



Religion in the Old World
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RELIGION IN THE OLD WORLD

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ADAMNAN-NA-BRIONHA THE LORD OF THE DANCE

Description:

According to the Elf Songs, Adamnan-Na-Brionha was born in the mists before the dawn of time, of a union between the forces of Sound and Motion. The Wardancers hold that he is The First Being, whose dance structures the universe. He is also known as The First and The Lord of the Dance.

Adamnan-Na-Brionha reflects two seemingly contradictory aspects of life -- the joy of dance and the fury of righteous slaying. He appears as a mighty elf, whose left-hand side is slender and graceful, and whose right hand side shows the massive muscles of the mighty warrior. His face is also split between an expression of transcendent bliss and one of eye-popping fury.

The Wardancers believe that it is their fusion of war and dance that provides the earthly interpretation of their divine patron's cosmic manifestation.

Alignment:

Neutral

Symbol:

A flute held in a clenched fist symbolizes Adamnan. Devotees of the Lord of the Dance usually adopt one of the flamboyant Wardancer hairstyles, and in addition must wear the deity's symbol either as a pendant or a pair of earrings. Their left ear holds a tiny flute, often worked in silver, while the right is home to a clenched fist, usually worked in gold. Wardancers wear typical Wood Elven garb in inclement weather, but prefer to travel and fight with bare upper torso and legs.

Area of Worship:

Revered by Wood Elves in the Old World, worshipped primarily by the fanatic minority called Wardancers.

Temples:

The organized trappings of most religions are alien to these free-living elves, and formal temples are not used. Adamnan is to be worshipped in the heart, not tied to any one place. Like other Wood Elven cults, however, cultists respect the groves, stone circles, megaliths, barrows, and other ground sacred to the Old Faith.

Friends and Enemies:

Allied with the collection of hero cults known as the Wood Elven pantheon. Respect and reverence for the Old Faith. Cool indifference toward Young God's pantheon and other human cults. Patronizing contempt for most dwarven cults, except a grudging respect for Troll Slayers, Giant Slayers, etc. Enemies of Dark Children, Demonic Humanoid Spirit cults (e.g., Zotan-Luvûtatar), and Chaos Powers.

Holy Days:

Specific dates hold little meaning for cultists; there are no specific holy days. Events and actions are important, hence dancing, rightful slaying, training, and testing and initiation of new Wardancers are all held to be sacred events when performed with the proper spirit and attitudes. For those versed in the higher mysteries of Adamnan, each action, no matter how trivial, forms part of the Dance of Life, and every new experience is to be savored as of equal significance, regardless of the apparent drama or tedium of the experience.

Cult Requirements:

This cult is open to all elves. They must first complete the Wardancer career before becoming an initiate.

Strictures:

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The cult of Adamnan has few formal doctrines and strictures. However, Adamnan favors certain attitudes. For instance, entering combat with joy and righteous anger and fighting with athletic elegance are pleasing to Adamnan, while killing in a mean-spirited, cowardly, or inelegant fashion attracts his displeasure. Wardancers are expected to learn to master their bodies and their emotions so as to be able to release them with equally measured passion whether in the celebration of music and dance or in the whirling worship of balletic warfare.

Spell Use:

Skills:

Trials:

Typically involve dealing with creatures that has shown disrespect for the honor of the Elven race -- for example, goblinoids encroaching into a Wood Elven forest, or Human woodcutters daring to invade the deeper forests to cut down the lornalim trees. The style and spirit in which a trial is undertaken is at least as important as the outcome.

Blessings:

A blessing set by Adamnan may take the form of the single use of an appropriate skill or automatic success at one of the following tests: Jump, Leap, Reaction, Risk or a WS test.

ALLUMINAS MASTER OF LIGHT, LORD OF ENLIGHTENMENT

Description:

Alluminas, esoteric brother of Arianka and Solkan, embodies a pure, unchanging light which renders anything it strikes unmoving and unchanging, and the idea of total divine enlightenment. His worshippers are few in the Old World, but his center of worship lies in the far eastern states of Cathay and Nippon, where he has several monastic orders, the Monks of the Light (or 'White Monks': you might like to use the monk careers in the archives or just use the normal cleric careers as an approximation). Nipponese worshippers know Alluminas as Annu-Minato.

Whether in the Old World or the Far East, worshippers of Alluminas all share one thing, the search for the Enlightenment, which is oneness with their master. They study the scriptures of Alluminas as set out in his holy book (the Alluminamus), meditate to strive for oneness in spirit and follow the Fourfold Path: through Thought, Meditation, Dedication and Understanding comes, ultimately, divine Enlightenment.

Alignment:

Lawful.

Symbol:

Alluminas' chief symbol is that of a four-spoked wheel, representing the Fourfold Path. A less common symbol, but one more popular in the west, is that of a candle.

The White Monks wear white robes with the four spoked wheel embroidered in gold on the left breast. Old World worshippers usually wear the symbol of the candle somewhere on their clothes or carry an amulet bearing the symbol, but generally not in plain sight.

Area of Worship:

Alluminas has very few worshippers in the Old World and the vast majority of his cult is made up of the White Monks of Cathay and Nippon, who know him as Annu-Minato and whose monasteries can be found in the mountain foothills. Even in the Far East, however, he has relatively few followers and monasteries, due to the strength of the cult of Tzeentch (the strongest of the chaos cults in Cathay and Nippon, where he is known as Lord Tsien-Tsin). Alluminas also has a few followers, who travel the world, seeking out chaos, although little else is known of the 'Wanderers' (as the White Monks call them).

Temples:

Alluminas has no temples or public shrines in the Old World and worshippers generally maintain shrines in their homes. In Cathay and Nippon, temples or shrines are built as part of the monasteries. The White Monks have one head monastery (housing the main temple) and a small number of smaller monasteries who maintain subsidiary temples or shrines.

Whether small shrine or large temple, worship areas consecrated to Alluminas are simple and uncluttered. The focus of the room is a wooden table, covered with a white cloth that is often embroidered with one of Alluminas' symbols. On the table is a candle, which must always remain lit - if it is allowed to go out then the temple/shrine must be reconsecrated to Alluminas before it can be used again. Beside the candle lies the Alluminamus.

Friends and Enemies:

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Alluminas has little to do with the majority of religions - their weak stance against chaos makes them next to useless in the struggle against it and hence not worth his attention. He is hostile to the gods of chaos (especially the traitorous Obscuras, who turned away from law to rule over his own dark shadow realm) and has friendly relations with the other law gods.

Holy Days:

Alluminas' main holy days are the spring equinox and Summer solstice, while the autumn equinox and Winter solstice are lesser holy days, as are days when Mannslieb is full. Vigils are held on the nights when Mörrslieb is full to ward off chaos.

Cult Requirements:

Followers of Alluminas must be willing to seek the true path of enlightenment and oppose chaos and change, regardless of the sacrifices they have to make.

Strictures:

Oppose chaos and change wherever and whenever it is found.

Study the Alluminamus, spend at least six hours a day in meditation to Alluminas and follow the Fourfold Path. Abstain from the consumption of alcohol or other drugs, and from sexual activity. Such things divert the mind from the primary task of seeking enlightenment.

Spell Use:

For spell use, the White Monks count as varying levels of cleric: Initiate monks get no magic, full monks count as clerics of level 1 to 4 (depending on the monks seniority) and the Abbot is always level four. Alluminas grants access to all petty and battle magic spells, although they must get their gods' permission to use any spell that causes large or permanent change (only granted in extremely rare cases).

HAND OF LIGHT

Spell Level: Level 1
Magic Points: 5
Range: touch
Duration: D6+3 turns
Ingredients:

This spell causes the casters hand to glow with a soft light, which can be used as a 'weapon' in unarmed combat, although unarmed combat modifiers still apply. A successful touch causes the location touched to become 'frozen' for D6 rounds if the target fails a magic test. The location can be moved as a whole but not internally (e.g. a 'frozen' arm can be moved at the shoulder but can't be bent at the elbow). This causes a -20 (or higher) penalty on all tests an effected limb attempts. 'Frozen' locations may still take damage as normal.

ENLIGHTEN MIND

Spell Level: Level 2
Magic Points: 8
Range: 36 yards
Duration: D6 Rounds
Ingredients:

This spell causes the target to see mental images of the glory and wisdom of Alluminas, with differing effects according to who/what it is cast upon.

- If the target is a follower of Alluminas, the images temporarily enhance his search for enlightenment, giving him +20 WP.

- Intelligent others (Int>10) feel compelled to study and understand the images, and must pass a magic test for every action attempted (including moving, talking, etc.) to do anything other than contemplate the images floating in their mind.

- Less intelligent others (Int<=10) have no capacity to understand the images but cannot ignore them. They suffer -10 to WS, BS, I and WP, halved if a magic test is passed.

REMOVE MUTATION

Spell Level: Level 3

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Magic Points: 14
Range: touch
Duration: instantaneous
Ingredients:

Based on the Cure Insanity spell of Shallya, this spell allows the caster to attempt to remove one chaos attribute from any one target on a single location touched. The recipient of the spell must make a WP test, with a penalty equal to half the casters WP. If this is successful, the spell has no effect. If the test is failed, however, the location touched is removed of one chaos attribute. The attribute is not healed but simply gone, leaving an open wound in most cases.

CREATE STATUE

Spell Level: Level 3
Magic Points: 14
Range: touch
Duration: 2D6 rounds
Ingredients:

Casting this spell and touching a target causes the target to be 'frozen' in the position they are in for 2D6 rounds on a failed magic test. The statue (which has a toughness of 7 and is a prone target) still takes damage, and will appear to be 'chipped' or bits will break off as appropriate. When the spell expires, chipped areas are equated to wound loss and bits broken off will remain detached (and dead), leaving an open wound where the broken off part was. Should the statue's head be broken off, the target will be dead when the spell expires.

Skills:

Initiates and initiate monks can and must buy Meditation skill at normal EP cost before advancing to level one cleric or full monk status.

Trials:

Trials to Alluminas usually involve long periods of meditation (a number of hours equal to twice the characters' WP, say). Trials involving actively seeking out chaos are less common, as they interrupt the quiet life that aids enlightenment. Other possible trials include opposing some of the changes that characterize human society and development (e.g. opposing the clearing of a forest or the construction of a large building).

Blessings:

Alluminas is extremely selective as regards who he gives blessings, even more so than other gods (I'd suggest he grants a blessing on a roll of 1-2 on D1000), and such blessings are wondrous events, usually given only to Monks of the Light who have spent years or decades in worshipping him. The most wondrous of the blessings Alluminas will grant is the Call of the Ancestors, described below.

At the heart of each monastery, next to the temple or shrine to Alluminas, is the Hall of the Ancestors. This great and wondrous place contains many statues, the forever preserved bodies of those who have achieved total enlightenment and left the confines of their mortal bodies to join Alluminas in his divine realm, the statues of the Enlightened. Occasionally, when a monk reaches a state of almost total understanding, he feels the Call of the Ancestors and makes his way to the hall, where he meditates before one of the holy statues. He enters an almost unbreakable holy trance and his physical needs (food, drink, etc.) become ever smaller, until the monk (after a long period of meditation) becomes perfectly enlightened. He will be commanded to take up his place with the other statues, and will then be struck by Alluminas' heavenly light. His body will become frozen as it is, ever preserved, and his spirit will join with Alluminas in his divine realm, becoming a Seraph: a lesser demon of Alluminas.

ARIANKA GODDESS OF LAW AND DISCIPLINE

Description:

Arianka, sister of Solkan and Alluminas and consort of Solkan, is the embodiment of law and discipline. In the distant past, Tzeentch, changer of the ways, saw Arianka as a great threat to his plans and imprisoned her in a crystal coffin which can be opened only by a set of keys, hidden somewhere in the world but whose whereabouts are unknown. Many Old Worlders believe Arianka is nothing more than legend.

One legend tells of how Arianka forged Laihtendrung, her crystal sword, out of a special magical crystal that shone with a soft Inner Light. The tale claims the substance, called Laihtero crystal, was created as a reaction to the existence of the solidified chaos known as Warpstone, and that its' properties are such that it produces an aura of stasis around it, that nothing changes as long as the crystals' soft light is shining on it. No such crystals have ever been found, however, and the tales are largely believed to be nothing more than that.

It is also said that Ariankas' legendary coffin is made of Laihtero crystal, locking her in the stasis field thus generated around her. The legend surrounding her does not make clear how her captor trapped her thus, but the coffin is said to lie in Praag, Kislev. Ariankas' followers are dedicated to the search for the keys that will free her from her imprisonment.

Alignment:

Lawful.

Symbol:

Ariankas' symbol is her crystal sword, Laihtendrung, with which she is said to dispense her punishment. Cultists believe that on the day of her release she will take up Laihtendrung and join Solkan in taking revenge upon the chaos god who imprisoned her.

Area of Worship:

Members of the cult come from all over the Old World, but are few in number, and tend to come from the south of the Old World. Local cults in a particular area generally get together with others on Ariankas' holy days to meet in prayer and discuss any leads found in the search.

Temples:

All Ariankas' old temples have long since crumbled to ruins. Few cultists are willing to give up the quest for the keys to oversee the rebuilding of the temples, and, where a cultist has been willing to do so, the new temples have reportedly collapsed on placing the last brick/stone. Services are usually held in shrines set up in cultists homes or property bought by the cult for the purpose.

Friend and Enemies:

The cult is contemptible towards the majority of Old World religion, because its' weak stance against chaos, but Ranald in particular is an enemy for his constant belittling of authority. Not surprisingly, The cult is vehemently hostile to the chaos gods. Relations are friendly with the other gods of law.

Holy Days:

Holy days are the first and last day of each month and since her imprisonment, the day believed to be the anniversary of her imprisonment is also held holy.

Cult Requirements:

New cultists must never have broken the law, except where allowed by Ariankas' scriptures.

Strictures:

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Oppose chaos and its' minions whenever they are encountered.
Oppose weak and foolish laws that make a mockery of law and discipline.
Never let a crime go unpunished.
Obey and enforce the letter of the law unless this would break any of the above strictures.
Never pardon others who question or disobey an order from a superior, or do so yourself, unless to obey would break any of the above strictures.

Spell Use:

Before imprisonment, Arianka granted all petty and Battle Magic spells. Being currently imprisoned, however, Arianka has no power to grant magical aid to clerics.

Skills:

Initiates of Arianka must buy the Law skill, at normal EP cost, before advancing to level one cleric.

Trials:

Trials to Arianka are never set, as the quest for the crystal keys and coffin is considered too important. When a trial is indicated, the character must accumulate another 100 EP and try again. Were Arianka not imprisoned, a typical test might be to thwart a group of criminals that were currently evading the authorities.

Blessings:

Arianka favours tests based on Ld, Cool and WP, especially Loyalty, resistance to bribes, etc., although she has no power to grant blessings (or curses) while she is imprisoned.

ESMERALDA HALFLING GODDESS OF HEARTH AND HOME

Description:

Esmeralda is the patron of the hearth and. In Halfling lore, it is Esmeralda who gave the gift of cookery to Halflings. Normally, Esmeralda is depicted as a plump and matronly Halfling with a perpetual smile and wearing a flour-covered apron.

Alignment:

Neutral

Symbol:

Esmeralda's symbol is a triangle over a horizontal line, representing the home and also the flame rising from the hearth. Clerics wear ceremonial aprons with this symbol.

Area of Worship:

Esmeralda is worshipped by Halflings throughout the Old World. She is particularly venerated by those Halflings who are employed by Humans as cooks.

Temples:

Typical for Halfling cults, the cult of Esmeralda has no shrine, temples, nor organizational structure as such. Instead, Esmeralda is venerated in any kitchen where a Halfling works. Commonly, a small statuette of her is kept in a prominent place in the kitchen, such as a mantle-shelf. This placement enables Esmeralda to "see" the running of the kitchen and ensuring that dishes do not spoil.

Friends and Enemies:

Friendly with all other Halfling cults and the cult of the Earth Mother. Good relations with the cults of the Young Gods and Elder Races. Revulsion towards the Dark Children, Humanoid Demonic, and Chaos cults.

Holy Days:

The main festival to Esmeralda is Pie Week (1 - 8 Erntezeit on the Imperial calendar) in which the fruit harvest is celebrated. The week is spent making (and eating) pies, puddings, cakes, and jams. So absorbed are Halflings in the festivities that it is nearly impossible to get them to do anything else during this festival.

Cult Requirements:

The cult is open to all adult Halflings.

Strictures:

Always provide food to the hungry. Cooking utensils have only one use, to prepare meals and desserts, and may not be put to any other use. Ale must be enjoyed to its fullest, watered down is not acceptable. A minimum of three square meals must be eaten each day. Always relax after a meal, strenuous activity is not conducive to proper digestion. Cooking a meal requires one's undivided attention.

Spell Use:

Clerics are able to use all petty magic, all level 1 and 2 Elemental and all Battle Magic of aura and zone type. When defending their homes, they are also able to use Battle Magic of all types.

Skills:

In addition to skill normally available to Clerics and initiates, they also gain a bonus to the Cook skill at initiate level, which doubles the effect.

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Trials:

Trials set by Esmeralda generally involve great feats of cooking or obtaining rare and exotic ingredients.

Blessings:

Skills favoured are Brewing, Cook and Herb Lore. There are no favoured tests.

GRIMNIR GOD OF COURAGE AND GREAT DEEDS

Description:

According to the legends, Grinnir the Fearless protected the Dwarven people on their ancient migration to the Worlds Edge Mountains. He fought Ice Giants, huge Trolls, Dragons and bands of marauding Goblinoids without ever flinching or stepping back once. It was due to this legendary Dwarf and the courage he inspired in those who travelled with him that so many Dwarves made it to the safety of the Worlds Edge Mountains and did not give up on the way or were killed by the monsters and other obstacles threatening the safe fare of the Dwarves. Grinnir represents the undaunted courage and fearlessness of the Dwarvenrace. Some Troll Slayers and Giant Slayers venerate the courage and cool mastery of Grinnir over the rage and uncontrolled frenzy of Bragni, and paint Grinnir's Rune on their bare flesh with their blood to fill them with courage before a mighty deed. Dwarven guards in the dark beneath the World wear headbands with his Rune inscribed upon it and some have it cleverly put amongst the other ornament of their panoply. It is said that the chanting of his name will give a Dwarf who doubts himself the resolution and courage needed for the job before him.

Grinnir is portrayed as a young muscular and yet agile male Dwarf who wears a suit of armour forged from Gromril and Dragon scales and very the hides of the beasts he has slain as protection against the cold. He usually is shown as a cheerfully smiling or yelling individual with a large and Well-kept beard. With one hand he waves forward with his mighty Rune covered warhammer that displays the Rune of Grinnir on the centre of the head. The other hand holds a helmet formed in the shape of a Dragon's head and inserted with the teeth of such where the jaw is on the helmet. The entire figure radiates confidence, valour and good spirit. Grinnir is usually standing on a pile of bodies and severed heads from the monsters he has slain to protect his race.

Alignment:

Neutral

Symbol:

Grinnir's symbol is that of Courage (*Grimna*) and the Dwarven word for courage has been derived from Grinnir's own name. Another symbol is that of a skull crossed by a hammer. A symbol also connected to Grinnir, but usually only used by older Dwarves, is that of a shining star. The reason for this has been lost over the millennia and it is theorised that it is the star of courage shining as an example for all to follow, or perhaps it is a beacon of light for those who dare anything to overcome the obstacles in their way. Grinnir's Clerics wear a white or light blue robe with the symbol of Grinnir embroidered in silver thread or white thread with a black outline. Some also wear the symbol of the skull and the hammer, or that of the shining star, in a steel chain around their neck. The oldest and highest positioned Clerics usually wear symbols and chains of pure Gromril to state their social position.

Area of Worship:

Grinnir is worshipped throughout the World, where there is courageous Dwarven warriors. But he is especially venerated in the Dwarven strongholds, which are under constant siege from enemy forces.

Temples:

Every Dwarfhold where there are warriors present will have a Temple of Grinnir. Of course the largest and most impressive of the temples will be found in the strongholds of the Worlds Edge Mountains. In small Dwarven communities, such as there exists in almost every large Human city, the temple is usually situated near the oldest and the best of the Dwarven warriors. If a Cleric of Grinnir is present, he is of course given the honour of upholding the Temple of Grinnir. It is not unknown for the Temple to be situated in the home of a City Dwarf, where it can be assembled and made ready for use within a short period of time. The temple is built in a rectangular shape, depicting that of a warhammer.

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Friends and Enemies:

The cult of Grinnir is on friendly terms with the rest of the Dwarven pantheon. Some connection is known to exist between the cult of Grinnir and that of Bragni, for even though some competition exists between the two cults, their Clerics and followers have aided each other time and time again over the course of Dwarven history. Otherwise the cult has very little to do with the Gods of other races. It is of course violently hostile towards the enemies of the Dwarven race.

Holy Days:

A small festival is held in Grinnir's honour on the 24th day of the 3rd month, which is believed to have been the day Grinnir and his fellow Dwarves first saw the majestic pinnacles of the Worlds Edge Mountains. On this day, all Initiates and Clerics will travel to Karaz-A-Karak to gather in the main temple of Grinnir. Here they will listen to tales and legends for the entire day, from sunset to sundown. When the sun disappears ale, wine and women are brought forth and they drink, dance, eat and enjoy the general merrymaking till the next morning.

Cult Requirements:

The cult of Grinnir is open to any Dwarf who is ready to laugh in the face of danger and spit into the face of Death. Even the Slayers who are normally considered outcasts are accepted into this cult. Generally speaking, the followers of Grinnir are all warriors of some sort and the bulk of his worshippers are associated with the trade of war in some way or another.

Strictures:

Never surrender to Goblins and their kin.

Never surrender to anyone less worthy than yourself.

Never back away from any chance to participate in heroic deeds and similar situations where you can prove your courage. Unless your actions directly endangers other Dwarves or persons under your protection.

Always strive to better your personal achievements.

Never break your word

Spell Use:

Clerics of Grinnir may cast all Petty and Battle, except:

Break Weapon, Cause Cowardly Flight, Cause Fear, Cause Panic, Cause Stupidity, Change Allegiance, Charm, Dispirit, Enfeeble, Entanglement, Invisibility, Leg Breaking, Pain, Reproof of Cowardice, Slippery Ground, Slowfoot, Stand Still, Steal Mind, Subvert Weapon, Wilt Weapon and Wind Blast.

In addition they may cast the following spells:

Demonic Battle Magic: *Dispel Lesser Daemon*, *Dispel Lesser Daemons*, *Dispel Daemon Horde* and *Dispel Greater Daemon*.

Elemental Battle Magic: *Walk on Water*, *Resist Fire*, *Part Water*, *Dispel Elemental* and *Dispel Elementals*.

Illusionary Battle Magic: *Banish Illusion* and *Destroy Illusions*.

Skills:

Clerics gain one of the following per level. Immunity to fear, Immunity to terror

Trials:

Trials usually include feats of great courage, hunting down a beastman that is attacking the locals or hunting down a raiding party.

Also undertaking tasks which one would not normally, climbing a high mountain if one was afraid of heights and so on.

Blessings:

Favoured tests include Terror and Fear. Favoured skills include Cool based skills. Also a bonus to Cool may be granted

GRONRHUN GOD OF FIRE, STEEL, STONE AND CRAFTSMANSHIP

Description:

According to the legends, Gronrhun was the first Dwarven Smith and thereby the Ancestor of all craftsmen. He is said to have invented some of the Runic signs and especially those engraved upon weapons and armour to strengthen them. Gronrhun represents a very beloved part of Dwarven society, namely that of craftsmanship - the ability to make even a petty tool of death like a dagger appear as a work of art. Gronrhun is the Ancestor and patron of the Smiths, the Rune Smiths, the Gem and Stone Carvers and anything else traditionally connected with craftsmanship. Even ordinary Dwarven Smiths will chant his name while making a particularly beautiful piece of work. It is said to give the work before the Smith, the strength to endure the onslaught of time.

Gronrhun is portrayed as a broad muscular male Dwarf, clad in heavy leather boots and trousers and wearing only the apron of the Smith on his upper body. His huge fists are covered by heavy metal gauntlets and he holds a small hammer used for fine work in one hand and the heavy hammer of the Blacksmith in the other. Gronrhun's skin is usually sodden from the hours spend in front of the furnace, as is his wild-growing white beard. He usually stands in front of an anvil.

