

Lands of Adventure™

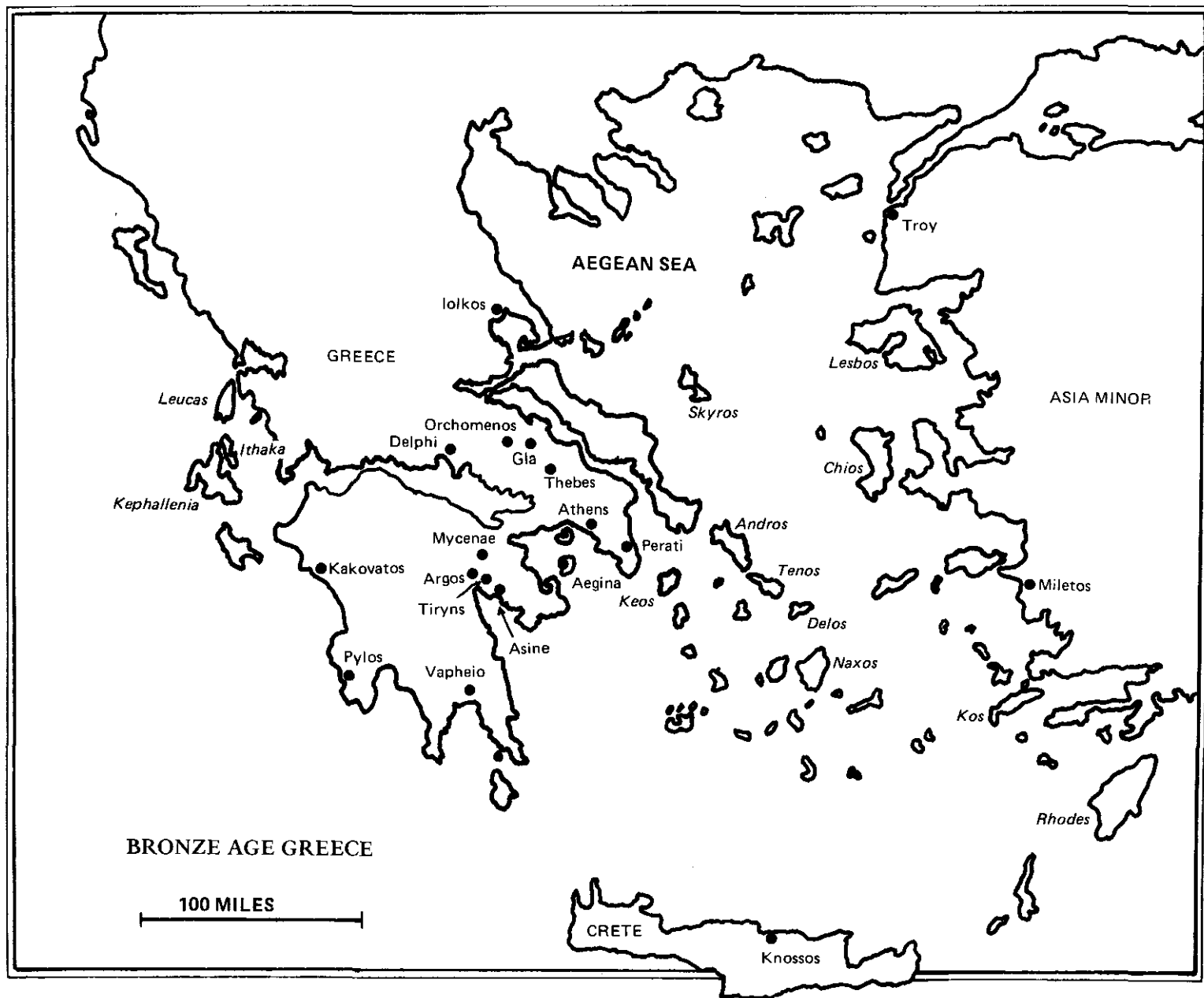
CULTURE PACK

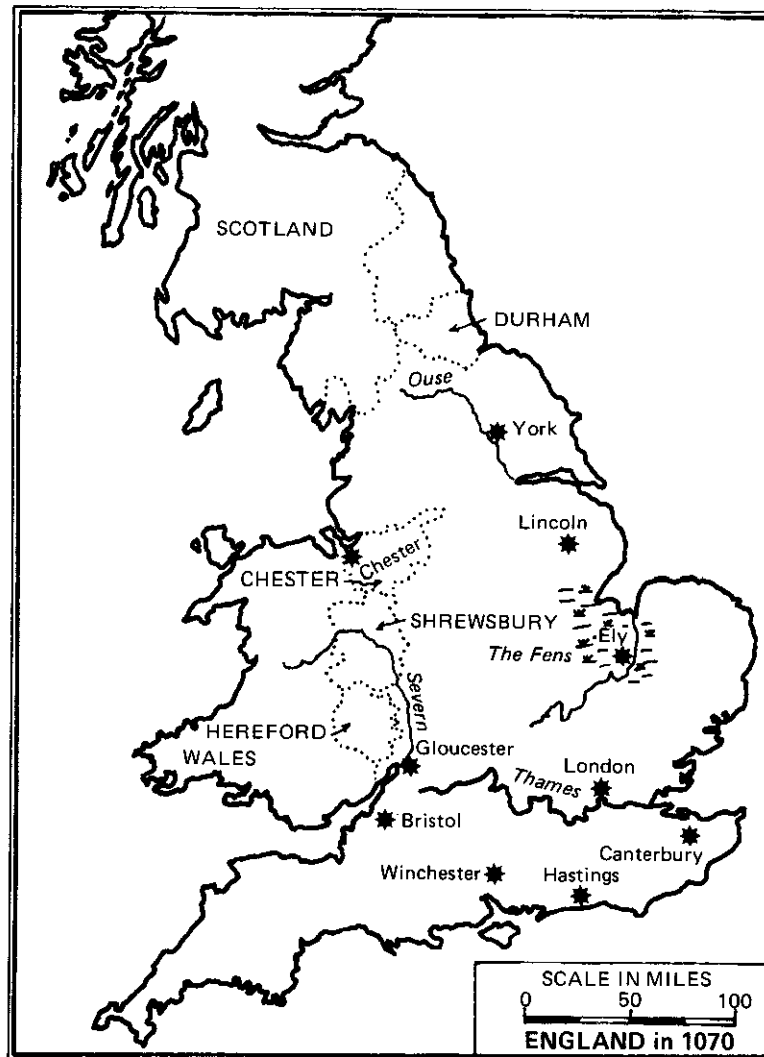


Mythic Greece & Medieval England

Lee Gold







Dotted Lines show borders and areas added during this period

CHILDREN OF THE GODS

CHILDREN OF THE GODS

Introduction by Lee Gold

This is the first of the **LANDS OF ADVENTURE Culture Packs**. It takes the basic **L/A** system, which is not keyed to any culture whatsoever, and modifies it for simulation of a particular culture, in this case the era of Greek Myth, the time of Theseus and Oedipus and the Argonauts. The Greece presented in the following pages is primarily the culture revealed by legend and myth, and only secondarily the culture revealed by history and archeology.

This Culture Pack uses exactly the same section numbering as **LANDS OF ADVENTURE**. **Lands of Adventure 4.0** is **SKILLS IN COMMUNICATION**, and so is **Children of the Gods 4.0** (which adds the Skill of Relaying Speeches as a Herald). This means that the reader can easily see what a given basic section's corresponding section is in the Culture Pack. It also means that sometimes the section numbering of **C/G** skips one or several numbers, because there is no change there to the basic **L/A** rules. It also means that sometimes **C/G** expanded a **L/A** section number into sub-sections (indicated by use of a small letter). For instance 19.2 **POWERS OF SUPERHUMAN SPIRITS** becomes C19.2a **PELASGIAN MAJOR DEITIES**, C19.2b **MAJOR HELLENE DEITIES**, C19.2c **PELASGIAN MINOR FEMALE DEITIES**, etc.

The index at the end of this Culture Pack covers both **LANDS OF ADVENTURE** and the Culture Pack, so it is the only index you will need to use if you are using the Culture Pack. It lists **L/A** references as plain numbers; **C/G** references are preceded by the letter C.

The GM using this Culture Pack may wish to buy a map of Ancient Greece or instead may wish to transplant the Greek Culture to another peninsula or set of islands that he himself maps out.

Useful but not necessary reading includes:

The plays of Aeschylus, Aristophanes, Euripides, and Sophocles

THE GREEK MYTHS summarized and commented upon by Robert Graves

HERCULES MY SHIPMATE by Robert Graves

THE WHITE GODDESS by Robert Graves

THE KING MUST DIE and **THE BULL FROM THE SEA** by Mary Renault

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C1.0a CULTURE: MYTHIC GREECE

This Culture Pack is set in Mythic Greece, long before the days of the Trojan War, in the Bronze Age. The land was inhabited by two cultures: the native Pelasgians and the invading Hellenes.

The Pelasgians were farmers, fishers and townsmen. They traced family lines of descent by the mother, so that the heir to the throne was the Queen's youngest daughter, . . . and a man became King only by marrying the Queen. The war leader was usually the Queen's brother. (Thus the war leader's successor was usually his sister's son).

The Pelasgians worshipped the triune Moon Goddess as Maiden, Woman and Crone, whose son grew to become her lover, and eventually died, only to be reborn again (see C19.2a). The Queen was also High Priestess and was regarded as the Goddess incarnate. And her lover, the King, was High Priest and held his office only for a set period of time and then died, usually killed by his successor as part of a ritual (see C1.1f). Such a temporary King is, for convenience, called a Year King. Actually, depending on the area, his set term of Kingship might last from one year up to nine years . . . or perhaps even longer, as long as the King and his people were healthy. But the King who grew old, sick, maimed, infertile, etc. or whose land sickened with drought, plague, war, etc., would go to his death, a willing sacrifice.

The Hellenes were herdsman and warrior nomads, who traced family lines of descent by the father, so that the heir to the throne was the King's eldest son. The war leader was usually the King.

The Hellenes worshipped a trinity of Gods: Zeus, Poseidon and Hades, who ruled respectively the upper world, the middle world, and the lower world (see C19.2b). The King was a symbol of the chief of these gods and reigned as long as he and the land were healthy.

In the areas of Greece they had conquered (up to the GM to determine), the Hellenes settled down in the towns, leaving the Pelasgians to farm the land or fish the seas as peasants. They took over not just political and economic power, but also religious power, claiming that their Gods had mastered the Goddess, often by marrying her various aspects, but sometimes by being her father or elder brother. The bands of Amazon priestess-warriors dedicated to the Goddess were slain, and the only priestesses permitted were cloistered virgins or cloistered prostitutes.

C1.0b NON-HUMANS

There is no clear distinction between Non-Human Sentients and Daemons (see C19.2i). The GM must choose whether to allow any or all of these species to become Player Character possibilities.

CENTAURS

Creatures with the head, torso and arms of a human -- and the body and legs of a pony. They have the same characteristics as **LANDS OF ADVENTURE** Ogres, except for Height and Weight.

Height: as Human, Weight: 750 lbs + HALF appropriate Human Weight. Centaurs typically live in the unsettled mountains, sometimes in a small tribe or hunting group, sometimes alone. Their women are few and seldom seen. They are primitive hunters, using clubs or occasionally bows, unable even to make wine. They lose what little self-control they have when drunk. A few are notable musicians or sages, but most are uncultured.



GIANTS

The mountainous children of the Moon Mother, each bearing one of her Miraculous Gifts (see 19.2a). They have the same characteristics as **LANDS OF ADVENTURE** Giants. Some are simple shepherds, dwelling on wild islands; others hunters, dwelling in the unsettled mountains. A few are notable artisans and dwell in volcanoes.

NYMPS

Beautiful and graceful young women, closely tied to a particular locale and unable to live away from it. They live simply; they do not eat food and only drink water. They have no intellectual pretensions, though some are skilled in Herbalism (see C5.2). They have the same characteristics as **LANDS OF ADVENTURE** Elves.

DRYADS: Tree Nymphs, each life-bonded to a tree and dying if it is cut down or becomes withered.

NAIADS: River Nymphs, each life-bonded to a river and dying if it dries up, to be reborn during the rainy season. (Unlike most Nymphs, a River Spirit may be male or female. The male is a **NAIADOS**).

NEREIDS: Ocean Nymphs. Like the waves, they constantly change form, taking on the shape of one animal after another, and only assuming human form if out-wrestled.

SATYRS

Short humanoids with the horns, tail and cloven hooves of goats. They have the same characteristics as **LANDS OF ADVENTURE** Dwarves, except that CRF is only D20. They live in the woods and are loyal followers of Dionysus (see 19.2e). They are all males, but find recreation among the Nymphs and Maenads (see C1.1e). They are interested only in immediate and simple pleasures, such as eating and drinking and casual romance.



C1.0c PARENTAGE (roll D10 + CHA)

Roll	Hellene	Pelasgian
02-11	Daemon and Villager	Daemon and Villager
12-14	King and Woman	Year King and Woman
15-17	King and Queen	Year King and Queen
18-20	Princess and Minor Deity	Princess and Minor Deity
21-24	King and Minor Deity	Queen and Minor Deity
25+	Queen and Major Deity	Year King and Moon Mother

C1.0d EFFECT OF PARENTAGE ON CHARACTERISTICS

Both Parents Human: standard characteristics.

One Parent Daemon (roll D6 for type)

1	Naiad	water-breathing
2	Nereid	water-breathing
3	Wind	winged (fly at 5xSprint Speed)
4	Satyr	understand animals' speech
5	Giant	heavy frame; 2 x normal Load
6	Dryad	double normal initial Herblore/Herbalism Skill

One Parent Minor Deity (roll D6)

Roll	+D3 to	Female	Male
1	CRF	Athene	Hephaestus
2	VCE	Muse	Apollo
3	APP	Aphrodite	Adonis
Roll	+D3 to	Female	Male
4	AGY	Nereis	Poseidon
5	STR	Hera	Zeus
6	CON	Demeter	Hermes

One Parent Major Deity**Hellene (roll D10)**

1-6	Zeus	+D6 to STR
7-9	Poseidon	+D6 to AGY
0	Hades	+D6 to CON

Pelasgian

Moon Mother: +D3 to TAL; +D3 to APP

C1.0e CHILDHOOD (roll D6)

1-3 Abandoned at birth (perhaps because of a prophecy, appearance, a jealous older brother or sister, or social pressure on an unmarried Hellene woman). Roll D6 to determine who did raise the child.

- 1 Raised in wilderness among animals (bears, wolves, lions, etc.)
- 2 Raised in wilderness by centaurs
- 3 Raised in wilderness by nymphs (dryads, nereids, naiads or naiadoi)
- 4 Raised in village by herdsmen
- 5 Raised in local temple by priests or priestesses
- 6 Raised by a neighboring royal family

4-6 Raised by mother or parents - - or by relatives

C1.1a CALENDAR

The Greek calendar had a lunar month, with its first day on the crescent and its 13th day on the full moon. Months were alternately 30 days (full) and 29 days (hollow), with the first, third, etc. months being full. The Pelasgian year began with the new moon just before the summer solstice; the Hellene year with the new moon just before the winter solstice.

There were usually 12 months in a year, but the month Poseideon (last in the Hellene year, sixth in the Pelasgian year) was sometimes repeated, so that Gamelion would continue to begin on the new moon just before the winter solstice. There were usually three 13-month years in an eight-year cycle.

The ritual day began at sunset, so that all holidays begin on the eve of the date indicated. The Pelasgians kept a seven-day week named for the Sun, Moon, and five visible planets: Apollo, Artemis, Ares, Hermes, Zeus, Aphrodite and Cronus. The Hellenes divided the month into three parts: the first ten days, the middle nine or ten days, and the last ten days.

C1.1b MAJOR FESTIVALS

(Hellene Festivals or versions of Festivals are starred)

GAMELION (month of the winter solstice)

*26 **Gamelia**: sacred marriage of Zeus and Hera

ANTHETERION

*12 **Anthesteria**: arrival of Dionysus on dolphin-back from the sea

13 **Nekusia**: feast of ghosts, sacrifices to Hermes

*23 **Diasia**: burnt offerings to Zeus

GALAXION

16 **Galaxia**: feast of Moon Mother (*Hera)

MOUNICHION (month of the spring equinox)

16 **Mounichia**: feast of Moon Maiden (*Artemis)

THARGELION

7 **Thargelia**: first fruits of harvest offered Moon Mother (*Apollo)

SKIRAPHORION

12 **Skira**: women's harvest festival to Moon Woman (*Demeter)

*30 **Diisterea**: feast to Zeus and Hera

CRONION (month of the summer solstice)

12 **Cronia**: feast of Goddess's cast-off lover (*Cronus)

15-21 **Mysteria**: in honor of the Moon Goddess (*Demeter, Persephone)

*28 **Athensia**: birthday of Athene

PARTHENIOS

4-5 **Adonia**: women mourn Adonis' death and celebrate his rebirth

11-15 **Olympic Games** - - held every four years; foot race for woman on the first day; wrestling for men on the last day.

KARNEIOS

*16 **Karneia**: chase after a garlanded runner, rams sacrificed to Apollo

DEMETRION (month of the fall equinox)

*7 **Pyanopsia**: seeds offered Apollo before fall sowing

11-13 **Demetria**: woman's sowing festival to Moon Woman (*Demeter)

MAIMAKTERION

*30 **Maimakteria**: to Zeus as Weather God for good weather

POSEIDEON (or SECOND POSEIDEON if a Leap Year)

*8 **Poseidea**: festival of Poseidon

26 **Halos**: woman's fertility festival held in the garden

C1.1c MINOR FESTIVALS: MONTHLY

1st day: Crescent Moon

4th day: *Aphrodite

6th day: Artemis

7th day: *Apollo

8th day: *Poseidon

12th day: *Dionysus

13th day: Full Moon

C1.1d SACRED PLANTS AND ANIMALS

A Priest of a Deity only ate the Deity's sacred plants or animals upon a Festival of the Deity. Otherwise they were taboo to him. (The GM may wish to modify the following list to adapt it to his campaign).

APHRODITE: octopus, dolphin, shellfish; goat, hare; bee, dove, sparrow; cypress, rose, lime, crab apple, honey.

APOLLO: mouse, wolf, lion; grasshopper, laurel, poplar.

ARES: boar

ARTEMIS: bear, deer, boar; quail; cedar, hawthorn, willow, date palm.

ATHENE: snake; owl; olive

DEMETER: horse, pig; poppy, pomegranite; grains, asphodel

DIONYSUS: bull, panther, deer, ram, goat; vine, ivy.

