



Lost in Translation: Going Underground: Servants of the Ancestors

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Introduction

At the time this article is being written, very little information about the various aspects of Non-Human society have been covered in **WFRP2e**. Such a deficiency in background makes it more difficult for a player with a Dwarf, Elf or Halfling character to give his creation a detailed personal history for their character, including the details of society to which the character belongs.

In the case of Dwarfs, one of the few things known is that none of this race can cast magical spells. Though not directly stated in the rulebook, a number of GM and players have concluded that priests of the Dwarf Ancestor Gods also suffer from this same limitation.

This article prefers to take the position that the Gods of Warhammer – even the Ancestor Gods of the Dwarf pantheon – have the divine ability to grant power to perform “miracles” to whomever they see fit. After all, bestowing this gift upon the respective priesthood of a deity is but a small reflection of that exalted being’s grace and influence.

Much of what appears in this article can be found in **Dwarfs: Stone and Steel**, the sourcebook for **WFRP1e**. Other than the changes and additions to make this article compatible to the new edition, the text is pretty much what I wrote (and edited by Graeme Davis and Martin Oliver) for the previous Hogshead /GW publication.

Dwarf Religion

The Dwarfs venerate their ancestors instead of worshipping otherworldly gods. They believe that the spirits of the ancestors watch over them, guide their actions, judge their achievements and determine if they have led worthy lives.

The most widely revered of ancestors are the Ancestor Gods. Of these, Grungni, Valaya, and Grimgnir are the most important. According to Dwarflore, the three were born from deep within the hearts of the first mountains, and the entire Dwarf race is descended from them. Gazul, the younger brother of the three principal Ancestor Gods, protects the spirits of the clan ancestors. Smednir, Thungni, and Morgrim are other Ancestor Gods, whose worship tends to be restricted to specific clans.

Religion in Dwarf Society

Religion is integral to Dwarf society. It fulfills a role that transcends the normal bounds dictated by clan and, to a lesser degree, craftguild. It also plays a role in certain social functions like the exchange of marriage vows, judging those accused of breaking the law, consecrating new settlements, and conducting burial rites.

Members of the priesthood are held in high esteem, both for their wisdom and because they represent the Ancestor Gods. Many disputes between clans and holds have been settled through the mediating efforts of priests.

The cults of the Ancestor Gods and veneration of the clan ancestors have certain traits in common with one another. These are covered in the following sections.

Areas of Worship

The Ancestor Gods are worshipped by Dwarfs throughout the Old World and Norsca alongside clan ancestors.

Temperament

Like the Dwarfen race, the Ancestor Gods value honour, determination, and loyalty. Weakness of character and detrimental acts towards one's clan are deemed unworthy and punishable as befitting the situation.

Sub-Cults

Unless otherwise specified, there are no sub-cults within the individual Dwarf cult.(at least as understood by human scholars).

Skills and Talents

Priests of the Dwarf Gods have a number of skills and talents in common. The following can be purchased by the normal cost of experience points:

Skills: Academic Knowledge (Dwarf History), Academic Knowledge (Dwarf Law), Academic Knowledge (Runes), Read/Write (Khazalid), Runecraft, Speak Arcane Language (Arcane Dwarf)

Talent: Master Rune (of the cult at the High Priest level), Rune*

* Each rune selected by the character is considered a separate talent. The number one can acquire is limited as follows:

Priest: any two runes

Anointed Priest: any four runes

High Priest: any seven runes

In addition to the above, the cults of each Ancestor God have other skills and/or talents available to the respective priesthoods (see the entries for each cult below).

Prominent Figures

Unlike the cults in the Empire, the Dwarf religions are not organized in such a hierarchal manner with an obvious cult leader – despite what the High Priest of the High Temple of Grungni may think (see below). This does not mean that there is a shortage of prominent priests within a specific Dwarfhold. It's just that none can be considered as the equivalent of a Grand Theogonist or Ar-Ulric in Dwarf society. Moreover, the most important or influential Dwarf High Priests are unlikely to garner any undo reverence in their lifetime. Instead, renowned ancestors are revered by the clan and craftguild (which – in a fashion – is what the religious cult is considered by members of its clergy) and are described below under Ancestor Worship.

Joining the Priesthood

In order to join the priesthood, a Dwarf in the mountainous kingdoms must petition both his clan elders and the chief priest of the chosen cult for permission to abandon his craft and begin life as an initiate. Expatriate Dwarfs can join the priesthood if the local priest accepts their request to join.

Death Rituals

When a Dwarf in old age feels his strength and stamina ebbing, he knows death is approaching. He summons a priest of Gazul and gives him those possessions that will accompany him to his tomb. The Dwarf gathers his heirs in order to dispense his remaining possessions with whatever obligations he wishes to pass on.

The priest of Gazul returns to claim the body of the deceased Dwarf. He takes it to the local Temple of Gazul where the body lays in state for four days. The priest invokes the protection of Gazul upon the deceased to help the spirit makes its way to the realm of the

Ancestors. The protection prevents the body from being used for necromantic purposes. At the end of the four days, the priest of Gazul opens the burial vault of the deceased Dwarf's clan and entombs the corpse with the burial goods.

Priests of Gazul also accompany the army in order to perform the ritual invoking Gazul's protection upon the fallen. In many cases, it is impractical to do anything other than bury them on the battlefield.

In the Beginning...

As summarised from the recent work of Verenan historian, Erich Schliemann – based on his interpretation of the historical tomes written by Bederik the Venerable, the first millennium High Priest of Grungni and Loremaster of Karak Hirn.

“In the age before time, the first of the Ancestor Gods, Grungni awoke in the darkness within the heart of the first mountains. Though there was no light for his eyes to see, Grungni knew he was not alone. He shattered his cradle of birth with one blow of his mighty fist, thereby creating a large cavern where he could stretch his arms. His exertions also forced a crack into which a thin shaft of light entered his birthplace.

“Grungni's efforts awoke his brother Grimmir, who likewise shattered his cradle as he stepped into the new world. The two then awoke their sister, Valaya, and brother, Gazul, from the rock that birthed them.

“The four set forth from the heart of the world, only to be confronted by otherworldly creatures with bulging eyes, hairless bodies, and sorcerous weapons of a type not found in the world. Though just awoken, the Ancestor Gods fought with such strength and determination that their enemies were quickly and decisively defeated. At the end of the battle, which lasted seven days and night, the Ancestor Gods took possession of the mountain from which they entered the world. In time, they crafted a home for themselves and their children and called it Karak Zorn.”

Principal Deities

The principal deities and most universally revered – particularly among the Expatriate Dwarf population – are the three main Ancestor Gods. The Dwarfs believe themselves to be the direct descendants of these gods.

Grungni, Ancestor God of Mining and Stoneworking



Grungni is the ancestor god of mining, metalwork and stonework,

as well as the principal deity and lawgiver of the Dwarf pantheon. According to Dwarf lore, Grungni was the first of the Dwarfen race and chief husband of Valaya. For centuries, he led the Dwarfs from their ancestral home in the far southern range of the Worlds Edge Mountains to the north. During the Long Migration, Grungni taught the Dwarfs most of the crafts for which they are still famous. In addition, he crafted some of the most powerful Dwarf artefacts ever known, including the Throne of Power. The Dwarfs eventually settled along the central and northern range of the Worlds Edge Mountains with a few clans even reaching the

Mountains of Mourn to the east and the Giantshome Mountains in what would become Norsca to the north. It is said that Grungni foresaw the coming of Chaos into the world and led the Dwarfs into the safety of the earth. When the time came, Grungni brought forth the Dwarf armies to battle Chaos for the sake of the whole world.

Grungni is portrayed as a male Dwarf, clad entirely in chain mail, with a forked iron-grey beard reaching to his feet. Grungni normally carries a miner's pick, but in his martial aspect he is armed with the runic warhammer Drongrundum ("Thunderhammer")

Symbols

Grungni's main symbol is the pick, representing the implement with which he opened up the underground world to Dwarfs. A stylised depiction of a helmeted face with a long, forked beard is also sometimes used. Grungni's priests dress in dark grey, with the image of a black or silver pick inscribed with Grungni's rune embroidered across the chest.

Strictures

All initiates and priests of Grungni must abide by the following strictures:

- Always strive to advance the clan's reputation through solid workmanship.
- Always ensure that tunnels and chambers are structurally sound.
- Render repair upon any such structure when it becomes unsafe.
- Always work a mine to extract all ore and valuable stone to enhance the well-being of the clan and race.
- Never be wasteful of the earth's mineral bounty.
- Never surrender to Goblins or their kin.

- Never refuse an opportunity to regain control of a Dwarfhold that has fallen to an enemy.
- Never miss an opportunity to slay Chaos Dwarfs, as their continued existence brings dishonour and shame to the race.