Alignment:

Neutral or Dwarf

Symbol:

The two Dwarven words have actually been derived from Gronrhun's own name. But a small and a large hammer crossed is also used. Sometimes a black Raven is associated with Gronrhun and on old paintings of him, it can be seen to sit near the anvil following his work closely. Some have theorised that the Raven is a messenger from Mórr, overseeing the tools of death created by Gronrhun. Whatever the reason black Ravens can sometimes be found near both Clerics of Gronrhun but also near any Dwarven Smith or Craftsman. Some have even been accepted as personal pets by several such Dwarves.

Gronrhun's Clerics wear a black robe with short sleeves, so one can see the heavy metal gauntlets they wear on their hands. Gronrhun's symbol is engraved on the left breast of their robe in pure silver and some also wears the symbol of the hammers in a heavy chain around their neck.

Area of Worship:

Gronrhun is worshipped throughout the World, where ever there is a Dwarven craftsman the worship of Gronrhun is also present.

Temples:

Every Dwarfhold in the Old World wherein a craftsman is present, there will be a Temple of Gronrhun. Of course the Dwarven strongholds have the largest and most magnificently made Temples, but smaller ones also exist. In small communities, the Temple is usually situated near the oldest and best craftsman. It is build in the form of a forge, with the altar shaped in the form of an Anvil.

Friends and Enemies:

The cult of Gronrhun is on friendly terms with the rest of the Dwarven pantheon. Some connection is known to exist between the cult of Gronrhun and that of Mórr, but otherwise the cult has very little to do with the gods of other races. It is of course violently hostile towards the enemies of the Dwarven race.

Holy Days:

A small festival is held on the 11th day of the 11th month, which is believed to have been the day Gronrhun was born. On this day all the craftsmen will gather in the Temple of Gronrhun where they sit from sunset to sundown meditating on the art of their trade in honour of their Ancestor. When the sun disappears, ale and food will be brought forth and they will eat, drink and dance to the next morning.

RELIGION IN THE OLD WORLD

Cult Requirements:

The cult of Gronrhun is open to any Dwarf with a trade normally associated with craftsmanship. This means Blacksmiths, Runesmiths, Armourers, Engravers, Jewellers, Stonemasons and so on.

Strictures:

All Initiates, Clerics and followers of Gronrhun must abide the following strictures:

Never craft anything using less than your full range of abilities (unless the customer is someone for which you hold a grudge).

Never engage in a piece of work if Your soul is not in it.

Never suffer the company of persons who work solely for profit, letting their craft suffer.

Never surrender to Goblins and their kin.

Spell Use:

Clerics of Gronrhun may cast all Battle Magic Spells, as well as the following Elemental Battle Magic Spells: Banish Elemental (Earth and Fire Only), Breathe Fire, Cause Fire, Clap of Thunder, Dispel Elementals (Earth and Fire Only), Extinguish Fire, Flame Sheet, Hand of Fire, Resist Fire, Summon Elemental (Earth and Fire Only), Summon Elemental Horde (Earth and Fire Only)

Skills:

The followers of Gronrhun does not have access to any special skills other than those listed under their current career. But they can, however, learn any of the following skills *twice* thereby doubling the effect: Arcane Signs - *Dwarven Runes*, Gemcutting, Metallurgy, Rune Lore, Smithing, Stoneworking and Strike Mighty Blow.

Trials:

A trial set by Gronrhun will often involve the crafting of some particularly difficult item, restoring and/or repairing an ancient artefact or the construction of a new temple or simply reworking an old one.

Blessings:

Skills favoured by Gronrhun are Arcane Signs - *Dwarven Runes*, Gemcutting, Metallurgy, Rune Lore, Smithing, Stoneworking and Strike Mighty Blow.

Favoured Tests are Construct and Search.

Special Rule:

As Clerics of Gronrhun are especially attuned to the way of the Runes and the art of Dwarven craftsmanship, they have a special relationship to the Runic Chanters. As Gronrhun is seen as the Ancestor of the Runic Craft, his Clerics are allowed to learn the Ancient Chants from the Runic Chanters. But as the Clerics are not true Runic Chanters, they are only given limited access to the range of Chants available.

Before a Cleric of Gronrhun can learn any Chants, he must of course have learnt the special skills of the Runic Chanters - such as their Arcane Language and Draw Rune Power

GRUNGNI GOD OF MINING

Description:

Grungni is the god of mining, metalwork, stonework, and underground places. According to Dwarven lore, Grungni lived during the Time of the Ancestor Gods. It was then that Grungni led the Dwarves from the perils of the upper world to the safety of the earth. Grungni is also credited with teaching the Dwarves all the skills for which the race would be famous: smelting of metals, forging of goods, weapon craft, tunneling, gem cutting, building of vaults, and rune smithing, to name a few. Grungni is portrayed as a male Dwarf, clad entirely in chain mail, with a forked iron-gray beard reaching to the tops of his feet.

Alignment:

Neutral

Symbol:

Grungni's symbol is the pick (representing the magic tool with which he used to open up the underground world to the Dwarven people) and a stylized helmeted face with a long forked beard. Priests wear dark gray clothing with a black or silver pick embroidered across the chest. Token is a silver pick with Grungni's rune inscribed. Cult token may also be a silver stylized helmeted face set on a disk of jet. Templars of the Order of the Stone Wall may wear their clan's runes, together with Grungni's runes, on plate armor and shield. Runesmiths incorporate Grungni's rune with their personalized trappings.

Area of Worship:

Grungni is worshipped by Dwarves throughout the Old World alongside clan ancestors.

Temples:

The largest temple of Grungni is naturally located in the center of the Dwarven race, Karaz-a-Karak. Here is seated the High Priest of Grungni who rules the cult as the High King rules the Imperial Dwarves. All other temples are subordinate to the High Temple. Temples are located in every Dwarfhold in the Old World and usually take the form of an adjacent hall to the main hall of the Dwarfhold. The temples are dominated by statues of Grungni, usually on either side of a dais upon which stands a throne flanked by two lecterns. Stone pews are arranged in neat rows in front of the dais. Moreover, the walls of the temples are often decorated with scenes depicting Dwarven life and folklore.

In Human cities where there is a sizable population of Dwarves, underground shrines are erected in honor of Grungni. These shrines are located next to the Dwarven Engineer Guildhall.

Friends and Enemies:

Allied with other gods of the Imperial Dwarven pantheon, Dwarven Ancestor cults, and the Young God cult of Sigmar. Tolerant respect for Grommo, Old Faith, and Halfling cults. Neutral towards the other Young Gods cults. Antipathy towards Elven cults. Enemies of Dark Children, Humanoid Demonic, and Chaos cults (especially of Chaos Dwarves).

RELIGION IN THE OLD WORLD

Holy Days:

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

Cult Requirements:

The cult is open to any adult dwarf.

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, their kin, nor any other vile creature, which pose a threat to clan and race. Never refuse an opportunity to regain control of a Dwarfhold that had fallen to an enemy. Never pass an opportunity to slay Chaos Dwarves as their continued existence brings dishonor and shame to the race.

Spell Use:

Clerics of Grungni can use all Battle magic as well as the following Elemental spells:

Assault of Stones, Zone of Hiding, Create Quicksand, Crumble Stone, Dust Storm, Banish Elemental (earth only) Dispel Elemental (earth only) Summon Elemental (earth only) Tunnel through Stone, and Wall shaker.

Skills:

Followers of Grungni do not have access to skills other than those listed under the relevant career. Although clerics may gain mining twice, doubling the effect. They may do this at any point in their career but it still costs 100 EXP.

Trials:

Trials set by Grungni most often involve clearing a fallen Dwarfhold of goblins, their kin, and other vile creatures such as Skaven. Sometimes trials may involve extending an existing Dwarfhold to include newly discovered deposits of ore or a new source of underground water. For few of the cultists, trials may consist of constructing a new shrine or adding a chamber to an existing one.

Blessings:

Skills favoured are Dowsing, Engineering, Mining and Stone working. Favoured tests are Construct, observe and search.

KARNOS LORD OF THE BEASTS.

Description:

Said by human theologians to be an aspect of Taal, the old world god of nature and wild places, Karnos is one of the major deities of the Wood Elf pantheon, being the master of the forest animals among which the wood elves live. He is the patron of Beastfriends, and is worshipped by some Elven scouts and hunters.

Karnos is normally portrayed as a composite being, over ten feet tall, with an Elven body but the head and tail of a stag. It is said that he can also take the form of a forest creature at will.

Alignment:

Neutral

Symbol:

Like Taal; Karnos is represented by a stag's head with branching antlers. Elven clerics of Karnos dress is the same as any other wood elf.

Area of Worship:

Wood Elf settlements through out the old world.

Temples:

The whole forest is Karnos' temple: wherever his beasts wander he is present. However, there are places that are more special than others to his worship are certain natural clearings, rocks trees and so on. A wood elf automatically recognizes these places: members of other races can not. Elves will almost always try to keep other races away from these spots.

Friends and Enemies:

Followers of Karnos are generally well disposed to other wood elves, and to those of other races who follow Taal, Rhya and the Old Faith. They do, however maintain that Taal is a combination of a number of Wood Elven Deities including Karnos, rather than Karnos being an aspect of Taal. By and large, followers of Karnos are indifferent to followers of other Old World deities, and they regard the cults of Chaos and the deities of goblinoids with unremitting hatred.

Holy Days:

Karnos has two main holy days; the middle of Spring, when food becomes plentiful and young are born, and the middle of Autumn, when all species prepare themselves for the coming of winter. The dates of these festivals are not fixed on the imperial calendar, but are calculated from various natural signs by a method set down in Elven tradition, so they vary from year to year.

Cult Requirements:

Any Wood Elf may follow Karnos; most worship the whole Wood Elven pantheon in some degree.

Strictures:

All followers of Karnos must keep the following strictures: never harm an animal except in self-defense or for food (since Elven hunts are always followed by great feasts, hunting is acceptable); never allow an animal to be harmed, except in similar circumstances. Do everything in your power to force Goblinoids, beastmen and chaos mutants out of the forests.

Spell Use:

Clerics of Karnos are allowed to use all Petty Magic, Elemental and Druidic spells, except *Tap Earthpower* and *Create Sacred Grove*.

Skills:

RELIGION IN THE OLD WORLD

Initiates receive charm animal instead of secret language classical. Clerics may roll once on the ranger table at each level, re-rolling if necessary. This is in addition to the skills listed in the WFRP rulebook. Clerics may also gain Call Animal at each level, taking a different species per level.

Trials:

Trials set by Karnos always involve the defense of forest and it's animals. This can involve driving away those who threaten animals, ranging from a lone human trapper to a band of goblinoids or chaos beastmen. In rare cases it might be to relieve the suffering of animals-by freeing animals captured for pit-fights. The latter kind of trial has led to a certain amount of conflict with humans in the past, but entertainment such as Bear-baiting are less common and humans increasingly consider them barbaric and unnecessary.

Blessings:

Skills favoured by Karnos are all those to do with animals, Animal Care, Animal Training, Charm Animal, Trick Riding and others according to circumstances. Favoured tests include mainly CL and FEL tests made in circumstances where animals are involved. On rare occasions a one-shot call animal skill may be granted. Punishments as usual would be the reverse of these blessings. But Karnos may also inflict a character with the Animal Aversion disability (see page138)

KHÁINE THE LORD OF MURDER, GOD OF UNDEATH AND MADNESS

Description:

Kháine is the dread Lord of Murder — the patron of assassins and murderers. It is said that he is jealous of his elder brother Mórr's ruler ship over the World of the Dead, and that he steals the souls of those murdered and sacrificed in his name, building his own dark realm. He is portrayed as a grotesquely muscular, squatting being with horns like those of a Baalrúkh protruding from his head, a huge, leering, fanged mouth, and four arms; each holding a dagger. The skulls of the victims murdered in his name are gathered in the ever-growing necklace around his neck.

His cult is outlawed throughout the Old World, and his name is generally only used in curses. There are secret cults of Kháine active deep with the underworlds of many Old World cities, with hidden — temples where Human victims are offered up in obscene rituals.

Alignment:

Needless to say, Kháine is an evil god, and most of his followers are of Evil alignment. Some who have succumbed to the Ways of Madness, are of Chaos, and a few calculating cold Followers are actually Neutral — these are the most dangerous of all Kháine's Dark Children.

As well as assassins, he is also worshipped by some Footpads and Cut-throats and by all that delight in death and murder.

Symbol:

Two symbols are associated with Kháine; One is that of a midnight-black scorpion poised to strike, venom dripping from its tail.

The other is that of the assassin's dagger, a curved blade — often black with blood colouring the blade.

The symbols are seldom displayed openly, but may sometimes be worn by his more devoted followers, worked subtly into the designs of a piece of jewellery or the ornamentation on a weapon. Also a common practice is having his symbol, or that of one's cult, tattooed — although this is mostly done by the Assassins and high-level Clerics.

His colours are black and red, symbolising night, death and blood

Area of Worship:

The worship of Kháine is prohibited throughout the Old World, as well as Araby. And yet his followers can be found in the dark alleys of the Old World cities, in the shadows of civilisation, in the large forests which still covers most of the Old World. Kháine is the Lord of Murder, and as such he is worshipped through such acts — delighting in the deadly whisper of the dagger, the bittersweet taste of poison, brother murdering brother. A lesser aspect of Khorne, Kháine delights not in outright slaughter, but in the act of premeditated murder, the murder of innocents for money or for no reason at all.

Many Assassins worships Kháine, knowing that he favours those who bring new victims to his Dark Realm, and dedicating their victims to the Lord of Murder. The Witch Elves of Naggaroth are his loyal and most fanatic followers, their savagery and fanaticism outdoing all others.

There are a some structured cults in the Old World, each with their own agenda, and usually plotting against each other lest their fellow Cultist should gain a higher position with Kháine than themselves. Kháine cares not, through the acts of murder and betrayal the Cults visit upon each other, they worship him, and adds new souls to his Dark Realm. What is important for Kháine is the fuelling of his army for his War against his brother Mórr, and the rest of the Young Gods.

The Cult of the Black Spider (active in the Empire, with a strong presence in the southern, eastern and middle parts of the Empire), The Fangs of the Dark (active in Bretonnia and Estalia), and The Hand of Kháine (active in the Border Princes, Estalia and the Empire) are the most organised and deadly of the Cults of Kháine.

Temples:

RELIGION IN THE OLD WORLD

Neither official temples nor shrines to Kháine exist in the Old World.

The followers of Kháine worship in secret temples beneath the cities of the Old World, and in the secluded areas of the same region. Basements, caves, and forest clearings are commonly used for such purposes. An especially large temple of Kháine is said to exist in the underground of Marienburg. But no one has ever been able to return with proof, and perhaps this gives a hint as to the vigilance of the Cultists, and their desire to keep the temple a secret.

The size and age of a temple dictates the level of design, and architecture. A makeshift shrine in the basement of an Old Worlder building might have only a small statue of Kháine, placed beside a bloodstained altar, while an older and established temple may very well have carved walls, and decoration aplenty depicting the gory ways of the Dark Children of Kháine. Whatever the case, any decoration and architecture will be centred on death and bloodletting.

Friends and Enemies:

Kháine, and his followers, are not on friendly terms with anyone. They wage war against the Younger Gods, and the Gods of Chaos distrust them for their treacherous ways. The Cult is violently hostile towards Mórr, and his followers.

Holy Days:

Kháine has no particular holy days. Victims of his followers are always accepted, and it is through acts of murder that Kháine is truly worshipped. Kháine may bestow visions upon his Clerics and Initiates, and in that way let them know that He desires them to make more sacrifices, and spill more blood in his name.

Cult Requirements:

All who can pick up a knife, and embed it in someone's back, or slit a throat to spill blood is welcome. Worship of the Lord of Murder, however, is forever! Kháine does not accept to be renounced, nor for his followers to fall in doubt of their actions. Should this occur, Kháine will dispatch the unholy spirits of his Dark Realm to fetch the traitor, and bring him bloody to the Chambers of Eternal Pain.

Strictures:

All Initiates, Clerics, and Followers of Kháine must abide by the following strictures:

Serve Our Dark Lord through murder and sacrifice, and thereby assist him in filling the ranks of his army who fight the War Eternal.

Never allow a foe, nor a victim, to live, as their deaths serve His cause, as you serve him.

Always carry out the tasks that Kháine, or his appointed representatives, ask of you. We are all dedicated to carrying out His will, and failure to do so will render your life forfeit.

Only summon forth the Dark Spirits from His realm to cause death, and the spilling of blood.

Slay the followers of Kháine's hated brother Mórr without hesitation.

Spell Use:

Clerics of Kháine may use Petty Magic, Battle Magic, and Necromantic Magic.

The following Spell is unique to the Followers of Kháine. It makes manifest in them a splinter of the Lord of Murder's spirit, and turns them into living machines of destruction while the Magic lasts.

Only the most dedicated of his followers possess this Spell, and it is considered a mark of favour from Kháine to possess it.

FISTS OF KHÁINE

Spell Level: 3

Magic Points: 8

Range: Personal

Duration: D3+1 turns

When invoked, this Spell causes a small splinter of the Lord of Murder to materialise from the Realm of the Raving Dead, and into the Cleric.

RELIGION IN THE OLD WORLD

An eerie black glow surrounds his body, and his voice becomes a growl, wherein the observant can hear the screams of the insane, and the pleas of the innocent taken to the slaughter. Two new arms grow from his torso—mimicking those of Kháine—and claws sprout from his hands, while blood covers his arms from the elbow and down.

This is a truly terrifying sight, and any opponent must take an immediate *Fear* Test.

The extra arms *double* the Clerics current number of *Attacks* for the duration of the Spell. All attacks made by the bare hand counts as coming from a *hand weapon*, and does +3 points worth of Dam.

Skills:

The Skills gained by the Clerics of Kháine, reflect his aspect as the patron deity of Assassins—all Skills are useful in some aspect of assassination.

A Cleric of Kháine may gain two of these Skills at each level.

Ambidextrous, Concealment Rural, Concealment Urban, Disguise, Dodge Blow, Herb Lore, Immunity to Poison, Night Vision, Prepare Poisons, Quickdraw, Secret Language – Cult of Kháine, Secret Signs– Cult of Kháine, Seduction, Silent Move – Rural, Silent Move – Urban, Stealth, Strike to Injure,

Trials:

Trials of Kháine invariably deals with murder in some fashion. Either in the form of ritualistic murder of many victims which have to be abducted first, or being assigned a difficult target to assassinate, usually an enemy of the cult.

Blessings:

Blessings from Kháine can come in the form of a one-time success or bonus, to *any weapon attack*, *prepare poison*, or *infiltration attempt*.

Also the use of the *Fists of Kháine* Spell described above, the use of a Dark Spirit from Kháine's Realm, or knowledge about Magic, Necromantic Magic in particular.

Special Rule:

The devoted Followers of Kháine can freely summon the Dark Spirits from his Realm, either to assist them in their murderous schemes, or to gain information. The Follower must spill blood on the ground, expend a *Magic Point*, and make a *Will Power* Test to make the desired Spirit appear. Should this fail, it is left to the GM to decide if the Spirit simply fails to materialise, or whether it comes to take the unworthy back to the Realm of the Raving Dead.

LIADRIEL GOD OF SONG AND WINE.

Description:

Outside the Earth Mother, Liadriel is the major deity of the Wood Elves and the patron of music, poetry, dancing, and wine. Liadriel is androgynous, combining traits both male and female, and appears as an Elf of surpassing beauty with a slight smile. Liadriel always carries a lute and a wineskin.

Alignment:

Good.

Symbol:

Liadriel is symbolised by a lute and wineskin, cup, and vine leaves with grapes. Priests wear green hooded robes that are richly embroidered in gold thread. The embroidery represents a variety of symbols including vine leaves, musical instruments, fruit, and so on. Token is a gold lute with a purple amethyst gem embedded in the center. Cult tokens may also be wineskins, cups, vine leaves, and other musical instruments. Winecrafters wear forest colors in their clothing, which is embroidered with silver thread depicting grapes and vines.

Area of Worship:

Liadriel is worshipped throughout the Old World by Wood Elven musicians, troubadours, and the like. Many of the Wood Elves living outside their forest homes (i.e., in the world of Humans) tend to worship Liadriel, as do some of the Human Minstrels. Liadriel is sometimes identified by Humans with a number of minor Human deities.

Temples:

There are no shrines nor temple organization for the cult of Liadriel. Such things are foreign to the Elven mind. Instead, areas of natural bliss, such as peaceful meadows, waterfalls, or the shade of a mighty oak, serve as a place for peaceful contemplation.

Friends and Enemies:

Allied with other divine Wood Elf entity and hero cults. Respect and reverence for the Old Faith. Friendly to Halfling cults. Indifference towards Young Gods and other Human cults. Patronizing contempt for Dwarven cults. Enemies of Dark Children, Humanoid Demonic, and Chaos cults.

Holy Days:

Conventional holy days in the Human sense have no meaning to the cult of Liadriel. The deity is worshipped whenever Wood Elves sing or drink, which is quite frequently. Great feasts and wild celebrations are held on the night of every new moon in honor of Liadriel (the largest of these take places on Hexenstag and Geheimnstag). It is debatable whether these constitute anything more than a feast in which Liadriel is honored as oppose to a holy day.

Cult Requirements:

The cult is open to all adult wood elves.

Strictures:

There are no strictures attached too the cult of Liadriel, since restrictions on behavior are foreign to Elven psychology. The GM should note however; that he/she is likely to be offended by behavior which is detrimental to the Elven race, such as the destruction of forests or the revealing of the location of Elven settlements to a Non-Elven.

RELIGION IN THE OLD WORLD

Spell Use:

Clerical of Liadriel may use all Petty magic and Illusion spells.

Skills:

Clerics may gain one of the following at each level; Charm, Consume Alcohol, Dance, Hypnotize, Musicianship, Seduction and Sing. These must all be paid for with the usual EXP points.

Trials:

Liadriel does not normally set trials for his/her cultists. There are occasions, however, where Liadriel considered that the petitioning cleric did not perform in a manner that is consistent with his/her principles. In such cases, the cleric may need to undergo a period of time where Liadriel will scrutinize their performance.

Blessings:

Skills favoured are Charm, Consume Alcohol, Dance, Hypnotize, Musicianship, Seduction and Sing. There are no favoured tests but Liadriel may confer a blessing in the form of a Fellowship increase.

MANANN GOD OF THE SEA.

Description:

Lesser God; Young Gods pantheon; Son of Taal and Rhya; Manann is the god of the seas and oceans. Manann controls the tides and currents, and is as unpredictable and changeable as the sea itself. He is usually portrayed as a huge powerfully built man, wearing a spiked crown of black iron and dressed in barbarian clothes in the same way as his father Taal. Manann can also take the form of a whirlpool or waterspout, or of a huge sea monster (usually that of a Triton).

Alignment:

Neutral

Symbol:

Initiates, Priests, and Mariners identify themselves with following symbols: abstract wave design (which Manann shares with several lesser deities of water), five pointed crown, stylized albatross, leaping dolphins. Priests wear robes of dark greenish-blue (mostly in the southern Old World) or bluish-gray (northern Old World), sometimes trimmed with a wave pattern in blue or white. Token is a silver medallion of a stylized wave with a light blue crystal embedded in the center (3rd rank and higher have an aquamarine gemstone instead of the crystal). Cult token may also be of one of the other symbols. Mariners (Order of the Trident) wear a bluish-gray to a medium blue tunic under their mail shirt or leather jerkin and a deep blue-green sash. Further, Mariners identify themselves with the symbol of a trident (the symbol of the war aspect of Manann).

Area of Worship:

Manann is worshipped in coastal areas throughout the Old World, as well as in the large river ports in which sea-going ships can put in. He is worshipped chiefly by those who depend on the sea-- sailors, fishermen, and the like-- and it is customary for those about to make a sea voyage to make a small sacrifice to him in the hope of a good crossing. Manann is also worshipped by the Pirates of Sartosa and other places, who see him as a ferocious and warlike deity, quick to attack those who trespass in his domain. Along the northern coasts of the Old World, a lesser aspect of Manann is worshipped as Stromfels, god of reefs and currents, by some wreckers and pirates. Along the large rivers (such as the lower Reik from Nuln), he is worshipped as Toranam, god of mighty rivers. There are some Sea Elves who worship him as Mathlann, god of storms, but they do not interact with his Human cultists.

