

DIVINE (RUNE) MAGIC



Divine magic is that which is wielded by people qualified to act in the name of and with powers which derive from a deity or principle.

Divine magic spells offer the quickest and most reliable results of all the approaches to TalQuest magic. However, such spells must be renewed in special places and cost the sacrifice of current POW, not mere magic points to get.

Specialists in divine magic are commonly called 'priests' and 'initiates'. As part of their way of life, priests routinely lead a congregation and spend most of their time in temple-related matters. Initiates have whole-heartedly committed themselves to a cult or deity, but have not reached the level of duty, responsibility, and privilege of priests. The commitment is considerable in either case, for a user of divine magic must sacrifice current POW to join a cult, is excluded from using or learning many spirit magic spells or any sorcery while a member, and must make regular financial contributions to a particular temple.

FUNDAMENTALS OF DIVINE MAGIC

Gods are neither omnipotent or omniscient. One god in a universe might be so, but the presence of many gods indicates that each is somehow both protected and restricted. In TalQuest, they are limited by their Runic associations, the strength of their ties to those runes, and the general Compact among the gods that forswears full divine presence in the mortal realm. While gods still may manifest on Oerth in the form of Avatars, each may have but one at a time, and avatars each share a unique fatal flaw that makes them vulnerable to mortals.

Simple worshippers are called lay members, and are not counted among the inner membership. Lay members do not know the secrets of the cult, are excluded from certain parts of the worship service, and do not receive any special magical benefits because of their belief. Lay members are casual worshippers who may or may not belong in a more serious fashion to another cult, or are children, or are planning on becoming an initiate.

An inner member of the cult is called either an initiate, an acolyte, a priest, or high priest. The last title is administrative in nature. In lands where gods are worshipped, nearly all adults will be initiates of one cult or another.

The most striking aspects of divine magic have to do with the relation between priest and deity, involving the appeal of divine intervention and divination.

DIVINATION

Divination is a spell. It is used to gain information that the worshipper's god knows. The god is incapable of revealing what it does not know. The problem lies in determining just what a god *does* know. Most consistently, a god knows and understands matters in which he was personally involved, usually prior to his ascension to godhood.

Secondly, priests and initiates are extensions of the god, and can tell him things through prayer. Thus, a god will know what has happened to his priests, and to a lesser extent, his initiates. He will know if they are alive or dead, and can tell what killed

them. The god does not know what his priests or initiates are thinking and cannot deduce motivations. A god knows facts. A god cannot invade anyone's mind, though he will know if a worshipper has lost faith. Other knowledge must be given to the god via prayer.

Thirdly, gods have general information about events in their realm or area of worship. The air god will know generally about events occurring in the air, and the earth goddess will know some things which happen on or in the earth.

While a god knows, and can find out many things, it is the priest who serves the god, not the other way around. Priests who abuse their position of confidence with their god risk being cast from grace.

In particular, a god will not know of events pertaining to another deity or that deity's worshippers, especially events occurring inside 'foreign' sacred or temple grounds. Imprisoning a worshipper inside such a structure temporarily breaks the worshipper's link with his god. The god knows where the worshipper went, but not where he is.

DIVINE INTERVENTION

A god cannot do things that are not in his nature. The air god cannot create earthquakes, the underworld god cannot create storms, etc. Only an earth deity can open holes in the ground, for instance, or a god of healing resurrect the dead (Exception: a deity can resurrect one of his own followers, but only a healing deity can raise anyone else.)

Unlike divination, divine intervention can work in an enemy stronghold, since the priests' success comes from within themselves, and they pay for it in current POW. Such an effort may succeed but still cost the worshipper his life. Divine intervention cannot transport an individual into an enemy stronghold, where the enemy's power is greatest, but it can be used for escape. In general, such a call for assistance can be assumed to include about 10 normal sized people with limited equipment.

Divine intervention can be used to raise a characteristic by one point, up to the maximum natural score. It can also be used to resurrect the dead, providing the god has at least some healing aspects. It cannot be used against worshippers of the same god, for a god will not act against itself.

Gods are unlikely to help non-worshippers. It might be possible that a worshipper can gain a following of non-worshippers, and in such cases the leader can assist his followers, but they cannot call on the leader's god to aid themselves.

DIVINE INTERVENTION PROCEDURE

The player must state the precise way that his character wishes the intervention to achieve. He then rolls 1d100, and if the 1d100 roll is less than or equal to his current POW, the god hears the appeal and intercedes on his behalf. The character then loses that number of current POW points equal to what was rolled, permanently. If this is equal to his current POW, then the wish comes true but the adventurer's soul goes on to its proper place in the afterlife.