Holy Sites

The largest temple of Grungni is located in Karak Azul, the greatest metalworking centre in the Dwarf Empire of Karaz Ankor. It should be noted, however, that the High Temple in the capital of Karaz-a-Karak is considered by its High Priest, Anhelm Strongheart to be the seat of the cult of Grungni. Each Dwarfhold and Dwarf settlement of any size in the Old World and Norsca has its own temple to Grungni. The High Priest of each of these temples consider themselves equal – and not subordinate – to the High Priest in Karaz-a-Karak.

In a Dwarfhold, the temple is usually adjacent to the main audience hall, and is lavishly decorated and carved with scenes from ancient Dwarfen myths. At the far end of the temple, statues of Grungni stand on either side of a dais, upon which stands a throne flanked by two lecterns. Stone pews are arranged in neat rows in front of the dais. In Human cities with sizeable Dwarf populations, underground shrines are built to Grungni, normally underneath or next to the Dwarf Engineers' Guildhall.

Skills and Talents

In addition to the skills and talents available to Dwarf priests, the priesthood of Grungni may purchase any of the following at normal cost:

Skills: Academic Knowledge (Geology),
Evaluate, Scale Sheer Surface, Trade
(Weaponsmith)

Talents: Orientation, Strong-minded

Holy Days

Major festivities dedicated to Grungni are held every hundred days (33 Pflugzeit, 33 Vorgeheim, 33 Brauzeit, and 33 Vorhexen on the Imperial calendar). Nine lesser festivals are held between the major days at intervals of ten days.

Valaya, Ancestor Goddess of Home and Healing



Wife and sister of both Grungni and Grimmir, Valaya is the goddess of the hearth, healing, and brewing; the founder of many Dwarfholds (including Karaz-a-Karak and Karak Eight Peaks); and the protector of the Dwarf race. She is also credited with establishing the Dwarf culture and inventing their runic script. When Grungni prophesied the coming of Chaos, Valaya devised a special rune to protect the Dwarfs and their underground shelters from the hostile magic inherent in the warp matter.

Valaya is depicted as the archetypal Dwarf woman with long, braided hair reaching down to her feet. She is normally shown wearing chain mail over a purple gown, and carrying a rune-axe named Kradskonti (“Peacegiver”).

Symbols

A shield with the runic representation of “Ancestor Queen” (*Gromthi Rinn*) is the symbol most often associated with the cult of Valaya. Other symbols include a sheaf of hops and a stylised hearth. Valaya’s priests wear purple robes trimmed in gold, and a round medallion of gold or silver inlaid with an amethyst about their neck. The cult runes of Valaya are usually inscribed upon the gemstone.

Strictures

All of Valaya’s priesthood must abide by the

following strictures:

- Always provide aid to a wounded or ailing Dwarf.
- Always assist a Dwarf-friend in need.
- Always attend to the needs of the young.
- Always protect fellow Dwarfs from harm, especially at the hands of a Dwarf enemy.
- Never allow Dwarf ale to fall in the hands of enemies, unless to do so saves Dwarf lives.
- Never knowingly sell or otherwise distribute spoiled ale.

Holy Sites

All Dwarfholds have temples to Valaya, usually located close to the Queen’s chambers. The largest temple is located in Karaz-a-Karak. Statues of the Ancestor Goddess flank an altar where offerings are made. The statue on the left shows Valaya’s peaceful aspect: un-armoured, with a healthy infant in one arm and a tankard of ale in the free hand. The other statue shows her as protector of her children: clad in a mail coat and helmet with a shield held before her and her axe raised. Frescoes on the walls depict scenes from Dwarf life.

Shrines to Valaya are located in domiciles and breweries in every Dwarf settlement. These are maintained by residents, rather than any clergy.

Skills and Talents

In addition to the skills and talents available to Dwarf priests, the priesthood of Valaya may purchase any of the following at normal cost:

Skills: Academic Knowledge (Genealogy/Heraldry), Navigation, Trade (Apothecary, Brewer or Herbalist)

Talents: Resistance to Disease, Surgery

Holy Days

The major holy days of Valaya occur on the Spring and Autumn Equinoxes. These days roughly correspond to the planting and harvesting of crops essential to ale production.

Grimnir, Ancestor God of Warriors



The brother of Grungni and joint husband/brother of Valaya, Grimnir is the patron of warriors, and of Slayers in particular. During their ancient migration, Grimnir protected the Dwarfs from enemies such as Giants, Dragons, and Trolls. The coming of Chaos brought forth new dangers; wielding two mighty axes forged by Grungni, Grimnir led the Dwarfs against these abominations. After learning about the Warpgate through which the forces of Chaos were entering the world, Grimnir decided to find the ruptured gate and close it with his own hands, even against the advice of Grungni and Valaya. He shaved his head, except for a crest that he dyed orange and spiked with animal fat, and tattooed his body with elaborate patterns that incorporated his personal rune. Dishonoured Dwarfs entering the Slayer cult follow the same ritual today.

Giving one of his axes to his son Morgrim, Grimnir journeyed north singing his death-song. Morgrim followed Grimnir, even though he was urged to turn back. Near Norsca, Grimnir slew the marauding Dragon Glammendring. Scarred from that battle, Grimnir cut a claw from the dragon and used it to add elaborate scars to his body in a final ritual preparation for his forthcoming battle. After attending a banquet in his honour held by the besieged northern Dwarfs, Grimnir and Morgrim departed. At the edge of the Chaos Wastes, the two fought the Daemon Prince Krage'ome'nanthal, scion of Khorne, in a

titanic battle lasting three days. On the verge of collapsing and bleeding from many wounds, Grimnir struck the Daemon Prince a killing blow, incurring the wrath of Khorne. After resting, Grimnir commanded Morgrim to return, and take his place as the protector of the Dwarfs. Morgrim watched his father dwindle into the haze of the Chaos Wastes. What became of Grimnir is beyond anyone's knowledge. Dwarfs do not speak of the matter.

Grimnir is portrayed as a muscular Dwarf, his body covered with tattoos and ritual scars, wearing the spiked orange crest and exotic jewellery of a Slayer. He is clad in chain mail and is armed with the axe Az-Dreugidum ("Waraxe of Doom").

Symbols

Grimnir's main symbol is a double-bladed axe, one of the favourite weapons of Dwarf Slayers. When not outfitted for war, priests of Grimnir dress in tunics, breeches, and a simple cloak with a clasp made of adamantium. They also bear tattoos on their chest and arms, including Grimnir's rune. Some priests located in Karak Kadrin even wear their hair in a Slayer's crest.

Strictures

The strictures for warriors, initiates, and priests are less severe and are as follows:

- Always press home an attack whenever so ordered by a superior.
- Remain steadfast in defence whenever the enemy vigorously attacks.
- Always assist a fallen comrade-in-arms.
- Keep possession of the battlefield no matter how the conflict resolves.
- Slay as many Dwarf enemies as possible.

For Slayers, the strictures are:

- Always engage in any combat where the chances of honourable death are highly probable, especially against unfavourable odds
- Any cowardice in the face of such combat further dishonours and disgraces the Slayer.

Holy Sites

The largest temple of Grinnir in general use is located in Karaz-a-Karak, where it dominated by a large statue of Grinnir as he appeared before departing for the Chaos Wastes; the temple's walls are carved with reliefs depicting the deeds of Grinnir on his journey, as told by the returning Morgrim. The temple in the Slayers' Hall at Karak Kadrin is larger, but only Slayers are permitted to enter. Another great temple to Grinnir lies in the still ruined part of Karak Eight Peaks, just out of reach of the Dwarfs dwelling in the citadel. Many Slayers have set forth to recapture the temple, but none has yet succeeded.

Sub-Cults

The sub-cult of Slayers is unique among the sapient races. Many would consider it a

Death cult of sorts, but that would only be partially true. Slayers do not frivolously seek their end: to do so would be nothing less than dishonourable. Instead, they search for a means to achieve a great deed at the risk of life and limb so that they can atone for whatever past crime or failure they have committed. Their doom weighs heavily on those who take up the mantle of Slayer. As expected, many are mentally unstable and pass their mundane existence between battles in an intoxicated state produced by either alcohol or some other form of addictive substances.

Skills and Talents

In addition to the skills and talents available to Dwarf priests, the priesthood of Grinnir may purchase any of the following at normal cost:

Skills: Academic Knowledge
(Strategy/Tactics), Dodge Blow,
Intimidate, Outdoor Survival

Talents: Strike Mighty Blow, Strong-minded

Holy Days

There are no specific holy days to Grinnir. Festivals to Grinnir take place before battle, and after a victory.