Temples:

Nearly all of Manann's temples are situated in coastal towns, although a few are found in inland ports where seagoing vessels can put in-- such as Mousillon and Altdorf. Manann's temples tend to be semi-autonomous, although all are tributary to the one in Marienburg, the seat of the cult. The largest temple is located there and is a huge and well-appointed building, housing the immense wealth offered up by generations of merchants and seamen.

Temples to Manann vary widely in form and size. Normally they are spacious halls, capable of holding large congregations for services and celebrations, contain a large statue of Manann. Other details vary considerably, generally following the styles of architecture and decoration prevailing in the place in which they were built. Shrines to Manann equally diverse, and can vary from elaborate small buildings to simple statues on street corners or between warehouses.

Friends and Enemies:

Friendly with the cult of Taal, Rhya, and Ulric. Cordial respect towards the cults of the other Young Gods and the Earth Mother as none of them come into conflict with Manann's cult. Neutral towards the cults of the Elder Races. Enemies of Dark Children and Chaos.

Holy Days:

RELIGION IN THE OLD WORLD

The major holy days of Manann's cult are the spring (Mitterfrühl) and fall (Mittherbst) equinoxes, marking the beginning and end, respectively, of the season for long voyages. Other festivals are at the turn of the spring and neap tides. In addition, a ship's captain may declare a day of observance for the crew before an exceptionally long voyage (to Cathay or Lustria, for example).

Cult Requirements:

Followers of Manann may come from any background. There are no requirements to join the religion.

Strictures:

Do not kill albatrosses nor dolphins as they are messengers of Manann and usually help those in need at sea. Always help unfortunates at sea, such as those shipwrecked or marooned. Never start a voyage on the thirteenth of each month or during Geheimnstag as to do so will bring misfortune to the ship or its crew.

Spell Use:

Clerics of Manann are able to use all Petty Magic spells and Elemental magic spells.

Skills:

In addition to skills normally available to Initiates and Clerics, priests of Manann gain swim at Initiate level. Clerics may choose from one of the following at each level. Boat building, fish, navigation and sailing.

Trials:

Trials set by Manann normally involve making long and/or hazardous journeys, such as crossing the Sea of Claws in winter. Trials may also be more martial in nature, including such activities as discovering coastal lairs of Chaos raiders and cultists and leading an expedition against them. All such trials are set at sea or along the coast.

Blessings:

Skills favoured by Manann include Astrology, Boat Building, Fish, Navigation, Orientation, Sail and Swim. There are no particularly favoured tests, although risk tests taken while at sea may receive a bonus.

MORNGRIM GOD OF WAR

Description:

Morngrim represents the ideals of dwarven conflict, and unlike the human god Ulric, he is no berserker. Morngrim is the stone and steel that stands strong against all enemies and fells them with decisive blows. He represents resilience and stubborn determination, along with the dwarven tactics and technology of war. He appears as a dwarf of average height but brutally broad, with flesh of stone and eyes of steel, clad in plate armour and wielding an axe and huge shield.

Alignment:

Neutral

Symbol:

The symbol of Morngrim is a clenched fist of stone. This design is worn as a carved pendant, by his clerics. They wear flint gray robes with crimson hoods. His symbol is engraved on and armour they wear.

Area of Worship:

Morngrim is worshipped by dwarves throughout the Old World, but primarily those in the ancient dwarfholds.

Temples:

Every Dwarfhold in the Old World has a temple dedicated to Morngrim. Most dwarven settlements have shrines.

Friends and Enemies:

The cult is on friendly terms with the dwarven pantheon. It has little to do with others but is closest to Myrmidia. The cult is very hostile to the natural enemies of dwarves and chaos dwarves.

Holy Days:

The holy days of Morngrim commemorate major battles.

Cult Requirements:

Initiates and clerics of Morngrim must have followed at least one military career (including sapper, artilleryist etc) and will continue to serve during their clerical career. Before progressing each level they must enter and complete another military career. Thus, a typical career path might be Tunnel Fighter-Initiate-Mercenary-Cleric 1-Merc Sgt.-Cleric 2-Merc Capt.-Cleric 3-Templar-Cleric 4.

Strictures:

All initiates and clerics of Morngrim must adhere by the following strictures:

- Never surrender to the goblins or their kin
- Never give up in the face of adversity
- Never suffer a chaos dwarf to live
- Never compromise your honour

Spell Use:

Clerics of Morngrim may use any Petty or Battle Magic spells. They may also use the Elemental spell *Assault of Stones*.

Skills:

Initiates and clerics of Morngrim may select one of the following skills whenever they advance a level. The standard cost of 100xp must still be paid. The skills are: Disarm, Dodge Blow, SW (2-Handed, Flail, Thrown, Firearms, Polearm), Strike Mighty Blow, Strike to Injure, Strike to Stun

RELIGION IN THE OLD WORLD

Trials:

Trials set by Morngrim are always of a military nature, and often involve the annihilation of chaos dwarves, and the retaking of a fallen Dwarfhold.

Blessings:

Skills favoured by Morngrim include those listed above. Favoured tests include Fear and Terror. A blessing might take the form of a Toughness or WS increase.

MÓRR GOD OF DEATH AND DREAMS

Description:

Son of Taal and Rhya; Half-Brother of Kháine; Husband of Verena; Father of Myrmidia and Shallya. Mórr is the god of death, protector of the deceased, and the ruler of the underworld. He is normally depicted as a tall person of aristocratic bearing, with a detached, slightly brooding aspect. All dead souls are protected by him, and he makes sure that they are guided safely to a small area of his Shadowrealm where the deceased is judged by Mórr. If the deceased was a faithful cultist to another Young God cult, then the spirit is escorted to the respective Shadowrealm of their cult. If the spirit did not faithfully follow his cult, then the spirit enters the larger portion of Mórr's Shadowrealm. He is also the god of dreams, since the Land of Dreams is close to the Shadowrealm, and is capable of weaving great and terrible dreams and illusions.

Alignment:

Neutral

Symbol:

The Raven and the Portal. Priests wear plain black hooded robes without symbols or adornment. Cult tokens are silver and usually represent raven wings over an open portal. Witch Hunters also wear black clothing and black armor. Their symbol is that of a raven in a posture of attack (wings out and head low).

Area of Worship:

Mórr is worshipped throughout the Old World, and is most popular in the south. He is not an everyday god, but is worshipped mainly by the bereaved, who offer up prayers and sacrifices in the hope that their departed will reach his kingdom, or those of the other Young Gods (depending upon the cult membership of the deceased) safely and prosper there. In Norsca, Mórr is known as Helenar, the overlord of Töttenheim, the realm where the spirits of deceased Norse who did not meet a warrior's death come to rest.

Few worship him in his aspect as the god of dreams, although those Illusionists who choose not to follow Ranald the Deceiver may take Mórr as their patron. He is also worshipped as Forsagh, god of prophecy, by some seers and fortunetellers. To the Elves, he is known as Sarriel, god of dreams. Yet to the Dwarves, he is Gazul, Lord of the Underearth.

Temples:

There is very little contact between the temples, but the High Priest of Luccini is recognized as the titular head of the cult. Every ten years a general convocation of the priesthood of Mórr is held at Luccini in Tilea, at which theological problems and matters of doctrine are debated and decided upon. These convocations are chaired by the highest ranked priests from the largest temples in the Old World: Luccini, Remas, Marienburg, Gisoreux, Nuln, and Magritta.

Temples to Mórr are always situated in or near places of burial, and are normally only used for funeral services. Temples are normally solidly-built, brooding structures, distinguished by a broad doorway with a heavy lintel-stone-- one of the symbols of the god. Despite the fact that they are not frequently used by the mass of the population, the doors to the temples of Mórr are always open, like the doors to his kingdom. The temples are bare inside; any furnishings and accouterments are provided by those using the temples. The largest of the Temples (and greatest of mausoleums) of Mórr is located in the Tilean city-state of Luccini.

Shrines to Mórr almost always take the form of a gateway, consisting of two plain pillars and a lintel; in some cases, one pillar is of marble and the other of basalt. Followers of Mórr do not usually maintain shrines to him in their homes, since his symbols are generally thought to invite bad luck when displayed outside the context of burial.

Friends and Enemies:

Cordial respect towards the cults of the other Young Gods and the Earth Mother. Neutral towards the cults of the Elder Races. Enemies with the cults of the Dark Children, Humanoid Demonic, and Chaos. Unbridled hostility towards Necromancers, who despoil the Shadowrealm with their enchantments, and especially the murderous cult of Kháine.

RELIGION IN THE OLD WORLD

Holy Days:

There are no specific holy days to Mórr. He is only worshipped at funerals and on similar occasions.

Cult Requirements:

There are no entry requirements.

Strictures:

All followers of Mórr must abide by the following strictures:

- Always oppose Necromancers and followers of Kháine whenever and wherever they encounter them.
- Never refuse to conduct a funeral service if requested to do so (Initiates and Priests only).
- Never enter or disturb a place of burial which has been properly dedicated to the protection of Mórr.
- Never bring Undead into existence unless specifically authorized to do so by Mórr (by means of an omen, a divination, or a dream).

Spell Use:

Priests of Mórr can use all Petty magic spells and Necromancy spells.

They need the permission of Mórr to bring undead into existence. They can also use the following Battle magic spells:

Aura of Resistance, Cure Light Injury, Enthuse, Immunity from Poison.

Aura of Protection, Hold Flight, Mental Duel, Rally, Steal Magical power, Zone of Sanctuary, Zone of Steadfastness.

Cause Instability, Cause Stupidity, Dispel Magic, Transfer Aura.

Aura of Invulnerability, Cure Severe Wounds, Drain Magic, Enchant Weapon, Strength of Mind, Zone of Magical Immunity.

The versions of the healing spells known work with the greatest effect against those caused by undead. (infected wounds, Tomb rot, etc.) in these circumstances the spell restores double the amount of wounds, otherwise they only restore half the number of wounds.

Rituals:

Rituals work in the same way as spells, except that they take longer to complete-their casting time is 10 minutes rather than 10 seconds or so that is required for the casting of battle magic spells. The ritual only takes effect from the time they are completed.

DEATHSIGHT (RITUAL)

Level: 1
Magic Points: 3
Range: touch
Duration: Permanent
Ingredients: Corpse or Skull

In the strict sense, this ritual is cast upon the body rather than using it as an ingredient. The ritual allows the caster to see a simple image of the last thing that the deceased saw, similar to a still photograph. The cult of Moor is often consulted in murder cases because of this ritual, though it can only work if the head of the deceased is intact, and only shows the last thing that person saw - it can not help identify a murderer who attacked from behind or in darkness.

FUNERAL RITE (RITUAL)

Level: 1
Magic Points: 2
Range: touch
Duration: Permanent
Ingredients: re usable symbol of Mórr and the name of the deceased.

RELIGION IN THE OLD WORLD

This ritual is the central part of funeral services over most of the old world. The ritual may be cast on a single corpse, and renders the body completely inert for necromantic purposes. No part of the body may be used as a component for a spell of any kind, and the body itself may not be raised as an undead creature like a skeleton or Ghoul.

In addition, if the body has been dead for less than one hour the ritual also lays the spirit to rest, preventing its return as an ethereal undead creature unless it has already manifested itself as such. In this case, some other spell or ritual, such as Annihilate undead or Exorcise, might be needed to lay the spirit to rest.

LOCATE CORPSE

Level: 1

Magic Points: 1

Range: 15 yards

Duration: 10 minutes

Ingredients: scrap of shroud-cloth, personal possession of deceased.

This spell allows the caster to become aware of any dead body of Halfling size or larger within 15 yards of his or her position. It is not possible to move while maintaining this spell, and is widely used in the search of missing persons or murder investigations. The spell will not detect living, undead creatures or corpses that have been given a proper funeral, or which has been rendered magically inert by other means, such as Exorcism. Although the cult of Mórr has made great efforts to control the knowledge of this spell, Necromancers have been known to use it in their search for spell ingredients.

DEDICATE STAFF (RITUAL)

Level: 2

Magic Points: 8

Range: touch

Duration: Permanent

Ingredients: re usable symbol of Mórr

This ritual was developed in response to a serious dilemma which at one time faced all clerics of Mórr. Some of the more powerful spells against undead- including Annihilate Undead and the Battle magic Cause Instability- require a mutilation of corpses to obtain the necessary ingredients. A great deal of magical research went into the problem of casting anti-undead spells without requiring forbidden ingredients, and the following ritual is the result.

The ritual enchants the traditional raven topped staff, or any other 3D, portable symbol of more which is larger than a man's hand- so that it can be used in place of any and all ingredients in the casting of anti undead spells and the conduct of rituals of Mórr. The symbol itself is re-usable and permanently enchanted, unless it is ritually defiled by some outlaw cult such as that of Kháine or its wielder incurs Mórr's anger in some way. The symbol will be enchanted for one user only by means of this ritual- to any other person it will be a simple mundane object.

EXORCISM (RITUAL)

Level: 2

Magic Points: 4

Range: up to 10 yards * 10 yards

Duration: instantaneous

Ingredients: re usable symbol of Mórr, and an infusion of graveroot.

Just as Funeral Rite renders mortal remains completely inert for magical purposes, so this spell neutralizes the area within which it is cast. During the ritual the place is sprinkled with an infusion of graveroot, and this severs the link between the area and the ethereal undead creature haunting it. These beings become subject to instability, even though they may be within the bound area. Note that the ritual does not prevent an ethereal undead creature becoming bound to this area later; it only affects those bound at the time of casting.

INVISIBILITY TO UNDEAD

Level: 2

Magic Points: 3

Range: touch

Duration: 6 turns

RELIGION IN THE OLD WORLD

Ingredients: re usable symbol of Mórr, and an infusion of graveroot.
By invoking Mórr's protection and sprinkling the recipient with graveroot, this spell makes the caster, or one other creature of the casters choice, undetectable to the senses of undead creatures. An undead creature must make an successful INT test or be unable to see or hear the person or creature upon which the spell is cast. Undead who are ordered to attack a creature they can not see must immediately make a stupidity test, even if they are not normally subject to stupidity.

NAMELESS FUNERAL (RITUAL)

Level: 2
Magic Points: 4
Range: touch
Duration: permanent
Ingredients: re usable symbol of Mórr

The nameless funeral is an emergency ritual, used in circumstances where the name of the deceased is unknown and the normal funeral rite cannot therefore take place. It renders the body inert so that no part of it can be used as a spell component and the body may not be raised as an undead creature. The nameless funeral cannot prevent the troubled spirit of the deceased from returning as an ethereal undead creature.

PURIFICATION RITE (RITUAL)

Level: 3
Magic Points: 12
Range: up to 40 yards by 40 yards
Duration: see below
Ingredients: re usable symbol of Mórr, and an infusion of graveroot.

This ritual purifies an area to dedicate it to the worship of Mórr. Any area so dedicated becomes innately hostile to undead and to the magic which creates and sustains them. The dedicated area (which is usually a chapel or graveyard) is marked out by the caster walking along the boundaries and sprinkling them with an infusion of graveroot as he pronounces the words of the ritual. When the ritual is complete, the marked area comes under Mórr's protection, gaining the following characteristics:

Any undead creature entering the area, or coming into being within the area must check instability every round it is within the area. This includes undead creatures which are bound to the area. Furthermore, instability tests in this area are made using a D4 instead of a D6.

Any character casting a summoning spell of any kind within the area must make a successful WP test or the spell is miscast and has no effect. The character still expends the magic points as if the spell had been successful.

The protection lasts until the area is somehow defiled. Every time one of the following things happens, there is a cumulative 1% chance that the protected area will be defiled:

An undead creature survives for one turn or more within the area without becoming unstable.

A Necromantic spell which creates, commands or strengthens any form of undead is successfully cast within the area.

A body lying within the area is disturbed.

A violent death takes place within the area.

The GM must consider the effects of a deliberate act of defilement, such as a service to Kháine, being carried out in the area. A general rule is that the more powerful the defilement, the more likely the protection will end.

WRATH OF MÓRR

Level: 3
Magic Points: 6
Range: caster
Duration: 4 turns
Ingredients: re usable symbol of Mórr, and a silver mask.

RELIGION IN THE OLD WORLD

This spell allows the caster to assume the appearance of the God Moor—at least in the eyes of the undead. Undead creatures are not normally subject to fear or terror, but for the duration of this spell the caster's appearance causes any undead creatures who see it to make a successful CL test or flee from the caster's presence as quickly as possible by the most direct route.

OPEN GATES OF MÓRR

Level: 4
Magic Points: 12
Range: 10 yard radius
Duration: 4 rounds
Ingredients: reusable symbol of Mórr.

This spell opens the gates to Mórr's realm, through which undead creatures are sucked out of the world of the living. The caster's body seems to become a shadowy, growing to a square opening in the fabric of reality, about 10 feet wide and high. A noiseless wind blows into this opening with the force of a hurricane, and all undead creatures within a 10 yard radius must make a successful WP test or be sucked into Mórr's realm and, as far as the living world is concerned, be totally destroyed. For each additional Magic Point the caster invests in this spell, the WP test of all undead is reduced by 5%.

The supernatural wind has no effect on living creatures, though it does kick up a lot of dust and flying debris, enough to make a 10 yard radius of the caster count as Difficult Ground, with missile fire at a -30% BS modifier, for the duration of the spell.

Skills:

Initiates receive Divining as an addition to the normal skills available.

Clerics may choose one of the following at each level. Arcane Language – Necromantic magic, Identify Undead and Night Vision. Instead of one of these the Cleric can spend 100 EXP to gain a +10% modifier to all magic tests against illusion magic. This bonus can only be purchased once.

Trials:

Trials set by Mórr generally involve punishing those who trespass in the Shadowrealm. An individual may be sent to foil the workings of a Necromancer or destroy a nest of Undead. These trials will be fitted to the individual such that a Priest-Rank 1 will not be required to remove a Liche King on his own nor will a Priest-Rank 3 be asked to lay to rest a couple of skeletons.

Blessings:

A one-time bonus or automatic success on fear, terror, poison, disease and other tests made to counter the special attack forms of any Undead. Or perhaps, a one-time bonus or automatic success with identify undead, night vision, or sense magic skills. In very rare circumstances, Mórr may send a dream to an individual, giving advice or information, or may allow a dead friend or relative of an individual to appear to them in a dream.

MYRMIDIA GODDESS OF WAR

Description:

Daughter of Verena and Mórr; sister of Shallya; foster-mother of Jeanne du Lac. Myrmidia is the patron goddess of soldiers and strategists. In contrast to Ulric, who stands for strength of combat and the frenzy of battle, Myrmidia represents the art and science of war. She is commonly portrayed as a tall, well-proportioned, young woman equipped in the style of soldiers from the southern parts of the Old World. Myrmidia can also take the form of an eagle.

Alignment:

Neutral

Symbol:

The symbol of Myrmidia is a spear behind a shield, perched eagle with wings spread, and blazing sun. Priests wear white robes with red edging and blue cowls. Symbols of Myrmidia are usually seen over the left breast, but may be worn as a cloak clasp instead. Token is a silver spear behind a brass shield. Cult token may also be a sword with a sun emblem on the hilt.

Area of Worship:

Myrmidia is most popular in Tilea and Estalia. She is also popular in southern Bretonnia, even though her status of state cult in Bretonnia gave way to the cult of Jeanne du Lac hundreds of years before. Myrmidia has a limited following in the Border Princes, Marienburg, and the Empire (the latter of which already has two war deities in Ulric and Sigmar).

Temples:

In the days of the Remean Empire (circa -200 I.C. to 1000 I.C.), the main temple and seat of the cult was located in the Tilean city-state of Remas. Other grand temples were built throughout the lands of that Empire. With the decline of Remean power, the seat of the cult moved to the Estalian city of Magritta where the Temple of Myrmidia was enlarged to become the largest dedicated to the goddess. During the Crusades against the Arabian invaders, this temple was at the forefront of the battle to liberate the Estalian kingdoms.

All temples of Myrmidia are subordinate to the temple in Magritta where the Archecclesiastium (the governing council of the cult) is located. In addition, each temple is the diocesan seat of the cult of Myrmidia. Temples of Myrmidia are located in the citadels of most cities of any size throughout the Estalian kingdoms and the Tilean city-states. Some cities in southern Bretonnia and the Empire (Nuln and Talabheim) also have temples to Myrmidia. Smaller temples and shrines can be found in areas where mercenaries from the southern Old World are employed.

Given the land where her worship is most popular, the architectural style of the Temples of Myrmidia usually follow that of the Estalia and Tilea. They are square or rectangular halls covered with elaborately domed and spiral roofs. Shallow reliefs of outsized weapons and shields seemingly hang on the exterior walls of the temple. Shrines often take the form of miniature temples with either statues of the goddess or free-standing sculptures of stacked weapons, shields, and armor.

Friends and Enemies:

Friendly with the cults of Verena, Mórr, Shallya, and Jeanne du Lac. Cordial respect for the cults of the other Young Gods, Earth Mother, and Elder Races. Limited tolerance for the cult of Sigmar since that cult is viewed as a more modern and reasonable version of the cult of Ulric, though no less arrogant. Antipathy with the cult of Ulric as the cult is seen as barbaric and uncaring for the well-being of followers where honor and victory on the field of battle is concerned. This antipathy seldom breaks out into open hostility. Rather, the followers of both these cults would prefer to out-do the other in the field of battle. Open hostility to the cult of Ranald. Enemies of Dark Children, Humanoid Demonic, and Chaos cults.

Holy Days:

RELIGION IN THE OLD WORLD

Commonly, followers of Myrmedia make sacrifices at the beginning and end of military campaigns, as well as before and after a battle. Otherwise, there are no specific holy days sacred to the Myrmedia.

Cult Requirements:

Initiates and Clerics must have followed at least one military career and will continue to serve until they become initiates.

Strictures:

Always spare an enemy who has surrendered. To kill such an enemy is considered a craven and cowardly act, unbecoming a true warrior. Always follow orders given by a superior without question, unless such an order involves killing a surrendered foe.

Spell Use:

Clerics may use any Petty magic or Battle magic spell.

Skills:

Initiates and clerics can select one of the following skills per level. Disarm, Dodge Blow, any Specialist Weapon, Strike Mighty Blow, Strike To Injure, Strike To Stun.

Trials:

Trials set by Myrmedia are always of a martial nature. They may include defeating an enemy champion in single combat, holding down a vital flank with minimum troops, training and leading a group of peasants in their village's defense, or leading a small group through a siege to bring word of the plight of the besieged to relieving troops.

Blessings:

Favoured skills include those mentioned above. Favoured tests are Fear or Terror. And Also an increase in Weapon Skill.

RANALD GOD OF THIEVES AND TRICKSTERS

Description:

Ranald is the Trickster God, a patron of rogues and gamblers. He is generally portrayed as a Human male, a charming rogue who is an incomparable thief and con man. Ranald can also take the form of a crow, magpie, or black cat. He is a roguish trickster rather than being evil or malicious, and is ruled largely by his irrepressible sense of humor. It is said that his interest in larceny stems from his joy in the humiliation of pompous and self-important merchants, rather than from avarice. Ranald abhors violence of all kinds, and would never condone violent crime, murder, or torture. The perfect crime in his eyes is the crime which leaves no trace, and which is only discovered weeks or months later. This view of Ranald is exemplified by the manner in which he reached Godhood: tricking Shallya, the goddess of healing and mercy, into giving him the gift of immortality.

Ranald has four aspects: Ranald the Night Prowler, the patron of thieves and other rogues; Ranald the Deceiver, patron of tricksters, charlatans, and, by implication, Illusionists; Ranald the Gamester, the patron of gambling and luck; and Ranald the Protector, who protects his worshippers from official interference, oppression, and tyranny.

Alignment:

Neutral

Symbol:

For obvious reasons, symbols and other trappings distinguishing the cult are either hidden or do not exist. Those representing the cult make the sign of the crossed index and second finger to identify each other. That hand sign is also used as a sort of silent prayer and is supposed to bring good luck. Some followers of Ranald may have a repeating "X" design worked into their clothes. This design will always be hidden in some other design and difficult to spot (test at I-20 to spot the design, followers of Ranald test without the negative modifier).