It is important to note that a character who had just died can

use divine intervention to bring themselves back from the dead.

INITIATES

To join the inner membership of a cult, a lay member must make a personal commitment to the cult. The commitment usually involves substantial time, effort, POW, money and emotion. The cult agrees in turn to accept this commitment, and generally only raises those lay members who have either already proven themselves, or who can pass a series of tests set forth by the priests of the temple.

If your parents were initiates or priests of the cult in question, then you may join automatically at the age of 15.

Strangers must usually pass rigorous tests, the object of which is to test the sincerity, knowledge, suitability, reputation, and personality of the applicant. This test is generally abstracted in the following manner: A 20 silver piece donation, demonstrate knowledge of the requirements and obligations of initiatehood, prove knowledge of the cult's specialty skills, and the Ceremony ritual. The player must roll d100 for at least four specialty skills and for his Ceremony ritual skill. (Best 3 out of 5 rolls for each).

The initiation ritual is sealed when the applicant sacrifices one point of current POW to the deity, thereby establishing a holy link between the initiate and the god through which all later sacrifices will flow. At the moment the point of POW is sacrificed, the new initiate also acquires the Virtues of the deity, with a score of 3d6 each.

DUTIES AND RESTRICTIONS

Initiates must tithe a tenth of their yearly income and a tenth of their free time to the temple. Tithes are used for maintenance, food, salaries, etc..

Initiates must protect the deity and his reputation. This amounts to verbal, physical, and magical defense of the cult. This obligation is open to individual interpretation, and varies by cult.

BENEFITS

Initiates may receive limited use divine magic from their deity, the same spells a priest learns but only reuseable once each holiday instead of on demand. These are available at a cost of 20 silver pieces and the sacrifice of a point of current POW per point of spell. Limited use divine magic may be cast only once after having been sacrificed for; to be renewed the initiate must wait for the next monthly holy day, when he may regain 1d6 points worth of divine magic if the priest leads a successful Worship Ceremony. At this time the initiate may also choose to sacrifice additional POW for additional spells, as well.

Initiates may appeal for divine intervention. This special appeal or prayer of desperation to the deity of the cult is useful only in the most serious circumstances.

The initiate will be required to speak before his fellow congregation members from the temple scriptures, and will be taught the various administrative details of the cult. Each year, on the High Holy Day, he automatically gains 1% each in Orate and Read/Write Own Language, as well as 1% in either Ceremony, Enchant, or Summon.

Finally, every fifth year, each initiate is entitled to learn for free one point of spirit magic acceptable to the cult. The spells to be learned must be appropriate to the cult, of course.

LEAVING THE CULT

It is possible for initiates to leave their cult, and remain on good terms with the priests. Reasons and ways of leaving are various.

Voluntary Departure: Its always possible to quit a cult. Such a decision changes the status of the initiate to inactive, even if he continues to tithe and attend services. All restrictions and obligations are lifted, and all benefits will be lost, except for one use spells currently held. These spells will be held and usable until he is formally excommunicated. (They will not be re-learnable, of course).

Inactive Initiates: If an initiate fails to fulfill his obligations to the cult, he becomes inactive. Priests can tell the status of inactive initiates via using Soul Sight. An initiate recognized as inactive can receive no new spells, nor can his calls for divine intervention work. Priests and temples may refuse protection. One-use divine magics will still be available, but once spent they are gone.

Some religions may interpret inactive initiates as being sacrilegious.

Sacrilege: Sacrilege is an activity seriously contrary to the tenets of the cult in question. Whenever an initiate commits sacrilege, he instantly becomes inactive. Any priest who views him with Soul Sight will know that he is inactive, but not that he is sacrilegious. However, such an initiate will be recognized as an invader and an intruder and register on the temple defenses of Detect Enemy.

To correct sacrilegious activities and avoid excommunication, an initiate can placate his priests, temple and deity by performing the corrective actions they deem appropriate, such as demanding that the offender cast away his divine magics, pay great sums of money, perform penance (such as begging forgiveness from every person he meets for the next year). Or they might send the offender on a difficult quest.

Excommunication: An authorized priest can cast out anyone from their cult using the ceremony of excommunication. Sacrilege is the sole ground for excommunication. This ceremony may be cast at any range from the victim. Once completed, the target is stripped of all divine magics, status, and felicity with the cult. Spirit magics, skills, and enchanted items will remain (providing the latter do not contain divine magics or spirits). Many religions demand that a spirit of retribution be called against those who have been excommunicated, as well.

Priests cannot tell if an adventurer is an excommunicant from his cult, even with Soul Sight. They may, of course, recognize him by sight or reputation.