HADES: snake, cypress, narcissus.

HEPHAESTUS: none

HECATE: dog, lion, horse

HERA: cow, ox, cuckoo, peacock; whitethorn, pear.

HERMES: ram, cow; crane.

HESTIA: none

NEREIS: fish, shellfish, octopus.

PERSEPHONE: pig; pigeon, cock; pomegranite, poppy, myrtle, cypress.

POSEIDON: bull, horse, dolphin, ash, pine.

ZEUS: ram, snake, eagle, woodpecker; oak, mistletoe.

MOON GODDESS: cloven-hoofed animals (cow, pig, deer, goat); red fish or shellfish; red plants (pomegranite, crab apple, rose, poppy).

C1.1e MAENADS

The Maenads were women who fervently worshipped Dionysus. On the Festivals of Anthesteria in the winter and Adonia in the summer, they left their homes to gather in the wilderness - - in the woods or on a mountain - - to worship Dionysus. There they were inspired with a frenzy by the God of Intoxication. They discarded their woven garments and wore only animal skins or leafy vines. They lived only on the fruits and vegetables they gathered - - and on the animals they chased down. They did no cooking, but ate everything raw.

The only males whose presence they tolerated were Satyrs and Priests of Dionysus. Any others, they treated as just another animal - - to be chased down, killed, torn apart and eaten.

Gathered together at the Dionysia Festivals, Maenads have MOV Skills of +50% to normal, with MOV-Attacks doing double normal damage. Invocation of Dionysus Skill is 125% minimum.

C1.1f PELASGIAN RITES OF KINGSHIP

A Pelasgian Year King had to behave as Piety 10+ - - or be considered as Mocking the Goddess. He also had to be careful to preserve his health and appearance. Any chronic illness or blemish (as by a critical hit doing anything from knocking out a tooth to lopping off a hand),

and his reign was over, and the time had come for him to die or go into exile. Consequently the Year King was seldom, if ever, permitted to take part in battles. Instead the war leader was typically the Queen's brother, who led the warband as long as his sister was Queen.

A Pelasgian Year King's reign was renewed once a year at an appropriate festival (GM determines which one). The number of years a King normally reigned varied widely from town to town. Standard reign lengths included:

1. One year
2. Four years - the first three years with an interrex taking over the kingship (and the Queen's favors) for the festival as King for a Day . . . and being slain at the climax of the festival. The Interrex was typically a child of royal or priestly family, given with his parents' consent (and his own, if old enough to speak) as a substitute for the King.
3. Eight years - the first seven years with an Interrex.
4. Until King or land sickened or were blemished - with an Interrex every year of prosperity.

When the time came for a new Year King to be chosen, the choice might be made:

1. at random among strangers passing through the area.
2. by competition among contenders for the crown - at such events as running, archery, javelin throwing, etc.
3. by the first to pass a test (either alone or with the aid of companions, which would win him his kingdom and bride. Such a test might include:
 - a. Capturing a wild stag or horse uninjured.
 - b. Killing a wild lion, boar, legendary animal, etc.
 - c. Plowing, sowing and reaping a field in one day.
 - d. Out-running the bride-to-be.
 - e. Stealing/rescuing a Holy Object.

The Old Year King was disposed of by one of the following methods:

1. Challenging the New King to a wrestling or boxing contest - while drugged, so he would surely lose.
2. Challenging the New King to a chariot race - with the axle's linch pin made of wax so the Old Year King would be thrown from the chariot and die when the horses made their turn half-way around the course.
3. Being wounded in the ankle by a poisoned dart (Intense Poison).
4. Being killed by Maenads at a Festival of Dionysus.
5. Being thrown off a cliff into the sea (with the possibility of swimming ashore and going into exile if he survived the fall).
6. Persuading the Queen to give up the kingdom to her youngest daughter - and going into exile with her, with one final Interrex being slain.

C1.1g PELASGIAN INITIATION OF SMITHS

In some Pelasgian tribes, Smiths (Magic Artisans; see C7.0) were a sacred caste of men. The Head Smith was regarded as an incarnation of the Goddess's lover Hephaestus and was the tribe's king. To make sure the sacred smiths would not leave the tribe with their secrets, at puberty, a youth who chose to become a smith would be initiated into the caste by ritual mutilation.

Some tribes put out one of the smith's eyes.

OBS is unchanged, but MIS Rating is halved; MIS Skills are 50% maximum.

Some tribes cut one of the smith's achilles tendons. (In Greek, the word for 'heel' sounds very like the word for 'smith').

MOV Rating is halved; no running or sprinting is possible.

MEL Rating is halved; MEL Skills are 100% maximum.

C1.3 ROLE PLAYING CHARACTERS IN TERMS OF CULTURE

Pelasgian and Hellene attitudes and customs differed greatly. Of course, these differences affected the ways in which people of the two cultures perceived one another.

Pelasgians wore brief clothing: little more than shorts for a man; a short, full skirt and open bolero jacket for a woman. Both men and women wore their hair long; the men shaved their faces. Hellene men wore tunics; they cut their hair relatively short, but let beard and mustache grow. Hellene women wore long robes; their hair was long and covered by a veil.

As a result of these styles, Pelasgians would feel that Hellene men looked brutish, Hellene women looked shrouded and unappealing. Hellenes would feel that Pelasgian men looked effeminate. Pelasgian women looked like prostitutes.

Pelasgian couples lived together, with the woman raising her child-

ren and farming with the aid of her current lover. Hellene couples married for life, with the man demanding his wife's fidelity. Young Pelasgian men expected to leave their home area and look for a woman willing to have them, on whose land they would live. Young Hellene men expected either to stay at home and succeed to their fathers' place - or to set out with a small warband and either establish a new village or take over an established one by defeating its warriors. Pelasgians occasionally raided rival areas for cattle but did not fight wars. Hellenes often fought wars of conquest, both among themselves and with Pelasgians.

Pelasgians buried their dead, often including some of the dead person's favorite items in the grave. Hellenes cremated their dead. Both thought of the other culture's treatment of the dead as savage.

C3.6 TRAINING SKILLS

Skills of COM: taught by Rhetoricians.

Skills of KNW: taught by Sophists.

Skills of MAG: taught by individual mages or not at all (up to the GM).

Skills of MAN: taught by individual craftsmen or not at all (up to the GM)

Skills of MIR: not taught.

Skills of MOV: taught by individual experts or not at all (up to the GM).

Skills of OBS: not taught.

Skills of PER: taught by Rhetoricians.

Skills of MEL: taught in warband.

Skills of MIS: taught in warband.

All men were trained in adolescence in the area's warband and would become part of the army in time of war. In return they received free training in MEL and MIS Skills up to the 50% level.

Hellene women were not trained in MEL or MIS Skills or in MOV Attack Skills. They might learn such skills only through experience.

Pelasgian women might join an Amazon warband and receive free training in MEL, MIS and MOV-Attack and MOV-Stealth Skills up to the 50% level. The warband, usually 50 warrior-priestesses, defended the Goddess's Temple from attack. Pelasgian women might also gain appropriate Skills of MOV and PER while serving the temple as sacred prostitutes, until they earned enough money for a dowry (after donating half of what they earned to the temple).

C4.0 SKILLS OF COMMUNICATION

Add: Relaying Speeches (as a Herald).

C5.2 MAGIC KNOWLEDGE SKILLS

(ONLY usable by characters with CRF 0).

DIVINING:

By dice, dreams, omens, stars, etc.

Gives the result of one desired KNW or OBS Skill; only performable once a day.

Fumble: the Diviner draws misleading conclusions.

Maximum Success: results of three desired KNW or OBS Skills.

HERBALISM:

Achieves the effect of one Miracle of Gift (see 20.6) or Transformation (see 20.9). An Herbalist can brew one batch of herbs affecting one person as a Lesser Power Miracle on the night of the new moon; one batch affecting one person as a Full Power Miracle on the night of the new moon of Gamelion. (The GM may wish to make herbs lose their magic potency in one year).

Fumble: the herbs are transformed into a Medium Poison.

Maximum Success: the herbs are strong enough to affect three people.

C6.3 SPELL FAMILIES

Delete: Compulsions, Energy and Enhancements.

(But see DIVINING and HERBALISM (C5.2) and MAGIC ARTISANRY (C7.0).

C7.0 SKILLS OF MANIPULATION

MAGIC ARTISANRY

ONLY Usable by characters with CRF 0; all Hard Skills unlike normal MAN Skills).

Magic Carving

Magic Smithing

Magic Weaving

Magic Artisanry Skills allow creation of a Magic Artifice (e.g. a piece of clothing, a statue, a musical instrument, a weapon) with the effect of one of the following Spells:

1. Compulsion
2. Energy
3. Enhancement
4. Combination Spell, combining only spells of Compulsion, Energy and/or Enhancement.

Magic Artifices take the same time and cost as much to create as Spell Artifacts (see 17.8). Like Artifacts they can contain up to 10 charges, may not be recharged, and once all charges are expended will crumble into grey dust. The maximum level of Spell contained is 1 PL per 10% of Artisanry Skill. (Thus someone with Magic Weaving 89% could weave a spell of PL 0-8 into a cloak. Such a person could make a Cloak of High Energy Blow (PL 8), but not a Cloak of Emotion Obsession (PL 10).

A character may take both a Magic Artisanry Skill and its non-magic equivalent as Specialized Skills (e.g. Magic Weaving and Weaving). Raising one such Skill will NOT affect the other, any more than any other MAN Skill.

C7.1 USING A MAGIC ARTISANRY SKILL MAY BE DANGEROUS

Fumble: the character loses the Skill permanently (though it may be restored as a Gift by the deity who governs that field).

Maximum Success: the deity governing that field notices the person; roll D100:

Roll is greater than (5% x Piety): the deity is offended and considers the person a would-be rival and Blasphemer (Piety is dropped to -3 in the eyes of the deity).

Roll is merely greater than (2% x Piety): the person must go on a Quest to propitiate the deity - or be considered as -1 to Piety in the eyes of that deity.

C8.1 INVOCATION SKILL

Of a parent Daemon, Deity or Demon (see Cl.Oct).

Invocation	Bonus to Skill
Priest	+3% x CHA
Thaumaturgist	+2% x CHA
Diabolist	+2% x CHA
Other	+1% x CHA

C9.3 ADDITIONAL SKILLS

Other	
Bull Dancing	(Hellenes -20%)
Chariot Driving	(Pelasgians -20%)

Attack	Weight	Damage
Blood-sucking	Light	5 EP + 1 LP
Cestus Boxing*	Light	2 X Punch

*a pair of metal-studded cestus gloves costs 20 drachma (20 credits)

C12.2 WEAPON FAMILIES AND MATERIALS

Weapons were usually wood, horn or bronze. The only iron available was meteoritic; only people with Magic Smithing (see C7.0) could work it.

Delete: MELEE: POKING

MISSILE: CROSSBOW, SWUNG WEIGHT

Modify: SMASHING: no metal maces or pole hammers. The only clubs are Wood or Bronze-bound Wood (25% Breakage; +5 credits to cost).

SWORDS: Pelasgians as Hard Skill, not Normal.

BOW: no composite bows are available. Only the Self-bow, made out of goat horn. It has maximum 40 lbs Energy.

Standard Range: 280'; Standard Damage: 3.

Add: BARBED ARROW: double usual cost. Removal from victim does 1 BP.

C13.1 STANDARD ARMOR

Pelasgians: no armor worn.

Hellenes: cuirboilli, brigandine, chain or plate armor may be worn. Maximum coverage is torso, head and legs.

C13.2 STANDARD SHIELDS

Pelasgians: neck-slung Kites, made of leather reinforced with



bronze; rotatable onto back when using a bow, etc.

Hellenes: Target.

Both: animal skin worn as Buckler, in addition to other shielding.

C14.1 MONEY

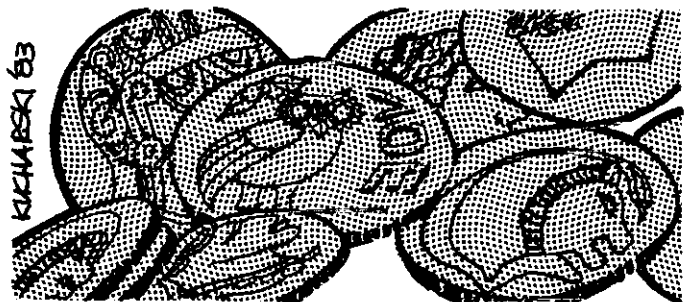
Pelasgians: used barter or weighed lumps of purified metal.

1 ounce of gold = 50 ounces of silver = 500 ounces of bronze (1 ounce of bronze = 1 Credit).

Hellenes: used barter or crude coins.

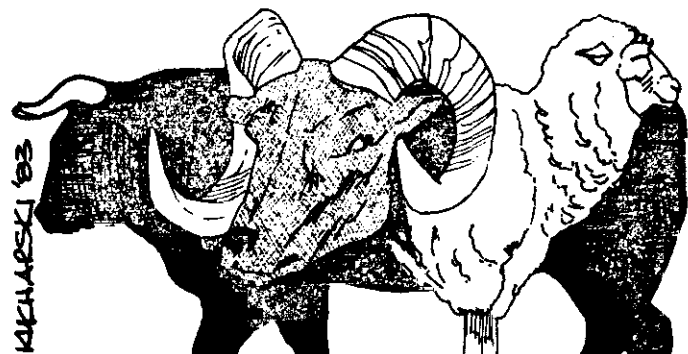
Obelos (bronze nail, 1/6 oz).	6 Obeloi = 1 Drachma
Drachma (silver, 1/8 oz).	2 Drachmas = 1 Stater
Stater (silver, 1/4 oz).	50 Staters = 1 Mina
Mina (gold, 1/4 oz).	60 Minae = 1 Talent
Talent (gold ingot, 1 lb).	

1 Talent = 60 Minae = 3000 Stater = 6000 Drachmas = 36,000 Obeloi (1 Drachma = 1 credit).



Barter:

Animals	Drachmas	Objects	Drachmas
Chariot Team	500	Chariot	500
Ox, Bull	150	Large Cauldron	200
Cow	100	Medium Cauldron	100
Sheep	80	Axe	60
Mule, Pony	50	Small Cauldron	50
Ass	20	Javelin	13
Goat, Pig	5	Kettle	10



C14.2 INITIAL PC MONEY

Raised by centaurs, animals, nymphs:	no money
Raised by herdsman, villagers:	5 credits per point of PRU
Raised by priests, priestesses:	10 credits per point of PRU
Raised by commoner lover of King or Queen:	15 credits per point of PRU
Raised by royal family:	50 credits per point of PRU

C14.5 USUAL PRICES OF NON-COMBAT GEAR

There were comparatively few specialized artisans in this era. Each household ground its own grain and baked its own bread, made its own beer and wine, spun and wove its own clothes from flax and wool, carved its own furniture and pressed its own olive oil. Specialized occupations included: wood cutter/charcoal burner; tanner; potter; smith (bronze, gold and silver worked, jewels set) and bard.

Peasants and craftsmen might charge one another for goods and service but gave freely to the royal family of the area, in return for a share in the meat from the royal sacrifices on festivals and for the war leader's leadership in time of war. The royal family's guests were treated similarly.

There were no inns or taverns whatsoever. Instead the traveller was a welcome guest at any house, as long as he bore no bloodguilt to any member of the extended family. To kill a guest or suppliant offended the Goddess/Hestia and was revenged by the Furies (see **C19.2a**). IN return the guest was expected to help the family in its sowing and reaping, hunting, etc.

Foods available included:

Meat: even the richest could not afford meat very often, and so usually ate meat only after sacrificing an animal. (The skin, bones, and offal were burned; the family ate the rest or donated it to the temple). Meat animals included the cow, sheep, pig and goat.

Game: deer, boar, wild goat; dove, swan, duck, quail, partridge.

Fish: octopus, shellfish, dolphin, mullet, dorado.

Grains: wheat, barley, millet, asphodel.

Legumes: beans, lentils, vetch.

Nuts and Fruit: acorns, figs, dates, plums, quinces, olives, grapes.

Spices: poppy seeds, sesame seeds, saffron, mint, calamint, marjoram

Other: goat cheese, honey; beer, wine.

C17.8 SPELL STORING IN ENCHANTED ITEMS

This option is deleted - - but see C5.2 and C7.0.

C19.2a PELASGIAN MAJOR DEITIES

The Moon Goddess was worshipped as Maiden, Woman and Crone. Creator of the universe, she had brought forth all living things after her union with her eldest son, Ophion the Wind Serpent. She made humans out of Ophion's teeth. Later she imprisoned Ophion in the Underworld, when he presumptuously claimed to be her equal. Her later sons included the trees, the oceans, the storm clouds, the sun, etc. She chose her lover from among them. He died at the hands of a rival brother and ruled the Underworld for a time; later he was reborn, rejuvenated, through her mercy and power, to overcome his rival and become her lover again. She also occasionally took mortal lovers for brief romances.

THE CRESCENT MOON was the Maiden, variously worshipped as Aphrodite, Artemis and Athene. She is pictured as a beautiful, independent woman, an Amazon, a fierce fighter and a passionate lover, demanding courtesy and honor and easily offended by rudeness.

Aspects: MOON, BEAUTY, and (choose one): HEALING, HUNT, ARTISANRY.

Powers: choose six.

GIFTS	Attack, Endurance, Healing, Information, MAN, MOV, PER
NATURE	Animals, Light
SPIRITS	Legendary Animals
TRANSFORM	to Immortal, to Stone, to Wild Animal

THE FULL MOON was the Woman, variously worshipped as Demeter, Hera or Hestia. She is pictured as a mature beauty, the head of a household, tolerant of childish pranks and demands; fiercely revenging insults to her children.

Aspects: MOON, CROPS, MARRIAGE

Powers: choose six

GIFTS	Healing, Information
NATURE	Fire, Light, Plants, Water
SPIRITS	Daemons, Legendary Animals
TRANSFORM	to Immortal, to Tree, to Skin Shifter

THE DARK OF THE MOON was the Crone, variously worshipped as Persephone and Hecate. She is pictured as an ancient hag, with an eerie and powerful personality. She is stern and unrelenting.

Aspects: MOON, DEATH

Powers: choose four

GIFTS	Endurance, Information, Resistance
NATURE	Light (Darkness only), Weather
SPIRITS	Demons, Ghosts & Souls
TRANSFORM	to Stone

C19.2b MAJOR HELLENE DEITIES

The three brothers - - Zeus, Poseidon and Hades - - controlled respectively the upper world of sky and weather, the middle world of earth and sea, and the lower world of mining and ghosts. They inherited their power from their father Cronos, whom they had killed - - and who had in his turn inherited his power from his father Uranus, whom he and his brothers, the Titans, had killed.