Many people (including Ranald worshippers) wear a medal pendant with an ornate "X" design as it is considered a good luck charm in the Old World. This pendant does not normally arouse suspicion except in areas where the worship of Ranald is suppressed and has assumed the proportions of a witch-hunt. In any event, these charms are seldom worn openly since it is believed that its effect is lessened if openly displayed.

Area of Worship:

Ranald is worshipped throughout the larger towns and cities of the Old World. His worshippers are generally rogues, gamblers, and the lower classes.

Temples:

As expected, Ranald has no formal temple organization. In fact, he has no temples at all, only shrines. Small shrines dedicated to Ranald the Night Prowler are located in a number of Thieves' Guilds. For Ranald the Protector, small public shrines are located in the lower-class areas of many cities, cared for either by the populace or by small loosely-organized "shrine clubs." These shrine clubs operate as both social and religious bodies and are generally located in a back street or some other out-of-the-way location. In large cities, there are no more than one of these shrine clubs in a given city ward or district. Those Illusionists who follow Ranald frequently maintain a small shrine in some private part of their homes. Small shrines to Ranald the Gamester are often found in gambling dens and gaming houses.

Friends and Enemies:

Friendly with the cult of Shallya, Rhya, the Pilgrim, and Liadriel. Wary of the other cults of the Young Gods as they represent the authorities who frequently proscribe the worship of Ranald. Indifference to the cults of the Earth Mother and the other cults of the Elder Races. Enemies of Dark Children, Humanoid Demonic, and Chaos cults.

Holy Days:

RELIGION IN THE OLD WORLD

Ranald has no formal holy days. For his followers, any given day is as good as any other to engage in activities which please Ranald.

Cult Requirements:

Characters must have completed one rogue career before becoming Initiate

Strictures:

Informing to the authorities is considered the vilest of sins in the eyes of Ranald and, therefore, forbidden. The use of violence, such as mugging and murder, is prohibited by Ranald except in self-defense. Metal armor is prohibited as such are usually worn by those whom violence is the way of life.

Tithing is required of cult members to ensure that Ranald's needs are met. Cult members, Demagogues, and Initiates must pay a tithe of 10% of all income from thieving and gambling to Ranald's shrines, with a minimum of 10 Crowns per month. Priests pay a higher tithe commiserate to their rank. For each rank, a Priest pays an additional 5% and the minimum is increased by 5 Crowns per month. Moreover, all thefts and gambling sessions must result in a minimum of a 5 Crowns profit per rank. Failure to meet this requirement will require the Priest to undergo a trial.

Also the use of metal armour and any weapon larger than a dagger is prohibited.

Spell Use:

Clerics of Ranald may use the following petty magic spells, *Marshlight*, *open*, *Remove Curse*, *Zone of Silence*. Also all illusion spells are allowed.

Also the following two spells are only allowed to Clerics of Ranald.

EVADE MAGIC ALARM.

Level: 1
Magic Points: 3
Range: 3 yards
Duration: see below
Ingredients: none

This spell can be cast on any open area which a Magic Alarm has been placed. It causes the Magic Alarm to become inactive for a number of game turns equal to the casters will power.

NIGHT VISION

Level: 1
Magic Points: 2
Range: caster
Duration: D4 turns
Ingredients: Cats eyes

The caster gains the skill Night Vision – 15 yards. However, there is some difficulty adjusting to normal vision after the spell has worn off. For 2D6 turns the caster suffers –15 to WS, BS and I and to all other stats or tests that rely on vision, owing to after images and spots before the eyes. The spell's duration may be extended at the cost of 2 Magic Points per D4 additional rounds.

PICK MAGIC LOCK

Level: 1
Magic Points: 4
Range: 1 yards
Duration: see below
Ingredients: none

This spell can be cast on any lock or bolt upon which a Magic Lock spell has been cast. It causes the spell to become inactive for a number of game turns equal to the casters will power, during which the lock can be picked as normal.

REVEAL SECRETS

Level: 1
Magic Points: 4

RELIGION IN THE OLD WORLD

Range: 5 yard radius

Duration: 2 rounds

Ingredients: Magnifying glass

This spell reveals the location of all secret doors and hidden compartments within the caster's line of sight, up to 5 yards away. They are outlined by a bright green light for 2 rounds. The spell does not reveal the location of hidden catches or other mechanisms to open them, nor the presence of any alarms or traps associated with them. Magically concealed spaces are also immune to this spell.

SIGHT

Level: 1

Magic Points: 3

Range: caster

Duration: 2D6 rounds

Ingredients: a lens carved from rock crystal

This spell allows the caster to see through walls, rocks and other obstacles, up to two yards in thickness, as if they were made of glass.

By making a successful INT test, the caster may focus their magical sight so that, for example, the inner workings of a lock are visible while the casing is transparent. This will allow a +30 bonus to any lock picking attempts. The spell's duration can be extended at the cost of 2 Magic Points per D6 additional rounds.

STEALTH

Level: 1

Magic Points: 2

Range: caster

Duration: 4D6 rounds

Ingredients: Cat's hair

The caster gains the skills Silent Move (urban and rural) and Concealment (rural and urban) for 4D6 rounds. The spell's duration may be extended at a cost of 1 Magic Point per D6 additional rounds.

RETURN

Level: 2

Magic Points: 1 per turn

Range: touch

Duration: until item returns to caster

Ingredients: pigeon's feather

This spell may be used to enchant a single small item the size of a coin, a ring or similar. The item will magically return to the caster one hour after it was separated from him or her. Regardless of distance, or whether the object was stolen, sold or given away, it will always return to the caster unless the spell is deliberately negated.

While many followers use this spell to sell the same goods over and over again to a series of unwitting buyers, there have been several more imaginative uses. More than one captured thief broke out of prison when the spell returned his lock pick to him in his cell, an hour after it was confiscated.

SPIDER WALK

Level: 2

Magic Points: 3

Range: caster

Duration: D4 rounds

Ingredients: 4 spider's legs

This spell allows the caster to climb walls like a spider, regardless of how smooth or sheer the surface may be. Movement at up to normal rate is possible, and no climbing tests are necessary unless the caster is subject to an attack which might knock him or her off.

For the spell to be effective, the caster's bare hands and feet must be in direct contact with the surface; boots and gloves may not be worn. The spell's duration may be extended at the cost of 1 Magic Point per additional round.

Skills:

RELIGION IN THE OLD WORLD

Followers of Ranald do not gain access to any special skills other than those already available to them as part of their cleric and rogue careers.

Trials:

The type of trial set for a follower of Ranald will vary according to the aspect of Ranald worshipped by that individual.

Trials set by Ranald the Night Prowler normally involve theft. An individual may be required to steal something famous and well guarded. Even to steal it and then put it back without being noticed. Another type of trial may involve breaking into the local station of the watch and leave some token there.

Trials set by Ranald the Protector involve causing problems for the authorities. Examples include setting up an incorruptible watch captain or kidnapping a city official and spiriting him into a cell in the local jail.

Trials set by Ranald the Deceiver will involve trickery, generally directed at a merchant or an official. It may not be necessary to gain any profit in the venture, the deception itself is the important thing. The deception should not be penetrated until the individual involved decides to reveal it. Should someone in authority be made to look foolish as a result of the deception, so much the better.

Trials set by Ranald the Gamester will always involve gambling or taking chances with the odds stacked against the individual. An example is taking on a rigged game in a gambling house and coming out ahead (especially if the game can be exposed without risk).

Blessings:

Skills favoured by Ranald include, Fleet Footed, Lightning Reflexes and Luck. Favoured tests are Bluff, Bribe, Gamble, Hide, Pick Lock, Pick Pocket and search.

RINGIL GOD OF SMITHS AND JESTERS

Description:

Ringil is the chief deity of the Gnomish pantheon. He is the protector of the communal burrow, and the embodiment of the Gnomish skills of smiting and jesting. He is usually depicted as an elderly male Gnome with an impish grin, his right hand wielding a hammer, and his left clutching either a bladder on a stick or a fishing rod.

Alignment:

Neutral

Symbol:

Ringil is usually depicted by a stylized version of a jester's head on a stick.

Area of Worship:

Ringil is worshipped by Gnomes throughout the old world, and has also been adopted by some Dwarves as Ruhk, God of Smiths.

Temples:

All Gnome burrows have a temple to Ringil; in most cases this takes the form of a huge cavern, preferably a natural one, illuminated only by a glowing light spell. The temple is also used for clan meetings.

Friends and Enemies:

The cult of Ringil maintains friendly relations with the Dwarven pantheons, and has cordial, if infrequent, contact with that of the Halfling deity, Esmeralda. It has very little to do with the Gods of Elves or Humans and is openly hostile to the enemies of Gnome and Dwarven races.

Holy Days:

Lesser festivals to Ringil are held on the first day of each month. And major festivals, usually known as "fool's days" take place every three months.

Cult Requirements:

Any adult Gnome can become a member of the cult.

Strictures:

All Initiates and clerics must abide by the following:

Never tolerate any insulting behavior toward a Gnome.

10% of all income must be paid over to the cult.

The products of a Gnome smith are sacred and must not be abused.

No informing on a brother or sister Gnome.

Spell Use:

Clerics can use any Petty Magic and Illusion spells.

Skills:

In addition to the normal skills available to a cleric or initiate, followers of Ringil must spend the necessary experience to get one of the following per level: Evaluate, Haggle, Set Trap and Spot Trap.

Trials:

A trial set by Ringil usually involves a daring and/or dangerous practical joke, or possibly the manufacture of a special item, the cost of which will be proportional to the severity of the crime for which the trial has been set.

RELIGION IN THE OLD WORLD

Blessings:

Skills favoured by Ringil are Stoneworking, Engineering, Jest, Smiting. Favoured skills are, Bluff, Construct, Estimate and Pick Pocket.

SHALLYA GODDESS OF HEALING AND MERCY

Description:

Shallya the Goddess of Healing, Mercy, and Compassion. Depicted in her Healer aspect as a young maiden with a healing touch and eyes brimming with tears as she takes on the pains and sufferings of her the Weak and Friendless. Also known in her lesser aspect of the Blessed Martyr, a mortally wounded girl who has interposed herself between the warrior's spear and the defenseless mother and family

Shallya is the deity most concerned for the suffering of mortals. Through her healing skills, her intercession for the poor and powerless, and her opposition to warfare she tries to protect her flock from earthly perils. Through her example as loving and compassionate friend and companion, she hopes to guide man toward a more positive conception of life than the millennia of poverty, tyranny, persecution, and warfare of the Old World's history.

Alignment:

Good

Symbol:

Shallya clergy identify themselves with the white dove, spread-winged in flight, sheltered in cupped hands, or marked with a splash of red blood on the breast, also by a stylized white heart with a drop of red blood, or by a maiden's face brimming with tears -- the "tears of Shallya." Laymen may identify themselves with these symbols displayed upon garments, ornaments, or walking staffs. Initiates and Priests wear modest white wool or linen hooded robes or tunic and trousers with the dove or heart motif on the left breast. They also may bear a staff featuring the dove or heart motif, and usually carry the distinctive Shallya shoulder satchel with healing herbs and medical supplies

Area of Worship:

prominently worshipped throughout the Old World; particularly popular with urban poor.

Temples:

Practically every city, town, or village in the Old World has one or more Shallya temples or shrines. Initiates are trained in doctrine and the healing arts in cult schools in the larger cities and towns, then assigned to serve at a given temple or shrine. Shallya's is the most numerous clergy in the Old World, and the bureaucratic hierarchy is large and complex, but because Shallya is a poor cult, her clergy tend to be more idealistic, sincere, and naive than the all-too-worldly clergy of powerful cults like Sigmar, Verena, and Manann. St. Genevieve's Infirmary in Couronne is the administrative center of Shallya's cult; its temple is built over the miraculous healing springs there. Couronne's High Council of Shallya is the supreme authority of the cult, advised from time to time by the Congress of Healers, a deliberative body composed of Shallya clerical representatives from all over the Old World, which convenes at irregular intervals at the pleasure of the High Council.

Temples are built around a central courtyard, with a temple hall on one side and residences, administrative offices, and infirmaries arranged around the other three sides. Shrines are modest wood or stone shelters, designed to protect worshippers and travelers from the elements, with a sacristy and small altar for worship; similarly modest structures nearby serve as quarters for the shrine's attendants and as infirmaries at need.

Friends and Enemies:

Cordially allied with Young Gods cults, though fundamental doctrinal conflicts place Ulric and Myrmidia at odds with Shallya -- Ulric and Myrmidia are diplomatically polite since they rely on Shallya's healing for battle-wounded, but Shallya curses their brutal, destructive arts. Shallya priests have been known to deny healing to agents of "unjust wars," with fierce disputes with Ulric and Myrmidia over concepts of unjust war. Tolerant but critical of Ranald cult. Respectful of the Old Faith and Elder Race cults. Enemies of Dark Children and Chaos.

Holy Days:

RELIGION IN THE OLD WORLD

There are no holy days, although it is customary for Old Worlders to make sacrifices to Shallya on the day of their birth.

Cult Requirements:

No person who has taken a Human life, even accidentally may become an initiate of Shallya.

Strictures:

Initiates, Priests, Templars, and Demagogues of Shallya must swear to the following strictures:

You shall not kill.

You shall aid the weak, the infirm, the friendless, the poor with whatever resources you have to hand. You shall not deny your aid to one genuinely in need and earnestly invoking my name and protection.

You shall show mercy and compassion to your friends and enemies alike, though you shall not, through mercy and compassion, by action or inaction, allow others to come to harm.

You shall teach by thought, word, and deed that man need neither rob, nor abuse, nor slay his fellow man to find peace, love, and satisfaction on this earth.

Spell Use:

Clerics of Shallya may Use the following spells: *Cure Light Wounds*, *Cure Severe wounds* and all Aura spells. They may also use the following specialist spells.

CURE POISON

Spell Level: 1
Magic Points: 4
Range: touch
Duration: Permanent
Ingredients: none

This spell may be cast on any one character with a simple touch. This spell takes effect immediately, negating the effects of one DOSE of any poison. (see page 81)

TREAT ILLNESS

Spell Level: 2
Magic Points: 4
Range: touch
Duration: Permanent
Ingredients: none

This spell may be cast upon any one character by a simple touch. If it is successful the recipient makes a disease test (Toughness) with a bonus equal to the casters will power. If this test is successful the disease breaks and recovery time starts immediately (see page 82)

CURE INSANITY

Spell Level: 3
Magic Points: 6
Range: touch
Duration: Permanent
Ingredients: none

This spell may be cast upon one character by a simple touch. The recipient *must* make a magic (WP) test. If this is successful the spell has no effect. If it fails then the spell takes effect and the recipient makes a cool test with a bonus equal to the casters will power. If this test is successful then one disorder is removed immediately. (see page 82)

HEAL INJURY

Spell Level: 3
Magic Points: 8
Range: touch
Duration: Permanent
Ingredients: none

RELIGION IN THE OLD WORLD

This spell may be cast upon one character by a simple touch. The recipient makes a Toughness test with a bonus equal to the caster's willpower. If successful one body location that has been incapacitated as a result of a critical hit is restored to full health. Note that this will not replace severed limbs.

Skills:

Followers of Shallya Automatically gain Cure Disease at initiate stage. Clerics may choose one of the following at each level. Heal Wounds, Herb Lore, Immunity to Disease and Surgery. These must be paid for in the usual way.

Trials:

Trials typically involve protection of the poor and needy from disease or hardship, like being sent to tend victims of the Black Plague or to minister to diseased fugitive Chaos mutants.

Blessings:

Shallya favours the skills listed above as well as the Disease and Poison tests.

SIGMAR HELDENHAMMER PATRON OF THE EMPIRE

Description:

Sigmar is the deified, legendary founder of The Empire. As befits the epic stature of this great warrior-statesman, Sigmar is worshipped both for his martial prowess and for his role as the Father of the Empire -- a symbol of national destiny and unity of purpose among the various conflicting power groups of the Empire. Statues and paintings depict him as a muscular, bearded giant of a man with long blond hair bearing a massive two-handed Dwarven warhammer and seated on a simple throne with piles of Goblins heads at his feet.

Sigmar represents both the heroic exemplar and the common man. Admired for personal courage and strength in arms as well as military generalship; Sigmar is also a unifying leader and founder of a nation out of disparate, hostile tribes.

Alignment:

Neutral

Symbol:

the great dwarven Warhammer "Heldenhammer"; the "eight-sided circle" or octagon composed of two superimposed squares with joined points, signifying the eight tribes united under Sigmar; the twin-tailed comet that appeared at his birth and is prophesied to appear once again heralding his return.

Area of Worship:

Sigmar is the state cult of the Empire by Imperial decree; only in the City State of Middenheim, the seat of the chief temple of Ulric, are his temples outnumbered by those of other cults. Worship elsewhere is confined to Imperial emigrants and exiles; some expatriate Imperial citizens and Rootless Dwarves (dwarves living among humans) may worship Sigmar as an associate cult.

Temples:

The central worship chamber is usually octagonal with a dome or cupola, and decorated with artwork depicting Sigmar's birth under the twin-tailed comet, heroic deeds, founding of the Empire, beneficent reign, and foretold return under the twin-tailed comet. The main altar is oriented toward Karaz-a-Karak, the Dwarven citadel Sigmar sought in his final mortal journey. There are no seats in the central chamber -- standing room only. Administrative and residential wings either radiate from the central chamber or form an outer wall around a central court featuring the central chamber. Furnishings and ornaments are always modest, avoiding the ostentatious display of wealth associated with many other Young Gods cults.

Friends and Enemies:

Officially allied with cults of the Young Gods pantheon, but independent verging on arrogant in posture toward other Young God cults. Most cordial relations with Verena and Manann. Diplomatic but implicitly hostile to the Ulric cult, particularly toward the minority Sigmarian heretic faction. Friendly with Grommo the Wanderer cult. Enemies of Dark Children and Chaos.

The Sigmarian Heresy: A minor heresy of the Ulric cult holds that Sigmar is not divine, but merely a legendary hero with great -- perhaps Demonic -- spiritual powers, and that worship of Sigmar is at best grave error, at worst a form of Daemon worship. This heresy is outlawed within the Ulric cult, but a significant minority, some reputedly of high cult status, conspire to promote this heresy.

Holy Days:

Sigmarzeit 18, the first day of summer and date both of Sigmar's crowning and abdication when, as is described in the Geistbuch, the cult's most sacred literary work, "he forsook the world of mortals to augment the realm of the gods," is preceded by fasting, followed by great feasting and merrymaking. In Altdorf a great procession is led around the city walls preceded by the Grand Theogonist himself.

RELIGION IN THE OLD WORLD

Cult Requirements:

The only requirement of an initiate is that he be of Good or Neutral Alignment, devoid of Goblinoid blood and free of any Chaos mutations.

Strictures:

Initiates, Priests of Sigmar must swear to honor the following strictures:

Obey the commands of priests of higher rank.

Show special favor to an honorable dwarf's request for aid.

Work to promote the unity and integrity of the empire -- even at the cost of individual liberty.

Show true and loyal allegiance to His imperial majesty the Emperor.

Search out and exterminate humanoids and servants of Chaos.

Spell Use:

Clerics have access to Battle magic only. And unlike other Deities - they acquire the spells from a superior. Only the Grand Theogonist can assume to trouble the Deity with such trivial matters. When a Cleric requires a new spell they must go through the usual rituals but must also petition a superior to pass it on to them. If there are no clerics available or he does not know it then it can not be learned. Also note that the NPC cleric can refuse to pass it on if there is just cause to do so.

The following spell is unique to Sigmar and can be acquired at any time after first level.

POOL POWER

Spell Level: 1

Magic Points: 1 per Cleric per turn

Range: 1 group

Duration: 1+ turns

Ingredients: Chain of pure copper, long enough to link all participants.

This spell may be cast by a group of 3 or more Clerics, who each spend 1 magic point for each turn that the spell will be in effect. When cast the total current magic points of all the participating clerics are then pooled and may be drawn upon by one member of the group who acts as the focus of the spell's power. The focus must remain within 4 yards of the group, but is otherwise free to move, fight, cast spells and so on. The other clerics may do nothing while the spell lasts. Also all spells cast by the focus are treated to be cast at level equal a sum of all the levels of the participants up to a total of level 4. The focus can not cast spells that he or she has not learned.

Special abilities:

On attaining Level 1 a cleric may be trained in the use of the *hammer of Sigmar*. the training is acquired in the same way as a skill (100 EXP) this ability can only be used with a warhammer of some kind; it allows the cleric to attack once with an effective S of 10 and may be used as many times a day as the cleric has levels.

Sub-Cults and Honorary Orders: Priests of Sigmar belong to one of three orders, which determines their responsibilities within the cult. PC priests should normally belong to the Order of the Silver Hammer, whose members travel throughout the Empire, promoting the cult, rooting out heresy and malefactors, and bringing honor and glory to the cult.

The Order of the Torch, from whose ranks are drawn the administrators of the cult's temples and the priests who actually officiate at religious ceremonies. The majority of Sigmar clerics belong to this order, and other orders are subject to its authority. Its members are assigned to provincial temples, with Initiates or educated laymen acting as village priests, while town temples usually have a cleric of Rank 1 or higher.

The Order of the Anvil is a monastic order whose members live out their lives in isolation from the rest of society, dedicating themselves to meditation and prayer. It is their function to study and interpret the word of Sigmar, which forms the basis of Imperial law. Members may be found in law schools; advanced ranks provide legal advisors for the Grand Theogonist and the Emperor. (Note: the Order of the Anvil is concerned only with the letter of the law, leaving the cult of Verena to trouble over such vague notions as "justice" and "compassion".)

Skills:

RELIGION IN THE OLD WORLD

The skills available are dependent on which Order a Cleric belongs to.

At each level a Cleric may acquire one of the following

Hammer: Disarm, Dodge, Specialist Weapon – Flail, Strike Might Blow.

Torch: Cure Disease, Etiquette, Heraldry, Law.

Anvil: Astronomy, Demon Lore, History, Surgery.

Trials:

Trials typically involve the protection of the Empire and its citizens from internal and external threats, such as locating and destroying marauding goblins or beastman hordes, giving assistance to Dwarves in the construction and maintenance of roadside shrines, investigating the actions of secret Chaos cults, and so on.

Blessings:

Skills favoured include Charm, Excellent Vision, Hypnotize, Lightning Reflexes, Very Resilient, Very Strong and Wrestle. Favoured tests are Fear, Interrogate, Reaction, Strength and Terror.

SOLKAN GOD OF VENGEANCE AND RETRIBUTION

Description:

Solkan is the brother of Alluminas (god of heavenly illumination) and brother/consort of Arianka (goddess of law and discipline) and is the angry god of vengeance and retribution. He is most often depicted as a tall, intense man on the edge of fury. Solkan is usually attired either in shiny armor or in black clothing with a wide brim black hat. In either appearance, Solkan is always armed with his flaming sword of vengeance, Flammendrung. The cult believes that Solkan was the foremost of the Law Gods who allied themselves with the forces opposing the Chaos powers. The alliance was more one of convenience than of convergent beliefs. It was the Law Gods who advocated total war with the goal of eradication of Chaos, even at the risk of destroying everything. When the war ended in stalemate, the Law Gods broke from the alliance. In conjunction with Arianka, Solkan became the most unrelenting foe of Chaos. Sometime later, the complex machinations of Tzeentch, the Changer of the Ways, resulted in the capture and imprisonment of Arianka.

Deprived of his sister/consort (and receiving no help from his esoteric Brother Alluminas), Solkan intensified (if such was possible) his campaign against Chaos while searching for Arianka. Solkan also became the patron of law and discipline at the time of Arianka's imprisonment.

Some scholars of divine matters believe the Law Gods to be another manifestation of Chaos and point out that worship of the Law Gods did not commence in any form until sometime after the coming of Chaos. Others say that the Gods of Law pursued the Chaos powers into the world to continue their ages old war. Whatever the truth, all scholars of divine matters agree it is safest not to discuss these matters within earshot of any Gods of Law cultists.

Alignment:

Law

Symbol:

Solkan's symbol is the flame. Priests wear black hooded robes Trimmed with the colors of fire (reds, oranges, and yellows) and wear amulets of blackened iron with a fire opal embedded into its center (representing the cleansing flame).

Area of Worship:

Solkan is worshipped throughout the Old World. In the past, Solkan was the principle deity of the now-extinct, militant Hellene city-state of Spartius. Solkan also enjoyed some popularity (which varied with each Emperor) within the Remean Empire. Currently, the followers of Solkan are few compared to other Old World cults (though more numerous than Alluminas).

