead can act also act as controllers.

A controller's standard control range is 24 yards; priests of Khaine have an extended control range of 96 yards. Summoned skeletal warriors, marshlights, zombies, and ghosts that are not controlled are subject to stupidity (see WFRP, page 71).

Skeletal Champions, Wraiths, Specters, and such, on the other hand, often had some martial prowess in life, which carries over into undeath; these divine undead require no controller, and can in fact act as controllers for lesser types of undead troops.

Skeletal Warrior

A Skeletal Warrior is a magical creature with the appearance of a humanoid skeleton outfitted with a hand weapon, a shield, and chain armor on all location. Neither the bones of the skeleton nor the skeleton's trappings have any real physical existence; they all disappear from this plane at the end of the prayer's duration or when the creature is destroyed by the effects of instability.

Skeletal Warrior

| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
|---|----|----|---|---|---|----|---|-----|----|-----|----|----|-----|----|
| 4 | 25 | 15 | 3 | 3 | 5 | 20 | 1 | 20 | 20 | 20 | 20 | 20 | - | 2 |

Skeletal warriors are immune to psychology rules, cannot be forced to leave combat and cause fear in living creatures under 10-feet-tall. Skeletal warriors are subject to instability when not on sacred ground. Skeletal warriors must be controlled; if not controlled, they are subject to stupidity and may be damaged by normal weapons.

Marshlight

Also known as "spectral lights" or will-o-the-wisps," marshlights are insubstantial spirits perceived as glowing spheres of light. They cannot cause physical damage, but through a mesmerizing effect on

observers they attempt to lead their victims to their doom. Marshlights may pass through solid objects such as walls without penalty, and may become visible or invisible at will. A magical attack (spell, prayer, enchanted or blessed weapon, etc.) or a weapon forged or coated with True Silver is required to hit a marshlight.

Creatures seeing a marshlight must test vs. WP or be mesmerized; a mesmerized victim will follow the marshlight wherever it leads -- typically to some place where the victim can have a fatal accident, like a river, a cliff, a high balcony, a flight of stairs, a roof tops, and so forth. Mesmerized characters may be restrained by unaffected characters; if restrained or struck, the victims are allowed another WP test to resist the compulsion. The mesmeric effect ends automatically if the marshlights goes out of the victim's sight.

Marshlight

| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
|---|----|----|---|---|---|----|---|-----|----|-----|----|----|-----|----|
| 4 | - | - | - | 1 | 1 | 40 | - | - | - | - | - | - | - | 3 |

Fly as hoverers. Free marshlights are subject to instability when not on sacred ground. Free marshlights must be controlled; if not controlled, they are subject to stupidity. Bound marshlights within their territory are neither subject to instability nor subject to stupidity if not controlled.

Ghost

Ghosts are deceased spirits manifested as immaterial projections of their mortals selves. In appearance they may be transparent or almost substantial; some may be mistaken for living beings at a distance, though at close range their true nature is terrifyingly apparent. Ghosts of Khaine are raving mad, and delight in tormenting and terrifying the living --hooting, cackling, and screaming when they pop by surprise into an observer's vision. A magical attack (spell, prayer, enchanted or blessed weapon, etc.) or a weapon forged or coated with True Silver is required to hit a ghost. Ghosts may pass through solid objects such as walls without penalty, and may become visible or invisible at will. Ghost cannot cause damage, nor can they touch things in the material plane, but they do have the ability to cause small objects within 6 yards to fly about as if thrown in the air by some invisible force. (These objects are too light to cause physical damage.) The touch of a ghost can cause fear; when a ghost "strikes" an opponent, the victim must make a Leadership test with a -10 penalty; if this is failed, the victim will flee from combat.

Ghost

| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
|---|----|----|---|---|----|----|---|-----|----|-----|----|----|-----|----|
| 4 | 25 | - | - | 4 | 11 | 40 | 1 | - | - | - | - | - | - | 3 |

Ghosts are immune to psychology rules, cannot be forced to leave combat and cause fear in living creatures under 10-feet-tall. Free ghosts are subject to instability when not on sacred ground. Free ghosts must be controlled; if not controlled, they are subject to stupidity. Bound ghosts within their territory are neither subject to instability nor subject to stupidity if not controlled.

Skeletal Champion

A Skeletal Champion is a magical manifestation of the spirit of a deceased skilled warrior in the appearance of a humanoid skeleton outfitted with a hand weapon, a shield, and chain armor on all locations; these trappings may have magical powers as divine instruments. Roll on the following table:

- 01-20: Accuracy of Weapon Skill (weapon)
- 21-40: Shielding (shield)
- 41-50: Dodging (armor)
- 51-60: Quickness (armor)
- 61-70: Defense (armor)
- 71-80: Darkness (shield)
- 81-90: Foe's Dismay (weapon)

91-95: Foe's Doom (weapon)

96-00: Roll twice on this table, ignoring duplicate results -- do not roll again!

Skeletal champions are able fighters and warband leaders, and are typically summoned to lead a warband of skeletal warriors in Khaine's war against the living. Neither the bones of the skeleton nor the skeleton's trappings have any real physical existence; they all disappear from this plane at the end of the prayer's duration or when the creature is destroyed by the effects of instability.

Skeletal Champion

| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
|---|----|----|---|---|----|----|---|-----|----|-----|----|----|-----|----|
| 4 | 50 | 50 | 4 | 4 | 11 | 30 | 2 | 30 | 40 | 30 | 30 | 40 | - | 4 |

Skeletal champions are immune to psychology rules, cannot be forced to leave combat and cause fear in living creatures under 10-feet-tall. Skeletal warriors are subject to instability when not on sacred ground, and may be damaged by normal weapons.

Ghoul

Ghouls of Khaine are created when the spirit of a recently-slain creature is once-again bound into its lifeless corpse by a prayer. The spirit is driven mad by the process; the creature thus created conceives a desperate craving for humanoid flesh, and mindlessly attacks the nearest living humanoid, attempting to tear chunks of flesh from the victim with claws and teeth. Ghouls attempt to follow the commands of Khaine controllers, but ghouls are very stupid and hopelessly deranged, and very poor at following -- much less remembering -- directions.

Ghouls in combat attack with two claws and one bite per round. Ghouls are not subject to instability, and do not disappear after a brief period like the rest of Khaine's undead; they can only be incapacitated by shattering or severing the head, which releases the spirit from the corpse. (Note that this may permit the deceased's tormented spirit to be sent to its proper cult afterworld -- an obligation any decent cultist would appreciate.)

Ghoul

| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
|---|----|----|---|---|---|----|---|-----|----|-----|----|----|-----|----|
| 3 | 20 | - | 3 | 3 | 8 | 10 | 3 | 10 | 10 | 10 | 40 | 10 | - | 3 |

Ghouls cause fear in living creatures under 10-feet-tall, but are NOT immune to psychological effects, and may be damaged with normal weapons. Ghouls are subject to stupidity and animosity toward all living things. Ghouls are affected by critical hits, but are not killed by any critical hit except destruction or severing of the head.

Carrion

A Carrion (plural 'carrion') is a magical creature with the appearance of a huge, featherless bird of prey with flaccid, rotting skin and membranous wings. A Carrion stands about 7 feet tall, with a wingspan of 15-20 feet. This creature has no real physical existence; when slain, or at the end of the prayer's duration or when the creature is destroyed by the effects of instability, it dissolves in a matter of seconds, and its spirit returns to the afterworld. Carrion are summoned by priests of Khaine as divine guardians to protect sacred ground or to serve the priests as mounts.

Carrion attack in combat with two claws and one bite per round. Carrion fly as swoopers; the movement listed in the profile is for ground movement. Carrion may bear a single man-sized humanoid as a rider; if not carrying a rider, the carrion can snatch a man-sized creature from the ground in its claws. To snatch a victim from the ground requires a successful attack with both claws. A favorite tactic is to drop a snatched victim from a great height.

Carrion

| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
|---|----|----|---|---|----|----|---|-----|----|-----|----|----|-----|----|
| 4 | 35 | - | 3 | 3 | 18 | 40 | 3 | - | 30 | 10 | 30 | 30 | 30 | 6 |

Fly as swoopers. Carrion are immune to psychology rules, cannot be forced to leave combat and cause fear in all living creatures. Carrion are subject to instability when not on sacred ground, and may be damaged by normal weapons.

Specter

Specters are the deceased spirits of Khaine cultists manifested as immaterial projections of their mortals selves dressed in the ceremonial garments and trappings of a Khaine cultist. In appearance they may be transparent or almost substantial; some may be mistaken for living beings at a distance, though at close range their true nature is terrifyingly apparent. A magical attack (spell, prayer, enchanted or blessed weapon, etc.) or a weapon forged or coated with True Silver is required to hit a specter. Specters may pass through solid objects such as walls without penalty, and may become visible or invisible at will.

Specters of Khaine are, like ghosts, raving mad, but their madness is more focused and purposeful; specters attempt to drive the living insane by terrifying them. Specters cannot cause damage, nor can they touch things in the material plane, but they do cause terror at will in living creatures. Further, a specter can reach into the chest of a living being and touch the heart (a successful attack), causing a seizure of paralyzed terror unless the victim successfully tests to resist vs. WP. Paralyzed victims immediately gain 1 Insanity Point and cannot attack, move, or speak for 2d6 turns. Paralysis attacks affect even creatures which are immune to non-magical weapons.

Specter

| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
|---|----|----|---|---|----|----|---|-----|----|-----|----|----|-----|----|
| 4 | 45 | - | - | 4 | 18 | 50 | 2 | - | 40 | 30 | 60 | 60 | 30 | 6 |

Specters are immune to psychology rules, cannot be forced to leave combat and cause terror in all living creatures. Specters are subject to instability when not on sacred ground.

Wraith

Wraiths of Khaine are the deceased spirits of Khaine priests manifested as immaterial projections of their mortals selves dressed in the ceremonial garments and trappings of a Khaine priest. In appearance they may be transparent or almost substantial; some may be mistaken for living beings at a distance, though at close range their true nature is terrifyingly apparent. A magical attack (spell, prayer, enchanted or blessed weapon, etc.) or a weapon forged or coated with True Silver is required to hit a specter. Wraiths may pass through solid objects such as walls without penalty, and may become visible or invisible at will.

Wraiths are the mightiest and most loyal servants of Khaine. Their personalities shift back and forth between two states: one, a cool, arrogant assumption of their own immortal power and a disdainful contempt for pathetic living creatures, and two, a berserk killing rage against all living things. When in the former frame of mind, wraiths are patronizing, almost congenial, villains calmly explaining to their victims the cool wisdom and logical necessity of worshipping and feeding the glory of Khaine; in the latter mental state, wraiths are Daemonic engines of destruction, feverishly employing magical weapons, abilities, and prayers in a single-minded frenzy of slaughter and mayhem.

Wraiths cannot touch things in the material plane, but they can cause damage to living things with their magical weapons and prayers. They can also cause terror at will in living creatures, though while in their more rational moods they purposely avoid terrifying their listeners, the better to argue persuasively with them. Further, a wraith can reach into a living being and touch its spirit (a successful attack), drawing 1d6+1 MP from the victim and into its own reservoir of magical power, unless the victim successfully tests to resist vs. WP. Victims immediately gain 1d6 Insanity Points; if reduced to zero MP by this attack, the victim falls into a trance from which he cannot be awakened without a remove greater curse prayer. The wraith's attack can affect even creatures which are immune to non-magical weapons.

Wraiths are unique magical creatures of great power; each must be a distinctive creation. Using the basic profile and guidelines below, each GM must design his own wraiths. You may roll 1d4 to choose the wraith's priest rank, or may decide the rank at your discretion. Wraiths may be outfitted with trappings in keeping with the status of the deceased priest in mortal life. For example, a 3rd rank priest of Khaine might have a scythe of Accuracy of Weapon Skill and Foe's Doom, armor of Quickness and Defense, and a shield of Darkness. Wraiths also have the benefit of all skills, gifts, and prayers of Khaine at the rank of their mortal forms.

Wraith

| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
|---|----|----|---|---|----|----|---|-----|----|-----|----|----|-----|--------|
| 4 | 60 | - | 4 | 4 | 25 | 60 | 3 | - | 70 | 50 | 70 | 70 | 30 | 10-50* |

* according to priest rank

Wraiths are immune to psychology rules, cannot be forced to leave combat and cause terror in all living creatures. Wraiths are subject to instability when not on sacred ground.

[[All text from this point to the end of the chapter/file is duplication from Sorcery, and may be deleted if both Sorcery and Divine are printed in one volume.]]

Demons and Elementals

Demons and elementals are magical creatures which may be summoned by divine magic in one of two ways: through prayer invocation, and through the use of greater divine instruments called "elemental factors" and "Daemonic mediums."

Demons and elementals may also be summoned by sorcerous means; however, sorcerers typically must rely on pentagrams to protect them during a lengthy summoning ritual, at the conclusion of which the sorcerer must engage in a test of wills with the summoned being to determine whether the summoned being is under the control of the sorcerer; if the sorcerer loses the test of wills, the summoned being may attack the sorcerer.

When summoning a Daemon or elemental through prayer or through the use of a divine instrument, the cultist doesn't need a pentagram, nor must he struggle to control the summoning. The summoned being is sent by its divine patron to serve the summoning cultist. There is an element of uncertainty and risk, however, even for divine summonings. Demons and elementals may be temperamental, uncooperative, or even hostile, and the summoning cultist must pass a Service Test against the being's Service Traits when requesting that the being perform a task. (See Rules and Terms, "Service Traits and Service Tests," page ??.)

Elementals

Elementals are magical creatures of the elemental domains. Cultists are granted the power to summon them directly through the divine patron or indirectly through agreements between the divine patron and the rulers of the elemental domains.

Abilities and Limitations of Elementals

Abilities: All elemental have the following abilities, in addition to those listed in the specific descriptions below:

1. A magical attack or a weapon forged or coated with True Silver is required to hit an elemental.

2. An elemental's attack is magical, and therefore may affect beings which are only affected by magical attacks.

3. Elementals sense magic emanations and perceive spirits of the living and undead creatures. These abilities work in the same way as the petty sorcery spells detect magic and perceive spirit, but elementals may exercise these abilities at will, without expending MP. (The sorcerous detect magic spell is similar to the divine petty prayer of the same name; the perceive spirit spell permits the being to be aware of the presence and location of the spirits of all living beings within approximately 15 yards.)

4. Elementals with other magical abilities (i.e., abilities to cast spells, rituals, invoke prayers, or to create other magical effects) expend MP to produce those effects, just like sorcerers and clerics.

5. Elementals can communicate telepathically or empathically with their summoners as long as they are within line of sight and within 10 yards of the summoner.

Limitations: Elemental must remain in a sustaining environment with an adequate volume of substance associated with their elemental domain, or they rapidly weaken, losing the ability to manifest in the Material Realm. An elemental in complete isolation from a sustaining environment loses 1 Strength point for each round it is isolated. When its Strength is reduced to zero, its elemental consciousness fails, its elemental substance dissipates, and it disappears. If returned to its sustaining environment, lost Strength returns at 1 point per round.

Sustaining environments for each of the elemental domains are:

Earth: ground, soil, stone

Air: air

Fire: flammable substances

Water: a substantial body of water

When reduced to zero wounds, elemental sprites lose their substantial manifestations and disappear from the material world. They do not, however, "die" in a sense that mortals understand. They retain their consciousness and memories of events, though less intelligent sprites remember hardly more than an instinctive positive or negative feeling for familiar persons, locations, and events.

Other Abilities and Limitations: Elementals may also have other abilities and limitations at the GM's discretion. If an ability or limitation is not explicitly listed here or in the descriptions below, that does NOT imply that the elemental CANNOT have that ability. Use common sense. For example, water elementals are not listed as extinguishing fires -- because common sense indicates that water will extinguish fire.

Service Traits and Service Tests

Elementals of different domains are more or less reliable as summoned servants. When a caster gives a summoned elemental a command, a Service Test must be made against the Faithful and Vengeful Traits of the sprite. (See Rules and Terms, "Service Traits and Service Tests," page ??.)

Below are listed the Service Traits for each of the Elemental Domains:

Elemental Air: Faithful 10, Vengeful 4.

Elemental Fire: Faithful 7, Vengeful 10.

Elemental Water: Faithful 17, Vengeful 5.

Elemental Earth: Faithful 17, Vengeful 3.

Least Elementals

(also known as Elemental Servants)_____

Least Elementals are modest coherences of elemental matter no more than 1 cubic yard in volume. They usually assume the forms of small animals, but may also appear as miniature versions of natural phenomena (e.g., whirlwinds, flames, fountain, etc.). Basic profiles of two sample forms are given below for each type of least elemental. Servants cannot use armor, weapons, and/or tools.

Least elementals are fairly intelligent, can understand and speak Elemental Tongue, and can follow directions about as well as a well-trained, supernaturally-intelligent domestic animal. They follow commands literally, however, and seldom show initiative or imagination, except when presented with an undesirable task, when they may display some ingenuity in avoiding the task without directly refusing to complete it. The GM may require Intelligence tests (did the least elemental understand the command?) and Will Power tests (was the caster persuasive?) at his discretion.

Though all least elementals of a given domain are similar in attitude and temperament, they vary in character about as much as do domestic animals. Least elementals are fairly tractable, but least pyronomes and geonomes in particular may present some threat to the summoning cultist if not controlled.

Least Aeronome

Dust Devil form: A small, whirling tornado funnel. Swift, aggressive fighter. Reckless and carelessly destructive. Fly as *hoverer*.

M WS BS S T W I A Dex Ld Int CL WP Fel MP
10 35 - 1 2 6 70 1 20 10 15 10 30 20 8

Crow form: A black, yellow-billed bird about 12-18 inches tall. Mimics human speech. Manipulates objects well with beak and claws. Fly as *swooper*.

M WS BS S T W I A Dex Ld Int CL WP Fel MP
8 25 - 2 2 6 70 1 30 10 20 10 30 20 8

Restrictions: -2 modifier to damage.

Service Traits: Faithful 10, Vengeful 4.

Attitude and Temperament: Occasionally playful and distractible but likely to concentrate on a task and use some ingenuity when presented with unforeseen difficulties. Quirky and temperamental at times, often rude and disrespectful. Similar to a parrot or trained raven in personality.

Typical Applications: Produce light equivalent to a lantern. Carry or crudely manipulate light objects (i.e., torch, tankard of ale, etc. of Encumbrance 5 or less). Retrieve remote objects. Distract and confuse opponents in melee. Scout for living beings or magical emanations.

Least Pyronome

Wildfire form: A spider-like mass of flame with numerous limbs of fire extending on all sides. Indiscriminately destructive. Gets carried away and forgets commands.

M WS BS S T W I A Dex Ld Int CL WP Fel MP
4 25 1 1 2 6 30 4 20 10 20 10 30 10 8

Fire Newt form: A large salamander with glowing red skin like a hot coal. More slow and deliberate in following commands than most pyronomes, but often sullen and unresponsive.

M WS BS S T W I A Dex Ld Int CL WP Fel MP
2 35 - 3 2 6 30 1 20 10 30 10 30 10 8

Restrictions: May move only on caster, caster's hand-held items, or on flammable materials. May be extinguished like a normal torch.

Service Traits: Faithful 7, Vengeful 10.

Attitude and Temperament: Clever and energetic, enthusiastic when spreading fires. Nasty in its pranks and subtle treacheries. In personality, most closely resembles a perversely-intelligent attack dog.

Typical Applications: Produce light equivalent to a lantern. Carry or crudely manipulate light non-flammable objects (i.e., plates, tankard of ale, weapons, etc. of Encumbrance 5 or less). Causes damage as normal fire on flammable materials, and may ignite them (see "Fire," **WFRP**, page 80). Extinguish torch or lamp.

Least Hydronome

Fountain form: An upwelling of water which can turn at will into a geyser of water spurting upward in a column from a body of water. Can project streams of water as an improvised melee or missile weapon. Pumps one gallon of water per round.

M WS BS S T W I A Dex Ld Int CL WP Fel MP
3 25 25 3 3 8 30 1 20 10 30 30 30 20 8

Octopus form: A transparent, eight-legged octopus form. Invisible in water. In unarmed (heh, heh) combat, suffers no -2 to damage or -20 to WS, and grapples as with the Wrestling skill.

M WS BS S T W I A Dex Ld Int CL WP Fel MP
5 25 - 2 3 8 30 4 30 10 30 30 30 20 8

Restrictions: Out of water, Move is reduced to 3.

Service Traits: Faithful 17, Vengeful 5.

Attitude and Temperament: Steady and reliable. Tenacious in combat. As patient and resourceful as a sheepdog, and almost as faithful, with occasional fits of uncooperative independence.

Typical Applications: Out of water, carry or crudely manipulate small objects (i.e., shield, small animal, large book, etc. of Encumbrance 40 or less). In water, carry buoyant objects of Encumbrance 400 or less.

Least Geonome

Badger form: Fairly-large burrowing mammal with sharp claws and a tenacious disposition. Quiet, sensible. Excavates 1 cubic yard of earth or stone per minute.

M WS BS S T W I A Dex Ld Int CL WP Fel MP
2 25 - 5 4 10 20 1 30 10 30 40 30 20 8

Wolverine form: Fairly-large omnivorous four-legged mammal, very aggressive, with a terrible temper. Subject to Frenzy. Not a willing servant, proud, impatient, and uncooperative.

M WS BS S T W I A Dex Ld Int CL WP Fel MP
4 25 - 3 3 8 30 2 10 10 20 10 30 10 8

Restrictions: +1 modifier to damage. Moves through solid materials at a Move of 1.

Service Traits: Faithful 17, Vengeful 3.

Attitude and Temperament: Generally cooperative and reliable (the Wolverine form being a notable exception). Sometimes headstrong, insistent on doing things their own way, but otherwise earnest servants. Like a large, even-tempered dog in temperament, but aggressive and dangerous in combat.

Typical Applications: Carry or crudely manipulate small objects (i.e., of Encumbrance 200 or less). Scout, attack, and retrieve through solid obstacles. Undermine building foundation, search for secret passages or underground structures.

Lesser Elementals

Lesser elementals are man-sized and larger-than-man-sized coherences of elemental matter no more than 2 cubic yards in volume. Lesser elementals can use armor, weapons, and tools, provided they have man-like manipulative appendages or the equivalent (see below).

With their multiple attacks, greater strength and toughness, and respectable combat proficiency, lesser elementals are dangerous opponents. Some lesser elementals are comparable to apprentice sorcerers and initiates in intelligence, and are competent spellcasters; others are not so mentally endowed. Lesser elementals can understand and speak Elemental Tongue and often one or two human languages. They may display ingenuity and imagination in interpreting the summoner's requests, both in accomplishing an appealing request, and in perverting the intent of an unappealing request.

Lesser elementals have distinct individual personalities, just like humanoids; though all lesser elementals of a given domain are similar in attitude and temperament, they vary greatly in temperament and character.

Lesser Aeronome

Wind Eagle form: Giant eagles with high intelligence and man-like manipulative ability with beak and claws. Will use hand weapons and tools, but no armor. Drop stones like improvised missiles. Fly as swooper. Suitable as mounts for unencumbered, unarmored humanoids. Cannot fight as a mount. Cast blinding light, magic light, muffle sound, and wildwind sorcerous spells.

M WS BS S T W I A Dex Ld Int CL WP Fel MP
10 40 30 3 2 17 70 1 50 10 50 10 50 30 15

Mist Mare form: Winged horses like pegasi with modest intelligence but no manipulative appendages. Fly as swooper. Suitable as mounts for encumbered and armored humanoids. Used as a mount, can make two stomp/kick attacks per round. Cast wildwind and mystic mist sorcerous spells.

M WS BS S T W I A Dex Ld Int CL WP Fel MP
8 50 - 4 3 24 70 2 10 10 30 10 50 30 15

Restrictions: none.

Service Traits: Faithful 10, Vengeful 4.

Attitude and Temperament: Far less playful and distractible than least aeronomes, but more proud, independent, and temperamental. If treated with respect and consideration, usually cooperative servants; if enlisted in a cause (typically the protection of the natural world and its creatures, especially against Chaos, demons, and the undead), fervent and ingenious allies. Similar to a skilled humanoid hireling or companion in personality -- that is, personalities vary greatly.

Typical Applications: Produce light equivalent to a powerful lantern (double radius of light). Carry or manipulate small objects (i.e., shield, small animal, large book, etc. of Encumbrance 40 or less). Extinguish torch or lamp. Serve as mounts and fighting allies.

Lesser Pyronome

Hellhound form: A deerhound-sized wardog wreathed in glowing incandescent gases with modest intelligence but no manipulative appendages. Suitable as mounts for unencumbered and unarmored humanoids protected by the resist fire sorcerous spell. Used as a mount, can make two claw attacks per round. All attacks are as with the hand of fire sorcerous spell.

M WS BS S T W I A Dex Ld Int CL WP Fel MP
 4 50 - 4 4 20 30 2 20 10 20 10 50 10 10

Winged Fire Serpent form: Giant winged snakes resembling wyverns without legs, with high intelligence and man-like manipulative ability with beak and claws. Will use hand weapons and tools, but no armor. Drop stones like improvised missiles. Fly as *swooper*. Suitable as mounts for unencumbered, unarmored humanoids protected by the sorcerous resist fire spell.. Cannot fight as a mount. Cast fireball (as a first level War Wizard), hand of fire, fireflare, and resist fire sorcerous spells.

M WS BS S T W I A Dex Ld Int CL WP Fel MP
 3 40 - 4 3 16 30 1 30 10 40 10 50 10 10

Restrictions: Is surrounded by an envelope of flammable gas, and may move without restriction in non-flammable environments for 1d6+6 minutes before suffering strength loss from isolation from sustaining environment. May not be extinguished except by magical means.

Service Traits: Faithful 7, Vengeful 10.

Attitude and Temperament: Sinister and cruel. Intelligent, shrewd, enjoys exercising powers, destroying things, and terrorizing mortals. Contemptuous of tender-hearted and noble sentiments, sly and conspiratorial with summoners of similar temperament. Similar to a skilled humanoid hireling or companion with cruel, violent tendencies.

Typical Applications: Produce light equivalent to a lantern. Carry or manipulate small non-flammable objects (i.e., metal shield, weapon, etc. of Encumbrance 40 or less). Causes damage as normal fire on flammable materials, and may ignite them (see "Fire," WFRP, page 80). Extinguish torch or lamp. Serve as mounts or fighting allies.

Lesser Hydronome

Dolphin form: Large sea mammals with high intelligence but no manipulative appendages. Cannot use hand weapons, tools, or armor. Superb swimmers and aquatic acrobats. Cannot leave water. Suitable as mounts for unencumbered, unarmored humanoids. Cannot fight as a mount. Cast breathe under water, waterwalk, distract elemental, extinguish fire, resist cold, smother, and waterward sorcerous spells.

M WS BS S T W I A Dex Ld Int CL WP Fel MP
 8 30 - 4 4 20 40 1 10 10 50 50 50 50 10

Hydra form: Similar to Chaos hydras, but smaller (maximum 8-foot-long), exclusively with water-serpent bodies and multiple serpent necks and heads. Exceptionally violent and aggressive for hydronomes. Modest intelligence, no manipulative appendages. Cannot use hand weapons, tools, or armor. Out of water, move is reduced to 2. Not suitable as mounts.

M WS BS S T W I A Dex Ld Int CL WP Fel MP
 4 30 - 2 3 20 40 7 10 10 20 50 50 30 10

Restrictions: May move out of contact with water for 1d6+6 rounds before losing Strength from isolation from a sustaining environment.

Service Traits: Faithful 17, Vengeful 5.

Attitude and Temperament: Steady and reliable, tenacious in combat, resourceful in problem solving. Avoid violence and confrontation (hydras are an exception). Usually friendly and cooperative, forgiving and patient, though dangerous when angered. Sympathetic and protective of natural world and defenseless creatures. Like friendly, loyal hirelings or companions in personality -- that is, personalities vary widely.

Typical Applications: Out of water, carry or manipulate medium-sized objects (i.e., small human, full chest, table, etc. of Encumbrance 200 or less). In water, propel buoyant objects of Encumbrance 2000 or less. Serve as mounts or fighting allies.

Lesser Geonome

Great Bear form: A very large cinnamon-colored bear, intelligent, with some manipulative skill with its paws. Can use weapons, tools, and armor. Use as mounts for encumbered and armored humanoids is possible but discouraged, since the creature is slow and cannot fight with a rider, but mostly because they do not like riders, but can carry prodigious loads at need. Cast burrow sorcerous spell. Pleasant and peaceful disposition, fierce when angered.

M WS BS S T W I A Dex Ld Int CL WP Fel MP
4 50 - 5 4 30 30 2 10 10 30 60 50 30 10

Elder Troll form: The ancestral troll race, now extinct, before it became tainted and corrupted by Chaos. Flesh is similar in composition and texture to stone. Can digest earth and stone. Slow-witted, primitive, but peaceable, deliberate, and noble. Unsuitable as a mount, but can carry prodigious loads. Use only simple weapons and tools, no armor. Throw stones as improvised weapons with +2 damage for large size of stones. Cast assault of stone, burrow, and shatter elemental bonds sorcerous spells.

M WS BS S T W I A Dex Ld Int CL WP Fel MP
6 50 30 5 6 40 20 3 10 10 50 60 50 30 10

Restrictions: +1 modifier to damage. Moves through solid materials at a Move of 1.

Service Traits: Faithful 17, Vengeful 3.

Attitude and Temperament: Placid, cooperative, friendly, but wary of insult or abuse. Confident and easy-going, restrained or playful in combat unless injured or threatened, then ferocious. Never subtle, clever, or witty; neither employ nor appreciate irony or dishonesty. Like friendly warrior companions or hirelings with excessive confidence in their strength and durability.

Typical Applications: Carry or crudely manipulate medium-sized objects (i.e., small boat, pair of characters with their gear, etc. of Encumbrance 1000 or less). Serve as bearers of burdens or as fighting allies.

Demons

Demons are magical creatures that may be summoned from the shadowrealms and the realms of Chaos.

Many of the innumerable legions of demons known to Warhammer World are the divine servants of the Four Great Chaos Powers, Slaanesh, Khorne, Nurgle, and Tzeentch, and the various lesser Chaos Powers like Malal, Necoho, and Zuvassin. These magical creatures are divine beings, but they are not covered in this volume; see the Realm of Chaos volumes for details.

Nevertheless, there are hosts of independent Daemonic entities not aligned with the Great and Lesser Chaos Powers. Some of these Daemonic entities are worshipped in their own right as minor gods -- for example, Zotan-Lufûtatar, the Daemon worshipped by the Henninga goblin tribes. Others may be aligned as servants of a divine entity; demons serve as numina of the Ecaté and Zotan-Lufûtatar cults, for example.

Demons are notoriously impulsive, unpredictable, even perverse servants when summoned. Indeed, a summoning cultist is assured that the Daemon comes at the will and command of the divine patron. However, a cultist may properly be nervous about the exact nature of the god's will, and the latitude the god will permit the summoned Daemon in interpreting his command, yet the cultist must gratefully and cheerfully welcome the divine patron's generous gift of the Daemon as a test of his faith.

Abilities and Limitations of Demons

Abilities: All demons have the following abilities, in addition to those listed in the descriptions below, unless specifically mentioned otherwise in the description:

1. A magical attack or a weapon forged or coated with True Silver is required to hit an Daemon.
2. An demon's attack is magical, and therefore may affect beings which are only affected by magical attacks.
3. Demons cause fear in all living creatures.
4. Demons are immune to psychological effects, unless caused by more powerful demons or divine beings.
5. Demons sense magic emanations and perceive spirits of the living and undead creatures. These abilities work the same way as the petty sorcery spells *detect magic* and *perceive spirit*, but demons may exercise these abilities at will, without expending MP. (The sorcerous detect magic spell is similar to the divine petty prayer of the same name; the perceive spirit spell permits the being to be aware of the presence and location of the spirits of all living beings within approximately 15 yards.)
4. Demons with magical abilities (i.e., the ability to cast spells, rituals, or create other magical effects) expend MP to produce those effects, just like sorcerers.
5. Demons are subject to Instability (see page ??).

Limitations: When reduced to zero wounds, demons lose their substantial manifestations and return to their own shadowrealms (i.e., they disappear). They do not, however, "die" in a sense that mortals understand. They retain their consciousness and memories of events, though less intelligent demons remember hardly more than an instinctive positive or negative feeling for familiar persons, locations, and events.

Other Abilities and Limitations: Demons may also have other abilities at the GM's discretion. If an ability is not explicitly listed here or in the descriptions below, that does NOT imply that the Daemon CANNOT have that ability.

Service Traits and Service Tests

Demons vary greatly in personality and temperament. When a summoning cultist gives a summoned Daemon a command, a Service Test must be made against the demon's Faithful and Vengeful Traits. See the descriptions below for the Service Traits of demons. (See Rules and Terms, "Service Traits and Service Tests," page ??.)

Daemon Creation Tables

Each Daemon description below offers a Daemon creation table for determining the abilities and characteristic scores appropriate for a Daemon. There are three ways to use the table:

Fast-And-Dirty: Roll 1d6 once and use the profile indicated. This produces relatively standard and predictable demons.

Dice-Roller's-Paradise: Roll 1d6 for each of the characteristics and abilities listed in the profile. This produces demons with more odd quirks and unpredictable features.

Pick-And-Choose: The GM picks one each from the characteristics and abilities listed.

We recommend using the fast-and-dirty method when creating a Daemon for a PC or NPC summoning during a game session. The dice-rollers'-paradise and pick-and-choose methods are more suitable for creating demons ahead of time for NPC summonings.

GMs are also encouraged to create their own demons, using the Daemon creation tables as examples and guidelines for appropriate abilities and characteristics. Avoid creating individual demons which are exceptionally stronger or weaker than the examples given in the Daemon creation tables.

GM Notes: Under no circumstances should the player be shown the abilities and characteristic scores of a Daemon he has summoned. He's going to have to find those details out by trial and error (snigger).

Daemon Creatures

Daemon creatures are ferocious demons with the forms of hunting or war beasts especially prized for their aggressiveness, durability, war cunning, and combat skills. Many are temperamentally or physically unsuited for use as mounts. Those which may be ridden into battle tend to be as much of a threat to their own riders and allies as to opponents.

Daemon Creature Creation Table

| D6 | M | WS | BS | S | T | W | I | A | Dex | Ld | Int | CL | WP | Fel | MP | Form |
|----|---|----|----|---|---|----|----|---|-----|----|-----|----|----|-----|----|--------------|
| 1 | 3 | 40 | 10 | 4 | 4 | 20 | 20 | 2 | 10 | 10 | 20 | 40 | 30 | - | 8 | ape-like |
| 2 | 4 | 30 | 10 | 3 | 3 | 10 | 50 | 3 | 20 | 10 | 10 | 20 | 20 | - | 8 | serpent-like |
| 3 | 4 | 50 | 10 | 4 | 3 | 15 | 40 | 2 | 10 | 10 | 20 | 30 | 30 | - | 9 | lion-like |
| 4 | 4 | 60 | 30 | 3 | 3 | 10 | 30 | 2 | 30 | 10 | 20 | 20 | 30 | - | 9 | biped |
| 5 | 5 | 30 | 30 | 2 | 3 | 10 | 40 | 2 | 20 | 10 | 10 | 10 | 10 | - | 10 | winged biped |
| 6 | 6 | 30 | 10 | 3 | 4 | 15 | 30 | 3 | 10 | 10 | 10 | 40 | 40 | - | 10 | bizarre |

Forms: Mixed features of natural predatory beasts. Fanciful forms with bizarre means of locomotion and attack are also common. Varying in bulk and strength. Colors, skin textures, limbs, and other organs of all sorts. Usually have manipulative appendages (hands, claws, suckers, tentacles, etc.), capable of tool and weapon and shield use. Cannot wear armor. Use improvised missile weapons.

Six fairly common categories of forms are represented on the table above:

bear-like: massive, powerful quadrupeds capable of upright, bipedal stance in combat; strength is major asset; weapons and shields used at -20 WS penalty

hydra-like: heads, limbs, and/or torso like serpents; torso may be snake-like, quadrupedal, or bipedal; snake-like appendages may end in mouths, tentacles, or whip-like appendages; numerous but unskilled attacks

lion-like: slow, short-legged, massive quadrupeds capable of upright, bipedal stance in combat; swiftness is major asset; weapons and shields used at -20 WS penalty

biped: humanoid or reptilian bipeds; competent with weapons and shields

winged biped: less massive humanoid or reptilian bipeds, agile on earth, awkward in flight; fly as landers; competent with weapons and shields

bizarre: forms difficult to classify, with bizarre shapes and means of locomotion; includes creatures with forms similar to slugs, amoebas, giant insects, mollusks, octopi, etc.

Psychological Traits: Cause fear in all living creatures. Immune to psychological effects except when confronted by lesser and greater demons, Daemon rulers, or divine beings of equal status (e.g., divine servants, divine avatars, gods). Chaos creatures are subject to Frenzy (see **WFRP**, page 68).

Magical Abilities: *detect magic*, *perceive spirit*. Chaos creatures rarely possess magical artifacts, though some may receive them from their superiors (e.g., Fleshhounds, creatures of Khorne, the Blood God, wear the Collar of Khorne; see **Slaves to Darkness**, page 27).

Special Abilities: Chaos creatures may have a Chaos Attribute. Roll 1d6. On a roll of 5 or 6, the chaos creature has a Chaos Attribute. Roll 1d100 on the table below to determine which chaos attribute the chaos creature has:

01-10: Great Fangs, Horns, or Tusks: makes one additional attack per round

11-20: Breathe Fire: makes additional fire attack in melee combat (see **WFRP**, page 80)

21-30: Horrible Stench: attackers within 4 yards receive a -10 to WS and BS

31-40: Iron Hard Skin: 1 point armor over entire Daemon

41-50: Long Legs: +1 Movement

51-60: Poisonous Fangs: +1 Strength for attacks (mild animal venom)

61-70: Powerful Legs: +2 Movement

71-80: Very Agile: +10 Initiative

81-90: Very Strong: +1 Strength

91-00: Very Tough: +1 Toughness

At the GM's discretion, chaos creatures may have other special abilities in keeping with a creature's role as a semi-intelligent warrior/guardian.

Service Traits: Faithful 1d6+10. Vengeful 2d6.

Attitude and Temperament: All chaos creatures are extremely aggressive fighters, and seldom hesitate to attack upon command -- though they may occasionally attack something other than the target indicated.. If commanded to a task other than combat, test vs. Cool. If the test is passed, the creature performs the task. If the test is failed, the creature attacks the nearest opponent, which may be another Daemon or the summoner.

They are fairly intelligent in following simple and specific attack commands, but show little imagination, initiative, or ingenuity.

Typical Applications: guardians or warrior-beasts

Example: Flamehound ("Ouadu")

M WS BS S T W I A Dex Ld Int CL WP Fel MP

8 40 - 3 3 10 50 2 20 10 10 20 20 - 8

Fiery dog form. Attacks are poisonous (+1 damage) and fire-based (+1d4 damage; flammable materials catch fire). Has the special ability of Long Legs: +1 Movement. Faithful 12. Vengeful 5.

Staging Gods, Their Servants, and Divine Magic

Playing the roles of gods is tough work. You probably haven't had much practice since you got out of diapers/nappies.

Everything will work a lot smoother if gamemasters and players have a better idea of how the gods work in a WFRP campaign. The guidelines, hints, and suggestions below are distilled from the Games Workshop team's collective centuries of gaming experience in presenting the godly aspects of role-playing, and from our unique and inspired -- nay, omniscient -- perspective on the Warhammer setting. You are, of course, welcome to ignore all this if you like, or to embellish and refine it to your own tastes. In fact, if you have better ideas, send them in to us at GW -- we'd be happy to steal them for the next edition.

Divine Magic vs. Sorcerous Magic

Sorcerous Magic is supposed to emphasize the limited and logical style of fantasy magic. Divine Magic is supposed to accommodate all the neat magical effects that don't fit smoothly into limited and logical.

Divine Magic reflects the unlimited power, quirky personalities, and schoolmarm-ish tendencies of the gods.

The gods, not the clerics, provide the energy and skill to produce divine magical effects; sorcerers, on the other hand, must provide their own personal power and skill to produce sorcerous magical effects. Clerics characterize themselves as humble and grateful for the generous gifts of magic granted them by the gods, and honorable and restrained in the use of those gifts. Sorcerers, on the other hand, are characterized as smug and arrogant in their own control of magical forces, ever-greedy for more power, and careless of the deeper issues of good and evil implied by the unrestrained use of magical powers.

Gods have almost unlimited means, but they craft their ends to avoid triggering escalating wars of inflation with other gods. Thus, the effects within a given prayer level balance from cult to cult, but the amount of magical effort needed to produce those effects may vary widely. For example, one god might

light a fire by summoning a tiny fire node; another might reach a tendril of starfire from the heavens, or a plume of magma from the core of the earth -- or summon a Greater Daemon with a Zippo. The effect is the same, but the style and presence of the god is evident in the manner of his answering prayers.

Any spell effects you always liked in other RPGs, but which don't seem to fit into Warhammer Sorcerous Magic, should fit into Warhammer Divine Magic. Since it's the gods who're footing the magic power bill, and providing the know-how, anything goes.

Be careful, though -- don't exaggerate any one cult's magical resources in game terms. there's no point in having a lot of choices of interesting cults if those choices are penalized by being inferior to one or two cults that provide solid loot-bake-mesmerize muscle for FRP gamers.

Distinctive Magics for the WFRP Fantasy Gods

The personalities, styles, goals, and values of the Warhammer gods are adequately detailed (we hope) in the Cult Descriptions on page ??-??. Finally, however, each GM is responsible for developing the distinctive styles of the Warhammer gods in his campaign. One way to distinguish one god from another is in the forms taken by his magical aid to his cultists. He can make the distinctions between the magics of individual gods as modest, subtle or exaggerated as he chooses.

Modest Differentiation: Most Young Gods serve basically the same type of magic effects. As in AD&D, a Heal spell looks and works pretty much the same, whether a cleric of Thoth-Amon, Set, Thor, or Nyaralathotep. Clerics of all cults have pretty much the same abilities and powers, and specific cult rules, rituals, and strictures don't affect play very much.

Subtle Differentiation: Basic mechanics and expectations of spell effects are very similar, but staging and theatrical trappings of spells are distinctive in ways that do not alter game effects. For example, heal spells heal the same number of wounds, but in one warlike cult, the healing is very painful (macho test), and leaves big scars, while in a peaceful cult, the healing is slow, occurs in a trance, and leaves no mark on the subject.

Exaggerated Differentiation: According to the role-played and dramatic efforts of the player/player character, a god may actually intervene to enhance, weaken, or deny magical effects to his cleric according to the circumstances -- whether the cleric's intentions are good, whether he makes a successfully pious pitch for his program, whether the action will add or detract from the god's prestige, whether the cleric specifically acts for the god's guidance in the manifestation of the spell effects. This is the most ambitious and unusual posture, offering special role-playing and dramatic payoffs, but requiring special thought and judgment for the GM and players.

Politics of Confrontation Among Warhammer Gods

See the comparative list of MP scores for gods (page ??). As you can see, there's not much point in the gods warring with each other. Most gods are simply way too tough even for their most powerful rivals. Gods are almost impossible to kill: they are immensely durable, and have almost infinite dreamworlds to run to and hide in. The only God War known in the history of Warhammer -- the war between the Earth Mother and Chaos Powers when the Slann Gates collapsed -- was protracted, exhausting, and inconclusive. Basically, the only god with a decisive power advantage over any other individual god in the Known World is the Earth Mother, and since she would be the battlefield in any new god war, she is not likely to commit suicide by starting anything.

However, over the millennia there has been a steady shift in power in favor of Chaos, as the Known World is increasingly flooded with aethyr/Chaos/magical potential through leakage at the collapsed Slann Gates. At some point in the distant future, the Chaos Gods may grow powerful enough to directly confront the Earth Mother, engaging in another God War which would be, in a human lifetime's terms, infinitely long, and which could result in the destruction of the Known World.

The balance of power among the lesser gods may shift significantly over the millennia. Individual gods may become weaker as they lose worshippers and as their places of worship are destroyed, desecrated, or abandoned. The Dead Gods of Pharonica, for example -- once a powerful pantheon on the scale of the Young Gods -- are now reduced to feeble shadows of their former power, half-dead, half-sleeping in the

ancient tombs and temples of Araby. And other gods, like Sigmar and Jeanne du Lac, have grown from minor hero cults to the status of lesser gods in no more than a few centuries.

The gods themselves and their divine servants almost never engage in direct conflict on Warhammer World. In the Chaos Wastes, the Chaos Powers do confront one another indirectly through their armies of demons and powers, but the objective of that war seems not to be the annihilation of opponents -- rather, that conflict seems to be a war for the sheer fun of war. Nonetheless, though in the Known World there may be frequent wars between the followers of opposed cults, you'll not find gods or their divine servants in the front lines.

The current balance of power among gods puts the Earth Mother in a position of vastly superior resources, but faced with the dilemma that using those resources would destroy the things she values most. The Gods of Chaos are vastly weaker, unencumbered by concern for the fate of Warhammer, but assured of certain annihilation in an all-out war with the Earth Mother. Thus the balance of power is stable, permitting Chaos its occasional excursions and inflammatory excesses, but ensuring that no large-scale conflict will break out in the conceivable future.

Limits of Divine Knowledge

Warhammer gods are neither omniscient nor omnipresent.

They are not typically aware of events on Warhammer, except those which occur on sacred ground dedicated to them.

They are not typically aware of the thoughts or opinions of intelligent beings, except of those beings who are initiates or priests, and who make periodic reports to their gods in the form of daily devotions. As such, they get the initiate or priest's limited perspective of events, and may even receive inadvertently or deliberately falsified information from their agents -- though gods get very cross when they find out they've been lied to.

If they choose, gods can take a personal interest in Warhammer affairs, and may monitor events through the consciousness (aware or unaware) of a cultist, or through the person of a divine agent (divine counselor, servant, etc.). In such a case, a god can be very well informed indeed, and will certainly catch mortals out if they are up to something. However, gods are typically not very interested in the affairs of mortals, unless the mortals are extremely entertaining, or earnestly involved in the god's personal interests (healing, warfare, pestilence, etc., according to the god). Usually gods have other fish to fry -- big, magical, extra-dimensional fish, that is -- or big god parties or dreamworld resorts to visit, or long, annoying, and disturbing visits to their hyper-dimensional accountants.

Gods do remember most of what they have learned over the centuries, but it may take them a rather long time to sort through their memories for specific information -- and usually such information is frequently either garbled or lost. Some subordinates have interests in various historical subjects, and may be able to provide information quickly. Some anti-intellectual gods have a very cavalier attitude toward history and past events, insisting that the right attitude is what's important -- not fussing around with information and logic and such. For example:

Priest of Ulric: (invoking a learn god's will prayer) Oh Ulric, dost thou, most puissant of beings, happen to remember whether anybody left any big old traps at the entrance of this derelict temple of yours here in the middle of Nowhere in the Great Forest?

Voice of Ulric in head of Priest: **Who cares? What're you, some wimp Ranald worshipper? Get on with it!**

Gods haven't the vaguest idea what will happen in the future. They have plenty of opinions, and some of them are sensible and well-informed, but just as often they are a function of wishful thinking. Gods can screw around with time, but it is astronomically expensive in terms of magical power, and very unpredictable in its results. The action of Fate Points in Warhammer is the clearest example of this limited ability to tamper with time and events; gods can make minute alterations in events immediately past, but it is a lot of trouble, and they don't do it very often. For example:

Initiate of Ranald: Say, Ranald, my clever patron. Should I pick this lock to the everlasting glory of your name, or should I duck it and possibly avoid poison, traps, and hordes of vile monstrous beings lurking on the other side?

Ranald: **It all depends.... Just don't cock it up, and everything'll be fine.**

Limits of Divine Interest

Gods are often interested in those of their cultists who are busily serving them and their principles. However, the gods won't listen to just any bush-league worshipper; they count on their initiates and priest to pass on anything of interest. Once alerted to something interesting, a god may choose to personally follow the affairs of a layman follower, but seldom reveals himself, or responds to pleas for aid or information.

Gods may not be particularly interested in the daily reports of initiates and priests, but they or their divine subordinates generally listen to them. Gods are not at all interested in passing on messages from these reports -- they grant various long-range communication prayers for that -- but a priest asking for guidance can feel fairly sure that the god has at least a limited awareness of current events.

Gods do keep an eye out on their sacred ground -- temples, shrines, sacred spots, tombs of the saints, places where initiates and priests have set up temporary places of worship. They may not be watching every minute, but a call for help or attention from a cultist in these spots is more likely to be heard and attended to.

When gods get bored, they watch Warhammer, like humans watch cable TV News. It may not be particularly interesting or important, but at least it changes a lot, and often offers lurid, bizarre amusements, and it makes the gods feel like they are well-informed. Thus you never know when a god may be watching you; thus it is a bad idea to bad-mouth the gods.

