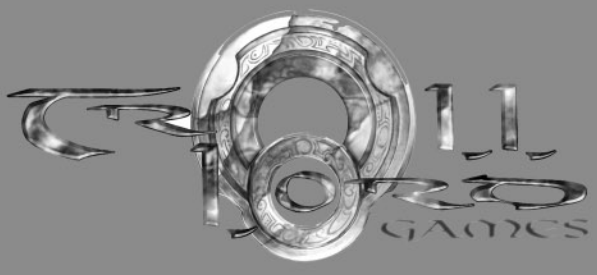
Gary Gygax's Nation Builder

The Geographers Guide to Setting Creation

by

Michael J. Varhola

Gygaxian Fantasy Worlds Vol. VI



Acknowledgements

Author: Michael J. Varhola
Cover Artist: Design by Troll Lord Games
Titles & Cover Design: Stephen Chenault
Production: Troll Lord Games
Editors: Davis Chenault, John Troy, Mark Sandy, Gary Gygax
Series Editor: Gary Gygax



Troll Lord Games
P.O. Box 251171
Little Rock, AR 72205
www.trolllord.com/troll@trolllord.com

This book is published and distributed by Chenault and Gray LLC d/b/a Troll Lord Games. All text in this book, othan than this title page concerning the Open Game License, is Copyright © 2005 Trigee Enterprises Company. All trade dress is Copyright © 2005 Troll Lord Games, L.L.C. All Rights Reserved. Lejendary Adventure, the Lejendary Adventure logo, and Gary Gygax's Extraordinary Book of Names are Trademarks of Trigee Enterprises Company. All Rights Reserved. Troll Lord Games and the Troll Lord Games logo are Trademarks of Troll Lord Games, L.L.C. All Rights Reserved.

'D20 System' and the 'D20 System' logo are Trademarks owned by Wizards of the Coast and are used according to the terms of the D20 System License version 6.0. A copy of this License can be found at www.wizards.com/d20. Dungeons and Dragons® and Wizards of the Coast® are Registered Trademarks of Wizards of the Coast, and are used with permission. Please see this page for the Open Game License, and designation of Open Game Content and Product Identity. Any questions regarding Open Game Content and Product Identity within this book should be directed to Troll Lord Games at troll@trolllord.com or at P.O. Box 251171, Little Rock, AR, 72225. For permission to use a portion of this work that is not designated Open Gaming Content, please contact the publisher at troll@trolllord.com or Troll Lord Games, P.O.Box 251171, Little Rock, AR 72225 or Trigee Enterprises at ggygax@genevaonline.com or Trigee Enterprises, 316 Madison Street, Lake Geneva, WI 53147.

This book is protected under international treaties and the copyright laws of the United States of America. This book is a work of fiction; any resemblance to actual people, organizations, places, or events is purely coincidental.

First Printing October, 2005. ISBN 1-931275-80-7. Printed in the United States of America.

OGL

This book is published under the Open Game License version 1.0a, the d20 System Trademark License version 6.0, and the d20 System Guide version 5.0 by permission of Wizards of the Coast. 'd20 System' and the 'd20 System' logo are trademarks of Wizards of the Coast, Inc. and are used according to the terms of the d20 System License version 6.0. A copy of this License can be found at www.wizards.com/d20. Open Game Content may only be used under and in terms with the Open Game License, below.

Designation of Open Game Content: The following is designated Open Game Content: all skills, feats, classes, prestige classes, monsters or other material derived from the SRD, including their names and stat blocks, d20 Archtypes as listed on pages 105 -130.

Designation of Product Identity: Product Identity is not Open Game Content. The following is hereby designated as Product Identity in accordance with Section 1(e) of the Open Game License Version 1.0a: (1) Troll Lord Games and any and all Troll Lord Games logos, identifying marks and trade dress, including the phrase "Worlds of Epic Adventure", as well as all Troll Lord Games Product and Product Line namese; (2) all artwork, illustration, graphic design, maps and cartography, logos, and symbols, including any text contained within such artwork, illustration, maps and cartographies; (3) the stories, storylines, plots, thematic elements, dialogue, incidents, language, likenesses, poses, concepts, and themes; (4)Trigee Enterprises Company and any and all Trigee Enterprises Company logos, logos, identifying marks and trade dress, including Lejendary Adventure, the Lejendary Adventure logo, Gary Gygax's Canting Crew, Gary Gygax's World Builder, Gary Gygax's Living Fantasy, Gary Gygax's Extraordinary Book of Names, Gary Gygax's Insidiae and Gygaxian Fantasty Worlds; (4) Lejendary Adventure Monsters, Classes, Deities, the Learth world setting and all other material from Gary Gygax's Lejendary Adventure RPG.