ACOLYTES

Acolytes do not exist in every cult. They hold a quasi-position in the hierarchy, being neither initiates, priests, or rune lords. While counted as being higher than initiates, and obtaining some of the benefits of priests, they are not full priests

and in some areas they suffer in this regard. Acolytes often serve the functions of missionaries, scouts, and minor troubleshooters, for jobs not requiring the attentions of a rune lord.

REQUIREMENTS

Acolytes are required to have a minimum POW of 14, must have been an initiate in good standing for at least two years, must have raised the virtues of their deity to at least 14 each, and (in most cases) must not be a shaman or sorcerer, must possess at least 6 points of divine magic, must have 50% skill in each of the 4 cult special skills, and must have at least 50 percentiles of ritual magic. (There must also be a need for a new acolyte). He must also pass the Test of Holiness (POW x3 or less on a d100), if he fails, he cannot apply for the position again for a full year. A payment equivalent to 1000 silver pieces must be made each time this test is taken.

DUTIES, BENEFITS AND RESTRICTIONS

Acolytes normally are required to give up 50% of their time and income to the cult, and must pay 20 silver pieces for each point of divine magic that they wish to sacrifice for, but their divine magic is reusable, like a priest's. They may not sacrifice for spells which are one-use for priests, however.

Acolytes gain no free POW increases, may not ordain new initiates, collect tithes, or perform special functions reserved for priests. They gain one point of free spirit magic every five years. They can, however, lead a worship service in the event that no priest is available to do so, but normally they only assist priests with services on holy days.

The temple continues to teach magic to its acolytes. Each year he receives 3% in Ceremony, 2% in Enchant, and 2% in Summon.

PRIESTS

Priests lead congregations. They spend most of their time performing duties for their deity, temple, and congregations.

REQUIREMENTS

A candidate for priesthood must have a POW of 16 or higher, have been an initiate in good standing for at least two years, must have raised the virtues of their deity to at least 16 each, and (again, in most cases) must never have been a shaman or sorcerer. He must possess divine magic amounting to at least 10 points, must have 50% skill in each of the 4 cult special skills, and must have at least 50 percentiles of ritual magic. (There must also be a need for a new priest). He must also pass the Test of Holiness (POW x3 or less on a d100), if he fails, he cannot apply for the position again for a full year. A payment equivalent to 1000 silver pieces must be made each time this test is taken.

If successful on all counts, then the candidate is accepted for priesthood.

DUTIES, BENEFITS, AND RESTRICTIONS

Since priests live to serve their temple and their god, they must give up 90% of their time and income to the temple. Priests

must always work for their deity, and strive to uphold the principles important to their deity.

By sacrificing POW, by spending the time to learn the spell, and by being in a temple that can supply spells, the priest can receive the spells directly from the deity. He does not need the permission or intervention of other priests.

A priest leads a congregation in worship. For this he receives an automatic one point increase in POW each year, as well as a one point increase in spirit magic significant to his cult each year, and the opportunity to make an INT increase roll once every five years.

The temple continues to teach magic to its priests. Each year he receives 3% in Ceremony, 2% in Enchant, and 2% in Summon.

A priest's position gives him the support of his community and great social status.

LEAVING THE PRIESTHOOD

Voluntary departure from the priesthood involves a formal return of all authority to the deity and/or temple. The former priest will thereafter be an initiate of the cult in good standing.

Involuntary departure occurs because the priest broke the laws of his deity, or because he has lost his congregation.

He committed sacrilege if he broke the laws of his deity; that power will know when this occurs and will withdraw its grace from the priest within one week, preferring to do so at the most embarrassing or dangerous time possible. A sacrilegious priest is stripped of all power, priesthood, and initiate status as well. A spirit of reprisal is the least of the worries such a priest may expect to encounter.

A priest can lose his congregation many ways; they could simply abandon the worship of the priest's deity, refuse to attend the services on High Holy Day, or have been captured or destroyed. The priest may have chosen to ignore his congregation on the High Holy Day or have been forcefully restrained from attending. For any of those losses, the priest loses his status and reusable divine magic until he again leads a congregation for a full service on the High Holy Day (he becomes an initiate in all ways until this occurs).

RUNE LORDS

Some religions have offices for which both skill and spiritual refinement are necessary. People holding these offices are Rune Lords. Not every cult has Rune Lords, although in some these people fulfill the same functions as do priests.

Rune Lords are commonly sent on quests by the cult, generally those which are judged too dangerous for mere acolytes to accomplish. They are also used to avenge crimes against the faith, or simply on economic or diplomatic missions.

REQUIREMENTS

A candidate for the position of Rune Lord must have a POW of at least 15, must have raised the virtues of their deity to at least 18, and may not be a shaman, sorcerer, or priest. He must have

been an initiate or acolyte in good standing for at least five years. Becoming a Rune Lord strips a character from initiate status in any and all other religions he may follow. A Rune Lord may never become a priest, even one in his own cult.