ZEUS, wielder of the thunderbolt, causing lightning and rain. He is pictured as a strong man, with an equally dominant personality, easily offended by any disrespect. He always kept his word, and so oaths were vowed in his name. He considered himself mocked if anyone broke such an oath. He was fond of seducing attractive women.

Aspects: STORM, VICTORY, JUSTICE

Powers: choose six

GIFTS	Attack, Information, Resistance
NATURE	Animals, Weather
SPIRITS	Demons, Legendary Animals
TRANSFORM	to Domestic Animal, Immortal, Skin Shifter, Partially to Animal

POSEIDON, wielder of the Trident, causing earthquakes and tidal waves. He is pictured as a strong man, fiercely resenting insults to himself or his children.

Aspects: SEA, DOMESTIC ANIMALS, EARTHQUAKES

Powers: choose six

GIFTS	Endurance, Information, Resistance
NATURE	Animals, Ground, Water
SPIRITS	Demons, Daemons
TRANSFORM	to Domestic Animal, to Immortal, Partially to Animal

HADES, wearer of the Helm of Invisibility (darkness), Lord of the Underworld. He is grim and unrelenting, fiercely jealous of his rights to rule the souls of all the dead - - except for dead kings and heroes, who go after death to the Elysian Fields, still under the rule of the Moon Crone and her companion, Cronus, the Goddess's dead lover.

Aspects: DEATH, WEALTH

Powers: choose four

GIFTS	Endurance, Information, Resistance, Stealth
NATURE	Light (Darkness only)
SPIRITS	Demons, Ghosts & Souls

**C19.2c THE GODDESS'S DAUGHTERS
PELASGIAN MINOR FEMALE DEITIES**

THE FURIES: the punishers of those who failed in duty to a mother or who have betrayed a guest or suppliant. They carry snake-like whips and fly on bat-wings. They are inescapable, even through purification.

Aspect: JUSTICE

Power: GIFT - - Resistance

THE HESPERIDES: they live on a Western Isle and tend a tree which bears the golden-red fruits of heroic immortality (i.e. death in youth and an afterlife in the Elysian Fields). The tree is also guarded by

the serpent Ladon, a Giant Viper whose venom is Intense Poison.
 Aspect: GLORY
 Power: TRANSFORM -- to Immortal

THE MUSES: they dwell in the mountain wilderness and inspire the creative.
 Aspect: MUSIC
 Power: GIFT -- COM

C19.2d THE GODDESS'S LOVERS PELASGIAN MINOR MALE DEITIES

Aspect	Various Names	Power
CROPS	Adonis, Dionysus, Iacchus	GIFT -- Healing
FERTILITY	Hermes, Priapus	GIFT -- Healing
FIRE	Hephaestus, Ixion	GIFT -- Manipulation
SEA	Poseidon, Oceanus	NATURE -- Water
STORM	Atlas, Zeus	NATURE -- Weather
SUN	Helios, Apollo	NATURE -- Light

C19.2e THE GODS' SONS THE HELLENE MINOR MALE DEITIES

APOLLO, driver of the Sun Chariot and Archer of Arrows of Sun-stroke. He is gracious to supplicants; vicious towards rivals. He is domineering toward his sister, Artemis, and towards his lovers, the Muses.

Aspects: SUN, HEALING
 Powers: choose four
 GIFTS Attack, Communication, Healing, Information, Manipulation.
 NATURE Light

ARES, Lord of War. He is fierce and impulsive, delighting in slaughter. He is Aphrodite's lover and is jealous of anyone else to whom she grants her favors.
 Aspect: WAR
 Power: GIFT -- Attack

DIONYSUS, Lord of Wine and Madness. He is easily offended by any insults to his power and will stop at nothing in revenge, even to the point of bringing about the insulter's death at the hands of his own family. He is the leader of the Maenads (see C1.1e) and Satyrs (see C1.0b).

Aspects: WINE, MADNESS
 Powers: GIFT -- Resistance; NATURE -- Plants; SPIRITS -- Daemons; TRANSFORM -- to Wild Animal.

HEPHAESTUS, the crippled Smith. He is neither attractive nor strong but is extremely skillful at all Skills of Manipulation, including those of Magic Carving and Smithing. He is short-tempered and sensitive to insults.

Aspect: FIRE
 Power: GIFT -- Manipulation

HERMES, the Cunning, Herald to Hades and Zeus, conductor of the souls of the dead to the Underworld. He is eloquent but mischievous, with little sense of dignity except when acting as a herald.

Aspects: THIEVING, HERALDRY
 Powers: GIFTS -- COM, Information, MOV, Stealth

C19.2f THE DIMINISHED GODDESS THE HELLENE MINOR FEMALE DEITIES

APHRODITE: Wife of Hephaestus, lover of Ares; irresistibly beautiful.
 Aspect: LOVE/BEAUTY
 Power: GIFT -- Persuasion

ARTEMIS: Sister of Apollo, virgin; a skillful and untiring huntress.
 Aspects: MOON, HUNT
 Power: Choose four of the Moon Maiden's

ATHENE: Daughter of Zeus, virgin; skilled at all the arts and crafts.
 Aspects: LORE, ARTISANRY
 Power: Choose four of the Moon Maiden's

HERA: Wife of Zeus, jealous of the females he has affairs with.
 Aspect: MARRIAGE
 Power: Choose one of the Moon Woman's

DEMETER: Daughter of Zeus, mother of Persephone -- in mourning for her daughter, who was stolen by Hades.
 Aspect: CROPS
 Power: Choose one of the Moon Woman's

NEREIS: Wife of Poseidon, mother of the Nereids.
 Aspect: SEA
 Power: Choose one of the Moon Woman's

PERSEPHONE: Wife of Hades, Daughter of Demeter.
 Aspect: DEATH
 Power: Choose one of the Moon Crone's.

THE FURIES: like the Pelasgian version (see C19.2c) but only punishers of those who have failed in duty to a father or who have betrayed a guest or supplicant.

THE MUSES: lovers of Apollo. Otherwise like the Pelasgian version (see C19.2c).

C19.2g PELASGIAN DEMONS

OPHION, the Wind Serpent is the leader of the Demons. He is domineering, boastful, easily annoyed.
 Aspects: STORM, FERTILITY
 Powers: choose four

GIFT	Endurance, Healing, Information, Persuasion, Resistance.
NATURE	Animals, Ground, Weather
SPIRITS	Demons

Under Ophion's control are the KERES (Passions, Disabilities), who take the form of gadflies. The mortal whom they sting falls prey to a Gift of a Compulsion or other Disability under Ophion's control, such as Sickness, Delusion, Lust, etc. Originally the Keres were kept tightly sealed in the jar of the Allgiving Goddess (hence called Pan-dora).

C19.2h HELLENE DEMONS

HECATE, the demonic version of the Moon Crone, is the leader of the Demons. She is domineering, easily annoyed, pitiless.
 Aspects: DEATH, LORE
 Powers: choose four

GIFT	Information, MAN, MOV, PER, Resistance, Stealth
NATURE	Animals, Ground, Weather
SPIRIT	Daemons, Demons, Ghosts & Souls
TRANSFORM	to Stone

A number of female spirits are under Hecate's command.

EMPUSAE, demonic versions of the Moon Maiden, appearing as cows, dogs, snakes, or beautiful maidens, exciting irrational and compulsive desire. (A male who notices an Empusa must Resist an Intensity 10 Illusion (see 18.4) or fall obsessively in love with her. The kiss of an Empusa is equivalent to blood-sucking, a Light MOV--Attack with damage of 5 EP and 1 LP.

SIRENS, demonic versions of the Muses; their singing lures men to their death. (A male who hears one must Resist an Intensity 10 Illusion (see 18.4) or fall obsessively in love with the Siren and attempt to make his way to her, even if this means almost certain death by drowning, falling off a cliff, etc.).

C19.2i DAEMONS

If the GM decides to treat the Centaurs, Giants, Nymphs and/or Satyrs as Daemons, he should assign each one Power. Other Daemons include:

GELLO: an ugly old woman of huge size with an appetite to match. She has the same characteristics as a LANDS OF ADVENTURE Ogre (except that TAL = 0, CRF = D10). She is humanoid except for having three legs, with hooves for feet. Despite her size, she moves lightly and quickly (double normal MOV -- Stealth Skills), often creeping into a home at night to attack a baby, without being noticed. She may also attack a youth on a deserted road, leaping upon the lone traveller agilely and carrying him off to devour him. She is blood-sucking (see C9.3).

Power: GIFT -- Information

HARPY: female Wind Spirit in the form of an eagle with a woman's head. The Pelasgians viewed them as servants of the Furies, who snatched up criminals and brought them to the Underworld; the Hellenes as wind demons. They are usually found in a group of three or of nine. They are relentless, only interested in harassing and destroying their target. Their breath does Mild Poison damage, and any food or liquid they breathe on is converted to a Mild Poison. They have the same characteristics as Eagles; the same Skills/Ratings as Mature Eagles.

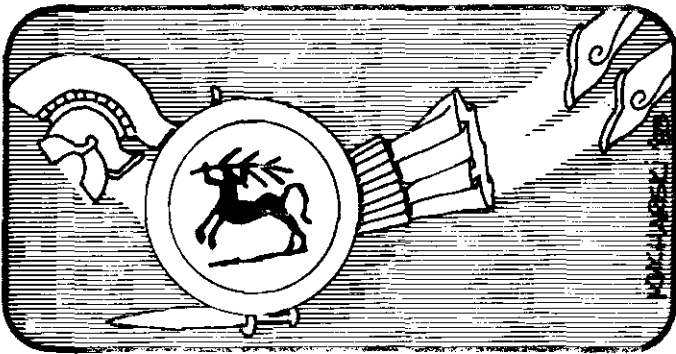
Power: NATURE-- Weather (Wind only)



KURETES: Lightning Spirits, appearing as young men armored in bronze plate (cuirasse and greaves), carrying targets and either axes or swords. They were Zeus' attendants and protected him as a baby by drowning out his cries by clashing their weapons and shields, so his jealous father would not hear him and kill him. They have the characteristics and Skills/Ratings of Young Muscular Humans.

Power: NATURE-- Weather (Thunder, Rain, Hail, Snow only).

A Kurete haunts any place still scarred by a lightning bolt and will attack anyone who acts irreverently there (doing 10 EP and 2 LP damage per hit with his weapon). A lightning bolt has 5% chance per person of striking anyone caught outdoors in a thunderstorm, with a (90%—Piety) chance of killing the person hit. (A person who survives a lightning bolt is +D6 to CHA.



TELCHINES: women with dog's heads and dolphin flippers instead of arms, but able to take on the forms of hounds, beautiful women or dolphins. They were notable artisans, who made Poseidon's trident and Cronus's sickle. They are usually found in a group of three or of nine.

Power: NATURE -- Weather



WIND: male Wind Spirit in the form of a long serpent, created when a Ghost is allowed to emerge from the Underworld with the consent of the Moon Crone, Persephone or Hecate. A Wind can reincarnate by impregnating a woman, mare or other female creature who accepts his advances -- and then being born as her child. Power: NATURE -- weather.

C20.8 SPIRITS

Add: LEGENDARY ANIMAL SENDING

Deities may cause Sendings of Giant Animals or Combined Animals to devastate an area in which a Blasphemer lives, in order to call his neighbors' attention to his misdeeds. The animal may require a sacrifice of a member of the royal family once a year, which will call a temporary halt to his depredations, but the Sending will only cease once the Blasphemer has ceased to offend the deity. Then the Legendary Animal will either vanish or be slain by a Hero sent by the deity. The GM may wish to use Traditional Legendary Animals (see C23.7) or create his own. In either case there should not be more than ONE creature of each kind in the world.

C20.9 TRANSFORMATIONS

Added Subtypes

Resistance Chance

PARTIALLY TO ANIMAL (e.g. Hair to Snakes) 3% x CON
TO IMMORTAL (by burning away mortal flesh
and thus killing mortal body, while Soul becomes
not a Ghost but a Daemon or Deity. 1% x CON
TO SKIN SHIFTER 1% x CON

See 23.1 on following page.

C23.7 TRADITIONAL LEGENDARY ANIMALS (See C20.8)

Bronze-feathered or bronze-skinned animals are Armor Factor 5. The feathers or pelt is worth 1 credit per BP.

Gold-furred creatures have a pelt worth 100 credits per BP; gold-fleeced creatures a fleece worth 500 credits per BP.

Fire-breathing and Poison-breathing animals have a range of 1' per remaining BP. Fire Breath does 1 HP per 5 BP remaining to the Legendary Creature-- and lasts 1 phase per LP remaining. Poison Breath is as Mild Poison.

Giant Birds (10 BP; Attack Skills at 90%)

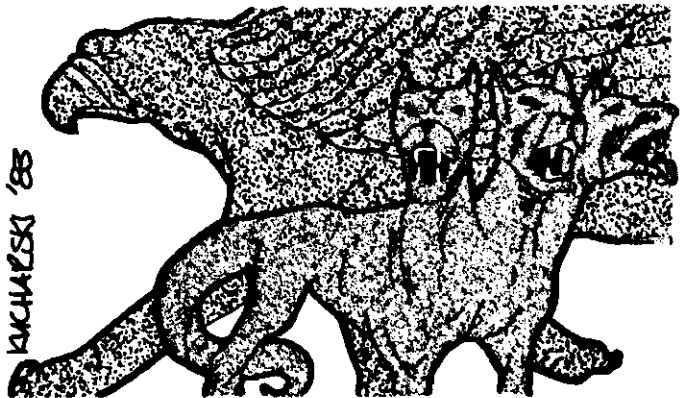
Stymphalians: bronze-feathered, poison-breathing Giant Ibises. These birds usually drop bronze feathers as they fly, with a 5% chance of hitting a random person below as an arrow (3 BP damage). Other attacks: Claw (2 +2/phase dived); Beak Stab as Horn (1 +1/phase dived). Other characteristics as Eagle.

Giant Land Animals (100 BP; Attack Skills at 70%; otherwise as normal animals)

Boar: Bite (33), Tusk (10)
Bull: Bronze-skinned, fire-breathing; Horn (10), Kick (13), Trample (20)
Lion: Bite (33), Claw (10)
Ram: Golden-fleeced; Horn (10), Kick (13)
Snake: Sting (Intense Poison)
Stag: Horn (10), Kick (13)

Giant Sea Animal (1000 BP; Attack Skills at 100%)

Leviathan: gigantic fish, able to swallow a man at one gulp. Can appear as a Whirlpool (able to swallow a ship at one gulp) or a Waterspout (raining salt water on fields, making them barren).



Combined Animals (other characteristics as per starred animal)

CERBERUS: Three-headed Giant *Mastiff (1½x15 BP) with Vipers for mane and tail.

CHIMERA: *Lion-headed, fire-breathing Giant Goat with Viper for tail.

C23.1 LAND ANIMALS

Delete: Camel, Elephant, Leopard, Tiger
Add: Lynx, Mastiff, Pony

Animal	EP	Armor x BP	CON	PRU	MOV	OBS	SPEED PER PHASE		
							Walk	Run	Sprint
Lynx	45	12	10	15	40%	20%	3.5'	14'	70'
Mastiff	38	10	15	10	28%	8%	3'	12'	60'
Pony	28	80	12	10	18%	6%	6'	24'	72'

Animal	Attacks	Young	Mature
Lynx	Bite (4), Claw (1), Grapple	61%	75%
Mastiff	Bite (3)	61%	83%
Pony	Kick (10), Trample (16)	54%	69%

- GORGON:** Woman-headed Giant *Viper (100 BP) with Vipers for hair; eagle-winged. Blood is Intense Poison. Standard Observation Success (but NOT Maximum Success) causes viewer to be Transformed to Stone.
- GRYPHON:** Eagle-headed *Lion with Eagle-wings and Viper for tail.
- HYDRA:** Giant Octopus (100 BP) with eight Vipers (Intense Poison) for tentacles. Lives in marsh or lake.
- MINOTAUR:** Bull-headed *Muscular Man
- PEGASUS:** *Horse with eagle wings
- SPHINX:** Woman-headed Giant *Lion (100 BP) with Viper for tail, eagle-winged.
- TYPHON:** Ass-headed *Muscular Man with Vipers for legs and arms, eagle-winged, Fire-breathing.

C24.3 SKIN SHIFTERS

Skin Shifters only appear by night (but on any night of the month). Transformation (animal to human - or human to animal) takes two phases at the Dark of the Moon (days 29-2 of the month); four phases by the partial Moon (days 3-13 and 17-28 of the month); and two rounds (12 phases) at the Full Moon (days 14-16 of the month).

Some characteristics of the Mythic Greece Skin Shifter are different from those of the standard **LANDS OF ADVENTURE** type. For one thing, the characters retain their usual human INT and PRU in animal form, (although the Lycanthrope's may slowly decrease). For another, they retain normal human EP and BP (thus making them harder to kill than the usual wolf or owl). Finally, neither silver nor gold has any special effect on them; all weapons do normal damage. Any injury done the animal form has an equivalent when the Skin Shifter is in human form (same %age of BP lost, etc.).

LYCANTHROPE: A Skin Shifter who transforms into a Wolf.

The Lycanthrope is usually a man but occasionally a woman. He must be Piety 5+ to Zeus (or for Pelasgians, the Moon Goddess). He has the characteristics and Skills/Ratings of a Muscular Human. (He cannot cast Spells in wolf form, but may Invoke Miracles of Zeus).

He loses $\frac{1}{2}$ point of INT and PRU for each human or other sentient he eats.

His chance of maintaining enough self-control not to swallow ANY flesh or blood when biting a human or other sentient is (5% x PRU).

If either INT or PRU drops to half original, he loses his ability to change back to human.

STRYX: A Skin Shifter who transforms into an Owl.

The Stryx is usually a woman but occasionally a man. She must be Piety 5+ to Athene (or for Pelasgians, the Moon Goddess). She has the characteristics and Skills/Ratings of a Dexterous Human. (She cannot cast Spells in owl form, but may Invoke Miracles of Athene).

The Stryx is poison-breathing (Mild Poison) and blood-sucking (see C9.3).

C24.4 GHOULS

Delete: this creature did not occur in Mythic Greece.