Temples:

Once there were great temples dedicated to Solkan. The two largest were located in Spartius (ruins of which are buried beneath the soil in the land of Border Princes) and the Tilean city-state of Remas. These temples were solidly built structures with outer columns surrounding the exterior walls. The columns and walls were austere in design, lacking ornamentation of any sort. The interior of the temples were unfurnished except for an altar and podium upon which stood the Solkan "Book of Laws" (lost in some past disaster). What remains of the temple in Remas is largely ruins with only a small portion still in use.

Here, amid uncaring masses (to whom the Chaos threat serves only to frighten wayward children), remains the center of the cult and its hierarchy.

The temples' decline can be traced to increasing intolerance, fear, and distrust of Old Worlders towards the narrow perceptions and rigidity of the Solkanites.

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In accord with this decline was the rise of the Solkan shrines where cultists meet in small, highly cohesive groups. These shrines are generally located adjacent to homes of a priest, near courtrooms, or housed at a location purchased by cultists.

Outwardly, these shrines can not be distinguished from the surrounding buildings.

The interiors, however, resemble the old temple interiors with only an altar and podium as furnishings.

Friends and Enemies:

As the cults of Sigmar and Ulric are seen as the forefront of the weak struggle against Chaos, the cult of Solkan affords them minimal respect, while being somewhat contemptible of the other Old World cults.

Also, they are openly hostile towards the cult of Ranald for their flaunting of authority.

Moreover, the cult of Solkan has a barely concealed disdain for cults of the Elder Races (they failed miserably in the first battles to eradicate Chaos).

Further, the cult is the sworn enemies of- and possess unbridled hatred toward—all Chaos cults (the four powers and the Horned Rat), including the renegade powers (e.g., Malal, Zuvassin).

Holy Days:

There are no specific holy days dedicated to Solkan as the threat

Of Chaos is unrelenting and cultists must be ever vigilant.

Cult Requirements:

Any who petition to join the cult must be free of Chaos taint and approved by a Cleric

Strictures:

Followers of Solkan must abide by the following:

- Always oppose and, if possible, exterminate Chaos and its minions whenever and wherever they are encountered.

- Never allow those who are soft and blind to the Chaos threat dissuade one from the primary task.

- Never allow others' opinions of oneself or Solkan to deter from the primary duty.

- Always hold inviolate the letter of the law (unless that law is counter to the above principles). The so-called "spirit of the law" concept is employed by those too weak to discipline law-breakers.

- Always oppose foolish "laws" which make a mockery of the natural order.

Examples include edicts which would protect servants of Chaos (mutants, cultists, etc.) and those that grant the lowly classes (thieves, beggars, peasants) the same rights as those of higher breeding (aristocracy).

- Never allow a wrong to go unanswered.

Spell Use:

Clerics of Solkan may use all Petty Magic, Battle Magic, and fire-based

Elemental Magic spells. In addition, clerics of Solkan may have access to the Demonic spells *Dispel Lesser*

Daemons (Level 1), *Zone of Demonic Protection* (Level 1), *Zone of Demonic Nullification* (Level 2), *Dispel Demonic Horde* (Level 3), and *Dispel Greater Daemon* (Level 4).

Moreover, the following spells may be used by clerics of Solkan:

SWORD OF CLEANSING FLAME

Spell Level: 3

Magic Points: 15

Range: Touch

Duration: 1d6+3 rounds

Ingredients: None

This spell grants the cleric the ability to cause one touched sword to become a magical flaming weapon for the duration of the spell. In addition this spell grants the wielder of the sword of cleansing flame a temporary increase of +10 to WS and +1 to Strength.

Inflammable creatures receive 1d6+2 wounds at the strength of the wielder while flammable creatures receive 2d6+4 wounds at the strength of the wielder.

Flammable objects struck by the sword of cleansing flame will be set aflame.

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The sword of cleansing flame has great power against Daemons and Chaotic beings, causing 3d6+6 wounds at the strength of the wielder. Also, Demons hit by the sword of the cleansing flame must make an Instability test immediately, even those who are protected by the Demonic Magic spell *Stop Demonic Instability* (Level 2).

INTERVENTION

Spell Level: 4
Magic Points: 25
Range: 100 yards
Duration: 1d3 hours
Ingredients: None

The spell grants the cleric an appeal to his patron to possess a cultist (or invoking Priest) during an extremely dire situation (e.g., being surrounded by a Chaos warband led by a Greater Daemon). The possessed cultist assumes the profile and abilities of a Greater Daemon. In addition, the effected cultist grows in height to that of a Greater Daemon and may cause fear in creatures of less than 10 feet in height. Note: the possessed cultist will always follow the dictates of their patron deity.

There is a high degree of risk to the possessed cultist, however, in that the driving force of Solkan's burning passions may consume the cultist. The effected cultist must test vs. Toughness x 10, adding a +10 modifier. Success means that the cultist will be exhausted and unable to perform strenuous activities for the following 1d3 hours. If failed by 20 or less points, the cultist suffers 1d6 wounds at strength 5 from burns inflicted by the possession. If failed by over 20 points, the cultist suffers 2d6 wounds at strength 10.

Skills:

In addition to normal skills available to Initiates and Clerics, followers of Solkan may acquire one of the following skills at each level: Dodge Blow, Follow Trail, Immunity to Disease, Law, Orientation, Set Traps, Shadowing, Silent Move- Urban, Sixth Sense, Spot Traps, Strike Mighty Blow, Strike to Injure, Strike to Stun, Torture. As always, skills gained must be paid for by Experience Points.

Trials:

Trials set by Solkan generally involve confronting and defeating Chaos encroachments. Examples include destroying Chaos shrines, clearing an area of marauding bands of Chaos creatures, and exposing (at great personal risk, naturally) Chaos infiltration at high levels of society.

Blessings:

Skills favored by Solkan tend to be martial in nature (such as Dodge Blow, Strike to Stun, etc.) or those used in pursuing quarry (e.g., Follow Trail, Shadowing. Tests favored by Solkan are fear, terror, poison, disease, and other tests made to counter the special attack forms of any servant or creature of Chaos. Other blessings might include a temporary increase to Weapon Skill, Will Power, or Cool.

TAAL GOD OF NATURE AND WILD PLACES

Description:

Taal is the god of the wilderness and the storm. His power controls the wind and the rain and drives waterfalls and rapids, avalanches and landslides. Also, Taal is the Master of the Wild Hunt, as well as the lord of beasts, the forests, and the mountains. All of the wild places of the Old World are under his control and all who venture into his realm are expected to show him proper respect. To do otherwise, may incur his displeasure at the least, wrath at the extreme. Taal is normally depicted as a powerfully-built man with long, wild hair, dressed in animal skins and wearing the skull of a great stag as a helmet. Taal may even take the form of a giant stag, great bison, or bear.

There is a great controversy between Wood Elves and Humans as to the nature of Taal. To the Elves, Taal is only a composite of the Wood Elf spirits such as Torothal, mistress of rains and rivers, and Karnos, lord of beasts. The Human perspective holds that the Wood Elven spirits, as well as Karog, god of rivers, are merely aspects of Taal. Even more controversial is the view of the Druids who refer to Taal as the Antlered God, consort of the Earth Mother. To them, the Antlered God is limited to the fertility rites associated with the Beltane (spring equinox).

Alignment:

Neutral

Symbol:

Taal's symbol in his aspect of Lord of Beasts is a stag skull or stylized human head with antlers (representing Taal's aspect as lord of the beasts), or stone axe (for his aspect as weather god) with which Taal is said to use to cause thunder, lightning, and avalanches. Priests wear robes of gray, dark brown, and drab green decorated with one or more of his symbols. Token is a wooden medallion with either golden antlers or silver stone axe device. Cult token may also be of other natural symbols: trees, mountain peaks, etc. Scouts (Society of the Bear) identify themselves with the symbol of a bear, bear's paw, or necklace of bear teeth. They tend to wear hooded cloaks and clothing befitting those living with nature, usually colored with browns and greens.

Area of Worship:

Taal is worshipped throughout the wilds of the Old World, especially in the north and east (notably Bretonnia, the Empire, Norsca, and Kislev). Most of Taal's followers are the hunters, trappers, and others who depend on the natural world. In some quarters, the worship of Taal is intermingled with that of Rhya, goddess of fertility. There are even some Elementalists who worship Taal, usually those whose beliefs are centered upon living harmony with nature, rather than manipulating it through sorcerous magic.

Temples:

The vast majority of the temples to Taal are in, or on the edges of, the wilderness. As there is no recognized center of worship, each temple is usually self-reliant and generally does not have much contact with any other. Temples to Taal are generally circular and built of rough, un-mortared stone with conical roofs. The oldest temples, which are found in the northern Empire (the largest of which is located outside of Wolfenburg in Ostland), have timber-framed roofs covered with thatch or turf. Containing only a circular, central hearth, temples of Taal are empty. There are no statues, altars, seats, nor any other furnishings. The hearth is built up from the floor in two or three rows of stone walling and usually faced with bison or bear skulls.

Shrines of Taal take several forms from miniature temples to sacred grooves like those utilized by the cult of the Earth Mother. Grooves of Taal are marked by a skull of a stag, bison, or bear hung on the oldest (and largest) tree. Mountain shrines take the form of a cairn topped by the skull of a stag, bison, or bear. As a sign of respect, it is customary for all passers-by to add a stone to the cairn.

Friends and Enemies:

Friendly with the cults of Rhya, Ulric, and Manann. Friendly, but wary, to the cult of Earth Mother. Neutral towards the other cults of the Young Gods. Tolerance to the cults of the Elder Races, except those of the Wood Elves which border on antipathy. Enemies of the Dark Children, Humanoid Demonic, and Chaos cults.

RELIGION IN THE OLD WORLD

Holy Days:

The principal holy day dedicated to Taal is the spring equinox, which marks the awakening of nature after its winter slumber. Minor festivals and observances occur during the summer and winter solstices, and the autumn equinox.

Cult Requirements:

Followers of Taal may come from any non-urban background. He is particularly popular with rangers.

Strictures:

Never harm any animal except in self-defense, for food, for need, or sacrifice. Obey the laws of nature and only take as food the weak and sick, never the fit or strong. Protect the natural world from destruction at the hands of those who would despoil the wilderness. Give back to nature an equal measure of what one receives from it. Always respect the animals of the wild, regardless of whether they are prey or predator.

All Initiates and Priests must ritually hunt and capture an animal for sacrifice to Taal. The sacrifice must be performed once per month during the dark of the moon. In addition, all Priests must spend seven days and seven nights each year living alone in the wilderness such as a forest or mountain. They must begin their vigil on the winter solstice, communing with nature throughout and subsiding on whatever they catch. Further, all Initiates and Priests are prohibited from wearing metal armor, but they may use shields and any type of weapon except firearms and explosives.

Spell Use:

Clerics of Taal can use all Petty magic and Elemental spells as well as the following:

<i>Wind Blast</i>	Battle Level 1
<i>Lightning Bolt</i>	Battle Level 2
<i>Mystic Mist</i>	Battle Level 2
<i>Illusion of Woods</i>	Illusion Level 2

Skills:

Initiates receive Charm Animal in addition to the normal skills. Clerics can spend 100 EXP for one roll on the Ranger Skill Chart during Initiate and every level of Cleric. If they already have the skill they can re-roll.

Trials:

Trials set by Taal normally deal with the natural environment and elements, and challenge cultists to survive in harmony with them. Cultists may be required to spend a number of days and nights in a forest or mountainous area. Some may be commanded to hunt a powerful animal, such as a bear or bison, using only that which is provided by nature. Other trials may demand clearing an area of despoiling Goblins or other monsters using skills in stealth, woodcraft, setting traps, etc.

Blessings:

Blessings include Acute Hearing, Charm Animal, Concealment Rural, Dowsing, Excellent Vision, Fish, Follow Trail, Game Hunting, Herb Lore, Set Trap, Silent Move Rural, Spot Trap and Swim. Favoured tests are Hide, Listen, Observe and Sneak. A Blessing is most likely to take the form of a skill or enhancement to a skill already in possession of the character.

THE HORNED RAT

Description:

The Horned Rat is the feared deity of the Skaven. The mighty Chaos god gnaws at the fabric of the universe. The Horned Rat stands for spreading diseases and his followers are also known for looking for new ways to intrigue and lying. He is often portrayed as very tall Ratman or oversized rat.

Alignment:

Chaotic.

Symbol:

The symbol of the Horned One is a triangle with one edge pointing down and every two of its side lines overlapping each other. This symbol is often painted upon shields and armour of Grey Seers and Skaven Warriors. The Horned Rat's associated number is thirteen.

Area of Worship:

The Horned Rat is worshipped by all Skaven, although his worship is not restricted solely to the Ratmen—many Humans also offer it prayers and sacrifice. These Human followers can be found throughout the Empire's cities, where they serve as spies for the Skaven and also as suppliers of sacrificial victims. Many of these worshippers hope to be spared the doom that will befall their fellows. The organization of these cults varies greatly. Some are headed by Skaven who lead bizarre rituals in catacombs deep beneath the towns and cities, while others are led by Humans who meet occasionally with the Skaven to receive instructions on how they can best serve the Horned One. Cultists in prominent positions do their utmost to hinder the improvement of urban areas and attempt to close down or reduce any operations involved with the maintenance of sewers or other public works.

Temples:

The chief temple to the Horned Rat is in the Skaven city of Skavenblight. This ancient temple has been built on foot of a cloud-breaking tower, which had once been built by Dwarfs and Humans. At the moment, there does no other temple of this Chaos god exist, but there are several shrines dedicated to him in various Skaven strongholds, lairs and even hidden in the sewer systems below some of the Empire's cities.

Friends and Enemies:

All civilized races like Humans, Dwarfs or Elves are natural enemies in the eyes of the Horned Rat's followers. Of course, the Spreader of Decay seeks to let Skaven gain control over other races and for this reason, he allows his followers to arrange temporary pacts with traitors or other fools of these races. Alliances entered into just to spread misinformation, distrust and corruption. Even towards other Chaos gods the cult of the Horned Rat is hostile, but there are indications about a certain sympathy towards followers of Nurgle who aren't in the way.

Holy Days:

There is only one holy day for the cult of the Horned Rat, the day of the Horned One's Incarnation during Vermintide.

Cult Requirements:

Non-Skaven followers must have finished at least one military or sorcerous career to be accepted by other cult members (and not to end up as sacrificial giving to the Spreader of Decay immediately).

Strictures:

Initiates and Clerics of the Horned Rat must abide by the following strictures:

- Sympathize under all circumstances with the aims of the Skaven,
- Never refuse to obey an order from the Skaven Council of Thirteen,

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- Do anything possible to harm civilization,
- Never doubt the superiority of the Skaven race,
- Never reveal any information about the cult's true purposes to people who are not a cult member.

Spell Use:

Followers of the Horned Rat who are not blessed with the ability to transform Warpstone to magical energy do not regenerate Magic Points, even if they followed spellcaster careers before.

Clerics of the Horned Rat as well as the Grey Seers are able to use all Battle Magic spells. There is one spell only available for Clerics of the Horned Rat:

SUMMON POX BEARERS

Spell Level: 3
Magic Points: 4 + number of pox bearers (minimum of 10)
Range: 100 yards per level
Duration: 1 hour per level
Ingredients: The heart of a Rat Catcher

This spell must be cast at least 6 feet beneath ground (like in a sewer system or Skaven tunnel) or fail automatically. The Cleric summons 2D10 creatures which carry the Red Pox disease. The creatures usually will be rats of any size, but the GM may choose any species he sees fit. The creatures appear within a number (Level of caster D100) of yards away from the caster out of nothing. The creatures move and attack as a Swarm. The caster is allowed to direct the swarm initially into one direction. The swarm then attacks the first living creature in sight and range or otherwise do nothing (except waiting for someone to be seen in this direction) until unsummoned or otherwise disappearing. Living creatures whose S or T is reduced to zero or below because of an infection caused by those carriers collapses and dies.

Skills:

In addition to the skills normally available to Initiates and Clerics, priests of the Horned Rat gain Seduction at Level 1. They have to pay for this skill the normal amount of 100 EP.

Trials:

Trials set to followers of the Horned Rat normally include finding a specific piece of Warpstone, killing a certain enemy, betraying an ally or infiltrating a civilized society. In rare cases, trials may include building a new tunnel leading to a certain place or examine and prepare some city's sewer system for an invasion or similar action.

Blessings:

A well-known blessing for Skaven followers is gaining the ability to transform Warpstone into magical energy (Magic Points). Other blessings may be a bonus to a specific Bluff test. Favoured skills for followers of the Spreader of Decay are Orientation (underground only), Immunity to Disease and Silent Move Urban.

THE OLD FAITH

Description:

The Old Faith is the religion followed by the Druids and Druidic priests. Its origins are shrouded in the mists of prehistory, and it is considerably older than the present-day Old World pantheon. The Old Faith revolves around nature and natural forces, and it has strong associations with many ancient sites, such as barrows and stone circles, whose significance has been forgotten by others.

There is no major Deity or pantheon ruling the Old Faith. Although its devotees do sometimes talk to a Goddess whom they call The Mother, who symbolizes the earth and fertility of nature, they generally concern themselves with the forces of nature on a smaller scale, dealing with the energies that flow within the natural world; the concept of The Mother seems not to be a deity but an abstraction of the natural world and the energies used by the druids.

Alignment:

Neutral

Symbol:

The Old Faith does not normally use symbols in the same way that other cults do. Although carvings of circles, spirals and discs are sometimes associated with stone circles and barrows.

Area of Worship:

Throughout The Known World; in the Old World region the Old Faith is worshipped primarily in the wildernesses and rural borderlands of the north and east. Many partially civilized barbarian tribes and clans in Norsca and Kislev still honor the Old Faith doctrines and holy days while simultaneously worshipping spirit and ancestral cults and Young Gods cults like Taal/Rhya and Ulric.

Wood Elves of the Loren Forest, the Great Forest, and other ancient woodland wildernesses follow the Old Faith. What human scholars often mistakenly identify as the "Wood Elf pantheon" is really an assortment of unrelated minor hero cults worshipped by relatively few elves. Though cults like those worshipping Liadriel, the patron of poetry, song, and dance, and Adamnan -Na-Brionha, the Wardancer's divine spirit of Dancing Death, are commonly associated with those elves who leave their native forest cultures to live among the Old World Human cultures, the Old Faith has been the ancient and traditional faith of the Wood Elven culture for millennia. Wood Elves Druids maintain their own priesthood and have little traffic with human Druids except in times of great need, but both races respect the same ancient groves, stone circles, megaliths, and barrows.

Temples:

Nomadic or itinerant cultists worship in scattered sacred groves consecrated by druids. Permanent sacred groves exist near established settlements and commonly-visited locations. Great Groves are magically hidden in remote wildernesses; here druids gather in secret for worship and conclave. Stone circles, megaliths, and barrows are also hallowed, and may occasionally be the site of worship. Sacred groves, stone circles, megaliths, barrows, and other sacred ground are protected from intruders by guardian spirits permanently bound to the consecrated ground; all but initiates and priests are driven away, and laymen know to avoid these sites.

Druid priests are informally organized into councils connected with certain Great Groves and their associated regions. Each council has an Elder Druid, a figure of wisdom and authority; when one dies, another is selected by the council. Foresters serve and protect at the Druid's command, and may or may not be initiated into the Druid mysteries. Tribes and clans living in the wildernesses typically have a druid initiate or druid priest as an advisor to the leader or council of elders; laymen may consult with and seek advice from these druids on personal or social matters.

Friends and Enemies:

Associated with many spirit, elemental, ancestral, and non-Chaotic Demonic spirit cults. Reciprocal respect for the Young Gods and Dark Children pantheons; so long as their cults respect the Old Faith in the wilderness, the Old Faith cult respects their cults' dominion in rural and civilized regions. Enemies of Chaos.

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Holy Days:

The summer and winter solstices and spring and autumn equinoxes mark the turning of the seasons, and are marked with feasting and ritual, especially the spring equinox, called the Beltane, when followers and herd beasts are cleansed in the ritual fires, and primitive promiscuity is practiced with gay abandon.

Cult Requirements:

Druids must be Human. There are no other requirements

Familiars:

Characters who are successful in progression to Level 1 Druid are granted a vision in which a spirit comes to them. Players get to roll once on the familiar chart to discover the familiars species. This spirit becomes the characters familiar and totem, and follows the druid everywhere. The familiar confers some advantages to seal the pact between them, and in return the druid is required to keep certain strictures, in addition to the general strictures of a druid.

The familiar is visible to only the druid it is attached to, although characters with Magical Awareness will be able to detect it as a vague outline. The familiar appears to be a white or light gray individual of the species it represents, with eyes that are a deep amber in colour. Being a spirit the familiar takes up no space in the material world, and so can affect nothing in it. By the same token it can pass through wall and other physical obstructions, and can only be harmed by magic, and it has the normal characteristic scores for its species, except for Intelligence which is 89. A druid whose familiar is killed for any reason loses 1D6 wounds, 1 toughness and 1 Fate point Permanently, and must then begin a randomly determined Ranger basic Career immediately. The character may never again become a Druid.

Familiars should be treated as NPCs, and played by the Games master. Players will doubtless think of many useful tasks that an invisible and practically invulnerable spirit familiar can perform, especially in the scouting line, but it should be noted that the familiar will go no more than 5 yards from its druid. Also the GM should endeavour to play the familiar as a personality and not let it be taken for granted. A rabbit familiar, for example might be too timid to go on ahead alone, an otter might refuse to take scouting details seriously, while a cat will almost certainly refuse to be made a convenience of in any way at all.

D100	Familiar	Skills
01-05	Bat	Night Vision, Acute Hearing
06-10	Bear	Strike Mighty Blow, Very Strong
11-20	Bison	Very Resilient, Very Strong
21-25	Boar	Frenzied Attack, Very Resilient
26-30	Cat	Silent Move Rural, Lightning Reflexes
31-35	Eagle	Excel. Vision, Animal Training (hawk)
36-40	Elk	Fleet Footed, Acute Hearing
41-45	Fox	Wit, Spot Trap
46-50	Frog	Swim, Acrobatics
51-55	Horse	Fleet Footed,

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		Ride - Horse
56-60	Otter	Swim,
		Dodge Blow
61-65	Owl	Night Vision,
		Silent Move Rural
66-70	Rabbit	Flee!,
		Dodge Blow
71-75	Rat	Immunity to Disease,
		Frenzied Attack
76-80	Raven	Excellent Vision,
		Divining
81-85	Squirrel	Scale Sheer Surface,
		Acrobatics
86-90	Stoat	Hypnotize,
		Game Hunting
91-95	Viper	Immunity to Poison,
		Hypnotize
96-00	Wolf	Follow Game,
		Game Hunting

In addition to these skills, the druid is assured a friendly, or at least a neutral reaction from animals of the familiar's species.

Strictures:

All Druids adhere to the following:

Never harm an animal except in self defense or for food.

Never tamper with a stone circle, standing stone or barrow, and prevent others from doing so whenever possible.

All Druids must commune with nature at least four times a year, at the Spring and Autumn equinoxes and the Summer and Winter Solstices, spending 24 hours alone in natural surroundings corresponding to the special time/place for their familiar type. Druidic priests must commune in this manner for 24 hours every full moon.

Druids must also adhere to the following in return for the advantages conferred by their familiars.

Never kill or allowed to be killed or injured, an animal of the familiar's species, even in self defense.

Also there are things that a druid may or may not eat, according to the familiars species. If the familiar is a herbivore(eats plants only, bison, elk, horse, rabbit, squirrel) then the druid must stick to a strict vegetarian diet, with no meat or animal products. If the familiar is a predator(bat, cat, eagle, frog, owl, stoat, viper) then they can only eat meat that they have caught and killed personally. If the familiar is a fish eater(otter, seal) then they can only eat fish but need not always catch and kill it personally. If it is a scavenger or omnivore(bear, boar, fox, rat, raven, wolf) then the druid has no special dietary requirements.

Finally there are more strictures depending on familiar. These are shown on the following table.