The Eyes and Ears of the Gods

As we said, Warhammer's gods do not listen in regularly to affairs on earth. They are particularly attentive to actions taken and words spoken on ground sacred to their cults and in the presence of their clerics. This is why it is important to make one's devotions on sacred ground, and why one must make every attempt to find sacred ground upon which to make one's request for divine judgment on the cult's holy days. In an emergency, a cultist may simply stand anywhere and implore the attention of his god; however, the chances that a god will note the words or view the actions of a simple lay member not on sacred ground are rather slim. As GM, you may always decide that the character's faithful devotion to his cult has earned him the favor and special attention of his divine patron, and that the god will gladly make exceptions for his faithful follower -- particularly those apple-polisher types that always thank god every time they get a decent die roll. On the other hand, the GM may decide that the character's dedication to his cult and its doctrines and practices has been feeble and insincere, and that the god will not notice such a wayward follower. Or the GM may simply leave the chance to the dice; for example, consider the following guidelines:

- If a lay member not on sacred ground asks his divine patron for judgment or personal attention, roll d100. On a score of 50 or more, the god hears the cultist.
- If the cultist is not in regions where his cult is normally worshipped, -10 penalty.
- If the cultist has received a blessing at his most recent Judgment Day, +30 bonus.
- If the cultist has received a rebuke at his most recent Judgment Day, -30 penalty.

Gods grant the seek shrine prayer so faithful followers may always find their way to holy ground where their acts, penitences, and offerings are clearly seen and appreciated. Gods also extend this service as a comfort to his Faithful Servants, so they may know they are not alone in this world. God further provides directions to a given divine instrument through this prayer, partly as a convenient method of orienteering, partly to simplify the tasks of recovering lost or stolen items or the bodies of their deceased stewards.

A god always knows where his sacred ground is. From a god's perspective, such ground glows brightly in the vast darkness of the universe. Shrines and temples are steady lights; sacred circles and tokens blessed by prayer wink on and off. From a god's perspective, things on his own sacred ground are always brightly illuminated and clearly seen.

On the other hand, things and events NOT on the god's sacred ground are not necessarily clearly seen, even if they are of interest to him. Things and events on some other god's sacred ground are often deliberately or casually obscured, though friendly gods may communicate freely by an act of will, and may occasionally grant one another limited permission to view one another's sacred ground.

Note that most cults will have fairly accurate, though often eccentric and chauvinistic, maps of the world listing all the major temples, shrines, and holy sites. Such sites are distinctive landmarks to itinerant clerics and traveling cultists. This is also a nice source of income for the cults, who provide wealthy patrons and travelers with cartographic as well as spiritual guidance.

Heresy

You'd think that when you can speak directly with god, there wouldn't be any problems with heresy. Heresy is religious beliefs which contradict the orthodox teachings of a religion. On Warhammer, you'd think that all you'd have to do to straighten out a heretic is to ask god for a definitive public statement.

No such luck.

First, the gods of Warhammer are neither omnipotent nor omniscient. In fact, they're not even necessarily much wiser or more insightful than most humans.

Second, the gods of Warhammer have a peculiar habit of lying or misleading by omission when it suits their purposes.

Third, the gods have this peculiar notion that mortals wouldn't believe anything they were told, anyway -- that the only truth that mortals can appreciate is truth they can figure out on their own.

Fourth, the gods rarely speak directly to mortals; usually they speak only through subordinate divine spirits who are themselves even more fallible and self-interested than their gods. And even when the gods do deign to chat with mortals, they often speak in enigmatic gibberish, or refuse to answer questions, or behave in some other uncooperative fashion.

The Warhammer gods are something like human parents -- very powerful and very knowledgeable compared to their kids, but not necessarily accurate in what they say or consistent in their principles or actions.

So, heresy is alive and well in the cults of Warhammer World. Just thought you'd like to know.

Knowledgeable Gods and Scenario Mysteries

Gamemasters: don't worry about the gods spilling the beans concerning the elaborate mystery plots you create for your scenarios. The gods generally don't know any more than their cultists know, and their cultists are often as blissfully ignorant as anyone else in the campaign setting. Further, though god has free access to plenty of viewpoints, and can call upon the witnesses of dead cultists, god doesn't usually bother to study the pile of information he controls unless it is of present interest to him. The gods are usually distracted with personal divine day-to-day foolishness, just like mortals, and don't often ponder the complexities and riddle of Truth.

Verena is an exception. Verena is fascinated with information, and loves to theorize. However, Verena is obsessively scrupulous in distinguishing Truth and Conjecture, and is likely to footnote her judgments with so many reservations that the labyrinthine and exhaustive analysis she offers will be as impenetrable as the original mystery itself. Nonetheless, though Verena is no more likely to have access to secret information than any other god, she and her cultists are the most likely ones to recognize patterns in commonly-known information that might be overlooked by less painstaking and methodical thinkers.

In general, assume that the gods are equally as mystified as the player characters concerning conspiracies and secret activities outside their own cult affairs.

Clerics and Material Wealth

Clerics donate 90% of their annual income to the cult; in return the cult provides for the cleric's material needs. As GM, be hard but fair in dispersing cult funds to outfit clerics. Normally material goods are understood to be owned by the cult and only on temporary loan to the cleric. Weapons, armor, and adventure gear should be provided. As a cleric gains in status, some cults (Manann, Ulric, etc.) may also begin to provide him with the trappings of worldly wealth, though the clerics of other cults (e.g., Shallya, the Old Faith) avoid the trappings of personal wealth on principle.

Terrible Oaths

Players should not be encouraged to swear Terrible Oaths lightly. Characters swearing trivial Terrible Oaths should be firmly rebuked by their gods. On the other hand, a Terrible Oath is a powerful symbol of character motivation, and may be worked into the narrative and theme of a campaign to magnificent effect, and greatly aids a player in developing dramatic depth in a character.

A character who has sworn a Terrible Oath should be thought of as frequently in the eye of the god or one of his servants. The god will be immediately aware of any great encounter related to the oath, and will probably wish to view it personally.

Normally the god will not intervene in the encounter; the god's primary desire is to judge the character's pursuit of his purpose. However, if the character uses a fate point during the course of such an encounter, the consequences of the use of the fate point should in some way reveal the touch of the Master's hand. For example, if a Shallya cleric uses a fate point to avoid a crushing blow from the club of a troll, perhaps a dove miraculously appears before the troll, distracting it, and falls victim to the troll's club in place of the hapless cleric.

Further, if the character's actions either favor or disgrace the god's doctrines and honor, some token of the god's pleasure or displeasure should be evident in the events of the encounter. Ideally the token should be purely symbolic, simply reinforcing the dramatic role of cult beliefs and divine presence in Warhammer World, but if necessary, the god may intervene to substantially alter the circumstances and outcome of the encounter, either through a miraculous alteration of fortune (i.e., a chance to re-roll dice, or an arbitrary success ruled regardless of the dice roll) or through the actions of a divine servant (e.g., a summoned guardian which bears an unconscious victim from the battle, or a summoned counselor who sacrifices himself so that the oath-swearing character may succeed). Such direct, arbitrary interventions of the gods should be rare, marvelous, and unique, occurring no more than once or twice in an entire campaign. Frequent intervention of the gods spoils the players' right to self-determination, and makes characters little more than puppets in the gods' hands.

Presenting Divine Counselors, Servants, and Avatars

Divine Counselors, Servants, and Avatars typically know about as much as the deities -- that is, not much. The deities don't take much interest in current events. Typically the gods are ruminating over the equivalent of a controversial call in the 1928 FA Cup Finals -- and they don't like to be bothered. But their various servants are often the exalted spirits of former cult laymen, initiates, priests, champions, and fanatics, and may occasionally have some interesting informational tidbits.

When a Divine Counselor, Servant, or Avatar is questioned on the following topics, GMs should be fairly generous:

- cult doctrine and policy
- cult history (broad outlines; very sketchy on detail)
- cult heroes and saints
- sites, temples, shrines sacred to the cult
- cult enemies (full of propaganda and preaching)
- cult magics (prayers and divine instruments)

On the following topics GMs may be horribly vague, assertively confident, and/or transparently unreliable:

- the true history of the universe -- gods are terrible on family history, and the Young Gods in particular have been fed a lot of hooey by the Earth Mother
- mundane geography -- the gods are real vague on landmarks and political boundaries, and have absolutely no interest in the details of what house is where and which tree is next to the river. Some gods, like Sigmar, who are only ascended into heaven in the past two millennia, have vague recollections of the real world, but their recollections are a bit out-of-date and crowded out by other important information. However, the gods are pretty good on locating sacred ground. They cannot easily locate their clerics, however, unless the cleric checks in on sacred ground, as most clerics do several times a day as a part of cult observances and devotions.

- what everyone else on Earth is doing. God really doesn't care much what his own clerics are doing at a given moment, and he usually doesn't care much about the minor activities of his worst enemies, either, since their worst threats usually unfold in time periods of decades or centuries rather than hours or days.

On the following topics a Counselor, Servant, or Avatar is likely to be a bit short tempered and scornful:

- problem-solving: mortal problems are so dependent on mortal concerns of little interest -- and little appreciated -- by divine entities. Specific tactics and methods are up to the followers; divine entities are only interested in the big picture, in ethical and policy questions. Peculiar mysteries and unique phenomena -- big-time sorcerous and divine magic, weird monsters, demons, gods walking the earth, alien spaceships - - might be of interest to the divine beings, but they seldom have much helpful information or advice in dealing with them.

- concerns out of character for the cult: Sigmar divine servants get quite cross with followers eager to avoid frontal assaults. **"Get in there and pound them! Break their morale! What are you, knees-bent-sneaking-around Ranald-kissers?"**

Customizing Generic Cult Descriptions

There should be jillions of distinctive goblin Daemon, dwarven ancestral spirit, and barbarian spirit cults, but we didn't want to waste time and space on endless subtle variations. The examples published here are basic templates for you (and us) to use as models when designing specific cults for a given setting or scenario. Most of the time you can just use the cult description given here and improvise minor distinctive details; sometimes, for more important dwarven clans or goblin or barbarian tribes you may want to go to the trouble of doing a full cult write-up based on the one you find here. This is only appropriate if one of these tribes or clans is going to play a major role in your campaign. For example, the Heama Dolgan were developed for our **Something is Rotten in Kislev** campaign supplement, while the Zotan-Lufütatar cult was created for the Henninga goblin tribes of the author's **Doomstones** campaign. Now that we've given you basic models, designing one of these cults should be a cinch, but the generic models are just fine for most purposes.

Divine Sponsorship

(Harmless Speculations, Most Expendable)

The pantheon genealogies of Warhammer are true in a metaphorical rather than literal sense of parent-offspring. In Warhammer, older gods may aid in the development of new gods through sponsorship of lesser beings who grow in magical power over time.

The first stage of progression from the mortal to the divine is the **Immortal Hero** -- the being who survives death and becomes a cult hero. The survival of death may include retention of the original body, or it may mean no more than that the spirit retains self-awareness.

(This is like Sainthood. The spirit of the Hero essentially takes a good long educational vacation in the god's dreamworld, but may get special temporary assignments back on Warhammer.)

A mortal may come to the attention of a god through the agency of his trusted subordinates, through his mortal clergy, or through the prominent glory of the mortal's actions. The sponsoring god may directly contact the mortal, or send subordinate spirits or mortals, or speak through dreams and portents, or may work completely anonymously.

At some point the distinguished mortal is subjected to a Heroquest -- a test of his potential and virtue -- to determine his suitability for sponsorship to divine status. If he passes the test, he may immediately be transfigured into Immortal form, or left on earth for a time to complete labors for his god. If he fails the test, he probably dies, or goes mad, or returns to mortal existence in some bitter or enigmatic form. He may even qualify for sponsorship with a competing enemy god, simply because his failure in some part of the test was a virtue, rather than a fault, in the enemy god's eyes.

The second stage of progression is the status of **Divine Servant**. As a spirit the being serves his god's needs -- running errands, saving faithful followers, providing divine counsel, etc. Such servants may be summoned by prayer or divine instrument. These guys make relatively frequent appearances on Warhammer for their divine sponsors.

The third stage of development is the status of **Divine Aspect**, where the being serves as a powerful divine servant who takes over some subordinate functions of the sponsor god's responsibilities -- sort of a management internship. Thus an aspect of Manann may get an assignment to run streams and brooks for a couple of centuries. Such divine entities may be worshipped as gods in their own right, and rarely make personal appearances on Warhammer. They may even have their own little staff of lesser divine beings. Examples include Stromfels, the Wrecker, god of the cruel sea, and Karog, master of rivers.

The fourth and final stage of development is **Independent Godhood**. The Aspect may succeed his master (gods sometimes retire, "die," or go on tour of the universe), go into partnership, or may go off in business for himself. Taal, for example, has gone into partnership with Rhya, who was herself probably a lesser aspect of the Earth Mother, and Sigmar has set up his own cult. (Who was Sigmar's sponsor? Manann? Verena? the Earth Mother? perhaps even Ulric himself? Who knows?)

Other ideas

Staging notes for each cult: "Calling Card" distinctive hooks for each cult. Whenever a numina of a cult appears, or a Learn God's Will is answered, and so forth, this familiar cult tag line/theme music precedes it. For example:

Ulric -- crash of thunder

Shallya -- sweet music, maiden's voice

Sigmar -- barbarian king with overly-formal, clumsily precise legalese speech

Ecaté -- witchy cackle

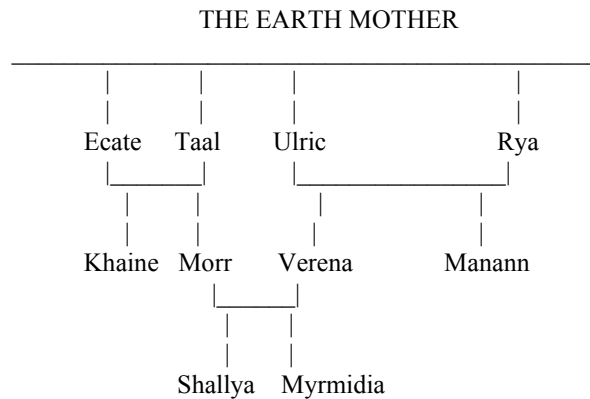
Khaine -- wild, insane, maniacal laughter of a wacko villain

Verena -- professorial tones, stern old lady librarian

Myrmidia -- diction of a commanding or superior officer

THE PATHENON

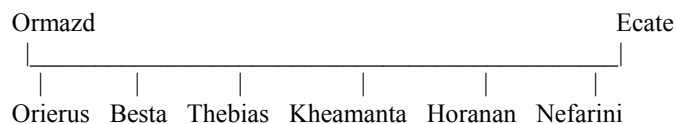
THE OLD WORLD PATHENON



THE SELF MADE GODS

Sigmar, Foster son of Manann and Verena
 Jeanne du Lac, Foster daughter of Manann and Myrmidia
 Ranald, Foster son of Shallya (more or less)
 Handrich, Foster son of Manann (brother of Ranald)

PATHENON OF ARABY



DWARVEN PATHENON

Grungni and the ancestors Gods

ELVEN PATHENON

Liadriel
 Adamnan Na Brionha (I don't remember the spelling)

HALFING PATHENON

Esmeralda
 The Pilgrim

GODS OF LAW

Arianka
Solkan
Illuminas

GODS OF CHAOS

Slaanesh
Khorne
Nurgle
Tzeentch
Zuvassin
Necoho
Malal
The Horned rat

I think there was a Goddess named Darah, What about her ?

CULT DESCRIPTIONS

Cult Descriptions _____

This section describes a number of important Old World cults. The standard format for these descriptions is as follows:

Description: A brief account of the character and status of the cult's divine patron.

Where Worshipped: Geographical range of the cult; cultures and peoples who favor the cult

Alignments: Any restrictions on alignments of cult members.

Friends and Enemies: Cults and pantheons regarded as friends or enemies of the cult.

Cult Symbols and Dress: Distinctive emblems, garments, and trappings, if any, preferred by cult laymen and clerics.

Cult Careers Available: Those Basic and Advanced Clerical Careers open to members of this cult. These careers may include the following: Initiate, Priest, Champion, Fanatic, Witch Hunter.

Distinguishing Principles and Doctrines: Beliefs, requirements, and strictures of the cult.

Afterworld: The expectations of the cult member for his departed spirit after death.

Temple and Shrines: Physical descriptions of typical shrines and temples and a brief account the cult's organizational structure.

Saints and Heroes: Descriptions of honored figures in cult history.

Cult Requirements: Requirements and restrictions for acceptance as a layman and for promotion to Basic or Advanced Clerical Careers.

Trials: Suggestions for trials which may be assigned cultists seeking promotion to Basic and Advanced Clerical Careers.

Blessings: Benefits that may be received as a result of a favorable Divine Judgement or as a sign of the divine patron's special favor.

Penances: Punishments that may be received as a result of an unfavorable Divine Judgement or as a sign of the divine patron's displeasure.

Holy Days: Special cult festivals and holy days with notes on their significance.

Gifts: Any special benefits gained upon promotion to the various Advanced Clerical Careers

Cult Prayer Lists: Prayers that may be granted to cult initiates and priests of Ranks 1-4. All "required" prayers must be granted to a cleric advance to the next priest rank. before he is permitted to "Honors" prayers may be granted for a cleric's use, but are not required for advancement to higher clerical ranks.

Numina Forms: Description and notes concerning the forms and abilities of those numina which may be summoned by cult clerics.

Templar, Demagogue, Witch Hunter, Assassin, Etc.: Other Careers available through the cult.

Skills: Skills which are valued by the cult. These skills are made available to laymen (including Templars, Witch Hunters, etc. of the cult), Initiates, and Priests of the appropriate career and rank with the following condition: that a cultist who knows the skill be available to teach the skill to the cultist who desires to learn the skill. Favored cult skills (marked with an "*") are reflective of the principles and doctrines of the cult, and are available at half-cost (50 ep) where indicated.

Sub-Cults and Honorary Orders: Notable organizations and societies within the cult and any special rules concerning their members.

Special Rules: Any rules or guidelines concerning miscellaneous abilities or restrictions associated with the cult.

OLD WORLD CULTS

Shallya Cult _____

Description: Lesser God; Young Gods pantheon; daughter of Morr and Verena. Shallya, the Goddess of Healing, Mercy, and Compassion. Depicted in her Healer aspect as a young maiden with a healing touch and eyes brimming with tears as she takes on the pains and sufferings of her the Weak and Friendless. Also known in her lesser aspect of the Blessed Martyr, a mortally wounded girl who has interposed herself between the warrior's spear and the defenseless mother and family

Shallya is the deity most concerned for the suffering of mortals. Through her healing skills, her intercession for the poor and powerless, and her opposition to warfare she tries to protect her flock from earthly perils. Through her example as loving and compassionate friend and companion, she hopes to guide man toward a more positive conception of life than the millennia of poverty, tyranny, persecution, and warfare of the Old World's history.

Where Worshipped: prominently worshipped throughout the Old World; particularly popular with urban poor.

Alignments: Neutral and Good preferred. Law is accepted. Evil and Chaos prohibited.

Friends and Enemies: Cordially allied with Young Gods cults, though fundamental doctrinal conflicts place Ulric and Myrmidia at odds with Shallya -- Ulric and Myrmidia are diplomatically polite since they rely on Shallya's healing for battle-wounded, but Shallya curses their brutal, destructive arts. Shallya priests have been known to deny healing to agents of "unjust wars," with fierce disputes with Ulric and Myrmidia over concepts of unjust war. Tolerant but critical of Ranald cult. Respectful of the Old Faith and Elder Race cults. Enemies of Dark Children and Chaos.

Cult Symbols and Dress: Shallya clergy identify themselves with the white dove, spread-winged in flight, sheltered in cupped hands, or marked with a splash of red blood on the breast, also by a stylized white heart with a drop of red blood, or by a maiden's face brimming with tears -- the "tears of Shallya." Laymen may identify themselves with these symbols displayed upon garments, ornaments, or walking staffs. Initiates and Priests wear modest white wool or linen hooded robes or tunic and trousers with the dove or heart motif on the left breast. They also may bear a staff featuring the dove or heart motif, and usually carry the distinctive Shallya shoulder satchel with healing herbs and medical supplies

Cult Careers Available: Initiate, Priest, Templar (Eloiaen Sisters), Demagogue (Blameless Martyrs)

Distinguishing Principles and Doctrines:

Initiates, Priests, Templars, and Demagogues of Shallya must swear to the following strictures:

1. You shall not kill.
2. You shall aid the weak, the infirm, the friendless, the poor with whatever resources you have to hand. You shall not deny your aid to one genuinely in need and earnestly invoking my name and protection.

3. You shall show mercy and compassion to your friends and enemies alike, though you shall not, through mercy and compassion, by action or inaction, allow others to come to harm.

4. You shall teach by thought, word, and deed that man need neither rob, nor abuse, nor slay his fellow man to find peace, love, and satisfaction on this earth.

Laymen of Shallya must honor her strictures as best they can. Unfortunately this earth is not the Peaceable Kingdom of Shallya's afterworld, and for self-protection or in service of one's lord or sovereign a layman may be required to take up arms against fellow men. If Shallya's strictures are broken, the layman may expect a serious penance, but she shows mercy and compassion upon those who fail but tried their best.

Initiates, Clerics, Templars, and Demagogues are judged by more exacting standards -- a condition they must understand when accepting a call to higher service. Any offense against Shallya's law will certainly result in at least a stern penance, and may result in expulsion from the cult.

Shallya interprets her strictures fairly literally. For example, Shallya forbids the killing of animals for food, BUT she does not forbid the eating of meat, so long as the cultist has not killed it. Different doctrinal scholars interpret her strictures and her judgments (as recorded by her priests from reports of cultists on Judgment Day) in various ways. For example, some clerics limit the injunction against killing to man alone; some prohibit the killing of any creature; some prohibit the killing of human and humanoid creatures, so long as they are not tainted with Chaos or Chaos servants. Shallya apparently respects the judgment of the individual cultist to some extent in this matter, so long as the cultist demonstrates himself to be a sincere and earnest follower in his thoughts, words, and actions.

Afterworld: After death the spirit is freed of the trials of earthly life and transported to the Peaceable Kingdom where sorrow and strife come no more, where the lamb and the lion lay down together in tender friendship, and where Shallya and her Children spend the rest of time in pleasant labor and tranquil rest.

Temple and Shrines: Practically every city, town, or village in the Old World has one or more Shallya temples or shrines. Initiates are trained in doctrine and the healing arts in cult schools in the larger cities and towns, then assigned to serve at a given temple or shrine. Shallya's is the most numerous clergy in the Old World, and the bureaucratic hierarchy is large and complex, but because Shallya is a poor cult, her clergy tend to be more idealistic, sincere, and naive than the all-too-worldly clergy of powerful cults like Sigmar, Verena, and Manann. St. Genevieve's Infirmary in Couronne is the administrative center of Shallya's cult; its temple is built over the miraculous healing springs there. Couronne's High Council of Shallya is the supreme authority of the cult, advised from time to time by the Congress of Healers, a deliberative body composed of Shallya clerical representatives from all over the Old World, which convenes at irregular intervals at the pleasure of the High Council.

Temples are built around a central courtyard, with a temple hall on one side and residences, administrative offices, and infirmaries arranged around the other three sides. Shrines are modest wood or stone shelters, designed to protect worshippers and travelers from the elements, with a sacristy and small altar for worship; similarly modest structures nearby serve as quarters for the shrine's attendants and as infirmaries at need.

Saints and Heroes:

Saints and heroes of Shallya are often noble martyrs -- those who courageously served Shallya's ideals at the risk of their lives, like St. Keyne, who faithfully tended victims of the plague in Gisoreux until he collapsed and died, or St. Romola, who ventured on the Plain of Kunst before Czar Vasilimov to plead for the lives of her people, only to be trampled beneath the hooves of Czar Vasilimov's Ungol Guards. Shallya's heroes tend to be tragic heroes -- often they are doomed to fail the impossible tasks they set themselves and to die in the attempt, but such heroes are particularly sympathetic to the typically poor and powerless folk who worship Shallya.

Cult Requirements: Requirements for Layman Status: Automatic for offspring of cultists. There are no explicit requirements for acceptance into the cult; the cult is theoretically open to all petitioners, including Elder Races, humanoids, mutants, and servants of Chaos.

Requirements for Initiate Status: Granting of heal cultist is commonly acknowledged as a sign of a Calling. Must be sponsored by a priest. Persons who have willingly taken the life of a sentient being are seldom Called to be Initiates; however, Shallya makes exceptions in the case of petitioners who express a sincere desire to repent for past sins and to honor Shallya's strictures and doctrines. (GM: No bloodthirsty characters would ever be accepted as Initiates of Shallya unless they could convince the GM of an incredibly sincere desire to turn over a new leaf, and the first time such an Initiate ignored Shallya's strictures the initiate would probably be excommunicated from the cult.)

Requirements for Priest Status: Approval by a priest of second rank.

Requirements for Templar Status: Selection and approval by a priest of third rank.

Requirement for Demagogue Status: Election from layman ranks by Shallya herself. Volunteers seeking to become Blameless Martyrs must go In Harm's Way (i.e., enter a battlefield unarmed and undefended); if Shallya chooses to elect the volunteer to be a Blameless Martyr, the volunteer is granted the benefits of the demagogue career on the spot. Those who are not granted the status are probably not pure of heart, and will probably die like cattle.

Trials: Trials typically involve protection of the poor and needy from disease or hardship, like being sent to tend victims of the Black Plague or to minister to diseased fugitive Chaos mutants.

Blessings: A one-time-use of a bonus or automatic success with a favored cult skill like cure disease, heal wounds, surgery, etc., or with a cult prayer like cure poison, treat illness, or cure insanity.

Penances: Required special offerings of service or donations, assignment to unpopular duties (leper's ward, orderly service in infirmaries, etc.). The most common penance for Shallya is temporary loss of layman status, with return of status and benefit conditional on good behavior.

Holy Days: Judgment Days are ordained on the final day of each month. The two major holidays are St. Genevieve's Day, 11 Nachexen, with its tradition of gifts from the rich to the poor and from parents to children, and Thanksgiving Day, the fourth Festag of Kaldezeit, when families gather to share and give thanks for the harvest, and the poor and elderly are honored at feasts sponsored by the cult.

Gifts:

Rank 1: +10 bonus to heal wounds and cure disease skills

Rank 2: May use heal cultist twice per day at no MP cost; all heal cultist prayers invoked by the character restore 1d3+4 wounds rather than 1d6+1 wounds.

Rank 3: may use the miraculous cure ability once per month (if touch a victim of a critical hit within 6 rounds of injury, result of critical hits is altered to Victim collapses in shock and is unconscious for 1d6 turns).

Rank 4: +20 bonus to heal wounds and cure disease skills; +10 bonus to cure insanity and heal injury prayers); recipients of blessed sacraments prayers invoked by this character also receive +1 to Toughness for the duration.

Templar: may use dodge blow and strike to stun skills once per day each with a bonus of +20

Demagogue: gain the noble suffering ability; when in combat, receive no result from Critical Hit Tables greater than 10; all results greater than 10 are reduced to 10. Further, when directed to the Sudden Death and Critical Hit Table, ignore all "kill" results; character falls unconscious instead. When a Blameless Martyr has received three or more Critical Hits, he must test each round vs. Toughness x 10; if the test fails, he falls collapses unconscious with shock and blood loss.

Cult Prayer Lists

Initiate

Required: blessed sacraments, bless token, heal cultist, know followers, gift of tongues, detect magic, heal petitioner

Honors: light the path, seek shrine, exalted shield, vigilance, light the path

Rank 1

Required: cure poison, dispel sorcery, bless shrine, heal animal, leap of faith, learn god's will, soullink, remove minor curse, sacred circle, sacred warding, sanctuary, voice of god

Honors: mask sight, identify divine instrument, mindlink, radiant armor, spread the word, summon divine counselor

Rank 2

Required: treat illness, bless thy servant, great warding, hand of god, know enemies, make thy servant whole, the Master's Hand, faith provides

Honors: banish lesser numina, minor curse, grant greater prayer, great soullink, nullify prayer, pillar of flesh, sense hidden danger, summon guardian

Rank 3

Required: banish ensorcelment, consecrate lesser instrument, contact soul of the faithful, cure insanity, heal injury, know alignment, heal the faithful, self-defense, speak with departed faithful

Honors: banish divine servant, light of day/darkness of night, inspired fervor, shelter against demons, shelter against elementals, shelter against undead, summon divine servant, nullify lesser instrument, ward and seal

Rank 4

Required: barrier, consecrate greater instrument, preach the word

Honors: banish divine avatar, banish elementals, banish undead, banish demons, divine vision, grant sacrament of prayer, remove great curse, summon divine avatar, nullify greater instrument

Numina Forms

Counselor: spirit of a departed cleric

Guardian: Guardians may be summoned in the following beast form: domestic dog. Profiles follow those of normal animals, but with an Int of 20 and 10 MP. Spirit guardians take the form of ghostly deceased healers or priests.

Servant: spirit of a departed high rank cleric

Avatar: lesser aspect of Shallya

Templar: Eloiaen Sisters:

This secret Shallya sub-cult, founded by Eloia, a Shallya healer who renounced her vows of pacifism and took on the responsibility of protecting Shallya cult temples, shrines, and cultists from those who take advantage of Shallya's tender virtues is a secret all-female cult of compassionate amazons committed to the defense of the cult with the most economical and restrained exercise of force and violence possible. Eloiaen Sisters are not bound by the stricture against taking human life where the security of the cult is seriously endangered, where those protected by the cult are endangered, or where the life of a cultist is threatened. They are obligated to take life only as a last resort, and must expect severe penances thereafter to purify their souls. These penances usually amount to extended leave performing services in peaceful shrines, helping the sick and injured, and relieving the guilt of killing.

All members have been at least initiates, have served faithfully and obediently within the cult's strictures, but many have suffered abuse, or have expressed frustration at pacifist principles. The sisters are selected by cult priests for purity of motive, delicacy of judgment, obedience to the cult, and will to defend offensively while forsaking righteous anger or vengeance. Shallya and the cult permits this "peaceful warrior" sub-cult because it acknowledges the need for self-protection, but cannot rely on others to exercise the delicate judgment in the application of force and violence demanded by Shallya's principles.

Prerequisite Careers: To become an Eloiaen Sister one must have been an initiate or priest of Shallya for at least two years.

For career advance scheme, career exits, skills, and trappings see the Templar Advanced Career, **WFRP**, page 106 with the following alterations: delete the ride - horse, secret language - Battle Tongue, and secret signs - Templar skills and add the specialist weapon - quarterstaff and specialist weapon - sling skills, and delete all trappings and replace them with a quarterstaff, a sling, leather jack, and a shield.

Demagogue: Blameless Martyrs:

These Demagogues walk unprotected straight in between battling armies, pleading with the combatants to spare one another from the brutality, agony, and death of warfare. The hope is that honorable warriors will be shamed and chastened by the Martyrs' courageous example, and will be moved to show mercy on their opponents. (In fact, the generals usually curse the confusion they cause in lines of battle, and do whatever they can to avoid them.)

Blameless Martyrs may not defend themselves in any way when in combat (not even with non-violent defensive magic or the use of the dodge blow skill, for example). In return Shallya grants her Martyrs the blessing of protection from fatal results on the Critical Hit Tables, so they can keep moving for a long time -- though eventually they will keel over from pain, shock, and blood loss. Thus, Blameless Martyrs cannot die from the result of combat wounds, though that in no way reduces the agony, mutilation, and disfigurement resulting from the numerous horrible injuries the Demagogue sustains, and Blameless Martyrs often spend months recovering from wounds and injuries received on the battlefield. Further, Shallya offers no protection from death by disease, old age, or other natural causes, and the terrific beating Martyrs take in combat understandably does little to extend their life expectancy. Blameless Martyrs are usually horribly disfigured and crippled by their wounds; veteran Martyrs are often frightful to behold.

For career advance scheme, career exits, skills, and trappings see the Demagogue Advanced Career, **WFRP**, page 96. Blameless Martyrs also gain the noble suffering ability (see above under "Gifts").

Cult Career Skills:

Layman: bind wound*, begging

Initiate: cure disease*

Level 1: heal wounds*

Level 2: herb lore, alchemical lore

Level 3: surgery*

Level 4: immunity to disease

Templar: rural and urban concealment, disguise, dodge blow*, disarm*, shadowing, urban and rural silent move, strike to stun*

Demagogue: heal wounds, very resilient*

Sub-Cults and Orders: None

Special Rules : none [[as yet]]

Manann Cult

Description: Lesser God; Young Gods pantheon; Son of Taal and Rhya; Foster Father of Handrich, Jeanne du Lac, and Sigmar Heldenhammer. Manann is the god of the seas, oceans, and the great rivers (such as the Reik) that empty into them. Manann controls the tides and currents, and is as unpredictable and changeable as the sea itself. He is usually portrayed as a huge powerfully-built man, wearing a spiked crown of black iron and dressed in barbarian clothes in the same way as his father Taal. Manann can also take the form of a whirlpool or waterspout, or of a huge sea monster (usually that of a Triton).

Where Worshipped: Manann is worshipped in coastal areas throughout the Old World, as well as in the large river ports in which sea-going ships can put in. He is worshipped chiefly by those who depend on the sea-- sailors, fishermen, and the like-- and it is customary for those about to make a sea voyage to make a small sacrifice to him in the hope of a good crossing. Manann is also worshipped by the Pirates of Sartosa and other places, who see him as a ferocious and warlike deity, quick to attack those who trespass in his domain. Along the northern coasts of the Old World, a lesser aspect of Manann is worshipped as Stromfels, god of reefs and currents, by some wreckers and pirates. Along the large rivers (such as the lower Reik from Nuln), he is worshipped as Toranam, god of mighty rivers. There are some Sea Elves who worship him as Mathlann, god of storms, but they do not interact with his Human cultists.

Alignments: Neutral and Good are preferred. Law is discouraged (the sea is ever-changing and, therefore, not static). Evil and Chaos are prohibited.

Friends and Enemies: Friendly with the cult of Taal, Rhya, and Ulric. Cordial respect towards the cults of the other Young Gods and the Earth Mother as none of them come into conflict with Manann's cult. Neutral towards the cults of the Elder Races. Enemies of Dark Children and Chaos.

Cult Symbols and Dress: Initiates, Priests, and Mariners identify themselves with following symbols: abstract wave design (which Manann shares with several lesser deities of water), five pointed crown, stylized albatross, leaping dolphins. Priests wear robes of dark greenish-blue (mostly in the southern Old World) or bluish-gray (northern Old World), sometimes trimmed with a wave pattern in blue or white. Token is a silver medallion of a stylized wave with a light blue crystal embedded in the center (3rd rank and higher have an aquamarine gemstone instead of the crystal). Cult token may also be of one of the other symbols. Mariners (Order of the Trident) wear a bluish-gray to a medium blue tunic under their mail shirt or leather jerkin and a deep blue-green sash. Further, Mariners identify themselves with the symbol of a trident (the symbol of the war aspect of Manann).

Cult Careers Available: Initiate, Priest, Mariners (Order of the Trident).

Distinguishing Principles and Doctrines: Do not kill albatrosses nor dolphins as they are messengers of Manann and usually help those in need at sea. Always help unfortunates at sea, such as those shipwrecked or marooned. Never start a voyage on the thirteenth of each month or during Geheimmistag as to do so will bring misfortune to the ship or its crew.

Afterworld: After death, the spirit goes to a large sailing vessel on a calm, sunny sea with a gentle cool breeze propelling the ship forward. Gentle sea creatures, such as dolphins and merfolk, swim alongside. Islands abound with lush greenery where a spirit may land for a moment before setting sail again. Here, a spirit can also swim freely in the sea without fear of drowning, joining the other denizens of the deep. Simply put, a tropical paradise for the spirit.

Temples and Shrines: Nearly all of Manann's temples are situated in coastal towns, although a few are found in inland ports where seagoing vessels can put in-- such as Mousillon and Altdorf. Manann's temples tend to be semi-autonomous, although all are tributary to the one in Marienburg, the seat of the cult. The largest temple is located there and is a huge and well-appointed building, housing the immense wealth offered up by generations of merchants and seamen. Temples to Manann vary widely in form and size. Normally they are spacious halls, capable of holding large congregations for services and celebrations, contain a large statue of Manann. Other details vary considerably, generally following the

styles of architecture and decoration prevailing in the place in which they were built. Shrines to Manann equally diverse, and can vary from elaborate small buildings to simple statues on street corners or between warehouses.

Saints and Heroes: Saints and heroes of Manann are often great seamen whose skills at overcoming obstacles at sea with minimum loss of crew are legendary. One such is the legendary Captain Erik Jorgenssen who led a supply convoy from Marienburg in the dead of winter across the stormy Sea of Claws to the besieged Norscan city of Üslø during the Chaos War of 2302 I.C. Out of 20 ships, Captain Jorgenssen lost only one to the icy depths. Another hero of Manann was the corsair Roger L'Audace, who defeated a large Estalian armada off the Bretonnian coast near L'Anguille in 2252 I.C. L'Audace's ships numbered one-fourth of the Estalian ships, but his knowledge of the winds, shoals, and eddies of the Middle Sea proved the undoing of his opponents. L'Audace outmaneuvered the Estalians and caused a number of their ships into positions where the tidal surge smashed them into the rocks. Few of L'Audace's ships were lost, but the Estalians were routed.

Cult Requirements: Requirements for Laymen Status: Automatic for children of cultists and any whose livelihood depend upon the seas and mighty rivers.

Requirements for Initiate Status: Granting of summon (water) elemental node is commonly acknowledged as a sign of a Calling. Must be sponsored by a priest.

Requirements for Priest Status: Approval by a priest of second rank.

Requirements for Mariner Status: Selection and approval by a local council of priests (of at least second rank).

Trials: Trials set by Manann normally involve making long and/or hazardous journeys, such as crossing the Sea of Claws in winter. Trials may also be more martial in nature, including such activities as discovering coastal lairs of Chaos raiders and cultists and leading an expedition against them. All such trials are set at sea or along the coast.

Blessings: A one-time-use bonus or automatic success with navigation, orientation, sailing, and swim skills.

Penances: Serving aboard ship as a seaman, performing menial tasks, laboring for a fisherman, piloting ships around shoals and into port.

Holy Days: The major holy days of Manann's cult are the spring (Mitterfrühl) and fall (Mitterbst) equinoxes, marking the beginning and end, respectively, of the season for long voyages. Other festivals are at the turn of the spring and neap tides. In addition, a ship's captain may declare a day of observance for the crew before an exceptionally long voyage (to Cathay or Lustria, for example).

Gifts:

Rank 1: Automatic success once per day with astronomy or orientation skills, granting of the Summon Elemental (Water) Node prayer once per day without MP cost.

Rank 2: Granting of the Summon Least (Water) Elemental prayer twice per day without MP cost.

Rank 3: Granting of the Summon Lesser (Water) Elemental prayer once per day without MP cost.

Rank 4: Granting of the Summon Greater (Water) Elemental prayer once per day without MP cost.

Mariner: May use dodge blow skill with a +20 modifier twice a day, automatic success with scale sheer surface skill once per day.

Cult Prayer Lists

Initiate

Required: Bless Token, Blessed Sacraments, Heal Cultist, Know Follower, Light the Path, Seek Shrine, Summon (Water) Elemental Node

Honors: Detect Magic, Gift of Tongues, Heal Petitioner, Vigilance

Rank 1

Required: Bless Shrine, Cure Poison, Identify Divine Instrument, Learn God's Will, Rising Mist, Sacred Circle, Sacred Warding, Spread the Word, Summon Least (Water) Elemental, Valor

Honors: Bless Weapon, Dispel Sorcery, Leap of Faith, Remove Minor Curse, Righteous Blow, Sanctuary, Scourge Enemy, Summon Divine Counselor, Voice of God

Rank 2

Required: Bless Thy Servant, Grant Greater Prayer, Great Warding, Hand of God, Make Thy Servant Whole, Sense Hidden Danger, Smite Thy Enemy

Honors: Banish Lesser Numina, Faith Provides, Great Soullink, Know Enemy, Minor Curse, Nullify Prayer, Summon Guardian

Rank 3

Required: Consecrate Lesser Instrument, Contact Soul of the Faithful, Heal Injury, Heal the Faithful, Light of Day/Darkness of Night, Nullify Lesser Instrument, Shelter Against Elementals, Summon Lesser (Water) Elemental, Ward and Seal

Honors: Banish Divine Servant, Banish Ensorcelment, Self-Defense, Shelter Against Demons, Shelter Against Undead, Smite the Abomination, Summon Divine Servant

Rank 4

Required: Banish Elementals, Banish Profane Enchantment, Consecrate Greater Instrument, Divine Vision, Godsfire, Grant Sacrament of Prayer, Nullify Greater Instrument, Summon Greater (Water) Elemental

Honors: Banish Demons, Banish Divine Avatar, Banish Undead, Bless Hero, Remove Great Curse, Scourge the Abomination, Summon Divine Avatar

Numina Forms

Counselor: Spirit of a departed sea captain or deceased priest.

Guardian: Guardians may be summoned in the form of an albatross or dolphin. Profiles follow those of normal animals, but with an Int of 20 and 10 MP. Spirit Guardians may take the form of ghostly deceased sea captains or priests.

Servant: Spirit of departed high priest.

Avatar: Lesser aspect of Manann in the form of a Triton or Great Whale.

Special Careers

Mariner: Order of the Trident

Mariners are the maritime equivalent to the Templars of other cults. They are expert seamen, as well as fighters, and can be found in most large seaports of the Old World. Similar to Templars, Mariners root out Chaos and Evil (such as those pirate bands intent solely on killing) on the high seas. They are among the first to engage the extremely dangerous Chaos, Dark Elf, and Skaven fleets that roam the open seas, especially near the coasts of the Old World.

Prerequisite Career: Those who join the Order of the Trident usually come from a maritime (or similar) career. All must be members of the cult of Manann and are selected by a council of second rank or above priests. They must serve at least one year on various ships performing numerous tasks. At that time will the individual join a company of Mariners.

Advance Scheme

M WS BS S T W I A Dex Ld Int Cl WP Fel

- +30 +30 +1 +2 +8 +30 +2 +20 +20 +20 +20 +20 +20

Prerequisite Career: Boatman, Marine, Navigator, Pilot, Seaman

Career Exits: Explorer, Initiate (Manann), Sea Captain

Skills: Astronomy, Cartography, Disarm, Dodge Blow, Navigation, Orientation, Read/Write, Row, Sailing, Scale Sheer Surface, Sea Lore, Secret Language- Maritime Battle Tongue, Secret Signs- Templar, Speak Additional Languages, Specialist Weapon- Pistol, Street Fighting, Strike Mighty Blow, Strike to Stun

Trappings: Mail Shirt, Shield, Bow or Crossbow with Ammunition, Pistol with Ammunition and Powder, Grappling Hook with 10 Yards of Rope, 25% chance of Navigator's Instruments.

Favored Cult Skills

Layman: Fish, River Lore, Row*, Sea Lore

Initiate: Orientation*, Sailing*, Swim*

Rank 1: Astronomy*, Navigation*, Street Fighting

Rank 2: Bind Wound, Boat Building*, Scale Sheer Surface

Rank 3: Cartography*, Specialist Weapon- Net

Rank 4: Speak Additional Language, Strike to Stun

Sub-Cults and Honorary Orders: The wrecker cult of Stromfels has fallen more and more in disrepute with the mainstream Manann cult. One reason for this schism has to do with the main prey of the Stromfels cult, namely the merchants and seamen who either are laymen of the Manann cult, or at least have made offerings to Manann for a safe voyage. This schism is such that the cultists of Manann and Stromfels violently clash with one another whenever they come into contact.

The wrecker cult of Stromfels does not have any sort of hierarchical structure to it, as far as priests are concerned. In fact, it is rare that a priest of Manann enters the wrecker cult of Stromfels. Many of the cultists come from the ranks of Manann cultists who have been dispossessed by more powerful members of the Manann cult (e.g., a small shipping merchant who was run out of business and ruined by the large shipping magnates of Marienburg).

Cult Skills

Navigation Characters with this skill have the ability to guide a ship around dangerous obstacles such as hidden sandbars or shoals. They also have the ability to recognize tidal influences in coastal waters and using them to their advantage when guiding the ship through.

Sea Lore An understanding of sea lore allows characters to be familiar with the hazards of travel on the open sea. They will recognize signs of dangerous eddies and shoals, increase danger of an imminent squall or storm at sea, and whether the risk of dying winds and a becalmed sea has increased. They can also tell whether anything is out of place or unusual.

Cult Prayers

Summon (Water) Elemental Node

Prayer Rank: Petty

Magic Points: 3+1 per additional turn

Range: sacred ground with 10 yards

Duration: 1 turn + 1 turn per additional MP

Area of Effect: one elemental node

Resistance: none

The cleric is granted the power to summon and command a single elemental node. The invoking cleric may choose the form in which it is to appear, although the form is restricted to approximately one cubic

foot in volume and is crudely formed. The elemental node is bound to the cleric's service for the duration, and may be commanded to perform tasks at the cleric's request. Elemental nodes can only performed very limited tasks (considerably less than least elementals). The response of the elemental node to each command is determined by the Service tests against the node's Faithful and Vengeful scores. See Divine Terms and Rules, "Service Traits and Service Tests," page ??, and Divine Summonings, "Elementals," page ?? for detailed discussions of elemental summonings and Service tests. See **Realms of Sorcery**, Elemental Beings, "Elemental Nodes," page ?? for details concerning the abilities of elemental nodes.

Summon Greater (Water) Elemental

Prayer Rank: Fourth

Magic Points: 16 + 1 per additional turn

Range: sacred ground with 10 yards

Duration: 1 turn + 1 turn per additional MP

Area of Effect: one greater elemental

Resistance: none

The cleric is granted the power to summon and command a single greater elemental. Greater elementals choose the form in which it will appear, although the form is restricted to approximately six cubic yards in volume. Unlike other elementals, the greater elemental is not bound to the cleric's service for the duration, rather they are available for that time to hear the cleric's request and consider it. While greater elementals may agree to certain tasks, they will not perform any task that places them at risk (i.e. they will not enter combat on the cleric's behalf). The response of the greater elemental to each request is determined by the manner in which the cleric appeals for their aid. See **Realms of Sorcery**, Elemental Beings, "Greater Elementals," page ?? for details concerning the abilities, attitude, and temperament of greater elementals.

Mórr Cult

Description: Lesser God; Young Gods pantheon; Son of Taal and Rhya; Half-Brother of Khaine; Husband of Verena; Father of Myrmidia and Shallya. Mórr is the god of death, protector of the deceased, and the ruler of the underworld. He is normally depicted as a tall person of aristocratic bearing, with a detached, slightly brooding aspect. All dead souls are protected by him, and he makes sure that they are guided safely to a small area of his Shadowrealm where the deceased is judged by Mórr. If the deceased was a faithful cultist to another Young God cult, then the spirit is escorted to the respective Shadowrealm of their cult. If the spirit did not faithfully follow his cult, then the spirit enters the larger portion of Mórr's Shadowrealm. He is also the god of dreams, since the Land of Dreams is close to the Shadowrealms, and is capable of weaving great and terrible dreams and illusions.

Where Worshipped: Mórr is worshipped throughout the Old World, and is most popular in the south. He is not an everyday god, but is worshipped mainly by the bereaved, who offer up prayers and sacrifices in the hope that their departed will reach his kingdom, or those of the other Young Gods (depending upon the cult membership of the deceased) safely and prosper there. In Norsca, Mórr is known as Helenar, the overlord of Töttenheim, the realm where the spirits of deceased Norse who did not meet a warrior's death come to rest.

Few worship him in his aspect as the god of dreams, although those Illusionists who choose not to follow Ranald the Deceiver may take Mórr as their patron. He is also worshipped as Forsagh, god of prophecy, by some seers and fortune tellers. To the Elves, he is known as Sarriel, god of dreams. Yet to the Dwarves, he is Gazul, Lord of the Underearth.

Alignments: Neutral preferred. Good and Law are tolerated. Evil and Chaos are prohibited.

Friends and Enemies: Cordial respect towards the cults of the other Young Gods and the Earth Mother. Neutral towards the cults of the Elder Races. Enemies with the cults of the Dark Children, Humanoid Daemonic, and Chaos. Unbridled hostility towards Necromancers, who despoil the Shadowrealms with their enchantments, and especially the murderous cult of Khaine.

Cult Symbols and Dress: Initiates, Priests, and Witch Hunters identify themselves with the following symbols: the Raven and the Portal. Priests wear plain black hooded robes without symbols or adornment. Cult tokens are silver and usually represent raven wings over an open portal. Witch Hunters also wear black clothing and black armor. Their symbol is that of a raven in a posture of attack (wings out and head low).