C25.0 DRAGONS

Some characteristics of the Mythic Greece Dragon are different from those of the standard **LANDS OF ADVENTURE** type. Instead the Dragon may be regarded as a sort of Legendary Combined Animal (see C23.7). It is a Giant Snake with Eagle wings. It may be used to draw the flying chariot of a Goddess - or to guard some deity's special shrine or treasure in the wilderness. The latter type of Dragon is often poison-breathing (Medium Poison, range of 1' per remaining BP). It can transform itself to a human, typically a young Muscular Man. It has no Skills of Magic or Miracle.

C26.0a GHOSTS

Unlike the standard **LANDS OF ADVENTURE** Ghost, in Mythic Greece a Ghost does not automatically descend to the Underworld once its body has been properly disposed of. Its friends and relations (and murderer if any) must also propitiate its spirit. Until then, it will lurk around the human world. If murdered (that is killed but not in a fair fight), it will seek revenge on its murderer. Otherwise it will merely spy on its friends and relations, attacking them if they fail in love or friendship or respect to its memory.

A Ghost appears as a dark shadow (of its original body) with a Hide in Cover/Sneak through Cover of 100%. It does not attack by touch but by warping probability against its enemies. A Ghost has 1% x CHA chance of turning any Skill Failure by an enemy into a Fumble - and turning any Skill Success against an enemy (e.g. an Attack Hit) into a Maximum Success. It may also rouse the relentless Furies (see C19.2c, C19.2f) against its murderer - if it was killed by a relation, a benefactor, a host or a guest.

A Ghost can be propitiated by certain rituals.

PURIFICATION: if the murderer cuts his hair, washes off his scent in sea water and then again in the blood from a pig sacrificed to the Deity of Death, changes to black clothes for a month, and leaves for foreign lands for at least a year - the Ghost will be unable to recognize him. It will forget him UNLESS someone draws its attention (5% x Ghost's PRU chance) by mentioning its name in the murderer's presence. (Purification is ineffective against a Ghost that has roused the Furies).

SACRIFICE: if the living offer up a Sacrifice to the Ghost, it must fight off a Compulsion to accept the Sacrifice; if it accepts the sacrifice, it must then descend to the Underworld. (If the Ghost was murdered, the Sacrifice's chance of success is -50%).

Type of Sacrifice**Success Chance**

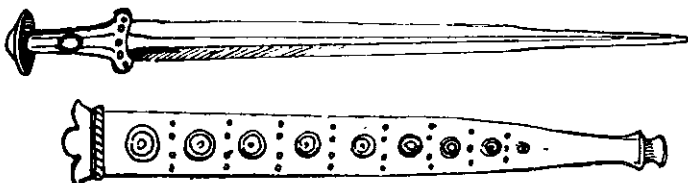
Lock of Hair, Wine Libation	50%
Pig Sacrificed	65%
Wild Boar Sacrificed as Burnt Offering	80%
Murderer's little finger Cut Off (-1 to DEX)	140%

C26.0b HEROES

Heroes are men who were dedicated to Hera, the Mother Goddess, either as a lover of the Goddess herself or as a Year King. (Note: a Year King's death is not murder, even though it often does not occur in a fair fight, since the Year King goes to his death consenting).

If a Hero's spirit is not propitiated upon his death, it will rise still clinging to its body. It will have normal EP and BP but no LP. It does normal MEL and MIS Attacks; MOV-Attacks do an additional D6 EP damage. It also has the usual Mythic Greece Ghostly ability of warping probability.

Once propitiated, a Hero descends to the Elysian Fields in the Underworld, to remain there unless he chooses to re-enter the mortal world by becoming a Wind Daemon (see C19.2i). He may, however, leave the Elysian Fields if he notices that his friends or relatives are in danger (chance is 1% x (PRU+CHA)) and ride to their rescue on a white horse with eagle wings.



C26.1 BOUND SPIRITS

Bound spirits do not exist in Mythic Greece.

C27.4 CHANCE—FOUND WEAPONS

Maker of Weapon (roll D20)	Magical Weapon	Consecrated Weapon
1-18 Human	5%	20%
19 Giant or Telchine	25%	20%
20 Hephaestus or Athene/Moon Maiden	50%	20%

Type of Weapon (roll D100) (BB = Bronze-bound; see C12.2)

01-06	Hand Axe
07-11	Light Club
12-14	Knife
15-20	Dagger
21-26	Light BB Club
27-31	Throwing Axe
32-36	Throwing Dagger
37-41	Axe
42-45	Medium Club
46-49	Sword
50-54	Medium BB Club
55-57	Javelin
58-60	Short Bow/Arrows
61-63	Sling/Stones
64-67	War Axe
68-70	Bastard Sword
71-74	Moderate BB Club
75-78	Spear
79-81	Long Bow/Arrows
82-84	Moderate Club
85-87	Battle Axe
88-90	Pole Axe
91-92	Heavy Club
93-94	Greatsword
95-97	Heavy BB Club
98-00	Heavy Spear

C28.0 ENCOUNTER TABLE

Area	Roll	Range	Average
Ruin	D20	01-20	10.5
Wilderness	3D6+2	05-20	13.5
Village	10+3D6	13-28	20.5
Town	25+D10	26-35	30.5
Road	5+3D10	08-35	20.5
Footpath	2D20-1	01-39	19.7

01	Hero
02	Lycanthrope/Stryx
03	Kurete/Harpy/Wind
04	Gello
05	Empusa
06	Giant/Telchine
07	Centaur
08	Nymph
09	Satyr
10	Maenad
11	Bat/Owl
12	Viper
13	Lynx/Lion/Bear
14	Songbird/Game bird
15	Eagle/Vulture
16	Boar
17	Bandit/Hunter/Charcoal Burner
18	Bull/Ram/Other Domesticated Animal
19	Deer/Mule/Horse/Pony/Wild Goat
20	Hound/Mastiff/Wolf
21-25	Farmer/Fisher/Herdsmen
26	Smith/Herbalist/Tanner/Potter
27	Priest/Mage/Thaumaturgist
28	Thief/Prostitute
29	Pilgrim/Exile (fleeing Ghost)
30	Bard/Diviner/Herald
31-32	Servant
33-34	Warrior/Amazon
35	Royal Family Member (including Year King)
36-39	Roll D10

C28.1 MOOD OF CHANCE—MET BEINGS

Roll D20(D20+2 if being is reacting to a creature of another species)

Being	Kindly	Egocentric	Irritable	Hostile
Centaur	1-2	3-12	13-18	19+
Nymph	1-3	4-14	15-19	20+
Satyr	1	2-17	18-19	20+

APPENDIX C-1: WEATHER

Most weather resembles that standard for the month, but of course some variation occurs in temperature and wind velocity. A rain lasts D3

days; a storm D6 days; a clear spell D6 days; fog only one day. Afterwards roll again according to the month.

Month	Temperature	Clear	Fog	Rain	Storm	Catastrophe
Gamelion	59°	01-40	41-50	51-80	81-99	00
Anthesterion	55°	01-40	41-50	51-80	81-99	00
Galaxion	57°	01-40	41-50	51-85	86-99	00
Mounichion	61°	01-60	61-65	66-97	98-99	00
Thargelion	68°	01-75	76-80	81-90	91-99	00
Skiraphorion	77°	01-99	—	—	—	00
Cronion	86°	01-99	—	—	—	00
Parthenios	92°	01-99	—	—	—	00
Karneos	92°	01-99	—	—	—	00
Demetriorion	84°	01-75	76-80	81-97	98-99	00
Maimakterion	75°	01-60	61-65	66-90	91-99	00
Poseideon	66°	01-45	46-50	51-85	86-99	00

TEMPERATURE

Night	—20°
Mountainside	—20°

TRADITIONAL SAILING SEASONS FOR MERCHANTS

Summer: during Parthenios and Karneios

Spring: during Mounichion

At other times, chance of shipwreck were too high for sea voyages, due to storms and uncertain winds.

Daily Variation (roll D20)

01	—20°
02-03	—15°
04-06	—10°
07-14	normal
15-17	+10°
18-19	+15°
20	+20°

WIND VELOCITY (roll D10, +2 if Rain, +5 if Storm)

01-05	Calm	(1% chance of shipwreck)
06-08	Breeze	(1% chance of shipwreck)
09-12	Wind	(5% chance of shipwreck)
13-15	Heavy Wind	(95% chance of shipwreck)

CATASTROPHIC WEATHER should be disregarded if it does not fall in with the GM's plans. In any case, the GM should determine the type of catastrophe according to the locality and season. Catastrophes

Wind's Effect on Missile Accuracy

Breeze-5%
Wind-10%
Heavy Wind-50%

include: drought, earthquake, hail, river flood, tidal wave, and volcanic eruption.

APPENDIX C-2: SETTING UP THE CAMPAIGN

The experienced GM will probably prefer to create a campaign with a complex culture, allowing Player Characters to cope with social, political, economic, romantic, and other problems - rather than merely to conduct hack and loot raids on the local bad guys. The inexperienced GM, however, may wish to start out with a more simple setting. The pages to follow will give an example of each.

THE RUINS OF XENIA - - AND THE GOLDEN DOG

Some generations back, a foolhardy Hellene pirate and his crew looted a temple of the Moon Crone and, among other things, stole a small golden statue of a three-headed dog. It is rumored to have had strange properties, but what they were is not known. It is known that the Hellene gave the figure to the King of Xenia - - in return for land and protection.

Somewhere about that time, the King of Xenia gave orders that a new palace be built to show his wealth and power - - and be a hiding place for his treasures. However, the day the palace was finished, a plague struck the city of Xenia. Within a few days, those who had not fled had perished. Somewhat later there was a great earthquake, and much of the city fell into ruins. No one now lives there.

The characters have been commissioned to go search the ruins and determine the location of the stolen statue, which the patron of the expedition refers to as 'The Golden Dog'. They are welcome to keep any other treasure they find while doing so. (A few of the characters may also have been approached by someone who wants the statue smuggled out of the ruins and delivered to him. And others may have been asked to find the bones of the King of Xenia and bring them out, so as to give them a proper burial. The GM may wish to add other complications - - such as some other group with a different backer also investigating the ruins). The group has been given amulets which will protect them against the plague for at least a month.

In creating the ruins of the Palace of Xenia (most of the rest of the city is just rubble), the GM may wish to draw the palace itself - - and then modify it to indicate the passage of time - - or to use the table below to determine how many rooms are still reasonably intact.

Random Room Table

Roll 2D6 - - and continue rolling until you have gotten a 2 or a 12. Arrange the rooms as seems most logical, putting the Golden Dog into some reasonably secret hiding place which is NOT in the Treasure Room. Remember that there are NO corridors; rooms lead directly into one another. Since the only artificial lighting was smoky torches and hearth fires, it was common to scatter small, open-roofed courtyards as light wells through a large building, so all rooms would be lit by windows by day. The entire palace was originally surrounded by a wall higher than a man's head, but much of this has since fallen down.

Roll	Room
02	Treasure Room - - if rolled again, Lesser Treasure Room with D6x10% value of Chief Treasure.
03	Kitchen - - if rolled again, Pantry.
04	Baths, wrestling arenas - - if rolled again, courtyard with fountain.
05	dining hall - - if rolled again, lesser hall.
06	garden, orchard, or vineyard - - open roofed.
07	open-roofed courtyard.
08	guest bedroom.
09	prison chamber.
10	Library - - if rolled again, a magician's study.
11	stables, with race course or Bull Dance arena - - if rolled again, kennel or aviary.
12	Throne Room - - if rolled again, shrine.

Set the Treasure Value (not including the Golden Dog) by the various Guardians scattered through the Palace. Determine interesting (and possibly fatal) effects for anyone attempting to touch the Golden Dog.

THE WEDDING TASK

On a small island, a few hours sail from the mainland, the King has offered the hand of his youngest daughter in marriage - - and his kingdom with it - - to whoever can perform the wedding tasks he sets - - either alone or with up to eight companions.

(Since the King and his Queen are giving the kingdom away, they will also be evading the duty of having the King die that year. It is expected by the people that the new King's reign will last eight years - - at the end of which he in turn must leave the area ignobly - - or die the glorious death of a hero).

The volunteer and his companions are set three tasks:

1. Capture a wild female deer (like a Stag) without killing it.
2. Kill a Lion and Wild Bull - - and flay them. Then plow a field with the plow drawn by two men wearing the skins of Lion and Bull. Sow the field and reap it in one day (by successful Invocation of the Moon Mother/Demeter). (The princess will gladly aid the would-be king in accomplishing this. She is quite beautiful).
3. Retrieve a golden ring from the bottom of a lake (with a Hydra).

Then suddenly there is a surprise. A Usurper has seized the throne. He is the princess's elder brother. He says he will marry her himself and be king. He challenges the volunteer himself to a wrestling match for the kingship.

(This is the Interrex. He is dressed gaudily. He acts pompous and belligerent. He seems drunk; his pupils are dilated. He has no chance of winning).

The new King's companions may wish to marry the princess's elder sisters (her fellow priestesses).

In the following gaming sessions, proceed to develop the consequences. Some may include some of the following plotlines.

The new Queen is the true ruler of the kingdom and makes all the policy decisions. The King is subtly and persuasively guided into Piety 10+ behavior, having to spend much of his time presiding at festivals. There's a cattle raid by young men (or Amazons) from a neighboring kingdom, and the Queen's brother is set to lead the revenge raid awhile later. The King is not permitted to accompany them.

A stranger comes to town. He is young and behaves very unconventionally; he shows no respect for the King. He wants everyone to drop everything (including the fall sowing) and go out to the woods and worship Dionysus with him. (The stranger is Dionysus. Read Euripides' play, 'The Bacchae', for ideas).

Someone has offended the local Naiad. Young men are being drowned in her pool. The King must try to find her and propitiate her, running the risk of being drowned himself.

By the end of the year, the King has had a daughter - - and at least one of his companions has had a boy. A Diviner prophesies that the King's daughter will bear a boy who will kill him. And the mother of the boy presents it to the Queen to be killed as the Interrex that year.

An Empusa begins to visit the King and kiss him once a night.

A stranger comes to town who is being pursued by a Ghost. IN a shipwreck, he saved his father's life and not his mother's. Now the Furies and the Ghost are after him. He asks the King to Purify him and help him hold Sacrifices for his mother's soul.

GENERAL NOTES ON SETTING UP AN ON-GOING CAMPAIGN

The GM should determine the campaign area.

The GM should determine what deities are worshipped in the campaign area - - and their Areas of Power. He should also determine with the players what deities the various characters worship - - and their powers.

The GM should be aware of the various Power Groups with diverse political interests in the area - - including the King, the Queen, the War Leader, the Heir Apparent, the High Priest(ess) of any major Temple

(sometimes identical with the King or Queen) - - and the same for any nearby kingdoms. There may be various issues on which these Groups are in conflict. The GM should attempt to hook the characters into these issues, getting them involved in campaign politics.

Each run should have incidents from several different plotlines, so that characters are not always certain which events are of isolated significance and which are part of some developing problem. Did a shepherd drown by accident or because a Naiad was offended? Is a randomly glimpsed owl a normal animal or a Stryx? The action should unfold with the twists and turns of a soap opera.

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Medieval England

INTRODUCTION

This is one of the **LANDS OF ADVENTURE** Culture Packs. It is somewhat less detailed than most, because there are already a number of major role-playing games set vaguely or firmly in Medieval Europe. In particular, **CHIVALRY & SORCERY** provides vast quantities of information on the medieval feudal social system. Moreover, this period of history is probably quite well-known to the would-be Game Master, since it is the setting of many major fantasy works.

Therefore, this Culture Pack is intended to provide supplementary information to help the GM with an already established medieval campaign make a smoother transition to the **LANDS OF ADVENTURE** system or to enrich the campaign of the novice Game Master. It also contains material not found in any existing role-playing game on the Old Religion with its Coven Members and their Familiars and an appendix on Arthurian England.

This Culture Pack uses exactly the same section numbering as **LANDS OF ADVENTURE** (and as all other Culture Packs). **LANDS OF ADVENTURE** 23.01 is Land Animals, and so is M23.01, which deletes the camel, elephant, leopard, lion and tiger and adds instead the cat, lynx and mastiff. This system means that the reader can easily see what a given basic section's corresponding section is in the Culture Pack. It also means that sometimes the section numbering of **ME** skips one or several numbers because there is no change there to the basic **L/A** rules. It also means that sometimes **ME** expanded a **L/A** section number into sub-sections (indicated by use of a small letter). For instance 18.0 SpellCasting is expanded into M18.0a SpellCasting with a Familiar and M18.0b SpellCasting at Coven Meetings. Occasionally references may also be made to sections preceded by the letter **C**; these are references to another Culture Pack, **CHILDREN OF THE GODS**, set in Mythic Greece.

The index at the end of this Culture Pack covers both **LANDS OF ADVENTURE** and the Culture Pack, so it is the only index you will need to use if you are using the Culture Pack. It lists **L/A** references as plain numbers; **ME** references are prefixed by the letter **M**.

The GM using this Culture Pack may wish to buy a map of medieval England or instead may wish to transplant the medieval England culture to another area which he maps out himself.

Useful but not necessary reading includes:

THREE HEARTS AND THREE LIONS by Poul Anderson
THE AGE OF CHIVALRY edited by Thomas Bulfinch
THE BOOK OF WEIRD also known as **THE GLASS HARMONICA** by Barbara Ninde Byfield
CHIVALRY by James Branch Cabell
THE CANTERBURY TALES by Geoffrey Chaucer (in modern English)
THE DRAGON AND THE GEORGE by Gordon Dickson
PUCK OF POOK'S HILL and **REWARDS AND FAIRIES** by Rudyard Kipling
GOD OF THE WITCHES and **THE WITCH—CULT IN WESTERN EUROPE** by Margaret Murray
CHIVALRY & SORCERY by Simbalist & Backhaus



M1.0

The dominant culture is Technology Level 3.

M1.0a CULTURE: MEDIEVAL ENGLAND

The early history of England is that of one invasion after another, all successful. The neolithic **PICTS** crossed the Channel to conquer more primitive tribes; they participated in the amber trade route which stretched from the Black Sea to Asia Minor. They rose to using bronze, but were conquered by the iron-using **CELTS** who drove their way south through Europe and across the Channel to Britain, pushing the **Picts** north to the less desirable land of northern England and Scotland. The **Celts** participated in the trade route also, continuing to mine Cornish tin, which was used by all the bronze-making countries of Europe during this age. The Romans conquered Celtic England with their superbly organized army and administered the land for several centuries, raising the technological level but leaving the culture much the same as they had found it.