D100	Familiar	Skills	Armor	Shield	Weapons	Times/Places
01-05	Bat	Night Vision,	leather	no	2-handed,	Night
		Acute Hearing			firearms	
06-10	Bear	Strike Mighty Blow,	any	yes	missile	forest,
		Very Strong				
11-20	Bison	Very Resilient,	any	yes	missile	

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		Very Strong				Forest
21-25	Boar	Frenzied Attack,	any	yes	none	Forest
		Very Resilient				
26-30	Cat	Silent Move Rural,	none	no	blunt,	forest or
		Lightning Reflexes			2-handed	mountain
31-35	Eagle	Excel. Vision,	none	no	blunt	mountain
		Animal Training (hawk)				
36-40	Elk	Fleet Footed,	leather	yes	sharp,	forest,
		Acute Hearing			missile	open
41-45	Fox	Wit,	none	no	blunt,	any
		Spot Trap			2-handed	
46-50	Frog	Swim,	none	no	2-handed,	water
		Acrobatics			firearms	
51-55	Horse	Fleet Footed,	leather	yes	sharp,	open
		Ride - Horse			missile	
56-60	Otter	Swim,	none	no	2-handed,	water
		Dodge Blow			firearms	
61-65	Owl	Night Vision,	none	no	blunt	night
		Silent Move Rural				
66-70	Rabbit	Flee!,	none	no	2-handed,	night,
		Dodge Blow			firearms	underground
71-75	Rat	Immunity to Disease,	leather	yes	2-handed	night,
		Frenzied Attack				underground, town
76-80	Raven	Excellent Vision,	none	no	blunt	forest,
		Divining				battlefield
81-85	Squirrel Scale	Sheer Surface,	none	no	2-handed	forest
		Acrobatics				
86-90	Stoat	Hypnotize,	leather	yes	2-handed	forest
		Game Hunting				
91-95	Viper	Immunity to Poison,	leather	no	2-handed	not town
		Hypnotize				
96-00	Wolf	Follow Game,	leather	yes	blunt,	not town
		Game Hunting			missile	

The ARMOUR column shows the type of armour the character is permitted to wear.

The SHIELD column shows whether the character is allowed a shield or not.

The WEAPON column shows the type of weapon the character is not allowed.

The TIMES/PLACES column shows times and places that are special to the druid. The druid can only regain magic points in such a place or at such a time. These magic points are then regained at 10% per hour after the ritual.

Spell Use:

Druids use spells in the same way as clerics. A druid can blend Petty, Battle, Elemental and Druidic spells. No more than one of each spell level is available from battle and elemental. But they can use Druidic and petty with no restrictions.

Skills:

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In addition to the skill listed in druid and Druidic priest characters will gain special skills from their familiars. The first skill is gained at level 1 and the second at level 2. In both cases no EXP are spent on these.

Trials:

It may be necessary for the druid to undergo a trial before advancing career. If so, the familiar type will have been decided, although the character will not be aware of this. The GM should roll in secret on the familiar chart above and record it but not tell the character, and set the trial accordingly. The character does not receive the familiar or any benefits until after the trial.

General trials might include finding and restoring (or arranging the re-dedication) of a sacred grove or stone circle which has fallen into disuse, been ruined or overrun by monsters.

Blessings:

Standard blessings might include one roll on the ranger skill chart. Or a one shot use of a known spell with no magic point cost. Also the ability to shape change into the familiar species can also be given, or the ability to communicate in the animal's form of communication. Or some other ability that is associated with the animal. IE Flight, night vision etc.

Special Rules:

Barrows are the burial mounds of druids' distant ancestors, and it is forbidden for a druid to break into one or permit someone else to do so. No Druidic magic will function inside a barrow. And a druid who disturbs the rest of a barrow's occupant will automatically lose all Druidic spells and abilities, and also lose 1D6 wounds, 1 toughness and 1 Fate point Permanently, and must then begin a randomly determined Ranger basic Career immediately. The character may never again become a Druid.

Occasionally the occupant of the barrow may not have gone to rest properly, and may manifest as a Wight; in such a case; a druid or Druidic priest may be able to lay the troubled spirit to rest Permanently. Both druid and Wight must make a Will Power test once per round; every time a test is successful the other loses D10 WP points. If the Wight is reduced to zero it will be laid to rest and disappear. Druids reduced to zero become the Wight's mindless slave until the Wight is destroyed. Lost points are regained at a rate of 10 per hour of undisturbed rest.

Lycanthropy, the condition that turns a normal human into a WereCreature is frequently caused when a human somehow becomes possessed by an animal spirit which the human is unable to control. Druidical priests whose familiar is the same species as the WereCreature can relieve some one of this curse; they must make a successful Intelligence test and will power test in order to contact the were spirit, and must persuade the spirit to stop tormenting the victim. Using Fellowship and any other skills (charm animal etc.) just as if they were talking to a normal NPC or animal.

Were-Creatures have the same characteristics as the animal type. If the druid is successful, the spirit is tamed. It is not cast out, but remains with its host in a dormant state. There is a 10% chance that the host will receive each of the skills listed on the familiar table for the were-creatures species. If ex-were-creatures become druids, the were-spirit awakens from the dormant state to become the familiar.

THORIN ANCESTOR OF DWARFEN SLAYERS

Description:

Throrin was a renowned warlord around the time Karaz-a-Karak was established as Imperial Dwarf capital (3,000 years before the time of Sigmar). For some long forgotten reason, Throrin was dishonored and disgraced. Unwittingly, he established the ritual which future dishonored Dwarfs would follow and became the first Troll Slayer. After surviving as a Troll Slayer, Throrin set his sights on larger prey and thus became a Giant Slayer. Again, honorable death was elusive. As a penance, Throrin established the scarring ritual which would launch all future Dragon and Daemon Slayers. He inflicted wounds upon himself and set his sights on still deadlier prey.

Thus, he ventured forward as the first Dragon Slayer. After he destroyed the marauding Dragon, Glammending, Throrin gathered a host of Troll and Giant Slayers. Many Dwarfs had been disgraced during the wars which established Dwarfholds and mines in the Worlds Edge Mountains.

Throrin led them to the Chaos Wastes where he hoped to find death. According to legend, Throrin led his dwindling host through the Chaos Wastes for many years, slaughtering whatever Chaos warbands they chanced upon. Finally, Throrin, now Daemon Slayer, and his remaining warband located the Demonic Prince Kragen'ome'nanthal, scion of Khorne. Legend has it that a titanic battle ensued. It went on for three days. In the end, collapsing and bleeding from many wounds, Throrin landed a killing blow on Kragen'ome'nanthal, thereby incurring the wrath of Khorne. As he raised his double-bladed axe in defiance of the newly arrived and oncoming Khornate horde, Throrin was set upon his feet by none other than Grungni. The dwarven God bade the remaining Troll and Giant Slayers to depart the Chaos Wastes in honor of Throrin the Slayer with their own honor restored. Both Grungni and Throrin then waded into the horde, slaying all in their path. The restored Dwarfs returned to their lands, reciting the tales and singing the praises of Grungni and Throrin the Slayer.

Throrin is known to be a large, muscular Dwarf with the tattoos, spiked orange hair, ritualized scarring, and wearing exotic jewelry typical of a Dragon or Daemon Slayer. He is normally clad in chain mail and armed with a double-bladed axe forged from Adamantine and named (in the Human tongue of Old Worlder) "Waraxe of Doom".

Alignment:

Neutral

Symbol:

Throrin's main symbol is that of a double-bladed axe. This also happens to be one of the favorite weapons of dwarven Slayers.

Area of Worship:

Throrin is worshipped by all Dwarf Slayers throughout the Old World. Otherwise, Throrin is honored by all other Dwarfs, specially those in the Dwarfholds.

Temples:

There are no temples dedicated to Throrin as there are no clerics to his cult. Instead, his followers privately honor him wherever they wander.

Friends and Enemies:

The cult of Throrin is on friendly terms with all Dwarf ancestors, and especially with the cult of Grungni. It has little to do with other races, but is respectful to that of Sigmar (due to the honor Dwarfs in general have for the human deliverer of their race). The cult is hostile to all enemies of the Dwarf race.

Holy Days:

There are no festivals to Throrin.

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Cult Requirements:

The cult is only open to Dwarfs who have found their disgrace such that honorable death is denied them.

Strictures:

The only stricture of the cult is that all Dwarf Slayers must engage in any combat where the chances of honorable death are favorable, especially if against unfavorable odds. Any cowardice in the face of such combat further dishonors and disgraces the Slayer.

Spell Use:

Throrin does not honor any of his followers with magical abilities. Only their combat skills matter.

Skills:

Followers of Throrin are able to access those skills listed under their career descriptions.

Trials:

Throrin does not ask of anything less of his followers other than redemption of their own honor. As this usually equates to their death, any other trial would not have a further effect.

Blessings:

A temporary increase to Weapon Skill, Initiative, and Will Power are the most frequent blessings. Other blessings include automatic success on favorable skills such as Daemon Lore, Dodge Blow, Follow Trail, Frenzied Attack, Immunity to Poison, and Shadowing.

ULRIC GOD OF BATTLE, WOLVES AND WINTER

Description:

Ulric is the god of individual valor and ferocity. Lord of Winter, which in the cold northern lands challenges each man to survive on his own. Lord of Wolves, symbol of the relentless hunter who separates the weak from the strong (and the Ravening Wolf of Winter's Hunger). Particularly admired by those who place individual valor above all else and seek berserk frenzy in battle. Worshipped by soldiers about to enter battle, pit-fighters and judicial champions before a bout, peasants to hold off winter's fury, and hunters when after dangerous game.

Ulric is portrayed as a massive warrior, armored in the style of the barbarians who inhabited the Empire several centuries ago, and wearing a white wolf-skin cloak. He can also take the form of a huge white wolf. Ulric is a distant, harsh and unforgiving god, who expects his followers to stand on their own two feet, putting their faith in martial prowess. He despises weakness, cowardice, and trickery, and expects his followers to always take the direct approach to solving a problem.

Alignment:

Neutral

Symbol:

The symbol of Ulric is the White Wolf (a pack of which freely roams the confines of the Cathedral in Middenheim); a great two-handed axe, castle walls, a mountain blanketed in snow. Priests wear black, unornamented wool or linen hooded robes with a head of a white wolf sewn on the left breast and a wolf fur cloak (3rd rank and higher have one of silver-gray). Token is a bronze pectoral with a wolf's head enameled in white. Cult token may also be a two-handed axe or a great spear with a wolf rune graven on the blade. Ornamentation is unnecessary-- let your actions speak for themselves. Templars of the White Wolf may wear the traditional heraldry of the knightly classes on plate armor, shield, and barding. Wolf's head crest on helm with wolf-skin cloak. Shield has personal heraldry recounting family and personal honors. Other Templars forego the shield and the lance in favor of a double-handed warhammer. The Order of the Ravening Pack wear simple peasant clothing with the symbol of a white wolf on their right breast. The Fangs of Winter dress as mercenaries, favoring the color black. Their shields bear the device of the White Wolf.

Area of Worship:

Throughout the Old World as ancient god of war and winter. Most common in the Empire, Kislev, and Norsca (there known as Olric). Dominant cult of Kislev and Norsca. Formally dominant in northern Bretonnia until the Myrmidia cult from the south replaced it. Former state cult of the Empire, rivals cult of Sigmar for popularity.

Temples:

Seat of the cult is Middenheim, known as the City of the White Wolf. Subordinate seats of the cult are located in the cities of Kislev and Ūslø (Norsca). Provincial prelates are established in the Imperial city-states (e.g. Altdorf), capitals of the Northern Provinces (e.g. Carroburg), and the larger cities of Kislev (such as Erengard and Praag) and towns of Norsca. Always built of stone (though older temples in the North and Norsca may be of wood), temples of Ulric are in square shape with a central dome. An eternal fire burns within, kept alive by priests or laymen. The external walls are decorated with battlements, and the doorway surmounted by a wolf's head engraved onto the keystone. Within is a statue of Ulric, flanked by snarling wolves. Usually of stone, they are also of painted wood. The walls have weapons hanging from them, and trophies of enemies defeated by local cultists. Administrative and residential areas are in barracks attached to the main structure. The great temples are often built like castles. The interior decorations are sparse, and usually represent scenes of winter combat.

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Friends and Enemies:

Closely allied with the cult of Taal and Rhya, friendly with the cult of Manann. Considers cult of Ranald to be a bunch of craven cowards. Cordial respect towards the cults for other Young Gods and Earth Mother (especially those with wolf familiars). Limited respect towards Myrmidia and Jeanne du Lac as both dilute a warrior's worth by overburdening them with strictures that prevent a warrior from devoting themselves to battle and honor. Coolly correct and competitive towards cult of Sigmar.

A secret faction still promotes the Sigmarian Heresy, the belief that Sigmar is not a god, but a great hero whose reign was blessed by Ulric. Clerics of Sigmar are at best dupes or, at worst, active allies of the Demons who give them their powers. This doctrine was outlawed as heresy by the Concordat of Nuln, 2304 I.C., ratified by the High Priests of Ulric and Sigmar. This fanatic faction of Ultricans, some of whom are high-ranking members of the cult, seek to restore the heresy as dogma and resume the persecution of Sigmaries.

Barely concealed contempt for the weak Elder Race cults as their time has long passed. Sworn enemies to Dark Children, Humanoid Demonic, and Chaos cults.

Holy Days:

Ulric has three main holy days: the autumn equinox (Mitterbst), the winter solstice (Mondstille), and the spring equinox (Mitterfrühl), marking the beginning, middle, and end of winter respectively. The spring equinox was formerly the major festival, marking the start of the campaigning season, but is now on par with the other two. It is also customary for a ruler or general to declare a holy day in Ulric's honor at the start of a campaign or military exercise, and at the foundation of a new fort or castle. Holy days are generally spent holding military parades and displays, with huge bonfires and feasting into the night.

Cult Requirements:

Followers of Ulric must follow Military careers or at least those that involve fighting. Characters must have completed at least one Warrior career before becoming Initiate. Initiates and Clerics must continue to earn a living in military service until the cult sees fit to attach them to a particular church.

Strictures:

A brave man dies but once, a coward dies a thousand deaths. When all else fails, take direct action. A true warrior needs no trickery. Always obey a superior, never refuse an order. Never refuse a direct challenge. "Modern" weapons (gunpowder, artillery, crossbows, fire-bombs) are weapons of cowards and are to be shunned. Bonfires are sacred, never allow the fire of a shrine or temple to go out. Oppose Chaos wherever it is found. Never flee a fight unless facing overwhelming odds *and* the greater good of the cult would be served by such a flight. War is good, for Man achieves his full potential in conflict. Man must rely on himself, for the Elder races are dying, decadent, and weak.

Spell Use:

Clerics of Ulric may use any Petty Magic and Battle Magic spells. *Cause frenzy* and *Cause Hatred* may only be cast on willing characters and even these make a magic test (WP) with a -10% modifier.

Skills:

In addition to the normal allowed for Cleric and Initiate, followers may acquire one of the following per level. Disarm, Dodge Blow, Frenzy, Strike Mighty Blow, and Wrestle. Additionally Characters that become Cleric automatically receive Charm Animal(Wolf only) without spending EXP.

Trials:

Trials set by Ulric are almost always of a martial nature. An individual might be required to kill a monster that is terrorizing an area, or to clear out a nest of bandits, goblins, or Beastmen. In the latter case, Ulric may permit associates to accompany the individual. Many of these trials are set in winter.

Blessings:

Skills favoured by Ulric are Disarm, Dodge Blow Frenzied Attack, Heal Wounds, Lightning Reflexes, Strike Mighty Blow, Strike to Injure, Strike to Stun, Very Resilient, Very Strong and Wrestle. Favoured tests are Fear, Frenzy, Loyalty, Reaction, Strength and Terror. Other blessings include a temporary increase to Weapon Skill.

VALAYA GODDESS OF HEARTH AND HOME, OF CLAN, OF TRUTH AND OF MEMORY

Description:

Valaya is unique in the Dwarven pantheon, in the way that she is the only female. However, this holds very well with the traditional values of the Dwarven society, which is very much patriarchal in structure. Valaya is the protector and goddess of the home and of values which the Dwarves consider as valuable as the gems and precious metals they take from the mountains.

Valaya is portrayed as a Dwarven woman of noble standing – young and beautiful by Dwarven standards – but with the wisdom of the ages in her eyes. She is dressed in a robe of purple colour and simple of cut. She wears the traditional heavy gold necklaces of the Dwarven nobility, sporting her own Rune carved into a Dragon's tooth. She has snow-white hair that reaches as far down as her waist and is braided in the traditional style of the Dwarven women.

She is either shown holding a book, or with open arms in a gesture of welcome.

The Goddess is said to have been one of the founders of the mighty fortress-city of Karak Eight Peaks. Overseeing and advising the King of the mighty city as it was built. One of the Eight peaks are named after her, and her portrait has been carved into the very peak, using the snow of the mountaintop as her white hair. Valaya is sometimes also known as *The White Lady*, a reference both to the peak which holds her name, but also to her long beautiful hair.

Alignment:

Neutral

Symbol:

The symbol of Valaya is of course the Rune of Valaya, known as the *Valnazdel*, a somewhat primitive Rune from The Lost Age, but it never the less holds a multitude of values and terms. Which of course is consistent with the fact that the Goddess embraces a vast area of importance for the Dwarves.

The Priestesses of Valaya wears a gold necklace with her Rune carved into the tooth of some mythical beast.

A book is also associated with Valaya, as she and her followers are keepers of the Book of Remembering, a fabled book wherein it is said that all the events in the World is written from the distant past to the present. The writings are held by the Dwarves as something akin to the ultimate truth, and the Priestesses of Valaya hold immense power as they are considered to be speaking the Truth of the Ages – yet another aspect of the Dwarven worship of the Past as the foundation of the future, something which can also be found in the Ancestor Worship.

Each temple of Valaya holds its own version of this book, containing all the events ever recorded by the Priestesses of that particular temple.

Area of Worship:

Valaya is worshipped by Dwarves throughout the Old World, both in her capacity as protector of home and clan – indeed as protector of the Dwarven Realm -- but also in her aspect as the Goddess of Truth and Memory – in this aspect she is especially venerated by the Lore Masters, and the Dwarven Kings, Warlords and Leaders, who will often have a Priestess as their advisor.

Temples:

The temples to Valaya is to be found in every Dwarven stronghold and every major city where there is a Dwarven presence. Carvings of ancient times decorate the walls of the temples, and an air of all things past and present permeates the temples. A massive fireplace is always to be found, and in this burns the *Fire Eternal*, where all Dwarves can find rest and home. A statue of the Goddess is usually placed in the same room as the fireplace, acting as the natural center of the room. *The Room of the Ages* is also a vital part of any temple; here the library is, but more importantly, this is where the Book of Remembering is kept! Mighty volumes containing records and wisdom of the age.

Friends and Enemies:

RELIGION IN THE OLD WORLD

The cult of Valaya is on friendly terms with the rest of the Dwarven pantheon. It is on neutral with most of the Human pantheon, except for the cult of Verena, with whom there exists very good relations. As a Cult of the Protector of the Dwarven Realm, it is violently hostile towards any and all enemies of the Dwarves.

Holy Days:

Valaya is worshipped in the small every day, as many Dwarves say a short prayer to her before dinner, thanking her for another day and asking her to bless their meals and homes.

A celebration of her is held at the end of every month, where the Dwarves gather in her temples and ask her to bless them and protect the Dwarven race from its enemies. After these solemn rituals end, the gathered Dwarves will celebrate yet another month with good food, good drink and the companionship of their fellow Dwarves.

Cult Requirements:

The cult of Valaya is open to all adult Dwarves of both genders, however, the Priestesses of cult are mainly female. These seem generally more devout and rigorous in their studies, whereas the male followers take care of the other aspects of the cults everyday life.

Strictures:

All Initiates, and Priestesses of Valaya must abide the following strictures:

You speak with the Voice of Valaya and must always remember this honour – speak only the truth!

Always keep Your word of Honour!

Never refuse to aid a Dwarf in need, unless said Dwarf is of Evil or Chaotic alignment.

Never reveal secrets of the Dwarves to outsiders, especially the enemies of the Dwarven race.

Never surrender to Goblins and their kin.

Always strive to aide Your fellow Dwarves, and protect them with Your life if necessary

Always strive to preserve knowledge in general, and the Book of Remembering in particular. Our past is the key to our future – lose it and we are lost!

Spell Use:

Priestesses of Valaya may cast all Petty, Battle Magic, and Illusionist Magic Spells, as well as the following Necromantic and Demonic Spells:

Demonic: Dispel Lesser Daemon, Zone of Demonic Protection, Dispel Lesser Daemons, Zone of Demonic Nullification, Dispel Daemon Horde, and Dispel Greater Daemon.

Necromantic: Destroy Undead, Zone of Life, and Annihilate Undead

In addition, Priestesses of any level may learn the following Spell, which is unique to the cult of Valaya:

VOICE OF VALAYA

Spell Level: 1

Magic Points: 6

Range: Personal

Duration: see below

This Spell is used in cases where there is some doubt whether or not someone is speaking the truth. This Spell is usually only used in conjunctions with trials or matters of honour.

The Spell involves the Book of Remembering, which the Priestess who wishes to cast the Spell, and the one who's word has to be validated, must both place their hands. When the Priestess is done chanting the Spell, its effects kicks in and the one holding the Book of Remembering will be forced to tell the truth about that which he is asked. The effect lasts for as long as both parties have their hands placed on the Book of Remembering.

For each Level of the Priestess performing the Spell, there is a –10 modifier to *Will Power* for the initial Magick Test. If the person being tried fails this Test, he must tell the truth about any and all things asked him.

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Skills:

Besides the skills listed under their current career, the followers of Valaya may learn two special skills. One is that of *Scholarship* (as described under Loremaster), and the other is the *Eyes of Truth*.

This skill can be learned at the cost of 200 exp, and gives the Priestess a powerful tool in their service of Truth.

Eyes of Truth

This Skill can be used by Priestesses of Valaya to give them an idea of whether or not a person they are observing and listening to, is telling the truth. It is a Skill based both on their link to Valaya, but it is also a composite of life-experience and judge of character. The Priestess takes in the body language, the mimic, the movement of eyes, incantation and many other details of the individual they are talking with, and process all of this information using their experience past and present, to get an idea of whether or not the individual is telling the truth.

Mind you, that this Skill is not perfect, but it is often thought of as the first state towards using the *Voice of Valaya*. But it is said about the Priestesses that it is unwise to lie to them, as they can look into your very soul and pick the truth out for themselves.

Anyone trying to lie to a Priestess using this Skill makes an *Intelligence* Test, with a -5 modifier per Level of the Priestess. If the Test is failed, the Priestess will suspect that there is lying involved, and may call for use of the Voice of Valaya should the matter be serious enough.

This is an Intellectual Skill and requires a tutor

Trials:

Trials of Valaya will invariably be connected with one of her aspects, and could include restoring an old library, seeking out knowledge in fallen strongholds, protecting a settlement or stronghold from destruction, or simply acting as a mediator in a troubled home, and restoring peace to it.

Blessings:

Skills favoured by Valaya are Arcane Language – *Dwarf*, Cartography, Cryptography, Demon Lore, Heraldry, History, Law, Public Speaking, Rune Lore, and Theology.

Favoured Tests are *Intelligence*, *Cool*, *Will Power* and *Fellowship*, as well as bonuses to these

Special Rules:

Due to their constant training in remembering the past, the Priestesses of Valaya receives a +5 bonus per Level to all Tests involving memory.

VERENA GODDESS OF LEARNING AND JUSTICE

Description:

Verena is the patroness of scholarship, reason, and justice. The search for Truth is the highest aspiration of man; Truth is sought through painstaking collection of facts and opinions, careful analysis of these facts and opinions, and weighing the facts, opinions, and analysis in light of ethics and moral law. Justice is for Verenans more of a concern than a concern for the letter of the law -- true justice is the law considered in the context of compassion and an understanding of human nature.

In most nations of the Old World the Verena cult is worshipped by an educated, upper-class, primarily urban minority -- scholars, artists, nobles, enlightened merchants, lesser and greater state officials, and sorcerers in particular. In these nations the cult provides some public services, such as libraries and arbitration services, but the cult's influence is primarily indirect, through the effect its doctrine have on its members, who are themselves very influential.

However, in Estalia, the Verena cult is the state cult. In cooperation with the monarchy, the Verena cult has instituted the Inquisition, an aggressive and pervasive experiment in harnessing the resources of state and religion to identify and eradicate evil thoughts and deeds from the populace.