OPEN GAME LICENSE Version 1.0a

The following text is the property of Wizards of the Coast, Inc. and is Copyright 2000 Wizards of the Coast, Inc ("Wizards"). All Rights Reserved.

1. Definitions: (a)"Contributors" means the copyright and/or trademark owners who have contributed Open Game Content; (b)"Derivative Material" means copyrighted material including derivative works and translations (including into other computer languages), potation, modification, correction, addition, extension, upgrade, improvement, compilation, abridgment or other form in which an existing work may be recast, transformed or adapted; (c) "Distribute" means to reproduce, license, rent, lease, sell, broadcast, publicly display, transmit or otherwise distribute; (d)"Open Game Content" means the game mechanic and includes the methods, procedures, processes and routines to the extent such content does not embody the Product Identity and is an enhancement over the prior art and any additional content clearly identified as Open Game Content by the Contributor, and means any work covered by this License, including translations and derivative works under copyright law, but specifically excludes Product Identity. (e) "Product Identity" means product and product line names, logos and identifying marks including trade dress; artifacts; creatures characters; stories, storylines, plots, thematic elements, dialogue, incidents, language, artwork, symbols, designs, depictions, likenesses, formats, poses, concepts, themes and graphic, photographic and other visual or audio representations; names and descriptions of characters, spells, enchantments, personalities, teams, personas, likenesses and special abilities; places, locations, environments, creatures, equipment, magical or supernatural abilities or effects, logos, symbols, or graphic designs; and any other trademark or registered trademark clearly identified as Product identity by the owner of the Product Identity, and which specifically excludes the Open Game Content; (f) "Trademark" means the logos, names, mark, sign, motto, designs that are used by a Contributor to identify itself or its products or the associated products contributed to the Open Game License by the Contributor (g) "Use", "Used" or "Using" means to use, Distribute, copy, edit, format, modify, translate and otherwise create Derivative Material of Open Game Content. (h) "You" or "Your" means the licensee in terms of this agreement.

2. The License: This License applies to any Open Game Content that contains a notice indicating that the Open Game Content may only be Used under and in terms of this License. You must affix such a notice to any Open Game Content that you Use. No terms may be added to or subtracted from this License except as described by the License itself. No other terms or conditions may be applied to any Open Game Content distributed using this License.

3. Offer and Acceptance: By Using the Open Game Content You indicate Your acceptance of the terms of this License.

4. Grant and Consideration: In consideration for agreeing to use this License, the Contributors grant You a perpetual, worldwide, royalty-free, non-exclusive license with the exact terms of this License to Use, the Open Game Content.

5. Representation of Authority to Contribute: If You are contributing original material as Open Game Content, You represent that Your Contributions are Your original creation and/or You have sufficient rights to grant the rights conveyed by this License.

6. Notice of License Copyright: You must update the COPYRIGHT NOTICE portion of this License to include the exact text of the COPYRIGHT NOTICE of any Open Game Content You are copying, modifying or distributing, and You must add the title, the copyright date, and the copyright holder's name to the COPYRIGHT NOTICE of any original Open Game Content you Distribute.

7. Use of Product Identity: You agree not to Use any Product Identity, including as an indication as to compatibility, except as expressly licensed in another, independent Agreement with the owner of each element of that Product Identity. You agree not to indicate compatibility or co-adaptability with any Trademark or Registered Trademark in conjunction with a work containing Open Game Content except as expressly licensed in another, independent Agreement with the owner of such Trademark or Registered Trademark. The use of any Product Identity in Open Game Content does not constitute a challenge to the ownership of that Product Identity. The owner of any Product Identity used in Open Game Content shall retain all rights, title and interest in and to that Product Identity.

8. Identification: If you distribute Open Game Content You must clearly indicate which portions of the work that you are distributing are Open Game Content.

9. Updating the License: Wizards or its designated Agents may publish updated versions of this License. You may use any authorized version of this License to copy, modify and distribute any Open Game Content originally distributed under any version of this License.

10. Copy of this License: You MUST include a copy of this License with every copy of the Open Game Content You Distribute.