The **ANGLO SAXONS** first raided eastern England, then seized it in the mid-fifth century; over the course of the next century they conquered virtually all England, leaving only Cornwall and Wales under Celtic rule. The **VIKINGS** first raided England and France, then seized the northern areas of both and ruled there for several generations. They were driven out of Scotland and northern England eventually by the combined southern kingdoms. Meanwhile the **Vikings** who had settled in northern France came to be called no longer **Norsemen** but **Normans**. Eventually the **NORMANS** first laid claim to the throne of England on legalistic grounds - then when that failed, attacked and seized England in the mid-11th century, subjugating most of the Anglo Saxon held lands, but still leaving small, remote areas under the control of Anglo Saxons, **Celts** or **Picts**.

The Catholic Church over the centuries sent wave after wave of missionaries to England. Most of these achieved nominal success, persuading the rulers of one or more kingdoms to proclaim themselves Christians and to order that their subjects be baptized. But the proclamations of kings have little effect on the day to day doings of their subjects. Moreover, each new invasion of England, save the Norman one, brought in a new group of pagans. England cannot be considered to be fully Christianized until several generations after the Norman Conquest. Certainly it was always a British custom that the archbishops and bishops of the Church were appointed not by the Pope but by the King, from the time of Arthur and continuing into the Norman era.

M1.0b NON-HUMANS

Non-humans should be treated in much the same way as legendary animals, widely fabled but seldom seen. A person who was obviously non-human in a settled area would attract about as much attention as an elephant or a camel.

Note: both **Dwarves** and **Elves** were considered in England to be a subtype of **FAERIES**. There seems also to have been some confusion between **Faeries** and the **Picts**, some of whom had not been assimilated into the advanced medieval culture, but who remained stone and bronze-using cave or mound dwellers; herdsman, hunters and gatherers - and decidedly shorter than most humans, possibly due to their poor diet. The GM must choose just how to treat this group in his campaign.

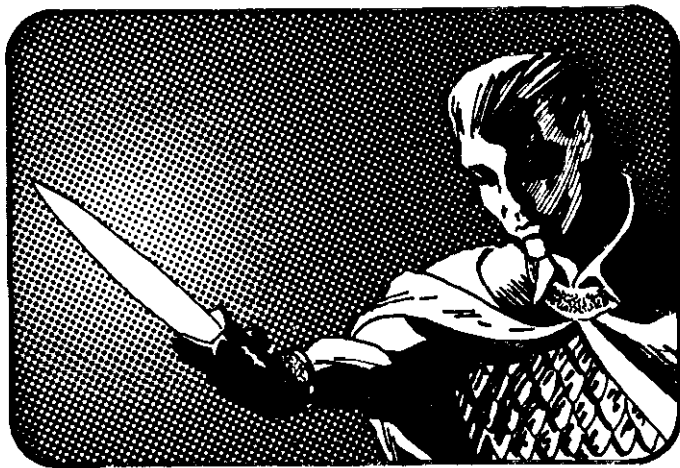
PICTS: Technology Level 2
 Height: women: 4ft. + 2D6 inches (4'2" - 5ft.)
 men: 4ft. + 3D6 inches (4'3" - 6ft.)

FAERIES: Technology Level 2
 CRF: 2D6
 DEX: CRF + D10
 TAL: 10 + D10
 Height: as Picts

Faeries like **Daemons** are hindered by the presence of iron or steel. A structure built with iron or with an iron object on the doorway cannot be entered by a **Faery** except with the permission of one of the dwellers. A **Faerie-cast** spell is -10 Intensity against a person carrying an iron object.

Like **Picts**, **Faeries** are mound-dwellers, with the entrances to their homes well camouflaged. They rarely venture out by day, fearing to be seen by humans. They celebrate the festivals of the Old Religion (see M1.1a) with dancing and feasting. Some claim that the secret of the **Faeries'** long lives lies in the way time passes in an **Elf-Hill**: that the Hill and its people only exist during the festivals, each day passing by as fast as an hour. Thus a human who spends what seems merely a night in an **Elf-Hill** may find on departing that a year or seven years has passed by in the outer world, while he was within.

Some dwellers among the **Faeries** (or **Picts**) are not native born but



are children of the dominant culture, stolen in their infancy or exchanged for Changelings (see M1.0d). These children customarily grow to normal human size but otherwise resemble the rest of the People of the Hills:

M1.0c PARENTAGE

(either roll D10 or choose with the permission of the GM).

- | | |
|-----|--|
| 1 | Elf-Hill Dweller (Pict or Faerie) |
| | 20% chance stolen child; roll D6+1 to determine true parents |
| 2 | Celt, Pict or Viking clansman |
| 3 | Saxon Peasant (includes both Serf and Yeoman) |
| 4-5 | Saxon Landholder |
| 6-8 | Saxon Guildsman |
| 9 | Priest or Coven Member (Saxon or Norman) |
| 10 | Norman Noble |

M1.0d CHANGELINGS

The Faeries sometimes sneak into a human house and steal a baby that has not yet been baptized. In exchange, they leave a Faery who assumes by illusion the form of a human infant. The Changeling child will nurse its mother greedily, sometimes even to the point of drawing blood. However, it never grows bigger or matures.

Sometimes parents may attempt to force the Faeries to return their true child by laying the changeling on the hearthfire or abandoning it on a dunghill. Sometimes they trick the child into revealing its true identity by doing something an adult would recognize as supremely foolish so that the Faery cannot refrain from laughing. Sometimes the only way to recover the human child is to take the changeling back to the Elf-Hill, running the risk of being trapped there.

M1.1a MAJOR FESTIVALS OF THE OLD RELIGION

(the Sabats, the Hinges of the Year).

SAMHAIN: the Eve of November (the night of October 31st).

IMBOLG: the Eve of February (the night of January 31st).

BELTANE: the Eve of May (the night of April 30th).

LUGNASAD: the Eve of August (the night of July 31st).

M1.1b MAJOR FESTIVALS OF CHRISTIANITY

CHRISTMASTIDE: December 25th-January 5th (the first day being Christmas, the last night being Twelfth Night, with the middle day being New Year's Day). This period was marked by the reign of a Lord of Misrule, chosen for each household, who presided over the feasting and the exchange of gifts. One custom was the Hunting Of The Wren on St. Stephen's Day (December 26th), when young men banded together to kill a wren, the king of birds in honor of the Robin.

CANDLEMAS: February 2nd, in honor of the Queen of Heaven.

EASTER: the first Sunday after the first full moon of Spring.

PENTECOST: seven weeks after Easter.

ALL HALLOWS and ALL SOULS DAY: November 1st and 2nd, celebrated in honor respectively of the saints and of the dead in general.

M1.1c MINOR FESTIVALS

The Old Religion celebrated the nights of the New Moon and the Full Moon. Christianity kept the Sabbath on Sunday.

M1.1d THE OLD RELIGION

Originally, of course, the Picts, Celts, Saxons and Vikings had had rather different religions, but by Medieval times, under the pressure of

Christianity, what survived of these faiths had merged into one religion: the worship of a deity shaped like a man but with the hooves, horns and tail of a stag.

Those who came together at the nights of the Sabats to celebrate the fertility festivals in the way of their ancestors were many. They doubtless also attended the major Christian festivals to avoid being noticed as different from their fellows. Many worshippers of the Horned God also believed that the Old Religion and Christianity were not all that incompatible.

Some worshippers of the Horned God, however, took special vows to renounce Christianity and to worship only the Horned God as his priests and priestesses, joining together in groups of twelve followers plus one man who at their meetings was ritually attired as the representative of the Horned God. Such a group of thirteen was called a Coven. It always included at least one man to represent the Horned God and at least one woman, the Maiden of the Coven, to represent the god's mistress.

Covens were organized by districts, with the officers of each local coven owing allegiance to the Grand Master, who headed the chief coven of the district. And the Grand Masters in turn, at least theoretically, considered themselves officers of the Horned God Incarnate, whom they worshipped and honored as the King of the land. The pagan kings of England had gladly filled this role, nor did the King automatically cease to believe in the Old Religion merely because he had professed himself a Christian.

Like the Greek Year King (see C1.1f), the King of the Covens seems to have accepted the kingship on the understanding that at the end of a set period he would have to either go to his death, a willing sacrifice to the God he represented - or to find a substitute willing to do so in his stead. The term of kingship in England seems to have been traditionally seven years, with the sacrifice occurring on or about one of the Sabats. Even during the Medieval era, some assassinations of kings or of their favorites (ministers, generals, or archbishops) may be explained as not murders but willing sacrifices to the God of the Old Religion.

M1.3 ROLE PLAYING CHARACTERS IN TERMS OF CULTURE

Most Normans were members of the landed gentry, and vice versa. Some were arrogant to their inferiors, others kindly condescending, but all were conscious of their superior social position. Most could read and write not only Norman French but also Latin. The very accent of a Saxon seemed strange and uncouth to them.

Some Saxons still had some social standing, making up a sort of middle class of merchants and small landholders; others were peasants. Some Saxons remembered the glory of bygone days and bitterly resented the Normans; others aped the elegant ways of the gentry, usually unsuccessfully. The Saxon language had, after several generations of being spoken but seldom taught or read, evolved away from its complex inflections into a simple tongue, deriving a significant amount of its vocabulary from the Latin and Norman French of the gentry.

Vikings, Celts and Picts chiefly inhabited the less desirable lands of the west and north, not worth the conquering. Few spoke their languages, and they spoke other languages with a decided accent. They thought of themselves as independent and free; others considered them wild barbarians.

Christians considered the Old Religion to be a form of Devil-worship. They termed the Coven members Witches and Satanists. Many believers in the Old Religion failed to see how the worship of a Horned God who sacrificed himself to himself was incompatible with the worship of Jesus as the sacrificial Lamb of God. But after several generations of persecution by the Church, some Coven members became bitter and vengeful.

M3.6 TRAINING SKILLS

- | | |
|----------------|--|
| Skills of COM: | not taught. |
| Skills of KNW: | taught by priests and/or tutors to the gentry. |
| Skills of MAG: | taught by individual mages or not at all (up to the GM). |
| Skills of MAN: | taught by guild masters, individual experts or not at all. |
| Skills of MIR: | not taught. |
| Skills of MOV: | taught by individual experts or not at all. |
| Skills of OBS: | not taught. |
| Skills of PER: | not taught. |
| Skills of MEL: | taught in the army, mercenary band or to the gentry. |
| Skills of MIS: | taught in the army, mercenary band or to the gentry. |

All men were trained in adolescence to be familiar with weapons: the lower classes with the dagger, the cudgel and the longbow; the up-

per classes with the sword, the mace and the crossbow. Training was free to the 50% level. Women, however, were not typically taught any Attack Skills at all.

Guild members were apprenticed during their adolescence and became journeymen (trained to the Skill at 50%) by adulthood. A journeyman gave half his profits to his shop-master in return for the use of the shop and its tools.

Priests were trained and read both Norman French and Latin at 75%. They also received free training to 50% in Theology and Legend Lore.

Coven Members received free training to 50% in Thaumaturgic Invocation of the Horned God (if Piety 10+), one Stealth Skill of Movement or Manipulation, and in the Magic KNW Skills of Divining and Herbalism, (if CRF 0).

M5.2 SKILLS OF KNOWLEDGE

Add: Alchemical Lore: theories of the various metals and their possible transmutation, the alcahest (universal solvent), the Philosopher's Stone (a transmutation aid) and the Elixir of Immortality.

Pseudo-Alchemy: laboratory knowledge of how to combine substances so as to produce an alloy or mixture that appeared to be a valuable metal, such as silver or gold.

M5.2a MAGIC KNOWLEDGE SKILLS

(ONLY usable by characters with CRF 0).

DIVINING: by dreams, omens, scrying in a crystal, stars, etc.

Gives the result of one desired KNW or OBS Skill; performable once a day.

Fumble: the Diviner draws misleading conclusions.

Maximum Success: results of three desired KNW or OBS Skills.

HERBALISM: achieves the effect of one Miracle of Gift (see 20.6).

An Herbalist can brew one batch of herbs affecting one person as a Lesser Power Miracle on the night of the New Moon; one batch affecting one person as a Full Power Miracle on the night of Samhain/All Hallows Eve. (The GM may wish to make herbs lose their magic potency in one month).

Fumble: the herbs are transformed into a Medium Poison.

Maximum Success: the herbs are strong enough to affect three people.

M7.0 SKILLS OF MANIPULATION

add: STEALTH: Alchemical Chicanery: surreptitiously inserting gold into the alchemical process so as to seem to transmute metals.

M7.0a Craft Manipulation Skills: ENGINEERING

(Only usable by characters with TAL 0).

Siege Engine Construction

Bridge/Road Building

Vaulted Architecture for large stone buildings

Water Wheel Building for Grain Mills, etc.

M8.1 INVOCATION SKILL

Invocation Skill is restricted to those of Piety 10+. Those of lower Piety may indeed be Priests. In fact, the higher ranks of the Church are usually staffed by those of Piety 4-8, and it is only the rare priest or the even rarer hermit who is sufficiently holy to perform obvious Miracles.

M12.7 MISSILE DAMAGE AND RANGE

add: BOW: Pictish Selfbow, Poisoned Arrows, Moderate.

CROSSBOW: Cranked Infantry Crossbow (Heavy); Cranked Balista, Heavy (four man crew plus engineer); Rope-cocked Trebuchet, Heavy (12 man crew plus engineer).

PICTISH SELFBIOW: used by outlying Pict settlements. This horn selfbow was maximum 40 lbs energy. Usual cost, weight and efficiency for bow.

Standard Range: 280 ft.

Standard Damage: 3 BP + Intense Poison (Distilled Water Hemlock).

CRANKED INFANTRY CROSSBOW: usual cost 300. Usual weight 7.5 lbs.

Efficiency Factor: 15

Standard Range: 1200 ft.

Standard Damage: 12

Cranking time needed: 1 round (six phases).



CRANKED BALISTA: used in castle sieges. Throws arrows or stones weighing about five pounds. Usually constructed on the battlefield by engineers.

Efficiency Factor: 225

Standard Range: 500-1500 ft. (cannot be aimed nearer than 500 ft.)

Standard Damage: 200

Cranking time needed: 15 rounds (90 phases, 5 minutes)

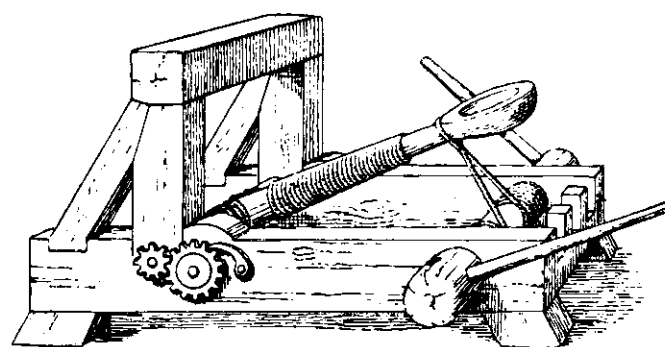
ROPE-COCKED TREBUCHET: used in castle sieges. Throws stones, bodies, etc., weighing 50-150 lbs. Usually constructed on the battlefield by engineers.

Efficiency Factor: 700

Standard Range: 300-1000 ft. (cannot be aimed nearer than 300 ft.)

Standard Damage: 2000

Cocking time needed: 17 rounds (100 phases, 5.5 minutes)



M13.1 STANDARD ARMOR

Typically only wandering fighters (sometimes self-styled as knights errant), mercenaries and men-at-arms wore armor. Outlaws and robbers sometimes wore brigandine, disguised as normal clothing.

M13.2 STANDARD SHIELDS

Only armor wearers carried shields. The typical shield bore some design, which was often a clue to the wearer's rank and/or family. A blank shield indicated a novice fighter, an outlaw, or a famous fighter attempting to pass incognito.

Cavalry typically wore neck-slung kite shields; infantry typically wore arm-slung kites or targets.

M14.1 MONEY

Coins were engraved bas relief and not stackable. Clipping coins or counterfeiting them with less precious metals was common, and almost every merchant had a scale to determine the coins he accepted were of a proper weight. Coins that did not ring true or did not taste right when bitten were rejected out of hand.

Penny (silver, 1/5 ounce.) — cuttable into halves (halfpennies) or into quarters (farthings).

Shilling (silver, 4/5 ounce).

Pound (silver ingot, 1 lb.)

12 Pennies = 1 Shilling

20 Shillings = 1 Pound

M14.2 INITIAL PC MONEY

Elf-Hill Dweller:

Celt, Pict or Viking clansman:

Peasant:

Priest or Coven Member:

Saxon Landholder:

Saxon Guildsman:

Norman Noble:

D100 credits per point of PRU

D20 credits per point of PRU

5 credits per point of PRU

3D10 credits per point of PRU

15 credits per point of PRU

20 credits per point of PRU

50 credits per point of PRU

M14.2a USUAL PC OCCUPATIONS

The typical Player Character is not the typical person, tied down with obligations to his family and occupation - a peasant with lands to farm, a priest with holy rituals to perform for his flock, a landholder with land to administer, a guildsman with duties to his guild and his customers. Instead, the typical PC is a wanderer of one sort or another. Some of the more usual occupations which allowed medieval individuals to be footloose and fancy free are listed below.

KNIGHT ERRANT: a Knight might be a Norman with some claim to kinship with a noble family, or merely a fighter who had managed to acquire a warhorse. People did not demand to see a self-styled knight's patent of nobility but were satisfied by a display of his fighting prowess. In this period, a knight's shield showed his own arms, which were not necessarily related to those of the head of his family. It was not unknown for a woman to be a knight errant, but the more usual custom was for an adventurous woman to accompany a knight as his lady, mounted either behind him on the warhorse or on her own riding horse.

PILGRIMS: people journeying to one of the great holy places such as Glastonbury or Canterbury. Some might be motivated by sheer piety, others as a penance for some sin, still others just to see the sights and get away from home for awhile.

FRIARS, PARDONERS, PREACHERS, MONKS: self-styled holy men who might or might not be ordained priests or formally affiliated with some Christian order.

SCHOLARS, PHYSICIANS, ALCHEMISTS, BARDS, POETS AND OTHER INTELLECTUALS (among whose ranks might fall Mages).

GOLDSMITHS, JEWELERS, TINKERS, WEAVERS AND OTHER ITINERANT TRADESMEN.

BEGGARS, THIEVES, OUTLAWS AND BANDITS.

M14.5 USUAL PRICES - PROVISIONS AND INNS

In medieval times, there were inns only in the larger towns - and even there the traveller was expected to supply his own food, firewood, and bedding. The larger towns also had cookshops, where cooked meats could be bought and carried away to be eaten at one's home (or perhaps at an inn). The usual wayfarer depended largely on the hospitality of the land, from peasant to manorial landholder or noble to monastery and sought to repay his host in appropriate goods and services.