Alignment:

Neutral

Symbol:

The symbol of Verena is the owl, represented entire or as a stylized head; the scale of justice weighed in the balance; the sword point downwards, the agent of truth in its judicial and martial aspect; and the Verrah Rubicon, the "bible" of Verenian cult and the most respected ethical, religious, and scholarly text, an emblem of Verena's widespread influence on Old World culture. Initiates and Priests wear white wool or linen hooded robes, generally of superior tailoring and style; small, dignified sacred token; though jewelry and ostentatious ornament are prohibited, the fine but understated style, cut, and quality of garment identifies Verenian clerics with the upper classes. Torturers wear the black cloak and mask of the executioner and carry the great two-handed Sword of Justice [[Stolen from Gene Wolfe's Shadow of the Torture]]. Mathamites wear gray cowed robes with a rope belt weighted with miniature scales of justices at the ends.

Area of Worship:

Prominently worshipped by the academic, mercantile, aristocratic, and bureaucratic elite throughout the Old World. The state cult of Estalia, where other Young Gods cults are subordinated to the worship of Verena.

Temples:

Chapels of Verena temples and shrines are in the Tilean Classical style with large columns supporting a pediment decorated with friezes featuring the Verena in the center, holding the scales of justice, while around her are arrayed figures from mythic narratives. In warmer, Southern Sea climes the chapel is open to the air, a dome supported with columns; in the chilly north the chapel is enclosed. Other buildings are in the local architectural style, and usually include a library, administrative offices, public and private meeting chambers, and staff quarters. Libraries restrict access to cult members (research fees paid to Verenian scholars provide valuable revenues for the cult), and have strict rules to protect the collections. In the meeting chambers Verenian clerics provide arbitration services and legal advice (another important source of cult income).

Friends and Enemies:

RELIGION IN THE OLD WORLD

Cordially allied with Young Gods cults. Tolerant but critical of Ranald cult. Respectful of the Old Faith. Associated with The Pilgrim cult; good-naturedly tolerant of the Pilgrim's idiosyncratic, poetic notions of truth. Enemies of Dark Children and Chaos. In Estalia, all other cults are considered inferior and viewed with suspicion.

Holy Days:

Verena's main festival is on the first day of each year, when her followers pray that the coming year may be blessed with her enlightenment and reason, and free of bigotry and injustice. Minor holy days are observed at the beginning of each month and the beginning of each week.

Cult Requirements:

There are no requirements for entry, it is open to all who seek wisdom and open to reason.

Strictures:

Speak only the truth; never speak a deliberate falsehood. Do not omit to speak the truth, except that you warn your listener that you have deliberately not spoken all that you might. You need not speak all that you know or believe, but you must not mislead your listener into thinking you have said all that might be said on a topic. Do not withhold information, unless it is to protect the innocent, or to serve the higher purposes of justice. If requested to arbitrate or judge a dispute, honor the request unless personal prejudice or self-interest prohibit you from making a fair judgment. Do not resort to violence until other alternatives have been exhausted. You may counsel otherwise, but may not interfere with other parties who have mutually consented to violence. Do not allow unwilling victims to come to harm by violence without challenge.

Spell Use:

Clerics can use all Petty and Battle magic except those that create Illusion or otherwise hide the truth. Prohibited spells are *Marshlight*, *Sounds* and *zone of Silence*. They also have access to the Level 3 Demonic spell *Spread Insanity* (which would be used against someone who had exhausted the Goddess' patience), the level 2 Illusion *Banish Illusion* and the level 4 Illusion *Destroy Illusion*.

Skills:

In addition to those mentioned for Initiate and Cleric, they may choose one of the following for level. Any Language skill (including Linguistics, Arcane and Secret Languages), any Lose or Identify skill, History and Law. As always 100 EXP must be spent per skill.

Trials:

Trials typically involve research, collection, and preservation of knowledge, such as seeking out missing manuscripts, legendary references, or elderly eyewitnesses to historic events, or achieving an arbitrated resolution of a serious public conflict, such as a diplomatic mission to warring barons.

Blessings:

Skills favoured by Verena include all knowledge and communication skills. Favoured tests are Estimate, Magic, Observe and Understand Language. Other blessings might include a temporary increase to Intelligence or will power.

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CHAOS CULTS

Chaos: is emotional "energy". The Warp is a parallel universe like dimension which is closely linked to our physical dimension. Our actions and especially emotions here have repercussions in the Warp over there and vice versa. The Gods (any of them) are warp-entities and are in essence not evil or chaotic. They just are personifications of the flows in the warp. The Old Slann (the frog like race which space fared and set out to the warhammer world through the warhammer universe) were able to go through warp space and in this way cover vast distances. To do this they created gates (set at the poles of planets) to slide into and out of the Chaos realm (or Warp). When (for unknown reasons) one of these gates collapsed, Chaos (warp energy) spilled out over the world and thus created the personifications used in the WFRP world as you know them now.

The Four Great Powers,:

Tzeentch Lord of Change
Khorne Lord of Battle
Nurgle Lord of Despair
Slaanesh Lord of Pleasure

Of these Tzeentch and Nurgle are arch -enemies and Khorne and Slaanesh are paired up as enemies. Tzeentch works for eternal change and thus hopes for change (thus the scheming and magical manipulations), while Nurgle works on eternal despair and people losing hope and letting things happen to them instead of taking initiative (thus the unhygienic and diseases ways). This makes them opposite forces and drives them, their demons and followers to utter hatred for each other.

Khorne is the lord of battle and thrives on bloodshed in his name or rather bloodshed anyway. He has certain moral values though and only condones "fair" hand-to-hand combat, no arrows, no war machines, no spells, no tricks, no ambushes. Just plain brute force and military strength and honour!

Slaanesh is the Lord of Pleasure and is called often the Prince of Chaos. He is the Youngest of the Chaos Gods (being awakened by the early High Elves when they turned to rather unhealthy acts of depravity) and is a bit of a rising star among the Chaos Gods. Due to his nature, he is able to seduce anyone and anything. Much to the dismay of the other Gods (especially Khorne) he has even seduced champions of other Gods into his slavery/service. Khorne despises Slaanesh for his frilly, unmanly, unethical, -ness he can think off when his mind is of slaughter. Slaanesh despises Khorne for his single-minded pursuing of violence without considering all the wonderful possibilities to further deprave his followers by first taking their pleasure from any possible vice you and they can possibly think of. This makes them opposite forces and drives them, their demons and followers to utter hatred for each other.

So if given the choice, the Gods don't ally with each other, but given the rather "eccentric" nature of chaos, you can see temporary alliances between any of the cults at any time (the best example being the siege of Praag, in which all the Gods had committed their forces alongside each other).

KHORNE

Description:

Khorne is the Blood God, the angry and murderous god of Chaos, one of the great four Powers. His great brass throne sits upon a mountainous pile of bones – the remains of his followers who have died in battle, and the many they have killed in his name. The growing bone pile reflects the success of his worshippers, feeding his glory but never quenching his thirst for blood and death.

Khorne is the Power of Chaos in its aspect of mindless and absolute violence, destroying everything and everyone within its reach, slaying both friend and foe alike. He is the Huntsman of Souls who drives the great armies of Chaos before him. His horn sounds in the depths of the Chaos Wastes, urging his followers ever onwards in search of fresh prey. The gore-maddened followers of Khorne hurry beyond the edges of the Known World, delighting in slaughter by the tainted light of a blood stained moon. Khorne watches the wild destruction wrought in his name, and his bellows in rage and delight can be heard echoing across the void between the worlds.

Alignment:

Chaos

Symbol:

The symbol of Khorne is a skull, the symbol of death. This often is rendered as an X-shaped rune with a bar across the bottom. His followers favour red, black and brass in their dress and armour, the hues of blood, death and Khorne's own armour respectively.

Area of Worship:

Khorne is worshipped by both dreaded Chaos Warriors and the foul Beastmen which follow them. He has no temples as such, since he is worshipped on the battlefield. Furthermore, his followers believe that they would displease him by wasting valuable time building temples and worshipping in them when they could be slaying in Khorne's name.

Every life taken by a follower of Khorne increases the Blood God's power. He looks with particular favour upon those who take the lives of their friends and allies, and the more death and destruction a creature has caused, the more welcome it is as a sacrifice to Khorne. Any follower who lets a day pass without contributing to the bloody-handed slaughter by which Khorne is worshipped will incur the god's great disfavour.

In addition to his Human followers, Khorne is worshipped by a number of Chaos Dwarfs, Goblin Fanatics and Half-Orcs. His thirst for blood and slaughter appeals particularly to the Goblinoid mentality, and in some cases entire tribes of Orcs and their kin have turned their backs on their own gods to follow Khorne's bloody paths.

Temples:

He has no temples as such, since he is worshipped on the battlefield. Furthermore, his followers believe that they would displease him by wasting valuable time building temples and worshipping in them when they could be slaying in Khorne's name.

Friends and Enemies:

Followers of Khorne have no friends and few long-term acquaintances – all are soon-to-be sacrifices to Khorne. Even another follower of Khorne may try at any time to offer their lives to the Blood God! Followers of Khorne may have allies for a short time, but they are always that all other intelligent beings fear and hate them, and will seek to destroy them at any opportunity.

The followers of Khorne treat Slaanesh worshippers as particular enemies. The two powers personify entirely opposing concepts of the nature of Chaos.

Holy Days:

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Like all chaos-cults, the Hexenstag and the geheimnisnacht have a certain importance to the cult of Khorne.

Cult Requirements:

The followers of Khorne are all warriors. There are few organised cults of Khorne worshippers. He is worshipped only in the act of killing, and his followers often fight as individuals, ignoring bonds of alliance and common faith when it suits them to do so.

Strictures:

The code of Khorne is simple: blood and more blood. The use of spells or similar powers to cause death and destruction is abhorrent to him, and he is unlikely to deal with any creatures that has ever used magic.

Spell Use:

Khorne is opposed to the use of any form of magic, and does not grant to his followers under any circumstances. There are no wizards dedicated to the service of Khorne.

The prohibition against magic does not extend to magical weapons which aid Khorne's followers in doing his work.

Skills:

In addition to skill normally available to Clerics and initiates, they also gain one of the following skills per level. Strike mighty blow, strike to injure, frenzy, disarm and any of the specialist weapon skills.

Trials:

Trials normally include combat in some shape or form, usually against a superior force.

Blessings:

Blessings normally include the use of any combat orientated skill, a bonus to attacks or weapon skill

A Champion is a person who is chosen by the god and received the Mark of the God . the mark is: Khorne: chaos armour, 1 attribute and if wizard loss of highest level

Rewards of Khorne

01-03	Face of Khorne	(causes terror)
04-06	Face of a Bloodthirster	(causes fear)
07-10	Face of a Bloodletter	(causes fear + +1A poisonous spit attack)
11-15	Face of a Fleshhound	(+1A poisonous bite attack)
16-20	Face of a Juggernaut	(+1A gore attack)
21-25	Skin of Khorne	Roll D6;
		1-3 Red
		4-5 Black
		6 Brass (+1 T this one only)
26-28	Collar of Khorne	subsequent collars may be exchanged for bloodstones.
29-31	The hand of Khorne	hands turn bright red, multiply any damage caused by this arm by D4
32-35	Mark of Khorne	Forehead becomes permanently branded by a Rune of Khorne
36	Technology	Champion gains WH40K weapon set on/as his arm.
37-40	Poisonous Bite	poisonous bite

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41-45	Regeneration	Regenerates as a Troll
46-55	Frenzy	Frenzy
56-70	Crossbreed	Champion merges with a Fleshhound. Average profiles
71-80	Personality Loss	-2/-20 Int, Cl & WP
81-90	Aggression Bonus	+1/10 WS, BS & S
91-97	Weapon Hand	One of the Champions hands becomes fused with his weapon.
98-99	Demonic name	champion gains demonic name
00	Chaos attribute	

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NURGLE:

Description:

Nurgle is the Great Lord of Decay and also known as the Master of Plague and Pestilence. The lord of pestilence is also the lord of ALL. As we know, all things, no matter how solid and permanent they seem are liable to physical corruption, and it is only a matter of time when they will corrode and fade away. Therefore Nurgle is the Master of transidoriness.

Alignment:

chaos

Symbol:

Nurgle is normally symbolized by the head of a fly or three circles witch are aligned in a triangle.

Area of Worship:

Nurgle is worshipped especially by people, who cannot accept the transidoriness of life: Is the answer to the question about the meaning of life just waiting for the death? Faced with the inevitability of death and the futility of their efforts to avoid it, many people turn to the Lord of decay in the hope of being able to escape from their destiny. Also people who have lost everything choose to follow the way of Nurgle.

Temples:

small shrines can be found in the forgotten parts of the sewers of the great cities. Also you can find shrines hidden deep in the forests or swamps in the old world.

Friends and Enemies:

Nurgle is the eternal enemy of Tzeentch, the lord of change. While Tzeentch power draws his energy from hope and changing future, Nurgle gets his from the defiance born of despair and hopelessness. The second Arch-enemy of Nurgle is Shallya, the goddess of healing. All other "official" cults of the Old world (i.e. the town gods, the county gods, Sigmarites, Old faith, demihuman-cults, etc.) are more than hostile towards the followers of Nurgle. And it lies in the nature of Chaos, that the followers of the different chaos-powers form alliances or are hostile, just depending on their current mood.

Holy days:

Like all chaos-cults, the Hexenstag and the geheimnisnacht have a certain importance to the cult of Nurgle.

Cult requirements:

none. You just have to be desperate or mad enough to join the cult.

Strictures:

None, but all followers of Nurgle are subject to animosity to followers of Shallya.

Spell use:

Clerics of Nurgle can cast the following spells: all Battle Magic spells apart from healing spells, the Necromantic Magic spells *Hand of death* and *Hand of dust*, the Elemental magic spells *Wither vegetation*, *Foul air* and *summon swarm* as well a the Druidic magic spell *compose*.

They also have access to the following spells.

THE STENCH OF NURGLE

Spell Level:	Level 1
Magic Points:	52
Range:	12 yards
Duration:	D6+1 rounds

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Ingredients:

The caster may only use spell when in hand-to-hand fighting. His victim exudes such a powerful smell of decay that anyone, except followers and demons of Nurgle, within 12 yards must make a magic test or else fall to the ground unable to fight. They can only parry.

MIASMA OF PESTILENCE:

Spell Level: Level 2
Magic Points: 53
Range: 12 yards
Duration: see below
Ingredients:

The caster exudes miasma of pestilence with a range of 12 yards. Creatures inside must make a WP test or have all their characteristics reduced by 1 or 10. Spell lasts until the caster is wounded or the spell is dispelled.

STREAM OF CORRUPTION

Spell Level: Level 3
Magic Points: 7
Range: 16 yards
Duration: D6+2 rounds
Ingredients:

The caster vomits forth a stream of maggots, blood, pus & anything else violently disgusting. It's 16 yards long and 8 yards wide at its end. Individuals hit by it must make an I-test fall to the ground prone for the duration of the spell.

PLAGUE WIND

Spell level: Level 4
Magic Points: 12
Range: 2400 yards
Duration: Until dawn
Ingredients:

This spell causes a swirling black wind to blow over an area of radius 2400 yards (about a mile and a half) the wind sucks the life out of all living creatures causing 2D6 wounds regardless of armour or toughness, in every living creature it touches including the caster. No magic test is allowed.

Skills:

In addition to the normal skills, followers of Nurgle get access to the following skills: Speak add. Lang.- Dark Tongue, Immunity to Disease, Immunity to Poison, Very Resilient

Trials:

Trials set by Nurgle are almost always like that: bring an epidemic to a village, make people desperate etc. Use your imagination!

Blessings:

A Champion is a person who is chosen by the god and received the Mark of the God. the mark is:
Nurgle: +1T, 1 attribute

In essence, the gods decide it and the fickle nature or rather difficult to understand nature of the Gods of Chaos tends to be represented by random dice rolls on huge tables.

01-06	Face of Nurgle	Huge, bloated, swollen, (lovable) face with long tongue tipped with tiny face. Fear.
07-15	Biting Tongue	Tongue grows big and round with toothed ring on the end. S4 bite attack

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16-20	Face of a Plaguebearer	Skin turns green, Eyes merge, Horn sprouts (see description in rulebook)
21-24	Face of a Beast	Tentacles grow on face of champion. Gains D6 extra sucker attacks in h-t-h combat.
25-30	Immensity	The champion grows to be obese and huge like Nurgle himself. +1 T. -10 I.
31-38	Nurgle's Rot	The champion becomes carrier of Nurgle's Rot and doesn't suffer major difficulties coping with the diseases
39-44	Horns of Nurgle	The champion grows (bulls) horns just like those of the Great Unclean One. Cosmetic change only.
45-49	Plague	
	Roll a D6:	
	The Death Dance;	The Champion shakes, twitches and throws quaking fits. His WS and A are both reduced by -1/-10).
	Bulging Eye	The Champion's eyes bulge and become inflamed, his eyelids become fixed open and sticky fluids drip down his cheeks. BS -10.
	Creeping Buboos	The Champion's limbs and face are covered with huge boils which burst and leave running sores. M -1.
	Crook Bone	The Champion's limbs become twisted and crippled. He limps and hobbles about and his hands become rigid and claw-like. S & T -1.
	Grey Ague	The Champion's mind begins to rot within his skull. His head begins to split and weep putrescent matter writhing with small dark maggots. Ld, Int, CI & WP - 10.
	Green Pox	The Champion becomes more and more wasted until he is little more than a walking skeleton, his skin becomes green and taut and his lips wither away revealing his teeth. W - 1D6
		Of course all diseases are virulently contagious and should have horrendous effects on his Fel. But this goes really for all obvious physical mutations starting with at least a -30.

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50-57	Hide of Nurgle	Hide becomes green, leathery and scaly. Numerous sores run over his body, tears and wounds remain raw and tattered and do not heal. A buzzing cloud of flies gathers around the champion. When in h-t-h combat, assailant suffer a –10 to hit penalty due to the infernal flies buzzing up into every orifice they can find.
58-63	Crossbreed with Beast	The champion becomes a crossbreed with the Beast of Nurgle. Average profile. Head becomes Beast-like (like face of Beast gift) and lower half of body becomes slug-like.
64-71	Nurgling Infestation	The champion becomes infested with a group of tiny Nurglings. When in combat the Nurglings jump out of all the crevices of the champion they inhabit to attack his enemies. +1 S3 attack. (The Nurglings can't be destroyed.)
72-78	Familiar	The champion gains a familiar; roll a D100:
		01-20 Combat
		21-40 Magic Focus
		41-60 Magic Power
		61-80 Magic Spell
		81-00 Magic Storage
79-84	Trail of Slime	
85-03	Rune of Nurgle	
94-97	Demonic name	
98-00	Attribute	

SLAANESH

Description:

Slaanesh is the Lord of Pleasure, The power of Chaos dedicated to the pursuit of hedonistic pleasures and the overthrow of all codes of decent behaviour. He reigns in a vast and luxuriously appointed palace in the void, where favoured followers litter the floors, indulging themselves in all forms of perverse pleasures of the flesh.

Slaanesh takes the form of a bisexual humanoid, male on the left side and female on the right, with an unearthly, unnatural and almost disturbing beauty. Two pairs of horns rise from his flowing golden hair, and he dresses in a mail shirt fringed with velvet. His right hand holds the magical jade scepter which is his greatest treasure.

Alignment:

Chaos

Symbol:

The symbol of Slaanesh combines the conventional symbols form male and female, although it is seldom worn openly by his followers. In its place they often wear items of jewelry bearing erotic motifs. Followers dress in robes which are often opened to leave the right side of the chest uncovered ,a requirement of many of the rituals involved in his worship. Pastel and electric shades are the chief colours, although white is often used as well. These colours are also sometimes carried over into everyday wear, although they may be modified to fit in with current fashions. Regardless of any other considerations, all Slaanesh followers wear garb of sensuously high quality.

Area of Worship:

Slaanesh is not a god of warriors and his worship is strongest in the cities of the Old World, especially among the upper classes of Bretonnia and in parts of Estalia and Tilea. Some worship Slaanesh under his own name, seeing the worship of Chaos as a supreme decadence, while others worship the Lord of Pleasure unknowingly, under a variety of names and guises.

The worship of Slaanesh takes the form of great orgies involving every vice and every perversity and the highest members of his/her cults have altars and shrines concealed in their homes, which can be taken apart and hidden when not in use. The principle of indulging every whim and vice makes Slaanesh the most popular of the Chaos gods among the population of the Old World. It is not uncommon for his worshippers to spend the holidays of other deities in any orgy of worship for the Lord of Pleasure.

Temples:

There are no temples to Slaanesh as such.

Friends and Enemies:

Slaanesh has a neutral attitude to many of the gods of Chaos, and is generally too caught up in his own pleasures to be interested in alliances and co-operation. Particular enemies are the followers of Khorne, whose belief in death and pain is completely opposed to Slaanesh's principle of a life of unrestricted pleasure. Followers of Nurgle and Tzeentch, the other two Powers of Chaos, are subject to Slaanesh's usual neutral attitude.

Holy Days:

Like all chaos-cults, the Hexenstag and the geheimnisnacht have a certain importance to the cult of Slaanesh.

Cult Requirements:

All are welcome in the cults of Slaanesh. The only requirements are an unswerving dedication to the pursuit of pleasure and a willingness to explore every possible vice and perversion to this end. This must be done regardless of any conventional codes of decent behaviour or any law. It is only possible to incur the displeasure of this god by showing some remaining trace of moral scruples.

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Strictures:

All followers must pursue pleasure and must be willing to try every vice and perversion to its end.

Spell Use:

ACQUIESCENCE:

Spell Level: Level 1
Magic Points: 3
Range: touch
Duration: 24 hours
Ingredients: symbol of Slaanesh

The caster tries to hit (Ws test) the intended victim, when successful caster must make a initiative test. If this also works, the victim (if non-demonic) is allowed a magic-test to avoid the effects. If affected the victim enters a bliss euphorically state and isn't able to do anything for 24 hours. His characteristics are halved. Followers of Slaanesh become immune to psychology but are capable of performing any action they want, however I is reduced by -20. Followers of Khorne die of sheer pleasure staggering about D4x2 yards in a random direction, with bliss seeping out of all of their pores while their nervous system is being burned out.

PAVANNE OF SLAANESH:

Spell Level: Level 2
Magic Points: 8
Range: 48 yards
Duration: see below
Ingredients: a flask of wine

A group of at least 4 creatures of animal intelligence or above (Int 12 or >) standing within 4 yards of each other who fail a WP test (if non-demonic), can do nothing but stand and dance lewdly to music they only hear. When attacked (in combat, missile fire or magically) the spell stops. Otherwise it goes on and on and on ...

BEAM OF SLAANESH

Spell Level: Level 3
Magic Points: 8
Range: 48 yards
Duration: D6+3 turns
Ingredients: symbol of Slaanesh

This is a ranged version of acquiescence without all the testing except for the WP-test for non-demonic targets.

FLESHY CURSE

Spell Level: Level 4
Magic Points: 5
Range: 48 yards
Duration: D6+3 turns
Ingredients: a severed humanoid limb, 144 live spiders all sewn into the skin of a Goblin, Gnome or Halfling

All non-demonic victims must make a WP test. If failed the victim immediately sprouts horrific and uncontrollable growths in every direction.

Roll a d10

1-5 Growths of fat, sinew and muscle spurt from the victim, covering an area of 2D4 x 2D4 yards. This growth happens in a random direction.

6-9 A tentacle grows out 2D12 yards in a random direction.

10 Nothing happens

The victim (and all his growths) move 2D6 yards in a random direction.

Each creature in contact with the fleshy growth is attacked by it's misshapen mouths, hands etc. at Ws 49. A hit causes no damage but the target is unable to move, attack or carry out any other actions. After three successful attacks, the growth has strangled and suffocated the victim.

Only fire based attacks will kill of the victim along with the fleshy growth.

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Skills:

Initiates and clerics gain the seduction skill and at each level they get a +5 bonus.

Trials:

Trials normally include the participation in a mass orgy and drug binge or the seduction of some notable public figure.

Blessings:

Favoured skills include seduction, and charm. Favoured tests also include these two.