DUTIES, BENEFITS, AND RESTRICTIONS

Since rune lords live to serve their temple and their god, they must give up 90% of their time and income to the temple. All of their material needs are provided by the temple they serve. Rune Lords must always work for their deity, and strive to uphold the principles important to their deity, and, more importantly, it is their function to serve as a living example of the deity's faith and laws.

Rune Lords gain a power outside that of normal divine magic, that of Runepower. Rather than sacrifice POW for specific spells, rune lords may sacrifice POW to form a 'pool' of power which they may later call upon in the form of any of their deities common or special spell granted by their deity. This 'pool' of power grows with each fresh sacrifice of POW, unless called upon to fuel a spell which is normally one-use for priests. Points used for reusable divine magic are regained as soon as the spell duration has ended and they have followed the standard practice for recovering reusable divine magic (see the next chapter for more detail).

LEARNING AND USING SPELLS

To receive divine magic spells, an adventurer must be an initiate of a cult, and must learn the spell from a priest who knows it.

One full week of study in the temple is necessary to learn a divine spell. The adventurer should make an appropriate donation to the temple, 20 silver pieces is the usual fee. At the end of the week the adventurer must expend a number of current POW equal to the points of the spell.

Divine magic spells require no INT to memorize, unlike most other types of spells. A priest or initiate may learn as many spells as he is willing to sacrifice POW for.

A user of divine magic has a 100% chance of successfully casting a spell, so long as his hands and voice are free to make the gestures and speak the words required.

Divine magic spells are the most powerful in the game, as well as the most reliable. Since these spells are powered by the caster's god, the caster does not generally need to expend any magic points at the time of casting in order for his spells to work. Only divine magic can restore the dead to life, a capacity which greatly encourages characters to learn or convert to this type of magic.

COMMON AND SPECIAL SPELLS

The main categories of divine magic spells are called common and special spells. Common spells are available to any cult mustering a sufficient number of initiates to qualify as a minor temple.

Special spells are available only to members of a specific cult. Such spells are commonly only available in temples with enough initiates to qualify as a major or great temple, although

some religions utilize widespread shrines to teach individual special spells.

RECOVERING SPELLS

For game purposes, gods are defined by the Runes they hold. Ownership of a specific Rune enables a god to grant certain types of spells, and in most cases defines the Virtues that god will require. Characters who are away from a region where their own gods are worshipped may, in certain circumstances, renew appropriate spells in a temple of another god, if that deity shares at least two Runes in common with their own deity. (Note that this means that followers of a 1 Rune deity cannot renew spells except at their own temples).

SPELL LIMITS

Divine spells may be one-use or reusable. Unless the spell description says otherwise, spells are always one-use for initiates and reusable for priests. Some of the spells available may still be described as one-use, indicating that only priests may acquire them at all, and that they are one-use to them. A one-use spell may be cast only once, and in order to regain the use of the spell the caster must return to his temple and re-sacrifice POW in order to regain it. Reusable spells may be regained by spending a number of days equal to the points of the spell in a temple or sacred area dedicated to the caster's god. Only one spell at a time may be renewed.

Divine spells have one of three ranges. A range of Touch means the caster must physically touch the target. The range for most divine spells is 100 meters. Special ranges may be given for some spells.

The normal duration for a divine spell is 15 minutes.

STACKING LIMITS

All divine magic spells have an initial point cost which allows one casting of the spell. It is likely, for the sake of flexibility, that a priest will learn several castings of the same spell.

Divine magic spells can be stacked (combining several castings into one) if the caster has several uses available and it is described as being stackable. This provides a more powerful effect when the spell is cast. All of the spells must be cast at a single target, in the same melee round.

The number of Runes a deity holds defines the spell stacking / variable spell limits for that deity. In general, a deity's stacking limit is equal to the number of Runes he is defined by plus one.

[Example: Kelanen, the Sword Lord, possesses the Rune of Death. His followers could learn Bladesharp 2, a variable spirit spell, or stack 2 castings of the Banish Spirit spell (even though it is loaned by Zodal, this rule applies).]

A special case exists where the deity in question has the Rune in question doubled: this means that the deity is the absolute owner of that Rune, and can grant his followers unlimited levels of variable spells or has no stacking limits on the divine spells linked to that Rune.

When noting the number of divine spells available to your character, also write the number of castings available. after the spell name [Example: Shield 3, Dismiss 2, Summon (Raven) 4.].