Cult Careers Available: Initiate, Priest, Witch Hunter (Order of the Brooding Ravens).

Distinguishing Principles and Doctrines: All followers of Mórr must abide by the following strictures:

- Always oppose Necromancers and followers of Khaine whenever and wherever they encounter them.
- Never refuse to conduct a funeral service if requested to do so (Initiates and Priests only).
- Never enter or disturb a place of burial which has been properly dedicated to the protection of Mórr.
- Never bring Undead into existence unless specifically authorized to do so by Mórr (by means of an omen, a divination, or a dream).

Afterworld: The Shadowrealm of Mórr is the most extensive of all the Young Gods. A small part of the Mórr's realm is set aside for the spirits of the newly deceased to be judged in accordance with their cult's strictures. When living, if these spirits abided by the cult's strictures, then the Guides of Mórr will escort them to the Shadowrealm of their deity. If the spirits are found wanting, or they have no cult affiliation, they are escorted to the lower portion of Mórr's realm where they "relive" their lives in a Shadow version of the Old World. These spirits do not realize that they are in the Shadowrealm of Mórr, rather they believe that they are still living. These spirits remain here until they have proven that they can meet their respective cult strictures (and hence, move on to their appropriate destinations). Until then, these spirits serve Mórr in whatever capacity he requires (usually as minor characters in the dreams he sends to mere mortals).

The spirits of Mórr cultists who lived their lives in accordance to the strictures reach the highest level of Mórr's realm. They are the Guides of Mórr, spirits whose task it is to escort the spirits of the newly deceased to Mórr's realm for judgment. Most of Guides await summoning by Priests of Mórr to collect these spirits, but there are a few that roam the world searching for the spirits of the newly deceased to collect before Khaine can steal or Necromancers bind these spirits. The Guides of Mórr also escort the spirits to other Shadowrealms as required and perform major roles in the dreams of Mórr.

Temples and Shrines: There is very little contact between the temples, but the High Priest of Luccini is recognized as the titular head of the cult. Every ten years a general convocation of the priesthood of Mórr is held at Luccini in Tilea, at which theological problems and matters of doctrine are debated and decided upon. These convocations are chaired by the highest ranked priests from the largest temples in the Old World: Luccini, Remas, Marienburg, Gisoreux, Nuln, and Magritta.

Temples to Mórr are always situated in or near places of burial, and are normally only used for funeral services. Temples are normally solidly-built, brooding structures, distinguished by a broad doorway with a heavy lintel-stone-- one of the symbols of the god. Despite the fact that they are not frequently used by the

mass of the population, the doors to the temples of Mórr are always open, like the doors to his kingdom. The temples are bare inside; any furnishings and accouterments are provided by those using the temples. The largest of the Temples (and greatest of mausoleums) of Mórr is located in the Tilean city-state of Luccini.

Shrines to Mórr almost always take the form of a gateway, consisting of two plain pillars and a lintel; in some cases, one pillar is of marble and the other of basalt. Followers of Mórr do not usually maintain shrines to him in their homes, since his symbols are generally thought to invite bad luck when displayed outside the context of burial.

Saints and Heroes: Saints and heroes of Mórr are usually priests who have protected the dead and their resting place. These people are hardly adventurous. The sole exceptions are the Witch Hunters who root out Necromancers and find nests of Undead.

Cult Requirements: Requirements for Laymen Status: Automatic for children of cultist and any who petition to join.

Requirements for Initiate Status: Granting of Shadeward is commonly acknowledge as a sign of a Calling. Must be sponsored by a Priest.

Requirements for Priest Status: Approval by a Priest of a least second rank.

Requirements for Witch Hunter Status: Selection by Mórr (revealed through dreams or visions) or by a Priest of third rank.

Trials: Trials set by Mórr generally involve punishing those who trespass in the Shadowrealms. An individual may be sent to foil the workings of a Necromancer or destroy a nest of Undead. These trials will be fitted to the individual such that a Priest-Rank 1 will not be required to remove a Liche King on his own nor will a Priest-Rank 3 be asked to lay to rest a couple of skeletons.

Blessings: A one-time bonus or automatic success on fear, terror, poison, disease and other tests made to counter the special attack forms of any Undead. Or perhaps, a one-time bonus or automatic success with identify undead, night vision, or sense magic skills. In very rare circumstances, Mórr may send a dream to an individual, giving advice or information, or may allow a dead friend or relative of an individual to appear to them in a dream.

Penances: Fasting, tending cemeteries, digging graves, preparing and cleaning bodies for burial.

Holy Days: There are no specific holy days to Mórr. He is only worshipped at funerals and on similar occasions.

Gifts:

Rank 1: Granting of Mórr's Peace prayer twice per day at no MP cost. May use divining or identify undead with a +20 modifier.

Rank 2: Granting of Great Warding prayer once per day at no MP cost. May use resistance to illusionist magic skill with a +10 modifier.

Rank 3: Granting of Mórr's Peace prayer four times per day or Riddling the Signs prayer once per day at no MP cost.

Rank 4: Granting of Mórr's Peace prayer ten times per day or Banish Undead prayer once per day at no MP cost.

Witch Hunter: Mórr's Peace and Ward Undead prayers granted once per day.

Cult Prayer Lists

Initiate

Required: Bless Token, Blessed Sacraments, Detect Magic, Gift of Tongues, Heal Cultist, Seek Shrine, Shadeward

Honors: Exalted Shield, Heal Petitioner, Know Follower, Light the Path, Vigilance

Rank 1

Required: Bless Shrine, Cure Poison, Dispel Sorcery, Leap of Faith, Mórr's Peace, Remove Minor Curse, Sacred Circle, Sacred Warding, Soullink, Strike Dumb, Ward Undead

Honors: Bless Weapon, Identify Divine Instrument, Learn God's Will, Sanctuary, Spread the Word, Summon Divine Counselor, Valor

Rank 2

Required: Bless Thy Servant, Grant Greater Prayer, Great Soullink, Great Warding, Make Thy Servant Whole, Nullify Prayer, Sense Hidden Danger

Honors: Banish Lesser Numina, Faith Provides, Hand of God, Know Enemy, Smite Thy Enemy, Summon Guardian

Rank 3

Required: Banish Ensorcelment, Contact Soul of Faithful, Heal Injury, Heal the Faithful, Riddling the Signs, Shelter Against Undead, Smite the Abomination, Speak with the Departed Faithful, Ward and Seal

Honors: Banish Divine Servant, Consecrate Lesser Instrument, Know Alignment, Nullify Lesser Instrument, Self-Defense, Shelter Against Demons, Summon Divine Servant

Rank 4

Required: Banish Profane Enchantment, Banish Undead, Consecrate Altar, Divine Vision, Godsfire, Great Sacrament of Prayer, Scourge the Abomination, Summon Undead of Mórr, Sunbeam

Honors: Banish Demons, Banish Divine Avatar, Consecrate Greater Instrument, Nullify Greater Instrument, Remove Great Curse, Summon Divine Avatar

Numina Forms

Counselor: Spirit of departed priest or witch hunter.

Guardian: Guardians may be summoned in the form of a large raven. Profiles follow that of normal animals, but with an Int of 20 and 10 MP. Spirit Guardians take the form of ghostly deceased priests.

Servant: Spirit of a departed high rank cleric.

Avatar: Lesser aspect of Mórr in the form of a large dark brooding man or raven.

Special Careers

Witch Hunter: Order of the Brooding Ravens

The Order of the Brooding Ravens are the cult's clandestine agents devoted to the task of hunting down and destroying Necromancers and nests of Undead throughout the Old World.

For career advance scheme, career exits, and trappings see the Witch Hunter Advance Career, WFRP, page 106. Additional skills are listed below.

Favored Cult Skills

Layman: Heal Wounds*, Herb Lore, Identify Plant

Initiate: Cure Disease*, Divining*, Etiquette, Identify Undead*

Rank 1: Drive Cart, Immunity to Disease*, Night Vision*, Speak Additional Language

Rank 2: Astronomy, Manufacture Drugs, Orientation, Resistance to Illusion Magic

Rank 3: Immunity to Poison, Surgery

Rank 4:

Witch Hunter: Cure Disease*, Heal Wounds*, Identify Undead*, Immunity to Disease*, Night Vision*

Sub-Cults and Honorary Orders: None

Cult Skills

Resistance to Illusion Magic This skill enables the Priest of Mórr to add a +10% modifier to all magic tests against Illusion Magic only.

Cult Prayers

Mórr's Peace

Prayer Rank: First

Magic Points: 1

Range: Touch

Duration: Instantaneous

Area of Effect: One creature (deceased)

Resistance: None

The prayer grants the cleric the ability to protect the spirit of the newly deceased by summoning a Guide of Mórr to escort that spirit to the Shadowrealm of Mórr. In areas where Mórr has sacred ground (e.g., cemeteries, shrines) within 25 miles, the Guide collects the spirit immediately. Outside that radius, there is a very small chance (2%) that a spirit minion of Khaine arrives to capture the spirit before the Guide of Mórr can arrive. Without this prayer, Guides of Mórr have only 75% chance of finding the spirit of the newly deceased. Those spirits not found may wander the land as restless spirits. These spirits tend to be those located by Necromancers and used for their nefarious purposes.

This prayer also provides some protection for the deceased's body from Necromancers. To use a body protected by this prayer, the Necromancer must test with a -30 penalty to their WP. Failure brings additional risks to the Necromancer as Mórr alerts his Witch Hunters to their presence. Should the Necromancer "fumble" (roll doubles) his failure, Mórr may send a Divine Servant in place of a Witch Hunter to deal with the troublesome Necromancer.

Summon Undead of Mórr

Prayer Rank: Fourth

Magic Points: 25

Range: 10 yards of cleric

Duration: Until next dawn

Area of Effect: NA

Resistance: None

The cleric is granted the power to summon the deceased spirit of a Mórr cultist in whatever form Mórr decided will fit the purposes of the cleric. The Undead of Mórr must be summoned within 10 yards of the invoking cleric. Unlike other undead, the Undead of Mórr do not require controllers. In fact, they can think and act independent without penalty. Undead of Mórr understand their task as well as their current state of existence. Once their task is completed, the spirit returns to Mórr's realm.

Undead of Mórr

M WS BS S T W I A Dex Ld Int Cl WP Fel MP

4 55 55* 4 4 24 65 3 50* 60 60 75 80 45 35

* assumes form is physical

Undead of Mórr are immune to psychological rules, cannot be forced to leave combat and, if they choose, cause terror in all living creatures. Undead of Mórr can even cause fear in all undead creatures (divine or sorcerous) except liches, vampires, and wraiths. Undead of Mórr are not subject to instability unless they are on sacred ground of Dark Children, Humanoid Daemonic, or Chaos cults.

Myrmidia Cult

Description: Lesser God; Young Gods pantheon; daughter of Verena and Mórr; sister of Shallya; foster-mother of Jeanne du Lac. Myrmidia is the patron goddess of soldiers and strategists. In contrast to Ulric, who stands for strength of combat and the frenzy of battle, Myrmidia represents the art and science of war. She is commonly portrayed as a tall, well-proportioned, young woman equipped in the style of soldiers from the southern parts of the Old World. Myrmidia can also take the form of an eagle.

Where Worshipped: Myrmidia is most popular in Tilea and Estalia. She is also popular in southern Bretonnia, even though her status of state cult in Bretonnia gave way to the cult of Jeanne du Lac hundreds of years before. Myrmidia has a limited following in the Border Princes, Marienburg, and the Empire (the latter of which already has two war deities in Ulric and Sigmar).

Alignments: Good and Neutral preferred. Law tolerated. Evil and Chaos prohibited.

Friends and Enemies: Friendly with the cults of Verena, Mórr, Shallya, and Jeanne du Lac. Cordial respect for the cults of the other Young Gods, Earth Mother, and Elder Races. Limited tolerance for the cult of Sigmar since that cult is viewed as a more modern and reasonable version of the cult of Ulric, though no less arrogant. Antipathy with the cult of Ulric as the cult is seen as barbaric and uncaring for the well-being of followers where honor and victory on the field of battle is concerned. This antipathy seldom breaks out into open hostility. Rather, the followers of both these cults would prefer to out-do the other in the field of battle. Open hostility to the cult of Ranald. Enemies of Dark Children, Humanoid Daemonic, and Chaos cults.

Cult Symbols and Dress: Initiates, Priests, and Templars identify themselves with the following symbols: spear behind a shield, perched eagle with wings spread, and blazing sun. Priests wear white robes with red edging and blue cowls. Symbols of Myrmidia are usually seen over the left breast, but may be worn as a cloak clasp instead. Token is a silver spear behind a brass shield. Cult token may also be a sword with a sun emblem on the hilt. Templars of the Order of the Blazing Sun may wear the traditional heraldry of the knightly class on plate armor, shield, and barding. A blazing sun head crest may be found on the helms of the Order's members.

Cult Careers Available: Initiate, Priest, Templar (Order of the Blazing Sun)

Distinguishing Principles and Doctrines: Enter battle only when strategies and tactics have been developed for all conceivable eventualities to ensure victory with minimal casualties. Always spare an enemy who has surrendered. To kill such an enemy is considered a craven and cowardly act, unbefitting a true warrior. Always follow orders given by a superior without question, unless such an order involves killing a surrendered foe.

Afterworld: After death, the spirit of the deceased enters a large hall. From there, they are separated according to their rank in life. Those who were commanders find themselves gathered around miniature terrain settings where they plan strategies and tactics, deploy troops, and conduct military operations. Spirits of cultists who were rank and file troops resume those roles in these miniature battlefields. To many, surviving these battles mean possible promotion to field commanders. Casualties are never "fatal," just removed from play until they are deployed again in another battle. After the battle, the commanders discuss the events while others reset the terrain for the following series of battles.

Temples and Shrines: In the days of the Remean Empire (circa -200 I.C. to 1000 I.C.), the main temple and seat of the cult was located in the Tilean city-state of Remas. Other grand temples were built throughout the lands of that Empire. With the decline of Remean power, the seat of the cult moved to the Estalian city of Magritta where the Temple of Myrmidia was enlarged to become the largest dedicated to the goddess. During the Crusades against the Arabian invaders, this temple was at the forefront of the battle to liberate the Estalian kingdoms.

All temples of Myrmidia are subordinate to the temple in Magritta where the Archecclesiastium (the governing council of the cult) is located. In addition, each temple is the diocesan seat of the cult of Myrmidia. Temples of Myrmidia are located in the citadels of most cities of any size throughout the Estalian kingdoms and the Tilean City-States. Some cities in southern Bretonnia and the Empire (Nuln and Talabheim) also have temples to Myrmidia. Smaller temples and shrines can be found in areas where mercenaries from the southern Old World are employed.

Given the land where her worship is most popular, the architectural style of the Temples of Myrmidia usually follow that of the Estalia and Tilea. They are square or rectangular halls covered with elaborately domed and spiral roofs. Shallow reliefs of outsized weapons and shields seemingly hang on the exterior walls of the temple. Shrines often take the form of miniature temples with either statues of the goddess or free-standing sculptures of stacked weapons, shields, and armor.

Saints and Heroes: Saints and heroes of Myrmidia are often great generals and strategists whose martial prowess and innovative military techniques carry the day on the battlefield. One such was the great Remean general and first emperor, Crassius Gaius Caesare, who in -44 I.C., broke the last of the Keltoi resistance in the land which would become Bretonnia. One of the Remean outposts in that land was besieged by a great besieging host of Keltoi warriors when Caesare arrived on the scene. He executed an elaborate plan of laying siege to the besieging Keltoi. The native people were not prepared for that predicament and after a few days surrendered to the Remeans. Another great general was the High Priest Rodrigo Sancho Diaz Redondo de Zaragoz who led the defense of Magritta against the initial assaults of the invading Arabian army in 1448 I.C. By denying the Arabians the city, the power of the initial thrust was blunted, thereby allowing reinforcements from other lands, notably Bretonnians, to arrive in the city by sea. The defense of Magritta is usually viewed by historians as the turning point for Arabian fortunes in Estalia.

Cult Requirements: Requirements for Laymen Status: Automatic for children of cultists. Any warrior may become an applicant, but are subject to clerical review and approval in order to be accepted to the cult. Requirements for Initiate Status: Granting of Exalted Shield prayer is commonly acknowledged as a sign of a Calling. Must be sponsored by a priest. Requirements for Priest Status: For first rank, approval by the diocese to which the Initiate is assigned. All other ranks are approved by the Archecclesiastium. Requirements for Templar Status: Selection and approval by the local diocese from suitable laymen.

Trials: Trials set by Myrmidia are always of a martial nature. They may include defeating an enemy champion in single combat, holding down a vital flank with minimum troops, training and leading a group of peasants in their village's defense, or leading a small group through a siege to bring word of the plight of the besieged to relieving troops.

Blessings: A one-time bonus or automatic success with disarm, dodge blow, and strike to stun skills. Automatic success with fear and terror tests. A one-time bonus to WS.

Penances: Fasting, personal weapon training, humbling menial services (e.g., cleaning the stables), assignment to the baggage trains, assisting outfit's cooks and servants.

Holy Days: Commonly, followers of Myrmidia make sacrifices at the beginning and end of military campaigns, as well as before and after a battle. Otherwise, there are no specific holy days sacred to the Myrmidia.

Gifts:

Rank 1: Granting of the Radiant Armor prayer once per day without MP cost.

Rank 2: Granting of Smite Thy Enemy prayer once per day without MP cost, automatic success with dodge blow skill once per day.

Rank 3: Granting of Inspired Fervor or Ward Portals prayer once per day without MP cost, automatic success with strike to stun skill once per day.

Rank 4: Granting of Sunbeam or Ward Battlements prayer once per day without MP cost, automatic success with strike to stun skill twice per day.

Templar: Granting of Smite Thy Enemy prayer once per day, may use strike to stun skill twice a day with a +20 modifier.

Cult Prayer Lists

Initiate

Required: Bless Token, Exalted Shield, Heal Cultist, Seek Shrine, Vigilance

Honors: Blessed Sacraments, Detect Magic, Heal Petitioner, Light the Path

Rank 1

Required: Bless Shrine, Bless Weapon, Identify Divine Instrument, Radiant Armor, Righteous Blow, Valor, Voice of God

Honors: Dispel Sorcery, Learn God's Will, Sacred Warding, Sanctuary, Summon Divine Counselor, Ward Undead

Rank 2

Required: Bless Thy Servant, Grant Greater Prayer, Inspired Attack, Know Enemies, Make Thy Servant Whole, Smite Thy Enemy

Honors: Banish Lesser Numina, Faith Provides, Great Warding, Sense Hidden Danger, Summon Guardian

Rank 3

Required: Consecrate Lesser Instrument, Heal Injury, Heal the Faithful, Inspired Fervor, Self-Defense, Smite the Abomination, Ward Portals

Honors: Banish Divine Servant, Banish Ensorcelment, Nullify Lesser Instrument, Shelter Against Demons, Shelter Against Undead, Summon Divine Servant

Rank 4

Required: Bless Hero, Consecrate Altar, Consecrate Greater Instrument, Godsfire, Preach the Word, Scourge the Abomination, Sunbeam, Ward Battlements

Honors: Banish Demons, Banish Divine Avatar, Nullify Greater Instrument, Summon Divine Avatar

Numina Forms

Counselor: Spirit of a famous deceased military commander or departed priest.

Guardian: Guardians may be summoned in the form of an eagle. Profile follows those of normal animals, but with an Int of 20 and 10 MP. Spirit guardians may take the form of ghostly deceased soldiers or priests.

Servant: Spirit of a departed high rank priest.

Avatar: Lesser aspect of Myrmidia in the form of a tall, young woman equipped either in the ancient or more recent style of the soldiers from the southern Old World.

Special Careers

Templar: Order of the Blazing Sun

Founded during the Battle of Magritta, the Templars of the Order of the Blazing Sun embody the virtues of military planning, preparedness, and execution of orders. The image of a knight fighting alongside his fellow knights and crushing their opponents under the hooves of their steeds is seen as a model of military ideal and professional.

For career advance scheme, career exits, and trappings see the Templar advance career, **WFRP**, page 106.

Favored Cult Skills

Layman: Bind Wound, Drive Cart

Initiate: Dodge Blow*, Ride, Secret Language-Battle Tongue*

Rank 1: Disarm*, Specialist Weapon-Two-Handed, Strike to Stun*

Rank 2: Orientation, Specialist Weapon-Flail, Strike to Injure*

Rank 3: Heraldry, Speak Additional Language, Specialist Weapon-Hand Gun, Strike Mighty Blow*

Rank 4: Marksmanship, Specialist Weapon-Lance, Specialist Weapon-Pistol

Sub-Cults and Honorary Orders:

Cult Prayers

Ward Portals

Prayer Rank: Third

Magic Points: 10 + 5 per additional day

Range: BMP yards

Duration: Until sunrise of the following day

Area of Effect: All doors within BMP yards or one defensive gate

Resistance: None

Once invoked, the cleric is granted the ability to provide some protection to doors or gates of a stronghold against physical and sorcerous attacks. All doors warded against such attacks add a +1 modifier to their T while stronghold gates add a +2 modifier. In addition, warded portals nullify any sorcerous or divine magic which could open such portals without attacking them (such as the first rank prayer "Open").

Ward Battlements

Prayer Rank: Fourth

Magic Points: 20 + 10 per additional day

Range: BMP yards

Duration: Until sunrise of the following day

Area of Effect: 20 ft section of battlement or wall

Resistance: None

Once invoked, the cleric is granted the power to ward any battlement or wall in which soldiers defend against melee and missile attacks. Missile attacks against these warded structures and the soldiers who defend them are made at a -20 modifier to BS (in addition to other modifiers, such as hard cover) and a -1 modifier to the ES (Strength) of the weapon. For example, a crossbow normally has a weapon ES of 4. Against a defender behind a warded wall, the weapon will have an ES of 3. Attackers fighting over the warded structures suffer a -10 modifier to WS (in addition to other modifiers, such as hard cover) and a -1 modifier to the attacker's S. Once over the warded battlement of wall, the attacker may melee without further effects from this prayer.

In addition, this prayer weakens the strength of sorcerous magic directed at the warded battlement or wall. All sorcerous spells suffer a -2 modifier to S. Further, defenders of the warded structure gain a +10 modifier on saves against area of effect spells. Note that this does not effect spells which are not area of effect, but can be targeted on an individual.

Ranald Cult

Description: Lesser God; Young Gods pantheon; foster-son (more or less) of Shallya. Ranald is the Trickster God, a patron of rogues and gamblers. He is generally portrayed as a Human male, a charming rogue who is an incomparable thief and con man. Ranald can also take the form of a crow, magpie, or black cat. He is a roguish trickster rather than being evil or malicious, and is ruled largely by his irrepressible sense of humor. It is said that his interest in larceny stems from his joy in the humiliation of pompous and self-important merchants, rather than from avarice. Ranald abhors violence of all kinds, and would never condone violent crime, murder, or torture. The perfect crime in his eyes is the crime which leaves no trace, and which is only discovered weeks or months later. This view of Ranald is exemplified by the manner in which he reached godhood: tricking Shallya, the goddess of healing and mercy, into giving him the gift of immortality.

Ranald has four aspects: Ranald the Night Prowler, the patron of thieves and other rogues; Ranald the Deceiver, patron of tricksters, charlatans, and, by implication, Illusionists; Ranald the Gamester, the patron of gambling and luck; and Ranald the Protector, who protects his worshippers from official interference, oppression, and tyranny.

Where Worshipped: Ranald is worshipped throughout the larger towns and cities of the Old World. His worshippers are generally rogues, gamblers, and the lower classes.

Alignments: Neutral is preferred. Law, Good, Evil, and Chaos prohibited.

Friends and Enemies: Friendly with the cult of Shallya, Rhya, the Pilgrim, and Liadriel. Wary of the other cults of the Young Gods as they represent the authorities who frequently proscribe the worship of Ranald. Indifference to the cults of the Earth Mother and the other cults of the Elder Races. Enemies of Dark Children, Humanoid Daemonic, and Chaos cults.

Cult Symbols and Dress: Initiates, Priests, and Demagogues do not distinguish themselves from the general public. For obvious reasons, symbols and other trappings distinguishing the cult are either hidden or do not exist. Those representing the cult make the sign of the crossed index and second finger to identify each other. That hand sign is also used as a sort of silent prayer and is supposed to bring good luck. Some followers of Ranald may have a repeating "X" design worked into their clothes. This design will always be hidden in some other design and difficult to spot (test at I-20 to spot the design, followers of Ranald test without the negative modifier).

Many people (including Ranald worshippers) wear a medal pendant with an ornate "X" design as it is considered a good luck charm in the Old World. This pendant does not normally arouse suspicion except

in areas where the worship of Ranald is suppressed and has assumed the proportions of a witch-hunt. In any event, these charms are seldom worn openly since it is believed that its effect is lessened if openly displayed.

Cult Careers Available: Initiate, Priest, Demagogue ("Rabble Rousers")

Distinguishing Principles and Doctrines: Informing to the authorities is considered the vilest of sins in the eyes of Ranald and, therefore, forbidden. The use of violence, such as mugging and murder, is prohibited by Ranald except in self-defense. Metal armor is prohibited as such are usually worn by those whom violence is the way of life.

Tithing is required of cult members to ensure that Ranald's needs are met. Cult members, Demagogues, and Initiates must pay a tithe of 10% of all income from thieving and gambling to Ranald's shrines, with a minimum of 10 Crowns per month. Priests pay a higher tithe commiserate to their rank. For each rank, a Priest pays an additional 5% and the minimum is increased by 5 Crowns per month. Moreover, all thefts and gambling sessions must result in a minimum of a 5 Crowns profit per rank. Failure to meet this requirement will require the Priest to undergo a trial.

Afterworld: After death, the spirit goes to a large city where festivities never end. Entertainers of all kinds roam the streets plying their trade to the delight of everyone. Here, everything a rogue desires awaits their pleasure. Even though the spirit may not succeed at every endeavor, the cost of failure is not prohibiting. Spirits must still pick locks to enter homes, but if caught by the "Watch," they are simply escorted to another street to be caught up in the festive mood. This is paradise for those seeking never-ending pleasure.

Temples and Shrines: As expected, Ranald has no formal temple organization. In fact, he has no temples at all, only shrines. Small shrines dedicated to Ranald the Night Prowler are located in a number of Thieves' Guilds. For Ranald the Protector, small public shrines are located in the lower-class areas of many cities, cared for either by the populace or by small loosely-organized "shrine clubs." These shrine clubs operate as both social and religious bodies and are generally located in a back street or some other out-of-the-way location. In large cities, there are no more than one of this shrine clubs in a given city ward or district. Those Illusionists who follow Ranald frequently maintain a small shrine in some private part of their homes. Small shrines to Ranald the Gamester are often found in gambling dens and gaming houses.

Saints and Heroes: Saints and heroes of Ranald are often rogues who rise above their humble (read: poor) origins and strike out against the authorities by non-violent, but spectacular, means. One such was Hans Schaduwboren who became renown for highly publicized thefts in Marienburg during 2349 I.C. His most famous (infamous to those upholding the law) was the disappearance of a prized heirloom from the powerful van der Kuypers family. Even though Hans Schaduwboren was caught and hung (though many said it was someone else on the business end of the rope that day), no trace of the items he stole were ever found. Another hero of Ranald was Selena Heimlich, a talented entertainer and mistress of the lute, who performed for a number of the noble houses in the Empire during the 2420s I.C. Selena Heimlich used her skills to lull her patrons, thereby enabling her to make off with various items from these families. When discovered, Selena Heimlich succeeded in vanishing before she was caught.

Cult Requirements: Requirements for Laymen Status: Automatic for children of cultists. Applicants must be rogues without a trace of violent tendencies.

Requirements for Initiate Status: Granting of Vigilance is commonly acknowledged as a sign of a Calling. Must be sponsored by a priest.

Requirements for Priest Status: Approval by a priest of second rank.

Requirements for Demagogue Status: Selection and approval by a priest of second rank.

Trials: The type of trial set for a follower of Ranald will vary according to the aspect of Ranald worshipped by that individual.

Trials set by Ranald the Night Prowler normally involve theft. An individual may be required to steal something famous and well guarded. Even to steal it and then put it back without being noticed. Another type of trial may involve breaking into the local station of the watch and leave some token there.

Trials set by Ranald the Protector involve causing problems for the authorities. Examples include setting up an incorruptible watch captain or kidnapping a city official and spiriting him into a cell in the local jail.

Trials set by Ranald the Deceiver will involve trickery, generally directed at a merchant or an official. It may not be necessary to gain any profit in the venture, the deception itself is the important thing. The deception should not be penetrated until the individual involved decides to reveal it. Should someone in authority be made to look foolish as a result of the deception, so much the better.

Trials set by Ranald the Gamester will always involve gambling or taking chances with the odds stacked against the individual. An example is taking on a rigged game in a gambling house and coming out ahead (especially if the game can be exposed without risk).

Blessings: A one-time-use bonus or automatic success with blather, lightning reflexes, luck, and palm object skills. Or a one-time-use bonus or automatic success with bluff, bribe, gamble, hide, pick lock, pick pocket, and search tests.

Penances: Cleaning and maintaining shrines dedicated to Ranald, performing menial tasks at thieves' guild locations, performing petty burglaries for other priests or cult members, relegated to minor roles (such as lookout) for less talented thieves and priests.

Holy Days: Ranald has no formal holy days. For his followers, any given day is as good as any other to engage in activities which please Ranald.

Gifts:

Rank 1: Automatic success once per day with blather or palm object skills, granting of the Open prayer once per day without MP cost.

Rank 2: Automatic success once per day with spot traps skill, granting of the Evade Magic Alarm prayer twice per day without MP cost.

Rank 3: Automatic success once per day with luck skill, granting of the Sense Hidden Danger prayer twice per day without MP cost.

Rank 4: Automatic success once per day with bribery or dodge blow skills, granting of the Alter Appearance prayer once per day without MP cost.

Demagogue: May use charm skill with a +20% modifier twice per day, automatic success with disguise skill once per day.

Cult Prayer Lists

Initiate

Required: Bless Token, Detect Magic, Know Follower, Vigilance

Honors: Gift of Tongues, Heal Cultist, Light the Path, Seek Shrine

Rank 1

Required: Evade Magical Alarm, Fortune Smiles, Mask Sight, Open, Sanctuary

Honors: Bless Shrine, Cure Poison, Identify Divine Instrument, Remove Minor Curse

Rank 2

Required: Artful Dodger, Distraction, Know Enemies, Sense Hidden Danger

Honors: Bless Thy Servant, Make Thy Servant Whole, Pillar of Flesh

Rank 3

Required: Darkness of Night, Know Alignment, Self-Defense

Honors: Blind Enemy, Heal Injury, Heal the Faithful

Rank 4

Required: Alter Appearance, Drawing Down the Moon, Preach the Word, Wereform (Black Cat, Crow, or Magpie only)

Honors: Consecrate Altar, Divine Vision, Remove Great Curse

Numina Forms

Counselor: Spirit of a departed rogue from the neighborhood or deceased priest.

Guardian: Guardians may be summoned in the form of a crow, magpie, or black cat. Profiles follow those of normal animals, but with an Int of 20 and 10 MP. Spirit guardians may take the form of ghostly deceased rogues or priests.

Servant: Spirit of departed priest or renowned rogue.

Avatar: Lesser aspect of Ranald in Human form with the appearance of a handsome rogue.

Special Careers

Demagogue: Rabble Rousers

Rabble Rousers travel from city to city, large town to large town, speaking out against the authorities who oppress the downtrodden masses. Their oratory usually enflame their audience into rioting mobs, especially if the authorities attempt to silence the demagogues. These riots also serve the purpose of providing cover for other followers of Ranald who lead the subsequent looting. In the mass confusion of the riots, the Rabble Rouser frequently get away to turn up another day in another city. Rabble Rousers tend to follow the aspect of Ranald the Protector.

For career advance scheme, career exits, and trappings, see the Demagogue Advance Career, WFRP, page 96.

Favored Cult Skills

Layman: Acute Hearing, Flee!, Night Vision*, Secret Language-Thieves'

Initiate: Blather, Concealment Urban*, Lightning Reflexes*, Palm Object, Secret Signs-Thieves'

Rank 1: Evaluate*, Gamble*, Haggle, Pick Pocket*, Silent Move-Urban*, Spot Traps

Rank 2: Disguise*, Embezzling, Luck, Pick Lock*, Sixth Sense

Rank 3: Bribery*, Dodge Blow, Numismatics, Scale Sheer Surface, Wit

Rank 4: Charm*, Seduction, Speak Additional Language

Demagogue: Charm*, Disguise*, Secret Signs-Thieves', Sixth Sense, Speak Additional Language

Sub-Cults and Honorary Orders: Some priests and cultists of Ranald also worship his consort Darah, goddess of illusion and revenge. Cult lore has it that Darah was a mortal with whom Ranald had a dalliance. When he revealed his divinity to her (and broke all kinds of promises he had made to her), Darah seethed with rage (especially when he left her) and Darah swore that she would take her revenge on Ranald. Hearing this and taking pity on the jilted woman, Rhya granted Darah the same gift of immortality that Ranald received from Shallya. This, the fertility goddess decided, would keep that roguish scoundrel in check. To a limited degree Rhya's plan worked. The time it takes Ranald to placate Darah is less time the Trickster has to work his mischief.

Many of the cultists who worship Darah in conjunction with Ranald tend to be those who have lost something important to some rival. This could range from a lost love to a failed business. Anything that would prompt serious consideration of revenge. Although committing violence to the party causing the injury is tempting, Ranald's stricture against the use of violence (except in self-defense) is still enforced.

Cult Prayers

Alter Appearance

Prayer Rank: Fourth

Magic Points: 10

Range: Touch

Duration: BMP rounds

Area of Effect: One individual

Resistance: See below

The cleric is granted the power to alter the outward appearance of an individual (including self) and their clothing/trappings. This alteration may change the individual's height (up to one foot in either direction), weight (maximum 25 lbs.), body shape, hair color and length, eye color, and other distinguishing features. The specifics of the altered appearance is determined by the invoking priest (with a 10% chance that Ranald overrides the priest's decision in favor of his own). This prayer does not change the personality, age, or gender of the individual. In addition, this prayer does not allow an individual to assume the appearance of a specific personality (such as the Emperor). Anyone suspicious of the altered individual must test against Intelligence with a -30% modifier to see through the alteration (Illusionists and priests of Ranald do not apply the negative modifier). Other modifiers may apply depending upon how the altered individual behaves and uses other appropriate skills (e.g., acting).

When invoked, the effect of this prayer takes effect immediately for any willing follower of Ranald (including the invoking priest). Those who do not follow Ranald have a innate resistance to this prayer and require a failed **WP** test to have their appearance altered. An unwilling follower of Ranald must also take a **WP** test to resist.

Rhya Cult

Description: Lesser Goddess, Young Gods pantheon, wife of Taal, mother of Manann, Mórr, and Verena. Those who worship her view Rhya as the deity of fertility, childbirth and the family. Others, outside the cult, view Rhya as either a lesser aspect of the Earth Mother or a deity who is much diminished so that her worship is incorporated with and overshadowed by Taal. Depicted as a loving mother (and, at times, a pregnant one), Rhya represents the fertility and bounty of the earth and mothers everywhere.

To scholars of theological studies, Rhya represents a deity in decline. As such, her exact role in the scheme of divine matters is the subject of much debate. Is she a deity in her own right? Or, a lesser aspect of the Earth Mother dealing with the bearing of children and sowing a crop in the fertile earth? Maybe, she is only the wife of Taal and therefore should be incorporated into his worship. Naturally, the cult is inclined to frown upon those diminishing their deity.

Where Worshipped: Rhya is chiefly worshipped in the small farming villages that are located on the outskirts of cities and large towns throughout the Old World (to those involved with animal husbandry, Rhya is known as Dyrath, the Fertility Goddess). Also popular with pregnant women and young mothers.

Alignments: Neutral and Good preferred. Law tolerated. Evil and Chaos prohibited.

Friends and Enemies: Associated with many spirit, elemental, and ancestral cults. Closely associated with the Earth Mother cult. Reciprocal respect towards the Elder Races cults. Cordially allied with the other Young Gods cult. Tolerant but critical of Randal cult. Enemies of Dark Children and Chaos.

Cult Symbols and Dress: Clergy of Rhya identify themselves with the following symbols: an acorn, a sheaf of wheat, a babe in a mother's arms, or a hearth. Initiates and Priests wear simple, green woolen robes with one or more of these symbols sewn into the hems, carved into their staffs, or on the straps of their satchels containing healing herbs. Cultivators favor green tunics and brown trousers and carry the symbols on their seed pouches, amulets, and inscribed on their bows. Midwives wear a green chasuble embroidered with cult symbols.

Cult Careers Available: Initiate, Priest, Cultivator, Midwife.

Distinguishing Principles and Doctrines:

Reverence for the bounty of the earth, the miracle of life, and the honor of motherhood. Respect and honor for family and kin. Defend family and the bounty of the earth from any who would destroy, defile, and corrupt them. Aid any kin less fortunate, especially the elderly.

Afterworld: After death, the children of Rhya are transported to warm cottages surrounded by orchards of fruit-laden trees and bountiful vineyards in a peaceful vale. Here, they are relieved of pain, misery, and the wants of life as they are one with Rhya's realm.

Temples and Shrines: The cult is widespread with individual temples (few as they are) and shrines autonomous in all matters. Only during the summer solstice (Sonnstill) do a number of priest gather in a place chosen by Rhya. There is no seat for the cult as most of the priests are itinerants, traveling from village to village, shrine to shrine. Most farming villages are unable to support a temple dedicated to Rhya. Instead, a small, simple shrine is usually built and maintained between the village and the fields. In homes, especially isolated homesteads, the hearth would be set aside to honor Rhya. Cairns are also built in the fields so that Rhya may bless their labor.

Saints and Heroes: Some saints and heroes of Rhya are farming folk who fell in defense of family and kin, or worked feverishly to ease any pain and anguish, such as Juliane Hebamme who worked three straight days delivering eight babies in the village of Schwangerschaft during the legendary winter of 2470 I.C.(even the mighty Reik froze that year in Nuln). Others include those who brought forth the bounty of the earth for their fellows. One such was the renowned Johann Kirschesaat who planted and protected fruit trees (chiefly, cherry trees) for use by travelers along a fifteen-mile stretch of the Nuln-Moot road.

Cult Requirements: Requirements for Laymen Status: Automatic for offspring of cultists. There are no explicit requirements for acceptance into the cult; the cult is theoretically open to all petitioners, including the Elder Races (especially Halflings).

Requirements for Initiate Status: Granting of an ease pain is commonly acknowledged as a sign of a Calling. Must be sponsored by a priest.

Requirements for Priest Status: Approval by a priest of second rank.

Requirements for Cultivator Status: Approval by a priest of second rank.

Requirements for Midwife Status: Selection and approval by a council of priests.

Trials: Trials typically involve delivering produce to blight ravaged areas and successfully working those fields to recover its fertility or protecting isolated homesteads in bandit (or other foul being) infested areas.

Blessings: A one-time-use bonus or automatic success with favored cult skills such as cure disease, heal wounds, or herb lore.

Penances: Journeying to large towns and cities seeking to return lost souls (bawds, prostitutes, beggars) to the fields where they will be redeemed, reclaiming lost farmlands from the encroaching wilderness, protecting and assisting midwives in their sacred duty for extended periods.

Holy Days: Rhya's main festive days are the Spring and Autumn Equinoxes as they are associated with the planting and harvesting of crops. Minor days include 2 Jahrdrung (Day of Pruning), 9 Sommerzeit (Harvest of Spring Fruits), and family birthdays.

Gifts:

Rank 1: May use ease pain twice per day at no MP cost.

Rank 2: May use sense land thrice per day at no MP cost.

Rank 3: +15 bonus to cure disease, heal wounds, and herb lore.

Rank 4: May use entanglement at a cost of 6 MP with twice the area of effect.

Cultivator: Automatic success with dowsing and silent move rural.

Midwife: +10 bonus to cure disease and herb lore.

Cult Prayer Lists

Initiate

Required: Bless Token, Blessed Sacraments, Ease Pain, Heal Cultist, Know Follower, Seek Shrine.

Honors: Detect Magic, Heal Petitioner, Light the Path, Shadeward, Vigilance.

Rank 1

Required: Bless Shrine, Cure Poison, Leap of Faith, Learn God's Will, Remove Minor Curse, Sacred Circle, Sacred Warding, Sense Land, Summon Divine Counselor.

Honors: Bless Weapon, Dispel Sorcery, Follow Tracks, Identify Divine Instrument, Mindlink, Sanctuary, Soullink, Spread the Word.

Rank 2

Required: Bless Thy Servant, Faith Provides, Grant Greater Prayer, Make Thy Servant Whole, Summon Guardian, Treat Illness, Ward Vegetation.

Honors: Banish Lesser Numina, Great Soullink, Hand of God, Pillar of Flesh, Sense Hidden Danger, Smite Thy Enemy.

Rank 3

Required: Blind Enemy, Heal Injury, Heal the Faithful, Riddling the Signs, Shelter against Demons, Shelter against Elementals, Shelter against Undead, Summon Divine Servant.

Honors: Banish Divine Servant, Banish Ensorcelment, Consecrate Lesser Instrument, Contact Soul of Faithful, Self-Defense, Summon Lesser Elemental.

Rank 4

Required: Barrier, Consecrate Altar, Divine Vision, Entanglement, Grant Sacrament of Prayer, Remove Great Curse, Summon Divine Avatar.

Honors: Banish Demons, Banish Divine Avatar, Banish Elementals, Banish Profane Enchantment, Banish Undead, Consecrate Greater Instrument, Nullify Greater Instrument, Preach the Word.

Numina Forms

Counselor: Spirit of a departed Cultivator or Midwife

Guardian: Guardians may be summoned in the following beast forms: bull, stallion, wolf. Profiles follow those of normal animals, but with an Int of 20 and 10 MP. Spirit guardians take the form of ghostly deceased priests.

Servant: Spirit of a departed priest.

Avatar: Spirit presence of Rhya.

Special Careers

Cultivators

Cultivators (also known as Seeders, Harvesters, or Greenpants) are wanderers who are experts in the conservation and replenishment of the earth's fertility, as well as the treatment of diseased plants. They travel from village to village sharing their lore with the local farmers and assist them if needed. Some Cultivators have taken to planting and tending (as well as protecting) orchards on a small cleared parcel of land along roads in the wilderness. The famous Johann Kirschesaat is an example of this type of Cultivator.

Prerequisite Career: To become a Cultivator, one must have been an initiate of Rhya for at least one year and selected by a Priest of second rank.

Advance Scheme

M WS BS S T W I A Dex Ld Int Cl WP Fel
 - +10 +20 - +1 +2 +20 - +10 - +10 +20 - -

Prerequisite Career: Initiate (Rhya)

Career Exits: Explorer, Priest (Rank 1- Rhya), Scout

Skills: concealment rural, cure disease (plants only), dowsing, herb lore, identify plant, silent move rural, specialist weapon- double handed (polearms), specialist weapon- flail, wilderness lore.

Trappings: Bow, flail, pruning saw, seed pouches

Midwives

Midwives of Rhya are widely known for their expertise in the delivery of babies. This exclusive group of women (mostly human and Halfling) travel from village to village facilitating childbirth and easing the associated pain. Naturally, their reputation is such that they are welcomed wherever they travel and are often sought out by the rural aristocracy to deliver their heirs.

Prerequisite Career: To become a Midwife, one must have been an initiate of Rhya for at least two years and selected by a council of priests.

Advance Scheme

M WS BS S T W I A Dex Ld Int Cl WP Fel
 - - - - +1 +2 +10 - +10 - +10 +20 +10 +20

Prerequisite Career: Initiate (Rhya)

Career Exits: Pharmacist, Physician's Student, Priest (Rank 1- Rhya)

Skills: Cook, Cure Disease, Drive Cart, Heal Wounds, Herb Lore, Immunity to Disease, Manufacture Drugs (herbal base only).

Trappings: Green chasuble with cult symbols, sling bag with dried herbs, pestle and mortar, shoulder bag with towels and baby blankets.

Favored Cult Skills

Layman: bind wound*, silent move-rural

Initiate: animal care, concealment-rural, identify plant*

Rank 1: drive cart, herb lore*, wilderness lore

Rank 2: cure disease*, divining, heal wounds*

Rank 3: immunity to poison (only for herbal based), surgery (only for setting broken/dislocated limbs and treating heavy wounds)

Rank 4: immunity to disease*, manufacture drugs (herbal base only)

Sub-Cults and Honorary Orders: None.

Cult Prayers

Ease Pain

Prayer Rank: Petty

Magic Points: 2

Range: Touch

Duration: Instantaneous

Area of Effect: one individual

Resistance: None

This prayer grants the cleric the ability to ease the pain experienced by an individual. Usually it's used to ease the pain of childbirth and other minor injuries which does not normally result in a loss of W. This prayer can also be used to lessen the effects of the first rank prayer Scourge Enemy (thereby reducing the penalties to WS, BS, and all skill tests to -25).

Ward Vegetation

Prayer Rank: Second

Magic Points: 5 per 125 Cubic Yards

Range: touch

Duration: 1d3 days

Area of Effect: 125 Cubic Yards per 5 MP spent

Resistance: None

The cleric is granted the power to protect a large area of vegetation (and the soil within which they are rooted) from blight and other infestations. In addition, this spell can slow any seepage of contamination from Chaos substances such as Warpstone and Warp dust.

The volume to be warded must be marked off by holy symbols inscribed onto the barks of trees and stems of smaller plants. Once invoked, the inscribed symbols disappear from normal view and can only be perceived by those with the Sense Magic skill.

Taal Cult

Description: Lesser God; Young Gods pantheon; husband and brother of Rhya; brother of Ulric; father of Manann, Verena, Mórr, and the Dark Child Khaine (whose mother is Écate); first son of the Earth Mother. Taal is the god of the wilderness and the storm. His power controls the wind and the rain and drives waterfalls and rapids, avalanches and landslides. Also, Taal is the Master of the Wild Hunt, as well as the lord of beasts, the forests, and the mountains. All of the wild places of the Old World are under his control and all who venture into his realm are expected to show him proper respect. To do otherwise, may incur his displeasure at the least, wrath at the extreme. Taal is normally depicted as a powerfully-built man with long, wild hair, dressed in animal skins and wearing the skull of a great stag as a helmet. Taal may even take the form of a giant stag, great bison, or bear.

There is a great controversy between Wood Elves and Humans as to the nature of Taal. To the Elves, Taal is only a composite of the Wood Elf spirits such as Torothal, mistress of rains and rivers, and Karnos, lord of beasts. The Human perspective holds that the Wood Elven spirits, as well as Karog, god of rivers,

are merely aspects of Taal. Even more controversial is the view of the Druids who refer to Taal as the Antlered God, consort of the Earth Mother. To them, the Antlered God is limited to the fertility rites associated with the Beltane (spring equinox).

Where Worshipped: Taal is worshipped throughout the wilds of the Old World, especially in the north and east (notably Bretonnia, the Empire, Norsca, and Kislev). Most of Taal's followers are the hunters, trappers, and others who depend on the natural world. In some quarters, the worship of Taal is intermingled with that of Rhya, goddess of fertility. There are even some Elementalists who worship Taal, usually those whose beliefs are centered upon living harmony with nature, rather than manipulating it through sorcerous magics.

Alignments: Exclusively neutral. Good and Evil are seen as man-made constructs and thus incompatible with nature. Law and Chaos are abominations to the natural order and are prohibited.

Friends and Enemies: Friendly with the cults of Rhya, Ulric, and Manann. Friendly, but wary, to the cult of Earth Mother. Neutral towards the other cults of the Young Gods. Tolerance to the cults of the Elder Races, except those of the Wood Elves which border on antipathy. Enemies of the Dark Children, Humanoid Daemonic, and Chaos cults.

Cult Symbols and Dress: Initiates and Priests identify themselves with the following symbols: stag skull or stylized human head with antlers (representing Taal's aspect as lord of the beasts), or stone axe (for his aspect as weather god) with which Taal is said to use to cause thunder, lightning, and avalanches. Priests wear robes of gray, dark brown, and drab green decorated with one or more of his symbols. Token is a wooden medallion with either golden antlers or silver stone axe device. Cult token may also be of other natural symbols: trees, mountain peaks, etc. Scouts (Society of the Bear) identify themselves with the symbol of a bear, bear's paw, or necklace of bear teeth. They tend to wear hooded cloaks and clothing befitting those living with nature, usually colored with browns and greens.

Cult Careers Available: Initiate, Priest, Scout (Society of the Bear)

Distinguishing Principles and Doctrines: Never harm any animal except in self-defense, for food, for need, or sacrifice. Obey the laws of nature and only take as food the weak and sick, never the fit or strong. Protect the natural world from destruction at the hands of those who would despoil the wilderness. Give back to nature an equal measure of what one receives from it. Always respect the animals of the wild, regardless of whether they are prey or predator.