The Long Migration

Another abridgment from the recent work of Verenan historian, Erich Schliemann.

“After centuries in Karak Zorn, Grungni went before all his children and told them that he foresaw a great future for the race of Dwarfs. In order to reach this promise, Grungni told them that they had depart the birthplace of their race.

“From the depths of the mountains, Grungni led his people to the surface. Many stood in awe of the majestic mountains that surrounded their now abandoned home. Grungni ascended a high peak and looked about him for the route that he would choose for his people. Recognising the need to strengthen them for hardship they needed to endure the threats of the future, Grungni decided that a route northward through the mountains would best serve his children.

“The pace of the migration was slow as some Dwarf foraging parties sought food for the people while others found shelter and opportunities to mine the bounty of the earth. Grimnir led parties of warriors to scour the mountains for potential danger and remove such from the Dwarfs’ path. Many tales of Grimnir’s valour arose during the Long Migration. One of his mightiest foes was Zharranok, a mighty dragon who was said to be over 100 feet in length with a wingspan of nearly the same measurement. It is said that Grimnir continuously battled the mighty beast for well over a year before bringing it to ruin.

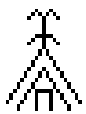
“As the decades progressed, the Dwarfs grew in number. By the time, they reached the mountains near what would later become the Badlands, Valaya decided that the time had come for the Dwarfs to begin to settle down. The Mother of the Dwarfs founded the first of the Dwarfholds, called Karak Izbil (now known as Karak Eight Peaks). In time, she also founded Karaz-a-Karak.

“Other clans emerged from these two great Dwarfholds to establish others along the spine of the Worlds Edge Mountains. Some of the clans crossed the great flat lands to the west and established colonies in the Dragonback Mountains along the south-eastern shore of Black Gulf. Still others continued their wanderlust under they reached the Giantsholm Mountains in Norsca and the Mountains of Mourn on the northern and eastern edge of the Dark Lands.”

Other Ancestor Gods

The worship of the other Ancestor Gods is limited to the respective craftguild to which the particular Dwarf deity gave rise, with the exception of Gazul. The Lord of the Underearth is typically revered during observances of remembrance for the fallen in combat and those who have died a peaceful death.

Gazul, Lord of Underearth



A lesser Ancestor God, Gazul is the protector of the dead. Even in the time of the Ancestor Gods, Gazul pondered long on the mortality of his race. Reflective in nature, Gazul established the Dwarf tradition of venerating their ancestors, whether living or dead. He also uncovered the signature runes for himself and his sibling gods: Grungni, Valaya, and Grimnir. These “signature

runes” gave the Ancestor Gods and their followers power to overcome their most depraved enemies.

A gloomy Dwarf, Gazul has jet black hair and beard with streaks of grey, especially at the temples and the corners of his mouth. He is normally shown wearing armour of black iron under a black cloak, and carrying the great runesword Zharrvengryn (“Flaming Vengeance”).

Symbols

Gazul’s main symbol is a stylised cave entrance, which represents the entry to the Underearth where the spirits of the ancestors reside. A secondary symbol the flame, used mostly by the Dwarf witch-hunters of the Order of Shadow Hunters, an offshoot of his cult. Priests of Gazul dress in black with red trim and wear Gazul’s rune embroidered on the right breast. Witch-hunters wear dark-coloured armour underneath black cloaks.

Strictures

All initiates, priests, and witch-hunters of Gazul must abide by the following strictures:

- Always oppose all defilers of the dead, especially Necromancers.
- Never refuse to perform burial rites for any that perish.
- Never enter or disturb a place of burial that has been blessed.

Holy Sites

Every Dwarfhold has a temple to Gazul. They are always underground, adjacent to the hold's burial vaults. Ogre-sized statues of Gazul guard the entrance to the temple and the vaults. A small altar stands in the middle of the temple, where those honouring the dead can likewise honour Gazul. Shrines to Gazul are located in smaller Dwarf settlements, near their burial-places; the residents, rather than the priesthood, maintain these shrines.

Sub-Cults

The Order of Shadow Hunters (Mhornarkuli) were formed to fight against the forces of the Raving Undead brought into the world by the corruption of Nagash. Led by selected priests of Gazul, chapters of the Shadow Hunters can be found in all Dwarfholds, especially those located nearest to the Badlands and the Imperial province of Sylvania. The Order of Shadow Hunters also played an important role in the Vampire Wars of the 21st and 22nd century Empire, fighting against the various armies of the von Carsteins alongside the Mórrian Orders of the Raven and Black Guards.

Within the Order of Shadow Hunters are the Black Spears (Kolwutrazi): Dwarfs that are trained as Exorcists (Sigmar's Heirs, page 123). In some situations, a Black Spear can be found among a company of Shadow Hunters. Black Spears are equipped in the same manner as other Shadow Hunters, thus making it more difficult to distinguish these specialists at first glance.

In recent years, the Shadow Hunters have been given the charge of locating the burial chambers of long forgotten or fallen Dwarf settlements in the Worlds Edge Mountains. Their task is to exhume the dead and re-inter the remains with their funereal possessions within the tombs beneath the nearest standing Dwarfhold. Should any such burial site be desecrated, the Shadow Hunters are to secretly seek out the guilty and, forcibly if need be, bring them to face Dwarf justice.

Skills and Talents

In addition to the skills and talents available to Dwarf priests, the priesthood of Gazul may purchase any of the following at normal cost:

Skills: Academic Knowledge
(Necromancy), Trade (Embalmer)

Talents: Menacing, Resistance to Disease,
Resistance to Poison

Holy Days

There are no holy days dedicated to Gazul. Observances to the Ancestor God occur during the burial rites for deceased Dwarfs, and whenever Dwarfs meet to honour their dead.

A Night to Remember

It was one thing for their erstwhile captain to release them from service for having a spot of fun with the daughter of that wretched farmer, but there was no call to have an armed detachment to escort them off the Baron's land so late on a Brauzeit afternoon. Günter was swearing up a storm as the autumn night descended upon them.

"Ulric's cold arse, but I could use a warm fire," Günter said as he began to recover his wits after railing at the soldiers who left he and Hals on an old deer path in this part of central Stirland.

"No town around these parts, but I reckon there is probably a farmstead where we could get shelter," replied Hals.

The light of the full moon gave the two mercenaries enough light to make their way across the land since Captain Blücher did not see fit to give them a lantern. After several hours trudging in the cooling night, Günter spotted a light up ahead. Moving closer, the two spotted a ramshackle small farmhouse a few hundred yards from the road. If not for the light, Günter and Hals would have thought the house long abandoned.

An old man opened the door after the two travellers knocked. "Please enter," the old man offered. "My name is Viktor and my wife is Brunhild. Please excuse my poor house. We do not get visitors here often. You two look hungry. We don't have much to offer other than some stew and bread. I hope that shall suffice?"

Günter looked over the room they entered and disappointedly noted that there was nothing here of any worth. There was another door opposite from where they entered, probably leading to the elderly couple's room. "We have no coin to offer in compensation for your hospitality."

"No matter," replied the old man. "It is against our custom to accept payment for hospitality freely offered. Please sit."

Brunhild brought the stew, which turned out to be quite good. Günter and Hals were indeed hungry and it wasn't until the third bowl that they noticed that their hosts were watching them the whole time while not partaking of the meal. Nonplussed, Hals asked why Viktor and Brunhild had not joined them.

"We had eaten before you arrived and did not wish you to pass on our meagre offering for fear of offending us. So, there is no need to concern yourselves. Please, continue eating your fill."

While the two mercenaries continued eating, Brunhild excused herself so that she could ready the smaller room for the two guests to spend the night. An hour later, the two men felt the weariness of the day's events in their bones. Günter and Hals retired for the evening.

As he began to fall asleep, Günter realised that there was no windows in this room, just the door leading out to where his hosts remained, cleaning up after the dinner. Günter could not recall ever being this tired.

The audible crashing of the front door, followed by screams and the sound of fighting woke the sluggish mercenaries from their stupor. Günter and Hals grabbed their weapons while trying to shake the cobwebs from their minds. Opening the door, they were taken back by the sight of five Dwarfs clad in black armour and cloak: one hammering a stake through the heart of the shrieking old woman while two of the others held fast her arms. The old man had likewise been dispatched, his mouth opened wide displaying two oversized fangs.

“The would-be victims have awoken,” the oldest Dwarf stated barely concealing with contempt. “We should thank you for occupying the two fell creatures here so that we could close on them unnoticed. On the other hand, you could thank us for rescuing you from a certain death. Or did you think the stew you ate came from a cow or pig?”