Night at inn	1 credit
Private room at inn	2 credits
Stabling with fodder at inn	3 credits
meal at cookshop	.5 credits
1 pint beer at wineshop	.2 credits
½ pint wine at wineshop	.5 credits
Firewood for one Night	1 credit

M14.6 CASTLES

Castles as they are conventionally pictured were not built in England until the early 11th century. Most early medieval castles were built on the outskirts of civilization, to guard the land against the raids of Picts, Celts and Vikings. A typical medieval castle had a surrounding wall at least 20 ft. high. Within were a donjon tower high enough to survey the land for miles, a manor house for the castle lord and his family and servants, and lodging and stabling for the knights and foot soldiers.

In addition to castles, there still remained a number of ancient forts, relics of bygone eras.

1. **ROMAN FORTS** (castra): linked to one another by the old Roman roads. Once these had been strong and spacious enclosures; now they were falling apart after centuries of neglect. In some cases, Norman lords had used these old forts to quarry stone for their new castles.

2. **HILL FORTS** (raths): built by the Picts or Celts. Palisaded clearings perched high atop rocky hills, enclosing a villa that had once belonged to the clan chief. Nearby might be a barrow-mound, in which the clan's dead had been laid to rest.

3. **ISLAND FORTS** (crannogs): built by the Picts or Celts. Palisaded islands surrounded by a flowing river or a watery swamp; otherwise these much resembled a hill fort.

Castle Sieges typically did not attempt to starve the castle's inhabitants into submission but to breach the castle walls in one way or another.

a. Using siege engines (like the ballista and trebuchet) to batter down the walls.

b. Using miners to tunnel under the walls or to lay explosives beneath them that would topple the walls.

c. Using siege ladders or a siege tower to let the troops climb over the walls.

d. Using a battering ram to knock down the castle gate.

e. Using bribery or other means of persuasion to suborn a traitor to open the castle gate.

The besieged castle in its turn had a variety of devices for fighting off the attackers, including:

a. Siege engines of its own directed at massed formations of soldiers.

b. Pouring hot boiling oil on soldiers climbing up siege ladders - or merely pushing the ladders backwards, sending the soldiers crashing downwards.

c. Attempting to encourage dissension among the various groups who had combined to besiege the castle, so that the attacking army fell to fighting itself.

M17.8 SPELL STORING IN ENCHANTED ITEMS

This option is deleted - - but see M5.2.

M17.9 STANDARD SPELLS

Spell	Type	PL	Volume	Duration	1	Range
Faery Fire/Willowisp	C	8	10x10	30 minutes	4	50ft.

(Continue Following This Light)

This spell is often used by Elf-Hill Dwellers to lead astray a solitary countryman who is out at night outside the village. The spellcaster is, of course, dressed in dark clothes (typically blue, green or black) almost impossible to see on a dark night. His light is probably a dark lantern, a lantern with a slidable shutter so its rays are directed in only one direction, much like those of the modern flashlight. The poor human who falls victim to this compulsion usually will follow the light for some time, and then see it suddenly wink out, leaving him alone in the darkness, often in the midst of a treacherous swamp, full of quicksand.

M18.0a SPELLCASTING WITH A FAMILIAR

The Familiar was a small animal ceremonially named and given to a Coven Member as a gift from the Horned God. It might be a little dog, a cat, a rat, a mole, a toad or a mouse. It could be inherited, bought or sold among Coven Members with the permission of the Coven's officer. It had to be ritually fed once a day with food in which was mixed a drop of the owner's blood (feeding a Familiar takes 1 EP).

The Familiar was a token of the Horned God to its owner. Offering food to the Familiar was equivalent to sacrificing upon a Holy Altar (see 20.10). The Familiar was often used by Coven Members to aid their individual spellcasting. A Coven Member would feed the Familiar, then hold it and begin Thaumaturgic Invocation (see 21.0) at +50% chance of success. The following Prayer had its success chance raised by (+1% x Piety of the Coven Member). Injury to the Familiar before the spellcasting had been completed would cause the spell to fail; death to the Familiar would cause it to be fumbled.

The Coven Member could also use the Familiar as a spy, by binding **ENERGY SENSE** onto it (see 17.6), despite the usual rule that Energy Sense could only be bound onto an artificial object. Injury to the Familiar during the duration of the Energy Sense would cause the Coven Member to lose all his or her remaining EP; death to the Familiar would cause the Coven Member to lose all remaining EP and half remaining LP.

M18.0b SPELLCASTING AT COVEN MEETINGS

The Familiar was not used for spellcasting at Coven Meetings; it was not necessary there, due to the presence of the officer of the Coven in his ritual attire as the Horned God.

Thaumaturgic Invocation at a Coven Meeting took only one round (six phases). Its success chance was raised by +50% (due to the presence of the Coven officer) and might be raised considerably higher (see 20.2). In addition, the Prayer of the Coven as a whole had its success chance raised by (+1% x total Group Piety).

M19.2a

The Christian Trinity was considered a Supreme Deity, with infinite Aspects, able to grant all Miracles of Gifts and Natural Forces. However, it was never Invoked directly. Instead, priests and worshippers (of Piety 10+) would Invoke and Pray to one of the many Saints, each of whom had one Aspect (and thus could appeal to the Deity for one Miracle of Full Power). Saints were Invoked by Chant or Thought, not by Ritual (see 20.1).

A brief list of Saints and their Areas of Power appears below. The GM should feel free to research (or invent) more Saints, as seems appropriate to the campaign.

Anthony: NATURE -- Animals
 Barbara: NATURE -- Weather (Thunderstorms)
 Bridget: NATURE -- Fire
 Catherine: GIFT -- Manipulation (Engineering Skills)
 Crispin: GIFT -- Manipulation (Handicraft Skills)
 Dismas: GIFT -- Stealth
 George: GIFT -- Attack (vs. Legendary Animals, Dragons)
 Hubert: GIFT -- Attack (vs. Wild Animals)
 Luke: GIFT -- Healing
 Michael: GIFT -- Attack (vs. Pagans)

M19.2b

The Horned God was worshipped as combining both animal and human nature.

ASPECTS: FERTILITY, THE HUNT

POWERS: (choose four)

GIFT:

Healing, Information --
 Buried Treasure, Resist-
 ance, Stealth
 Animals, Weather
 to Skin Shifter

NATURE:

TRANSFORMATION:

M20.9 TRANSFORMATIONS

add: TRANSFORM TO SKIN SHIFTER: Resistance Chance: 3% x CON

M20.10 CONSECRATING HOLY ITEMS

Coven Members do not consecrate Holy items. Christian priests consecrate amulets once a year (on Pentecost) which act as combined Holy Charms and Holy Emblems.

M21.0 THAUMATURGISTS

Coven Members are all Thaumaturgists (see M1.1d, M3.6, M18.0a and M18.0b). There were no Christian Thaumaturgists.

Thaumaturgic Invocation requires a Piety of 10+.

M22.0 DIABOLISTS

The GM may wish to delete this section: Invoking the Devil was a rare practice in Medieval times. However, if the GM wishes to have Diabolists in the campaign, the spirit Invoked should be the demonic equivalent of the Horned God.

M23.1 LAND ANIMALS

Delete: Camel, Elephant, Leopard, Lion, Tiger

Add: Cat, Lynx, Mastiff

Animal	EP	Armor x BP	CON	PRU	MOV	OBS	SPEED PER PHASE		
							Walk	Run	Sprint
Cat	48	1½ x 1	13	15	46%	20%	1ft.	5ft.	25ft.
Lynx	45	12	10	15	40%	20%	3.5ft.	14ft.	70ft.
Mastiff	38	10	15	10	28%	8%	3ft.	12ft.	60ft.

Animal	Attacks	Young	Mature
Cat	none significant	--	--
Lynx	Bite (4), Claw (1), Grapple	61%	75%
Mastiff	Bite (3)	61%	83%

M23.7 LEGENDARY ANIMALS

Add the following:

BARGHEST: a goblin-mastiff with huge teeth and claws, white fur, glowing red eyes, and breath of flame.

BASILISK: a crested viper, about a foot long, with glowing red eyes. It can breathe fire. Its direct gaze is paralyzing, so that the victim cannot move until the creature's eyes turn elsewhere.

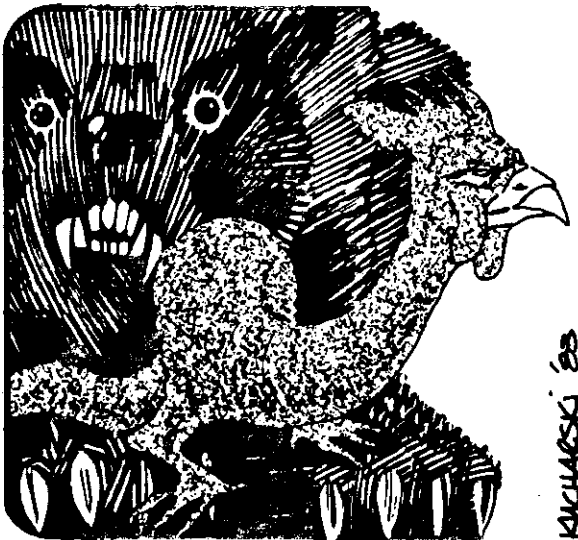
COCKATRICE: fabled to be the result of a cock's egg hatched by a viper or toad on a dunghill. It is a viper with a stinging tail, but it has the wings, legs and claws of a cock. Its breath is Intense Poison; its touch is paralyzing for 2D6 rounds.

GIANT LION: a creature twice the size of a normal lion, and as tamable as a dog.

GRYPHON: a creature with the body of a giant lion, the head and wings of an eagle, and a viper for a tail. It hoards and guards gold.

HIPPOGRIF: a creature with the body of a horse and the head and wings of an eagle. It can be tamed, but must always be ridden without bridle or saddle.

NICKER: a creature in the form of a horse. (Some claim its hooves are reversed). It appears on the shore of a river, lake or ocean. It is easily caught, but if anyone mounts it, it will plunge immediately into the water. The rider will be paralyzed once the creature enters the water and unable to dismount voluntarily, and will soon drown.



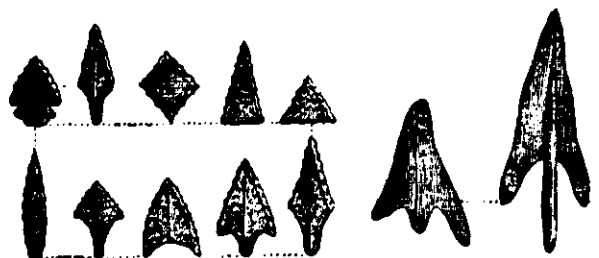
Animal	EP	Armor x BP	CON	PRU	MOV	OBS	SPEED PER PHASE		
							Walk	Run	Sprint
Barghest	38	15	15	10	28%	8%	6ft.	24ft.	120ft.
Basilisk	23	1	10	3	18%	0%	3ft.	6ft.	12ft.
Cockatrice	23	1	10	11	18%	0%	6ft.	12ft.	24ft.
Giant Lion	37	1½ x 100	10	12	27%	12%	9ft.	36ft.	180ft.
Gryphon	37	1½ x 100	10	8	27%	8%	9ft.	36ft.	180ft.
Hippogriff	28	100	10	6	20%	0%	8ft.	32ft.	96ft.
Nicker	28	80	12	10	18%	6%	6ft.	24ft.	72ft.

Animal	Attacks (Damage)	young	mature
Barghest	Bite (5), Claw (2), Breath (1 BP)	61%	83%
Basilisk	Sting (Med Poison), Breath (1), Gaze (paralyzing)	29%	36%
Cockatrice	Sting (Med Poison), Breath (Int Poison), Touch (paralyze)	44%	57%
Giant Lion	Bite (33), Claw (10), Grapple	56%	66%
Gryphon	Bite (33), Claw (10), Sting (Med Poison)	56%	66%
Hippogriff	Kick (13), Trample (20)	45%	57%
Nicker	Kick (10), Trample (16)	54%	69%

M24.0 BASIC HUMANOIDS

FAERIES typically live in labyrinthine Elf-Hills on the outskirts of civilization. They are short, graceful, elegant, sometimes haughty. They use Horn Selfbows with flint-tipped arrows smeared with Intense Poison (see M12.2) as Normal, not Hard. They are skilled in magic.

PICTS typically live in labyrinthine mound-dwellings on the outskirts of civilization. They are short, secretive, elusive. They use horn selfbows with flint-tipped arrows with Intense Poison. They are more skilled in magic than civilized people.



M24.2 TYPICAL HUMANOID CHARACTERISTICS AND INITIAL RATINGS

Humanoid	EP	BP	CON	PRU	CHA	COM	KNW	MAG	MAN	MIR	MOV	OBS	PER	MEL	MIS
FAERY															
Average	35	12	10	12	12	29%	30%	75%	17%	48%	28%	22%	32%	20%	16%
Superior	42	13	13	13	16	40%	44%	95%	26%	79%	36%	29%	42%	33%	27%
CIVILIZED HUMAN															
Dextrous															
Average	36	15	10	11	11	19%	22%	16%	28%	45%	31%	25%	24%	29%	34%
Superior	40	17	11	12	13	24%	26%	22%	39%	59%	39%	32%	30%	44%	49%
Magical - - Intellectual															
Average	30	15	9	10	11	32%	38%	77%	33%	38%	19%	34%	21%	18%	6%
Superior	42	16	15	14	13	38%	46%	95%	40%	64%	24%	40%	28%	15%	13%
Mechanical - - Intellectual															
Average	30	15	9	10	11	28%	38%	13%	33%	22%	19%	34%	21%	21%	34%
Superior	42	16	15	14	13	34%	46%	14%	40%	26%	24%	40%	28%	28%	41%
Muscular															
Average	37	15	15	10	12	18%	17%	14%	21%	43%	29%	20%	25%	35%	34%
Superior	44	17	16	12	14	24%	24%	21%	31%	57%	38%	29%	31%	46%	45%
PICT															
Dextrous	36	12	10	11	11	23%	25%	37%	28%	48%	31%	25%	26%	26%	26%
Intellectual	42	13	15	14	13	38%	46%	95%	40%	67%	24%	40%	32%	25%	33%

M24.3 TYPICAL HUMANOID ATTACKS AND SPEED PER PHASE

Species	Attacks (Damage) & Missile Range	Walk	Run	Sprint
FAERY				
	Med Sword (5); Selfbow (3 + Int. Poison) at 280ft.	7ft.	14ft.	35ft.
CIVILIZED HUMAN and CELT				
Dexterous	Punch (2)/Kick (2); Dagger (3); Thrown Dagger (2) at 40ft.	8ft.	18ft.	38ft.
Magical	Dagger (3)			
Mechanical	Dagger (3); Infantry Crossbow (8) at 800ft.			
Muscular				
Lower Class	Dagger (3), Hvy Club (14), Longbow (6) at 560ft.			
Upper Class	Bastard Sword I-H (9), Mod Mace I-H (9), Infantry Crossbow (8) at 800ft., Cavalry Crossbow (3) at 280ft.			
PICT				
	Dagger (2), Selfbow (3 + Int Poison) at 280ft.	7ft.	14ft.	35ft.

M24.4 SKIN SHIFTERS

Skin Shifters are highly vulnerable to silver; treat any hit by a silver weapon as a Critical Hit. Other weapons do half normal damage to EP and do not affect BP or LP at all.

Unlike the **LANDS OF ADVENTURE** type, Skin Shifters retain usual human INT and PRU in animal form. They also retain normal human EP and BP (thus making them harder to kill than the usual animal). Any injury done the animal form has an equivalent when the Skin Shifter is in human form (same percentage of BP lost, etc.).

LYCANTHROPE

A Skin Shifter who transforms into a wolf.

The Lycanthrope is usually a man but occasionally a woman. He has the characteristics and Skills/Ratings of a Muscular Human. (He cannot cast Spells or Invoke Miracles in wolf form). He assumes wolf form on the three nights of the Full Moon.

He loses 1 point of INT and PRU for each human or other sentient he eats. (His chance of maintaining enough self-control not to swallow any flesh or blood when biting a human or other sentient is 5% \times PRU).

If either INT or PRU drops to half original, he loses his ability to change back to human with the dawn.

NIGHTCROW

A Skin Shifter who transforms into a Crow.

The Nightcrow is usually a woman but occasionally a man. She must be Piety 5+ to the Horned God. She has the characteristics and Skills/Ratings of a Magical Human. (She cannot cast normal spells in crow form but may Thaumaturgic Invoke Miracles of the Horned God).

The Nightcrow is a Flapper (see 23.3) with the Dive Damage and Claw percentage of a bat (see 23.6).

NIGHTMARE

A Skin Shifter who can transform at night into the appearance of a mare (or occasionally a stallion).

The Nightmare is usually a woman but occasionally a man. She must be Piety 5+ to the Horned God. She must be Faery or Human. If Human, she has the characteristics and Skills/Ratings of a Magical Human.

A Nightmare may run at will on land or in the air. It can enter a house through any opening large enough to admit the Skin Shifter in human form.

Anyone who voluntarily touches the Nightmare or who is mounted by the Nightmare while sleeping is bewitched (no chance of Resistance). He must act as if he himself were a horse with the Nightmare astride his back, its hooves digging into his sides, spurring him onward through thick and thin across the countryside, both invisible to human sight.

Only the coming of dawn will release the victim from the spell. He will then find himself in the same place where he first encountered the Nightmare (in the fields or in his own bed) but having lost ALL his EP, D3 BP and 1 LP.

M24.5 GHOULS

Delete this section.