All Initiates and Priests must ritually hunt and capture an animal for sacrifice to Taal. The sacrifice must be performed once per month during the dark of the moon. In addition, all Priests must spend seven days and seven nights each year living alone in the wilderness such as a forest or mountain. They must begin their vigil on the winter solstice, communing with nature throughout and subsiding on whatever they catch. Further, all Initiates and Priests are prohibited from wearing metal armor, but they may use shields and any type of weapon except firearms and explosives.

Afterworld: After death, the spirit of the deceased enters a wooded paradise. In an eternal climate of mid-spring, the spirit finds rest after a life of toil and hardship. Here, the spirit communes with nature and is at peace. At times, spirits may engage in activities such as hunting, even though the quarry is never killed. The hunt, in this case, represents the thrill of the stalk and pursuit of prey, not the final felling. In addition, the spirit can assume any animal form and shapechange continuously as they desire. Some will do so to match wits with another who is in the role of the hunter.

Temples and Shrines: The vast majority of the temples to Taal are in, or on the edges of, the wilderness. As there is no recognized center of worship, each temple is usually self-reliant and generally does not have much contact with any other.

Temples to Taal are generally circular and built of rough, unmortared stone with conical roofs. The oldest temples, which are found in the northern Empire (the largest of which is located outside of Wolfenburg in Ostland), have timber-framed roofs covered with thatch or turf. Containing only a circular, central hearth, temples of Taal are empty. There are no statues, altars, seats, nor any other furnishings. The hearth is built up from the floor in two or three rows of stone walling and usually faced with bison or bear skulls.

Shrines of Taal take several forms from miniature temples to sacred grooves like those utilized by the cult of the Earth Mother. Grooves of Taal are marked by a skull of a stag, bison, or bear hung on the oldest (and largest) tree. Mountain shrines take the form of a cairn topped by the skull of a stag, bison, or bear. As a sign of respect, it is customary for all passers-by to add a stone to the cairn.

Saints and Heroes: Saints and heroes of Taal are usually great huntsman, trappers, and priests whose knowledge of the wilderness and skills at dealing with its dangers are legendary. One of these was Wolfgang Jäger, a priest who undertook the task of ridding the forest village of Altwald of the scourge preying upon its people. For eight weeks Jäger stalked his prey. The elusive creature continued to kill, but in a way that taunted Jäger. Then on Geheimnistag 1652 IC, Jäger caught up to his quarry. Over the next eight days Jäger battled a giant Minotaur, a creature whose height reached twenty feet, the largest on record. At times, the hunter became the prey and the quarry became predator. Finally, Jäger gained the upper hand and slew the Chaos creature. He returned to the devastated village with the head and skin of the vile creature.

Cult Requirements: Requirements for Laymen Status: Automatic for children of cultists. Applicants must be Human and free of the Chaos taint. Subject to clerical review.

Requirements for Initiate Status: Granting of Summon (Air) Elemental Node prayer is commonly acknowledged as a sign of a Calling. Must be sponsored by a priest.

Requirements for Priest Status: Approval by a priest of second rank.

Requirements for Scout Status: Selection and approval by a priest of second rank.

Trials: Trials set by Taal normally deal with the natural environment and elements, and challenge cultists to survive in harmony with them. Cultists may be required to spend a number of days and nights in a forest or mountainous area. Some may be commanded to hunt a powerful animal, such as a bear or bison, using only that which is provided by nature. Other trials may demand clearing an area of despoiling Goblins or other monsters using skills in stealth, woodcraft, setting traps, etc.

Blessings: A one-time bonus or automatic success with charm animal, concealment rural, game hunting, set traps, silent move rural, and spot traps skills. Automatic success with hide, listen, observe, and sneak tests.

Penances: Maintaining and cleaning all temples and shrines within a ten mile radius, performing servant duties for families living in the wilderness, planting trees and removing man-made objects to reclaim abandoned farmlands for nature.

Holy Days: The principal holy day dedicated to Taal is the spring equinox, which marks the awakening of nature after its winter slumber. Minor festivals and observances occur during the summer and winter solstices, and the autumn equinox.

Gifts:

Rank 1: Granting of Animal Empathy prayer twice per day without MP cost.

Rank 2: Granting of Follow Tracks prayer twice per day without MP cost, automatic success with charm animal skill twice per day.

Rank 3: Granting of Create Bog prayer once per day without MP cost, automatic success with wilderness lore skill twice per day.

Rank 4: Granting of Entanglement prayer once per day without MP cost, automatic success with sense chaos skill twice per day.

Scout: Granting of Follow Tracks prayer twice per day, may use concealment rural and silent move rural skills once per day with a +20 modifier.

Cult Prayer Lists

Initiate

Required: Animal Empathy, Bless Token, Heal Cultist, Light the Path, Obscure the Path, Seek Shrine, Summon (Air) Elemental Node

Honors: Detect Magic, Gift of Tongues, Heal Petitioner, Vigilance

Rank 1

Required: Animal Mastery, Beast Sense, Cure Poison, Follow Tracks, Heal Animal, Rising Mist, Sacred Circle, Sense Land, Summon Least (Air) Elemental

Honors: Bless Shrine, Dispel Sorcery, Identify Divine Instrument, Learn God's Will, Sacred Warding, Soullink, Spread the Word, Summon Divine Counselor

Rank 2

Required: Bless Thy Servant, Giant Animal Mastery, Grant Greater Prayer, Make Thy Servant Whole, Sense Hidden Danger, Treat Illness

Honors: Banish Lesser Numina, Faith Provides, Great Soullink, Great Warding, Pillar of Flesh, Summon Guardian

Rank 3

Required: Blind Enemy, Create Bog, Decompose, Heal Injury, Heal the Faithful, Light of Day/Darkness of Night, Shelter of Elementals, Summon Lesser (Air) Elementals, Summon Swarm

Honors: Banish Divine Servant, Banish Ensorcelment, Quicken Tree, Self Defense, Smite the Abomination, Summon Divine Servant

Rank 4

Required: Barrier, Consecrate Altar, Drawing Down the Moon, Entanglement, Great Sacrament of Prayer, Summon Greater (Air) Elementals, Summon Wild Hunt, Sunbeam, Wereform

Honors: Banish Divine Altar, Banish Elementals, Banish Profane Enchantment, Divine Vision, Godsfire, Scourge the Abomination, Summon Divine Avatar

Numina Forms

Counselor: Spirit of a departed priest.

Guardian: Guardians may be summoned in the form of a stag, bison, or bear. Profile follows those of normal animals, but with an Int of 20 and 10 MP. Spirit guardians may take the form of ghostly deceased priests.

Servant: Spirit of a departed high priest.

Avatar: Lesser aspect of Taal in the form of either a huntsman wearing a helm adorned with stag antlers or a mighty black stag.

Special Careers

Scout: Society of the Bear

A secret society dedicated to Taal and his role of protector of the wild places, the Society of the Bear are scouts whose skills in the wilderness exceed most men. Individual Bear members are hired to escort small and large parties (up to small armies) through the wilderness. Their only requirement is that those who are being led do nothing to despoil the realm of Taal. Any group who fail to heed this requirement may find themselves led to, and abandoned in, the deepest and most isolated part of the wilderness. There these offenders will face the displeasure of Taal.

For career advance scheme, career exits, and trappings, see the Scout advance career, **WFRP**, page 104. In addition to those skills listed, Scouts of the Society of the Bear include the skills of Heal Wounds, Herb Lore, Identify Plant, and Wilderness Lore.

Favored Cult Skills

Layman: Animal Care*, Bind Wound, Fish, Identify Plant*

Initiate: Dowsing, Game Hunting*, Herb Lore*, River Lore, Set Traps, Silent Move-Rural, Wilderness Lore*

Rank 1: Acute Hearing, Charm Animal*, Concealment Rural, Follow Trail, Heal Wounds, Ride, Spot Trap

Rank 2: Astronomy, Cure Disease, Excellent Vision, Secret Language-Ranger, Swim

Rank 3: Night Vision, Orientation*, Secret Signs-Woodsman's

Rank 4: Secret Signs-Scout, Sense Chaos

Sub-Cults and Honorary Orders: None

Cult Prayers

Summon (Air) Elemental Node

Prayer Rank: Petty

Magic Points: 3+1 per additional turn

Range: sacred ground with 10 yards

Duration: 1 turn + 1 turn per additional MP

Area of Effect: one elemental node

Resistance: none

The cleric is granted the power to summon and command a single elemental node. The invoking cleric may choose the form in which it is to appear, although the form is restricted to approximately one cubic foot in volume and is crudely formed. The elemental node is bound to the cleric's service for the duration, and may be commanded to perform tasks at the cleric's request. Elemental nodes can only performed very limited tasks (considerably less than least elementals). The response of the elemental node to each command is determined by the Service tests against the node's Faithful and Vengeful scores. See Divine Terms and Rules, "Service Traits and Service Tests," page ??, and Divine Summonings, "Elementals," page ?? for detailed discussions of elemental summonings and Service tests. See **Realms of Sorcery**, Elemental Beings, "Elemental Nodes," page ?? for details concerning the abilities of elemental nodes.

Summon Greater (Air) Elemental

Prayer Rank: Fourth

Magic Points: 16 + 1 per additional turn

Range: sacred ground with 10 yards

Duration: 1 turn + 1 turn per additional MP

Area of Effect: one greater elemental

Resistance: none

The cleric is granted the power to summon a single greater elemental. Greater elementals choose the form in which it will appear, although the form is restricted to approximately six cubic yards in volume. Unlike

other elementals, the greater elemental is not bound to the cleric's service for the duration, rather they are available for that time to hear the cleric's request and consider it. While greater elementals may agree to certain tasks, they will not perform any task that places them at risk (i.e. they will not enter combat on the cleric's behalf). The response of the greater elemental to each request is determined by the manner in which the cleric appeals for their aid. See **Realms of Sorcery**, Elemental Beings, "Greater Elementals," page ?? for details concerning the abilities, attitude, and temperament of greater elementals.

Summon Wild Hunt

Prayer Rank: Fourth

Magic Points: 30

Range: Sacred Ground

Duration: Until the hunt is completed or dawn breaks

Area of Effect: See below

Resistance: None

One of the strongest available to clerics, this prayer must be used only in the most desperate of situations (e.g., when a mighty Chaos warband of thirty strong led by a Chaos Hero is about to descend on a camp of a young noble lady escorted by three armed guardsmen). The prayer grants the priest the power to summon the Wild Hunt into the world. The Huntsman and his hounds appear facing the direction of their quarry, but waits for the cleric's request before sounding the horn (signaling that the hunt has begun). The Huntsman, a large man with stag antlers and cloven hooves for feet, runs with the baying hounds as they pursue their prey. He is armed with spear, sword, and bow. Only the strongest of foe have any chance, remote that it is, to survive the hunt.

Huntsman

| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
|---|----|----|---|---|----|----|---|-----|----|-----|----|----|-----|----|
| 9 | 85 | 55 | 9 | 9 | 22 | 85 | 6 | 75 | 85 | 85 | 85 | 85 | 55 | 40 |

6 Hounds of the Wild Hunt

| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel | MP |
|---|----|----|---|---|----|----|---|-----|----|-----|----|----|-----|----|
| 9 | 45 | - | 5 | 5 | 11 | 55 | 3 | - | 40 | 35 | 60 | 40 | 25 | 10 |

Should the cleric summon the Wild Hunt for a trivial matter (e.g., killing a band of ten goblin wolfriders because the cleric and his four buddies didn't want to risk themselves in a battle), the Huntsman will appear without his hounds. Facing the offending cleric, the Huntsman will announce that the cleric has incurred the wrath of Taal and punishment would be forthcoming. There is a 10% chance that the punishment will result in the offending cleric will become the object of the hunt (in which the Huntsman will give the cleric a fifteen minute head start). Otherwise, the Huntsman will simply vanished and the cleric will have to await Taal's decision.

Ulric Cult

Description: Lesser God; Young Gods pantheon; Brother of Taal and son of the Earth Mother. Ulric is the god of individual valor and ferocity. Lord of Winter, which in the cold northern lands challenges each man to survive on his own. Lord of Wolves, symbol of the relentless hunter who separates the weak from the strong (and the Ravening Wolf of Winter's Hunger). Particularly admired by those who place individual valor above all else and seek berserk frenzy in battle. Worshipped by soldiers about to enter battle, pit-fighters and judicial champions before a bout, peasants to hold off winter's fury, and hunters when after dangerous game.

Ulric is portrayed as a massive warrior, armored in the style of the barbarians who inhabited the Empire several centuries ago, and wearing a white wolf-skin cloak. He can also take the form of a huge white wolf. Ulric is a distant, harsh and unforgiving god, who expects his followers to stand on their own two

feet, putting their faith in martial prowess. He despises weakness, cowardice, and trickery, and expects his followers to always take the direct approach to solving a problem.

Where Worshipped: Throughout the Old World as ancient god of war and winter. Most common in the Empire, Kislev, and Norsca (there known as Ulric). Dominant cult of Kislev and Norsca. Formally dominant in northern Bretonnia until the Myrmidia cult from the south replaced it. Former state cult of the Empire, rivals cult of Sigmar for popularity.

Alignments: Neutral, Law, and Good are preferred. Evil and Chaos are prohibited.

Friends and Enemies: Closely allied with the cult of Taal and Rhya, friendly with the cult of Manann. Considers cult of Ranald to be a bunch of craven cowards. Cordial respect towards the cults for other Young Gods and Earth Mother (especially those with wolf familiars). Limited respect towards Myrmidia and Jeanne du Lac as both dilute a warrior's worth by overburdening them with strictures that prevent a warrior from devoting themselves to battle and honor. Coolly correct and competitive towards cult of Sigmar.

A secret faction still promotes the Sigmarian Heresy, the belief that Sigmar is not a god, but a great hero whose reign was blessed by Ulric. Clerics of Sigmar are at best dupes or, at worst, active allies of the Demons who give them their powers. This doctrine was outlawed as heresy by the Concordat of Nuln, 2304 I.C., ratified by the High Priests of Ulric and Sigmar. This fanatic faction of Ulricans, some of whom are high-ranking members of the cult, seek to restore the heresy as dogma and resume the persecution of Sigmarites.

Barely concealed contempt for the weak Elder Race cults as their time has long passed. Sworn enemies to Dark Children, Humanoid Daemonic, and Chaos cults.

Cult Symbols and Dress: Initiates, Priests, and Templars identify themselves with the following symbols: the White Wolf (a pack of which freely roams the confines of the Cathedral in Middenheim); a great two-handed axe, castle walls, a mountain blanketed in snow. Priests wear black, unornamented wool or linen hooded robes with a head of a white wolf sewn on the left breast and a wolf fur cloak (3rd rank and higher have one of silver-gray). Token is a bronze pectoral with a wolf's head enameled in white. Cult token may also be a two-handed axe or a great spear with a wolf rune graven on the blade. Ornamentation is unnecessary-- let your actions speak for themselves. Templars of the White Wolf may wear the traditional heraldry of the knightly classes on plate armor, shield, and barding. Wolf's head crest on helm with wolf-skin cloak. Shield has personal heraldry recounting family and personal honors. Other Templars forego the shield and the lance in favor of a double-handed warhammer. The Order of the Ravening Pack wear simple peasant clothing with the symbol of a white wolf on their right breast. The Fangs of Winter dress as mercenaries, favoring the color black. Their shields bear the device of the White Wolf.

Cult Careers Available: Initiate, Priest, Templar (Templars of the White Wolf), Demagogue (Order of the Ravening Pack), Fanatic (Fangs of Winter).

Distinguishing Principles and Doctrines: A brave man dies but once, a coward dies a thousand deaths. When all else fails, take direct action. A true warrior needs no trickery. Always obey a superior, never refuse an order. Never refuse a direct challenge. "Modern" weapons (gunpowder, artillery, crossbows, fire-bombs) are weapons of cowards and are to be shunned. Bonfires are sacred, never allow the fire of a shrine or temple to go out. Oppose Chaos wherever it is found. Never flee a fight unless facing overwhelming odds *and* the greater good of the cult would be served by such a flight. War is good, for Man achieves his full potential in conflict. Man must rely on himself, for the Elder races are dying, decadent, and weak.

Afterworld: After death, the spirit goes to a forest eternally shrouded in winter. There, the souls will hunt with the Wolf Pack, battle each other in berserk frenzy, get killed and be resurrected each day. Yes, it's Valhalla.

Temples and Shrines: Seat of the cult is Middenheim, known as the City of the White Wolf. Subordinate seats of the cult are located in the cities of Kislev and Üslø (Norsca). Provincial prelates are established in the Imperial City-States (e.g. Altdorf), capitals of the Northern Provinces (e.g. Carroburg), and the larger cities of Kislev (such as Erengard and Praag) and towns of Norsca. Always built of stone (though older temples in the North and Norsca may be of wood), temples of Ulric are in square shape with a central dome. An eternal fire burns within, kept alive by priests or laymen. The external walls are decorated with battlements, and the doorway surmounted by a wolf's head engraved onto the keystone. Within is a statue of Ulric, flanked by snarling wolves. Usually of stone, they are also of painted wood. The walls have weapons hanging from them, and trophies of enemies defeated by local cultists. Administrative and residential areas are in barracks attached to the main structure. The great temples are often built like castles. The interior decorations are sparse, and usually represent scenes of winter combat.

Saints and Heroes: Saints and heroes of Ulric are often great warriors who strive against all odds and usually fall in a great battle while killing most, if not all, of their enemies. Some heroes are Ulrican priests who lead others in suicide missions against forces of Chaos. In 2421 I.C., one priest, Gotthard Kepler, led the entire male population -- and some of the women and children -- of the Middenlander village of Kopfkrank in a brave crusade to eradicate the Chaos Warband of Giacomo Bloodhand. They were surrounded and slaughtered, including Kepler (vicious rumor by the unfaithful had it that Kepler died from a lucky blow landed by a Snotling).

Cult Requirements: Requirements for Laymen Status: Automatic for children of cultists. Applicants must be free of the taint of Chaos, and pure human. Subject to clerical review.

Requirements for Initiate Status: Granting of Frenzy is commonly acknowledged as a sign of a Calling. Must be sponsored by a priest.

Requirements for Priest Status: For first rank, approval by local council chaired by provincial prelate. All other ranks approved by Ar-Ulric, High Priest.

Requirements for Templar Status: Selection and approval by Ar-Ulric from among suitable laymen.

Requirements for Demagogue Status: Selection and approval by a priest of the third rank.

Requirements for Fanatic Status: Selection by Ulric (revealed through dreams or visions).

Trials: Trials set by Ulric are almost always of a martial nature. An individual might be required to kill a monster that is terrorizing an area, or to clear out a nest of bandits, goblins, or Beastmen. In the latter case, Ulric may permit associates to accompany the individual. Many of these trials are set in winter.

Blessings: A one-time-use bonus or automatic success with melee attacks using an axe, or dodge blow, frenzied attack (on which the modifier is negative), and strike to stun skills.

Penances: Fasting, personal weapon training, humbling menial services, campaigning against humanoids and Chaos servants.

Holy Days: Ulric has three main holy days: the autumn equinox (Mittherbst), the winter solstice (Mondstille), and the spring equinox (Mitterfrühl), marking the beginning, middle, and end of winter respectively. The spring equinox was formerly the major festival, marking the start of the campaigning

season, but is now on par with the other two. It is also customary for a ruler or general to declare a holy day in Ulric's honor at the start of a campaign or military exercise, and at the foundation of a new fort or castle. Holy days are generally spent holding military parades and displays, with huge bonfires and feasting into the night.

Gifts:

Rank 1: Granting of the Clear the Fog of Battle prayer once per day without MP cost.

Rank 2: Granting of the Bless Weapon prayer twice per day without MP cost, automatic success with dodge blow skill twice per day.

Rank 3: Granting of the Summon Pack prayer once per day without MP cost, automatic success with frenzied attack skill once per day.

Rank 4: Granting of Banish Ensorcelment prayer twice per day without MP cost, granting of Bless Hero prayer once per day without MP cost.

Templar: Granting of Inspired Attack prayer once per day, may use dodge blow skill twice a day with a +20 modifier.

Demagogue: May use sense chaos skill with a +20 modifier, automatic success with public speaking skill whenever railing against Chaos influences.

Fanatic: Automatic success with frenzied attack skill, may use sense chaos and dodge blow skills with a +10 modifier.

Cult Prayer Lists

Initiate

Required: Bless Sacraments, Bless Token, Exalted Shield, Heal Cultist, Know Follower, Seek Shrine, Vigilance

Honors: Animal Empathy (Wolves only), Detect Magic, Heal Petitioner, Light the Path, Shadeward

Rank 1

Required: Bless Shrine, Bless Weapon, Clear the Fog of Battle, Dispel Sorcery, Frenzy, Righteous Blow, Skullcracker

Honors: Animal Mastery (Wolves only), Beast Sense (Wolves only), Follow Tracks, Identify Divine Instruments, Learn God's Will, Radiant Armor, Sacred Circle, Sacred Warding

Rank 2

Required: Detect Chaos, Grant Greater Prayer, Inspired Attack, Know Enemies, Make Thy Servant Whole, Protection from Chaos Taint, Smite Thy Enemy

Honors: Bless Thy Servant, Faith Provides, Great Warding, Hand of God, Nullify Prayer, Sense Hidden Danger

Rank 3

Required: Banish Ensorcelment, Consecrate Lesser Instrument, Heal Injury, Heal the Faithful, Inspired Fervor, Shelter Against Demons, Smite the Abomination, Summon Pack

Honors: Blind Enemy, Know Alignment, Nullify Lesser Instrument, Self Defense, Shelter Against Elementals, Shelter Against Undead

Rank 4

Required: Banish Demons, Banish Profane Enchantment, Bless Hero, Consecrate Altar, Consecrate Greater Instrument, Godsfire, Grant Sacrament of Prayer, Scourge the Abomination

Honors: Banish Elementals, Banish Undead, Barrier, Nullify Greater Instrument, Preach the Word, Wereform (Wolf only)

Numina Forms

Counselor: Spirit of a departed cleric.

Guardian: Guardians may be summoned in the form of a wolf. Profiles follow those of normal animals, but with an Int of 20 and 10 MP. Spirit Guardians may take the form of ghostly deceased warriors or priests.

Servant: Spirit of a departed high rank cleric.

Avatar: Lesser aspect of Ulric in the form of a Giant White Wolf.

Special Careers

Templar: Templars of the White Wolf:

Templars of the White Wolf embody the virtues of personal combat, but one still locked in the past. The image of a bare-backed berserker barbarian defying the forces of Chaos and Evil is seen through nostalgic eyes as a model of heroic martial prowess.

For career advance scheme, career exits, and trappings see the Templar Advance Career, **WFRP**, page 106.

Demagogue: Order of the Ravening Pack:

Members of the Order of the Ravening Pack travel the countryside vehemently speaking out against the influence of Chaos that they see permeate modern society. The Ravening Pack can be found throughout the Empire, Kislev, and southern Norsca. At times, they will even accompany a band of the Fangs of Winter. A sizable number of the Ravening Pack still continue to feed the flames of the Sigmarite Heresy, even though such doctrine was outlawed by the Cult hierarchy over 200 years ago.

For career advance scheme, career exits, and trappings see the Demagogue Advance Career, **WFRP**, page 96.

Fanatic: Fangs of Winter

Fangs of Winter are fanatical followers of Ulric whose goal is the eradication of Chaos. These black clad fanatics dress as mercenaries and patrol the forests of the Empire, Kislev, and southern Norsca. The Fangs of Winter actively hunt Chaos Beastmen and warbands, engaging them in combat until one side or the other are annihilated. Obviously, the life span of the Fangs of Winter are rather short.

While viewed as protectors by most in the areas they patrol, the Fangs of Winter have a reputation of being (not surprisingly) rigid in their view of the world. They are strictly Ulrican in belief and have a number in their ranks who support the Sigmarite Heresy. Thus, attacks on Sigmarite shrines are not uncommon as one would think in the northern forests of the Empire.

Prerequisite Career: Those who join the ranks of the Fangs of Winter usually come from a martial career, mostly one regimented to some degree. All must be members of the cult of Ulric and have been selected by Ulric through dreams or visions. Such dreams and visions are highly personalized, although images of the Great White Wolf battling some dark sinister force are the most common theme.

Advance Scheme

M WS BS S T W I A Dex Ld Int Cl WP Fel
 - +20 - +1+3 +5 +20 +1 - +10 +10 +30 +20 -

Prerequisite Career: Mercenary, Militiaman, Pit Fighter, Roadwarden, Soldier, Watchman.

Career Exits: Demagogue (Order of the Ravening Pack), Judicial Champion, Mercenary Captain, Templar (White Wolf).

Skills: Disarm, Dodge Blow, Frenzied Attack, Secret Language- Battle, Specialist Weapon- Double-Handed, Street Fighting, Strike Mighty Blow, Strike to Injure, Strike to Stun.

Trappings: Mail Shirt, Breast Plate, Double-Handed Weapon or Shield, Hand Weapon, D6 Crowns

Favored Cult Skills

Layman: Bind Wound

Initiate: Ride, Dodge Blow*

Rank 1: Disarm*, Strike to Stun*

Rank 2: Street Fighting*, Wilderness Lore

Rank 3: Sense Chaos*, Strike to Injure*

Rank 4: Specialist Weapon- Double-Handed, Strike Mighty Blow*

Sub-Cults and Honorary Orders: None

Cult Prayers

Clear the Fog of Battle

Prayer Rank: First

Magic Points: 2 MP to invoke, +1 MP per round after first

Range: BMP yards radius, centered on the invoking priest

Duration: Variable

Area of Effect: See range

Resistance: None

Once invoked, the priest can see clearly out to BMP radius through anything that obscures his vision, other than solid objects. In other words, the priest may see through fog, mist, rain, darkness, smoke, colored vapors, falling snow, and like circumstances. However, everything beyond the radius of the prayer is completely obscured.

This does not enable a priest to see through solid matter (e.g., boulders, armor, wooden walls, etc.). This is not a prayer of Transparent Vision. However, if the invoker is completely immersed in a liquid, he may use this prayer to see out to BMP radius.

Variations: A 3rd-level variation, at double the MP cost, allows the priest to see if he has lost sight in his eyes or had his eyes destroyed or removed.

Summon Pack

Prayer Rank: Third

Magic Points: 8 MP to invoke, +1 MP per turn after first

Range: BMP x 100 yards radius, centered on the invoking priest

Duration: Variable

Area of Effect: See range

Resistance: None

Once invoked, the nearest pack of wolves within the area of effect will be summoned to the side of the priest. For the duration of the prayer, the primary duty of the pack is to protect the priest from anything harmful. This could range from huddling against the priest to keep him warm during a winter storm to defending him from enemies in the great forests of the northern Old World (such as Goblins, Beastmen, etc.). In addition, the pack will fight alongside the priest should the latter decide to press the attack against his enemies. Under no circumstance will the pack attack on orders from the priest. Ordering the wolves to attack while the priest is standing back from combat is very much against the principles of Ulric (it is a cowardly act, after all). Any priest treating the summoned pack in this manner will immediately end the prayer and subject himself to the displeasure of Ulric (thus prompting some sort of penance).

Wolves that serve as mounts for Goblins are immune to this prayer as they are beyond the influence of Ulric (these wolves are considered to be in the service of the Orcish deities).

Verena Cult

"You can't have opinions about Truth."

Raul de Torquemada, founded of the Estalian Inquisition

Description: Lesser God; Young Gods pantheon; daughter of Taal and Rhya. Verena is the patroness of scholarship, reason, and justice. The search for Truth is the highest aspiration of man; Truth is sought through painstaking collection of facts and opinions, careful analysis of these facts and opinions, and

weighing the facts, opinions, and analysis in light of ethics and moral law. Justice is for Verenans more than a concern for the letter of the law -- true justice is the law considered in the context of compassion and an understanding of human nature.

In most nations of the Old World the Verena cult is worshipped by an educated, upper-class, primarily urban minority -- scholars, artists, nobles, enlightened merchants, lesser and greater state officials, and sorcerers in particular. In these nations the cult provides some public services, such as libraries and arbitration services, but the cult's influence is primarily indirect, through the effect its doctrine have on its members, who are themselves very influential.

However, in Estalia, the Verena cult is the state cult. In cooperation with the monarchy, the Verena cult has instituted the Inquisition, an aggressive and pervasive experiment in harnessing the resources of state and religion to identify and eradicate evil thoughts and deeds from the populace.

Where Worshipped: Prominently worshipped by the academic, mercantile, aristocratic, and bureaucratic elite throughout the Old World. The state cult of Estalia, where other Young Gods cults are subordinated to the worship of Verena.

Alignments: Neutral, Good, and Law are preferred. Evil and Chaos are prohibited. In Estalia, Good and Law are preferred, and Neutral, Evil, and Chaos are prohibited.

Friends and Enemies: Cordially allied with Young Gods cults. Tolerant but critical of Ranald cult. Respectful of the Old Faith. Associated with The Pilgrim cult; good-naturedly tolerant of the Pilgrim's idiosyncratic, poetic notions of truth. Enemies of Dark Children and Chaos. In Estalia, all other cults are considered inferior and viewed with suspicion.

Cult Symbols and Dress: Initiates, Priests, Torturers, and Demagogues (and in Estalia, laymen) identify themselves with the following symbols: the owl, represented entire or as a stylized head; the scale of justice weighed in the balance; the sword point downwards, the agent of truth in its judicial and martial aspect; and the Verrah Rubicon, the "bible" of Verenian cult and the most respected ethical, religious, and scholarly text, an emblem of Verena's widespread influence on Old World culture. Initiates and Priests wear white wool or linen hooded robes, generally of superior tailoring and style; small, dignified sacred token; though jewelry and ostentatious ornament are prohibited, the fine but understated style, cut, and quality of garment identifies Verenian clerics with the upper classes. Torturers wear the black cloak and mask of the executioner and carry the great two-handed Sword of Justice [[Stolen from Gene Wolfe's Shadow of the Torture]]. Mathamites wear gray cowled robes with a rope belt weighted with miniature scales of justices at the ends.

Cult Careers Available: Initiate, Priest, Torturer (called Torturers), and Demagogue (called Mathamites or Witnesses)

Distinguishing Principles and Doctrines: Laymen of Verena are expected to be truthful with their clerics, and to be true and honest among themselves, but are permitted some latitude in practical dealing with the world, so long as the ultimate purposes of truth and the welfare of the cult are served (except in Estalia, where laymen are held to the same strict standards as the clergy as listed below). The highest standards of accurate and responsible scholarship must always be maintained.

Initiates, Priests, Torturers, and Demagogues of Verena must swear to the following strictures:

1. Speak only the truth; never speak a deliberate falsehood. Do not omit to speak the truth, except that you warn your listener that you have deliberately not spoken all that you might. You need not speak all that you know or believe, but you must not mislead your listener into thinking you have said all that might be

said on a topic. (In Estalia, you are obligated to speak all you know or believe at the request of the court or clergy.)

2. Do not withhold information, unless it is to protect the innocent, or to serve the higher purposes of justice.

3. If you speak opinion, state clearly that it is opinion, and not fact.

4. Do not claim credit for the thoughts or judgments of others; give credit where credit is due.

5. If requested to arbitrate or judge a dispute, honor the request unless personal prejudice or self-interest prohibit you from making a fair judgment.

6. Do not resort to violence until other alternatives have been exhausted. You may counsel otherwise, but may not interfere with other parties who have mutually consented to violence. Do not allow unwilling victims to come to harm by violence without challenge. (In Estalia you may not resort to violence until other alternatives have been exhausted, OR unless a greater harm to Truth and the Greater Good may be expected from your avoiding the use of violence.)

Afterworld: After death the spirit is freed of the distractions of the flesh and transported to the Realm of Light, where the soul is exalted in the spirit of Verena, and where it may continue its search for Truth until eternity. In the bosom of Verena, all departed spirits join in a great convocation of the Good and Truthful, where the eternal verities are pondered and debated. Some spirits may be assigned as guardian numina to watch over the labors of scholars on Earth.

Temple and Shrines: Chapels of Verena temples and shrines are in the Tilean Classical style with large columns supporting a pediment decorated with friezes featuring the Verena in the center, holding the scales of justice, while around her are arrayed figures from mythic narratives. In warmer, Southern Sea climes the chapel is open to the air, a dome supported with columns; in the chilly north the chapel is enclosed. Other buildings are in the local architectural style, and usually include a library, administrative offices, public and private meeting chambers, and staff quarters. Libraries restrict access to cult members (research fees paid to Verenan scholars provide valuable revenues for the cult), and have strict rules to protect the collections. In the meeting chambers Verenan clerics provide arbitration services and legal advice (another important source of cult income).

Saints and Heroes: Most saints of Verena are cloistered academics -- fine and serious thinkers, but hardly adventurous. The exceptions are field workers, explorers, and scholar-adventurers who travel throughout the Old World and beyond in search of arcane secrets, lost races, and the wisdom of the ancients.

Cult Requirements: Requirements for Layman Status: Automatic for offspring of cultists. There are no explicit requirements for acceptance into the cult, but in practice many are discouraged by the requirement that all laymen become proficient in reading, writing, and ciphering. In Estalia all citizens are laymen except those expelled from the cult for heresy.

Requirements for Initiate Status: Granting of gift of tongues is commonly acknowledged as a sign of a Calling. Must be sponsored by a priest.

Requirements for Priest Status: Approval by a priest of second rank.

Requirements for Torturer Status: Selection and approval by a priest of third rank.

Requirement for Demagogue Status: Challenge and testing by five Witnesses, then successful completion of a six-month probationary period under the scrutiny of a Witness.

Trials: Trials typically involve research, collection, and preservation of knowledge, such as seeking out missing manuscripts, legendary references, or elderly eyewitnesses to historic events, or achieving an arbitrated resolution of a serious public conflict, such as a diplomatic mission to warring barons.

Blessings: A one-time-use bonus or automatic success with an Intelligence-based skill or test.

Penances: Enforced isolation and meditation (for impulsive, poorly-considered acts), humbling menial services (for the sin of pride), a vow of silence (for speaking falsehood or misrepresentation).

Holy Days: Verena's main festival is on the first day of each year, when her followers pray that the coming year may be blessed with her enlightenment and reason, and free of bigotry and injustice. Minor holy days are observed at the beginning of each month and the beginning of each week. Judgment Days are ordained on the final day of each month.

Gifts:

Rank 1: Granting of the learn god's will prayer once per day at no cost. Cleric need not be on sacred ground, and receives especially generous attention of his divine patron for this special use of the prayer only.

Rank 2: May use summon divine counselor once per day at a cost of 7 MP with automatic success; use speak with departed faithful once per day at no cost.

Rank 3: May use sense hidden danger at no cost three times per day; automatic success with any Intelligence-based skill or test once per day.

Rank 4: may use contact soul of the faithful three times per day with a guaranteed 100-mile range; granted preach the word once per day (if the prayer is already known, prayer is used once per day with the bonus of no test to resist for followers and -20 to resist for non-followers)

Torturer: may use torture skill three times per day with WP reduced by -30 and damage caused by application of torture reduced to one-fourth.

Demagogue: may use the divine judgment prayer twice a day as if he were a Priest 4th Rank

Cult Prayer Lists

Initiate

Required: blessed sacraments, bless token, heal cultist, know followers, gift of tongues, detect magic

Honors: heal petitioner, light the path, seek shrine, exalted shield, vigilance, light the path

Rank 1

Required: mindlink, leap of faith, learn god's will, bless shrine, sacred circle, sacred warding, sanctuary, spread the word, summon divine counselor

Honors: bless weapon, dispel sorcery, identify divine instrument, open, soullink, remove minor curse, scourge enemy, radiant armor, righteous blow, voice of god

Rank 2

Required: bless thy servant, great warding, know enemies, make thy servant whole, sense hidden danger, the Master's hand, grant greater prayer, pillar of flesh

Honors: minor curse, great soullink, hand of god, nullify prayer, faith provides, summon guardian, smite thy enemy, banish lesser numina

Rank 3

Required: banish ensorcelment, banish divine servant, consecrate lesser instrument, heal the faithful, know alignment, light of day, inspired fervor, ward and seal, contact soul of the faithful

Honors: shelter against demons, shelter against elementals, shelter against undead, summon divine servant, nullify lesser instrument, smite the abomination

Rank 4

Required: banish profane enchantment, remove great curse, divine vision, consecrate greater instrument, preach the word, summon avatar, barrier, grant sacrament of prayer, speak with departed faithful

Honors: banish divine avatar, banish elementals, banish undead, nullify greater instrument, godsfire, scourge the abomination, bless hero, banish demons

Numina Forms:

Counselor: spirit of a departed cleric

Guardian: Guardians may be summoned in the following beast forms: eagle, lion. Profiles follow those of normal animals, but with an Int of 20 and 10 MP. Spirit guardians take the form of ghostly deceased scholars or priests.

Servant: spirit of a departed high rank cleric

Avatar: lesser aspect of Verena

Torturers:

Torturers of Verena are called "Torturers." Torturers are experts in extracting the truth from unwilling sources; they are also skilled executioners, surgeons, and judges of human nature. The cult provides many sovereigns, nobles, and even other cult hierarchies with skilled torturers. Among the people their reputations are dark and terrifying, but in truth the torturers are often the most sane, principled, and compassionate men. Their skills are so prized that even princes hesitate to offend them; some even rise to high status as advisors to heads of state and cult hierarchies, and so have great influence on national and cult policies.

Prerequisite Careers: To become a Torturer one must have been a layman of Verena for two years and have completed the Scholar career and any one other Warrior career.

For career advance scheme, career exits, skills, and trappings see the Torturer Advanced Career, WFRP, page 106. Verena's Torturers may also receive the surgery, strike to injure, strike to stun, specialist weapon -- 2-handed weapon, prepare poisons, and heraldry skills and a Sword of Justice, a divine instrument consecrated to Verena (see Divine Instruments, "Sword of Justice," page ??). Torturers are forbidden to wear armor or carry a shield.

Demagogue: Mathamites:

Demagogues of Verena are called Witnesses or "Mathamites" (after Josef Matham, the founder of their sect). This minority sect of Verena is obsessively preoccupied with literal truth and with militant, vigilant protection of the meek and humble. Witnesses acknowledge only an "inner light" of justice and truth, and display a reckless disregard for circumstances in their insistence on telling the truth without consideration of consequences. They are also impulsive and righteous in identifying injustice and oppression and putting it to fire and sword. As a result, they are almost equally feared and distrusted by oppressors and those they would protect from oppression. This sect is barely tolerated by most Old World nations, except in Estalia, where the Witnesses are the powerful agents of the Inquisition, and where Mathamites dominate the Verenan cult hierarchy.

For career advance scheme, career exits, skills, and trappings see the Demagogue Advanced Career, WFRP, page 96.

Favored Cult Skills:

Layman: read/write*,

Initiate, Rank 1: speak additional language (choose any one, including secret and arcane languages)*,

history*, choose any one lore or identify skill

Ranks 2, 3, 4: as Initiate and Rank 1, including law*, and choice of any one additional intelligence-based skill per rank

Sub-Cults and Honorary Orders: None

Special Rules: None [[as yet]]

Khaine Cult

"Kill a man, and you are a murderer. Kill millions of men, and you are a conqueror. Kill everyone, and you are a god."

anonymous, The Sea of Nightmares

Description: Lesser God; Dark Children pantheon; illegitimate son of the Taal and Ecaté; also known as the Mad God, Stealer of Souls, Destroyer of Worlds, Lord of Murder, Prince of the Raving Dead.

Khaine was repudiated and cast out by his father Taal and denied the status of god; Taal claimed Khaine was too power-mad and arbitrary to tolerate in the Young Gods pantheon. In revenge Khaine swore that if he would not be a god of the living, he would be the god of the dead -- but even that was denied him and given over to Morr. Khaine then connived at stealing souls from his half-brother Morr; Khaine preys on the souls of beings not protected by a cult, and also steals the souls of beings slain by ritual murder. Khaine has built an afterworld realm of power from the material of these stolen souls known as the Realm of the Raving Dead.

Khaine is depicted as a huge, grotesque, squat Daemonic being with a horned head, great-fanged jaws, and four arms, bearing a bloody dagger in each hand, and wearing a necklace of innumerable skulls. Khaine is an extravagantly insane god worshipped either by madmen or opportunistic men eager to exploit the magical powers Khaine offers in return for service. Khaine is generous to those who swell his spiritual reservoirs with offerings of blood and damned souls.

Where Worshipped: A secret cult outlawed and vigorously persecuted in the modern Old World; the cult of Khaine originated in the Pharonic culture which worshipped a large pantheon of Dark Children gods. Khaine is still worshipped as an aristocratic cult in theocracies of the Badlands and the Dark Lands. Worship in the Old World is rare, obscure, and poorly documented.

Alignment: Evil and Chaos preferred. Neutral permitted. Law, and Good prohibited.

Friends and Enemies: Friends to no one. Treacherous, unpredictable, and unreliable ally of Ecaté and the Chaos Powers. Bitter enemies of the Elder Race cults, the Old Faith and the Young Gods pantheon, Taal/Rhya and Morr in particular.

Cult Symbols and Dress: In the Old World, the cult is secret; sacred tokens are human bone carved in the likeness of Khaine, and are not revealed publicly. In secret ceremonies, and in areas where Khaine is worshipped openly, initiates, priests, and fanatics wear black robes and outer garments with red and gold trim, elaborate masks depicting the horned, fang-jawed countenance of Khaine, and ornaments and staves carved from human bone and featuring the skull motif. These garments are worn for rituals and ceremonies and on the battlefield where Khaine's Legions are commanded.

Cult Careers Available: Initiate, Priest, Assassin

Distinguishing Principles and Doctrines: Khaine and his kingdom feed on the souls torn from victims by bloody murder. To worship and feed the power of Khaine, the souls of the slain must be dedicated to his use.

Khaine gathers unto him all lost souls and bears them away to live forever with him in heaven.

Serve Khaine, feed his power, dedicate souls to his use, and you shall live forever.

The affairs of life on this earth are of little importance; we shall live forever in heaven with Khaine, and share his revenge over those who have wronged us on earth.

In these days we must keep our secret and hide from the eyes of the living, but one day the Lord of Murder shall lead his Legions against the Living World, and it shall be utterly cast down at his feet. Thenceforth shall Khaine, his priests, and his faithful have dominion both in this life and in the everlasting life beyond.

Afterworld: After the death of the body Khaine and his servants promise their worshippers the eternal life of the spirit. That the sanity of the spirit is destroyed is of little concern to Khaine or his worshippers -- the individual spirit and will survives with Khaine in the afterworld. Khaine also promises the departed spirits of his dominion the opportunity for spite and revenge against the living world; when Khaine's followers take the battle field, they are accompanied by mad unliving spirits summoned from the afterworld in the manifested form of skeletons, haunts, ghosts, wights, specters, and other undead creatures and phenomena.

Temple and Shrines: In the Old World Khaine worship is pursued in secret shrines hidden in basements, caves, remote retreats, etc. Participants in ceremonies and rituals take euphoric, hallucinogenic drugs which facilitate communion with Khaine and the Realm of the Raving Dead. Rituals consist primarily in consecrating the souls of ritual sacrifices to Khaine. Drugs are made available by priests for the use of private worship; ritual murders are usually preceded by private worship dedicating the souls of the slain to Khaine. The priest class is served by the Red Harvest, a fanatic class of holy assassins who select victims at random and slay them, dedicating their blood and souls to Khaine. In the Old World, the Red Harvest are little more than drug-crazed murderers, but in regions where Khaine is worshipped openly, the Red Harvest elite are skilled terrorists and political assassins.

Saints and Heroes: Of Khaine's servants on earth, his priests and assassins are most honored and feared, but they usually conceal their identities from laymen behind ritual masks. Khaine's most faithful servants -- his fourth rank priests and most skilled assassins -- may be granted an indefinite perpetuation of their life on earth in liche-form, where the individual's spirit and body are magically bound together and preserved against the threats of mortal death.

Most revered are Khaine's servants from beyond the grave -- the undead heroes and champions who serve Khaine on the field of battle with his Legions of the Vengeful Dead. Summoned from the afterworld to work Khaine's will on the living, these heroes and champions in skeletal, ghostly, or spectral form are greatly feared by mortal men, and thus greatly respected by Khaine worshippers.

Cult Requirements: Requirements for Layman Status: No requirements; Khaine accepts the worship of any creature. However, Khaine does not permit laymen to renounce his worship at a later date -- "once a Khaine cultist, forever a Khaine cultist." Those who fail Khaine may expect the torment of madness from which not even death may deliver him, for the deceased spirit bears his madness with him into the afterworld.

Requirements for Initiate Status: Granting of blessed sacraments may be a sign of a Calling. Personally elected by Khaine himself.

Requirements for Priest Status: Personally elected by Khaine himself.

Requirements for Assassin Status: No requirements. However, candidates for advanced skill training are selected for aptitude and loyalty by the priest class.

Trials: Trials typically involve a murder according to cult ritual.

Blessings: One-time-use bonus or automatic success with weapon attack, silent move rural or urban, concealment rural or urban, disguise, shadowing, street fighting, prepare poison.

Penances: Insanity points. Followers who cannot serve Khaine while sane may serve him better when insane.

Holy Days: Khaine does not observe formal Judgment Days. Khaine takes no personal interest in his worshippers except when they dedicate a soul to him; at that time, if the sacrifice pleases Khaine, he may bestow a blessing. Khaine does not usually pay any attention at all to laymen except during a sacrifice, and he rarely places penances on them. Initiates, priests, and assassins, on the other hand, will often receive direct orders from Khaine -- typically involving more aggressive programs of murder and assassination or more ritual sacrifices. Failure to perform satisfactorily usually results in a Khaine penance -- an insanity point or two. During group worship, all present may benefit from Khaine's generosity if the number and quality of sacrifices are abundant and pleasing.

Worshippers wishing the direct attention of Khaine need only invoke his name when they slay a victim, pronouncing some statement like "I dedicate this soul to Khaine," or "Receive this soul, O Khaine, my master, into your service."

Gifts:

Rank 1: ability to control all Skeletal Warriors and Marshlights of Khaine within 24 yards

Rank 2: ability to control all Ghosts of Khaine within 24 yards; extend control of all Skeletal Warriors and Marshlights of Khaine to 96 yards; partial ability to defend personally-controlled Khaine undead from instability (alter tests on Instability Chart by 1 point)

Rank 3: improved ability to defend personally-controlled Khaine undead from instability (alter tests on Instability Chart by 2 points)

Rank 4: total ability to defend personally-controlled Khaine undead from instability (ignore instability tests)

Assassin: automatic success with silent move rural and silent move urban; +20 bonus to strike to injure and shadowing.

Cult Prayer Lists

Initiate

Required: bless token, blessed sacraments (see "Special Rules" below), exalted shield, know followers, detect magic, summon skeletal warrior, shadeward

Honors: heal cultist, light the path, vigilance, gift of tongues

Rank 1

Required: bless weapon, scourge enemy, bless shrine, radiant armor, righteous blow, sacred circle, sacred warding, ward undead, summon skeletal warband, summon marshlight

Honors: dispel sorcery, frenzy, identify divine instrument, leap of faith, mind link, open, spread the word, strike dumb, sanctuary, voice of god, soullink

Rank 2

Required: summon guardian, smite thy enemy, minor curse, hand of god, know enemies, summon ghost, create ghoul, mortify flesh, corrupt spirit, inspired attack

Honors: banish lesser numina, bless thy servant, grant greater prayer, great soullink, great warding, make thy servant whole, the Master's Hand, nullify prayer, pillar of flesh, faith provides, sense hidden danger,

Rank 3

Required: summon wraith, dread of doom, contact soul of the faithful, blind enemy, light of day/darkness of night, the shadow of death, shelter against Undead, summon divine servant, ward and seal, summon specter, speak with the departed faithful (see "Special Rules" below)

Honors: banish ensorcelment, banish divine servant, consecrate lesser instrument, heal the faithful, inspired fervor, shelter against demons, shelter against elementals, nullify lesser instrument

Rank 4

Required: summon specter, curse of corruption, banish undead, bless hero, godsfire, divine vision, barrier, summon wraith

Honors: banish profane enchantment, banish elementals, banish undead, consecrate greater instrument, preach the word, divine vision, grant sacrament of prayer, remove great curse, nullify greater instrument

Numina Forms

Counselor: none

Guardian: Khaine does not provide for summoning of divine guardians. Spirit guardians take the form of ghostly deceased cultists or victims of horrible deaths. Spirit guardians of Khaine and ghosts of Khaine are indistinguishable in appearance and behavior, but the former has the standard possession attack of spirit guardians, while the latter has a fear attack as indicated in the description of ghosts on page ??.