Ignoring the two mercenaries, the Dwarfs set about cutting off the heads of the two vampires and tossed the remains into the fireplace. The Dwarfs then added more fuel to the fire, deliberately placing the wood so that it reached out of the confines of the fireplace. They stoked it until the flames started to ignite the walls of the farmhouse.

The Dwarf leader turned towards Günter and Hals, “Best to burn the whole place down as the flames will cleanse the stench of the abominations from this ground. You may wish to take your possessions and leave quickly lest the flames decide to take you as well.” With that, the Dwarfs silently depart into the night. Günter and Hals gathered their things and did likewise.

Smednir, Shaper of Ore



Smednir is a Dwarf deity of some importance, due to his patronage of metalworking and the refining of ore. In Dwarf legend, it was Smednir who taught his brother,

Thungni, the art of craftsmanship and metalworking. Together, these two sons of Grungni and Valaya made a number of the great magical rune weapons of the Dwarf gods and the legendary Dwarf-Kings – including the magical hammer Ghal-Maraz, which once belonged to the great King Kurgan, and was given as a gift to the human warrior named Sigmar Heldenhammer.

Smednir is generally portrayed as a bare-armed, muscular Dwarf wearing a leather apron, with his beard braided into a single plait and thrown over his shoulder away from the flames of the forge. His right hand holds

the rune-hammer Azulokrid (“Metal Crafter”).

Symbols

Smednir’s main symbol is the anvil, upon which he wrought the great treasures of the Dwarf race and their gods. Priests of Smednir usually wear their beards in a single braid.

Strictures

The priesthood of Smednir and many Dwarf artisans (except Expatriates) must abide by the following strictures:

- Never knowingly produce an object that is less than the best you could make; to do so dishonours Smednir, your craft and yourself.
- Never make a weapon or armour for any non-Dwarf who has not first proved their friendship and loyalty to the Dwarf race.

- Work only with tools that you yourself have made, and keep them well maintained.

Holy Sites

Most Dwarfhold workshop areas have one or more shrines to Smednir, and his altar is set up beside those of Grungni and the Clan Ancestors in every Old World Dwarfhold.

Skills and Talents

In addition to the skills and talents available to Dwarf priests, the priesthood of Smednir may purchase any of the following at normal cost:

Skills: Academic Knowledge (Metallurgy), Evaluate, Trade (Armourer, Gem Cutter, and Weaponsmith)

Talents: Ambidextrous

Holy Days

The turn of the year is a major festival of Smednir, marking the completion of an old work and the beginning of the new. Apart from that, Smednir has no fixed holy days. It is customary to pray to Smednir before beginning any new piece of metal extraction or metalworking, and to give thanks upon its successful completion.

Thungni, Ancestor God of Runesmiths



The first son of Grungni and Valaya, Thungni is the god of runic magic and runesmithing.

According to Dwarf lore, Thungni ventured deep into the earth during the Long Migration. He spent considerable time in a place he called Ankor Bryn, the Glittering Realm. When he emerged, Thungni brought the secret of Runic Magic to the Dwarf race. Thungni discovered that only he, his father Grungni, and a few of his descendants had

the gift to inscribe runic magic. Thungni and his progeny laboured to produce weapons of power before the cataclysm foretold by Grungni struck the Dwarfs. Aided by his brother Smednir, Thungni crafted some of the most potent rune-weapons ever. A few have been lost during generations of wars, but many remain in the possession of Dwarfkings and powerful Rune Lords.

Thungni is portrayed with reddish brown hair and beard. He is usually clad in full armour, with a breastplate inscribed with his personal rune. In one hand he holds a runic staff, symbolising his power and skill as a Runesmith. In the other, he holds the rune-hammer named Karaz-Kazakrhun, "Enduring War Rune."

Symbols

Thungni's main symbol is his personal rune on a hammer. This denotes his role as an Ancestor God of Runesmiths. Rune Lords and other clan elders wear slate-grey robes during ceremonies initiating new runesmiths to their calling. Initiates and priests of Thungni dress in blue-grey robes with a hammer embroidered on their left breast.

Strictures

All Runesmiths must abide by the following strictures:

- Never reveal the secrets of Magic Runecraft to any one other than a fellow Runesmith or one's own carefully chosen Apprentice.
- Never allow a rune-weapon to fall into the hands of any Dwarf enemy, even if it must be lost or destroyed.
- Always investigate any rumour of lost rune-weapons and recover them when possible.

- Never allow any non-Dwarf to obtain or pass on any knowledge of runic magic.
- Never allow one's reputation to be sullied by poor craftsmanship.

Holy Sites

There are no formal temples of Thungni. In the Dwarfholds, shrines to Thungni are prominently placed within the work-halls of the Runesmith clan. The few Runesmiths residing outside the holds, including Expatriates, maintain a small shrine within their workshops. Since Runesmiths living among Humans do not reveal themselves, their shrines are usually blended in with their surroundings.

Skills and Talents

The priesthood of Thungni may purchase any of the skills and talents listed in the various Runesmith careers in **RoS2e**, pages 216-217. In addition, priests of the Thungni cult may learn an additional two runes for each point of their **Mag** characteristic at normal cost. There is no separate lore of divine prayers for this cult.

Holy Days

There are no set holy days for the cult.

Morgrim, Ancestor God of Engineers



The son of Grinnir and Valaya, Morgrim was the first Dwarf Engineer. He developed and taught his clans the techniques of crafting engines of war and other devices. Before the coming of Chaos, Morgrim and his clan crafted bolt and stone throwers of all sizes, and devised traps to form the first line of defence against the invading horrors foretold by Grungni. In the latter stages of the first Chaos Incursion, Morgrim joined Grinnir on his quest to close the Warpgate. Honouring his sire's request, Morgrim reluctantly

returned to his people. When the forces of Chaos were contained in the north, Morgrim returned to the depths of the world with the other Ancestor Gods, his task completed.

Morgrim is depicted as a mail-clad Dwarf wearing a hung with tools. He is often depicted with dust in his hair and beard and oil on his hands. Morgrim carries one of his father Grinnir's axes, named Onkegruni ("Widow Maker").

Symbols

Morgrim's main symbol is a stylised stone thrower: a secondary symbol is the rope and pulley. Initiates and priests favour dark clothing (black or dark grey) with a small version of Morgrim's symbol embroidered on the left breast.

Strictures

The following strictures apply to all Dwarf Engineers:

- Any who steal or dishonourably sell Engineer secrets must be brought to Dwarf justice in accordance to Dwarf law.
- Craftsmanship must be kept to the highest level. Shoddy work is unforgivable and dishonourable.
- Uncontrolled or dangerous innovations must not be undertaken, particularly not to the detriment of craftsmanship.
- All knowledge is sacred and must be preserved, even at the cost of innovation.
- All construction phases of an Engineer's craft must be accompanied by the recital of the appropriate Guild litanies and incantations.

Imperial Dwarf Engineers tend to interpret these strictures narrowly, to discourage

innovation. Expatriate Dwarf and some Barak Varr Engineers, on the other hand, tend to perceive the strictures as setting parameters to make some innovations possible and acceptable. As might be expected, there is some tension between these different groups.

Holy Sites

All Engineer Guildhalls, including those of Expatriate Dwarfs, have one or more shrines to Morgrim. The largest is located in Zhufbar, the most industrialised of all Dwarfholds. Smaller shrines to Morgrim may be found in the corners of the temples to Grungni and Grinnir in the larger Dwarfholds.

Skills and Talents

In addition to the skills and talents available to Dwarf priests, the priesthood of Morgrim may purchase any of the following at normal cost:

Skills: Academic Knowledge (Engineering or Metallurgy), Drive, Scale Sheer Surface, Trade (Shipwright in Barak Varr or Kraka Drak)

Talents: Acute Hearing, Master Gunner

Holy Days

The summer solstice is a major festivity to Morgrim. It marks the time to clear the clutter of the past year's efforts, the completion of old projects, and the beginning of new work. In addition, prayers are offered to Morgrim at the start of any new engineering work, especially the construction of war machines and mining equipment.

Ancestor Worship

Ancestor Cults



From the Dwarf perspective, the

worship of clan ancestors cannot be separated from everyday life. No undertaking can commence without performing the proper rituals to solicit an ancestor's blessings. These rituals are specific to the individual clans, and clan members are taught the ritual protocols from their earliest childhood. Many venerated ancestors were clan founders, or those who performed heroic acts after the Time of the Ancestor Gods.

Symbols

Each ancestor cult uses the appropriate clan insignia.

Strictures

All Dwarfs must abide by the following strictures:

- Always honour one's clan ancestors on every Day of Remembrance.
- Never perform nor permit an act that brings dishonour to the memory of a clan ancestor.
- Always seek the blessings of an ancestor before any undertaking.