Chaos rewards

A Champion is a person who is chosen by the god and received the Mark of the God (your decision). the mark is :

Slaanesh: +10Wp; 1 attribute

In essence, the gods decide it and the fickle nature or rather difficult to understand nature of the Gods of Chaos tends to be represented by random dice rolls on huge tables.

01-03	Face of Slaanesh	(causes terror)
04-08	Face of a Keeper of Secrets	(causes fear A+1, bite or Gore)
09-14	Face of a Demonette	(causes fear)
15-20	Face of a Fiend	(+1A lick attack; victim must make WP test or else be stupid for 24 hours)
21-25	Face of a Mount	(+1A ensnaring attack; once hit, victim is prone)
26-35	Crab like Claw	claw attack instead of weapon attack
36-50	Hermaphrodite	hermaphrodite
51-55	Ensnaring Tongue	see mount attack
56-65	Characteristic Gain	+10 WP
66-73	Familiar	Champion gains magical/demonic familiar.
74-81	Crossbreed	Champion merges with a Fleshhound. Average profiles
82-86	Horns of Slaanesh	Two pairs of horns (+1 gore attack)
87-91	Musk	one victim within 8 yards may be affected. Must move towards champion, cannot be held back by any means (inhumanly strong). Victim will stand still once next to champion
92-96	Razors edge tail	+1 Tail attack
97	Mark of Slaanesh	Forehead becomes permanently branded by a Rune of Slaanesh
98	Demonic name	demonic name
99-00	Chaos attribute	

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TZEENTCH:

Description:

Tzeentch is the god of eternal change (being one of the major drives of chaos, because everyone wants/desires change for a better tomorrow). In this he is a God of Hope and thus the eternal enemy of Nurgle. Tzeentch schemes to obtain a goal no one knows. Perhaps he wants to throw over the other chaos powers or perhaps he wants his influence to reach in the mortal realms, no one really knows except for Tzeentch. His plots to obtain this goal are usually set in motion through humans (often with spell casting ability, given or extended by Tzeentch) or other individuals. Tzeentch's plans are usually of such a complex nature that they might seem contradictory, too long term, irrelevant or whatever springs to mind except for easy to do. In his scheming ways his followers are only second to his demons and cells often plot against each other bringing greater chaos to the world than that they even intended (although the chaos is set in their own circle). These are all in Tzeentch's ally! All eventualities are doctored out and used in his ever-ongoing scheme to rule the world ?

Alignment:

Chaos

Symbol:

The image of Tzeentch is that of a huge creature roughly humanoid with his head set into it's chest/shoulders. Upon the head large intertwined, horns grow into different directions at each curve. His skin is puckered and writhes with faces appearing and disappearing who comment upon everything Tzeentch says, thus making it impossible to ever be sure what he said and why he said it!

Area of Worship:

Tzeentch usually is worshipped by the more powerful individuals of the world as they have already tasted power.

Temples:

Temples again are not numerous and always hidden. His cells are at constant war with each other because of their scheming ways.

Friends and Enemies:

Tzeentch is the eternal enemy of Nurgle.

Holy Days:

Like all chaos-cults, the Hexenstag and the geheimnisnacht have a certain importance to the cult of Tzeentch.

Cult Requirements:

All men dream of wealth, freedom and a better tomorrow. These dreams are not restricted to the poor or down trodden as even rich men dream of further riches of an end to their responsibilities. All followers need to do is have these dreams and act upon them.

Strictures:

They need to have a will for change, and forge ones destiny, change fortune and gain power.

Spell Use:

Clerics of Tzeentch can use all spells, except druidic magic. In addition they have access to the following spells:

BOON OF TZEENTCH

Spell Level: Level 1

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Magic Points: 4
Range: touch
Duration: D6+3 turns
Ingredients

The caster gains one free spell up to his own spell level (he chooses the level) which he can cast once for free.
The spell is determined randomly.

PINK FIRE OF TZEENTCH

Spell Level: Level 2
Magic Points: 3
Range: 12 yards
Duration: instantaneous
Ingredients

The caster hurls a bolt of multi coloured fire, it hits one character D3 S4 hits. No armour applies.

TRANSFORMATION OF TZEENTCH

Spell Level: Level 3
Magic Points: 6
Range: 24 yards
Duration: instantaneous
Ingredients

The victim is struck by a bolt of pure warp energy which "awards" them 1D6+2 awards or attributes, unless a successful WP test is made. These mutations happen over a period of minutes during which the victim is prone due to the pain caused by these transformations and reduced by 1 wound per award/attribute gained.

TZEENTCH'S FIRESTORM

Spell Level: Level 4
Magic Points: 6
Range: 48 yards
Duration: instantaneous
Ingredients

The target is engulfed by multi coloured fire and subsequently almost instantly destroyed (1d6 wounds irrespective of armour or toughness) if they don't make their save. Afterwards from the ashes Pink Horrors start to sprout. For each hour the ashes remain on the spot, one more grows out of the ashes.

Skills:

Skills usually include bribe, haggle and law. Also any others that might bring about change.

Trials:

Trials usually include the removal of a person of power from that position and the placement of a fellow cultist into that position.

Blessings:

Blessings normally include the increase of wealth or the promotion into a position of power.

Chaos rewards

A Champion is a person who is chosen by the god and received the Mark of the God. the mark is :

Tzeentch: random magic item, d3 attributes

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01-07	Face of Tzeentch	Face sinks beneath shoulders, becomes puckered an inscrutable like that of Tzeentch himself. Small eyes and mouths appear on the face and move about, multiply or disappear. Fear Point +1.
08-15	Face of a Lord of Change	Face/Head changes into that of the Lord of Change (bird of prey). +1 A & FP
16-22	Face of a Horror	Face/head turns into that of a horror, turns pink or blue or a combination of both colours. Cosmetic only.
23-27	Ecstatic Duplication	The champion grows to physically more resemble a pink horror (although not in size), growing double/triple-jointed arms and legs and displaying the face of a horror, his skin turns pink. When slain in combat, the champion's body sprouts two blue horrors which fight on for D6 hours before returning to the chaos realms.
28-33	Hand of Tzeentch	
34-39	Flaming Arm	
40-44	Gift of Magic	
45-50	Reckoning of Tzeentch	
51-54	Crossbreed with flamer	Roll a D6:
		One arm turns into a flaming arm.
		One additional flaming trunk arm grows from his body.
		His lower body changes into that of a flamer. Moves like a flamer of Tzeentch.
		Reroll twice ignoring this result, if it turns up again.
		Apart from his M, the profile of the champion becomes averaged with the of a flamer. Flamer arms confer an additional bite-attack or flame-attack.
55-58	Magic of Tzeentch	The champion gains a magic item of Tzeentch; roll a d100:
		Globe of Change
		Cordial of Tzeentch
		Warpstone Charm
		Rod of Tzeentch
59-62	Familiar	The champion gains a familiar; roll a D100:
		Combat
		Magic Focus
		Magic Power
		Magic Spell

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		The familiar looks like a small Horror with D3 attributes usually perched on the shoulder of the champion.
63-69	Wings	The champion grows wings like a lord of change. Flies as a swooper.
70-77	Changing of the Ways	
78-84	Withering Gaze	In h-t-h combat enemies must make a CI test or else suffer a -10 WS due to incapability to look at the champion.
85-93	Rune of Tzeentch	Champion gains Rune of Tzeentch; roll a D6:
		The rune glows either blue or pink
		The rune writhes over the champion's skin as if it were alive.
		The rune moves over the champion's entire body.
		The rune is duplicated thousands of times forming a complex interlocking pattern over the entire body of the Champion.
		A horn, shaped like the rune of Tzeentzch, sprouts from the Champion's forehead. +1 Gore attack.
		Two of above, reroll this result if it turns up again.
94-97	Demonic name	Champion gains a demonic name.
98-00	Attribute	D3 Attributes, which count as 1-3 attributes when eye of god is rolled.

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MAGIC ITEMS

Chaos armour:

armour which confers at least 2 AP (to 5 maximum) on all, is not encumbering, when granted twice or more often, the armour increases in AP's and becomes fused to the champion's body adding +1 to his T. Casting spells is not interfered by the chaos armour (eg. No extra magic points needed)

Bloodstones:

stones containing demons of Khorne. The demons are instantly summoned and subsequently the stone is destroyed. The champion must stand next to an altar to Khorne (contradiction) and roll a D6 (add +1 if he has at least wounded or killed someone in the last hour, +2 if this was a wizard or a follower of Slaanesh)

- 1) The bloodstone suck up the champion with a shriek of joy and disappears to the void.
 - 2) The stone crumbles to dust and nothing happens (no demon).
 - 3) No demons appear but the champion may try again
 - 4) The demons are sent (uncontrolled; so the champion must make a controll test) and remain D6 hours on this plane of existence.
 - 5) The demons are sent (uncontrolled; so the champion must make a controll test) and remain D6+3 hours on this plane of existence.
 - 6) The demons are sent (controlled; so the champion need not make a controll test) and remain on this plane of existence untill dispelled or the battle is over.
- Roll a D10 when using the bloodstone succesfully:

1	1 Bloodthirster
2-3	1 Bloodletter
4-6	8 Bloodletters
7	16 Bloodletters
8-9	8 Fleshhounds with 1 Bloodletter as handler
10	1 Juggernaut

collar of khorne

collars are worn by fleshhounds and selected followers of Khorne. The collar confers a WP of 89 and normally the wearer (a fleshhound) passes any save for a magical attack automatically. Champions just get the wp-increase.

hell blades

Hellblades are the weapons of choice of the Bloodletters. It confers a +10 WS and when calculating damage use 4D6 instead of 1D6 (using them all of course). Followers of Slaanesh (and wizards?) are drained of 2D6 magic points or demonic power points when hit.

axes of khorne

The axe of Khorne is a demon weapon used by the Bloodthirster of Khorne and Khorne's chosen few. Along with the normal abilities of demon weapons one should note that the weapon contains a Bloodthirster, thus doubling some of the carriers abilities: (it can hold 32 points of strength before becoming sated), the axe is subject to frenzy and hatred to followers and demons of slaanesh, it automatically passes any magic saving throws it needs to make. It regenerates, so the bloodthirster carrying it, regenerates twice like a troll. The axe flies as a swooper and the Bloodthirster in the axe can be called forth to fight barehanded!!!

rods of command

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rod of command is a short wand of bone, often elaborately carved and sculpted with scenes of debauchery. The bone is usually one taken from the body of a fallen bloodthirster (!), who has fallen in battle against a Slaaneshi demonic legion.

Once per battle the bearer may command an enemy unit (mass change allegiance) within 48 yards for one hour. Once per battle the bearer may command a friendly unit to move twice (mass lv.4 spell which doubles a and m etc.)

Friendly units within 24 yards may use the Ld of the bearer instead of it's own.

globes of change

can be thrown up to 12 yards using bs. If hit the victim is caught up in an intense magical field in which he starts to mutate uncontrollably. After sunset or whatever the victim is released and ends up with a residual D6 mutations.

cordials of tzeentch

water + ground feather/claw of changer of the ways; Drink up, effects last for one day, roll a d6 for each characteristic

1	-2
2	-1
3-4	+1
5	+2
6	+3

warpstone charms

allows to reroll one dice-roll (to change reality and history). The charms are usually small pieces of warpstone (enchanted of course) and fashioned into rings, amulets whatever.

rod of tzeentch

Rod with blue eye on top. (Can also be set in armour or wherever you want.) User must give up one attack (or round) and victim must fail magic test. If so, he is hypnotised and thus prone. (Duration is not given).

palanquin of nurgle

Carrying palanquin of nurgle, with a shield/plate carried by a horde of nurglings. The palanquin is surrounded by a cloud of flies and leaves behind sticky pools. Chance of contracting nurgle's rot.

staff of nurgle

Causes instant death when victim doesn't makes magic save. Death is caused by bursting of maggots out of every orifice of the victims body. Creatures touching the pillar of death suffer a S5 hit without the magic saving throw opportunity.

death head of nurgle

can be thrown up to 12 yards. Death head is a skull of a conquered foe of Nurgle. The skull is filled with all sorts of contaminants (pox etc.) from a Great Unclean One. When it hits the ground all persons within a radius of 2 yards are splattered and contract Nurgles Rot automatically.

chaos weapons

Chaos weapons are chaos magic swords with the following abilities: they have a magical aura, visible for persons with magic sense.

- 2) They can effect creatures only vulnerable to magical attacks
- 3) They dispel Aura's upon contact (officially it says on a 3+ on an D6 roll)
- 4) The effects can not be cancelled/avoided by a magic saving throw.

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Furthermore each chaos weapon can have one (or more) properties which can be rolled for on a D1000 table (each a 1,3% chance). The abilities range over the usual magic weapons properties like those described in the WFRP .

demon weapons

creating demon weapons:

roll a d10:

1-8	a sword
9	two handed sword
10	any other weapon

roll a D100:

01-25	lesser demon of appropriate god
26-45	greater demon of appropriate god
46-95	demon prince of appropriate god
96-00	random demon

Demon weapons are weapons containing a bound demon. They have all the abilities the demon had in addition to the following:

Demon weapons have demonic aura's immediately visible to persons with magic sense.

They can effect creatures only vulnerable to magical attacks, it's effects cannot be avoided by making a saving throw.

A demon weapon dispels any aura it comes into contact with.

A Demon weapon has a bonus to hit (WS) equal to the Ax10 of the bound demon.

The user may use the demons wp to take any tests.

If the demon weapon actually wounds someone the victim is instantly killed (the demon sucks his soul)

The slain target's strength is divided in three.

The first part is for the god who created the sword

The second part is added to a running total of stolen strenght points to the blade for a duration of 24 hours.

Each point stolen gives a +1 damage. You should also note down the number of points stolen. Once a certain amount is stolen the weapon is sated.

The third part is given to the wielder. He can only use strength up to 10. But points gained afterwards should be noted down also. Once he has absorbed 3 times his own strength in stolen strength points, he collapses if he is mortal.

Individual weapons: each weapon has all the abilities the bound demon has. Flight for example is permitted, tail and gore attacks not. (regeneration, psychological attacks are allowed, matters dealing with attack modes are not. Spells however are again allowed. Strength is not stolen though.)

Any demon weapon has a capacity of 5D10 points. This is the amount of strength it can steal before becoming sated. Once sated it takes 24 hours to resumes normal properties. Once sated it does not have a to hit bonus, a damage bonus, doesn't kills upon wounding. It's "just" your ordinary magic sword. The bearer is also not capable of holding the extra strength.

Once a sword has absorbed half it's capacity it goes into a killing fury. From now on the bearer must make a WP test each time he has slain a person. If he fails, he enters a killing fury and must attack any enemies within sight. If no enemies are in sight or 100 yards, he must attack friendly troops in their place. If the bearer doesn't kills three rounds without killing the weapon turns on it's wielder halving his characteristics, sending waves of pain al over his body for 24 hours.

Releasing a bound demon:

The demon can be released if the appropriate summon-spell is cast. Also the demon will protect it's home when the sword is picked up by someone else as the owner. Also if the owner doesn't obey the tenets of the god. The demon will emerge for D6 rounds and will be able to do anything he likes. In the meantime the sword acts like it's sated. After the d6 rounds roll on the table below:

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01-15	The demon is glad to be free and disappears to the void.
15-25	The demon is grudgingly glad to be free and decided to serve the owner 101 days and afterwards goes back to the void. The blade becomes powerless afterwards.
26-40	The demon vanishes, promising revenge on the person who carried it's prison for so long. Each time the owner is in a fight hereinafter roll a d6, if you roll a 6, the demon appears and attacks him. This happens only once. Afterwards the blade is powerless.
41-50	The demon chooses to serve the power the only way he knows and returns to the blade.
51-60	The demon attacks the owner, if it's wounded it returns to the blade cowed by the owners power. If he overcomes the owner, he returns to his master in the void and awaits a worthier master.
61-70	The demon vanishes to pursue some scheme of it's own, while the blade becomes a non-magical weapon. Occasionally, however, the blade whines to itself. If the bearer inflicts a wound with the blade roll a D6, on a 6 the demon returns to it's blade, it's mission complete.
71-75	The demon is finally free of his demeaning duty to it's God. The owner and the demon change places and the demons uses the sword to fight on during the battle and afterwards heads of the realm of his master. At some point the sword will be given to some other servant of Chaos. (Imagine a snotling being bound into a demon weapon and coming out ;-))
76-00	The demon comes out of the blade, happily slaying any and all enemies of his patron for 24 hours. Afterwards he happily goes back into the sword

Whenever the demon leaves the sword, roll to see it's reaction and whenever the demons leaves the sword, it behaves like it's been sated (eg. Magical only, no special abilities).

A final note on chaos magic items.

All chaos magic items can be added up and combined into one another. (Eg. A double demonsword containing a bloodthirster and a bloodletter with the ability to hold 10D10 strength points and combining all the features of bot deamons isn't impossible. Also the weapon may gain chaos weapon properties etc. etc.)

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REWARDS OF CHAOS:

Rewards are split into two categories: gifts and attributes. It's important to keep track which is given because gifts (real attention of the god; like armour, weapons, magical ability and others) are more valuable than attributes (mere mutations).

Champions may refuse gifts but may not refuse attributes. If one is declined another is rolled up instantly and this one must be taken.

Chaos reward table:

01-40	Chaos Attribute	see table
41-43	Frenzy	champion + followers becomes subject to frenzy
44-48	Demon weapon	daemon weapon is a weapon with a bound demon
49-53	Chaos Armour	magical armour
54-58	Chaos Steed	Chaos steed or on a roll of 6 on a D6 they get a demonic riding beast
59-63	Chaos Spawn	Champion receives D6 spawn as retinue
64-69	Strength	+3 S
70-85	Gifts of the Gods	Special gift of the Gods, see table
86-90	Chaos Hounds	D6 Chaos hounds or on a roll of 6 on a D6 they get a demonic hunting beast
91-00	The Eyes of God	Champion gets judged by the god.

If he has 6 or more attributes, he is instantly turned to Chaos Spawn.

If he has 6 or more gifts, he is elevated to demonhood.

If he has neither of those, he receives +1A; +1D6W for wizards. And for non-wizards the same & +1 magic level, power level, magic points and the associated spells.

Champions of Khorne don't get a magic level rise; they receive a collar of Khorne.

Any rewards which are received double and can't be applied again may be handed down to a follower.

DEMONIC ABILITIES:

1	Invulnerability to normal weapons
2	Demons own attacks are magical
3	Instability
4	Demons aren't subject to normal psychological effects unless caused by a presence of demonic or divine origin of higher level.
5	Demons are able to cast spells without expending magic points and always succeeds in casting the intended spells.

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6	Demons are magically vulnerable targets and are only entitled to saves when in the Chaos Wastes or on demonic battlefields. When in these special regions they may use their demonic power points to augment their saves.
7	Demons with wings fly as swoopers.
8	Base sizes: irrelevant
9	Chaos attributes can be rolled up, up to the holy number of the appropriate Chaos God. You need not roll up the entire amount, however, once rolled up they can not be declined any more.
10	Competition: irrelevant

DEMONIC/CHAOS MAGIC

Demons are able to cast spells from any school (eg. Battle, petty, illusion, necromantic, elemental and demonic) as well as the spells of their respective masters. Roll them out randomly. They (Chaos spellcasters) gain 3 spells per level, the first spell will always be the Chaos Gods spell of the appropriate level.

Demons gain a number of spells equal to the magic number of the god in it's spell pool. Once cast, a new random spell is determined. Of these spells the first is always it's masters spell (of level one), the rest of the spells are also level 1. Demons are granted 1 spell per person in a unit (contradictory rules=> I do ignore this one and give individual lesser demons a holy number of spells)

Greater demons have a similar spell pool but each slot's level is determined by a D4. The first spells are of course it's masters.

Demon Princes (the rung just under the gods) are treated as greater demons of their patron power when casting spells.

FAMILIARS:

Familiars are in essence small demons given to the champion in the service of his master. They may be give up to D6 attributes to more personalise them.

Roll a D100:

01-12	Combat
13-34	Magic Focus
35-56	Magic Power
57-78	Magic Spell
79-0	Magic Storage

Common abilities:

Instability

Fear (champion may make use of the familiars characteristics when these are higher).

Roll a d6 when generating. On a 5-6 the familiar flies as a swooper.

Combat Familiars

Small manikins in full plate armour (1 AP on all) resembling champions or demons.

If the familiar is killed it's master WS is halved.

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M	WS	BS	S	T	W	I	A	DEX	LD	INT	CL	WP	FEL
4	57	0	5	5	5	60	2	10	89	6	89	89	0

Magic Familiars

Small sorcerers, imps, demons, children, creatures or extremely beautiful young women or anything else. Although capable of fighting they only fight in self defence or if cornered. If possible they will run for shelter behind it's master for protection.

M	WS	BS	S	T	W	I	A	DEX	LD	INT	CL	WP	FEL
4	41	34	4	3	5	60	1	43	43	43	43	43	5

subtypes of magic familiar:

FOCUS:

this familiar has no magic points. Any spell may be cast through the familiar doubling one of it's qualities (like shining light through a lens). The caster may choose which quality: range, area of effect, effect or duration. Only one effect may be doubled. If the familiar is killed, the caster must expend twice as many magic points to cast any spell from now on.

POWER:

this familiar has 4D6 magic points but cannot cast spells. If the familiar is in contact with it's master, he is able to conduct the MP's to him for use in spell casting. If the master ever reaches demon-prince hood these magic points are added to his demonic power points. If the familiar is killed, the master's power level is halved.

SPELL:

This familiar knows one randomly determined spell of level D4. He has 4D6 magic points and enough magic points to cast the spell at least once. Once the spell is cast he gains a randomly determined new one (like demons). If the familiar is slain, the caster loses one spell.

STORAGE:

this familiar is able to store up to 4D6 magic points worth of spells. The spells need not be cast by it's master (e.g. It can act as a magical defence). The spells may remain in the familiar for any amount of time. They may be released at the instruction of it's master. (E.g. Fireballs cast by an enemy sorcerer can be absorbed and then re-released to be cast upon the original caster!!). When the 4D6 storage capacity is exceeded, the familiar explodes and all spells cast into the familiar are released upon it's master.

MULTIPLE FAMILIARS:

Multiple familiars may be combined into one creature of the average profile of its two parents. The magical abilities are added up, so if two power familiars combine it now has 8D6 magic points!

New familiars: (in Warhammer Companion:)

Familiar of service:

A mindless automaton used to perform any set of instructions to the letter. It has no decision making ability and will grind to a halt if presented with a choice, remaining inactive for D6 turns before it can be persuaded to accept new instructions again. The familiar is immensely strong and usually used for repetitive manual tasks. It will never fight, not even in self defence! If the familiar is granted a second time, it will develop a bottomless pocket in which it can store any object no larger than 1 foot long and 6 inches wide. If the familiar is killed, the master's strength is halved. It usually takes the form of a small humanoid.

RELIGION IN THE OLD WORLD

Familiar of sense:

A familiar of sense gives its master the ability to use its senses on a remote location. E.g. The master can see through it's eyes even when the familiar is in another room (or plane).

Roll a D6 to determine the type: 1-2 sight ; 3-4 hearing ; 5-6 smell

If the familiar is granted twice the sense is rolled for again and it gains a second sense. If by chance the same sense is rolled up again the sense becomes enhanced by the appropriate skill (excellent vision/night vision, acute hearing, acute sense of smell). The familiars usually take form as small humanoids but floating eyeballs and noses aren't uncommon.

If the familiar is killed, the master loses the associated sense (e.g. Becomes blind, deaf or loses sense of smell)

Until it is granted again by receiving a familiar of the appropriate type.

Profiles:

Familiar of sense is the same as that of a magic familiar.

Familiar of service:

M	WS	BS	S	T	W	I	A	DEX	LD	INT	CL	WP	FEL
4	0	0	10	3	5	60	2	89	89	6	89	89	0

table for determining familiars: Roll a D100

Nurgle	Slaanesh	Tzeentch	Familiar
01-20	01-10	01-20	Combat
21-25	11-15	21-30	Focus
26-35	16-25	31-45	Power
36-45	26-35	46-60	Spell
46-55	36-45	61-75	Storage
56-75	46-75	76-85	Sense
76-00	76-00	86-00	Service

You should consider giving the Slaanesh familiar of sense the sense of touch and taste (roll a d5/d10) as that is more the Slaanesh way to indulge one self.

RELIGION IN THE OLD WORLD

CREDITS

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