Servant: none

Avatar: none

Assassin: Assassins of the Red Harvest: The Red Harvest is a fanatic class of holy assassins who select victims at random and slay them, dedicating their blood and souls to Khaine. In the Old World, the Red Harvest are little more than drug-crazed murderers, but in regions where Khaine is worshipped openly, the Red Harvest elite are skilled terrorists and political assassins.

For career advance scheme, career exits, skills, and trappings see the Assassin Advanced Career, WFRP, page 95.

Cult Skills:

Laymen: street fighting*, silent move rural*, silent move urban*, concealment rural* or concealment urban*, identify undead*

Initiate: herb lore, necromantic lore*

Level 1: prepare poison*, hypnotize

Level 2: disguise, shadowing, street fighting*

Level 3:

Level 4:

Fanatic: silent move rural or urban, concealment rural or urban, prepare poison*, street fighting*, specialist weapons (any)*, disguise, shadowing

Sub-Cults and Orders: none.

Special Rules:

1. Blessed sacraments for Khaine priests produces a drug-enhanced fervor; in addition to normal +10 WP and Cool, the worshipper is also subject to frenzy for the duration.

2. Speak with departed faithful for Khaine priests can summon spirits from any afterworld under the following conditions:

- summoning spirits from afterworlds other than Khaine's costs 20 MP, and
- the spirit may test vs. WP (assume a WP of 30 or at the GM's discretion) to refuse to answer any individual question.

Notes

Khaine and Khorne: Scholars observing the similarities in name, methods, principles, and even favorite colors of the Khaine and Khorne cults speculate endlessly -- are the cults related? Or are the two gods different aspects of a single god? It is worth noting that Khaine and Khorne cultists do not confuse the cults, and that in spite of the many similarities, there are also crucial distinctions (such as Khorne's absolute

prohibition against the use of magic versus Khaine's generosity with divine necromantic magics, and Khorne's status as a Great Chaos Power versus Khaine's status as one of the Dark Children pantheon).

IMPERIAL CULTS

Sigmar Cult_____

Description: Lesser God; Young Gods pantheon; foster-son of Manann and Verena. Sigmar is the deified, legendary founder of The Empire. As befits the epic stature of this great warrior-statesman, Sigmar is worshipped both for his martial prowess and for his role as the Father of the Empire -- a symbol of national destiny and unity of purpose among the various conflicting power groups of the Empire. Statues and paintings depict him as a muscular, bearded giant of a man with long blond hair bearing a massive two-handed Dwarven warhammer and seated on a simple throne with piles of Goblins heads at his feet.

Sigmar represents both the heroic exemplar and the common man. Admired for personal courage and strength in arms as well as military generalship; Sigmar is also a unifying leader and founder of a nation out of disparate, hostile tribes. Though divine in stature, he still remains recognizably simple and human enough as a mortal man. Cult doctrine emphasizes Sigmar's mortal origins as the source of his understanding and compassion for man, and his desire to protect man both as a divine patron and as the symbolic inspiration for man's protector on earth -- the Imperial state.

Where Worshipped: Sigmar is the state cult of the Empire by Imperial decree; only in the City State of Middenheim, the seat of the chief temple of Ulric, are his temples outnumbered by those of other cults. Worship elsewhere is confined to Imperial emigrants and exiles; some expatriate Imperial citizens and Rootless Dwarves (dwarves living among humans) may worship Sigmar as an associate cult.

Alignments: Neutral, Law, and Good are preferred. Evil and Chaos are prohibited.

Friends and Enemies: Officially allied with cults of the Young Gods pantheon, but independent verging on arrogant in posture toward other Young God cults. Most cordial relations with Verena and Manann. Diplomatic but implicitly hostile to the Ulric cult, particularly toward the minority Sigmorian heretic faction. Friendly with Grommo the Wanderer cult. Enemies of Dark Children and Chaos.

The Sigmorian Heresy: A minor heresy of the Ulric cult holds that Sigmar is not divine, but merely a legendary hero with great -- perhaps Daemonic -- spiritual powers, and that worship of Sigmar is at best grave error, at worst a form of Daemon worship. This heresy is outlawed within the Ulric cult, but a significant minority, some reputedly of high cult status, conspire to promote this heresy.

Cult Symbols and Dress: Initiates, Priests, and Templars identify themselves with the following symbols: the great dwarven Warhammer "Heldenhammer"; the "eight-sided circle" or octagon composed of two superimposed squares with joined points, signifying the eight tribes united under Sigmar; the twin-tailed comet that appeared at his birth and is prophesied to appear once again heralding his return. Initiates and Priests wear plain, unornamented wool or linen hooded robes with one or more simple, modest sacred tokens or ceremonial staves bearing the hammer, octagon, or twin-tailed comet; Sigmar's priests avoid ostentatious ornament or pretense of social status. Templars of the Fiery Heart may wear the traditional heraldry of the knightly classes on plate armor, shield, and barding, but Sigmar's symbols must be dominant. Riders of the Cleansing Fire favor plain commoner's dress, with cult tokens concealed for secrecy.

Cult Careers Available: Initiate, Priest, Templar (called Templars of the Fiery Heart), and Witch Hunters (Riders of the Cleansing Fire)

Distinguishing Principles and Doctrines: All humans have their mortal frailties, but they also each possess the quality of heroism, and each must express his heroism according to his gifts in the support and protection of the Empire and its loyal citizens.

Conflicts and disputes among men are inevitable, but they must all be submitted to judgment before the state and cult. Further, when the welfare of the state and cult are challenged, personal disputes and conflicts must be set aside for the common good.

The fostering and preservation of personal honor, duty, and heroism is the province of the cult, but upon the State and the Emperor rest the immediate protection and preservation of the people.

Each man is responsible for bettering his welfare and the welfare of his family and kin; in this way shall all the Empire grow prosperous and flourish.

The humanoid races and the servants of Chaos are the savage and implacable enemies of humanity. It is man's destiny to strive with these monsters for dominion of the Known World; no man is safe until they have been wiped from the face of the earth. "The only good goblin is a dead goblin."

The Elder Races are fated to pass from this earth. Let them abide with us peacefully in their twilight, and let us honor them and their ancestors, revere their craft and honor, and aid them in their extremity. (This public doctrine is explicitly understood to include dwarfs, and implicitly understood to exclude elves, who are tainted with the crimes of the Dark Elven, and are just too haughty and snobbish for decent folk. Halflings are regarded as human in the same general sense that human children are considered human.)

Initiates, Priests, Templars, and Witch Hunters of Sigmar must swear to honor the following strictures:

1. Obey the commands of priests of higher rank.
2. Show special favor to an honorable dwarf's request for aid.
3. Work to promote the unity and integrity of the empire -- even at the cost of individual liberty.
4. Show true and loyal allegiance to His imperial majesty the Emperor.
5. Search out and exterminate humanoids and servants of Chaos.

Afterworld: Departed souls are incorporated into the divine body of Sigmar. Weak-spirited and faithless followers become the lower functions of Sigmar; dutiful followers serve Sigmar's spiritual well fostering the future of the Empire and its welfare; heroes and exemplars become the guiding spirit servants who inspire warriors and leaders in preserving Sigmar's Empire on Earth.

Temples and Shrines: The central worship chamber is usually octagonal with a dome or cupola, and decorated with artwork depicting Sigmar's birth under the twin-tailed comet, heroic deeds, founding of the Empire, beneficent reign, and foretold return under the twin-tailed comet. The main altar is oriented toward Karaz-a-Karak, the Dwarven citadel Sigmar sought in his final mortal journey. There are no seats in the central chamber -- standing room only. Administrative and residential wings either radiate from the central chamber or form an outer wall around a central court featuring the central chamber. Furnishings and ornaments are always modest, avoiding the ostentatious display of wealth associated with many other Young Gods cults.

Saints and Heroes: Clerics of the Silver Hammer order are itinerant warrior-priests on the front lines of the war against humanoids and servants of Chaos. The primitive heroic barbarian ideal of single combat has been largely superseded in modern Sigmorian Imperial culture by the image of the skilled, deliberate general, a shrewd tactician and leader of men, though the cleric must be reasonably proficient with hammer and shield in single combat.

Cult Requirements: Requirements for Layman Status: Automatic for offspring of cultists, provided there is no mark of Chaos or humanoid blood. Others of pure human or Elder Race blood may be accepted subject to clerical review.

Requirements for Initiate Status: Granting of know follower is commonly acknowledged as a sign of a Calling. Must be sponsored by a priest.

Requirements for Priest Status: Approval by the Grand Theogonist.

Requirements for Templar Status: Selection and approval by the Grand Theogonist from among suitable laymen.

Requirement for Witch Hunter Status: Selection and approval by the Grand Theogonist from among suitable laymen.

Trials: Trials typically involve the protection of the Empire and its citizens from internal and external threats, such as locating and destroying marauding goblins or beastman hordes, giving assistance to Dwarves in the construction and maintenance of roadside shrines, investigating the actions of secret Chaos cults, and so on.

Blessings: A one-time-use bonus or automatic success with melee or thrown hammer attacks or disarm, law, and Daemonic lore skills.

Penances: Fasting, personal weapon training, humbling menial services, campaigning against humanoids and Chaos servants.

Holy Days: Sigmarzeit 18, the first day of summer and date both of Sigmar's crowning and abdication when, as is described in the Geistbuch, the cult's most sacred literary work, "he forsook the world of mortals to augment the realm of the gods," is preceded by fasting, followed by great feasting and merrymaking. In Altdorf a great procession is led around the city walls preceded by the Grand Theogonist himself.

Gifts:

Rank 1: Gain the Hammer of Sigmar skill, costing 100 exp., usable only with one-handed or two-handed war hammer; the cleric attacks once per day with an effective Strength of 10 (see WFRP, page 190). The player does not have to declare the use of this ability until a successful hit has been scored.

Rank 2: May use Hammer of Sigmar skill twice per day; +20 Initiative and WS with warhammer attack three times per day.

Rank 3: receive night vision skill as a dwarf; automatic success with sense chaos skill once per day.

Rank 4: may use Hammer of Sigmar skill three times per day; granted preach the word once per day (if the prayer is already known, the prayer is used once per day with the bonus of no test to resist for cultists and -20 to resist for non-cultists).

Templar: Hammer of Sigmar skill once per day (see above).

Witch Hunter: sense chaos and sense danger prayer granted once per day each.

Cult Prayer Lists

Initiate

Required: blessed sacraments, bless token, heal cultist, know followers, vigilance, exalted shield

Honors: detect magic, gift of tongues, heal petitioner, light the path, seek shrine

Rank 1

Required: bless weapon, bless shrine, leap of faith, learn god's will, scourge enemy, radiant armor, righteous blow, sacred circle, sacred warding, sanctuary

Honors: dispel sorcery, identify divine instrument, mindlink, open, soullink, remove minor curse, spread the word, strike dumb, summon divine counselor

Rank 2

Required: bless thy servant, detect chaos, great warding, know enemies, make thy servant whole, protection from chaos taint, sense hidden danger, smite thy enemy, inspired attack

Honors: minor curse, grant greater prayer, great soullink, hand of god, the Master's hand, nullify prayer, faith provides, summon guardian

Rank 3

Required: banish ensorcelment, banish divine servant, consecrate lesser instrument, heal the faithful, know alignment, light of day, inspired fervor, smite the abomination, ward and seal

Honors: contact soul of the faithful, speak with the departed faithful, shelter against demons, shelter against elementals, shelter against undead, summon divine servant, nullify lesser instrument

Rank 4

Required: banish demons, banish profane enchantment, bless hero, consecrate greater instrument, preach the word, godsfire, scourge the abomination

Honors: banish divine avatar, banish elementals, banish undead, barrier, divine vision, grant sacrament of prayer, remove great curse, nullify greater instrument

Numina Forms

Counselor: spirit of a departed cleric

Guardian: Guardians may be summoned in the following beast forms: war dog, war horse. Profiles follow those of normal animals, but with an Int of 20 and 10 MP. Spirit guardians take the form of ghostly deceased warriors or priests.

Servant: spirit of a departed high rank cleric

Avatar: not available

Templar: Templars of the Fiery Heart:

Templars of the Fiery Heart embody the virtues of personal combat, but in a chivalrous, modern sense; the mounted lancer and foot knight have replaced the bare-backed berserker barbarian as the model of Imperial heroic martial prowess.

For career advance scheme, career exits, skills, and trappings see the Templar Advanced Career, **WFRP**, page 106.

Witch Hunter: Riders of the Cleansing Flame:

Riders of the Cleansing Flame are the cult's clandestine agents dedicated to uncovering secret worship of Chaos cults in the Empire. Theoretically their mission extends beyond the borders of the Empire; in practice, Riders are rarely welcomed in other Old World nations.

For career advance scheme, career exits, skills, and trappings see the Witch Hunter Advanced Career, **WFRP**, page 106.

Favored Cult Skills: Priests of Sigmar receive skills at reduced exp cost according to which order they belong to (see "Sub-Cults and Orders" below). When reduced cost applies only to members of a specific order, it is indicated as follows: Order of the Hammer = (H*), Order of the Torch = (T*), Order of the Anvil = (A*)

Layman: specialist weapon -- 2-handed weapon*, read/write*, specialist weapon -- lance,

Initiate: public speaking, speak additional language -- Khazalid

Rank 1: disarm (H*), cure disease (T*), astronomy (A*)

Rank 2: dodge blow (H*), etiquette (T*), Daemon lore (A*)

Rank 3: specialist weapon -- flail (H*), heraldry (T*), history (A*)

Rank 4: strike mighty blow (H*), law (T*), surgery (A*)

Sub-Cults and Honorary Orders: Priests of Sigmar belong to one of three orders, which determines their responsibilities within the cult. PC priests should normally belong to the Order of the Silver Hammer, whose members travel throughout the Empire, promoting the cult, rooting out heresy and malefactors, and bringing honor and glory to the cult.

The Order of the Torch, from whose ranks are drawn the administrators of the cult's temples and the priests who actually officiate at religious ceremonies. The majority of Sigmar clerics belong to this order, and other orders are subject to its authority. Its members are assigned to provincial temples, with Initiates or educated laymen acting as village priests, while town temples usually have a cleric of Rank 1 or higher.

The Order of the Anvil is a monastic order whose members live out their lives in isolation from the rest of society, dedicating themselves to meditation and prayer. It is their function to study and interpret the word of Sigmar, which forms the basis of Imperial law. Members may be found in law schools; advanced ranks provide legal advisors for the Grand Theogonist and the Emperor. (Note: the Order of the Anvil is concerned only with the letter of the law, leaving the cult of Verena to trouble over such vague notions as "justice" and "compassion".)

Special Rules: None [[as yet.]]

BRETONIAN CULTS

Jeanne du Lac Cult_____

Description: Lesser God, Young Gods pantheon, foster-daughter of Manann and Myrmidia. "The Maid of Gisoreux." The deified saint and holy warrior who united the aristocratic and peasants classes of Bretonnia in the 23rd Century military campaigns that ended the threat of Estalian domination forever. Captured and burned at the stake by the Estalian Inquisition for witchcraft, her martyred spirit became the focus for the nationalistic fervor of the Bretonnian peoples. In Jeanne du Lac are combined the aristocratic virtues of justice, valor, and might in arms with the common virtues of modesty, compassion, and generosity.

Where Worshipped: Jeanne du Lac is the state cult of Bretonnia by royal decree; sadly, in the increasing secularization and decadence of Bretonnia in the last two centuries, the influence of her cult is greatly diminished. Elsewhere in the Old World she is worshipped by itinerant mercenaries and knights-errant who honor the principles she stand for.

Alignments: Good and Law preferred. Neutral accepted. Evil and Chaos prohibited.

Friends and Enemies: Friendly relations with Young Gods, with Verena, Myrmidia, and Shallya in particular. Aggressive rivalry with Sigmar. Tolerant respect toward the Old Faith and Elder Races cults. Enemies of Dark Children, Humanoid Daemonic, and Chaos cults.

Cult Symbols and Dress: Jeanne du Lac's symbol is the fleur-de-lis, which is typically embroidered into the tunic or surcoat and worn on weapons, armor, and other trappings. Initiates and priests of this military cult wear plain, humble garments in the style of the Bretonnian peasant, but may wear metal armor on the field of honor or the field of battle. Templars wear utilitarian chain and plate armor of the mounted knight bearing no more than one's personal heraldry and the fleur-de-lis of Jeanne du Lac, avoiding the ostentatious ornamentation and frippery of other Old World knights.

Cult Careers Available: Initiate, Priest, Templar (called Knights of St. Cecilia)

Distinguishing Principles and Doctrines:

Give loyalty and respect to the King, his knights, and his loyal subjects.

Lend honor, courtesy, justice, and compassion to your fellow man. Treat the stranger as if he were your neighbor, the poor man as if he were rich, the meek man as if he were mighty. Live each day as you would live at your finest; be generous, modest, decent, and pious in your daily affairs as if you were in the temple on Judgment Day. Avoid the Seven Cruel Sins: Pride, Wrath, Envy, Lust, Gluttony, Avarice, Sloth.

Afterworld: The deceased shade of the virtuous is conducted from the earth by a divine guide to a peaceful afterworld where all men are brothers and equal, where labor is sweet, celebration is joyous, and rest is rich

and fulfilling. The deceased shade of the wicked and corrupt is abandoned on earth, where it remains as an unquiet spirit until it has earned the compassion of The Maid by true contrition and been conducted to the afterworld, or is abducted to the Realm of the Raving Dead by the spectral servants of Khaine.

Temple and Shrines: Whether the cathedral of Notre Pucelle of Gisoreux or a chapel in a small village, the cult's temples have the same plan -- a long hall with an entrance at one end and a simple sacristy, altar, and statue of The Maid at the other. Decoration is modest and plain. Worshipers may either make their devotions in the long hall in private or at mass worship gatherings. Simple shrines are a common sight throughout Bretonnia, little more than a simple altar partially exposed to the elements where people place offerings of flowers, handicrafts, clothing, and food. The needy are invited to take from these shrines at need; the wealthy and comfortable are obligated to make generous offerings here to provide for the needy.

Each province of Bretonnia has its own Council of Priests, which is ruled by the Great Council in Gisoreux. Each Council elects its chairman, called the High Councilor, who presides over the council and serves as the chief authority for the cult within his jurisdiction. The High Councilor of Gisoreux is directly answerable only to the King of France, though in recent centuries relations between the cult and the decadent monarchy have deteriorated dramatically.

Saints and Heroes: The Maid of Gisoreux is, of course, the prominent saint and heroine of her cult. In courage and strength of arms she was without peer. Dressed in men's attire, she challenged and defeated the haughtiest knights in joust and melee. In speech she was meek and forthright, yet none could deny her will. She successfully argued against the traditional but wasteful slaughter of villains and peasants on the field of battle, arguing instead for their use in guerrilla warfare. She championed the use of the crossbow in warfare, dismissing the aristocratic objection that it was an ignoble weapon. She demanded that the peasants receive militia training before they be forced into the line of battle, and arranged for the replacement of their harvesting scythes and grain flails with shield and spear. She swore that no man in her army would sleep better than the poorest peasant, and ordered that knight and rascal alike sleep on the hard ground. What little she owned she gladly shared, and inspired others to generosity by her example. And her personal courage and compassion was undeniable; her last words as they fired the faggots beneath her were, "Forgive them, my King! my people! They Burn because they cannot Believe!"

Cult Requirements: Requirements for Layman Status: Any man or woman of humble heart and earnest intent may become a layman.

Requirements for Initiate Status: Granting of Heal Cultist or Light the Path is commonly acknowledged as a sign of a Calling. Must be sponsored by a priest.

Requirements for Priest Status: Selection and approval by a council of priests.

Requirements for Templar Status: Selection and approval by a council of priests.

Trials: Trials typically involve serving and protecting the less-fortunate -- particularly peasants -- from natural, human, and monstrous perils like famine and pestilence, bandits and evil landlords, and humanoid and Chaotic creatures.

Blessings: One-time-use bonus or automatic success with favored cult skills like specialist weapon -- lance, public speaking, etiquette, begging, charm, disarm, strike to stun.

Penances: Trials of humility and obedience, fasting, personal weapon training, campaigns against the enemies of Bretonnia.

Holy Days: 20 Vorhexen (by Imperial reckoning) is known as The Feast of the Martyr, the night of Jeanne du Lac's execution for witchcraft. Worshipers maintain an all-night candle-light vigil; at sunrise they celebrate the liberation of Jeanne du Lac's soul and her ascension into the afterworld with feasting, sharing of gifts, and communal thanksgiving.

Gifts:

Rank 1: automatic success once per day with the charm skill (if attempting to persuade others according to cult doctrine), +20 with parry or dodge blow once per day

Rank 2: +1 wound, automatic success once per day with the public speaking skill (if attempting to persuade others according to cult doctrine)

Rank 3: Divine Vision once a day as an ability

Rank 4:

Templar: very resilient skill, Voice of God prayer as an ability once per day

Cult Prayer Lists

Initiate

Required: Bless Token, Blessed Sacraments, Exalted Shield, Light the Path, Heal Cultist, Heal Petitioner, Vigilance

Honors: Detect Magic, Know Follower, Seek Shrine, Gift of Tongues

Rank 1

Required: Bless Weapon, Bless Shrine, Identify Divine Instrument, Leap of Faith, Learn God's Will, Scourge Enemy, Soullink, Radiant Armor, Righteous Blow, Sacred Circle, Sacred Warding, Sanctuary, Spread the Word, Valor, Voice of God

Honors: Dispel Sorcery, Mindlink, Remove Minor Curse, Strike Dumb, Summon Divine Counselor

Rank 2

Required: Banish Lesser Numina, Bless Thy Servant, Great Soullink, Great Warding, Hand of God, Know Enemies, Make Thy Servant Whole, Pillar of Flesh, Faith Provides, Sense Hidden Danger, Summon Guardian, Smite Thy Enemy, Inspired Attack

Honors: Minor Curse, Grant Greater Prayer, the Master's Hand, Nullify Prayer

Rank 3

Required: Banish Enchantment, Banish Divine Servant, Blind Enemy, Consecrate Lesser Instrument, Light of Day/Darkness of Night, Heal the Faithful, Inspired Fervor, Shelter Against Demons, Shelter Against Undead, Shelter Against Elementals, Smite the Abomination

Honors: Contact Soul of the Faithful, Speak with the Departed Faithful, Know Alignment, Summon Divine Servant, Nullify Lesser Instrument, Ward and Seal

Rank 4

Required: Banish Divine Avatar, Banish Demons, Banish Elementals, Banish Undead, Barrier, Bless Hero, Consecrate Lesser Instrument, Preach the Word, Divine Vision, Godsfire, Grant Sacrament of Prayer, Scourge the Abomination, Summon Divine Avatar

Honors: Remove Great Curse, Nullify Greater Instrument

Numina Forms

Counselor: spirit of a departed cultist

Guardian: Guardians may be summoned in the following beast forms: war dog, war horse, unicorn. Profiles follow those of normal animals, but with an Int of 20 and 10 MP. Spirit guardians take the form of ghostly deceased knights or priests.

Servant: spirit of a departed priest

Avatar: spirit presence of Jeanne du Lac

Templar: Knights of St. Cecilia: Knights of St. Cecilia embody the virtues of chivalric personal combat on the field of honor and the field of battle. These knights are expected to be examples of mercy, compassion, generosity, humility, valor, and perfect courtesy toward noble and peasant alike. They must be passionate, but their passions must burn with the pure fire of spiritual inspiration, forsaking carnal lust and greed for earthly pleasures.

For career advance scheme, career exits, skills, and trappings see the Templar Advanced Career, **WFRP**, page 106.

Favored Cult Skills:

Layman: very resilient, begging*, disarm*, strike to stun, specialist weapon — lance, ride

Initiate: heal wounds*, etiquette*

Level 1: public speaking

Level 2: divination

Level 3: charm

Level 4: sixth sense, luck

Templar: very resilient, disarm*, strike to stun*, specialist weapon — lance, ride*

Sub-Cults and Orders: None.

Special Rules: None [as yet].

CULTS OF ARABY

Ormazd Cult

Description: Lesser God; sole Arabian deity. Also known as Al-Alnon ("The One"), Ormazd was once the Sun God and ruler of the pantheon of Kemet (Pharaonia). While followers of the Earth Mother and the Young Gods still lived in mud huts, worshippers of Ormazd began to build the great civilization along the banks of the River Nyllus. From the union of Ormazd and his consort, Écate, came the other deities of the Kemet pantheon: Orierus, god of the night and the underworld; Besta, goddess of cats and stealth; Thebias, god of knowledge, magic, and music; Kleamanta, goddess of rivers and fertility; Horanam the Vengeful, god of war and retribution; and Nefarini, goddess of beauty and protector of the family.

The Kemet Empire grew strong and without rival until the Pharaoh Ormahkaten ("Chosen of Ormazd") placed the cult of Ormazd above all others and thereby enraged the other cults. Upon Ormahkaten's death, a Civil War erupted in Kemet which ended when the land was overrun by the Hettites. The gods of Kemet, led by Écate and her son Khaine, rebelled against Ormazd at this time. Incensed by this outrage, Ormazd baked the land for years, punishing corrupt deity and mortal alike before taking his leave of them.

Having abandoned Kemet to its fate, Ormazd found believers in the nomadic Arabian tribes of the desert. For years Ormazd tested his new worshippers to ensure their devotion and avoid the problems that plagued the now-decadent and degenerating Kemet Empire. At this time, Ormazd came across Nefarini and Horanam who pleaded for his return. Instead, Ormazd stripped his treacherous children of their powers and vowed eternal revenge against the Dark Children.

Ormazd returned to strengthening his worshippers spiritually through teachers, known as Prophets. The tenets of Arabian law developed during this time. In Kemet, Black Magic (Necromancy) became dominant and the ruling class more decrepit under the Dark Children. Their cults were soon overwhelmed when Kemet was subjugated by foreign (Old World) powers. With these new rulers, the cults of the Young Gods (chiefly, Myrmidia and Verena) came to dominate Kemet.

The last (and greatest) Prophet, Mulhaed al-Quyat began his teachings in the caravan town of Mendai. It was he who inspired the Arabian forces into a holy war which resulted in the downfall of the Constantian Empire and the conversion of the people in the lands of Araby to the worship of Ormazd.

Ormazd is never depicted in any form as to do so is a violation of his principles and doctrines.

Where Worshipped: Ormazd is worshipped throughout Araby and in some pockets in the lands of the Border Princes. Formerly, a great portion of Estalia also worshipped Ormazd until all the Arabian forces were driven out.

Alignments: Law and Neutral preferred. Good permitted. Evil and Chaos prohibited.

Friends and Enemies: Neutral towards the cult of the Earth Mother. Disdain for the cults of the Young Gods. Suspicion towards the cults of the Elder Races. Enemies with the cults of Humanoid Daemonic and Chaos. Fanatical hatred towards the cults of the Dark Children.

Cult Symbols and Dress: Initiates, Priests, Fanatics, and Templars identify themselves with the following symbols: Pillar of Fire, Sun, Flaming Scimitar. Priests wear plain white robes without symbols or adornments. Cult tokens are brass and usually represent the Sun with a yellow topaz embedded in the center. Fanatics usually wear unadorned black clothing. In battle, they use light chain mail and a shield.

bearing the device of a pillar of fire or sun. Templars of the Scimitar may wear the traditional heraldry of the Order on light chain mail, shield, and barding. Shield bears the device of the Flaming Scimitar.

Cult Careers Available: Initiate, Priest, Fanatic (Order of the Flame), Templar (Order of the Scimitar).

Distinguishing Principles and Doctrines: Never imbibe alcoholic drinks as it weakens the spirit. Once bread is broken with one's host, never repay his hospitality with treachery. Never refuse a traveler seeking shelter and treat them with honor. Never represent Ormazd in the guise of mortal men. His being defies any and all description. Always heed religious leaders and teachers. Tolerate the religion of others, unless they worship Evil or Chaotic powers. Always oppose Necromancers and the worship of the Dark Children. Never suffer the existence of the accursed Undead. Always defend your kin against hostile actions by outsiders. Always pray three times a day facing the direction of the holy city of Mendai. Always revere the martyr as they gave up their life for the glory of Ormazd.

Afterworld: For the faithful, the afterworld resembles a garden abundant in water fountains, pools, shady palms and date trees, and lush shrubs and flowering plants. Here the spirit is served by beautiful servants and fed scrumptious meals and drinks. There is no want in this paradise. The spirit of martyrs are treated with greater care and may lounge in large rooms with balconies overlooking the gardens.

Temples and Shrines: The greatest temple to Ormazd is found in the holy city of Mendai, birthplace of the Prophet Mulhaed al-Quyat. The temple grounds are the largest in the world as they must accommodate the multitude of the faithful who are on pilgrimage to this site. As with all temples to Ormazd, the Great Temple is dominated by a large central dome surrounded by a number of lesser domes. There is no ornamentation on the exterior and interior walls of the temple nor furnishings within except for a mosaic on the floor. The mosaic is usually that of the sun, although other symbols of Ormazd may be used in addition. Adjacent to this temple is the residence of the High Priest of the cult and the hall where he meets with his council of priests.

Other temples and shrines of Ormazd include a niche in the wall indicating the direction to the city of Mendai. This enables the faithful to offer their prayers in the right direction. Shrines to Ormazd are found alongside the main roads connecting the cities of Araby, usually at a day's journey distance from one another.

Saints and Heroes: Saints and heroes of Ormazd are usually his Prophets, such as Mulhaed al-Quyat, who were instrumental in testing the spiritual strengths of the Arabian tribes and welding them into a nation. Other heroes are the various Arabian leaders and generals. One such person was Emir Abdul Sali-Dinibn Hashid who, in 1958 I.C., conquered the remaining Crusading Kingdoms in Araby. This eliminated the last toehold of the Old World nations on Arabian soil.

Cult Requirements: Requirements for Laymen Status: Automatic for the children of cultists. Petitioners must be Human and denounce the worship of any deity other than Ormazd. Also, petitioners are subject to review and approval by a Priest.

Requirements for Initiate Status: Granting of the Light the Path or Shadeward prayer is commonly acknowledged as a Sign of a Calling. Must be sponsored by a Priest.

Requirements for Priest Status: Approval by council chaired by a Priest of at least second rank.

Requirements for Fanatic Status: Selection by a Priest of at least third rank from suitable laymen.

Requirements for Templar Status: Selection by a Priest of at least second rank from suitable laymen.

Trials: Trials set by Ormazd tend to be of a martial nature. One example of such trials may be searching the ancient tombs and ruins of Kemet, Nippur, or Assuria for nests of Undead or cultists of the Dark Children and destroy them. Another may take the form of raids on Goblinoid settlements and strongholds on the Badlands side of the Marg beh-Mard Desert. For less militant followers of Ormazd, trials may be of a more religious nature such as converting tribes in the Southlands to the cult.

Blessings: A one-time-bonus or automatic success on fear, terror, poison, or disease tests to counteract the special attacks of the Undead. Or, a one-time-bonus or automatic success on bind wounds, dowsing, follow trail, orientation (desert/arid places), ride, and wilderness lore (desert/arid places) skills.

Penances: Fasting, performing menial tasks, praying in the wilderness, cleaning and tending to temples and shrines

Holy Days: The major sacred days to Ormazd are the summer and winter solstices (marking the change in the skyward movements of the sun) and the spring and fall equinoxes (signifying the start of the planting and harvesting of crops, respectively). Lesser holy days correspond to Hexenstag and Geheimnistag on the Imperial calendar when Ormazd is called upon to protect the faithful from the machinations of the Dark Children. Moreover, Ormazd holds every eighth day (Festag on the Imperial calendar) as a day of rest and religious observances.

Gifts:

Rank 1: Granting of the Bless Weapon prayer once per day at no MP cost, automatic success with dowsing skill once per day.

Rank 2: Granting of the Sunspear prayer once per day at no MP cost, automatic success with dodge blow skill once per day.

Rank 3: Granting of the Flaming Scimitar prayer once per day at no MP cost, automatic success with marksmanship skill once per day.

Rank 4: Granting of the Sunbeam prayer once per day at no MP cost, automatic success with strike to stun skill once per day.

Fanatic: Granting of the Frenzy prayer once per day, may use marksmanship skill once per day with a +10 modifier.

Templar: Granting of the Inspired Attack prayer once per day, may use strike to stun skill once per day with a +10 modifier.

Cult Prayer Lists

Initiate

Required: Bless Token, Exalted Shield, Heal Cultist, Know Follower, Light the Path, Seek Shrine, Shadeward, Vigilance

Honors: Blessed Sacraments, Detect Magic, Gift of Tongues

Rank 1

Required: Bless Shrine, Bless Weapon, Frenzy, Leap of Faith, Learn God's Will, Radiant Armor, Righteous Blow, Sacred Circle, Sacred Warding, Scourge the Enemy, Sense Land, Spread the Word, Valor, Voice of God, Ward Undead

Honors: Cure Poison, Dispel Sorcery, Follow Tracks, Identify Divine Instrument, Mindlink, Remove Minor Curse, Sanctuary

Rank 2

Required: Bless Thy Servant, Faith Provides, Great Warding, Hand of God, Inspired Attack, Make Thy Servant Whole, Smite Thy Enemy, Sunspear, Treat Illness

Honors: Detect Chaos, Grant Greater Prayer, Know Enemies, Pillar of Flesh, Sense Hidden Danger

Rank 3

Required: Contact Soul of the Faithful, Cure Insanity, Flaming Scimitar, Heal Injury, Heal the Faithful, Inspired Fervor, Light of Day, Shelter Against Undead, Smite the Abomination

Honors: Banish Ensorcelment, Blind Enemy, Know Alignment, Riddling the Signs, Self-Defense, Shelter Against Demons, Shelter Against Elementals

Rank 4

Required: Banish Undead, Bless Hero, Consecrate Altar, Divine Judgment, Divine Wisdom, Godsfire, Preach the Word, Scourge the Abomination, Sunbeam

Honors: Banish Demons, Banish Elementals, Banish Profane Enchantment, Grant Sacrament of Prayer

Numina Forms

(NOTE: Ormazd does not provide for the summoning of any numina form by his clergy. Rather, he sends them for his own purposes.)

Counselor: Spirit of a departed priest or renowned warrior.

Guardian: Spirit guardians may take the form of ghostly deceased priests or warriors.

Servant: Spirit of a deceased High Priest or Prophet.

Avatar: Lesser aspect of Ormazd in the form of a pillar of flame or a bright shimmer of light.

Special Careers

Templar: Order of the Flaming Scimitar

Founded during the wars against the declining Constantian Empire (1060 I.C.), the Templars of the Order of the Burning Scimitar have been in the forefront of every war against the enemies of the cult. The Burning Scimitars embody the virtues of bravery, vigor, and strength of faith that is held in esteem by the Arabian people.

For career advance scheme, career exits, and trappings see the Templar advance career, **WFRP**, page 106. In place of the Specialist Weapon-Lance skill and Breast Plate trappings, the Order of the Flaming Scimitar substitute the Marksmanship skill and the Short Bow with Ammunition trappings.

Fanatic: Order of the Flame

The Order of the Flame are fanatical followers of Ormazd whose goal is the eradication of the Dark Children cults and other enemies. These black clad fanatics dress as mercenaries and patrol the deserts and arid lands of Araby. They actively hunt Undead (including warbands), Necromancers, and other enemies engaging them in combat until one side or the other are annihilated. Obviously, the life span of members of the Order of the Flame are rather short (especially given the cult's respect for martyrs). Some of the Order serve as armed bodyguards or escorts for Arabian leaders (including some high ranking Priests).

Prerequisite Career: Those who join the ranks of the Order of the Flame usually come from a martial career, mostly one regimented to some degree. All must be members of the cult of Ormazd and have been selected by Priests of at least third rank.

Advance Scheme

M WS BS S T W I A Dex Ld Int Cl WP Fel

- +20 - +1 +3 +5 +20 +1 - +10 +10 +30 +20 -

Prerequisite Career: Mercenary, Militiaman, Soldier, Watchman.

Career Exits: Initiate (Ormazd), Mercenary Captain, Templar (Order of the Flaming Scimitar).

Skills: Disarm, Dodge Blow, Frenzied Attack, Marksmanship, Secret Language- Battle, Specialist Weapon- Double-Handed, Street Fighting, Strike Mighty Blow, Strike to Injure, Strike to Stun.

Trappings: Mail Shirt, Shield, Hand Weapon, Bow, D6 Gold Riyals, D6 Silver Dirhams

Favored Cult Skills

Layman: Animal Care*, Bind Wounds, Excellent Vision, Orientation (Desert/Arid Places), Ride*
Initiate: Dowsing, Follow Trail, Heraldry, Herb Lore (Desert/Arid Places), Identify Plant (Desert/Arid Places), Sing, Wilderness Lore (Desert/Arid Places)*
Rank 1: Acute Hearing, Dodge Blow, Etiquette, Heal Wounds, Identify Undead*, Silent Move-Rural (Desert/Arid Places)*
Rank 2: Cure Disease, Disarm, Immunity to Disease, Marksmanship, Secret Signs (Arabian)*
Rank 3: Astronomy, History, Immunity to Poison, Law (Arabian)*, Strike to Stun
Rank 4: Speak Additional Language, Strike Mighty Blow, Surgery

Sub-Cults and Honorary Orders: None

Cult Prayers

Sunspear

Prayer Rank: Second

Magic Points: 8

Range: 10 yards

Duration: Instantaneous

Area of Effect: One individual or creature

Resistance: None

The priest is granted the ability to call down from the heavens a narrow beam of incandescent light which burns one targeted individual or creature. This prayer is granted only when the sun is above the horizon; cloud cover does not prevent the granting of this prayer.

Non-flammable creatures receive 1d6+2 wounds at Strength 6. Flammable creatures receive 2d6+4 wounds at Strength 6. Flammable objects struck by the Sunspear burst into flame.

The Sunspear is especially ruinous to Demons, Divine and Sorcerous Undead, and Chaotic beings, causing 2d6+4 wounds at Strength 6. Also, such creatures must make an Instability test immediately. Any control exercised over targeted Undead is immediately interrupted.

Flaming Scimitar

Prayer Rank: Third

Magic Points: 10

Range: Touch

Duration: 1d6+3 rounds

Area of Effect: One scimitar

Resistance: None

The priest is granted the ability to cause one touched scimitar to become a magical flaming weapon for the duration of the prayer. In addition this prayer grants the wielder of the flaming scimitar a temporary increase of +10 to WS and +1 to Strength.

Non-flammable creatures receive 1d6+2 wounds at the strength of the wielder. Flammable creatures receive 2d6+4 wounds at the strength of the wielder. Flammable objects struck by the flaming scimitar burst into flame.

The flaming scimitar is especially ruinous to Demons, Divine and Sorcerous Undead, and Chaotic beings, causing 2d6+4 wounds at the strength of the wielder. Also, such creatures must make an Instability test immediately.

THE OLD FAITH

Earth Mother Cult

Description: Greater God; in Old World myth, regarded as the Mother of the Young Gods and the Dark Children. Lay followers tend to describe their worship of the Earth Mother as simple respect for the powers and processes of the seen and unseen world and for "Mother Nature" -- a vague personification of the spirit or spirits underlying the natural processes they see around them. The priests of the Old Faith, the Druids, occasionally attempt to describe their religion to outsiders in terms of reverence for an Earth Mother, though they insist that they themselves do not conceive of the Earth Mother as a divine personage in the same way that cults like Sigmar and Shallya do. The Druid priesthood conceals the theological details of their faith from laymen and outsiders alike; laymen understand the faith only in terms of the various traditional rites and observances demanded by the priests, and in terms of the guidance and counsel the priests give to individual laymen and their tribal and clan leaders. Understandings of many elements of the Old Faith -- in particular the magical sites like the stone circles, megaliths, barrows, and leys and the magical runes associated with these sites -- are cult mysteries permitted only to initiates and priests. For the layman, the Old Faith offers a mystical acceptance of the hardship and cruelty of nature and all existence with the accompanying rapturous identification with the wonder of nature and the boundless marvels of the physical and spiritual world.

Wood Elves worshipped the Old Faith in the Old World for centuries before the coming of man to this region. Current Human Old Faith cult doctrine and practice may be derived from the ancient Wood Elves, but Druid teachings are silent on this matter. Though their Old Faith cult doctrine and practice are almost identical, the Human and Wood Elf religious communities have coexisted as peaceful but unyieldingly separate cultures for centuries.

Where Worshipped: Throughout The Known World; in the Old World region the Old Faith is worshipped primarily in the wildernesses and rural borderlands of the north and east. Many partially civilized barbarian tribes and clans in Norsca and Kislev still honor the Old Faith doctrines and holy days while simultaneously worshipping spirit and ancestral cults and Young Gods cults like Taal/Rhya and Ulric.

Wood Elves of the Loren Forest, the Great Forest, and other ancient woodland wildernesses follow the Old Faith. What human scholars often mistakenly identify as the "Wood Elf pantheon" is really an assortment of unrelated minor hero cults worshipped by relatively few elves. Though cults like those worshipping Liadriel, the patron of poetry, song, and dance, and Adamnan-Na-Brionha, the Wardancer's divine spirit of Dancing Death, are commonly associated with those elves who leave their native forest cultures to live among the Old World Human cultures, the Old Faith has been the ancient and traditional faith of the Wood Elven culture for millennia. Wood Elves Druids maintain their own priesthood and have little traffic with human Druids except in times of great need, but both races respect the same ancient groves, stone circles, megaliths, and barrows.

Alignments: Neutral is preferred. Good and Evil are accepted as natural expressions of extreme types. Law and Chaos are prohibited.

Friends and Enemies: Associated with many spirit, elemental, ancestral, and non-Chaotic Daemonic spirit cults. Reciprocal respect for the Young Gods and Dark Children pantheons; so long as their cults respect

the Old Faith in the wilderness, the Old Faith cult respects their cults' dominion in rural and civilized regions. Enemies of Chaos.

Cult Symbols and Dress: Laymen have no distinctive garb. Old Faith cultists often wear ornaments in Celtic styles in gold and silver or embroidered with plant and animal motifs. Initiates and Priests wear wool or linen tunics and pants, with cloaks for foul weather. White linen robes are worn for special ceremonies. Initiates and priests carry wooden staves carved in Celtic style. Unique runic signs and inscriptions on garments, tools, jewelry, and other objects are not an alphabetic script, but a poetic, symbolic, ritual medium to shape and focus magical forces. Foresters have no distinctive garb, but favor bow and quarterstaff as weapons.

Cult Careers Available: Initiate (called Druids), Priest (called Druid Priests), Foresters.

Distinguishing Principles and Doctrines:

Respect life. Take it at need. Take from Nature at need, but do not despoil. Return to Nature generously and without bitterness.

Honor the Natural Order. The Rules of Nature are made manifest in the world around you, and Man is part of that natural order, not apart from it or superior to it. Life is both kind and cruel, joyous and sad -- and the path from birth to death to re-birth, the cycle of the seasons, is a promise, not of perfect endings, but of endless process. Observe the world, and be satisfied with your place in it.

Nature is but borrowed, not owned, by Man. (Personal ownership of land or wealth is prohibited. Personal ownership of hand-made things is honored unto death. Tribal and animal territories, cultivated land and domesticated animals, and personal crafts are tolerantly respected. Those who build and live in permanent structures and gather civilized tokens of wealth are regarded with compassionate contempt. Those who steal from the land or reshape it are regarded with vengeful contempt.)

Obey the wise (the druids), heed your elders, and follow your chiefs.

Defend the Land and its Life from those who would defile, corrupt, or exploit it.

Honor and respect the privacy of the groves, the stone circles, the megaliths, and barrows.

(Most Druids accept the inevitable expansion of civilization with stoic resignation. "Render unto the Emperor what is his," but in the wilderness, the druids do not recognize the authority of man's law; instead, the law of nature rules. Warfare and killing is neither good nor bad -- it's just natural for barbarians and tribesmen -- unless it harms the Land. Warfare to expand civilization is bad. Chaos incursions are bad. Old Faith and Young Gods alignments have a tacit understanding to respect each others principles in their own domains -- the Old Faith in the wilderness, the Young Gods in civilization.)

Afterworld: Most laymen believe their souls return to the Earth Mother to be cleansed of earthly pain and suffering, then are reincarnated in another earthly form in an endless cycle. Various myths promise long vacations in Mother Earth's happy hunting grounds, but eventually each spirit yearns for its inevitable return to earthly life in fulfillment of the sacred cycle.

Temples and Shrines: Nomadic or itinerant cultists worship in scattered sacred groves consecrated by druids. Permanent sacred groves exist near established settlements and commonly-visited locations. Great Groves are magically hidden in remote wildernesses; here druids gather in secret for worship and conclave. Stone circles, megaliths, and barrows are also hallowed, and may occasionally be the site of worship. Sacred groves, stone circles, megaliths, barrows, and other sacred ground are protected from intruders by guardian spirits permanently bound to the consecrated ground; all but initiates and priests are driven away, and laymen know to avoid these sites.

Druid priests are informally organized into councils connected with certain Great Groves and their associated regions. Each council has an Elder Druid, a figure of wisdom and authority; when one dies, another is selected by the council. Foresters serve and protect at the Druid's command, and may or may not

be initiated into the Druid mysteries. Tribes and clans living in the wildernesses typically have an druid initiate or druid priest as an advisor to the leader or council of elders; laymen may consult with and seek advice from these druids on personal or social matters.

Saints and Heroes: The Elder Druids are living legends, unknown to laymen except in tales, known in person only to druid priests summoned or invited to convocations at the Great Groves. Their lifespans are greatly extended, and their magical abilities of mythic proportions.

Cult Requirements: Requirements for Layman Status: Offspring of cultists are automatically accepted; human or elven outsiders may become laymen only through adoption by cult parents and approval of a druid. Adoption is a serious matter, and involves great responsibilities to the adopted parents and the adopted tribe or community.

Requirements for Initiate Status: Granting of animal empathy is commonly acknowledged as a sign of a Calling. Must be sponsored by a druid priest.

Requirements for Priest Status: Approval by a Druid Council.

Requirements for Forester Status: Selection and approval by a Druid Council from among suitable laymen sponsored by local druids.

Trials: Assignment to guide and protect travelers through dangerous wilderness regions. Protection of wild beasts from trappers or hunters. Journey to meet an ancient wilderness spirit. Cleansing of a befouled sacred spring. Rescue of a unicorn.

Blessings: A one-time-use bonus or automatic success with herb lore, orientation, silent move rural, or sixth sense. A one-time-use of animal mastery on an extended basis; an animal joins the cultist as a friend and companion for an indefinite period, or a current animal companion gains a special empathy with the cultist.

Penances: Fasting, personal fitness training (long wilderness marches), trials like protecting a rookery from egg-collectors or monstrous predators, planting seedlings of an endangered plant species, pilgrimage to an ancient barrow or grove to encounter an ancient spirit, remove warpstone contaminants in the headwaters of stream.

Holy Days: The summer and winter solstices and spring and autumn equinoxes mark the turning of the seasons, and are marked with feasting and ritual, especially the spring equinox, called the Beltane, when followers and herd beasts are cleansed in the ritual fires, and primitive promiscuity is practiced with gay abandon.

Gifts:

Rank 1: Gain a animal-spirit familiar as a companion. Upon becoming a Priest 1st Rank the druid is granted a dream vision in which a spirit-creature comes to him. Roll once on the Old Faith Familiar Table (see "Special Rules" below) to discover the familiar's species. The spirit-creature becomes the character's constant companion, and confers certain advantages to the character in keeping with the spirit-creature's nature, while in return the character is required to honor certain strictures. In addition, the character is assured of a friendly, or at least neutral, response from all encountered animals of the familiar's species. See Divine Terms and Rules, "Familiars," pp. ??-??, for details concerning familiars.

Rank 2: Speak with animals as through a gift of tongues prayer three times a day as an ability (see "Special Rules" below).

Rank 3: Automatic success with night vision, acute hearing, sixth sense on sacred ground (permanent or temporary).

Rank 4: Sense Leys as an ability (-2 MP cost (minimum cost 1 MP) for prayers invoked within 100 yds. of a ley, stone circle, megalith, or barrow).