11. Use of Contributor Credits: You may not market or advertise the Open Game Content using the name of any Contributor unless You have written permission from the Contributor to do so.

12. Inability to Comply: If it is impossible for You to comply with any of the terms of this License with respect to some or all of the Open Game Content due to statute, judicial order, or governmental regulation then You may not Use any Open Game Material so affected.

13. Termination: This License will terminate automatically if You fail to comply with all terms herein and fail to cure such breach within 30 days of becoming aware of the breach. All sublicenses shall survive the termination of this License.

14. Reformation: If any provision of this License is held to be unenforceable, such provision shall be reformed only to the extent necessary to make it enforceable.

15. COPYRIGHT NOTICE

Open Game License v 1.0a Copyright 2000, Wizards of the Coast, Inc.

System Rules Document Copyright 2000, Wizards of the Coast, Inc; Authors Jonathan Tweet, Monte Cook, Skip Williams, based on original material by E. Gary Gygax and Dave Arneson.

Gary Gygax's Canting Crew, Copyright 2002, Trigee Enterprise Company, Author E. Gary Gygax.

Gary Gygax's World Builder, Copyright 2002, Trigee Enterprise Company, Authors E. Gary Ggyax, Dan Cross.

Gary Gygax's Living Fantasy, Copyright 2003, Trigee Enterprise Company, Author E. Gary Gygax.

Gary Gygax's Extraordinary Book of Names, Copyright 2004, Trigee Enterprise Company, Author Malcolm Bowers.

Gary Gygax's Insidiae, Copyright 2004, Trigee Enterprise Company, Author Dan Cross.

Gary Gygax's Nation Builder, Copyright 2005, Trigee Enterprise Company, Author Michael Varhola.

TABLE OF CONTENTS

Foreword 4
Introduction 5

BOOK ONE: THE NATION 7
Chapter 1: Characteristics of the Nation 8
Attributes of a Nation 8
Empires 9
City States 10
Kingdoms & Other Sovereign States 10
Nationalism & National Rivalries 11
Location & Terrain 11
Quasi-Nations 13
National Heritage 14
Chapter 2: The Land 18
The Ecosystem 18
Natural Resources 19
Cultural Identity 23
Other Humanoid Populations 24
Chapter 3: Governmental Forms 26
Common Governments 26
Types of Government 33
Types of States 34

BOOK TWO: THE COMMUNITY 35
Chapter 4: Communities 36
Community Defined 36
Calamities 37
Villages & Smaller Communites 39
Characteristics of Communities 41
Governmental Public Buildings & Areas 44
Buying & Constructing Buildings 45
Other Communities 47
Chapter 5: Society 48
Social Structure & Classes 48
Citizenship 49
Military Organization 50
Education & Literacy 55
Proverbs 56
Customs 56
Ceremonies 57
Entertainment & Recreation 57
Guilds 58
Naming Patterns 59
Chapter 6: The Economy 60
Economic Systems 60
Economic Rescources 62
Trade 62
Currency 65
Commodities 69
Taxes & Similar Revenue 69

BOOK THREE: THE CULTURE 71
Chapter 7: Religion 72
Forms of Religion 72
Organization 75
Places of Worship 77
Orders, Sects, & Cults 79
Forbidden Deities 82
Chapter 8: Magic Level 85
Types & Strength of Magic 85
Chapter 9: Technological Level 89
Technology 89
Military Technology 90
Technological Ages 91
Variables of Technology 93
Chapter 10: Folklore, Legends, & Adventure 97
Folklore & Legends 97
Adventure Hooks 99

APPENDICES
Appendix A: d20 Prestige Classes 105
Diplomat 105
High Priest 106
Mercenary Commander 107
Missionary 108
Watchman 109
Appendix B: d20 Skills & Feats 112
Counterfeiting 117
Appendix C: d20 Magic 118
Religious Titles 118
Classes in Religious Hierarchies 119
Pantheon Specific Items 119
High Magic & The Game 120
Low Magic & The Game 121
Spells 122
Appendix D: d20 New Monsters 124
Appendix E: d20 Encounter Tables 125
Appendix F: d20 Guilds & The Game 129
Appendix G: d20 Troops, Defenseworks, & Construction Costs 130
Appendix H: Lejendary Adventure Classes 132
Appendix I: Lejendary Adventure Construction Costs 135
Appendix J: Recommended Reading 138

FOREWORD

Crafting of an imaginary realm from which real entertainment will spring is a serious undertaking. Whatever its purpose, for serving as the basis for roleplaying game adventures or for the setting of fictitious short stories or novels, the undertaking is a near Herculean one. The author of such a fantastic place must meet many demands or else whatever follows from his handiwork will be found wanting. This book is offered to the prospective creator of such a place in order to make the task of forming a nation from the stuff of make-believe a structured one, and thus easier to manage. A glance at the Table of Contents will demonstrate the complexity of forging a fantasy nation, even if the world upon which it exists is well established in detail.