M25.0 DRAGONS

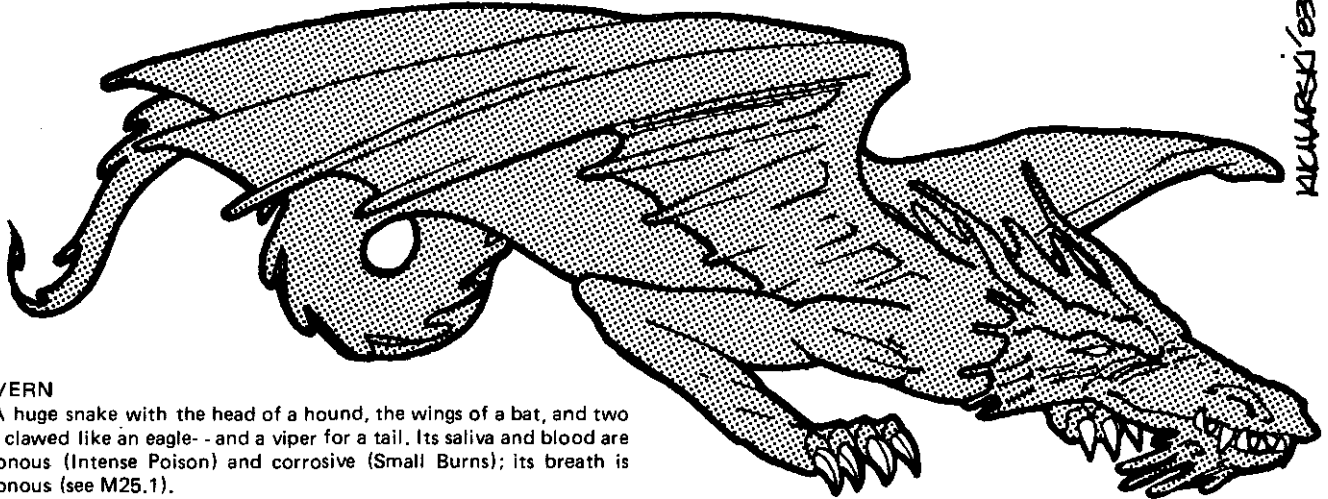
Several different types of dragons were found in England, usually in the unsettled mountains of Wales and Scotland, far away from the dominant civilization. Most of these dragons guarded hoards, once long ago the treasure troves of ancient Pictish clans. Some dragons lived in mountain caves, others in long-abandoned Pictish hill forts. They could not speak any human tongue - - and were neither mages nor priests.

RED WYRM

A giant snake with the head of a hound, the wings of a bat, and four legs, clawed like an eagle - - and a viper for a tongue (Medium Poison sting).

WYRM

A giant snake with the head of a hound, the wings of a bat, and four legs, clawed like an eagle. It breathes fire when annoyed.



WYVERN

A huge snake with the head of a hound, the wings of a bat, and two legs, clawed like an eagle - and a viper for a tail. Its saliva and blood are poisonous (Intense Poison) and corrosive (Small Burns); its breath is poisonous (see M25.1).

Dragon	LAND MOVEMENT PER PHASE			AIR MOVEMENT PER PHASE			Soar	EP Needed to Take Flight
	Walk	Run	Sprint	Fly	Rapid Flight	Dive		
RED WYRM & WYRM								
baby	3ft.	12ft.	60ft.	40ft.	200ft.	10ft.	5ft.	1 EP
adult	6ft.	24ft.	120ft.	40ft.	200ft.	10ft.	5ft.	1 EP
WYVERN								
baby	3ft.	6ft.	15ft.	40ft.	200ft.	10ft.	5ft.	1 EP
adult	6ft.	12ft.	60ft.	40ft.	200ft.	10ft.	5ft.	1 EP

Dragon	Armor x BP	Attack Damage	Attack Percentage
RED WYRM			
baby	2½ x 100	Claw (10), Bite (33), Sting	35%
young adult	2½ x 750	Claw (75), Bite (250), Sting	53%
mature adult	2½ x 2500	Claw (250), Bite (833), Sting	62%
elder	2½ x 3500	Claw (350), Bite (1167), Sting	74%
WYRM			
baby	2½ x 100	Claw (10), Bite (33), Breath (1-10)	35%
young adult	2½ x 750	Claw (75), Bite (25), Breath (1-75)	53%
mature adult	2½ x 2500	Claw (250), Bite (833), Breath (1-250)	62%
elder	2½ x 3500	Claw (350), Bite (1167), Breath (1-350)	74%
WYVERN			
baby	2½ x 80	Claw (8), Bite (27), Sting, Breath (1-8)	35%
young adult	2½ x 500	Claw (50), Bite (167), Sting, Breath (1-50)	53%
mature adult	2½ x 1500	Claw (150), Bite (500), Sting, Breath (1-150)	62%
elder	2½ x 1750	Claw (175), Bite (583), Sting, Breath (1-175)	74%

FLYING ATTACKS: the English dragon is a hoverer (hence the bat wings), so does not do additional dive damage.

M25.1 BREATH ATTACKS

The Wyrm's breath of fire is as normal for **LANDS OF ADVENTURE** (see 25.1).

The Wyvern's breath has a duration of 1 phase per LP remaining.

1. **HORIZONTAL BREATH ATTACK:** 5ft. x CHA jet of spray, grey with the creature's poisonous saliva, doing full Medium Poison damage to the target if successful (and Intense Poison if Maximum Success).

2. **VERTICAL BREATH ATTACK:** done from a maximum of 5ft. x CHA in altitude, blanketing a circle of (5ft. x CHA) diameter, doing Mild Poison to everyone in the circle.

M26.0 SPIRITS OF SENTIENTS

add: **FETCH:** the briefly glimpsed image of a dying person. A person who dies by violence has a chance of (1% x CHA) of being seen for one phase by his dearest friend or relative, then vanishing. If the friend or relative is asleep, the Fetch will intrude into the dream and cause the person to wake, remembering the vision. A Fetch cannot speak or otherwise communicate; it is merely a vision of someone in his last moment of life.

M26.0a THE WILD HUNT

The Wild Hunt rides through the sky on the night of Samhain (see M1.1a), as the Horned God with a pack of barghests hunts down the

souls of all those who died that year but were not religiously buried or who were Coven Members.

If a person goes outside with a Christian amulet, there is a chance of 10% + (5% x Piety) that he will be protected from the Wild Hunt and indeed will see and hear nothing out of the ordinary, merely the annual fall migration of the wild geese as they fly honking through the sky. And worshippers of the Old Religion can attend the Sabat in safety, protected by the presence of the officer of the Horned God.

Anyone else who ventures outside Samhain is in danger of becoming a quarry of the Wild Hunt. If caught by the barghests, his body will be devoured and he will disappear from the human world without a trace. A person may try to escape the Wild Hunt either by successful use of **HIDE IN COVER** or by outrunning the barghests. He can find sanctuary only in the area protected by a Christian Holy Altar.

M26.1 BOUND SPIRITS

Delete: Skeleton, Vampire and Zombie.

Add: Barrow Wight and Haunt.

BARROW WIGHT

The Picts buried the great men of their clans in Barrows, burial mounds with labyrinthine passages winding deep under the earth to interment chambers. Along with the dead hero or clan chief, they also buried some of his treasure: gold and bronze, silver and amber. If the grave is disturbed by people, the buried hero will wake from his rest

and attempt to destroy the intruders.

A Barrow Wight looks like a Skeleton clothed in shadow. Its characteristics and Ratings/Skills are those of a Superior Pict. It has the same powers as a **LANDS OF ADVENTURE** skeleton. It may also summon Barghests to its aid (5%CHA chance of summoning 2D6 barghests).

HAUNT

A ghost bound to an area and unable to leave it. (Even the Wild Hunt cannot capture a haunt). Usually the haunted area is a home or a graveyard. Frequently the haunted area is the place where the ghost during life either was murdered or committed a murder (or possibly a Blasphemy).

Some ghosts seem to see nothing of the present; they are caught up in the past, compelled to relive a murder again and again for eternity. Others may attempt to interact with the living - either to threaten them, to warn them or to beg their aid. In this last case, the ghost may have died with an important task unperformed - and will be able to rest only if that task is finally completed. The chance that a ghost will be understood by the living instead of being heard merely as moaning incoherently is the Ghost's COM Rating.

M27.4 CHANCE FOUND WEAPONS

For 76-78 Cavalry Crossbow, roll D6:

- 1-5 Hand-cocked Crossbow
6 Foot-cocked Crossbow

For 98-99 Infantry Crossbow, roll D6:

- 1-2 Hand-cocked Crossbow
3-5 Foot-cocked Crossbow
6 Cranked Crossbow

M27.5 CHANCE-FOUND MAGIC ITEMS

Delete; only Herbalist preparations (see M5.2).

M28.1 MOOD OF CHANCE-MET BEINGS

Roll D20+2 if being is human but reacting to a human of another culture. (e.g. Celt villager reacting to Norman or vice versa).

Being	Kindly	Egocentric	Irritable	Hostile
Faery	1-3	4-17	18-19	20+

M28.0 CHANCE-MET BEINGS: ENCOUNTER TABLE

Certain creatures (Dragons, Fetches, most Legendary Animals) should not be encountered randomly but only by GM decision, and therefore do not appear on the table below.

Area	Roll	Area	Roll
Ruin	D20	Town, Manor House	25+D10
Wilderness	3D6+2	King's Highway	5+3D10
Village	10+3D6	Footpath	2D20-1

1	Barrow Wight
2	Haunt/Ghost
3	Giant
4	Ogre/Troll
5	Barghest/Nicker/Nightmare
6	Faery/Pict Hill or Willowisp
7	Celt/Viking Village
8	Hermit
9	Knight Errant
10	Bat/Owl/Raven/Eagle/Nightcrow
11	Wolf/Lycanthrope
12	Bear/Lynx/Boar
13	Bandit/Outlaw
14	Badger/Fox/Hare/Otter/Other Small Game Animal
15	Songbird/Game Bird
16	Bull/Ram/Other Domesticated Animal
17	Stag/Mule/Horse
18	Hound/Mastiff/Cat
19	Hunter/Herb Gatherer/Miner
20	Herdsman with animals
21-25	Farmers/Fishers
26	Tinker/Weaver/Peddler/Other Artisan
27	Thief/Beggar/Courtesan
28	Priest/Friar/Coven Member
29	Pilgrim
30	Guildsman/Merchant
31	Scholar/Alchemist/Physician
32	Noble
33	Servant
34	Guard/Soldier/Mercenary/Messenger
35	Bard/Diviner
36	Roll D20
37	Roll D10 + 7
38	Roll D10 + 2
39	Roll D6

APPENDIX M-1: WEATHER

Most weather resembles that standard for the month, but of course some variation occurs in temperature and wind velocity. Temperature is broken down into two columns: the Southern area is the fertile farm-

lands of the Saxons and Normans; the Northern area is the wilder country of the Picts, Celts and Vikings. Fog or rain last D3 days; a storm lasts D6 days; a clear spell D6 days. Afterwards, roll again according to the month.

Month	TEMPERATURE						
	Southern	Northern	Clear	Fog	Rain/Snow	Storm	Catastrophe
January	45°	25°	01-60	61-75	76-95	96-99	00
February	45°	30°	01-70	71-90	91-99	--	00
March	50°	35°	01-70	71-90	91-99	--	00
April	55°	45°	01-75	76-90	91-99	--	00
May	63°	55°	01-75	76-85	86-99	--	00
June	65°	58°	01-80	81-85	86-99	--	00
July	70°	65°	01-85	--	86-99	--	00
August	70°	60°	01-80	--	81-95	96-99	00
September	65°	50°	01-65	66-70	71-95	96-99	00
October	60°	40°	01-30	31-35	36-85	86-99	00
November	50°	35°	01-35	36-45	46-85	86-99	00
December	45°	30°	01-45	46-60	61-90	91-99	00

CATASTROPHIC WEATHER should be disregarded if it does not fall in with the GM's plans. In any case, the GM should determine the type of catastrophe according to the locality and season. Catastrophes include drought, hail, river flood, and wildfire.

TEMPERATURE

Night:	-15°
Mountainside:	-15°

Daily Variation (roll D20)

1	-15°
2-3	-10°
4-6	-5°
7-14	normal
15-17	+5°
18-19	+10°
20	+15°

WIND VELOCITY (roll D10, +2 if Rain, +5 if Storm)

1-5	Calm	(1% chance of shipwreck)
6-8	Breeze	(1% chance of shipwreck)
9-12	Wind	(5% chance of shipwreck)
13-15	Heavy Wind	(50% chance of shipwreck)

Wind's Effect on Missile Accuracy

Breeze :	-5%
Wind :	-10%
Heavy Wind:	-50%

APPENDIX M-2: SETTING UP THE CAMPAIGN

The experienced GM will prefer to create or continue a campaign with a complex culture, allowing Player Characters to cope with social, political, economic, romantic, and other problems, rather than merely to conduct hack and loot raids on the local bad guys. The inexperienced GM, however, may wish to start out with a more simple setting. What follows will give an example of each.

THE HILL-FORT OF CROM-DUN

An ancient hill-fort, originally built by Picts, then taken over and enlarged by the conquering Celts, who left the old Pictish burrows carefully undisturbed. Now the Celts too are gone—some assimilated into the dominant civilization, others choosing to retreat to wilder areas of the hill country and maintain their old way of life.

No human beings live in the hill-fort nowadays, but there are rumors that something has recently taken up residence there. Something strange and terrifying. There are tales of stolen babies, butchered livestock, strange flickering lights in the hills at night. A nearby peasant village has appealed to its liege lord for protection.

The liege lord, a Norman Baron, has in turn asked the characters to go search the ruins of the hill-fort and determine just what is lurking there. He suspects it may be a gang of outlaws, using the trappings of Faeries to frighten the superstitious peasants. If so, he will call up his knights and men-at-arms and attack the hill-fort. On the other hand, if there really is a band of Faeries there, he will ask his knights to escort a group of holy men from the local monastery and have them erect a chapel on the hilltop, thus dispelling all evil influence by the presence of a consecrated Christian altar. He makes the group a gift of any treasure they find during their survey of the hill-fort.

In creating the hill-fort, the GM may wish to draw it in detail based on his own imagination or to make use of the following table.

Random Room Table

Roll 2D6 and continue rolling until you have gotten a 2 or a 12. Arrange the rooms as seems most logical. Remember that there are few corridors; most rooms lead directly into one another. Since the only artificial lighting was smoky torches and hearth fires, it was common to scatter small, open courtyards as light wells through a large building, so all rooms would be lit by windows by day. The entire hill-fort was originally surrounded by a palisade higher than a man's head, but much of this has since fallen down.

Roll	Room
2	Barrow Chamber (Pictish hero's grave with treasure)
3	Kitchen- - if rolled again, pantry, brewery or wine cellar
4	Weedpatch (once herb or kitchen garden)- - if rolled again, a mage's study or a library
5	Dining Hall- - if rolled again, lesser hall
6	Servant's room
7	Courtyard
8	Guardroom, armory
9	Guest bedroom
10	Strongroom, prison chamber
11	Stables, kennels, hawk-mews, byre
12	Temple with altar, chapel

Set the Treasure Value of what is to be found in Crom Dun by the various guardians scattered through the hill-fort.

APPENDIX M-3: ARTHURIAN ENGLAND

APP M-3.1.0 HISTORY AND CULTURE

There is no firm historical foundation for the legends of King Arthur, his Knights of the Round Table, and his court at Camelot—but neither can the stories be dismissed out of hand as a myth. There is, in fact, a fairly reliable record that Arthur was the last of the great Celtic war-leaders who defended the western Celts against the steady advances of the Saxons. Arthur is said to have defeated the Saxons at ten great battles, the last of them at Badon Hill, after which the Saxons did not attempt to enlarge their territory any further until well after Arthur's death.

During the historical Arthurian period of the early sixth century, England had been cut off for several generations from direct contact with the Roman Empire. The Roman armies had retreated in the face of the advancing German tribes, abandoning the Romanized Celts of England and Gaul. Even without the Roman armies, however, some vestiges of Roman civilization still remained in England, even in the Western hinterlands, the last bastions of Celtic rule. These included cavalry combat (the Saxons typically rode to a battlefield on horses,

THE MISSING BRIDE

Sir Stephen des Roches is a Norman Noble who lives in the castle of Westmarch, built by his father on the Welsh border. (He is sometimes called Sir Stephen the Rash—but not in his presence). He has only one legitimate child: a daughter, Eleanor. He arranged a good match for her, but things did not work out as planned. Instead, on the day of Eleanor's marriage, the maiden took her first look at the man of her father's choice, Lord Griswold the Grim, and refused to marry him.

Enraged, her father told her that she had her choice of marrying the next beggar to come to the castle or being shut up in the highest tower until she had decided to change her mind and marry Lord Griswold. Eleanor went up to the tower room, and the feast went on, while Sir Stephen assured Lord Griswold that his daughter was a biddable girl and the marriage would doubtless take place sometime that week. The next day, however, the tower room was empty and no trace of Eleanor was to be found.

A year and a day later, a peasant youth riding a dappled mule accosted Sir Stephen as he came homeward from a stag hunt and handed him a letter written on fine paper. The note invited Sir Stephen to a feast in one month's time to celebrate the birth of his grandson and to decide on the child's name. The place appointed was the Gray Chapel, a deserted shrine in which a holy hermit, Peter the Guileless, had once lived. It lay three days journey from Sir Stephen's estate, along the old Roman road up into the hills. Sir Stephen was invited to bring any guests he chose, as long as he did not intend any violence against his daughter's new family. Sir Stephen sought to question the youth further, but things were not what they had seemed. Suddenly the youth's homespun clothes changed to white linen embroidered in silver and gold- - and his mount changed to a hippogriff which took wing and flew away.

Sir Stephen's men-at-arms are ordinarily quite brave, but these events shook their courage. Sir Stephen has instead invited the group of adventurers (some of whom may have been guesting in his castle, others in the local monastery of St. George) to attend him as his guests at the feast.

Sir Stephen's daughter is now the wife of Madoc, Prince of the local Faery Folk. She wants to see her father once again and ask his blessing on her marriage. She did not break his commandment for Madoc came to her as a beggar and begged for her as his wife. She would also like, if possible, to arrange for her newborn son to be baptized.

Madoc is concerned because his people know that the castle Sir Stephen's father built so many years ago has exposed a Red Wyrm's egg to the sunlight and it will soon be hatching. If it is allowed to hatch, it will be a menace to the entire neighborhood.

Lord Griswold still wants his promised bride. He has sent a group of men-at-arms to kidnap her at the Gray Chapel (he has a spy among Sir Stephen's men-at-arms) and bring her to the monastery of St. George, where he will marry her, with or without her consent. His men will be wearing Sir Stephen's arms, so perhaps the Faeries will blame Sir Stephen for the kidnapping. Griswold wants to acquire Sir Stephen's lands—whether peaceably as his heir or by setting Sir Stephen and the Faeries to fighting one another, and then stepping in and fighting off both of them). Lord Griswold has the complete cooperation of the Abbot of the monastery because he has convinced the Abbot that Sir Stephen is the head of a Coven of Witches and deliberately gave his daughter to the devils/Faeries as a sacrifice to the old religion.

but fought on foot in a shield-wall); nominal Christianity; the use of Roman letters for writing; and construction of homes with hypocausts (basement furnaces providing central heating to the ground floor and steam for the Roman bath).