Forester: automatic success with Silent Move Rural and Concealment Rural

Cult Prayer Lists

Initiate

Required: animal empathy, bless token, blessed sacraments, heal cultist, know followers, obscure the path

Honors: detect magic, gift of tongues, heal petitioner, light the path, vigilance, exalted shield, seek shrine, shadeward

Rank 1

Required: learn god's will, sacred circle, bless shrine, sacred warding, sanctuary, animal mastery, beast sense, heal animal, cure poison, follow tracks, rising mist, sense land, summon least elemental

Honors: dispel sorcery, identify divine instrument, mindlink, open, soullink, remove minor curse, spread the word, strike dumb, summon divine counselor, scourge enemy, bless weapon, leap of faith, mask sight, voice of god, ward undead

Rank 2

Required: giant animal mastery, bless thy servant, great warding, know enemies, make thy servant whole, sense hidden danger, minor curse, the Master's hand, summon guardian

Honors: grant greater prayer, great soullink, hand of god, nullify prayer, faith provides, banish lesser numina, pillar of flesh

Rank 3

Required: create bog, decompose, summon swarm, quicken tree, riddling the signs, summon lesser elemental, contact soul of the faithful, light of day, heal the faithful, know alignment

Honors: shelter against demons, shelter against elementals, shelter against undead, summon divine servant, nullify lesser instrument, banish ensorcelment, banish divine servant, consecrate lesser instrument, inspired fervor, ward and seal, blind enemy

Rank 4

Required: drawing down the moon, entanglement, sunbeam, wereform, banish undead, banish profane enchantment, scourge the abomination, divine vision

Honors: banish divine avatar, banish elementals, banish demons, barrier, divine vision, grant sacrament of prayer, remove great curse, nullify greater instrument, bless hero, consecrate greater instrument, preach the word, godfire, summon avatar

Numina Forms

Counselor: Spirit of a departed Forester or Initiate

Guardian: Guardians may be summoned in the following beast forms: bear, otter, turtle, owl, stag. Profiles follow those of normal animals, but with an Int of 20 and 10 MP. Spirit guardians take the form of ghostly deceased druids or ghostly magical beasts like unicorns or white harts.

Servant: Spirit of a departed druid priest.

Avatar: none

Foresters

Foresters (known in various cultures as Rangers, Huntsmen, or Men of the Mountain) are selected by Great Druids to protect the Land. Foresters, like Druids, are believed to have greatly extended lifespans. Foresters are known to be friends to travelers and fierce enemies of destroyers and despoilers of the wild woodlands,

and a number of Foresters figure as heroes in the great sagas of wars with the goblin and Chaos hordes. Sigmar Heldenhammer is said to have been a Forester as a youth.

Advance Scheme

M WS BS S T W I A Dex Ld Int Cl WP Fel
 +30 +1 +4 +20 +10 +10 +20 +20

Prerequisite Careers: Hunter, Woodsman, Herbalist

Career Exits: Initiate (Old Faith)

Skills: charm animal, herb lore, identify plant, silent move rural, concealment rural, secret language -- ranger, spot trap, follow trail, marksmanship, specialist weapon -- longbow

Trappings: Longbow

Favored Cult Skills

Layman: identify plant*, silent move rural*, concealment rural*

Initiate: identify plant*, orientation, fleet footed, dowsing, follow trail, animal care*, secret signs -- druid

Level 1: arcane language -- druidic, heal wounds, herb lore*

Level 2: charm animal, cure disease, divination

Level 3: astronomy*, prepare poison

Level 4:

Sub-Cults and Honorary Orders: None

Special Rules:

1. Second through Fourth Rank Priests of the Old Faith may use the gift of tongues prayer to speak with animals as well as with intelligent creatures. The speech of animals is strong in imagery and sensation, but weak in logic and concepts, rich in things but poor in ideas. They have almost no conscious notion of time, and do not think in terms of general classes of things (like trees or orcs) but in terms of "this thing" or "that thing" (like "this good-climbing-thing with all the thin-climbing-things up high and the green-fluttery-in-the-wind-things here" or "that green nasty thing").

[[Editors/Developers/Playtesters: This is an example of the sort of chrome bits I'd like more of for each cult -- little variations, bonuses, and special powers to be added to the general prayers to individuate them for specific cult use. All ideas greatly appreciated!!]]

2. Old Faith Familiar Table (in separate file)

Old Faith Familiar Table

| D100 | Familiar Times/Places | Strictures | | | | |
|-------|-----------------------|---------------------------------|---------|--------|--------------------|--------------|
| | | Skills | Armor | Shield | Weapons | |
| 01-05 | Bat | Night Vision, Acute Hearing | leather | no | 2-handed, firearms | night |
| 06-10 | Bear | Strike Mighty Blow, Very Strong | any | yes | missile | forest, cave |
| 11-20 | Bison | Very Resilient, Very Strong | any | yes | missile | forest |
| 21-25 | Boar | Frenzied Attack, any | yes | none | forest | |

Warhammer Fantasy Role Play

Realm Of Divine Magic

| | | | | | | | |
|-------|----------------------|--|---------|-----|---------|-----------------------|--------------------------------|
| | | Very Resilient | | | | | |
| 26-30 | Cat | Silent Move Rural, Lightning Reflexes mountain | none | no | | blunt, 2-handed | forest or |
| 31-35 | Eagle mountain | Excel. Vision, Animal Training (hawk) | none | no | | blunt | |
| 36-40 | Elk | Fleet Footed, Acute Hearing | leather | yes | missile | sharp, open | forest, |
| 41-45 | Fox | Wit, Spot Trap | none | no | | blunt, 2-handed | any |
| 46-50 | Frog | Swim, Acrobatics | none | no | | 2-handed, firearms | water |
| 51-55 | Horse | Fleet Footed, Ride - Horse | leather | yes | | sharp, missile | open |
| 56-60 | Otter | Swim, Dodge Blow | none | no | | 2-handed, firearms | water |
| 61-65 | Owl | Night Vision, Silent Move Rural | none | no | | blunt | night |
| 66-70 | Rabbit | Flee!, Dodge Blow | none | no | | 2-handed, firearms | night, underground |
| 71-75 | Rat | Immunity to Disease, Frenzied Attack | leather | yes | | 2-handed | night, underground, town |
| 76-80 | Raven battlefield | Excellent Vision, none Divining | | no | | blunt | forest, |
| 81-85 | Squirrel | Scale Sheer Surface, Acrobatics | none | no | | 2-handed | forest |
| 86-90 | Stoat | Hypnotise, Game Hunting | leather | yes | | 2-handed | forest |
| 91-95 | Viper | Immunity to Poison, Hypnotize | leather | no | | 2-handed | not town |
| 96-00 | Wolf | Follow Game, Game Hunting | leather | yes | | blunt, missile | not town |

Skills: The first skill listed is gained at 1st rank, the second skill listed at 2nd rank. Both skills are received free without ep cost.

Armor, Shield, & Weapons: Shows type of armor permitted, whether shield is permitted, and prohibited weapon types.

Times/Places: The character can regain magick points with meditation only at the listed times and places.

Ecaté Cult _____

"By the pricking of my thumbs/ something wicked this way comes."
Shakespeare, Macbeth

Description: Lesser God; Dark Children pantheon; daughter of the Earth Mother, mistress of Taal, mother of Khaine. Ecaté is the patroness of bitter truths, vengeance, dark knowledge, and black magic. The search for Mastery is the burning desire of man; Mastery is sought through acknowledgment of the dark human desires of lust, greed, and domination, ruthless weighing of greed and pain, and unflinching pursuit of the Dark Sources of Power.

Where Worshipped: Worshipped by the nomadic Romany peoples throughout the Old World, by various other barbarian cultures under other names, and by scattered secret cults and individuals. Ecaté worship is generally considered evil, and is outlawed or persecuted except in several kingdoms of the Border Princedoms.

Alignments: Neutral and Evil are preferred. Good (and Slaanesh Chaos only) are accepted. Law and Chaos (other than Slaanesh) are prohibited. (Worshippers of Ecaté are not necessarily evil, but are often the enemies of the common Old World cults and cultures. Most initiates and masters will be harmless hedgewizard-equivalents who sell modest magical services to the people. However, since the principles guiding the use of those magical powers are hardly humanistic, witches do tend to be the source of more harm than good. Witches often protest that they are just providing the weak and poor with services that normally only the rich and powerful can afford; nonetheless, those magical services are more often spiteful and greedy than compassionate and community-minded.)

Friends and Enemies: Allied with Khaine, though disdainful and wary of his madness. Wary diplomacy with Slaanesh; hostile to other Chaos Powers. Bitter hostility towards Young Gods. Rebellious but respectful of Old Faith. Neutral but sympathetic with Elder Race cults.

Cult Symbols and Dress: The symbolic correspondences of Ecaté are personal and idiosyncratic; universally associated with Ecaté worship, however, is the cauldron -- the mystical source of dark magics. Initiates and Priests of Ecaté are referred to as Masters or Mistresses of the Craft, and are popularly known as Witches and Warlocks. Advanced clerical careers in Ecaté do not perform conventional priestly duties, though they may lead worship ceremonies at religious festivals like the Sabbats. Ceremony and tradition dictates that black or dark garments be worn, but it is not obligatory. Masters who emphasize the revenge and domination principles of Ecaté wear black; Masters who seek dark knowledge and power for its own sake wear white, and are called "White Witches."

Cult Careers Available: Initiate, Priest (called Master or Mistress of the Craft; Initiate and Priest alike are commonly called Witches and Warlocks)

Distinguishing Principles and Doctrines: The mysteries of Craft must be kept secret from Outsiders -- likewise the identities of Masters of Craft.

Serve yourself, your family, your companions. Trust no Outsider; they are your enemies, and you must muster your strength to defend yourself against them.

The Outsiders are cattle. Only the strong may Master the Craft.

Knowledge is power. The knowledge that others seek to forbid you is the power they seek to deny you for their own ends.

Just because you fear a thing does not make it evil. It may simply be dangerous, and you must be more dangerous still to deal with it.

Nothing ventured, nothing gained. If you seek power, you must risk. Be bloody, bold, and resolute.

All beings seek gratification, wealth, and power. Champions of other ideals may be well-intentioned, tender-hearted dreamers, but they are deluded -- or they may use these ideals as postures to conceal their true desires.

The Old Ways are best -- serve and protect the clan, honor the Powers that preserve you, and shun not the Darkness.

Afterworld: After death there is nothing for the individual. When the body dies, the individual dies. Normally the spirit goes to Ecaté in payment for the power and protection the body received in life. Those who have Mastery may choose to avoid the death of the individual, but the price is great, and the life of undying spirit is bitter -- but Masters with great desires for vengeance or domination may elect to remain as ghosts, haunts, or other shades.

Temple and Shrines: No temples or shrines. Worship is pursued in secret. There is no formal hierarchy, but Masters of the Craft are acknowledged as such and shown respect and deference. Convocations may be called by a Grand Master or by a group of Crafters to consider and discuss issues of common interest to many worshippers.

A coven is a formal bonding of Craft Masters for mutual support, protection, and sharing of knowledge and craft; such groups are not ordained but are favored by Ecaté. Traditionally the number of a coven is thirteen; in practice any number of Crafters may establish themselves as a coven. Each coven determines its own rule: some are dominated by one or two powerful Crafters; others are communities of more-or-less equals. Some covens may have regular meetings for worship and practice of magic; other covens gather irregularly if at all.

Saints and Heroes: Because of Ecaté's dedication to secrecy, most saints and heroes of the cult are anonymous, known only by the legends of their exploits. The greatest of these saints and heroes are the anonymous authors and compilers of the great grimoires -- books recording the secret knowledge of the Craft, handed down from one generation to next, like *Liber Spiritum*, *Grimoire Verum*, *The Fiend's Coercion*, *Sword of Urtur*, *Key of Hermes*, etc. Since many of the Craft are illiterate, these ancient books seem all the more marvelous. The science of alchemy is thought to have learned many secrets from the perusal of such books; among alchemists there may be many who worship Ecaté.

Cult Requirements: Requirements for Layman Status: Automatic for offspring of the Romany. Others are elected for initiation by initiates or priests. One cannot apply for initiation to the cult in any formal manner, though those expressing a desire for Dark Knowledge, Power, or Revenge are often made known to the Craft in some unknown fashion.

Requirements for Initiate Status: Granting of detect magic is commonly acknowledged as a sign of a Calling. Usually elected and sponsored by a Master or Mistress of the Craft; occasionally personally elected by Ecaté herself.

Requirements for Priest Status: Usually elected and sponsored by a Master or Mistress of the Craft; occasionally personally elected by Ecaté herself.

Trials: Trials typically involve searching out a Master or Mistress to initiate the aspiring cultist in some Mystery of Dark Knowledge -- often a difficult and dangerous task, since Masters and Mistresses of the Craft are secretive and perilously aggressive in protecting their privacy.

Blessings: One-time-use bonus or automatic success with silent move rural, concealment rural, charm, charm animal, sixth sense, luck, palm object, pick pocket, flee!, divination skills.

Penances: Ecaté rarely commands a formal penance from a worshipper. A worshipper in disfavor is simply denied access to magical power or benefits of the cult; it is up to the worshipper to figure out what actions have offended Ecaté, and how to redeem himself in her eyes.

Holy Days: Ecaté does not observe formal Judgment Days. She takes little personal interest in her worshippers. They usually do not come to her attention except through dramatic service or disservice to the cult, or through direct contact with the goddess (either through personal petition, or through favorable or unfavorable report by a fellow Crafter).

Worshippers wishing the direct attention of Ecaté may participate in the occasional festivals called Sabbats. There are no regular schedules or provisions for calling a Sabbat; such celebrations rely on the spontaneous energies and ambitions of Masters or Mistresses. Traditionally Sabbats are observed on nights of a full moon, from midnight to cock-crow at a crossroads or Old Faith ley site; worship services are usually led by a prominent Master or Mistress. Newcomers are initiated, and worship ceremonies and rituals are accompanied by orgiastic dancing and sexual activities. Worshippers participating in sabbats may receive blessings just as worshippers of other cults receive blessings on Judgments Days; they may also make special petitions; Terrible Oaths sworn at a Sabbat receive special and usually favorable attention from Ecaté.

Gifts:

Rank 1: Gain an animal-spirit familiar as a companion. Upon becoming a Priest 1st Rank the Master is granted a dream vision in which a spirit-creature comes to him. Roll once on the Ecaté Familiar Table (see "Special Rules" below) to discover the familiar's species. The spirit-creature becomes the character's constant companion, and confers certain advantages to the character in keeping with the spirit-creature's nature, while in return the character is required to honor certain strictures. In addition, the character is assured of a friendly, or at least neutral, response from all encountered animals of the familiar's species. See Divine Terms and Rules, "Familiars," pp. ??-??, for details concerning familiars.

Use the evil eye ability as the Level 2 Necromantic spell evil eye once per day at no magic point cost with the following alterations:

- the ability is used like a divine prayer (i.e., no reagents are required, etc.)
- the evil eye effect continues until the subject makes a successful WP test; moving beyond the four-yard range from the priest who uses the evil eye does NOT end the evil eye effect.

Rank 2: Speak with animals as through a gift of tongues prayer once a day as an ability (see "Special Rules" below).

Gain the hex ability as the minor curse prayer with the following alterations:

- the range is unlimited, so long as the Master has created an effigy or doll using a sample of the nails, locks of hair, blood, urine, or excrement of the victim, and
- the nature of the curse is some uncomfortable, unsightly, perhaps painful, but not especially dangerous affliction of the victim's body, like warts, boils, piles, ingrown hairs, body odor, baldness, severe rash, bad breath, flatulence, etc.).

Rank 3: Use the transvection ability as the Level 1 Battle spell flight minor once per day with the following modifications:

- no magic point cost, and
- duration is 1 hour.

Use the dream sending ability as the level 3 Illusionist ritual dream sending once per day at no magic point cost with the following alterations:

- the ability is used like a divine prayer (i.e., no preparation needed, no reagents are required, etc.), and
- the range is unlimited, so long as the Master has created an effigy or doll using a sample of the nails, locks of hair, blood, urine, or excrement of the victim.

Rank 4: Use the weather control ability as the amulet of thunderhead once per day (see Divine Instruments, "Amulet of the Thunderhead," page ??).

Cult Prayer Lists:

Initiate

Required: bleed token, heal cultist, know followers, detect magic, obscure the path, shadeward

Honors: light the path, vigilance, animal empathy, gift of tongues

Rank 1

Required: beast sense, bleed weapon, mask sight, cure poison, mindlink, remove minor curse, rising mist, sacred circle, sacred warding, sanctuary, summon divine counselor, summon marshlight

Honors: dispel sorcery, follow tracks, identify divine instrument, soullink, scourge enemy, righteous blow, spread the word, strike dumb, ward undead

Rank 2

Required: distraction, minor curse, know enemies, nullify prayer, pillar of flesh, sense hidden danger, summon guardian, smite thy enemy, corrupt spirit, mortify flesh

Honors: banish lesser numina, giant animal mastery, great soullink, great warding, the Master's Hand

Rank 3

Required: blind enemy, consecrate lesser instrument, contact soul of the faithful, create bog, decompose, summon swarm, light of day/darkness of night, riddling the signs, summon lesser elemental, speak with departed faithful

Honors: banish ensorcelment, banish divine servant, heal the faithful, know alignment, shelter against demons, shelter against elementals, shelter against undead, summon divine servant, nullify lesser instrument

Rank 4

Required: barrier, consecrate greater instrument, divine vision, drawing down the moon, remove great curse, wereform, curse of corruption

Honors: banish profane enchantment, banish elementals, banish undead, nullify greater instrument, bleed hero, banish demons, entanglement

Numina Forms

Counselor: imp

Guardian: Guardians may be summoned in the following beast forms: giant bat, boar, wild cat, rat, Raven, giant snake, giant spider, wolf. Profiles follow those of normal animals, but with an Int of 20 and 10 MP. Spirit guardians take the form of ghostly deceased witches or victims of horrible deaths.

Servant: Daemon creature

Avatar: none

Cult Skills:

Laymen: palm object*, pick pocket*, flee!*, silent move rural*, concealment rural*

Initiate: herb lore, charm animal*, sixth sense

Level 1: alchemical lore, prepare poison*, divination

Level 2: prepare reagents, prepare petty compound, charm

Level 3: luck

Level 4: prepare craft compound

Sub-Cults and Orders: None

Special Rules:

1. Second through Fourth Rank Priests of Ecaté may use the gift of tongues prayer to speak with animals as well as with intelligent creatures. The speech of animals is strong in imagery and sensation, but weak in logic and concepts, rich in things but poor in ideas. They have almost no conscious notion of time, and do not think in terms of general classes of things (like trees or orcs) but in terms of "this thing" or "that thing" (like "this good-climbing-thing with all the thin-climbing-things up high and the green-fluttery-in-the-wind-things here" or "that green nasty thing").
2. Ecaté Familiar Table (in separate file)

Notes:

The Romany: The Romany are descended from the first peoples of the Old World. The first peoples worshipped the Earth Mother. When the barbarians from the East entered the Old World, most Old Faith worshippers withdrew into the wilderness, but some tribes sought to contest the invaders. They were overcome and almost exterminated; their descendants form the tribes of the Romany. The barbarian Outsiders brought with them their worship of Taal and Rhya; the Romany maintained their worship of the Old Faith, except in the aspect of the Earth Mother's bitter and vengeful daughter Ecaté.

While worshippers of the Old Faith in the modern Old World have resigned themselves to the ancient conquest of the Eastern barbarians and their gods, the worshippers of Ecaté bear an ancient and bitter resentment of the invaders and their gods. Though it is inconceivable that the invaders could ever be expelled or that the Romany could retrieve their lands, the Romany forever curse the descendants of the barbarian invaders -- the modern rulers of the Old World -- and seek in small ways to plague them in whatever way they can.

Vampires and Ecaté: Vampires are said to be Craft Masters who have mastered death, binding their spirits into immortal forms. Vampires figure prominently in many ancient Romany legends, and many powers ascribed to vampires are similar to those claimed by Ecaté worshippers. Vampires are associated with the Khaine cult and with sorcerous necromantic arts, however; Ecaté may not have an exclusive claim to the origin of vampires.

Ecaté Familiar Table

| D100 | Familiar | Skills | Strictures | | | |
|-------|--------------|--|------------|--------|-----------------------|-----------------------|
| | | | Armor | Shield | Weapons | |
| | Times/Places | | | | | |
| 01-05 | Bat | Night Vision, Acute Hearing | leather | no | 2-handed, firearms | night |
| 06-10 | Cat | Silent Move Rural, Lightning Reflexes | none | no | blunt, 2-handed | forest or mountain |
| 11-15 | Eagle | Excellent Vision, none Animal Training (hawk) | no | blunt | mountain | |
| 16-20 | Frog | Swim, Acrobatics | none | no | 2-handed, firearms | water |
| 21-25 | Owl | Night Vision, Silent Move Rural | none | no | blunt | night |

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| | | | | | | |
|-------|--------|---|---------|-------|-----------------------|--------------------------------|
| 26-30 | Rabbit | Flee!, Dodge Blow | none | no | 2-handed, firearms | night, underground |
| 31-35 | Rat | Immunity to Disease, Frenzied Attack | leather | yes | 2-handed | night, underground, town |
| 36-40 | Raven | Excellent Vision, none Divining battlefield | no | blunt | forest, | |
| 41-45 | Stoat | Hypnotise, Game Hunting | leather | yes | 2-handed | forest |
| 46-50 | Viper | Immunity to Poison, Hypnotize | leather | no | 2-handed | not town |
| 51-00 | Imp | Sixth Sense, Luck midnight, | leather | no | none | dusk, dawn |

Skills: The first skill listed is gained at 1st rank, the second skill listed at 2nd rank. Both skills are received free without ep cost.

Armor, Shield, & Weapons: Shows type of armor permitted, whether shield is permitted, and prohibited weapon types.

Times/Places: The character can regain magick points with meditation only at the listed times and places.

OTHER HUMAN CULTS

Barbarian Spirit Cults _____

Description: Greater and Lesser Entities; Barbarian Spirit cults. Many barbarian human and humanoid tribal cultures worship a number of elemental and ancestral spirits organized into one cult under the dominance of a single more powerful elemental or ancestral spirit. In a sense these are miniature pantheons similar to the Young Gods pantheon, with a single ruling entity as the focus of worship with other lesser entities worshipped in association. The example described here is the Heama cult of the Heama Dolgans, a barbarian nomad tribe of the Kislevan steppes; other barbarian spirit cults will have similar features, but may vary in specific details according to the nature of the cult's dominant spirit (i.e., whether it is a fire, water, earth, or air elemental or an ancestral spirit).

Where Worshipped: in primitive and nomadic barbarian cultures primarily east of the World's Edge Mountains and south of the Black Mountains in the Border Princedoms, the Badlands regions, and on the Southern Continent; substantial barbarian tribal minorities persist in remote regions of Kislev, Estalia, and the Northern Wastes

Alignment: Neutral preferred. Good and Law are permitted, though their concepts are not likely to be appreciated or understood by a barbarian. Evil and Chaos are prohibited.

Friends and Enemies: Relations with other barbarian spirit cults vary according to traditional alignments and shifting alliances. Even old friends are suitable targets for friendly derision and competitive raiding, while traditional enemies may become allies-of-convenience against a common foe. Respectful and somewhat in awe of the Old Faith, which is regarded as similar in nature but more impersonal and indifferent, and which does not reinforce or support inter-tribal conflict and competition. Enemies of Daemonic Humanoid Spirit cults (e.g., Zotan-Luvûttar) and Chaos Powers. Barbarian tribes in frequent contact with modern Old World cultures are neutral or enemies of the Young Gods, Dark Children, and Elder Race cults according to circumstances; remote and isolated tribes may regard these cults simply as similar and competing spirit cults.

Cult Symbols and Dress: Varies according to cult. Symbols are seldom standardized even within a tribe. Initiates and Shamans may be identified by the arcane symbols and fetishes (symbolic ornaments associated with the divine powers conferred by the spirits) worn on garments, tools, weapons, and other objects.

Cult Careers Available: Initiate, Priest (called Shamans)

Distinguishing Principles and Doctrines:

In general, elemental spirits are uninterested in principles and doctrines. They are energetic and often malevolent or perverse spirits to be propitiated with respectful ceremonies and tributes, and then aimed at your enemies whenever convenient.

Ancestral spirits, on the other hand, typically represent the virtues of leadership, cunning, and magical power necessary to preserve the tribe against enemies and advance its fortunes at the expense of competitors. Ancestral spirits demand ceremonies and tributes from their worshippers, just like elemental spirits, but they also require their followers to observe the various rules that are thought to help preserve the tribe's identity and security. Some of these rules simply reinforce the basic skills and attitudes necessary to the culture's survival -- riding, martial skills, animal husbandry, obeying clan leaders, bearing many children, seasonal migrations to traditional pastures, etc. Others of these rules may seem more arbitrary, with no obvious connection to the tribe's survival -- prohibitions against wearing the color blue, or against washing clothing, or against speaking a person's name on the night of a full moon. Such superstitions are called "taboos." Taboos may seem no more than silly superstitions to a civilized visitor, but are matters of deadly seriousness to a cultist.

The tribal cult of the Heama Dolgans, for example, centers around Heama, a powerful fire elemental whose magics aid the tribe in battle, protect against harsh weather, and provide other useful services to the tribe. Also available to the cult are some air elemental magical powers and assorted magical powers associated with tribal ancestral spirits.

Many minor and major ritual observances are designed to appease and honor Heama the fire spirit (the first portion of a meal is given to the fire, adolescents entering full layman status must pass trials of fire, bodies of deceased enemies and clansmen are buried on pyres along with their most treasured belongings, and so forth). As long as these rituals are observed, Heama will continue to offer his magical powers to the tribe through the agency of the shaman and his initiates.

The ancestral spirits, particularly the spirits of past heroes, leaders, and shamans of the tribe, are honored by small tributes (oaths sworn in ancestor's names, offspring named after ancestors, death wishes honored by living descendants, etc.) and are often consulted by the shaman on matters of importance to the tribes. Guardian spirits protect sacred sites like the shrines at seasonal campgrounds and the spirit grounds associated with tribal funeral pyres.

Heama Dolgan superstitions include prohibitions against touching the possessions of a dead man until they have been cleansed by fire, against crossing open water by night, and against speaking with members of the Dvalha cult (who worship a water elemental spirit hated by Heama).

Failure to observe the rituals and taboos of the cult earns harsh punishment from the tribe and the tribal spirits. Minor offenders are usually required to make some special sacrifice or offering to appease the offended spirit. Major or repeat offenders are denied any of the magical benefits of the tribe until they have purified themselves by performing some task ordained by the shaman, and if their offense is thought to endanger the welfare of the tribe, they may be temporarily or permanently exiled. Offenders are often plagued by visions and nightmares sent by the spirits until they have cleared their consciences of their sins.

Afterworld: Varies according to the cult. Commonly the deceased's spirit is absorbed into an idealized afterworld of the tribal spirits where it enjoys the pleasures of life without hardship, pain, or worry. Often individual personalities, particularly notable chiefs, heroes, and shamans, retain self-awareness and may be summoned back to the World of the Flesh to aid or advise the tribe.

Temples and Shrines: Nomadic barbarians do not have shrines or temples, but may have sacred spirit grounds associated with tribal burials or funeral rites. Nomadic shamans carry the cult trappings with their own possessions when traveling; when encamped the shaman's shelter is the center of worship. Barbarians with permanent settlements have shrines and sacred grounds near some prominent natural or magical feature associated with the tribal spirits (hot springs, mountain peak, ancient grove, burial ground, etc.).

Small tribes may have a single shaman and one or more initiates; larger tribes may have many initiates and shamans led by a single powerful head shaman. A shaman usually elects and trains initiates and subordinate shamans in the cult mysteries; typically a shaman selects his own successor, though

occasionally tribal politics or competition among subordinate shamans may frustrate such plans. Within the tribe shamans are second in power and influence only to tribal chiefs. Shamans recognize no superior authority outside of the cult; even when chiefs of different tribes can set aside tribal conflicts to cooperate with another tribe, shamans of different tribal cults are notoriously quarrelsome and uncooperative.

Saints and Heroes:

Each spirit cult has its own heroes. The Heama Dolgan, for example, especially revere Chief Sadura, who successfully led the Dolgans in a series of defensive raids that discouraged the Hobgoblin Hegemony from further expansion into Dolgan grazing ranges, and Lathkaty Black, a shaman who quested in the World's Edge Mountains and returned with the Lance of Perdurable Fire now carried into battle as a standard by the chiefs of the Heama Dolgan.

Cult Requirements: Requirements for Layman Status: Automatic for offspring of cultists. Outsiders may be adopted into a cult at the pleasure of a shaman, most commonly when outsiders enter the tribe through marriage or conquest.

Requirements for Initiate Status: Selection from laymen by the highest ranking shaman of the cult.

Requirements for Priest Status: Selection from initiates by the highest ranking shaman of the cult.

Trials: Trials typically involve a successful raid against a neighboring tribe or a successful (i.e., non-fatal) encounter with a fire elemental summoned by a cult priest.

Blessings: One-time-use bonus or automatic success with the favored cult skill or test. Each cult has one or more skills or tests associated with the tribe's distinctive character. For example, the favored skills of the Heama Dolgan are ride, specialist weapon - long bow, blather, and public speaking; the favored tests are Bluff and Gossip.

Penances: Special sacrifice or offering, trial or task assigned by shaman, visions, nightmares, and obsessive guilt, temporary or permanent exile.

Holy Days: These vary according to cult. Nomads often celebrate the beginning and end of seasonal migrations, praying for protection beforehand and offering thanks afterwards. Coming-of-age ceremonies inducting adolescents into full layman status in the cult occur typically in the spring before seasonal migrations. Marriages, burials, and accessions of tribal chiefs are also accompanied by feasting, celebrations, and ritual ceremonies involving the entire tribe.

Gifts:

Level 1: automatic success once per day with one skill or test favored by the clan

Level 2: speak with departed faithful once per day at no magic point cost

Level 3:

Level 4:

Cult Prayer Lists

(Examples given are for the Heama Dolgan Cult. Prayer lists for other cults may differ significantly.)

Initiate

Required: Blessed Sacraments, Bless Token, Heal Cultist, Seek Shrine, Shadeward

Honors: Light the Path, Detect Magic, Vigilance, Know Followers, Animal Empathy

Rank 1

Required: Sacred Circle, Bless Shrine, Sacred Warding, Sanctuary, Summon Divine Counselor, Righteous Blow, Animal Mastery, Beast Sense, Summon Least Elemental (Fire and Air only), Heal Animal, Follow Tracks

Honors: Frenzy, Bless Weapon, Leap of Faith, Learn God's Will, Follow Tracks

Rank 2

Required: Bless Thy Servant, Minor Curse, Great Warding, Know Enemies, Make Thy Servant Whole, Summon Guardian, Smite Thy Enemy, Faith Provides, Inspired Attack

Honors: Hand of God, Nullify Prayer, Sense Hidden Danger

Rank 3

Required: Summon Lesser Elemental (Air and Fire only), Light of Day/Darkness of Night, Riddling the Signs, Inspired Fervor, Speak with Departed Faithful, Shelter Against Elementals

Honors: Shelter Against Demons, Shelter Against Undead, Consecrate Lesser Instrument, Banish Divine Servant, Banish Enchantment

Rank 4

Required: Godsfire, Divine Vision, Consecrate Greater Instrument, Bless Hero, Banish Elementals, Barrier

Honors: Banish Undead, Banish Demons, Preach the Word, Banish Profane Enchantment

Numina Forms

Counselor: spirit of a departed ancestor

Guardian: Guardians may be summoned in the following beast forms: war dog, eagle, horse, bison, raven, wolf. Profiles follow those of normal animals, but with an Int of 20 and 10 MP. Spirit guardians take the form of ghostly deceased ancestors, chiefs, or shamans.

Servant: spirit of a departed shaman or chief

Avatar: none

Cult Career Skills: (Examples given are for the Heama Dolgan Cult. Skills available from other cults may differ significantly.)

Layman: animal care*, identify plant*, game hunting*, ride*, specialist weapon - long bow, blather

Initiate: dowsing, herb lore*, heal wounds*

Level 1: divination, public speaking

Level 2: charm animal

Level 3: charm

Level 4: sixth sense, luck

Sub-Cults and Orders: None.

Special Rules: None.

DWARVEN CULTS

Grungni Cult

Description: Greater Entity; Dwarven pantheon; principal Dwarven ancestor god. Grungni is the god of mining, metalwork, stonework, and underground places. According to Dwarven lore, Grungni lived during the Time of the Ancestor Gods. It was then that Grungni led the Dwarves from the perils of the upper world to the safety of the earth. Grungni is also credited with teaching the Dwarves all the skills for which the race would be famous: smelting of metals, forging of goods, weaponcraft, tunneling, gem cutting, building of vaults, and runesmithing, to name a few. Grungni is portrayed as a male Dwarf, clad entirely in chain mail, with a forked iron-gray beard reaching to the tops of his feet.

Where Worshipped: Grungni is worshipped by Dwarves throughout the Old World alongside clan ancestors.

Alignments: Law and neutral preferred. Good permitted. Evil and Chaos prohibited.

Friends and Enemies: Allied with other gods of the Imperial Dwarven pantheon, Dwarven Ancestor cults, and the Young God cult of Sigmar. Tolerant respect for Grommo, Old Faith, and Halfling cults. Neutral towards the other Young Gods cults. Antipathy towards Elven cults. Enemies of Dark Children, Humanoid Daemonic, and Chaos cults (especially of Chaos Dwarves).

Cult Symbols and Dress: Initiates, Priests, and Templars identify themselves with the following: the pick (representing the magic tool with which he used to open up the underground world to the Dwarven people) and a stylized helmeted face with a long forked beard. Priests wear dark gray clothing with a black or silver pick embroidered across the chest. Token is a silver pick with Grungni's rune inscribed. Cult token may also be a silver stylized helmeted face set on a disk of jet. Templars of the Order of the Stone Wall may wear their clan's runes, together with Grungni's runes, on plate armor and shield. Runesmiths incorporate Grungni's rune with their personalized trappings.

Cult Careers Available: Initiate, Priest, Runesmith, Templar (Order of the Stone Wall)

Distinguishing Principles and Doctrines: Always strive to advance the clan's reputation through solid workmanship. Always ensure that tunnels and chambers are structurally sound. Render repair upon any such structure when it becomes unsafe. Always work a mine to extract all ore and valuable stone to enhance the well-being of the clan and race. Never be wasteful of the earth's mineral bounty. Never surrender to Goblins, their kin, nor any other vile creature which pose a threat to clan and race. Never refuse an opportunity to regain control of a Dwarfhold that had fallen to an enemy. Never pass an opportunity to slay Chaos Dwarves as their continued existence brings dishonor and shame to the race.

Afterworld: The spirit of a deceased Dwarf who follows Grungni and their clan's ancestors will always join the latter. For those who are of the clan of Grungni (e.g., the ruling clan of Karaz-a-Karak) and his

clergy, their spirits are destined to join the Shadowrealm of Grungni. There, the spirits enter a gigantic Dwarfhall where ale flows freely and they can continue their life's work (unlike Humans, this is paradise for a Dwarf). The spirit continues work on weapons and armor (that Grungni may place in the hands of living Dwarves and or Dwarffriends as a Divine Instrument) or the spirit may work on a new Rune of Power (which may be revealed to a worthy Runesmith). As workmanship is of utmost importance to Dwarves, there are not many of these treasures in the world.

Temples and Shrines: The largest temple of Grungni is naturally located in the center of the Dwarven race, Karaz-a-Karak. Here is seated the High Priest of Grungni who rules the cult as the High King rules the Imperial Dwarves. All other temples are subordinate to the High Temple. Temples are located in every Dwarfhold in the Old World and usually take the form of an adjacent hall to the main hall of the Dwarfhold. The temples are dominated by statues of Grungni, usually on either side of a dais upon which stands a throne flanked by two lecterns. Stone pews are arranged in neat rows in front of the dais. Moreover, the walls of the temples are often decorated with scenes depicting Dwarven life and folklore (see **Empire in Flames**, page 72 for an example).

In Human cities where there is a sizable population of Dwarves, underground shrines are erected in honor of Grungni. These shrines are located next to the Dwarven Engineer Guildhall (see **Warhammer City**, page 45 for a description).

Saints and Heroes: Heroes of Grungni are usually warriors fighting against overwhelming odds protecting clan and race, or master artisans whose work stand as a monument and a tribute to the Dwarven race. An example of the former was Ulgar Bloodblade, a warrior of renown during the first coming of Chaos (-4500 I.C.). In his last battle, Ulgar led a company of warriors to protect the rearguard of the Dwarven army retreating to Karak Kadrin. Ulgar arrayed them into a shield wall, breaking the charge of the advance force of mounted Chaos warriors. In a battle that lasted for six hours, Ulgar and his troops fought with such a fury that over a hundred of Chaos troops fell before the company of Dwarves were annihilated. Ulgar was the last to fall, but his sacrifice ensured that Karak Kadrin had the time to muster its entire force to withstand the siege. Another hero of Grungni was Mantrin Stoneshaper, architect and master builder of Karaz-a-Karak. Mantrin was an old Dwarf when called upon to build the Great Hall of the High King (-3100 I.C.) and enlarge the underground city. Over the next seventy years, Mantrin led his crew in the construction of structures and monuments that endure without repair to the present and are often viewed as the zenith of Dwarven construction.

Cult Requirements: Requirements for Laymen Status: Automatic for clan members. Other clan members may join the cult without loss of stature within their own clans. Under no circumstances can anyone other than a Dwarf join the cult.

Requirements for Initiate Status: Granting of Summon (Earth) Elemental Node prayer is commonly acknowledged as a sign of a Calling. Must be sponsored by a priest.

Requirements for Priest Status: For the first rank, selection in a vision by Grungni. Approval must still be formally granted by the High Priest (who has never disapproved a selection by Grungni). Unlike Clan Elders, any Dwarf selected by Grungni need not be an older, married Dwarf. In fact, younger Dwarves (50 years old at least) are often selected. All other ranks approved by High Priest.

Requirements for Runesmith Status: Selection and approval by High Priest and highest ranking Runesmith in the Dwarfhold from suitable apprentices (and laymen) in the Engineers Guild.

Requirements for Templar Status: Selection and approval by High Priest and Templar Commander in the Dwarfhold from suitable laymen.

Trials: Trials set by Grungni most often involve clearing fallen Dwarfholds of goblins, their kin, and other vile creatures such as Skaven. Sometimes trials may involve extending an existing Dwarfhold to include newly discovered deposits of ore or a new source of underground water. For few of the cultists, trials may consist of constructing a new shrine or adding a chamber to an existing one.

Blessings: A one-time bonus or automatic success with dowsing, engineer, mining, and stoneworking skills. Automatic success with construct, observe, and search tests.

Penances: Cleaning the drinking hall after a Dwarven festival, cleaning the tools of miners, clearing slag and other waste products from the forges, cutting one half of one's beard.

Holy Days: Major festivals dedicated to Grungni are held every hundred days (33 Pflugzeit, 33 Vorgeheim, 33 Brauzeit, and 33 Vorhexen on the Imperial calendars). Nine lesser festivals are held between the major days at intervals of ten days.

Gifts:

Rank 1: Granting of Summon (Earth) Elemental Node prayer twice per day at no MP cost, automatic success with resist magic skill once per day.

Rank 2: Granting of either Bless Weapon prayer twice per day or Summon Least (Earth) Elemental prayer once per day at no MP cost, automatic success with rune lore or dodge blow skill once per day.

Rank 3: Granting of Meld into Stone or Summon Lesser (Earth) Elemental prayer once per day at no MP cost, automatic success with spot traps skill twice per day.

Rank 4: Granting of Bless Hero or Summon Greater (Earth) Elemental prayer once per day at no MP cost, automatic success with runemastery skill once per day.

Runesmith: Granting of Consecrate Lesser Instrument prayer once per day, may use runemastery or resist magic skill twice per day with a +20 modifier.

Templar: Granting of Inspired Attack prayer once per day, may use strike to stun skill twice per day with a +20 modifier.

Cult Prayer Lists

Initiate

Required: Bless Token, Blessed Sacraments, Exalted Shield, Heal Cultist, Seek Shrine, Shadeward, Summon (Earth) Elemental Node, Vigilance

Honors: Detect Magic, Gift of Tongues, Heal Petitioner, Light the Path

Rank 1

Required: Bless Shrine, Bless Weapon, Identify Divine Instrument, Leap of Faith, Learn God's Will, Radiant Armor, Righteous Blow, Sacred Circle, Sacred Warding, Sanctuary, Scourge Enemy, Summon Divine Counselor, Summon Least (Earth) Elemental, Valor, Voice of God

Honors: Cure Poison, Dispel Sorcery, Frenzy, Mindlink, Open, Remove Minor Curse, Soullink, Spread the Word, Ward Undead

Rank 2

Required: Bless Thy Servant, Faith Provides, Great Warding, Hand of God, Inspired Attack, Know Enemy, Make Thy Servant Whole, The Master's Hand, Sense Hidden Danger, Smite Thy Enemy, Summon Guardian

Honors: Banish Lesser Numina, Detect Chaos, Grant Greater Prayer, Great Soullink, Minor Curse, Nullify Prayer, Protection from Chaos Taint

Rank 3

Required: Consecrate Lesser Instrument, Contact Soul of the Faithful, Heal Injury, Heal the Faithful, Inspired Fervor, Know Alignment, Meld into Stone, Self Defense, Smite the Abomination, Speak with the Departed Faithful, Summon Divine Servant, Summon Lesser (Earth) Elemental, Ward and Seal

Honors: Banish Divine Servant, Banish Ensorcelment, Light of Day/Darkness of Night, Nullify Lesser Instrument, Shelter Against Demons, Shelter Against Elementals, Shelter Against Undead

Rank 4

Required: Bless Hero, Consecrate Altar, Consecrate Greater Instrument, Divine Vision, Godsfire, Grant Sacrament of Prayer, Preach the Word, Scourge the Abomination, Summon Divine Avatar, Summon Greater (Earth) Elemental

Honors: Banish Demons, Banish Divine Avatar, Banish Elementals, Banish Profane Enchantment, Banish Undead, Nullify Greater Instrument, Remove Great Curse

Numina Forms

Counselor: Spirit of a departed priest or great warrior.

Guardian: Dwarven cults do not provide for summoning of divine guardians. Spirit guardians may take the form of ghostly deceased priests or warriors.

Servant: Spirit of a deceased High Priest or Runesmith.

Avatar: Spirit of Grungni

Special Careers

Runesmith

Runesmiths represent the highest achievement that Dwarven artisans can realize. It is they who produce the majority of the Dwarven Runic armor, weapons, warbanners, and other devices. Their skill and workmanship are superb, so much so that many races covet their creations. In Dwarven society, the more renown and senior Runesmiths are accorded the same level of esteem as the Dwarven warlords and the upper echelon of Grungni's clergy.

Prerequisite Career: Those who become Runesmiths usually come as a promising apprentice from the Engineers' Guild or some other craft guild. All must be members of the cult of Grungni and are selected jointly by the highest ranking Runesmith of the Dwarfhold and the High Priest of Grungni. Those selected must serve an experience Runesmith for ten years, learning the all mysteries of runesmithing. At the end of the ten years, the individual assumes the title of Runesmith.

Advance Scheme

M WS BS S T W I A Dex Ld Int Cl WP Fel
 - +20 +10 +2 +4 +6 +30 +2 +40 +30 +30 +30 +30 +10

Prerequisite Career: Artisans' Apprentice, Engineer

Career Exits: Initiate (Grungni), Templar

Skills: Ancient Arcane Language- Arcane Khazalid, Ancient Arcane Language- Elemental Tongue, Art, Cult Doctrine, Cult Lore, Daemon Lore, Engineer, Gem Cutting, History (Dwarven), Meditation, Metallurgy, Mining, Resist Magic, Rune Lore*, Runemastery*, Sense Magic*, Sixth Sense, Smithing, Stone Cutting

Trappings: Hand Weapon, Tools, Staff

Templar: Order of the Stone Wall

Founded during the first coming of Chaos (-4500 I.C.), the Templars of the Order of the Stone Wall embody the virtues of precise execution of orders, standing fast in the face of onslaught, and never faltering in battle. The image of a solid wall of warriors breaking a charging enemy is seen as a model of Dwarven determination in battle.

For career advance scheme, career exits, and trappings see the Templar advance career, **WFRP**, page 106. In place of the Ride-Horse skill, Templars of the Order of the Stone Wall substitute Specialist Weapon-Flail and Specialist Weapon-Two-Handed Weapon.

Favored Cult Skills

Layman: Consume Alcohol, Dowsing*, Mining*, Orientation, Resist Magic*

Initiate: Brewing, Evaluate, History (Dwarf), Metallurgy*, Smithing*

Rank 1: Acute Hearing, Engineer*, Law (Dwarf), Mining* (double skill to increase proficiency), Numismatics, Stoneworking*
 Rank 2: Cartography, Dodge Blow, Gem Cutting*, Rune Lore*, Spot Traps, Storytelling, Strike Mighty Blow
 Rank 3: Excellent Visions, Secret Language-Battle, Specialist Weapon- Double-Handed
 Rank 4: Night Vision, Runemastery*

Sub-Cults and Honorary Orders: None

Cult Prayers

Summon (Earth) Elemental Node

Prayer Rank: Petty

Magic Points: 3+1 per additional turn

Range: sacred ground with 10 yards

Duration: 1 turn + 1 turn per additional MP

Area of Effect: one elemental node

Resistance: none

The cleric is granted the power to summon and command a single elemental node. The invoking cleric may choose the form in which it is to appear, although the form is restricted to approximately one cubic foot in volume and is crudely formed. The elemental node is bound to the cleric's service for the duration, and may be commanded to perform tasks at the cleric's request. Elemental nodes can only performed very limited tasks (considerably less than least elementals). The response of the elemental node to each command is determined by the Service tests against the node's Faithful and Vengeful scores. See Divine Terms and Rules, "Service Traits and Service Tests," page ??, and Divine Summonings, "Elementals," page ?? for detailed discussions of elemental summonings and Service tests. See **Realms of Sorcery**, Elemental Beings, "Elemental Nodes," page ?? for details concerning the abilities of elemental nodes.

Meld into Stone

Prayer Rank: Third

Magic Points: 6

Range: Touch

Duration: 1d6+3 rounds

Area of Effect: cleric or fellow cultist

Resistance: none

Once invoked, this prayer grants the cleric or cultist the ability to meld into stone objects (including most tunnel walls). This prayer also permits the individual passage through stone objects at that person's cautious rate of movement. Should the individual still be in the stone object at the time the prayer effect expires, then they are ejected from the stone at the point they entered. If underground, the effected individual may enter another passage, room, or chamber before the prayer ends to avoid being returned to the point of entry.

Summon Greater (Earth) Elemental

Prayer Rank: Fourth

Magic Points: 16 + 1 per additional turn

Range: sacred ground with 10 yards

Duration: 1 turn + 1 turn per additional MP

Area of Effect: one greater elemental

Resistance: none

The cleric is granted the power to summon a single greater elemental. Greater elementals choose the form in which it will appear, although the form is restricted to approximately six cubic yards in volume. Unlike other elementals, the greater elemental is not bound to the cleric's service for the duration, rather they are

available for that time to hear the cleric's request and consider it. While greater elementals may agree to certain tasks, they will not perform any task that places them at risk (i.e. they will not enter combat on the cleric's behalf). The response of the greater elemental to each request is determined by the manner in which the cleric appeals for their aid. See **Realms of Sorcery**, Elemental Beings, "Greater Elementals," page ?? for details concerning the abilities, attitude, and temperament of greater elementals.

Grommo the Wanderer Cult

Description: Independent heroic spirit. Grommo is a powerfully built, one-eyed dwarf with a red eye-patch and Troll Slayer tattoos; represented variously as a youthful Giant Slayer, a middle-aged Mercenary Captain, and an aging Master Stonemason. Grommo represents the three stages of maturity for rootless dwarves: first, self-destructive, guilt-ridden adolescent violence and alcoholism; second, the well-traveled veteran warrior and battleleader; third, reverent dedication to preserving the heritage of the dwarven race.

In his first aspect Grommo is the patron of ecstatic antisocial youths who would bear the burden of guilt for the dishonorable fate of the dwarven race -- to be cast out of their homes by goblins and to live in pathetic decline among the sons of man. In this aspect Grommo represents the anguished frustration of the fiercely-proud dwarven race; his followers seek to compensate for the shame of the entire race through their individual fearlessness and ferocious battle-lust.

In his second aspect, Grommo is the patron of dwarves who have resigned themselves to the decline of the dwarven race, and who have decided to make a place for themselves in the world of men. His followers quietly strive to prove themselves the equals or betters of their human counterparts; at the same time, they dedicate themselves to seeking a mate, settling down, and continuing the ancestral line.

In his third aspect, Grommo is the patron of elderly dwarves past the age of parenthood and vigorous vocation. Their purpose is to travel the Old World, maintaining and preserving the works and crafts of the dwarves, assuring that the highest achievements of the race will not perish from the earth.

Where Worshipped: by rootless dwarves throughout the Old World. (Concerning Rootless Dwarfs, see "Notes" below.)

Alignments: Neutral preferred. Good and Law accepted. Evil and Chaos prohibited.

Friends and Enemies: Accommodating but unreciprocated respect for ancestral dwarven cults. Good-natured, world-weary indifference to Young Gods and Old Faith. Enemies of Dark Children and Chaos Powers, especially Chaos Dwarf cults.