CONCENTRATION

If a divine spell requires a certain amount of time to cast, time is given in the spell description. During such an interval the caster must concentrate on the spell. This limits him to no more than a shake of the head or a simple nod in response to questions, and his movement is limited to a half-meter per strike rank. He may not dodge or parry. If the priest sustains damage during spellcasting, he must attempt to roll under his INT x3 on a d100 or his concentration is broken.

If a priest loses concentration while casting or maintaining an active spell, then the spell automatically aborts. Shock or unconsciousness, of course, will accomplish the same thing.

BOOSTING SPELLS

When boosting spells the caster adds a certain number of magic points to his spells so that they stand a better chance to overcome defensive magic. Each magic point raises the strength of the spell by 1 point, and increases the amount of time required to cast the spell by one strike rank. Spells that are boosted can be aborted without the loss of the additional magic points.

GAME USE

All divine magic spells are cast on the users DEX strike rank. There are no delays due to the point value of the spell, unless the spell is being boosted. Spells remain in effect until the end of their normal duration unless dispelled.

Several divine magic spells may be cast in a single melee round. The magician may cast a single divine spell each time he becomes eligible to perform an action in the normal course of the round.

RITUAL MAGIC

A ritual is a powerful, time consuming magical procedure. Ritual magic is part of nearly all the RuneQuest approaches to magic, every magic-wielder uses the same procedures to learn and perform rituals. Ritual magic is often considered to be a separate magic system, though in a practical sense it underlies the other approaches.

During a Summoning or Enchanting ritual the performer must also use one of the ritual spells to define the direction and purpose of the rite. A Ceremony ritual augments the skill at casting ritual and non-ritual spells, or it can be used with ritual spells for other purposes.

To use a ritual effectively, the performer must be in place of relative calm; perhaps a quiet clearing in the forest, or a lofty castle tower, with his concentration undisturbed during the ritual. The requirements for calm generally prohibits the performance of lengthy rituals in the midst of battle.

Every ritual requires components and props (incense, candles, etc.) to establish the atmosphere and mood necessary for a successful procedure. If a ritual requires additional specific props, these will be described in the description of the individual ritual.

LEARNING RITUALS

An adventurer's knowledge of the ritual spells requires INT to memorize. An adventurer must have a positive magical skills modifier even to begin learning the rituals.

BEGINNING PERCENTAGES IN THE RITUALS

Ceremony is the only ritual that begins with a positive base chance of 5%. Thus, an adventurer's beginning skill in Ceremony is equal to his magic skills modifier +5%. If the result is a positive number, then that character can use Ceremony and study to increase his use of that skill.

The other rituals have a base 0% chance. An adventurer wishing to use the Enchanting or Summoning rituals must be trained in those skills. Without initial study, no adventurer can Summon an otherworld creature or Enchant an item, regardless of his magic skills modifier.

To gain a beginning percentage in Summoning or Enchanting, the adventurer must spend a full week in either uninterrupted study supervised by a teacher or spend a full month on research. Once completed, the student gains a percentage chance in those skills equal to his magic bonus.

INCREASING RITUAL MAGIC SKILLS

An adventurer's ritual skills cannot be increased through experience. Instead, he must either train or research in order to improve his skills.

LEARNING RITUAL MAGIC SPELLS

An adventurer learns ritual spells in the same fashion that he learns other types of spells.

FATIGUE POINT LOSS DURING RITUALS

Rituals usually require several hours to complete and can be exhausting, for the time spent in a ritual must be continuous or all of the effort and energy spent will be wasted. The ritual procedure demands 11 active hours in 12. The remaining one hour can be used for eating, resting, or napping. The performer loses one fatigue point for every hour spent in a ritual, no fatigue points can be regained until the ritual is completed (unless a fatigue recovery spell or potion is used).

The Ceremony Ritual

This ritual has two uses; it can be used in conjunction with Ceremony Ritual spells in the same manner as other rituals, or it can be used to augment a magician's chances to successfully cast any spell in exchange for time. Ceremony cannot be used to augment spells for which the magician has zero or a negative chance of casting.

TIME REQUIRED

When used with ritual spells, the time required to complete the Ceremony is given in the ritual spell description.

If an adventurer is trying to increase his chances of casting non-ritual spells, then he must spend additional *melee rounds* in casting to gain an increase in his success chance.

If the adventurer wishes to augment a ritual spell casting success chance he must spend additional *hours* for his success chance to improve. The Ceremony ritual can be used to improve the casting chances of a Ceremony ritual spell.

COSTS

Knowledge of the Ceremony ritual costs no free INT. In addition, no skill roll is needed to see if the magician used his Ceremony skill to successfully increase his spell casting chance. A Ceremony skill roll *is* needed to successfully cast Ceremony Ritual spells.