Holy Sites

All clan halls and each family dwelling have small shrines dedicated to clan ancestors. They may be as simple as a small table with a tankard of Dwarf ale and a small objective representative of the clan's craftguild, or they may be more elaborate, with a portrait of the ancestor, and perhaps some personal possession, prominently displayed. Some shrines may even be located alongside shrines dedicated to the Ancestor Gods.

Holy Days

The main festival of the ancestor cults is the Day of Remembrance for each Dwarfhold or settlement.

Divine Dwarf Magic

Priestly Magic

In the same manner that human priests call upon the favour of their gods, the Dwarfs are able to draw upon the power of the Ancestor Gods through use of prayer and ritual to defend their folk from those who would seek to harm them. This ability requires dedication of time and effort to master.

Unlike their human counterparts, a Dwarf priest must spend four weeks training with a senior priest for each particular divine prayer. To represent this in game terms, the Dwarf priest must pass a **Routine (+10%) Fellowship** test before purchasing one Divine Lore (for the appropriate cult) talent for that prayer at a cost

of 100 ep. If this test fails, then the Dwarf priest has been found wanting at the time and must spend another four weeks with a different senior priest of the cult. Generally such training takes place in a nearby temple.

The higher cost in terms of the time and ep it takes to obtain divine Dwarf prayers is offset by the fact that the Dwarf priest need only test on the “Fury of the Ancestor Gods” table below rather than “The Wrath of the Gods” table (**WFRP2e**, page 144) whenever they roll doubles or triples on their casting roll. In addition, Dwarf priests are penalised with an Automatic Failure 50% whenever they roll a 1 on all the dice in their casting roll (**WFRP2e**, page 142).

The Fury of the Ancestor Gods Table	
D100 Roll	Effect
01-25	The Ancestor God renders the ingredient used to invoke the divine prayer inert. The prayer’s effects will still take place only if the priest’s casting roll would have exceeded the casting number without the use of the ingredient.
26-50	As a warning, the Ancestor God causes the priest to have an excruciating headache and nose bleed for one round, which causes the priest to lose one W irrespective of TB .
51-75	The priest becomes suddenly and extremely agitated for 1D10+4 rounds, thereby losing –10 to both his Int and WP for the entire episode.
76-85	The priest is stunned for one round after invoking the prayer. He may do nothing for that time and is unable to defend himself.
86-95	The priest is wracked with pain after invoking the prayer and loses 1D10 W irrespective of TB .
96-99	The priest is visited by a disturbing vision that stuns him for 1D10 rounds. In addition, the priest receives a number of W equal to his TB and is rendered defenceless. Once recovered, the priest may not invoke another prayer until dawn of the following day.
00	The priest’s prayer is tainted by the local Winds of Chaos and the effects can be determined by a roll on the Major Chaos Manifestation table (WFRP2e , page 143 or Realms of Sorcery, 2nd edition , page 180)

There are two situations in which the Dwarf priest does not need to roll on the above

table when his casting roll invoking a divine prayer normally dictates such an action: (1)

when the priest is defending members of his own race or (2) the priest is invoking prayers from within a Dwarfhold or temple dedicated to the Ancestor God.

As a result of the blessing of the Ancestor Gods, Dwarf priests are able to invoke the power of Divine prayers even though they

keep their racial talent of *Resistance to Magic*.

Still, the Ancestor Gods are not generally of the mind to grant their servants the use of too much magic. As a result, the lores described below have less Divine prayers than the number available to Human or Elven priests.

Lore of Grungni

Obscure Path

Casting Number: 6

Casting Time: Half Action

Ingredient: A piece of pumice (+1)

Description: By invoking this prayer, the point at which the priest touches the ground hardens long enough for the priest and a single companion in close proximity to pass without leaving a track. The effects of the spell lasts 10 rounds and even allows the priest to cross mud flats and soggy ground that is more ground than water (the GM must rule decide whether a particular stretch of marshland or bog qualifies as such).

Sphere of Stone

Casting Number: 8

Casting Time: Half Action

Ingredient: Handful of Pebbles (+1)

Description: The priest causes a small stone sphere (about four to five inches in diameter) to burst upon an individual or group within 50 yards. This is a magic missile attack, and causes one automatic SB4 hit on up to 1D10 individuals (if cast into a group). The sphere essentially ricochets quickly from one victim to another.

One with the Stone

Casting Number: 10

Casting Time: Full Action

Ingredient: Fistful of stone dust (+1)

Description: Once invoked, this divine prayer grants the priest the ability to meld

himself into stone objects – including most tunnel walls – for 1D10+2 rounds. This spell also permits the caster to pass through stone obstacles at a Hampered movement rate. If the caster is still inside the stone object when the spell expires, they are ejected from the stone at the point where they entered.

Locate Ore

Casting Number: 12

Casting Time: One minute

Ingredient: Piece of lodestone (+1)

Description: A priest can invoke this divine prayer in order to locate the occurrence of ore of any base metal (copper, tin, iron, etc.) within 400 yards of her location. The effects of the prayer also provides the direction and distance of the ore and lasts only one minute for every point of the priest's **Mag** characteristic.

Shape Stone

Casting Number: 15

Casting Time: Two Full Actions

Ingredient: Piece of clay (+1)

Description: Through use of this divine prayer, the priest is able to shape a 1000 cubic foot (10 foot x 10 foot x 10 foot) area of stone into whatever shape they please. The result could be an opening or small room of this dimension, or maybe even a passage linking two tunnels. The prayer can be used to clear a collapsed tunnel or – if coupled with the

Artistic talent – create a sculpture. The effects of this prayer is permanent unless used in an area inherently unstable. In the latter case, the effects last one hour for every point of the priest's **Mag** characteristic.

Erect Stone Tower

Casting Number: 20

Casting Time: Three Full Actions

Ingredient: Two stones (+1)

Description: By invoking this divine prayer, the priest is able quickly construct a small stone tower (**TB** 10, **W** 30) with battlements

surrounding the top anywhere within 20 yards. The tower is no more than twelve feet tall with a diameter of 5 yards and arrow slits. The single door is stout and made of oak. The inside of the tower is bare, though there is a stone stairway along the interior wall leading up to a trapdoor on the ceiling. Anyone caught napping or standing on the top of the tower when the effects of the prayer ends on the following sunrise must roll for falling damage from a 4 yard drop (**WRFP2e**, page 138).

Lore of Gazul

Preserve the Dead

Casting Number: 5

Casting Time: 1 minute

Ingredient: Three small stones (+1)

Description: By invoking this divine prayer, the priest can temporarily stop the decay of a single corpse for 24 hours. During this time, the corpse cannot be re-animated by necromantic means.

Sever Necromantic Bonds

Casting Number: 8

Casting Time: Half Action

Ingredient: Small knife (+1)

Description: A priest can invoke this divine prayer against any group of Skeletons and/or Zombies within 24 yards, causing 1D5+1 of their number to crumble to dust.

Dismiss Spirit

Casting Number: 10

Casting Time: Full Action

Ingredient: Three feathers (+1)

Description: By invoking this prayer, the priest can temporarily prevent an Ethereal Undead (those with the *Ethereal* talent; **Old World Bestiary**, pages 82, 109-110, 119-120) from manifesting itself or cause it to vanish for 2D10+5 rounds. The Ethereal

Undead may take a **WP** test to avoid the effects of the prayer. If the prayer is successful, there is a 5% per **Mag** characteristic of the priest that the effects of the prayer are permanent.

Ghostbane Weapon

Casting Number: 14

Casting Time: Full Action

Ingredient: A silk veil (+2)

Description: Through use of this prayer, a priest can enable a touched weapon to cause damage to any Ethereal Undead as if it were a magic weapon for 1D10+4 rounds.

Retribution

Casting Number: 18

Casting Time: Full Action

Ingredient: A vial of water blessed by a priest (+1)

Description: This divine prayer can be invoked by a priest against any group of Undead within 24 yards, and affect 1D10+4 of their number. Those affected either crumble to dust (such as Skeletons or Zombies) or simply vanish (Ethereal Undead). Ethereal Undead, Mummies, Vampire Bats and Wights must successfully pass a **WP** test to avoid the

effects of the prayer. The priest may choose to direct the power of this prayer at a Necromancer or Vampire with spell-casting abilities within range. The targeted individual must successfully pass a **WP**-20 test to resist the effects of the spell. Failure means that the target sustains 2D5 **W** irrespective of their **TB** and lose the ability to cast spells for 1D5 hours.