Cult Symbols and Dress: Laymen use no identifying symbols. Initiates and Priests use no official symbols or garments, though many carry tokens bearing the stonemason's hammer or the engineer's calipers. Troll Slayers, Giant Slayers, etc., display ritual tattooing and the spiked Mohawk hairstyle dyed with bleach and pigments and stiffened with animal fat.

Cult Careers Available: Initiate, Priest, Troll Slayer, Giant Slayer, Dragon Slayer, Daemon Slayer.

Distinguishing Principles and Doctrines: The young are obsessed with the tragic humiliation of the dwarven race; only in the frenzy of violence, the blindness of strong drink, and the honor of heroic death can the pain of their souls be eased.

The adult accepts the reality of the race in eclipse, and strives only to be the best that he can be in the world of men, and builds the loving, nurturing home that will ensure the generations to come.

The elder exults in the glory of the dwarven past, in the achievements that will never be matched by man, and resolves that they shall not pass away altogether from the earth. He dedicates the ripeness of his wisdom and the twilight of his vigor and craft to the preservation of the great works of dwarven hand and tongue, and to the schooling and security of the dwarven children forever-exiled.

Afterworld: The souls of dead dwarves shed the memories of life on earth, losing their individual identities, but the passion and energies of their spirit fires are joined in the great spirit of Grommo. (Dwarven ancestor cults, on the other hand, maintain the persistence of identity manifest in the collective ancestral spirit.)

Temples and Shrines: Small stone hearth shrines are worshipped in private by households; itinerants worship anywhere there is exposed motherstone or bedrock. Most of the wayside shrines in the Old World are either designed or maintained by Grommo's elder followers, particularly along routes in remote hill and mountain country. In mountainous wildernesses and deep fastnesses small occasional altars may be carved from the motherstone; such are often encountered by travelers in remote regions in varying stages of deterioration. Wayside shrines are often invested with alarm, defensive, and warding magics, including guardian spirits. Some wayside shrines are inhabited by permanent attendants, often disabled adults or elders, sometimes by an elder cleric; most are unattended. A common occupation of elders and elder clerics is traveling from shrine to shrine, maintaining the stonework and renewing the magical wards.

Saints and Heroes: Grommo is the cult's warrior-saint. Grommo's father was driven from Karaz-a-Karak by goblins in the last hours of the Empire; he made his way to the Black Mountains where he settled. His father and brothers deluded themselves that the dwarves would soon return to the World's Edge, expel the goblins, and reestablish the Imperial Reign. Grommo raged at the abundance of words and poverty of action of the Imperial Dwarves, and renounced his family and ancestors, dedicated to returning to the World's Edge cities and dying to remove the stain on dwarven honor. He did return there, and slew many goblins, and other fierce beasts, among them many trolls and giants -- but for every creature he slew, a hundred more were breeding in the tunnels of his forefathers. At last, in despair, he determined to hurl himself from the top of Hazad-Durin Peak, to end his humiliation and pain. When he arrived there, he discovered the dwarf maiden Kheledar. They commiserated, finding they shared the same shame and horror of life, and determined to perish together. They leapt hand-in-hand from the peak, and fell forever -- they seemed always to fall, but never to approach the rocks below. And as they fell, they reconsidered their lives, and fell in love, and resolved to live, if only by a miracle they might be spared. And darkness fell, and when dawn broke, they lay in one another's arms at the foot of Hazad-Durin.

Grommo and Kheledar settled in the Black Mountains, not far from Grommo's clan, and Grommo and his father were reconciled, but Grommo could never tolerate the Imperial Dwarf's dreams of return to the lost empire. Grommo and Kheledar were blessed with many fine sons and daughters, and his family grew strong and wealthy. When man came to the Black Mountains, Grommo taught them what they must know about the high peaks and the vaults beneath the world, and taught them how to slay goblins and trolls -- and the occasional giant.

At last, when Grommo grew tired of war, and when the last of his children left the hearth for the outer world, he grew restless, and looked ever more often from his window upon the world beyond. And Kheledar bid him go forth and ease his soul, and Grommo left right willingly, though he loved her well, and though he hated to leave the home and rock he knew so well. And so Grommo ended his days, roaming the world, seeking its wonders, and wherever he found the works of dwarves, he repaired them and made them like new, and wherever he found the old crafts fallen into mystery, he renewed them in the minds of dwarves, when he could, and taught them to humans when he could not. In this way, he promised, the glory of the race shall remain forever bright -- not in the vanities of the Empire, which is forever lost, but in the knowledge and craft of the dwarves, which shall last in the minds of men until the end of time, even if the race of dwarves should pass away forever.

Cult Requirements: Requirements for Layman Status: Automatic for offspring of cultists; dwarves who seek to join may receive a sign from Grommo (a blessing) if they are deemed worthy. Non-dwarves may not be accepted into the cult.

Requirements for Initiate Status: Granting of seek shrine may be a sign of a Calling. Each petitioner must find his own way to acceptance; when the petitioner is pleasing to Grommo, he receives initiate status.

Requirements for Priest Status: When a cleric is chosen for advancement by Grommo, he receives a sign -- typically the granting of at least one prayer of the next level of advancement.

Troll Slayer: self-appointed with implied approval of Grommo.

Giant Slayer: self-appointed with implied approval of Grommo.

Dragon Slayer: self-appointed with implied approval of Grommo.

Daemon Slayer: self-appointed with implied approval of Grommo.

Trials: Trials typically include physical challenges related to the cults doctrines, like hunting and slaying a troll, giant, or similarly fell opponent; visiting a sacred site and cleansing an altar; guarding and protecting a household, locating and restoring an ancient dwarven structure or delving.

Blessings: One-time-use bonus or automatic success with WS, consume alcohol, smithing, mining, stoneworking, engineering, or other dwarven skill

Penances: Labors (build an altar or assist in construction, maintenance, or repair of a temple, shrine, or shelter; purchase and deliver ale to a roadside shrine or dwarven festival, etc.), vengeance of a slight to dwarven honor, trials (see above), etc.

Holy Days: Grommo requires no specific days set aside for special worship, but he does require the following observances:

- toast Grommo and dwarven brethren when you drink
- dedicate battles and drinking contests to Grommo
- always leave Grommo's shrine or any dwarven site in better shape than you found it
- teach the young the craft, skill, and judgment of the old

The form of observances to Grommo is not strictly established, though certain customs, like pouring a drink from the first tankard on the motherstone for Grommo, are established traditions. With Grommo, it's the sentiment, not the ceremony, that counts.

Gifts:

Rank 1: gain the sixth sense, acute hearing skills

Rank 2: +10 bonus to stoneworking and smithing

Rank 3: +20 bonus to stoneworking and smithing

Rank 4: gain the rune lore skill

Troll Slayer: Gain frenzied attack skill. Gain a +10 bonus to consume alcohol skill. Gain hard-headed ability -- toughened skull is a natural 1 point of armor on the head (massive scar tissue resulting from repeated head-butt contests)

Giant Slayer: Gain strike to injure*, wrestling* skills. Gain +20 bonus to consume alcohol skill.

Dragon Slayer: Gain +30 bonus to consume alcohol skill.

Daemon Slayer: Gain +40 bonus to consume alcohol skill.

Cult Prayer Lists

Initiate

Required: bless token, heal cultist, vigilance, exalted shield

Honors: detect magic, light the path

Rank 1

Required: sacred circle, sacred warding, leap of faith, righteous blow, bless weapon, summon least elemental (earth only)

Honors: bless shrine, dispel sorcery, identify divine instrument, mindlink, open, soullink, strike dumb, sanctuary, radiant armor

Rank 2

Required: bless thy servant, great warding, know enemies, summon guardian, smite thy enemy, the Master's Hand, inspired attack

Honors: great soullink, hand of god, nullify prayer, faith provides, make thy servant whole, sense hidden danger

Rank 3

Required: contact soul of the faithful, speak with the departed faithful, light of day, heal the faithful, shelter against demons, shelter against elementals, shelter against undead, ward and seal, smite the abomination, inspired fervor, summon lesser elemental (earth only)

Honors: nullify lesser instrument, banish ensorcelment, banish divine servant, consecrate lesser instrument, blind enemy, know alignment

Rank 4

Required: banish undead, scourge the abomination, banish elementals, banish demons, bless hero, godfire

Honors: banish divine avatar, barrier, grant sacrament of prayer, nullify greater instrument, consecrate greater instrument, banish profane enchantment, divine vision

Numina Forms

Counselor: none

Guardian: Grommo does not provide for summoning of divine guardians. Spirit guardians take the form of ghostly deceased cultists.

Servant: none

Avatar: none

Troll Slayer: For description of career, career advance scheme, career exits, skills, and trappings see the Troll Slayer Career, **WFRP**, page 42. Prerequisite Careers: Any Warrior career. Dwarfs only!

Giant Slayer: For description of career, career advance scheme, career exits, skills, and trappings see the Giant Slayer Advanced Career, **WFRP**, page 99. Prerequisite Careers: Troll Slayer. Dwarfs only!

Dragon Slayer: For description of career, career advance scheme, career exits, skills, and trappings see the Dragon Slayer Advanced Career below. Prerequisite Careers: Giant Slayer.

Daemon Slayer: For description of career, career advance scheme, career exits, skills, and trappings see the Daemon Slayer Advanced Career below. Prerequisite Careers: Dragon Slayer.

Cult Career Skills

Layman: stoneworking*, smithing, engineering, metallurgy, consume alcohol*, specialist weapon - two-handed weapon*, specialist weapon - flail*

Initiate: brewing*

Rank 1: dowsing, divination

Rank 2: gem cutting

Rank 3: storytelling

Rank 4: luck, sixth sense

Sub-Cults and Honorary Orders: Kehledar (Grommo's mate) is worshipped as the spiritual protector and nurturer of the home and hearth.

Special Rules: None [as yet].

Notes:

Imperial Dwarfs and Rootless Dwarfs: Dwarfs are a dying race, scattered from their homes in the World's Edge Mountains, and thus sundered from their ancestral lines. (Dwarfs believe their ancestral heritage is a matter both of lineage and placehome.) Response of modern dwarfs to this loss of an ancestral heritage divides into two categories:

The Imperial Dwarfs: Like White Russian exiles, they dream futilely of a return to their lost kingdom. They are exquisitely conservative, and observe all Dwarven traditions obsessively, tracing their ancestral lines unbroken from the lost cities of their clans, and confident of their eventual return. Imperial Dwarfs are said never to have had a new idea. Imperial Dwarfs worship ancestral cults and the ancient Dwarven Imperial cult

The Rootless Dwarfs: These dwarfs have accepted their altered status in the Old World among the humans. They trace their ancestral lines anew from the fall of the Dwarven Empire, and identify the fate of the dwarven race with that of the human race. ("Humans are as fertile as rabbits, and tough in their own way. Look how they've done against the gobbos and Chaos. Would THEY have gotten themselves driven from their homes by a bunch of goblins?") Rootless Dwarfs vary in their observances of the Old Ways, but have only moderate resistance to new ideas. Most PCs and NPCs encountered will be Rootless Dwarfs, and they usually worship Grommo the Wanderer.

Rootless Dwarfs can usually trace their ancestry back to the Empire and farther, but they usually considered their line broken with the fall of the Empire, and traced a new dwarven line in exile. Young Rootless dwarfs are thought to be tragically irresponsible in their indifference to family affairs, and are constantly being berated for not settling down and founding a line by the older dwarfs. Young dwarfs, for their part, see little point in settling down and founding a line as aliens among the humans, and prefer the violent and dangerous life of the Troll Slayer, Giant Slayer, etc., in this behavior may be perceived a bitter, self-destructive self-contempt for the decline of the dwarven race.

DRAGON AND DAEMON SLAYERS

Dwarves who survive their careers as Giant Slayers become convinced of one thing; their disgrace is so heinous that honorable death is denied them. To atone for their failure and ever-increasing shame, these Dwarves engage in a ritual that involves self-inflicted scarring. The pattern of these scars are as individualistic as the Dwarves themselves. This ritualized scarring and the impact of their failure takes a toll on all Giant Slayers' psyches. At this time, they become Dragon Slayers.

So rare are Dragon Slayers that the cult was thought to be extinct. In fact, very few exist and they usually venture alone, away from any civilization. Those in Dwarfholds leave their relative safety to wander the World in their quest. Due to the burden of their humiliation, Dragon Slayers shun any and all Dwarves, except in the most extreme situations. Usually, only the most reckless and daringest of Humans are suitable companions for the Dragon Slayer. Dragon Slayers frequent mountains, swamps, and other remote wilderness areas. Basically, anywhere near their favorite prey, Dragons, are known to lair.

It is very rare that Dragon Slayers survive the wilderness and its dangers. Those very few Dragon Slayers that survive are further unhinged and become the mythical Daemon Slayers. If they haven't already, it is at

this point that these Dwarves disappear from all knowledge of their race. The far north, namely the Chaos Wastes, calls the Daemon Slayer like a siren call to a ship's captain.

Daemon Slayers seem to have a sense where Demons can be found. Some Daemon Slayers have been rumored to have located isolated holds of Demonologists and Chaos wizards and raze them to the ground. Of course, they usually eliminate the main occupant and any servants, natural or otherwise, of the hold first. The Daemon Slayer also hunts other dangerous creatures of Chaos.

The Daemon Slayer's mind is so enveloped in madness that only in the remote corner of their mind will they recognize any kinship with other Dwarves. Thus, Daemon Slayers do not feel the need to shun other Dwarves. At times Troll, Giant, and even Dragon Slayers will join a Daemon Slayer even into the Chaos Wastes to seek their elusive goal. This is usually a guaranteed method to find the death sought by all Slayers.

DRAGON SLAYER CAREER

Description: For those unfortunate Giant Slayers who survived encounters with Giants or other dangerous foes in unequal combat, another level of creature exists to deliver unto these clan-less Dwarves the death they seek: Dragons. As in their earlier careers of Troll Slayers and Giant Slayers, Dragon Slayers retain the customary bright orange dye in their hair with animal fat rubbed in to make it stiff and spiky. They also retain their outrageous tastes in jewelry and tattoos. To this they add ritual scarring, usually resembling claw marks racked across the chest, face, and arms. Dragon Slayers single-mindedly search for their unusual quarry, tracking any wild rumor to find their lair. Dragon Slayers automatically receive D3 insanity points upon entering this career.

| | | | | | | | | | | | | | |
|----------|-----------|-----------|----------|----------|----------|----------|----------|------------|-----------|------------|-----------|-----------|------------|
| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel |
| -- | +40 | --- | +3 | +4 | +9 | +30 | +3 | +20 | --- | --- | +30 | +20 | --- |

Skills:

Consume Alcohol

Follow Trail

Frenzied Attack

Immunity to Fear*

Immunity to Poison

* New skill described below

Trappings:

Two-Handed Axe

Two-Handed Flail

Two-Handed Sword

Mail Shirt

Ritual Scarring

Career Entries:

Giant Slayer

Career Exits:

Daemon Slayer

DAEMON SLAYER CAREER

Description: Few Dragon Slayers survive encounters with Dragons or their kin. Those that do survive become despondent fearing no redemption of their lost honor. To these outcasts, only one last foe remains: Demons. Although rarely encountered, Daemon Slayers are often found on the fringe of the Chaos Wastes. They can also be found wherever Demonologists and Chaos Sorcerers are known to frequent. Daemon Slayers are similar in appearance to Dragon Slayers, but a little more unhinged. Due to their new quarry, Daemon Slayers automatically receive D6 insanity points..

| | | | | | | | | | | | | | |
|----------|-----------|-----------|----------|----------|----------|----------|----------|------------|-----------|------------|-----------|-----------|------------|
| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel |
| -- | +50 | --- | +4 | +4 | +10 | +40 | +3 | +30 | --- | +10 | +40 | +30 | --- |

Skills:

Daemon Lore

Immunity to Disease

Immunity to Terror*

Shadowing

* New skill described below.

Trappings:

Two-Handed Axe

Two-Handed Flail

Two-Handed Sword

Mail Shirt

Ritual Scarring

Career Entries:

Dragon Slayer

Career Exits:

Nil

SPECIAL SKILLS

Immunity to Fear: This skill results from a character having extensive experience with highly stressful situations and developing high resistance to them. They gain a +10% modifier to all Fear tests.

Immunity to Terror: This skill results from a character having vast experience with extremely stressful situations and having developed a strong resistance. They gain a +20% modifier to all Fear tests and +10% modifier to all Terror tests. In addition, any failed Terror test has the same results as a failed Fear test with one exception: the character still receives one insanity point.

PSYCHOLOGY

In addition to the normal Dwarven psychological traits (hatred towards goblinoids and animosity towards Elves) Dragon and Daemon Slayers are subject to hatred towards their respective present and past quarries (i.e., Dragon Slayers hate Trolls, Giants, and Dragons).

Dwarven Ancestor Cults _____

Description: Lesser Entity; Elder Races cults. Dwarven family ancestral spirits are divine expressions of the collective character of a family's lineage, personified in the strongest personalities of deceased family members. Each ancestral line or "house" is identified with one or more "qualities" which distinguish it from other houses. For example, the line of Bohár of Karak-Varn is associated with the qualities of mechanisms and siegecraft, while the Flíhgar clan is associated with story-telling, poetry, and riddle-craft. Dwarven ancestral spirits appear to have three primary goals: 1. to protect, preserve, and extend the clan, 2. to conserve and transmit the traditions of the clan and the Dwarvish race, and 3. to conserve and transmit the qualities that distinguish the clan, both through the clan members and through outside agencies (i.e., works and artifacts of the clan, oral and manuscript histories and narratives, education of outsiders, etc.). The benefits provided by dwarven ancestral spirits focus on the achievement of these goals.

Where Worshipped: the dominant cults of Imperial Dwarves throughout the Old World; also honored by many Rootless Dwarfs

Alignment: Neutral and Law preferred. Good accepted. Evil and Chaos prohibited.

Friends and Enemies: Allied with Grungni and other gods of the old Imperial Dwarven pantheon. Critical but tolerant respect for Grommo and Old Faith cults. Cool neutrality toward Young Gods. Enemies of Dark Children, Daemonic Humanoid Spirit cults (e.g., Zotan-Luvûatar), and Chaos Powers.

Cult Symbols and Dress: Each clan has a heraldry featuring symbols suggestive of the clan's distinctive qualities or the achievements of a notable ancestor. For example, the Grothíst clan's symbol is the wolf, signifying its traditions of cunning small-unit tactics in battle, while the Náinar's symbol is a stylized hearthfire, signifying Náinar's traditional open-handed hospitality and generosity. These symbols are used lavishly by clansmen as decorative elements on clothing, tools, weapons, armor, wood- and stonecraft, etc.

Cult Careers Available: Initiate, Priest (called Elders), Seer (called Living Ancestors)

Distinguishing Principles and Doctrines:

Worshippers have three major obligations to the ancestral spirits:

1. Protect, preserve, and extend the clan. Show honor and respect to your elders and the spirits of the clan, and heed their authority. Marry wisely and faithfully, show honor to the spirits of your spouse's clan, and provide for the security and protection of your offspring.
2. Conserve and transmit the traditions of the clan and the Dwarvish race. Teach your spouse and offspring the achievements, custom, and saga of your clan. Share with them your pride and glory in the heritage of your race.
3. Conserve and transmit the qualities that distinguish the clan. Teach your skills and learnings to your spouse and offspring, and ensure that they will not be lost when you are no longer here. Leave the mark of Dwarven craft and wisdom upon the world so that others may marvel and benefit by it.

The third obligation originally was interpreted as requiring a clansman and dwarf to contribute to and protect the glorious achievements of the High Dwarven Empire, but now, as the race declines into its Final Age, this obligation may also be interpreted as an obligation to transmit the craft and wisdom of the Dwarven Race to the Younger Race -- humanity -- so that it will not be lost if the Dwarves should pass from this earth. Fanatic Imperial Dwarves committed to the impossible task of exterminating the goblinoid races and restoring the ancient Dwarven Empire of the World's Edge Mountains adhere to the traditional interpretation of the third rule; more pessimistic and realistic dwarves generally acknowledge the latter interpretation.

Both the ancestral spirits and living clansmen punish harshly any failure to honor these three main principles. Ancestral spirits send dark dreams and visions to plague the consciences of clansmen who offend the clan and race traditions, and fellow clan-cultists use public criticism, shaming rituals, ostracization, and exile to discourage dishonorable or rebellious behavior.

Afterworld: After death the spirit is incorporated into the clan spirit, existing partly as an individual ghost-like awareness and partly as a collective expression of the clan spirit. Individual ancestral spirits may be summoned out of the collective spirit to serve as advisors and guardians for the clan. The collective spirit expresses itself in the spiritual manifestations of the clan's most distinguished and honored ancestors, or in the physical manifestation of the Living Ancestor, a dwarf who renounces his individual personality and becomes a willing host through which the ancestral spirits may express themselves.

Temple and Shrines: Old World Imperial Dwarves no longer live in populous enough communities to warrant vast subterranean temple-catacomb complexes like those found in Karaz-a-Karak and the Lost Cities of the World's Edge. Larger dwarven settlements isolated from human civilization still feature small sub-surface shrines and secret clan catacombs. In areas settled by humans plundering of dwarven tombs has discouraged the traditional association of shrine and catacomb; secret clan burial sites are now located in remote mountainous regions, and bodies are usually cremated and stored until a pilgrimage to the burial site can be arranged in complete security. Clan cultists in human-settled regions have small shrines in each family homestead; more wealthy and influential families in a clan will build more elaborate and lavishly-decorated household shrines where the clan may be assembled for holidays and other clan gatherings.

[The ancient dwarven temple/tomb described in *Something Rotten in Kislev*, page 41-46, is exceptional in that it was built in terrain unsuitable for more elaborate underground excavation, permitting burial of only the clan's Elders; otherwise it follows the form of the typical post-Imperial period ancestor cult temple-catacomb -- a central sub-surface chamber featuring a shrine, entered from a small surface structure with radial tunnels from the central shrine leading to the clan burial vaults. As the clan grows, the catacombs are extended laterally and downward, sometimes including subsidiary shrines and more elaborate memorial chambers for clan Elders.)

Occasionally an exemplary younger cultist in his 30s or 40s is elected to initiate status by his ancestral spirits, otherwise, heads of households usually receive initiate status when their first offspring comes of age. (Dwarves seldom marry before they're 80, and seldom bear children after 120; offspring come of age anywhere between 15 and 30.) Clan priests are called Elders, and are essentially heads-of-household-at-large to the clan. Initiates are not elected to priest status until all their offspring have come of age; the initiate may then receive a Calling by the clan ancestral spirits to become an Elder. An initiate performs the necessary ceremonies and rituals for his household; the ranking Elder performs the ceremonies and rituals in his own household and at clan gatherings and holidays. The Council of Elders of a clan theoretically consists of all the clan priests, but in fact consists of those Elders solicited for advice and support by the Clan Father, the highest ranking Elder of the clan. The frequency of meeting and actual influence of a Council of Elders varies from clan to clan, but in general modern Old World Imperial Dwarf clans seldom meet in council except to mediate serious political or military disputes with other clans or with other races.

Saints and Heroes: Each clan has its favored ancestral heroes who exemplify the qualities of the clan. Most respected is the Founder, who is established in myth and legend as a being of almost supernatural wisdom, skill, and strength of character. It is worth noting that one clan's honored Founder is often

regarded by another clan as a great villain or fool. For example, Thorgils the Handsome, Founder of the Thorgils clan famed for its skill in diplomacy and legal dispute, is referred to as Thorgils the Peacock by many other clans who claim to have been cheated and betrayed by Thorgils' close-dealing in the ancient conflicts that established the Thorgils clan as dynastic rulers of the city of Karak-Kadrin. It is traditional to extol the virtues of one's own clan ancestors while politely deprecating the qualities of another clan's heroes; such clan-boosting is usually tolerated with good humor if delivered in the proper spirit, but arrogant boasting or sly and rude mockery of another clan's ancestral heroes may result in the bitter and protracted inter-clan feuds of Dwarven culture..

Cult Requirements: Requirements for Layman Status: Automatic for offspring of cultists. Impossible to be adopted into a clan or to join an ancestral cult unless born to the clan. A respected outsider may occasionally be accorded honorary status of clanmember, but no layman's benefits or obligations are received.

Requirements for Initiate Status: Typically is or has been married, and has raised an offspring to "coming of age." Exceptional younger, unmarried exemplars of the clan's qualities are occasionally elected to initiate status by the cult ancestors. Granting of the Seek Shrine prayer is acknowledged as a sign of a Calling. (GM: Unless a player intends to play his character as an exaggerated paragon of his cult's virtues, he ought not be permitted an Initiate career unless his dwarf has been married and raised children -- that is, unless he is a very, very sober and upstanding dwarf.)

Requirements for Priest Status: Called by the ancestral spirits to become an Elder.

Requirement for Seer Status: Dwarfs 150 years of age or older only! Election from priestly ranks AND voluntary acceptance of the status. Though it is a great honor to receive a calling to this status, many do not survive the experience, or are driven mad; it is not considered cowardly to decline the election.

Trials: Typically include a journey to the World's Edge Mountains to visit a site of ancestral significance, perhaps to retrieve an item the ruins or perhaps simply to slaughter some goblinoids as a contribution to the future eradication of their races and the re-establishment of the Dwarven Empire.

Blessings: One-time-use bonus or automatic success with the favored clan skill or test. Each clan has one or more skills or tests associated with the clan's distinctive quality.

Penances: The offending cultist is given some task to perform or trial to endure to atone for his sin and prove himself worthy of the clan. Trials may include:

Dream-Guilt: the offending cultist is troubled with terrible dreams, and unable to rest or sleep

Shaming: the offending cultist's beard and head may be shaved, he loses cult benefits, and he must endure regular public criticism for a period of time or until he performs a service or passes a test to prove his worthiness)

Ostracization: the offending cultist may not speak or be spoken to until he has atoned for his sin)

Exile: the offending cultist is exiled from the clan until he has atoned for his sin by performing

Holy Days: Birthdays of noted ancestors are celebrated with family gatherings, feasts, and cult ceremonies. Founder's Day, the birthday of the clan's founding ancestor, is a special holiday, and often an occasion for larger clan gatherings.

Gifts:

Level 1: speak with the departed faithful once per day as an ability

Level 2: automatic success once per day with one skill or test favored by the clan

Level 3:

Level 4:

Seer: unlimited automatic success with all skills or tests favored by the clan

Cult Prayer Lists

Initiate

Required: Blessed Sacraments, Bless Token, Heal Cultist, Know Followers, Seek Shrine, Exalted Shield, Vigilance, Shadeward

Honors: Light the Path, Gift of Tongues, Detect Magic, Heal Petitioner

Rank 1

Required: Bless Weapon, Bless Shrine, Leap of Faith, Learn God's Will, Scourge Enemy, Radiant Armor, Righteous Blow, Sacred Circle, Sacred Warding, Sanctuary, Summon Divine Counselor, Voice of God, Summon Least Elemental (Earth only)

Honors: Dispel Sorcery, Frenzy, Identify Divine Instrument, Mindlink, Open, Soullink, Remove Minor Curse, Spread the Word

Rank 2

Required: Bless Thy Servant, Minor Curse, Great Warding, Know Enemies, Make Thy Servant Whole, the Master's Hand, Sense Hidden Danger, Summon Guardian, Smite Thy Enemy, Inspired Attack

Honors: Grant Greater Prayer, Great Soullink, Hand of God, Nullify Prayer, Faith Provides

Rank 3

Required: Consecrate Lesser Instrument, Contact Soul of the Faithful, Speak with the Departed Faithful, Know Alignment, Heal the Faithful, Inspired Fervor, Summon Divine Servant, Ward and Seal, Summon Lesser Elemental (Earth only)

Honors: Banish Divine Servant, Banish Ensorcelment, Light of Day/Darkness of Night, Shelter Against Demons, Shelter Against Elementals, Shelter Against Undead, Nullify Divine Instrument

Rank 4

Required: Bless Hero, Barrier, Consecrate Greater Instrument, Summon Divine Avatar

Honors: Banish Divine Avatar, Banish Elementals, Banish Undead, Banish Demons, Preach the Word, Remove Great Curse, Nullify Greater Instrument

Numina Forms

Counselor: spirit of a departed ancestor

Guardian: Dwarven ancestor cults do not provide for summoning of divine guardians. Spirit guardians take the form of ghostly deceased cultists.

Servant: spirit of a departed Elder ancestor

Avatar: spirit of the Founder

Seer: Living Ancestors. Living Ancestors serve as willing hosts for friendly possession by the clan's ancestral spirits. At will the Living Ancestor may open himself up to possession by any of the spirits of his departed ancestors.

The Living Ancestor must make a WP test to control the ancestral spirits and select the spirit he wishes to speak with or to allow to control his body. If the WP test is failed, one or more ancestral spirits other than the one he sought take possession of his mind and body; the Living Ancestor automatically receives one Insanity point and is possessed by a random assortment of ancestral spirits (GM's option) for 1d6 hours. Living (Ancestors are always in danger of going insane, usually temporarily, sometimes permanently.)

If the WP test is passed, the Living Ancestor may communicate with the chosen spirit, and may permit the spirit to exercise its skills and abilities through the Living Ancestor's own body. If this voluntary possession lasts longer than six hours, the Living Ancestor must test vs. WP each hour of extended possession. If the test is successful, the possession may continue for another hour with no penalty. If the test is failed, the possession ends, the Living Ancestor collapses into exhausted unconsciousness for 2d6 hours and receives 1 Insanity Point.

[Living Ancestors are most suitable as NPCs. If the GM permits a Living Ancestor PC, he must create a table of ancestral spirits with associated skills, abilities, and personalities (with the cooperation of the player, if the GM chooses).

For description of career, career advance scheme, career exits, skills, and trappings see the Seer Career, **WFRP**, page 38. Prerequisite Careers: Any Basic career. Dwarfs 150 years old or older only!

Cult Career Skills:

Layman: resist magic*

Initiate: history (Dwarven)*

Level 1: storytelling, immunity to disease

Level 2: immunity to poison

Level 3: law (Dwarven)

Level 4: rune lore

Seer: divination*

Sub-Cults and Orders: None.

Special Rules: None [as yet].

[Perhaps we ought to have a table of sample clans, distinctive qualities, favored skill or test, etc. as examples to be used by PCs and NPCs or as models for GM dwarven clan ancestor cults.]

ELVEN CULTS

Liadriel Cult

Description: Lesser entity; Wood Elven pantheon. Outside the Earth Mother, Liadriel is the major deity of the Wood Elves and the patron of music, poetry, dancing, and wine. Liadriel is androgynous, combining traits both male and female, and appears as an Elf of surpassing beauty with a slight smile. Liadriel always carries a lute and a wineskin.

Where Worshipped: Liadriel is worshipped throughout the Old World by Wood Elven musicians, troubadours, and the like. Many of the Wood Elves living outside their forest homes (i.e., in the world of Humans) tend to worship Liadriel, as do some of the Human Minstrels. Liadriel is sometimes identified by Humans with a number of minor Human deities. Some of these include Deanosus, god of wine and the vineyards, and Panasia, goddess of the arts.

Alignments: Good preferred. Neutral accepted. Law, Evil, and Chaos prohibited.

Friends and Enemies: Allied with other divine Wood Elf entity and hero cults. Respect and reverence for the Old Faith. Friendly to Halfling cults. Indifference towards Young Gods and other Human cults. Patronizing contempt for Dwarven cults. Enemies of Dark Children, Humanoid Daemonic, and Chaos cults.

Cult Symbols and Dress: Initiates, Priests, and Winecrafters identify themselves with the following symbols: lute and wineskin, cup, and vine leaves with grapes. Priests wear green hooded robes which are richly embroidered in gold thread. The embroidery represent a variety of symbols including vine leaves, musical instruments, fruit, and so on. Token is a gold lute with a purple amethyst gem embedded in the center. Cult tokens may also be wineskins, cups, vine leaves, and other musical instruments. Winecrafters wear forest colors in their clothing, which is embroidered with silver thread depicting grapes and vines.

Cult Careers Available: Initiate, Priest, Winecrafter

Distinguishing Principles and Doctrines: Always savor the joys of life and the bounties of the vineyard. Keep the spirit alive through music, dance, and wine. Look at life through its beauty and the poetry of the heart. The darker side of life can be brightened by song and verse. Use whatever gifts you possess to share life's wonderments to other less fortunate individuals.

Afterworld: After death, the spirit journeys to peaceful land where the wine flows and song permeates the atmosphere. This place is called the Resting Place, where the spirit recovers its vigor. The Resting Place is nothing more than a temporary stop in the great cycle of life and the spirit is reincarnated to start it anew.

Temples and Shrines: There are no shrines nor temple organization for the cult of Liadriel. Such things are foreign to the Elven mind. Instead, areas of natural bliss, such as peaceful meadows, waterfalls, or the shade of a mighty oak, serve as a place for peaceful contemplation.

Saints and Heroes: Liadriel does not have saints and heroes in the Human sense. Rather, Liadriel considers as heroes of the cult those of his/her followers who, through song and wine, uplift the spirit of others in times of adversity.

Cult Requirements: Requirements for Laymen Status: Automatic for the children of cultists and any adult Wood Elf who wishes to join. Human applicants are subject to review and approval by a priest.
Requirements for Initiate Status: Granting of Blessed Sacraments prayer is commonly acknowledged as a sign of a Calling. Must be sponsored by a priest.
Requirements for Priest Status: Approval by a priest of a second rank.
Requirements for Winecrafter Status: Approval by a priest.

Trials: Liadriel does not normally set trials for his/her cultists. There are occasions, however, where Liadriel considered that the petitioning cleric did not perform in a manner that is consistent with his/her principles. In such cases, the cleric may need to undergo a period of time where Liadriel will scrutinize their performance.

Blessings: A one-time-use bonus or automatic success with dance, musicianship, seduction, and sing skills.

Penances: Only the grossest of violations would result in the exile of the offender. Otherwise, Liadriel does not impose any penances on his/her worshippers.

Holy Days: Conventional holy days in the Human sense have no meaning to the cult of Liadriel. The deity is worshipped whenever Wood Elves sing or drink, which is quite frequently. Great feasts and wild celebrations are held on the night of every new moon in honor of Liadriel (the largest of these take place on Hexenstag and Geheimnistag). It is debatable whether these constitute anything more than a feast in which Liadriel is honored as oppose to a holy day.

Gifts:

Rank 1: Automatic success once per day with dance or sing skill, or granting of Spread the Word prayer once per day with no MP cost.

Rank 2: Automatic success once per day with charm skill, or granting of Faith Provides prayer once per day with no MP cost.

Rank 3: Automatic success once per day with consume alcohol skill, or granting of Heal the Faithful prayer once per day with no MP cost.

Rank 4: Automatic success once per day with seduction skill, or granting of Pacify prayer once per day with no MP cost.

Winecrafter: Granting of Blessed Sacraments prayer once per day, may use consume alcohol skill twice per day with a +20 modifier.

Cult Prayer Lists

Initiate

Required: Bless Token, Blessed Sacraments, Detect Magic, Gift of Tongues, Heal Cultist

Honors: Heal Petitioner, Know Follower, Light the Path, Seek Shrine

Rank 1

Required: Leap of Faith, Learn God's Will, Mindlink, Sacred Circle, Soullink, Spread the Word

Honors: Cure Poison, Dispel Sorcery, Identify Divine Instrument, Remove Minor Curse, Sanctuary

Rank 2

Required: Bless Thy Servant, Distraction, Faith Provides, Great Soullink, Make Thy Servant Whole, Pillar of Flesh, Summon Guardian, Treat Illness

Honors: Artful Dodger, Grant Greater Prayer, Hand of God, Know Enemies, Nullify Prayer, Sense Hidden Danger

Rank 3

Required: Contact Soul of the Faithful, Heal Injury, Heal the Faithful, Light of Day/Darkness of Night, Self-Defense

Honors: Banish Ensorcelment, Know Alignment, Nullify Lesser Instrument

Rank 4

Required: Divine Vision, Drawing Down the Moon, Pacify, Preach the Word

Honors: Entanglement, Grant Sacrament of Prayer, Nullify Greater Instrument, Remove Great Curse

Numina Forms

Counselor: None

Guardian: Guardians may be summoned in the form a songbird (thrush, robin, jay, etc.). Profiles follow those of normal animals, but with an Int of 20 and 10 MP. Spirit guardians may take the form of ghostly deceased priests.

Servant: None

Avatar: None

Special Careers

Winecrafters

Winecrafters are skilled in all stages of wine production. They can identify vintages, additives, and other properties of the wine through taste and smell. In many cases, Winecrafters blend various wines in differing measures to achieve a specific body, taste, and effect of the wine. Winecrafters are also skilled in preparing meals to complement the wine and hosting festivities. Moreover, Winecrafters have the ability to add specific herbs to certain wines so as to render the wine as a liquid drug.

Prerequisite Career: Those who would become a Winecrafter must be members of the cult of Liadriel and have some farming and hosting skills. They must be approved by a Priest of Liadriel and spend some time (years) learning their craft from experienced Winecrafters.

Advance Scheme

| M | WS | BS | S | T | W | I | A | Dex | Ld | Int | Cl | WP | Fel |
|---|----|----|---|----|----|-----|---|-----|-----|-----|-----|-----|-----|
| - | - | - | - | +2 | +2 | +20 | - | - | +10 | +20 | +10 | +10 | +30 |

Prerequisite Career: Gamekeeper, Herbalist, Herdsman, Minstrel, Woodsman

Career Exits: Entertainer, Initiate (Liadriel), Raconteur

Skills: Carpentry, Consume Alcohol, Cook, Etiquette, Herb Lore, Identify Plant, Manufacture (Herbal) Drugs, Silent Move-Rural, Story Telling, Viniculture

Trappings: Hand Weapon, Leather Jerkin, Pruning Tools, Wine Barrels, Underground Storage (Cave)

Favored Cult Skills

Layman: Dance*, Sing*

Initiate: Charm, Musicianship*

Rank 1: Consume Alcohol*, Wilderness Lore (Forests)
 Rank 2: Hypnotize
 Rank 3: Seduction
 Rank 4:

Sub-Cults and Honorary Orders: None

Cult Prayers

Pacify

Prayer Rank: Fourth

Magic Points: 12

Range: Cleric

Duration: Until next sunrise

Area of Effect: BMP yard radius centered on cleric

Resistance: None

This prayer grants the invoking cleric the ability to calm all creatures within the area of effect who are hostile towards the cleric or his companions. These once hostile creatures will lay down their weapons and sit as they find contentment in the song or music that must accompany this prayer. Moreover, should the invoking cleric pass a Fel test (with the appropriate modifiers), these creatures may be called upon to provide a service, such as protecting the cleric and his companions or leaving them alone. Naturally, any request that is obviously intended to do the pacified creatures harm ("Would you mind looking the other way while I slipped this sword through your ribs.") will automatically end the prayer's effect. If the cleric luckily survives that episode, he'll still have to contend with Liadriel (after all, this action would definitely be a gross violation of Liadriel's principles).

This prayer also provides the cleric and his companions with a +20 modifier to all fear and a +10 modifier to all terror tests caused by hostile creatures within the area of effect.

Liadriel Cult

Description: Lesser entity; Wood Elven pantheon. Outside the Earth Mother, Liadriel is the major deity of the Wood Elves and the patron of music, poetry, dancing, and wine. Liadriel is androgynous, combining traits both male and female, and appears as an Elf of surpassing beauty with a slight smile. Liadriel always carries a lute and a wineskin.

Where Worshipped: Liadriel is worshipped throughout the Old World by Wood Elven musicians, troubadours, and the like. Many of the Wood Elves living outside their forest homes (i.e., in the world of Humans) tend to worship Liadriel, as do some of the Human Minstrels. Liadriel is sometimes identified by Humans with a number of minor Human deities. Some of these include Deanosus, god of wine and the vineyards, and Panasia, goddess of the arts.

Alignments: Good preferred. Neutral accepted. Law, Evil, and Chaos prohibited.

Friends and Enemies: Allied with other divine Wood Elf entity and hero cults. Respect and reverence for the Old Faith. Friendly to Halfling cults. Indifference towards Young Gods and other Human cults. Patronizing contempt for Dwarven cults. Enemies of Dark Children, Humanoid Daemonic, and Chaos cults.

Cult Symbols and Dress: Initiates, Priests, and Winecrafters identify themselves with the following symbols: lute and wineskin, cup, and vine leaves with grapes. Priests wear green hooded robes which are richly embroidered in gold thread. The embroidery represent a variety of symbols including vine leaves, musical instruments, fruit, and so on. Token is a gold lute with a purple amethyst gem embedded in the center. Cult tokens may also be wineskins, cups, vine leaves, and other musical instruments. Winecrafters wear forest colors in their clothing, which is embroidered with silver thread depicting grapes and vines.

Cult Careers Available: Initiate, Priest, Winecrafter

Distinguishing Principles and Doctrines: Always savor the joys of life and the bounties of the vineyard. Keep the spirit alive through music, dance, and wine. Look at life through its beauty and the poetry of the heart. The darker side of life can be brightened by song and verse. Use whatever gifts you possess to share life's wonderments to other less fortunate individuals.

Afterworld: After death, the spirit journeys to peaceful land where the wine flows and song permeates the atmosphere. This place is called the Resting Place, where the spirit recovers its vigor. The Resting Place is nothing more than a temporary stop in the great cycle of life and the spirit is reincarnated to start it anew.

Temples and Shrines: There are no shrines nor temple organization for the cult of Liadriel. Such things are foreign to the Elven mind. Instead, areas of natural bliss, such as peaceful meadows, waterfalls, or the shade of a mighty oak, serve as a place for peaceful contemplation.

Saints and Heroes: Liadriel does not have saints and heroes in the Human sense. Rather, Liadriel considers as heroes of the cult those of his/her followers who, through song and wine, uplift the spirit of others in times of adversity.

Cult Requirements: Requirements for Laymen Status: Automatic for the children of cultists and any adult Wood Elf who wishes to join. Human applicants are subject to review and approval by a priest.
Requirements for Initiate Status: Granting of Blessed Sacraments prayer is commonly acknowledged as a sign of a Calling. Must be sponsored by a priest.
Requirements for Priest Status: Approval by a priest of a second rank.
Requirements for Winecrafter Status: Approval by a priest.

Trials: Liadriel does not normally set trials for his/her cultists. There are occasions, however, where Liadriel considered that the petitioning cleric did not perform in a manner that is consistent with his/her principles. In such cases, the cleric may need to undergo a period of time where Liadriel will scrutinize their performance.

Blessings: A one-time-use bonus or automatic success with dance, musicianship, seduction, and sing skills.

Penances: Only the grossest of violations would result in the exile of the offender. Otherwise, Liadriel does not impose any penances on his/her worshippers.

Holy Days: Conventional holy days in the Human sense have no meaning to the cult of Liadriel. The deity is worshipped whenever Wood Elves sing or drink, which is quite frequently. Great feasts and wild celebrations are held on the night of every new moon in honor of Liadriel (the largest of these take place on Hexenstag and Geheimnistag). It is debatable whether these constitute anything more than a feast in which Liadriel is honored as oppose to a holy day.

Gifts:

Rank 1: Automatic success once per day with dance or sing skill, or granting of Spread the Word prayer once per day with no MP cost.

Rank 2: Automatic success once per day with charm skill, or granting of Faith Provides prayer once per day with no MP cost.

Rank 3: Automatic success once per day with consume alcohol skill, or granting of Heal the Faithful prayer once per day with no MP cost.

Rank 4: Automatic success once per day with seduction skill, or granting of Pacify prayer once per day with no MP cost.

Winecrafter: Granting of Blessed Sacraments prayer once per day, may use consume alcohol skill twice per day with a +20 modifier.

Cult Prayer Lists

Initiate

Required: Bless Token, Blessed Sacraments, Detect Magic, Gift of Tongues, Heal Cultist

Honors: Heal Petitioner, Know Follower, Light the Path, Seek Shrine

Rank 1

Required: Leap of Faith, Learn God's Will, Mindlink, Sacred Circle, Soullink, Spread the Word

Honors: Cure Poison, Dispel Sorcery, Identify Divine Instrument, Remove Minor Curse, Sanctuary

Rank 2

Required: Bless Thy Servant, Distraction, Faith Provides, Great Soullink, Make Thy Servant Whole, Pillar of Flesh, Summon Guardian, Treat Illness

Honors: Artful Dodger, Grant Greater Prayer, Hand of God, Know Enemies, Nullify Prayer, Sense Hidden Danger

Rank 3

Required: Contact Soul of the Faithful, Heal Injury, Heal the Faithful, Light of Day/Darkness of Night, Self-Defense

Honors: Banish Ensorcelment, Know Alignment, Nullify Lesser Instrument

Rank 4

Required: Divine Vision, Drawing Down the Moon, Pacify, Preach the Word

Honors: Entanglement, Grant Sacrament of Prayer, Nullify Greater Instrument, Remove Great Curse

Numina Forms

Counselor: None

Guardian: Guardians may be summoned in the form a songbird (thrush, robin, jay, etc.). Profiles follow those of normal animals, but with an Int of 20 and 10 MP. Spirit guardians may take the form of ghostly deceased priests.

Servant: None

Avatar: None

Special Careers

Winemakers

Winemakers are skilled in all stages of wine production. They can identify vintages, additives, and other properties of the wine through taste and smell. In many cases, Winemakers blend various wines in differing measures to achieve a specific body, taste, and effect of the wine. Winemakers are also skilled in preparing meals to complement the wine and hosting festivities. Moreover, Winemakers have the ability to add specific herbs to certain wines so as to render the wine as a liquid drug.

Prerequisite Career: Those who would become a Winemaker must be members of the cult of Liadriel and have some farming and hosting skills. They must be approved by a Priest of Liadriel and spend some time (years) learning their craft from experienced Winemakers.

Advance Scheme

M WS BS S T W I A Dex Ld Int Cl WP Fel

- - - - +2 +2 +20 - - +10 +20 +10 +10 +30

Prerequisite Career: Gamekeeper, Herbalist, Herdsman, Minstrel, Woodsman

Career Exits: Entertainer, Initiate (Liadriel), Raconteur

Skills: Carpentry, Consume Alcohol, Cook, Etiquette, Herb Lore, Identify Plant, Manufacture (Herbal) Drugs, Silent Move-Rural, Story Telling, Viniculture

Trappings: Hand Weapon, Leather Jerkin, Pruning Tools, Wine Barrels, Underground Storage (Cave)

Favored Cult Skills

Layman: Dance*, Sing*

Initiate: Charm, Musicianship*

Rank 1: Consume Alcohol*, Wilderness Lore (Forests)

Rank 2: Hypnotize

Rank 3: Seduction

Rank 4:

Sub-Cults and Honorary Orders: None

Cult Prayers

Pacify

Prayer Rank: Fourth

Magic Points: 12

Range: Cleric

Duration: Until next sunrise

Area of Effect: BMP yard radius centered on cleric

Resistance: None

This prayer grants the invoking cleric the ability to calm all creatures within the area of effect who are hostile towards the cleric or his companions. These once hostile creatures will lay down their weapons and sit as they find contentment in the song or music that must accompany this prayer. Moreover, should the invoking cleric pass a Fel test (with the appropriate modifiers), these creatures may be called upon to provide a service, such as protecting the cleric and his companions or leaving them alone. Naturally, any request that is obviously intended to do the pacified creatures harm ("Would you mind looking the other way while I slipped this sword through your ribs.") will automatically end the prayer's effect. If the cleric luckily survives that episode, he'll still have to contend with Liadriel (after all, this action would definitely be a gross violation of Liadriel's principles).

This prayer also provides the cleric and his companions with a +20 modifier to all fear and a +10 modifier to all terror tests caused by hostile creatures within the area of effect.

Adamnan-Na-Brionha Cult _____

Description: Lesser Entity; Wood Elven pantheon. According to the Elf Songs, Adamnan-Na-Brionha was born in the mists before the dawn of time, of a union between the forces of Sound and Motion. The Wardancers hold that he is The First Being, whose dance structures the universe. He is also known as The First and The Lord of the Dance.

Adamnan-Na-Brionha reflects two seemingly contradictory aspects of life -- the joy of dance and the fury of righteous slaying. He appears as a mighty elf, whose left hand side is slender and graceful, and whose right hand side shows the massive muscles of the mighty warrior. His face is also split between an expression of transcendent bliss and one of eye-popping fury.

The Wardancers believe that it is their fusion of war and dance that provides the earthly interpretation of their divine patron's cosmic manifestation.

Where Worshipped: Revered by Wood Elves in the Old World, worshipped primarily by the fanatic minority called Wardancers.

Alignment: Neutral and Good preferred. Law, Evil, and Chaos prohibited.

Friends and Enemies: Allied with the collection of hero cults known as the Wood Elven pantheon. Respect and reverence for the Old Faith. Cool indifference toward Young Gods pantheon and other human cults. Patronizing contempt for most dwarven cults, except a grudging respect for Troll Slayers, Giant Slayers, etc. Enemies of Dark Children, Daemoniac Humanoid Spirit cults (e.g., Zotan-Luvûatar), and Chaos Powers.