The initial task is to decide the extent of the state you wish to create, where it is located on the globe, its size, and the general nature of its peoples. Keep in mind that virtually every nation, real or imaginary, has one principal city at its virtual heart. For example London and Paris in historical England and France, Lankhmar and Ankh-Morpork in fantasy fiction. It is around such metropolises that most events take place. Will your nation be like that or differ?

Before you begin your reading of this work it might be a good idea to have set before you a global map on which is shown the location of your prospective new nation. Ere you commence the perusal of what is contained herein I advise you take pencil in hand and on a large sheet of paper, preferably one with a hexagonal grid overlaid upon it, sketch in lightly the borders of the area you will be detailing. Also have a notepad at hand to write down salient "facts" you will be devising in regards your formative state as suggested in Chapter 1, "Characteristics of the Nation." Keep the pad near, as you will be adding more and referring to your notes as you proceed.

When you have read Chapter 2, "The Land," go back to your map and draw in the terrain. Beginning with mountains and hills is best, as from there you can place rivers and lakes more logically; so too wetlands, forests, and arid places and/or badlands (if any). Those constitute the main natural geographic features of a place. As the author of this work states, cities are established on routes of communication, whether a costal seaport, a navigable river, or an overland trade route. All cities must have fresh water so as to support life. Placement of the capital city and others, if any, in the nation is very important. Do that with care, and use a pencil, so if a later change is desired a whole new map will not be necessary. With cities in place, add the towns, placed as carefully as the cities, and connect their dots with lines representing the roads. You now have the main visual aid you will need for complete and successful nation building.

From this point on it is you, this book, the map, and your notepad. Enjoy the reading and be sure to keep track of what you wish to include in your creation, what might be added, and whatever ideas come to mind as you progress through the chapters that the author has laid out for your edification. If at any point you are feeling lost or overwhelmed, put the material aside and take a break. Before you return to the business of crafting a fantasy state, I recommend that you take out your favorite fantasy game world setting, or fantasy novel dealing with such an imaginary place, and see how that vehicle sets forth its information. Follow that as a template for your own development of a nation meant for roleplaying adventure, or determine if your creative development will supply the same sort of material for use in writing fiction.

Some readers might be surprised at or question the author's frequent references to the larger aspects of the fantasy world, as well as the smaller aspects of a make-believe nation such as adventuring, encounters, and underground places such as a dungeon. All of those are adjuncts to the fantasy nation, the macrocosm and microcosm if you will. The nation you are going to build exists on a world in a greater cosmos, and events within the state will involve action in many intimate locales. The treatment employed in conveying the information needed for this undertaking is one that conveys the whole even as it deals with a part as its principle purpose.

It is worth mentioning here that before you set about creating the history of your imaginary place, and devising its mythical elements, such efforts are far easier to accomplish well after the mundane details of the state are fixed. In short, write that material after you know everything else about the nation. When all the hard facts pertaining to its here and now are set down, you will find that crafting an imagined history, creating ancient myths and legends, and writing more recent folklore and tales, flows rather effortlessly from the known.

In all events, this work is offered to provide a tool for your use in creating the unique imaginary nation that you wish to make as your own, a place for vivid tales of adventure, be they told through interactive game play or set forth in prose from your mind alone. Thus, you must consider all here as mutable; omit what you find uninspiring, and expand and add whatever elements you think desirable to enable your invention. In all, enjoy!

Gary Gygax
Lake Geneva, Wisconsin
May 2005

INTRODUCTION

Formidable dungeons, forgotten ruins, untamed wildlands, and similar lawless venues are the quintessential sites for adventure in many fantasy roleplaying games. When traveling to and from such chaotic, unorganized areas, however—not to mention training, buying or selling equipment, hiring mercenaries and specialists, or any number of other things—characters will spend time in areas under the structured control of various political powers. These are the nations of the fantasy campaign milieu.