Gazul's Protection

Casting Number: 20

Casting Time: 1 hour

Lore of Grimmir

Reduce Fear

Casting Number: 6

Casting Time: Half Action

Ingredient: Wood or metal token with Grimmir's rune inscribed upon it (+1)

Description: By invoking this divine prayer, the priest increases his **WP** or that of one of her allies within 12 yards by +10% when testing against *Fear* (e.g., facing an opponent with the *Frightening* or *Unsettling* talent) for 1D10+2 rounds.

Enhance Strength

Casting Number: 8

Casting Time: Half Action

Ingredient: A lead ingot (+1)

Description: With this divine prayer, the priest increases his **S** characteristic or that of one of his allies within 12 yards by +10% for 1D5+5 rounds.

Grimmir's Blessing

Casting Number: 10

Casting Time: Full Action

Ingredient: Small wooden axe (+1)

Description: Through this divine prayer, the priest can increase the **WS** of herself or one of her allies within 24 yards by +10% for the number of 1D5+5 rounds.

Ingredient: A piece of granite (+1)

Description: The priest invokes the Protection of Gazul on a single corpse which severs the tie of the spirit to the body and allows the former to depart to the realm of the Ancestors. To the outside observer, the prayer causes a fire to engulf – but not burn – the body of the deceased for the duration of the invocation. In addition, this divine prayer prevents the corpse from being re-animated by necromantic means for 100 years.

Frenzied Attack

Casting Number: 14

Casting Time: Full Action

Ingredient: A piece of lodestone (+2)

Description: With this divine prayer, the priest increases his **A** characteristic or one of his allies within 12 yards by +1 for 1D5+5 rounds.

Cause Terror

Casting Number: 16

Casting Time: Full Action

Ingredient: A piece of sulphur (+2)

Description: Through use of this divine prayer, the priest can cause any opponent in melee combat to take a *Terror* test (as if the priest had the *Terrifying* talent) for 2 rounds per point of the priest's **Mag** characteristic.

Immunity to Terror

Casting Number: 20

Casting Time: Full Action

Ingredient: Three one-inch diameter iron discs (+2)

Description: By invoking this divine prayer, the priest renders himself and up to 4 of her allies within 12 yards immune to any situation requiring *Fear* or *Terror* tests (e.g., facing an opponent with the *Frightening*, *Terrifying* or *Unsettling* talent) for 1D10+6 rounds.

Lore of Morgrim

Extend Range

Casting Number: 8

Casting Time: Half Action

Ingredient: An one-inch diameter metallic disk (+1)

Description: Through use of this divine prayer, the priest can increase the ranges of any touched missile weapon – from a bow to a cannon to a stone thrower – by 20% for 1D5+3 rounds. For example, an affected crossbow will have its normal range of 30/60 increased to 36/72 for the duration of the prayer.

Improve Accuracy

Casting Number: 8

Casting Time: Half Action

Ingredient: An arrow head (+1)

Description: By invoking this divine prayer, any missile weapon touched by the priest will effectively improve its firer's **BS** by +10% for 1D5+3 rounds.

Strengthen Missile

Casting Number: 12

Casting Time: Half Action

Ingredient: A pinch of iron shavings (+1)

Description: The priest can increase the hitting power of any single touched missile – arrow, bolt, cannon ball, stones, etc. – for one shot. Effectively, this increases the missile's **SB** by +2.

Marksman

Casting Number: 14

Casting Time: Full Action

Ingredient: A small one-inch long lodestone (+1)

Description: By invoking this divine prayer, any missile weapon touched by the priest will effectively improve its firer's **BS** by +20% for 1D5+3 rounds.

Double Range

Casting Number: 18

Casting Time: Full Action

Ingredient: A two-inch diameter metallic disk (+1)

Description: Through use of this divine prayer, the priest can double the ranges of any touched two-handed missile weapon – bow, crossbow, or handgun – for 1D5+3 rounds. For example, an affected crossbow will have its normal range of 30/60 increased to 60/120 for the duration of the prayer. The power of this prayer does place a great strain on the affected weapon. There is a cumulative 5% chance for each time the prayer is applied to a given missile weapon that the weapon will shatter when the prayer ends. If this occurs, the person holding the weapon receives one **SB** hit.

Seek Target

Casting Number: 24

Casting Time: Three full actions

Ingredient: A three-inch long piece of lodestone (+2)

Description: By invoking this prayer, the priest can cause any touched missile weapon fired from a bow, crossbow, or ballista to fly straight and true against a named target (e.g., "that Orc Warlord on the small hill"). If the target is within range of the weapon when shot, then the hit is automatic. It matters little if the target is on a fast mount and rides away from the missile after it has been fired or quickly jumps behind hard cover. The trajectory of the missile will alter its course or extends its reach until it strikes home, even if the target is a flying creature that launches itself skyward to avoid the missile. In addition, the **SB** of the missile is increased by +3 (e.g., an affected crossbow bolt hits with an **SB** of 7).

Lore of Smednir

Set Aflame

Casting Number: 6

Casting Time: Half Action

Ingredient: A pinch of sulphur (+1)

Description: The priest is able to light up to six candles, three torches or a campfire anywhere within a 10 yard radius by invoking this prayer. The fire burns normally, though the priest may decide on a particular colour for the flame. The priest can also instantly set a particular item of clothing or wood object on fire, which would cause one **SB** 3 hit to the wearer or item..

Strengthen Arm

Casting Number: 8

Casting Time: Half Action

Ingredient: An iron shaving (+1)

Description: The priest can use this prayer to give greater strength to a touched individual (or himself) for 1D5+3 rounds. This prayer temporarily increases the affected individual's **S** by +10% and **SB** by +1 for its duration.

Heat Metal

Casting Number: 10

Casting Time: Full Action

Ingredient: A pinch of ash (+1)

Description: By invoking this divine prayer, the priest can heat any touched metal object to white hot, thereby enabling a smith to repair any minor damage to it (such as bending) or sharpen an edge. The effects of the spell lasts only 1D2 minutes before the item begins to cool. Should the priest use this spell against an armoured person, then that person will incur one automatic **SB**5 hit for each round it takes to get the affected piece of armour off. If the victim has layers of metal armour (e.g., plate over chain), only the outer layer is affected by the prayer. The heat will still transmit through the inner layers and the

victim will only gain armour protection from the padded leather underneath all the metal. Any victim opting to leave their heated armour on will likely end being burnt to a crisp.

Repair Metal

Casting Number: 12

Casting Time: Full Action

Ingredient: A piece of iron (+1)

Description: The priest can use this divine prayer to temporarily repair any broken, chipped, corroded, or dented non-magical metal object – such as a tool or weapon. It can also be used to temporarily repair damage to metal armour and shields. Once the effects of the divine prayer ends (1D10 hours), these items return to their previous state and no further use of this spell will have an effect until after sunrise of the following day.

Sharpen Edge

Casting Number: 16

Casting Time: Full Action

Ingredient: Whetstone (+1)

Description: By invoking this divine prayer, the priest can sharpen up to three edged or pointed hand weapons (swords, axes, and spears) so that these affected weapons can cause an additional +2**W** on each successful hit for the next 1D5+3 rounds.

Immunity to Fire

Casting Number: 18

Casting Time: Full Action

Ingredient: A shard of obsidian (+2)

Description: The effects of this prayer protects the priest from being damaged by fire or flaming weapons for one hour per **Mag** characteristic. Thus, any fire-based attack – such as fire balls, dragon's breath, and magic weapons with flame attack – have no effect.

Lore of Valaya

Extract Poison

Casting Number: 4

Casting Time: Half Action

Ingredient: Crushed garnet (+1)

Description: Using this divine prayer, the priest is able to extract the poison from a victim by touch, thereby nullifying the effects of that poison. This prayer has no effect if the victim has died from the poison.

Valaya's Touch

Casting Number: 6

Casting Time: Half Action

Ingredient: A spider's web (+1)

Description: The priest is able to heal an injured character by touch – including herself – of a number of **W** equal to 1D10 +1 per point of priest's **Mag** characteristic.

Restore Health

Casting Number: 11

Casting Time: Full Action

Ingredient: A drop of ale (+1)

Description: Through touch, the priest can cure a character – or himself – from whatever disease ails that person. The effects of the disease are nullified instantly. This divine prayer has no effect if the victim has died from the disease.

Protect Hearth and Home

Casting Number: 15

Casting Time: Full Action

Ingredient: A sheaf of barley (+1)

Description: Through use of this divine prayer, the priest can protect a ten-foot section of a wall (even one containing a

doorway) 1D10+4 minutes. Any attacker attacking across the threshold of a doorway, parapet, or through a window has their respective **WS** and **BS** reduced by 10%. Defenders are not so affected and can still fire and fight without any reduction.