Cult Symbols and Dress: Adamnan is symbolized by a flute held in a clenched fist. Devotees of the Lord of the Dance usually adopt one of the flamboyant Wardancer hairstyles, and in addition must wear the deity's symbol either as a pendant or a pair of earrings. Their left ear holds a tiny flute, often worked in silver, while the right is home to a clenched fist, usually worked in gold. Wardancers wear typical Wood Elven garb in inclement weather, but prefer to travel and fight with bare upper torso and legs.

Cult Careers Available: Initiate, Priest, Wardancer

Distinguishing Principles and Doctrines: The cult of Adamnan has few formal doctrines and strictures. However, certain attitudes are favored by Adamnan. For instance, entering combat with joy and righteous anger and fighting with athletic elegance are pleasing to Adamnan, while killing in a mean-spirited, cowardly, or inelegant fashion attracts his displeasure. Wardancers are expected to learn to master their bodies and their emotions so as to be able to release them with equally measured passion whether in the celebration of music and dance or in the whirling worship of balletic warfare.

Afterworld: After death the soul returns to the Infinite Sound and Motion of the Shadowrealms to be cleansed of earthly pain and suffering, then returns to earth and is reincarnated in another earthly form in an endless cycle.

Temple and Shrines: The organized trappings of most religions are alien to these free-living elves, and formal temples are not used. Adamnan is to be worshipped in the heart, not tied to any one place. Like

other Wood Elven cults, however, cultists respect the groves, stone circles, megaliths, barrows, and other ground sacred to the Old Faith.

Saints and Heroes: Wardancers are the highest expression of the spirit of Adamnan. These champions of the cult serve the Wood Elf culture both as dramatic storytellers, musicians, and poets -- the bardic keepers of the Elf Songs -- and as the elite fighters dedicated to the protection of the Wood elven clans.

Cult Requirements: Requirements for Layman Status: Open to all Elves.

Requirements for Initiate Status: Must have earned at least four advances in the Wardancer Career. Elected by a council of priests and Wardancers.

Requirements for Priest Status: Elected by a council of priests and Wardancers.

Requirement for Wardancer Status: Must be selected for training by Wardancer Council of Champions, and must display skill and spirit in ritual or actual combat.

Trials: Typically involve dealing with creatures that has shown disrespect for the honor of the Elven race - for example, goblinoids encroaching into a Wood Elven forest, or Human woodcutters daring to invade the deeper forests to cut down the lornalim trees. The style and spirit in which a trial is undertaken is at least as important as the outcome.

Blessings: One-time-use bonus or automatic success with favored cult skills, like dance, musicianship, sing, street fighting, and wrestling, or tests, like Fall, Jump, Leap, Reaction, or any WS test.

Penances: Ostracization and exile are the most common penances visited upon cult offenders. Many Wardancers encountered as player characters or non-player characters will have been exiled from their clan for some crime or humiliation, like the slaying of a brother elf or failure in a Wardancer trial.

Holy Days: Specific dates hold little meaning for cultists; there are no specific holy days. Events and actions are important, hence dancing, rightful slaying, training, and testing and initiation of new Wardancers are all held to be sacred events when performed with the proper spirit and attitudes. For those versed in the higher mysteries of Adamnan, each action, no matter how trivial, forms part of the Dance of Life, and every new experience is to be savored as of equal significance, regardless of the apparent drama or tedium of the experience.

Gifts:

Rank 1: automatic success once per day with one skill or test favored by the cult

Rank 2: gain the interpose ability; cleric may leap into a hand-to-hand combat within 4 yards, regardless of intervening combatants, interposing himself between the opponents; this permits the rescue of an overmatched companion or the interruption of inelegant or aesthetically disappointing combats

Rank 3:

Rank 4:

Wardancer: automatic success once per day with the acrobatics skill

Cult Prayer Lists

Initiate

Required: Blessed Sacraments, Bless Token, Heal Cultist, Know Followers, Exalted Shield, Vigilance

Honors: Light the Path, Detect Magic, Heal Petitioner

Rank 1

Required: Bless Weapon, Bless Shrine, Leap of Faith, Learn God's Will, Scourge Enemy, Radiant Armor, Righteous Blow, Sacred Circle, Sacred Warding, Sanctuary, Valor

Honors: Dispel Sorcery, Frenzy, Identify Divine Instrument, Mindlink, Soullink

Rank 2

Required: Bless thy Servant, Know Enemies, Make Thy Servant Whole, Sense Hidden Danger, Summon Guardian, Smite Thy Enemy, Inspired Attack

Honors: Hand of God, Nullify Prayer, Minor Curse, Great Warding

Rank 3

Required: Consecrate Lesser Instrument, Know Alignment, Heal the Faithful, Inspired Fervor, Light of Day/Darkness of Night

Honors: Banish Divine Servant, Banish Ensorcelment, Shelter Against Demons, Shelter Against Elementals, Shelter Against Undead, Nullify Divine Instrument

Rank 4

Required: Bless Hero, Barrier, Consecrate Greater Instrument, Godsfire

Honors: Banish Divine Avatar, Banish Elementals, Banish Undead, Banish Demons, Nullify Greater Instrument

Numina Forms

Counselor: none

Guardian: Guardians may be summoned in the following beast forms: wild cat, war dog, eagle, stoat.

Profiles follow those of normal animals, but with an Int of 20 and 10 MP. Spirit guardians take the form of ghostly deceased Wardancers.

Servant: none

Avatar: none

Wardancers: [[Well, there's a draft in White Dwarf 112, page 63, that is way-too-gross for play. I also have some trouble with a lot of Wardancers wandering around away from their troupes; they need the Troll Slayer-exile dramatic hook to make it plausible that they'd hang around with humans and disgusting dwarfs. Me, I'd alter at least some of the new skills to be available as divine gifts or abilities conferred on troupes by clerics; I'd also peel a lot of the advances back down to more modest levels (+3 Strength and Toughness? give me a break!). I'd also make it explicit that Wardancers won't teach any of their special skills to anyone but cult members. Nonetheless, it's a nice start in terms of dramatic elements.]]

Cult Career Skills:

Layman: acrobatics*, ambidextrous, dance*

Initiate: heal wounds

Level 1: sixth sense

Level 2: divination

Level 3: luck

Level 4:

Sub-Cults and Orders: None.

Special Rules: [[A lot of the Wardancer special rules could go here.]].

[Perhaps we ought to have a table of sample clans, distinctive qualities, favored skill or test, etc. as examples to be used by PCs and NPCs or as models for GM dwarven clan ancestor cults.]

HALFLING CULTS

Esmeralda Cult

Description: Greater Entity; Halfling Pantheon; ruling Halfling deity. Esmeralda is the patron of the hearth and home and the mother to most of the Halfling deities. In Halfling lore, it is Esmeralda who gave the gift of cookery to Halflings. Normally, Esmeralda is depicted as a plump and matronly Halfling with a perpetual smile and wearing a flour-covered apron.

Where Worshipped: Esmeralda is worshipped by Halflings throughout the Old World. She is particularly venerated by those Halflings who are employed by Humans as cooks. Unlike other cults, members (including priests) of the cult of Esmeralda may include the worship of any number of her children. These are Gangee (protector of the pantry), Findol (warden of the fields), Landrani (mistress of wine and beer), Praseeda (lady of herbs and spices), and Samortha (guardian of children, families, and desserts).

Alignments: Neutral and Good preferred. Law, Evil, and Chaos unthinkable and prohibited.

Friends and Enemies: Friendly with all other Halfling cults and the cult of the Earth Mother. Good relations with the cults of the Young Gods and Elder Races. Revulsion towards the Dark Children, Humanoid Daemonic, and Chaos cults.

Cult Symbols and Dress: Initiates, Priests, Ratcatchers, and Scouts identify themselves with the following symbols: a triangle over a horizontal line (representing the home), flame rising from a hearth, soup ladle, stylized pie, frothy mug, and spice leaves. In addition to regular clothing, Priests wear ceremonial aprons embroidered with the symbols of Esmeralda and whichever of her children they worship. Token is a copper medallion with the triangle over a horizontal line symbol inscribed. Cult token may also be one of the other symbols. Ratcatchers and Scouts wear clothing embroidered with the symbols of Esmeralda and her child which most represents their career (Gangee for Ratcatchers and Findol for Scouts).

Cult Careers Available: Initiate, Priest, Ratcatchers (Protectors of the Pantry), Scouts (Wardens of the Field)

Distinguishing Principles and Doctrines: Always provide food to the hungry. Cooking utensils have only one use, to prepare meals and desserts, and may not be put to any other use. Ale must be enjoyed to its fullest, watered down is not acceptable. A minimum of three square meals must be eaten each day. Always relax after a meal, strenuous activity is not conducive to proper digestion. Cooking a meal requires one's undivided attention.

Afterworld: After death, a spirit interests a large hall and kitchen bustling with multitudes of Halflings. There, the spirit can locate the spirits of long deceased family members and have a sort of family reunion.

The atmosphere is one of on-going feasting, story-telling, and gift exchanging. Family trees and relations are always popular topics of discussion. A virtual Halfling paradise.

Temples and Shrines: Typical for Halfling cults, the cult of Esmeralda has no shrine, temples, nor organizational structure as such. Instead, Esmeralda is venerated in any kitchen where a Halfling works. Commonly, a small statuette of her is kept in a prominent place in the kitchen, such as a mantle-shelf. This placement enables Esmeralda to "see" the running of the kitchen and ensuring that dishes do not spoil.

Saints and Heroes: Typical for Halfling cults, the saints and heroes of Esmeralda are usually ordinary Halflings reaching extraordinary (for Halflings) achievements. Examples include providing a scrumptious feast on short notice with little foodstuffs available, protecting a field of crops from catastrophes ranging from hungry insect swarms to rampaging Goblins, and caring for an entire family bedridden by severe illness. As a whole, Halflings are hardly adventurous.

Cult Requirements: Requirements for Laymen Status: Automatic for children of cultists and open to all adult Halflings.

Requirements for Initiate Status: Granting of Blessed Sacraments prayer is seen a sign of a Calling. Must be sponsored by a Priest.

Requirements for Priest Status: A visitation of Esmeralda in a dream calling the Initiate to serve.

Trials: Trials set by Esmeralda are usually of a mild nature compared to other cults as Halflings, as a race, do not like to discomfort themselves. Such trials may include leading Human soldiers to lairs of Goblins and the like in familiar woodland areas, officiating at Pie Week festivities and being the last to eat, and hosting a family reunion (including second, third, fourth, and fifth cousins).

Blessings: A one-time-use bonus or automatic success on cook, heal wounds, herb lore, or silent move-rural skills.

Penances: Skipping a meal (to a Halfling, fasting), cleaning the kitchens (and not sampling offered treats or food) of twenty Halfling homes, cleaning up and washing all dishes, pots, and pans immediately following a Halfling party.

Holy Days: The main festival to Esmeralda is Pie Week (1 - 8 Erntezeit on the Imperial calendar) in which the fruit harvest is celebrated. The week is spent making (and eating) pies, puddings, cakes, and jams. So absorbed are Halflings in the festivities that it is nearly impossible to get them to do anything else during this festival.

Gifts:

Rank 1: Granting of the Blessed Sacraments prayer twice per day at no MP cost. Automatic success with silent move-rural skill once per day.

Rank 2: Granting of the Leap of Faith prayer twice per day at no MP cost. Automatic success with cook skill twice per day.

Rank 3: Granting of the Faith Provides prayer twice per day at no MP cost. Automatic success with concealment-rural skill once per day.

Rank 4: Granting of the Sanctify Food prayer once per day at no MP cost. Automatic success with shadowing skill once per day.

Ratcatcher: Granting of the Light the Path prayer once per day. May use bind wounds skill once per day with a +20 modifier.

Scout: Granting of the Vigilance prayer once per day. May use shadowing skill once per day with a +20 modifier.

Cult Prayer Lists

Initiate

Required: Bless Token, Blessed Sacraments, Gift of Tongues, Heal Cultist, Heal Petitioner, Light the Path, Seek Shrine

Honors: Detect Magic, Exalted Shield, Know Follower, Obscure the Path, Shadeward, Vigilance

Rank 1

Required: Bless Shrine, Cure Poison, Follow Tracks, Heal Animal, Leap of Faith, Learn God's Will, Mindlink, Sacred Circle, Sense Land, Spread the Word

Honors: Bless Weapon, Dispel Sorcery, Identify Divine Instrument, Mask Sight, Open, Remove Minor Curse, Sacred Warding, Sanctuary, Scourge Enemy, Summon Divine Counselor, Voice of God

Rank 2

Required: Bless Thy Servant, Faith Provides, Hand of God, Make Thy Servant Whole, Treat Illness

Honors: Artful Dodger, Distraction, Great Warding, Know Enemies, Nullify Prayer, Sense Hidden Danger, Summon Guardian

Rank 3

Required: Contact Soul of the Faithful, Cure Insanity, Heal Injury, Heal the Faithful, Light of Day/Darkness of Night

Honors: Banish Ensorcelment, Blind Enemy, Know Alignment, Nullify Lesser Instrument, Self-Defense, Summon Divine Servant

Rank 4

Required: Consecrate Altar, Divine Vision, Entanglement, Preach the Word

Honors: Banish Profane Enchantment, Barrier, Bless Hero, Drawing Down the Moon, Nullify Greater Instrument, Remove Great Curse, Summon Divine Avatar

Numina Forms

Counselor: Spirit of a departed priest or deceased relative.

Guardian: Halfling cults do not provide for the summoning of divine guardians. Spirit guardians take the form of ghostly deceased priests or relatives.

Servant: Spirit of a departed high rank priest.

Avatar: Lesser aspect of Esmeralda in the form of a matronly Halfling.

Special Careers

Ratcatcher: Protectors of the Pantry

The Protectors of the Pantry are Halflings who follow the cults of Esmeralda and her son Gangee. The sacred task of protecting the Halfling pantries from the predations of vermin, especially rats, have fallen to them. The Protectors of the Pantry are adept at hunting down and killing vermin and do so with (for a Halfling) a fanatical zeal. In other respects, Protectors of the Pantry are normal Halflings and far more sociable and cleaner than their Human Ratcatcher counterparts.

For career advance scheme, career exits, and trappings see the Ratcatcher basic career, **WFRP**, pg. 36. Moreover, Protectors of the Pantry are subject to hatred versus rats and rat-like creatures (including Skaven).

Scout: Wardens of the Field

The Wardens of the Field are Halflings who follow the cults of Esmeralda and her son Findol. Similar to the Protectors of the Pantry, the Wardens have a sacred task: the protection of the agricultural fields of Halflings from vermin ranging from ravenous insects to marauding bands of Goblins and Snotlings (anything bigger often requires the hiring of Humans or Dwarves). Wardens of the Field are excellent

woodsmen and scouts. They are the closest thing to a warrior class for Halflings. In fact, during times of community danger, small groups of Wardens join together to form a formidable force of bowmen and slingers.

For career advance scheme, career exits, and trappings see the Scout advance career, **WFRP**, pg. 104. In place of Ride-Horse skill, the Wardens of the Field substitute Marksmanship skill.

Favored Cult Skills

Layman: Bind Wounds, Herb Lore*, Silent Move-Rural

Initiate: Cook* (doubles skill), Identify Plant*, Specialist Weapon-Sling

Rank 1: Concealment-Rural, Heal Wounds

Rank 2: Acute Hearing, Orientation

Rank 3: Dowsing, Shadowing

Rank 4: Luck

Sub-Cults and Honorary Orders: In addition to the worship of Esmeralda, cultists may worship any number of her five children: Gangee, Findol, Landrani, Praseeda, and Samortha. Every detail that applies to the cult of Esmeralda apply to these subcults with few exceptions. An example of such may be that a prayer honored by Esmeralda is required by one of the subcults (e.g. Vigilance for followers of Findol).

Cult Prayers

Sanctify Food

Prayer Rank: Fourth

Magic Points: 14

Range: BMP yards

Duration: Immediate

Area of Effect: Food and drink within BMP yards

Resistance: None

This prayer grants the invoking priest the ability to neutralize any poison, toxins, and deleriants added to any food and drink within the area of effect. Additionally, this prayer reverses any spoilage and resulting (natural) toxins from the affected food and drink. So healthy does the food and drink become that anyone wounded will recover D3 wounds simply by consuming such food and drink. Should the consumer be suffering from the effects of disease, poison, etc., they will be able to take another Toughness test with a +30 modifier to overcome their affliction.

Note: the benefits of the prayer occur immediately upon consumption of the food and drink. Any failed test cannot be retaken until another prayer is invoked.

The Pilgrim Cult

Description: Hero cult, Halfling pantheon. This halfling hero is known by no other name than The Pilgrim, a frisky and cheerful halfling perpetual adolescent with light heart, restless feet, and an agile tongue. The Pilgrim has "Been Everywhere and Done Everything". It is not known whether he tells the truth about his adventures, for his tales are always fabulous enough to be implausible, but fascinating enough to make it all right. He wanders the highways and byways of the Old World, making good on his claim of having been everywhere and done everything. In myth and legend he is often the constant companion of the more earnest, business-like gods -- but The Pilgrim is only along for the ride, to share the good company and the tall tales of those who do great deeds. He is a hero not of bold action and challenge, but of desperate and clever reaction and improvisation -- a hero of circumstance. In great quests he is rarely the primary actor,

but often a pivotal figure in the final accounting. His greatest virtues are his independence and charm, and his excellence as a companion. He knows healing and cookcraft, courtesy and storytelling, and the other skills that make a welcome guest -- and he's always willing to put his hand to the work that his host needs done.

Where Worshipped: The Pilgrim is a minor cult of the Halfling pantheon, of which Esmeralda, the Goddess of Hearth and Home, is the ruling entity. Halflings as a culture are confined to the Moot, a region of the southern Empire and various small colonies in urban and rural areas throughout the Old World. Halflings are a domestic race, and seldom travel far from their homes; however, those who do usually worship The Pilgrim, the most foot-loose and fancy-free of the Halfling spirits.

Alignments: Good preferred. Law and Neutral accepted. Evil and Chaos prohibited.

Friends and Enemies: Warm relations with Young Gods, with Sigmar and Ranald in particular. Warm feeling toward the Elder Races cults, which are coolly reciprocated. Fascinated horror and detestation of Dark Children, Humanoid Daemonic, and Chaos cults.

Cult Symbols and Dress: Little formal interest in symbols and dress. The cloak, staff, pipe, and oversized backpack are the common trappings of lay members and priests alike, and a staff, pipe, or spoon is most commonly used by priests as a sacred token. Clerics wear no distinguishing emblems, but are usually quick to admit their status if questioned.

Cult Careers Available: Initiate, Priest

Distinguishing Principles and Doctrines: Those who favor The Pilgrim's cult seek to emulate the actions and philosophy of The Pilgrim. They wish to travel as vagabonds on the roads of the Old World, to see the world and tell about it to those they meet along the way. There are few formal requirements, but many informal traditions. For example, it is a sin to turn down hospitality -- especially food and drink -- when it is offered, and a sin to abuse that hospitality. It is a virtue to aid and entertain one's hosts and companions. It is a sin to pass by a traveler on the road in need. It is a virtue to tell a tale so tall that it may scarcely be believed, but with its feet so well planted on the ground that it may scarcely be disbelieved. It is a virtue to listen to and remember a tale. It is a sin to retell the tale without artistic embellishment. It is folly to tell the truth all the time; the world is bad enough as it is. It is wisdom to appreciate the false tale that ought to be true., that the world might seem a better place.

Afterworld: The spirit passes on to become a wanderer in the Shadowrealms, to continue his journey among the afterworlds throughout eternity, where he will meet, dine, and share tales with the great heroes and villains, monsters and wonders of the past, present, and future.

Temple and Shrines: There are no temples of the Pilgrim, no ecclesiastic hierarchies of priests and doctrines. The Pilgrim cultist's shrine is wherever he lays down his head for the night. His altar is his cookpot, his pipe, and the fire before which he sits to tell his late-evening tales.

Saints and Heroes: The Pilgrim is said to manifest on earth in the guise of an ordinary halfling traveler. The most blessed of The Pilgrim's cultists are those who have spent an evening in the company of their god. In legend The Pilgrim never identifies himself, but those who have encountered him are certain they

have recognized him. Despite the freedom with which Pilgrim cultists spin their yarns, they seldom claim to have encountered The Pilgrim in his earthly form. The tales The Pilgrim tells are said to clothe the deepest truths of the past, present, and future in the garments of fanciful exaggeration. For example, it was Gundo, the halfling companion of Leif Red-Beard, who shared with Leif an itinerant halfling's tales of the "Islands Beyond the Western Sea," and it was Falgo Goldfoot, friend of Damean the Wise, who warned Damean against crossing the Gray Mountains on the basis of a halfling traveler's tale overheard in tavern -- a warning that Damean failed to heed at the cost of his own life.

Cult Requirements: Requirements for Layman Status: A prospective cultist must turn his back on family, friends, home, and hearth, and dedicate himself to the life of the road. If The Pilgrim is satisfied with the prospective cultist's performance, the layman receives a Sign of acceptance into the cult -- typically a blessing with magical effects similar to one of the prayers granted to the cult. The Pilgrim cult is thought to be open to all humanoid races, though non-halfling cultists are extremely rare.

Requirements for Initiate Status: Personal election by The Pilgrim himself; the layman receives a Sign that he is to be elevated to Initiate status.

Requirements for Priest Status: Personal election by The Pilgrim himself; the initiate receives a Sign that he is to be elevated to Priest status.

Trials: Trials typically involve journeys and adventures that promise certain death or dire risk of infrequent or interrupted meals.

Blessings: One-time-use bonus or automatic success with favored cult skills or tests, like cook, specialist weapon - sling, marksmanship, storytelling, blather, comedian, heal wounds, wit, silent move rural and urban, concealment rural and urban skills and the Bluff, Gossip, Sneak, Listen, Observe, and Reaction tests.

Penances: Special sacrifice or offering, ritual fasting (pure torture of Halflings), nagging guilt and obsessive compulsion to make amends for misdeeds

Holy Days: Every day is a Pilgrim cult holiday save one week-- Homesickness Week, which is 1-8 Erntezeit, the same week as the "Pie Week" of Esmeralda. During Homesickness Week cultists are supposed to reflect on the family and friends they miss, and, if possible, they must visit those family and friends during this week. During this holiday Pilgrim cultists are supposed to soberly advise all they meet against abandoning home and hearth for the open road. "Thank the sun and moon for the roof that's over your head," is the ritual farewell during this week. At the end of the week Pilgrim cultists must once again take to the road.

Gifts:

Rank 1: automatic success once per day with the cook, storytelling, or wit skills

Rank 2: automatic success three times per day with the specialist weapon - sling skill

Rank 3: divine vision once a day as an ability

Rank 4: the luck skill with the following bonuses: the skill may be used 1d6+1 times per day, and may be used once per day to add or subtract two from any d6 roll or modify any d100 roll by twenty at any time.

Cult Prayer Lists

Initiate

Required: blessed sacraments, bless token, heal cultist, seek shrine (see "Special Rules" below)

Honors: light the path, detect magic, vigilance, know followers (see "Special Rules" below), animal empathy, heal petitioner (see "Special Rules" below)

Rank 1

Required: mask sight, fortune smiles, leap of faith, open, sanctuary, strike dumb

Honors: leap of faith, learn god's will, follow tracks, remove minor curse, summon counselor

Rank 2

Required: artful dodger, bless thy servant, make thy servant whole, faith provides, distraction, the Master's Hand, hand of god, inspired attack

Honors: nullify prayer, sense hidden danger, pillar of flesh, summon guardian

Rank 3

Required: heal injury, light of day/darkness of night, heal the faithful (see "Special Rules" below), know alignment, inspired fervor, ward and seal, blind enemy

Honors: shelter against demons, shelter against undead, shelter against elementals, consecrate lesser instrument, banish ensorcelment, nullify lesser instrument

Rank 4

Required: divine vision, consecrate greater instrument, bless hero, barrier, banish profane enchantment, nullify greater instrument, remove great curse

Honors: banish undead, banish demons, banish elementals, preach the word

Numina Forms

Counselor: spirit of a departed cultist

Guardian: Guardians may be summoned in the following beast forms: domestic dog, otter, rabbit, squirrel. Profiles follow those of normal animals, but with an Int of 20 and 10 MP. Spirit guardians take the form of ghostly deceased cultists.

Servant: none

Avatar: none

Favored Cult Skills:

Layman: identify plant, game hunting, blather*, cook*, specialist weapon - sling*, marksmanship, storytelling, comedian*, silent move rural and urban, concealment rural and urban

Initiate: herb lore*, heal wounds*, wit

Level 1: charm animal, public speaking*

Level 2: divination

Level 3: charm

Level 4: sixth sense, luck

Sub-Cults and Orders: None.

Special Rules:

1. For Pilgrim cultists seek shrine reveals the location of other laymen, initiates, or priests of the cult rather than the location of shrines.
2. For Pilgrim cultists know followers reveals the location of companions, not just cultists, in area of effect.
3. For Pilgrim cultists heal petitioner heals 1d6, not 1d6-1, wounds.
4. For Pilgrim cultists heal the faithful heals companions, not just cultists, in the range of effect).

GOBLINOID CULTS

Zotan-Lufûtatar (Goblinoid Daemon) Cult____

[[Note: I use "Goblinoid" to refer to the race including the hobgoblin, orc, goblin, and snotling species. I'm not sure, but I think GW uses the word "Goblin" in this context, but I find that pretty confusing, considering that goblins are rather minor representatives of the race.]]

Description: Independent Lesser Daemon; Ancestral Goblinoid Spirit. [[THAT'S how some independent Daemonic forces were created! the goblinoid departed spirits forms these vortexes in the warp, see, and the living goblinoids dreamed the forms of the gods they were to worship!]] A feathered, beaked goblinoid form resembling Tzeentch, though the neck is short and there are no wings -- the upper limbs, however, are draped with loose flaps of flesh and long feathers suggesting wings. Zotan represents the immortal principles of barbarian cunning, ruthless domination, and arcane power essential for leaders and heroes in the preservation and enrichment of the goblinoid tribes. Zotan's divine role is complemented in the worship of two other lesser Daemonic spirits: Grûmbull, the Daemon of cheerful service, sloth, and ecstatic celebration, and Mabrotnosh, the Daemon of procreation, nurturing, and loving companionship. Zotan inspires the leaders, heroes, and warriors of the goblinoid tribe with the courage and will to dominate its enemies and prey. Zotan protects these worthies in battle, and supports them with his magic powers. Zotan also provides guidance to the tribe and its leaders when requested, and is the tribe's intermediary with other divine powers in the spirit world.

Where Worshipped: Black Mountains, lower World's Edge Mts.; worshipped by barbarian Henninga [[er...Bloodaxe Alliance, maybe??]] goblinoid tribes

Alignments: Neutral and Evil are preferred. Good and Law could conceivably be accepted, though derisively mocked, if goblinoids could grasp such concepts. Chaos is vigorously prohibited.

Friends and Enemies: Associated but smugly contemptuous of other goblinoid Daemonic spirit cults. Amused contempt for Young Gods, Old Faith, and Elder Race cults. Respect bordering on fear for Dark Children cults. Enemies of Chaos Powers, though covetous of their arcane resources.

Cult Symbols and Dress: Laymen: blood-painted war runes and feathered-and-beaked Daemon motifs on standards, shields, weapons, armor, and skin. Initiates and Priests: feathered cloaks and carved-beak headdresses as ceremonial garb; shaman staves festooned with feather and dried-flesh fetishes decorated with blood runes and Daemon motifs; blood rune inscriptions on garments, tools, jewelry, and other objects as a ritual medium to shape and focus magical forces.

Cult Careers Available: Initiate, Priest (called shaman)

Distinguishing Principles and Doctrines: Upon the weak lies the duty of labor and service, with security and rest its only consolation.

Upon the strong lies the duty of war and leadership, its demands sharp and bitter, but its rewards the labor, service, and honor of the tribe.

Weakness is the curse of the diseased will (a reference to the mythic contamination of the First Goblinoids by Chaos taint). The weak of other races are rightfully our prey; the weak of our race must be chastised to encourage the growth and healing of their will.

Strength is the blessing of honor. The strong of other races are our respected enemies, and welcome tests of our virtue. The strong of our race must challenge themselves without stint, ever striving to perfect their strength and honor.

In war, respect the chiefs without question. In peace, challenge the chiefs to prove their fitness to rule.

Defend the tribe at the cost of your life. Conquer our prey to enrich the wealth and security of the tribe.

Zotan and his tribes have driven the Elder Races from the World, as will the whiteskins also will be driven from the World in days to come.

Afterworld: The souls of those who die courageously in battle join Zotan as his houseguard in the afterworld for all eternity, there to fight gloriously all day, with the dead to rise magically at night and share in the all-night celebrations of Zotan's Hall of the King. Those who die honorable but non-heroic deaths are reincarnated as goblins to attempt once again to achieve heroism. Those who die cowards are reincarnated as lesser goblins to serve as footstools and lackeys for their betters.

Temples and Shrines: Zotan's shrines are ancient portable altars invested with great divine powers, including defensive, warding, alarm, and power-enhancing magics. The priesthood maintains these altars hidden in their tents until they are revealed for nighttime campfire services, which include blood sacrifice, ritual cannibalism, and other unsavory but relatively benign primitive practices.

Saints and Heroes: Torgoch, the great warrior-priest who led the Henninga on wide-sweeping, exceptionally successful raids two centuries ago, represents the high-water-mark of the Henninga culture. His legend includes his fearless flirtation with the powers of Chaos, portraying Torgoch as successfully dominating and twisting Chaos forces to serve his own purposes. Gneiss, the current high priest of the Henninga, is attempting to revisit the successes of Torgoch and the Henninga Hordes through his quests for legendary Chaotic artifacts of prodigious arcane power.

Cult Requirements: Requirements for Layman Status: Automatic for offspring of cultists; acceptance of outsiders is only by adoption of cult parents and approval of a priest, and extremely rare. A respected captured enemy may be given the option of joining the cult or being sacrificed to Zotan.

Requirements for Initiate Status: Granting of gift of tongues or vigilance may be a sign of a Calling. Must be elected by tribal high priest.

Requirements for Priest Status: Election by tribal high priest.

Trials: Trials typically involve being stripped naked and abandoned within the territory of an enemy tribe. Then the aspirant must then return to the tribe despite all obstacles, which may include fighting his way through the chief's bully boys.

Blessings: One-time-use of a bonus or automatic success with WS or BS, silent move rural, sixth sense.

Penances: Shunning (temporary exile), ritual torture and blood sacrifice, challenge trials (hunt and slay a troll, human, dwarf, bear, giant; climb a mountain; retrieve a grave ornament from the ancestral catacombs).

Holy Days: Each full moon is celebrated by feasting. The new moon is celebrated in a ceremony with blood sacrifice, ritual torture and sacrifice of captives and criminals to propitiate Zotan. All cultists are required to make regular ritual dedications of spirit and flesh to Zotan whenever they kill a beast in hunting or an opponent in combat. The victim's spirit and a portion of the flesh (consumed in ritual fire) is dedicated to Zotan; these spirit and flesh sacrifices are the sources of Zotan's power, and the more sacrifices, the greater the fortunes of the tribe.

Gifts:

Rank 1: sixth sense, acute hearing, automatic success with silent move rural

Rank 2: Gain +1 wound. Gain the ability to speak with birds using the gift of tongues prayer (see "Special Rules" below).

Gain an imp familiar as a companion. Upon becoming a Priest 2nd Rank the shaman is granted a dream vision in which an imp comes to him. The imp becomes the shaman's constant companion. The shaman gains the use of the sixth sense and luck skills; in return the shaman may wear only leather armor, may use no shield, and may only regain magic points by meditation at dusk, midnight, and dawn. In addition, the shaman initially receives a neutral response, at least for a round or two, from Daemonic entities. See Divine Terms and Rules, "Familiars," pp. ??-??, for details concerning familiars.

Rank 3: Use the animal mastery prayer three times per day at no cost. Gain the luck skill. Gain +1 Toughness.

Rank 4: Use the summon lesser elemental prayer once per day.

Cult Prayer Lists

Initiate

Required: bless token, blessed sacraments, heal cultist, know followers, vigilance, exalted shield, gift of tongues, shadeward

Honors: detect magic, heal petitioner, light the path

Rank 1

Required: skullcracker, bless shrine, learn god's will, sacred circle, sacred warding, follow tracks, scourge enemy, bless weapon, voice of god, ward undead, summon skeletal warrior (see "Special Rules" below)

Honors: dispel sorcery, identify divine instrument, mindlink, open, soullink, strike dumb, leap of faith, mask sight, sanctuary, rising mist,

Rank 2

Required: bless thy servant, great warding, know enemies, sense hidden danger, minor curse, summon guardian, inspired attack, mortify flesh, smite thy enemy, summon ghost (see "Special Rules" below)

Honors: grant greater prayer, great soullink, hand of god, nullify prayer, faith provides, pillar of flesh, make thy servant whole,

Rank 3

Required: speak with the departed faithful, light of day, heal the faithful, summon divine servant, shelter against demons, shelter against elementals, shelter against undead

Honors: nullify lesser instrument, banish ensorcelment, banish divine servant, consecrate lesser instrument, inspired fervor, ward and seal, blind enemy, know alignment

Rank 4

Required: banish undead, scourge the abomination, divine vision, banish elementals, banish demons, bless hero, godsfire

Honors: banish divine avatar, barrier, grant sacrament of prayer, remove great curse, nullify greater instrument, consecrate greater instrument, preach the word, summon avatar, banish profane enchantment

Divine Spirit Forms

Counselor: none

Guardian: Guardians may be summoned in the following beast forms: dire wolf, boar. Profiles follow those of normal animals, but with an Int of 20 and 10 MP. Spirit guardians take the form of ghostly deceased goblinoid heroes or shamans.

Servant: Daemon creature

Avatar: Zotan himself, with an unpredictable temper -- sometimes solicitous for health and happiness of tribe, sometimes furious for being bothered with mortal concerns; a big blood and flesh sacrifice is most likely to appease him

Cult Career Skills

Laymen: strike mighty blow*, very resilient, concealment rural, silent move rural, wrestling*, acute hearing, excellent vision

Initiate: divining, dowsing, heal wounds

Level 1: prepare poison, torture*

Level 2: public speaking, charm animal

Level 3: charm

Level 4:

Sub-Cults and Honorary Orders: None

Special Rules:

1. Second through Fourth Rank Priests of Zotan may use the gift of tongues prayer to speak with animals as well as with intelligent creatures. The speech of animals is strong in imagery and sensation, but weak in logic and concepts, rich in things but poor in ideas. They have almost no conscious notion of time, and do not think in terms of general classes of things (like trees or humans) but in terms of "this thing" or "that thing" (like "this good-climbing-thing with all the thin-climbing-things up high and the green-fluttery-in-the-wind-things here" or "that white-faced, many-skinned-noisy-thing").

2. The prayer summon skeletal warrior, when used by a Zotan priest, summons a deceased orc spirit in the form of an orc skeleton outfitted with appropriate hand weapon, shield, and leather armor in all locations. Any Zotan initiate or priest may be its controller. Otherwise the skeleton summoned is similar to the skeletal warriors summoned by Khaine cultists; for rules, see Divine Summonings, "Khaine's Undead," page ??.

3. The prayer summon ghost, when used by a Zotan priest, summons a deceased orc shaman's spirit in the form of an immaterial, ghostly apparition of its former earthly form. Any Zotan initiate or priest may be its controller. Otherwise the ghost summoned is similar to the ghosts summoned by Khaine cultists; for rules, see Divine Summonings, "Khaine's Undead," page ??.

THE GODS OF LAW

Solkan Cult

Description: Lesser God; Gods of Law pantheon; brother of Alluminas (God of heavenly illumination) and brother/consort of Arianka (Goddess of the Moon and the Chaos Hunt). Solkan is the angry god of vengeance and retribution. He is most often depicted as a tall, intense and on the edge of fury. Solkan is usually attired either in shiny armor or in black clothing with a wide brim black hat. In either appearance, Solkan is always armed with his flaming sword of vengeance, Flammendrung.

The cult believes that Solkan was the foremost of the Law Gods who allied themselves with the Earth Mother and the Young Gods in the first Gods War against the Chaos powers. The alliance was more one of convenience than of convergent beliefs. It was the Law Gods who advocated total war with the goal of eradication of Chaos, even at the risk of destroying all. When the war ended in stalemate, the Law Gods broke from the alliance. In conjunction with Arianka, Solkan became the most unrelenting foe of Chaos. Sometime later, the complex machinations of Tzeentch, the Changer of the Ways, resulted in the capture and imprisonment of Arianka. Deprived of his sister/consort (and receiving no help from his esoteric brother Alluminas), Solkan intensified (if such was possible) his campaign against Chaos while searching for Arianka.

Some scholars of divine matters believe the Law Gods to be another manifestation of Chaos and point out that worship of the Law Gods did not commence in any form until sometime after the coming of Chaos. Others say that the Gods of Law pursued the Chaos powers into the world to continue their ages old war. Whatever the truth, all scholars of divine matters agree it is safest not to discuss these matters within earshot of any Gods of Law cultists.

Where Worshipped: Solkan is worshipped throughout the Old World. In the past, Solkan was the principle deity of the now-extinct, militant Hellene city-state of Spartius. Solkan also enjoyed some popularity (which varied with each Emperor) within the Remean Empire. Currently, the followers of Solkan are few compared to those of the Young Gods (though more numerous than Alluminas).

Alignments: Law required. Good is unacceptable for it is too soft and unrealistic concerning the insidiousness of Chaos. Because it is uncaring of and blind to anything beyond the self, Neutral is also unacceptable. Evil and Chaos prohibited — they are only fit for extermination.

Friends and Enemies: The cults of Sigmar and Ulric, seen as the forefront of the weak Young Gods' struggle against Chaos, are afforded minimal respect. Coolly neutral toward, though somewhat contemptible of, the Earth Mother and Young Gods cults. Barely concealed disdain held for cults of the Elder Races (they failed miserably in the first battles to eradicate Chaos). Open hostility towards the cult of Ranald for their flaunting of authority. Enemies of the Dark Children and Humanoid Daemonic cults as they are sometime allies of Chaos. Sworn enemies of and possessing unbridled hatred toward all Chaos cults (the four powers and the Horned Rat), including the renegade powers (e.g., Malal, Zuvassin).

Cult Symbols and Dress: Initiates, Priests, Templars, and Witch Hunters identify themselves with the symbol of the flame. Priests wear black hooded robes trimmed with the colors of fire (reds, oranges, and yellows). Cult tokens are blackened iron with a fire opal embedded into its center and usually represents a cleansing flame. Templars of Solkan may wear the only the symbol of the flame on plate armor, shield,

and barding. Except for the shiny plate armor, all other armor is black. In addition to black, wide-brimmed hats, Witch Hunters also wear black clothing and black armor.

Cult Careers Available: Initiate, Priest, Templars ("Knights of the Cleansing Flame"), Witch Hunters ("Jurists")

Distinguishing Principles and Doctrines: Always oppose and, if possible, exterminate Chaos and its minions whenever and wherever they are encountered. Never allow those who are soft and blind to the Chaos threat dissuade one from the primary task. Never allow others' opinions of oneself or Solkan to deter from the primary duty. Always hold inviolate the letter of the law (unless that law is counter to the above principles). The so-called "spirit of the law" concept is employed by those too weak to discipline law-breakers. Always oppose foolish "laws" which make a mockery of the natural order. Examples include edicts which would protect servants of Chaos (mutants, cultists, etc.) and those that grant the lowly classes (thieves, beggars, peasants) the same rights as those of higher breeding (aristocracy). Never allow a wrong to go unanswered.

Afterworld: The spirit of the deceased merges with the divine body of Solkan to strengthen the deity in his unceasing strife with Chaos. At times, Solkan may separate the spirit for specific tasks. Such tasks include strengthening living cultists in the struggle against Chaos, transmitting Solkan's wishes through visions and dreams, and charging cultists to follow up any leads on the imprisoned Arianka (said to be held in a glass coffin somewhere in the world).

Temples and Shrines: Once there were great temples dedicated to Solkan. The two largest were located in Spartius (ruins of which are buried beneath the soil in the land of Border Princes) and the Tilean city-state of Remas. These temples were solidly built structures with outer columns surrounding the exterior walls. The columns and walls were austere in design, lacking ornamentation of any sort. The interior of the temples were unfurnished except for an altar and podium upon which stood the Solkan "Book of Laws" (lost in some past disaster). What remains of the temple in Remas is largely ruins with only a small portion still in use. Here, amid uncaring masses (to whom the Chaos threat serves only to frighten wayward children), remains the center of the cult and its hierarchy.

The temples' decline can be traced to increasing intolerance, fear, and distrust of Old Worlders towards the narrow perceptions and rigidity of the Solkanites. In accord with this decline was the rise of the Solkan shrines where cultists meet in small, highly cohesive groups. These shrines are generally located adjacent to homes of a priest, near courtrooms, or housed at a location purchased by cultists. Outwardly, these shrines can not be distinguished from the surrounding buildings. The interiors, however, resemble the old temple interiors with only an altar and podium as furnishings.

Saints and Heroes: The cult of Solkan doesn't recognize any saints or heroes. Those who serve do so for the greater glory of Solkan the Avenger. Any personal vanities, such as reputation, are cast aside to better carry out Solkan's will.

Cult Requirements: Requirements for Laymen Status: Any who petition to join the cult must be free of Chaos taint and approved by a Priest. There is no automatic acceptance, even for children of cultists.

Requirements for Initiate Status: Granting of Vigilance is commonly acknowledged as a sign of the Calling. Must be sponsored by a Priest.

Requirements for Priest Status: Approval by a council of Priests chaired by one of at least second level.

Requirements for Templar Status: Selection and approval by a council of Priests (chaired by one of at least second level) from among suitable laymen.

Requirements for Witch Hunter Status: Selection and approval by a council of Priests (chaired by one of at least second level) from among suitable laymen.

Trials: Trials set by Solkan generally involve confronting and defeating Chaos encroachments. Examples include destroying Chaos shrines, clearing an area of marauding bands of Chaos creatures, and exposing (at great personal risk, naturally) Chaos infiltration at high levels of society.

Blessings: A one-time bonus or automatic success on fear, terror, poison, disease, and other tests made to counter the special attack forms of any servant or creature of Chaos. Or perhaps, a one-time or automatic success with dodge blow, follow trail, sense chaos, sense magic, or shadowing skills.

Penances: Fasting, performing menial tasks, silent vigil in some remote place.

Holy Days: There are no specific holy days dedicated to Solkan as the threat of Chaos is unrelenting and cultists must be ever vigilant.

Gifts:

Rank 1: Granting of Righteous Blow prayer once per day at no MP cost. May use sense chaos or shadowing skills with a +10 modifier.

Rank 2: Granting of Detect Chaos or Protection from Chaos Taint prayer once per day at no MP cost. May use sense chaos or dodge blow skills with a +20 modifier.

Rank 3: Granting of Smite the Abomination or Sword of Cleansing Flame prayer once per day at no MP cost. May use torture skill with a +20 modifier.

Rank 4: Granting of Intervention or Scourge the Abomination prayer once per day at no MP cost. May use immunity to disease or strike to stun skills with a +20 modifier.

Templar: Righteous Blow and Sword of Cleansing Flame prayer once per day, may use dodge blow or strike to stun skills twice per day with a +20 modifier.

Witch Hunter: Detect Chaos and Protection from Chaos Taint prayer once per day, may use follow trail, shadowing or torture skills twice per day with a +20 modifier.

Cult Prayer Lists

Initiate

Required: Bless Token, Exalted Shield, Light the Path, Shadeward, Vigilance

Honors: Blessed Sacraments, Detect Magic, Heal Cultist, Know Follower, Seek Shrine

Rank 1

Required: Bless Weapon, Follow Tracks, Learn God's Will, Righteous Blow, Sacred Warding, Ward Undead

Honors: Bless Shrine, Cure Poison, Dispel Sorcery, Leap of Faith, Sacred Circle

Rank 2

Required: Detect Chaos, Great Warding, Inspired Attack, Know Enemies, Protection from Chaos Taint, Smite Thy Enemy

Honors: Grant Greater Prayer, Make Thy Servant Whole, Nullify Prayer, Sense Hidden Danger

Rank 3

Required: Consecrate Lesser Instrument, Inspired Fervor, Shelter Against Demons, Smite the Abomination, Sword of Cleansing Flame, Ward and Seal

Honors: Banish Enchantment, Heal Injury, Nullify Lesser Instrument, Shelter Against Undead

Rank 4

Required: Banish Demons, Barrier, Bless Hero, Consecrate Greater Instrument, Godsfire, Intervention, Scourge the Abomination, Sunbeam
Honors: Banish Profane Enchantment, Banish Undead, Consecrate Altar, Divine Vision, Grant Sacrament of Prayer, Nullify Greater Instrument

Numina Forms

(NOTE: Solkan does not provide for the summoning of any numina form by his clergy. Rather, he sends them for his own purposes.)

Counselor: Spirit of departed priest, templar, or witch hunter.

Guardian: Solkan only provides spirit guardians. These usually take the form of ghostly deceased priest, templars, and witch hunters.

Servant: Spirit of a departed high ranked priest.

Avatar: Lesser aspect of Solkan in the form of either a warrior in a shiny breastplate and blackened mail armor or a darkly-clad witch hunter with a wide-brimmed black hat. In any form, the lesser aspect will be armed with a flaming sword.

Special Careers

Templar: Knights of the Cleansing Flame

Founded in the latter stages of the Remean Empire and gaining notoriety during the Crusading Wars against Araby, the Knights of the Cleansing Flame are dedicated to confronting and destroying Chaos in whatever form it can be found. Their primary enemies (if any) are the Khornate Disciples of the Red Redemption for the slaughters and other atrocities they committed against both sides during the Arabian wars. Other enemies of choice include followers of Tzeentch and the Horned Rat for their patron's part in the kidnapping of the Law Goddess Arianka.

For career advance scheme, career exits, and trappings see the Templar advance career, **WFRP**, page 106.

Witch Hunter: Jurists

Jurists are the cult's clandestine agents devoted to the task of hunting down and destroying Chaos, its minions, and allies (including Demonologists and, at times, Necromancers) throughout the Old World.

For career advance scheme, career exits, and trappings see the Witch Hunter Advance Career, **WFRP**, page 106. Additional skills are listed below.

Favored Cult Skills

Layman: Bind Wounds, Law, Silent Move Urban

Initiate: Orientation, Sense Chaos*, Shadowing, Spot Traps

Rank 1: Dodge Blow, Set Traps, Sixth Sense

Rank 2: Follow Trail, Strike Mighty Blow, Torture*

Rank 3: Immunity to Disease, Strike to Injury, Strike to Stun

Rank 4:

Sub-Cults and Honorary Orders: None

Cult Prayers

Sword of Cleansing Flame

Prayer Rank: Third

Magic Points: 15

Range: Touch

Duration: 1d6+3 rounds

Area of Effect: One sword

Resistance: None

The priest is granted the ability to cause one touched sword to become a magical flaming weapon for the duration of the prayer. In addition this prayer grants the wielder of the sword of cleansing flame a temporary increase of +10 to WS and +1 to Strength.

Non-flammable creatures receive 1d6+2 wounds at the strength of the wielder. Flammable creatures receive 2d6+4 wounds at the strength of the wielder. Flammable objects struck by the sword of cleansing flame burst into flame.

The sword of cleansing flame is especially ruinous to Demons and Chaotic beings, causing 3d6+6 wounds at the strength of the wielder. Also, such creatures must make an Instability test immediately.

Intervention

Prayer Rank: Fourth

Magic Points: 25

Range: BMP yards

Duration: 1d3 hours

Area of Effect: One cultist (may include invoking Priest)

Resistance: None

The prayer grants the cleric an appeal to his patron for a Divine Servant or Avatar to possess a cultist (or invoking Priest) during an extremely dire situation (e.g., being surrounded by a Chaos warband led by a Greater Daemon). The possessed cultist assumes the profile and abilities of which divine being (numina) has entered to take charge of the situation. In the case of Avatar possession, the effected cultists also grows in height to that of a Greater Daemon and may cause fear in creatures of less than 10 feet in height. Note: the possessing spirit will always follow the dictates of their patron deity.

There is a high degree of risk to the possessed cultist, however, in that the driving force of Solkan's burning passions may consume the cultist. The effected cultist must test vs. Toughness x 10, adding a +20 modifier if possessed by a Divine Servant or a +10 modifier if an Avatar possession. Success means that the cultist will be exhausted and unable to perform strenuous activities for the following 1d3 hours. If failed by 20 or less points, the cultist suffers 1d6 wounds at strength 5 from burns inflicted by the possession. If failed by over 20 points, the cultist suffers 2d6 wounds at strength 10.