PROCEDURE TO AUGMENT CASTING SUCCESS

To use Ceremony to augment a spell during a game, the player must announce that his adventurer's spell will be augmented with Ceremony. For every melee round or hour spent in Ceremony, the caster gains +10% to his casting chance, up to the total value of his Ceremony skill.

The Summoning Ritual

The Summoning Ritual is used in conjunction with Summon (Species), Call (Species), and Contact (Entity) spells to call otherworld creatures to the caster. Otherworld creatures do not usually live on the mundane plane, and the magician must use the appropriate spell to draw them to him. Then he may be able to magically control the creature using Dominate, Control, or Command type-spells.

Even though followers of different approaches to magic may learn different types of Summon spells, it works identically for most.

PROPS FOR SUMMONING RITUALS

In addition to quiet surroundings and the fog of incense, the summoner must constantly keep the mental image of the creature he wishes to Summon. Usually, he will use a picture of the creature, or will wear, hold, or stare at portions of a similar creature's body. Braziers full of roaring flames could be used for a fire elemental, or wolf fur and teeth for a wolf-demon.

SUMMONING OTHERWORLD CREATURES

A summoner can only Summon a creature not normally residing on the mundane plane. Ghosts, all spirits, wraiths, demons, hellions, and elementals usually must be Summoned before the magician can attempt to use the control spells. A player who wishes to have an adventurer Summon an otherworld creature must use this procedure.

The player informs the GM of the Summon (Species) spell that he is using, and his adventurer's skill in performing the Summoning ritual.

If the adventurer is Summoning an elemental, his player must also specify the size of elemental wanted. The adventurer must have enough of the appropriate material available for the elemental to form its body with, otherwise the Summon automatically fails.

The character must then attempt a 1d100 roll equal to or less than his Summon ritual skill, and if successful, the GM will then randomly generate the Summoned entity.

The adventurer must also state the number of magic points that he uses. If the number of magic points are less than the magic points possessed by the specific creature Summoned, then the ritual automatically fails.

The magic points powering the Summons are expended whether or not the Summon was successful. The Summoner cannot use more magic points than he has available. The Summons ritual requires one hour per magic point expended in attempting the Summons.

RESULTS OF THE SUMMONS

Success: Typically, a random specimen magically appears at the spot where the Summons was performed, one melee round after the Summons was completed. The creature will be stunned for several moments after it arrives, and will be unable to react until the GM rolls below the creature's magic points on a d100. Once activated, the creature can act. Summoned otherworld creatures are automatically hostile to everyone in the area, especially the Summoner. Depending on the creature's relative strength, it may choose to attack, flee the area, or return to its own plane.

There are no special bonuses for a critical success Summoning roll.

About 10% of the time, a successful Summoner involves an exemplary, huge, and/or more powerful version of the Summoned entity than he expected. Just as there are powerful lords and kings on Selef, so are there equivalently more powerful lords and kings of the otherworld. Such being can choose to pass to the mundane plane when a foolish mortal shows them the way by attempting to lure one of their subjects to the mundane plane.

Failure: No creature appears. The magic points spent are lost as if the Summons was successful.

Fumble: If the roll for the Summoning was a fumble, roll on the table below to see what actually appears. Creatures appearing as the result of a fumbled Summons will always be hostile and will always remain to attack the Summoner for as long as they desire. If it begins to lose, it will attempt to flee back to the otherworld.

OTHER USES AND CONSEQUENCES OF THIS RITUAL

An adventurer can learn the True Name of any Summoned creature by succeeding with a Control-type spell and asking that question. The answer will usually be pulled up from the creature's subconscious. This method can also reveal specific information about the creature's characteristics and skills. Each specific question requires an additional use of a spell.

Sometimes a magician will desire to Summon a creature that he has Summoned before, perhaps a creature powerful enough to do the job, but not too overpowering - an achievement only possible if the character knows the True Name of the desired entity. The Summoning of a known entity is performed identically to any Summoning except that a specific request is made; this is also safer than random Summonings, as no unexpected monstrosities will appear.

An adventurer can lose control of a creature in several ways. The creature can be destroyed through the loss of characteristics or hit points. Any time that a control-type spell fails, then the Summoned creature is free. An adventurer can steal control of a Summoned creature by dispelling the control spell and casting his own, or by casting the control spell on a creature which is bound into an item that the adventurer can use (see conditions for Enchantment).

The Enchanting Ritual

The Enchanting ritual is used in conjunction with Enchanting ritual spells to store the knowledge of spells in physical items, magically defend places against intruders, gain control over other creatures, and for many other purposes. Later in this section are given examples of the Enchanting ritual spells available to many spell casters.