In many campaigns, especially those where the characters are relatively inexperienced, such nations and their characteristics are often little more than a background for the campaign setting. It is possible, however, for those nations to be imparted with greater detail and added dimensions and even for them to become major elements in the context of an adventure. Game Masters able and willing to make this happen can greatly expand the enjoyment of the game beyond what can be accomplished in a dungeon alone and lead to an even more satisfying game experience for both themselves and their players.

The intent of this book is to provide Game Masters with both concrete information about how to build political entities for use in their own fantasy roleplaying campaigns and to inspire them in the process of creating countries that are believable, colorful, and exciting places in which their players can adventure. As such, it presents real-world concepts in what are intended to be game-friendly terms.

As such ideas are introduced throughout this book, they are supported with an ongoing series of detailed examples from the Thera campaign setting, a fantasy roleplaying milieu specifically created by the primary author for playtesting new game rules. General discussion and rules guidelines are backed up and clarified with specific prose examples from this world, allowing this book to serve as both a guide to creating campaign settings and, to some extent, as a sourcebook for a sample milieu. It is hoped that these examples will be both enlightening and enjoyable.

Primary attention is given in this book to development of a core milieu, which we recommend be both as familiar as possible to the players and compatible with the default game universe of the game in question. This nation, or the lands immediately surrounding it, are presumed to be the origin of most player characters. In the Thera campaign setting used for examples, this core milieu is based on the relatively familiar history, culture, and mythology of Classical Greece.

The reason for this recommendation is fairly simple: Effectively stepping into the role of the inhabitants of even a relatively familiar, quasi-medieval or ancient culture is challenging enough as it is. The more players have to also integrate the motives, mores, and ethos of alien cultures into their actions, the tougher it will be to get into character and get immersed in the fun of the game. "Exotic, broad social customs of few and distinct sort are all right when detailed for a 'foreign land' adventure," Gary Gygax told me during our initial planning for this project, "but they should not be a part of the base campaign setting."

Similarly, once players have pretty much learned the assumptions associated with a particular game universe, it can be frustrating and confusing to immediately be presented with "exceptions to the rule." Such exceptions are better introduced gradually in the form of plot points and local color discovered during the course of adventures, circumstances that will allow them to be better appreciated by the players.

Secondary attention is given throughout this book, however, about peripheral areas in which PCs might adventure, travel, or explore and the special circumstances that might prevail in such places. Examples provided for such "foreign land" settings are based on progressively less familiar/more exotic historical, fantasy, and non-h uman cultures (e.g., quasi-Nordic Hyperboria, quasi-Egyptian Stygia, and Lizardman-dominated Uxatan).

One way or another, it is difficult to create a work that will be all things to all people, and many readers are quite legitimately likely to wonder why we did not include one thing and why we bothered to include another. Throughout this book, however, care has generally been taken to discuss the various subjects in terms of Nation Building, rather than in general. Similarly, many of the subjects covered in this book have been discussed to lesser or greater extents by the other books in the Gygaxian Fantasy Worlds series, but are approached here from a different angle or in terms of this book's theme.

Nation Builder is organized into 10 chapters, as follows:

"Characteristics of the Nation" discusses what a national political entity is and what its attributes are, historical and mythological origins, elements of national heritage, quasi-states like colonies and marches, and the selection of place names.

"The Land" discusses the flora, fauna, monsters, and non-human populations of nations.

"Governmental Forms" presents 22 sorts of political organization that Game Masters might apply to their various nations—and lists hundreds more—most of which are real, and a few of which are likely to be unique to a fantasy milieu.

"Communities" discusses the sorts of population centers that might exist within nations, from humble farming villages to sprawling metropolises. It also looks at nonstandard communities like communes, plantations, and prisons.

"Society" covers such things as social structure and classes, citizenship, military organization, education and literacy, customs, ceremonies, entertainment and recreation, and guilds.

"The Economy" explores the economic basis of nations, economic systems, trade, monetary systems, taxation and the like.

"Religion" delves into the role of the spiritual in the nation, including ecclesiastic organization and state religion.

"Magic Level" looks both at how a Game Master can adjust the base level of magic in the game and how entire nations—or areas within them—can have higher or lower prevailing levels of magic than the rest of the campaign world.

"Technological Level" looks at the default levels of technology associated with most quasi-medieval campaign settings, how these levels can be adjusted upward or downward, and the implications of such adjustments on nations in the game world.