The native religion of the Celts was Druidism; it had provided the backbone of the organized resistance against the Roman Empire and the Romans had done their best to destroy it. The Druid academy was torn down, and all known Druids were slaughtered. At first the Celtic gods were renamed as their nearest Roman or Greek equivalent and Roman-style sacrifices were offered to them on their holy days. Later, when the Roman Empire became officially Christian, the Celtic gods were denounced as devils, and their festival rituals became merged with those of the nearest Christian holiday.

The result of all this was to suppress all open worship of the Celtic gods. The few surviving Druids seem to have attempted to preserve their religion by setting up an underground of secret chapters. Some of these chapters seem to have developed elaborate initiation rituals, designed to

weed out not only those who were unfit for the priesthood but also those who might be Roman spies. By the Arthurian era, most of the myths of the Celtic religion had been either oversimplified or lost entirely and a few seem to have merged with some of the mystic legends of Christianity.

Useful but not necessary reading for this period includes:

THE MABINOGION (including the tales of Culhwch and Olwen, the Dream of Rhonabwy, The Lady of the Fountain, Peredur, and Gereint) translated by Gwyn and Thomas Jones.

THE GOLDEN BOUGH or THE NEW GOLDEN BOUGH by James Frazer

THE WHITE GODDESS by Robert Graves

LE MORTE D'ARTHUR by Thomas Malory

CELTIC HERITAGE by Alwyn and Brinley Rees

THE FAERIE QUEEN by Edmund Spenser

THE CRYSTAL CAVE, THE HOLLOW HILLS and THE LAST ENCHANTMENT by Mary Stewart

PRINCE OF ANNWN, THE CHILDREN OF LLYR, THE SONG OF RHIANNON, and THE ISLAND OF THE MIGHTY by Evangeline Walton

FROM RITUAL TO ROMANCE by Jesse Weston

APP M-3.1.1 DRUIDISM

No one ever seems to have written down in detail the myths of the Celtic deities. The Romans were only interested in other religions as analogs of their own—and cheerfully claimed their Mercury as the counterpart of the Greek Hermes, the German Woden, and the Celtic Lugh—on the grounds that all four were associated with both Eloquence and Conducting Souls to the Land of the Dead. The Druids themselves seem to have kept their myths secret and taught them only to those who had been fully initiated.

However, there seem to be a number of clues to the basics of Druidism in surviving Welsh and Irish legends, in the writings of Roman observers, and in the traditions of the Witch-Cult of the Horned God of later days. What follows is one attempt at weaving these clues into a pattern.

The Druids claimed that this world had been originally settled by a group of immigrants from the Land of the Dead. Therefore, they held that people who died were merely returning to the ancestral home of humanity and might return to this world again, after having passed through the Cauldron of Rebirth. Those who died untimely, in particular by murder, were thought to be reborn in animal form to live out what would have been their normal lifespan and their souls might be tracked down by a cunning Druid and conjured back into human form once more.

The Land of the Dead was ruled alternately by two Kings, each holding sway over it for six months of the year, one representing the Summer Sun and the other the Winter Wind. Summer and Winter met in combat twice a year at Samhain and Beltane (see M1.1a), with the LOSER being driven out of the Land of the Dead into the human world, bringing his season with him. This combat was not just for the kingship but also for the hand of the young Queen, Cordelia daughter of Lir. Lir in turn was King of the Sea and Lord of the Year as a whole.

Cordelia seems to have been the general name of a goddess who resembles the Triune Moon Goddess of the Pelasgians (see C19.2a). The three best-known Celtic Goddesses are Brigit, Lady of the three Fires of Cooking, Smithing and Healing; Epona, Lady of Apples and Horses and Birds; and Aachren, Lady of the Trees, Night and Death. These goddesses seem to have represented respectively the Maiden, Mother and Crone aspects of the Moon Goddess.

In addition to a father (Lir the Sea) and two lovers (Winter and Summer), the Celtic Moon Goddess also had a son, who had been stolen away from her before he was three days old (i.e. at the dark of the Moon). This son was Lugh the Sun-god; he was not only a great hunter but also the inventor of writing. (It is likely that the Horned God of later days represents a fusion of the myths of Lugh the Sun, the Winter King of the dead and of Woden, one of the great gods of the Saxons and Vikings).

By Arthurian days, the complex Druid pantheon had become simplified to just two deities. The Horned God represented the fused images of the Hunter and the Hunted, Summer and Winter, Sun and Sea. The Lady represented the fused images of the various aspects of the Moon Goddess as the wealth of the land—its crops, its animals, and most especially the lakes and rivers on which its life depended.

It was this concept of the Lady as the Land that each King wedded when he took his throne. The Lady was considered as incarnate in each Queen just as the Horned God was considered incarnate in each King. The Land's fertility rested on the royal couple. If they offended the Old Gods, then the land would grow waste; its crops would fail, its herd

animals become sterile, and its waters would dry up.

The symbol of the union of the Horned God and the Lady seems to have been a striking one: a spear that continually dripped blood into a basin of silver. Precisely what this symbolized is unclear: sunlight falling on the water, blood falling on the snow. It is associated in tales with fertility and feasting and times of joy.

The four major Druidic festivals (see M1.1a) were:

SAMHAIN: when Winter entered the land (see M26.0a)

IMBOLG: the feast of Brigit the Maiden and of the Spring Lambing

BELTANE: when Summer brought the trees and flowers into blossom

LUGNASAD: the feast of Lugh the Son and of the Fall Harvest

At these festivals, the people gathered to worship the deities and to offer them sacrifices. The most notable sacrifice was the King (or an Interrex), typically at seven-year intervals (see M1.1c, C1.1f). It was also customary at these festivals to execute major criminals. Those whose guilt was certain were burnt in great wicker cages, often shaped in the forms of animals or giant men. Those whose guilt was uncertain were submitted to the judgement of the Sea, placed on wicker rafts and set adrift. If they drifted back ashore, the Sea had judged them innocent; otherwise, the Sea had judged them guilty.

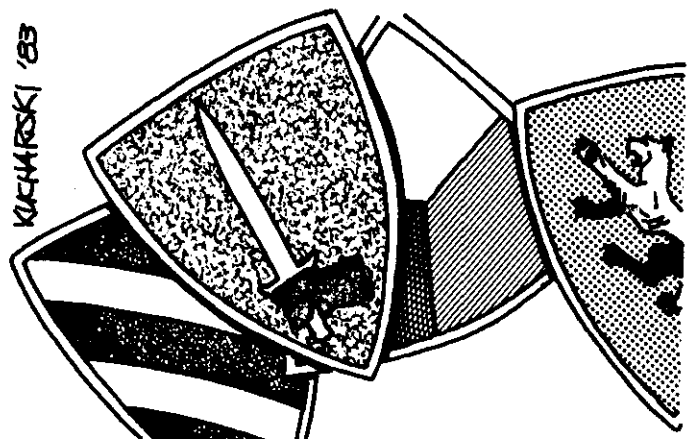
Meanwhile, throughout the year, the Druids worshipped the deities in secret ceremonies at the sacred groves and fountains. It seems to have been the custom for such a shrine to have a Guardian, a great fighter who would challenge any trespasser either to depart or to fight for the right to enter the shrine area. In some cases this seems to have been a ritual combat, a mock fight in which a candidate for priesthood would win the right to be initiated into the cult mysteries. In other cases, the Guardian seems to have been regarded as a Sacred King, who held his office only as long as he remained undefeated and who fought to the death.

By Arthurian days, the institution of the Guardian of the shrine seems to have been forgotten. But the stories still tell again and again of a knight who guards some particular spot—a river ford, a fountain, a grove, a deserted chapel—and challenges any man who comes there to fight him. In some cases, such knights also attempt to capture any woman who trespasses into the area and imprison her, possibly representing a memory of the days when a chapter of priestesses served at a shrine to the Goddess.

APP M-3.16 JOUSTING

Jousting was combat between two mounted Knights. It was sometimes done merely for honor with Pulled Blows (see 16.5)—the goal being to knock the opponent off his horse (see 16.7); sometimes to the first blood; sometimes to the death.

Tournament jousting is, strictly speaking, a late medieval custom, in which all participants wore extra-heavy plate armor, so that there was little real danger. It does not truly belong in the Arthurian era. It was inserted into the Arthurian tales when they were retold by late medieval writers. If the GM nonetheless wishes to have tournaments in an Arthurian campaign, he should remember that fighting was customarily stopped at the first blood—except with the express consent of the Lord or Lady who was giving the tournament and who acted as its Master-at-Arms. Tournaments typically last three days. They may include both individual jousting and general melees, in which knights grouped together based on kinship or region, and fought opposing groups.



APP M-3.19 THE OLD GODS**The Horned God****ASPECTS:** THE HUNT, DEATH**POWERS:** (choose four)

GIFT:	Attack, Information, Stealth
NATURE:	Animals, Weather
TRANSFORMATION:	to Skinshifter

The Lady**ASPECTS:** FERTILITY, THE MOON**POWERS:** (choose four)

GIFT:	Healing, Resistance
NATURE:	Plants, Water
SPIRITS:	Ghosts & Souls
TRANSFORMATION:	to Skinshifter

At this period, the Horned God, the Lady, and the Christian Trinity seem to have been sometimes regarded as Allied Deities of one religion, sometimes as Enemy Deities of three different religions. The GM must decide what the situation will be in his campaign.

APP M-3.21 THAUMATURGISTS

In addition to the standard requirements for Medieval England (see 21.0, M21.0), the Arthurian Thaumaturgist also had to fulfill the following:

1. COM Rating 25%+ and at least one COM Skill of 50%+.
2. KNW Rating 25%+ and one of the following at 50%+:
Legend Lore, Star Lore, Herb Lore, Divining as a Magic KNW Skill, or Herbalism as a Magic KNW Skill.

In ancient days, Druid Thaumaturgists had been able to create certain items which carried one of the gifts of the Horned God or the Lady. By the Arthurian era, the ability to create such items was no longer present, but some of the items still existed: the Thirteen Treasures of England. These included such things as the scabbard of Excalibur which carried the gift of Healing so that the wearer never lost any BP or LP. Accordingly to legend, all these Thirteen Treasures were eventually collected by Merlin who stored them in the isle of Avalon, the Land of the Dead, for Arthur's use when the King would have to rise from the dead and save England.

APPENDIX M-4: LAW AND ORDER – AND FEUDALISM

Little is known about the Picts' social organization. They seem to have grouped themselves into clans, each clan living in a village fortified against the wolves and other wild animals (see M14.6, raths and crannogs). They are rumored to have had all things in common, including their lands and their children. Their laws were presumably decided and enforced by the clan chief, with the advice of the clan elders.

The Celts were also grouped into clans. Some clansmen were farmers, some artisans, some warriors—but all were supposed to come to the aid of the clan during time of attack by raiders (Picts, Celts from another area, or Saxons)—the poor on foot, the richer on horseback. The farming village held the meadows and woods in common, but divided the cropland by family, with all heirs inheriting an equal share. They paid tribute of their herds and crops to the clan chief, who out of it supported the clan's best fighters as his warriors. The clan chiefs paid nominal allegiance to a king, who led them and their warriors as a semi-unified army in times of war against invaders.

Laws were based on custom and precedent. Each clan chief had a judge at his court, but there might also be independent judges in the area, whose verdicts would be equally valid and binding. All judgements were in the form of fines, paid to the injured party. There were no police; each family was responsible for seeing that justice was done to its members. A criminal's family had to either see that their kinsman paid any judgement found against him or disown him and hunt him down as an outlaw. (For further details, see THE ENCYCLOPEDIA BRITANNICA, 'The Brehon Laws').

The Saxons treated farmers not just as a different (and inferior) social class but, in effect, as a different caste. Even the strongest farmer had no hope of bridging the social gap and becoming a warrior. In other respects the social system was much the same as the Celtic. The High King was elected from among the royal family by a council of the major clan chiefs of the kingdom (who usually chose the king's eldest son). This council also advised the king and, for all practical purposes, could put a stop to any royal project it disapproved of.

Saxon law was based on custom and precedent, with disputants taking oaths as to what had happened and who was guilty. These oaths were heard by a jury of their neighbors, advised by a legal expert. If for some reason the jury failed to reach a verdict, the disputants could settle the matter by Trial by Combat.

The Vikings regarded the entire clan as potential warriors, much like the Celts. Since they settled chiefly in the North, where relatively few Saxons lived, they continued the Celtic system. Their legal system was much like the Saxon one.

The Normans, like the Saxons, treated farmers as a different social caste, unworthy to be warriors. Warriors were not grouped into clans, but organized into an elaborate hierarchy of ranks, each taking an oath of allegiance to his personal superior, his feudal lord, and promising to perform certain duties for him. In return for this oath of fealty, the vassal warrior was granted by his superior title (seizin) to a certain area of land, its manor house or castle, and its farmers. Laws were handed down by the feudal lord of the land (knight, baron, duke) with the king's law holding only in the king's own directly held lands.

The Norman English system eventually turned out to be something of a compromise. Its two basic social and legal units were the Manor and the Borough. A brief and oversimplified outline of how the system worked is presented below.

A Manor was the basic unit of a farming village and a fortified manor house or castle, surrounded by meadows and woods and croplands. The head of the manor might be a knight or the seneschal of a greater lord, such as a baron, duke, or the king himself.

Farmers were classified as either Yeomen (free tenants, socmen) or Villeins (serfs). The two chief differences between them were that the Yeoman's legal disputes were handled in the royal courts (he could even sue the lord of the manor there) — and that the Yeoman could inherit land or marry without needing the lord's permission. The usual land holding was 30 acres (a virgate), which supported a family. Both yeomen and villeins had to:

- a. Send one member of the family to work 2-3 afternoons a week on the lord's land. (This might include tending herd animals, tending the hedges separating the grazing meadows from the croplands, tending the dikes and canals, militia, road patrol, etc.).
- b. During critical periods send all members of the family to work 2-3 days a week along with the family cart and animals to help with the harrowing, mowing, harvesting, threshing, sheep shearing, etc.

In addition villeins had to pay the lord a small fee on the marriage of a daughter, on sending a son to school (or to become a priest), on buying or selling or exchanging or willing land, or on any other commercial transaction. On the death of the head of a land holding family, the heirs paid the lord the best horse or ox of the estate or an equivalent amount.

The manor was administered by the Bailiff, working with the Reeve (who was elected by the various villeins and yeomen). Under them was a staff of supervisors such as the hay-ward, the reeve, the head shepherd, the head swineherd, the head bee-keeper, etc. All farmers were liable to serve in the militia of the manor and on its jury. They also were all responsible to see that no family neglected its manorial duties, since such neglect was considered an offense by the entire village, not just of the single family and it was the village as a whole that was punished.

The manorial court judged all civil and manorial offenses and all minor crimes. (All felonies were judged by the royal court, though a manorial lord might send a representative there to plead for his yeoman or villein). The president of the court was the lord himself or his Seneschal; the prosecutor was the Bailiff. The jury was a group of farmers, both yeoman and villeins, who heard testimony and gave judgment based on custom and precedent. The president could not alter the law of the manor nor the findings of the jury, but did pass the ultimate sentence, which might take the form of a fine in money or service, or of a flogging.

Each Knight of the Manor was responsible for fully equipping himself with armor, warhorse and weapons and:

- a. serving in the field during wartime for 40 days
- b. serving in the lord's chief castle during peacetime for 40 days
- c. paying a fee to his lord for permission to succeed to his land. (The lord was also paid a fee on the marriage of the Knight's heir: his eldest son or, if he had no son, his eldest daughter, or his widow; otherwise the lord had the right to dispose of the heir in marriage himself. A child heir had the profits of the estate go to the lord, until he became an adult at which time a fee was paid).

Greater lords were responsible for producing a fixed number of knights at the king's demand. As the mercenary system developed, in

the second half of the 13th century, this service was typically waived and money accepted instead, permitting the king to hire mercenaries, who were loyal primarily to the throne.

The Church during this period had comparatively little social or legal power. Its clergy were organized in a hierarchy, paralleling that of the nobility, but equally acknowledging the royal authority. The head of an abbey or monastery was subject to a bishop, who was subject to an archbishop, who was in turn appointed by the king. An abbey or monastery was treated legally as part of the manorial system, with the head of the chapter acting like a seneschal in his dealings with the farmers of the attached village.

The Borough or town began as an outgrowth of the fort. Artisans found the local clan chief their best customer during times of peace and their best defender during times of war. The Saxons recognized boroughs as having their own government and jurisdiction, subject only to the authority of the king. In addition, the borough generally minted its own money to be used at its regular market days and fairs. Though the borough was technically not subject to the local clan chief, the clan chief usually owned a sizable house there and had considerable economic and social influence on the borough's economy, which was not surprisingly reflected in the borough's administration.

The Normans founded a number of new boroughs, which in theory held their privileges from the local feudal barons or dukes. In practice, the citizens of the borough were self-governing under the royal authority. They could sell, exchange, and will land freely, hold regular markets and fairs, demand tolls on roads and bridges, organize themselves into craft-guilds, etc. The town was typically governed by a mayor (appointed by the king) who was assisted by a reeve (elected by the borough council, which represented the major guilds of the area). Justice was done by the borough's own law courts and enforced by its own constables. For these services, the citizens paid taxes once a year. A manorial villein or yeoman who succeeded in getting his name entered on a borough's tax list (generally requiring one year's residence) was considered to have changed his estate and become a citizen of the borough.

A borough's major guilds might include some or all of the following:

Apothecaries	Fletchers
Armors	Goldsmiths & Jewelers
Bakers	Grocers
Barber-Surgeons	Innkeepers
Blacksmiths	Ironmongers
Bowyers	Leathersellers
Brewers	Mariners
Butchers	Masons
Cabinetmakers	Musicians
Carpenters	Paviors
Carters	Pewterers
Chandlers	Poulters
Clothworkers	Saddlers
Coach & Harness Makers	Salts
Cobblers	Scriveners & Lawyers
Cooks	Shipwrights
Coopers	Skinners
Cordwainers	Tailors
Cutlers	Tilers & Bricklayers
Distillers	Upholsterers
Drapers & Mercers	Vintners
Dyers	Weavers
Farriers	Wheelwrights
Fishmongers	Woolmen

A borough's beggars and thieves might organize themselves into one or more clubs, but this was definitely not legally recognized as a guild. Similarly intellectuals such as astrologers, alchemists, lawyers, clerics, and barber-surgeons (physicians) might form one or more clubs (some of which might be suspected of containing mages), but none of which held guild status.

This social system of Manor and Borough was more or less typical of Medieval England, until the Black Death swept through the land in the 14th century, decimating the ranks of farmers (and increasing their labor value) and eventually spelling the end of the feudal system.

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