Reinvigorate Food and Drink

Casting Number: 18

Casting Time: Three full actions

Ingredient: Three drops of blessed ale (+1)

Description: By invoking this divine prayer, the priest is able to neutralize any poison, toxins, and deleriants added to any food and drink within a 10 foot radius area. In addition, the affects of the prayer reverses any spoilage and resulting (natural) toxins from the effected food and drink. So healthy does the food and drink become that anyone wounded will recover 1D5 **W** simply by consuming such food and drink. Should the consumer be suffering from the effects of disease, poison, etc., they will be able to take another **T** test with a +30% modifier to overcome their affliction. The benefits of the spell occur immediately upon consumption of the food and drink. Any failed test cannot be retaken until another spell is invoked.

Restore Sanity

Casting Number: 20

Casting Time: 30 minutes

Ingredient: A pint of blessed ale (+1)

Description: The priest is able to cure an individual through touch of one insanity, thus instantly nullifying the effects of that mental disorder.

Divine Runic Magic

The following contain the Runes of Power available for the various priesthoods. In addition, these same runes can be used to

augment the choices available for Runesmith characters detailed in **RoS2e**, pages 211-215.

The Master Runes listed below are also available for Runesmiths, but at an additional cost of 8 to the Inscription number. This difference reflects the will of the Ancestor Gods that their most honoured servants benefit from their long years of dedicated service and devotion.

Rune of Light

Type: Divine/ Special

Inscription Number: 6

Empowerment: 3

Description (Permanent): This rune can be inscribed on any transparent or translucent gemstone, enabling it to give off light equivalent to that of a candle. This is enough for a Dwarf to use their Night Vision in the dark depths of the earth. With one word, the bearer can bring the illumination up to an equivalent of a torch for 1D10 minutes.

Description (Temporary): As with permanent, but the light can not be brighter than that of a candle and only lasts for 1D10+4 minutes.

Rune of Enchantment

Type: Divine/ Weapon

Inscription Number: 6

Empowerment: 3

Description (Permanent): This rune can be inscribed on any hand weapon in order to render it magical, though without any special ability. This allows the weapon to wound creatures immune to damage from normal weapons (e.g., ethereal undead, greater daemons).

Description (Temporary): Same as permanent, but only lasts 1D10 rounds.

Rune of Preservation

Type: Divine/ Special

Inscription Number: 6

Empowerment: 3

Description (Permanent): This rune can be used on barrels, casks, and similar containers to preserve food, drink, and other perishables

almost indefinitely. Thus, Dwarf ale brewed nearly a millennium in the past can taste as if its master brewer just delivered it for consumption.

Description (Temporary): Rarely used as the temporary rune only lasts until dawn of the following day.

Rune of Warning

Type: Divine/ Talismanic

Inscription Number: 7

Empowerment: 3

Description (Permanent): This rune can be inscribed on any item, allowing a person carrying such an item to never be surprised in combat. The bearer of this rune to have a feeling akin to the *Sixth Sense* talent when an attack is about to happen.

Description (Temporary): As permanent, but it only provides one warning.

Rune of Water

Type: Divine/ Special

Inscription Number: 7

Empowerment: 3

Description (Permanent): This rune can be inscribed on waterskins or any drinking vessel and fills such with cool, refreshing water simply by running one's fingers across its design. While it is not a Dwarf's preferred drink, the water is certainly better than dying of thirst.

Description (Temporary): The temporary rune can only be used up to four times within a period of 1D10 hours before it fades.

Rune of Enemy Detection

Type: Divine/ Talismanic

Inscription Number: 8

Empowerment: 3

Description (Permanent): In conjunction with a runic representation of a specific enemy, this rune can be inscribed on an amulet, door, gate, or closed entryway. If the enemy so depicted approaches within 30 yards, the rune gives off a reddish glow as a

warning. The description must be such that the rune can distinguish an intended target from others. For instance, a Tzeentchian cultist can only be detected if the target openly wears clothing or markings that differentiate them as such.

Description (Temporary): The temporary rune fades after it first detects an enemy.

Rune of Farseeing

Type: Divine/ Special

Inscription Number: 8

Empowerment: 4

Description (Permanent): This rune can be inscribed on any transparent gemstone – usually clear quartz – allowing the possessor to peer through the lens and see faraway objects of up to a mile away as if these were considerably closer. This requires an uninterrupted line of sight.

Description (Temporary): Like permanent, but it only lasts until dawn of the following day.

Rune of Restoration

Type: Divine/ Talismanic

Inscription Number: 8

Empowerment: 3

Description (Permanent): This rune can be inscribed on an amulet, giving it powers of healing once a day. When placed on a forehead of a wounded Dwarf, the rune restores 1D10 W. The runic amulet can be used on other humanoids – even greenskins – but can only restore 1D5 W.

Description (Temporary): The rune can be painted on the skin of an injured Dwarf restoring 1D10 W.

Rune of Signalling

Type: Divine/ Special

Inscription Number: 8

Empowerment: 4

Description (Permanent): This rune can be inscribed on an amulet, ring, or similar item, allowing the wearer to send a signal in a burst of light. The bursts last two seconds and can be seen

up to a mile away in the direction the wearer points provided there is a clear line of sight.

Description (Temporary): The temporary rune remains active until dawn of the following day.

Rune of Alarm

Type: Divine/ Talismanic

Inscription Number: 10

Empowerment: 4

Description (Permanent): This rune can be inscribed on any spot or object in order to act as a loud alarm should any living creature pass within one yard of it. The alarm can be of any intensity or carry a short spoken message of up to 10 seconds. In addition, the object of the alarm can be specified by person or group of people (for instance, non-Dwarfs).

Description (Temporary): As permanent, but will only set off an alarm once.

Rune of Slowness

Type: Divine/ Talismanic

Inscription Number: 10

Empowerment: 4

Description (Permanent): This rune may be inscribed on an amulet, armour or clothing; which halves the **Ag** characteristic of anyone attacking the bearer of the rune.

Description (Temporary): Same as permanent, but only lasts 1D10+2 rounds.

Rune of Warmth

Type: Divine/ Talismanic

Inscription Number: 10

Empowerment: 4

Description (Permanent): This rune can be inscribed on an amulet, ring, or similar ornamentation, granting the wearer protection against cold (useful in the mountains). The rune automatically activates whenever the outside temperature reaching the wearer's body drops below 5° C (or 41° F) and lasts until the wearer can reach a warmer place.

Description (Temporary): The temporary version can only be used once.

Rune of Communication**Type:** Divine/ Talismanic**Inscription Number:** 12**Empowerment:** 4**Description (Permanent):** This rune can be inscribed on any two objects, with one object being the seeker and the other the target.

Anyone holding the seeker will automatically know the direction and general distance of the object, so long as the latter is within one mile.

Description (Temporary): As permanent, but it only lasts until dawn of the following day.**Rune of Opening****Type:** Divine/ Talismanic**Inscription Number:** 12**Empowerment:** 4**Description (Temporary):** This rune can be inscribed on any locked door or item, unlocking that object for 3D10 minutes. Dwarfs usually use this rune to open the tombs protected by a Rune of Locking to lay a deceased Dwarf to his final rest. Using this rune to break and enter is considered highly dishonourable.**Rune of Purification****Type:** Divine/ Special**Inscription Number:** 12**Empowerment:** 5**Description (Permanent):** This rune is typically inscribed on underground wells and the walls of small chambers (anything less than 500 cubic feet), effectively cleansing the air and water within these structures, even negating toxic fumes and metallic contamination. This rune played a great role during the underground wars against the Skaven.**Description (Temporary):** Temporary rules only last until dawn of the following day and can be inscribed on a medallion or amulet. The bearer only needs to dip the runic item in any liquid for one minute to negate any poison or other contamination.**Rune of Healing****Type:** Divine/ Talismanic**Inscription Number:** 14**Empowerment:** 5**Description (Permanent):** This rune can be inscribed on any armour, clothing, or amulet; which automatically heals 1 W in the round following when the bearer is injured. This healing occurs each time the bearer is struck. So, if three hits cause damage in one round, the bearer of the rune will recover 3 W at the beginning of the next.**Description (Temporary):** As permanent, but lasts 1D10 minutes.**Rune of Locking****Type:** Divine/ Talismanic**Inscription Number:** 14**Empowerment:** 4**Description (Permanent):** This rune can be inscribed on a door or other closable item such as a chest, locking it so securely that it cannot be opened by any means other than with a rune of opening. This rune does not prevent the object from being broken down or otherwise destroyed. The Rune of Locking is often used by Dwarfs to secure the tombs of their ancestors**Description (Temporary):** As permanent, but the temporary rune only lasts until the next full moon of Mannslieb.**Rune of Silence****Type:** Divine/ Talismanic**Inscription Number:** 14**Empowerment:** 5**Description (Permanent):** This rune can be inscribed on a amulet, armour, clothing, helm, ring, and so on, enabling the wearer and those within 3 yards to move silently for up to 1D5 hours three times a day. The wearer can activate the rune with a word and deactivated by tapping the rune three times. Should the wearer, or anyone else with them, prepare to attack a victim – such as unsheathing a weapon – the rune automatically deactivates.