"Folklore, Legends, and Adventure Hooks" is one of the more fun chapters in this book, and looks at elements that Game Masters can use to make their worlds seem more real and enhance their players' interest in them. It discusses such things as lost places, conspiracy theories, and secret societies.

While this book is intended for use by the Game Masters and players of fantasy game systems in general—and, frankly to be an enjoyable read for anyone who likes the fantasy genre—it also includes a good deal of material specifically designed to most effectively allow it to support games that use the d20 rules system. With that in mind, it includes a number of appendices dedicated to the core d20 subjects of Prestige Classes, Skill & Feats, Spells, New Monsters, and Encounter Tables, as well as a number of dedicated sidebars within several of the chapters.

Likewise, many of the *Nation Builder* chapters also contain sidebars of material specific to the *Lejendary Adventure* fantasy roleplaying system, created by Gary Gygax himself.

Finally, this book includes a substantial appendix of Recommended Reading which, among other things, will reveal the fantasy authors that have most influenced the creators of this work. If they were listed in priority order, Fritz Leiber, Robert E. Howard, and Michael Moorcock would be at the top. Nonfiction resources that played a role in the development of this book also have a significant presence in this appendix.

Many Game Masters interested in creating compelling, believable campaign worlds will have already referred to some of the books on this list, or have their own favorite resources. And when it comes to the enjoyable task of Nation Building, we hope that this book will become one of them.

****

Every time I work on a project like this one, I am reinforced in my belief that collaborative efforts can result in final products that are greater than they would have been if authored wholly by one person. With that in mind, I am grateful to a number of people for their contributions to this book.

Foremost among these is Gary Gygax, who showed great confidence in me by asking me to author this sourcebook and who provided invaluable guidance throughout its development. His contributions to fantasy roleplaying games over the past four decades also helped to inspire this work, which incorporates and expands upon many of the concepts he explored in the first edition of the game for which he is most famous.

Another person to whom I am grateful is Paul O. Knorr, my first Game Master and the person who initially introduced me to roleplaying games in general and Gary Gygax's work in particular, in the summer of 1982. He is also an accomplished writer in his own right and the author in this book of "Chapter 8: Magic Level," the corresponding adventure hooks in "Chapter 10: Folklore, Legends, and Adventure Hooks," and the section on Guilds in "Chapter 6: The Economy." He also provided several of the items in "Appendix VI: Recommended Reading." Having him involved in a project like this makes it all the more meaningful to me.

Robustiano Fernandez is another friend of many years, from my time as a student at the University of Maryland, to whom I am grateful for contributing to this book. He is the primary author of "Chapter 2: The Land," the corresponding adventure hooks in Chapter 10, and the Uxatan sample encounter table in "Appendix V: Encounters." A professional editor and bona fide rules wizard, he also graciously offered to edit some of the other chapters or appendices in this book and provided a number of corrections and suggestions that improved their overall quality.

A more recent friend, Lee Garvin—who will be known to some readers as the creator of *The Floating Vagabond* roleplaying game—also contributed to this book, and is the primary author of "Chapter 9: Religion." He also provided several of the books recommended in Appendix VI.

The considerable talents of all four of these people help make Nation Builder what it is and are greatly appreciated by me. Other people who contributed to the content in this work include Dan Cross, author of some of the other books in this series, who compiled much of the sidebar on imports and exports in "Chapter 6: The Economy."

Michael J. Varhola
Springfield, Virginia
May 2005

BOOK ONE
THE NATION

"One tries to find in events an old-fashioned divine governance—an order of things that rewards, punishes, educates, and betters."

—Friedrich Nietzche, The Will to Power

CHAPTER ONE
CHARACTERISTICS OF THE NATION

Nations of all sorts fill the maps of the fantasy campaign world. Their political boundaries trace the topography of seacoasts and river valleys and mountain ranges, hinting at areas of conflict where they butt up against each other or overlap, and revealing the most dangerous, forsaken areas of wildland where they do not exist at all. Sprawling, expansionist empires, xenophobic theocracies, idealistic republics, and yes, kingdoms aplenty and every other sort of state possible under our sun or any other are the homelands of the heroes, villains, and most of the other peoples of the fantasy milieu.