GENERAL CONDITIONS AND DEFINITIONS

Through Enchantment, a permanent change in the environment is magically caused. The type of Enchantment performed depends on the ritual spells focusing and directing the procedure. Enchanting generally requires that the enchanter permanently lose something in order to effect the permanent change; usually the loss is current POW. As a permanent change in the world, Enchantments cannot be dispelled, though the runes of Enchantment can be broken and the effect of the ritual thus canceled.

Anything can be Enchanted; one or more hit locations of complete, incomplete, or otherworld creatures, and inanimate objects (up to 25 SIZ points per point of POW used in the Enchantment). To Enchant an area, thing, or creature the Enchanter must inscribe the runes of Enchantment on, in, or about the ritual object. The appropriate craft of inscription known to 30% by the Enchanter is considered sufficient to competently inscribe the runes. The Enchanter can have another person with a higher skill level work the runes into the item, but the Enchanter must still perform the ritual.

Generally, Enchanted items can be easily carried and touched by their owner. There is no limit to the number of Enchantments performable on an item. (Remember, though, that Enchanted items can be lost or stolen and are therefore somewhat vulnerable). Usually Enchanted items hold some symbolic or magical significance for the owner. Rings, amulets, wands and staves are commonly Enchanted.

Unless the Enchantment includes limiting conditions (see below) that indicate otherwise, anyone can use an Enchanted item.

A place can also be Enchanted. Perhaps intruders will trip activation of one or more spells, or perhaps an adventurer will have stored magic points or spells at a particular place; a sprite's glen, a cursed tomb, a ghost's haunt, a sorcerer's study, a temple's inner-sanctum, or the vale of thorns shielding a sleeping beauty.

PREPARATION FOR ENCHANTMENT

The Enchanter must inscribe the runes of power that will focus the energies to be released during the ritual. If Enchanting a place, then these runes must be inscribed into the ground, trees, rocks, or other substances within the area of the Enchantment. The symbols need not be visible, but they must be made of or from substance. Enchantments of animals or people must be accomplished through runes tattooed or scarred onto the flesh of the creature to be affected. Inscribe the runes in as permanent a fashion as possible; if the symbols are destroyed the Enchantments are also destroyed.

Enchanted Tattoos and Ritual Scarification: Normally, enchantments are engraved into an inanimate object. However, enchantments can be tattooed or scarred, or otherwise permanently attached to a living being (body paint could be used, but when the paint rubs off, so would the enchantment). This is not as easy a process as crafting an object, and the enchanter needs to spend an extra point of POW for each enchantment he places onto a live person. Undead or dead-but-animate entities are exempt from this extra POW requirement. Of course, beings lacking SIZ or permanent SIZ can't have anything permanently tattooed onto their bodies. Note that a living being has no limit to the amount of POW that can be enchanted into him.

Every time a rune-tattooed limb is hit and damaged in combat, the possessor of the rune should make a Luck roll to see if the rune is damaged that time.

PROCEDURE FOR ENCHANTMENT

The adventurer's player must inform the GM that his character intends to Enchant an item or place and he must indicate the desired Enchantment, and conditions, and the amount of POW he will expend.

For each point of current POW that will be expended, one hour must be spent performing the Enchantment.

At the end of the time spent performing the ritual, the player must successfully roll a d100 equal to or less than his magician's Enchanting skill.

The current POW used in the Enchantment must be expended at the conclusion of the ritual whether or not the ritual is successful.

If the Enchanting ritual skill roll succeeded, then the allotted POW is expended and the item or place is Enchanted as desired.

BREAKING THE RUNE OF ENCHANTMENT

Since Enchantments are permanent changes in the environment of the magician, they cannot be dispelled. To remove an Enchantment, the runes used to focus and contain the magical energies must be broken. To do that, they must be found. (That could take some time if the Enchanter was clever). Then the thing inscribed with, bearing, or containing the runes must be destroyed by eliminating all of its hit points; only then is the enchantment broken.

RESTORING BROKEN ENCHANTMENTS

A broken Enchanted device can be repaired without re-doing all of the Enchantments. First the pieces of the broken device must be collected, reassembled, and reconnected. Then, to restore the Enchantments, an adventurer who can use the item

must spend one point of POW for each ritual spell that was used on it. (It does not matter how many POW points were originally used for those ritual spells). This procedure also restores any conditions attached to the Enchantment. Only an entire Enchantment can be restored.

CONDITIONS ON ENCHANTMENTS

Every enchantment can be modified by conditions during the Enchantment. An enchanter learns how to add conditions as part of his training. The Enchanter states the conditions that he desires and expends the POW when he makes his success roll. Once a condition has been added to an enchantment, it can never be removed or expanded, though later the enchanter can further restrict it. (But see the Sorcery spell, Break Conditions).