Description (Temporary): The rune can only be used once for a duration of 1D10 minutes.

Rune of Passage

Type: Divine/ Talismanic

Inscription Number: 16

Empowerment: 5

Description (Permanent): This rune may be inscribed on any amulet, clothing, or armour or on a weapon; which enables the bearer to pass through any solid substance at a **Hampered** rate for 30 seconds. If the bearer remains within the solid substance at the end of this time, he is ejected into the nearest open space in any direction, which could be someplace unknown or even back into his starting point. The rune does not allow passage through living things, such as trees, people, etc. Once used, the rune cannot be used again until dawn of the following day.

Description (Temporary): Same as permanent, but can only be used once.

Rune of Verminkill

Type: Divine/ Special

Inscription Number: 16

Empowerment: 5

Description (Permanent): This rune can be inscribed on the lintel or threshold of a doorway leading to a small room (no more than 1000 cubic feet) to protect its contents from vermin of any type. Any such creature – including rats – that enters the rune-protected space is instantly vaporised. Should a giant rat or Skaven enter this area, they suffer 1D2 hits at **SB6**.

Description (Temporary): Same as permanent, but remains active until dawn of the following day.

Master Rune of Gazul

Type: Divine/ Weapon

Inscription Number: 22

Empowerment: 8

Description (Permanent): This master rune can be inscribed on any weapon and is very

powerful against Undead. If the runic weapon inflicts any damage on an Undead creature, that creature is slain outright. Against other creatures, the weapon inflicts an additional 1D2 **W** for every successful hit.

Description (Temporary): Same as permanent, but can only be used once.

Master Rune of Grinnir

Type: Divine

Inscription Number: 22

Empowerment: 8

Description (Permanent): This master rune can be described on any weapon and is very powerful against minions of Chaos (including creatures such as beastmen, griffons, harpies, manticores, and minotaurs). If a weapon with this master rune inflicts any damage on a Chaos creature, that creature is slain outright. Against other creatures, the weapon inflicts an additional 1D2 **W** for every successful hit.

Description (Temporary): Same as permanent, but can only be used once.

Master Rune of Grungni

Type: Divine

Inscription Number: 22

Empowerment: 8

Description (Permanent): This master rune can be described on any weapon and is very powerful against any specific enemy of the Dwarf race: Chaos, Elves, Giants, Greenskins, Skaven, Trolls, or Undead. If a weapon with this master rune inflicts any damage on the type of enemy so designated, that creature is slain outright. Against other creatures, the weapon inflicts an additional 1D2 **W** for every successful hit.

Description (Temporary): Same as permanent, but can only be used once.

Master Rune of Morgrim

Type: Divine

Inscription Number: 16

Empowerment: 8

Description (Permanent): Also known as the Master Rune of Defence, this master rune is usually inscribed on war machines as well as defensive works (e.g., curtain walls, gateways, towers). The master rune adversely affects the flight of missiles (arrows, bolts, stones, bullets, or cannon balls) fired at the protected object once these missiles are within a 15 foot radius area of the rune. Thus, the attacker's **BS** is effectively modified by –10% when firing at a defender within the protected area.

Description (Temporary): Same as permanent, but can only be used once.

Master Rune of Smednir

Type: Divine

Inscription Number: 16

Empowerment: 8

Description (Permanent): This master rune can only be used on an edged or pointed hand weapon (e.g., axe, spear, sword) enabling the weapon to ignore any type of armour protection – including scales that protects creatures with the *Scales* talent. Targets are still allowed to use their respective **TB** to reduce any damage caused by such a weapon.

Description (Temporary): Same as permanent, but can only be used once.

Master Rune of Thungni

Type: Divine

Inscription Number: 18

Empowerment: 8

Description (Permanent): This master rune can only be inscribed on amulets, belts, helmets, rings, or other ornamental pieces worn or used by runesmiths or priests. The master rune forces any wizard casting a spell within 20 yards of the runesmith or priest to subtract 2 from each dice used in their casting rolls. In addition, this master rune allows the runesmith or priest a +10% modifier on any **WP** test to avoid the effects of a spell cast against him.

Description (Temporary): Same as permanent, but can only be used once.

Master Rune of Valaya

Type: Divine/ Talismanic

Inscription Number: 22

Empowerment: 8

Description (Permanent): This ancient rune is said to have been invented by Valaya at the dawn of time and can be inscribed on any armour, amulet, or talisman. Any spell cast at a group of characters with the one bearing this rune will automatically fail, though any spell ingredient used by the wizard will be consumed in its casting.

Description (Temporary): Same as permanent, but can only be used once.

Adventure Hook

The Enemy of My Enemy...

This scenario begins with the PCs investigating some Dwarf ruins in the Worlds Edge Mountains just east of Averland. The PCs need not necessarily know that the remains of what they are exploring once was a Dwarf settlement, though it may be fairly obvious given the mountainous location.

Whatever their intentions, a small detachment of Dwarf Shadow Hunters have spied the PCs and concluded that they seek to desecrate the Dwarf tombs within by stealing the burial

goods. The PCs are arrested and forced to help the black-clad Dwarfs in their sacred duty. Once they reach Zhufbar, the PCs are imprisoned deep within the Dwarfhold on the charge of attempted grave-robbing (a crime the Dwarfs consider particularly heinous).

Although the PCs are (likely) Imperials, this does not afford them any undue considerations. The PCs are stripped of all their possessions – including armour – and tossed into a dank, dark cell with little more than a shift to provide for their modesty. The PCs may be thankful that the Dwarfs don't

chain them into their cells, though an Elf character might be treated in such a manner should she have proven to be exceptionally obnoxious or troublesome on the journey to Zhufbar.

After a number of days in the darkness with only weak ale and hard bread for nourishment, the PCs hear the sound of armoured Dwarfs approaching. A company of soldiers have been sent to bring them to the resident High Priest of Gazul. The Priest will quiz the PCs about their names, place of origins, and the names of their ancestors, as well as their intention at the time of arrest. He cares little for any complaints they may have or protestations of innocence.

Once finished, the High Priest has a simple proposal: the PCs can either join a patrol of Shadow Hunters – including a low-ranking Priest of Gazul – to investigate reports of activity at the ruined castle in the Sylvanian town of Teufelheim or return to their cells for a period of five years. The High Priest pledges that he will commute the PCs' sentence should they serve honourably.

Once the PCs swear an oath to do their best, their clothes and armour are returned to them, though not their weapons. Moreover, as they are still prisoners – and the Dwarfs are hardly a trusting lot – the PCs will be chained to one another for the duration of the trip. The are short enough to hamper any attempt to run away. The trek takes a number of days as the Dwarfs follow a narrow path to the eastern edge of the Tangled Forest.

Once they are within a day's march in the haunted woodland, the PCs are unchained and given their

weapons. The PCs will be spread among the Dwarfs until they reach the outskirts of their destination. From there, the PCs are expected to reconnoitre the ruins and report their findings.

The reputation of Sylvania should be enough to keep the PCs within screaming range of the Dwarfs. Should they run, then the GM should do whatever he pleases to ensure the PCs regret their hasty decision. Only if the PCs stick it out with the Dwarfs should they have hope of survival.

Castle Teufelheim has an evil reputation and was the base for the notorious von Teufelheim family, rulers of Sylvania from the mid-12th to the mid-13th centuries (1168 to 1232). Any PC with the *Academic Knowledge (History)* skill may make an **Int** test to recall that the family were depraved followers of Kháine, God of Murder and the Raving Dead. The peasants living near the ruins fear that the return of von Carstein is causing the shadows of the followers of Katarina von Teufelheim to awaken.

GMs are free to determine the truth behind the fears. If the PCs are sufficiently wary and cautious in their investigations, then the concerns of the locals and Dwarfs could well be unfounded. Should the PCs act with overconfidence, then the GM should consider the surrounding area full of restless Wights, Spectres, Wraiths, or whatever else strikes his fancy. From the Shadow Hunters' standpoint, the PCs' job is to be the vanguard of the Dwarf strike force and lure whatever raving Undead or demented Necromancer into the open to be eliminated.

Conclusion

In conclusion, the inclusion of Dwarf religion to one's game would certainly add depth and complexity to the background of any Dwarf character, whether PC or NPC. It also

expands the religious aspect of the game to cover the race representing the second largest segment of the population of the Empire as well as that realm's eastern and southern neighbours.