There are six classes or kinds of conditions. Each class costs 1 point of current POW to include in an Enchantment, but, except for Area-Effect conditions, each class of conditions will never cost more than one point of POW to include, no matter how complex the stated condition within the class. The GM naturally rules on how many classes actually fall within a stated condition.

Area-Effect Conditions: The Enchantment affects an area rather than a specific object; the size of the area is determined by the number of POW points expended. An area Enchantment using only one POW will affect a 1-meter-cube. A 3 POW area Enchantment will affect an area of volume equal to a 3-meter-cube, and so on. Anyone eligible can use the magic point storage capacity of spell matrices Enchanted into an area. The magical strength of an area-effect attack is equal to the total number of POW points used to Enchant the area.

Attack Conditions: An attack condition added to a spell causes it to be cast when a target defined by additional target conditions violates the space or touches the item.

Link Spell Conditions: This Enchantment links together specific spells to create unusual effects. Expending one point of POW allows the magician to tie together any or all spells that are Enchanted into the device. This essentially creates one very complex spell. To cast any one of the spells that are linked together requires casting the others as well. If, at a later date, the Enchanter wished to link more spells he must expend another point of POW.

Link Magic Point Conditions: This Enchantment links the magic point storage capability in a device to a spell or spells (if the spells are linked as well) so that when the spells are cast the magic points used automatically come from that storage. Of course, magic points must also already exist in storage for them to be used.

Target Conditions: These conditions are used to define exactly who will not be affected by the Enchantments in an item. If target conditions are not specified then the item will work against anyone. If target conditions are included as part of the Enchantment then the spells in the item will not be triggered by any target who fulfills the conditions. If the spells are cast by someone using the item, they will automatically fail against protected targets.

User Conditions: Normally, anyone can use an item. User conditions make it possible for the Enchanter to restrict the use of the item. A point of POW spent allows the creator to bar one

specific person or group of people from using the item. Any number of people can be included in the group so long as the group is clearly identified. It could be so large as to exclude everyone except the caster. Once this condition has been added to an item, the specified people can never use the item. If the Enchanter wants to later restrict another group of persons, he must expend another point of POW in an Enchanting ritual. If no-one but the Enchanter can use the item, it becomes useless when he dies. Only people who can use the item can add to the Enchantments on the item.

It is possible to tie a condition to only part of the Enchantments on an item. [Example: While anyone could use the magic point storage capacity of a ritual sword, only a Storm-Priest could use the Bladesharp spell matrix.]

Ritual Enchanting Spells

Armoring Enchantment - Increases the armor points of an object by 1d3 for 1 POW. These armor points become a permanent part of the object/creature.

Binding (Species) Enchantment - Lets the caster spend POW to create an enchantment, which can contain spirits. This costs 1 POW per stat of the creature the enchantment is intended for (not counting APP). Only incomplete creatures can be bound, and only if they lack permanent SIZ (like Naiads), or if they normally form their bodies from raw materials (like Elementals). For instance, a Bind Naiad would cost 6 POW, as nymphs have all stats. A Bind Power Spirit would only cost 1 POW.

Once created, a binding enchantment is specific as to species. Thus, a Bind Undine enchantment could not contain a Gnome, even though both entities have 3 statistics.

Magic Point Matrix Enchantment - Allows a magician to create an MP storage device. The Enchanter must have an object Crafted appropriately, and he then performs the ritual, sacrificing 1 or more POW. For each POW in the Matrix, it is able to hold 2d6 MPs. Magic points stored in a magic point matrix do not regenerate on their own.

Spell Matrix Enchantment - This lets you place a spell in a magic item, so you don't have to memorize it any more. Someone (not necessarily the magician) must have previously succeeded in a Craft skill on the item, engraving runes, patterns, etc. This can be done before the Spell Matrix is created, so a failed crafter can try again, unless he has fumbled and damaged the object.

Divine Spell Matrix: A divine spell that is enchanted into an item has a 100% chance to be cast successfully. If the casting fails, the user can try again the next melee round. Once used, the user must take the item back to the proper temple and perform a worship service before the spell can be used again. In essence, the matrix acts as like priest-level divine magic.

Only priests can enchant divine spells into items. One-use spells cannot be enchanted, and when the priest Enchants the spell into the item he loses the use of that spell himself but can re-sacrifice to regain its use.

Strengthening Enchantment - Lets the caster increase either the total fatigue points, the total hit points, or the locational hit points of a single limb of the target. Each point of POW used in

this ritual increases the desired fatigue, general or locational hit points of the target by 1d6. This spell nearly always requires that the target be tattooed or scarred in a ritual fashion.