In a basic or even rudimentary sort of campaign, where dungeon-stomping and monster-hacking are the be-all and end-all of action and role-playing, the existence of nations and their various characteristics are little more than a backdrop for the milieu. If that backdrop can be given greater detail, however, more intense colors, and even three dimensions, the depth and breadth of the roleplaying experience can be expanded upon commensurately. Game Masters have it within their ability to increase the enjoyment of the games in this way and to create nations that are tangible, believable, and enjoyable.

Understanding what a nation is, and what its various attributes are, is the first step in this process.

ATTRIBUTES OF NATIONS

A nation is a large group of people united by a common ancestry, culture, history, or language—and perhaps all of these things—that is ruled by an independent government within a specific geographic area and is recognized by other nations (typically through such mechanisms as an exchange of ambassadors).

Frequently, the word "nation" is used to mean a group of people with a feeling of national unity and a shared culture, history, or language; the word "state" to an area of land whose people have an independent government; "nation-state" to a single political entity that combines the attributes of both a nation and a state; and "country" to a geographically cohesive region. These are fairly technical applications for these terms, however, and in this book these definitions are blurred to a large extent and the words "nation," "country," and "state" are all used fairly synonymously.

Historically, nation-states as we understand them today began to develop in the late Middle Ages, during a time when travel and communication began to improve and people became progressively more aware of the parts of their country that lay beyond their own communities. As a result, loyalty to local and religious leaders was weakened and allegiance to national monarchs grew stronger. By the 18th century, England, France, Spain, and a number of other countries had become nation-states in the wholly modern sense.

Many of the states that exist in a fantasy world are not likely to conform to the modern definition of a nation, and instead be proto-states constituted upon such things as ethnic, racial, or tribal origins, religious affiliations, personal loyalties, and vassal relationships with the powers-that-be. Such "nations" might exist for indefinite periods of time—even several generations or centuries—but will not generally have the characteristics, size, stability, or permanence that we tend to associate with most current, real-world nations (exceptions to these assertions can, of course, be found throughout both history and the modern world). Great empires aside, most of the "nations" in a fantasy world—like so many of those in the ancient and medieval worlds—are not likely to be much bigger than counties or perhaps the size of medieval European states.

Nations are generally assumed to have distinct rights and responsibilities. What one nation sees as its own rights and responsibilities, however, will be defined by its collective experience, ethos, needs, and other factors, and may diverge considerably from what other nations consider its rights and responsibilities to be. In the modern world, these typically include such things as the right to freely navigate on the high seas and the responsibility not to threaten or wage war on other nations. In our own world, however, these rights and responsibilities are abridged or violated almost daily. The extent to which this will be the case in a fantasy game milieu is wholly at the discretion of the Game Master and will say much for the character and stability of the campaign world he has created.

In the context of the game, a nation might be quite small by modern standards, perhaps as few as 5,000 people if it is politically autonomous and meets the various criteria listed in the previous paragraphs. Certain types of nation are more likely than others to be this small, foremost among them city-states. (Luxembourg is a modern example of such a nation.)

Likewise, a nation might be quite large, and have several million residents within its borders. Certain types of nation are also more likely than most to be this large, most notably empires. Within such large nations, there may be numerous political entities that, while ultimately subject to the will of the greater power, are largely autonomous and are, essentially, nations unto themselves.

Like people, nations have a lifespan and, depending on their resilience, internal strengths, and outside pressures might last anywhere from a few years to millennia; a couple of centuries is probably typical. As such, one nation is usually built on the ruins of the last, and with the ones that preceded it; only very rarely will a new nation be established where none existed before. This is possible, of course, and there are a few ways it could likely occur. One is when a political entity is established in a country that has not been previously inhabited to any extent (e.g., a new continent, a new planet), for example. Another is when a quasi-national entity like a colony is founded in an area that has only primitive peoples with governance that has not surpassed the proto-national level.

What sort of government will supplant another in a particular country is a product of innumerable circumstances and factors, but internal and external.

When a people has control over its own political destiny, these changes can often be conceived of as following the path of a pendulum, moving between disparate tendencies like conservatism and liberality and tracing a path between the two, reaching its furthest extremes every century or so. What those extremes are might be determined by the tendencies of the people in question. In ancient Rome, for example, the people had an innate distrust of monarchies, causing them to accept any form of government—including military dictatorship—in lieu of it. Also in such cases, the name of a country might not change at all and, despite profound changes in both its internal and external policies, it might be perceived by citizens and outsiders alike as enjoying an unbroken continuity. An examination of U.S. history, for example, will reveal that the nation has, in many ways, been a markedly different country at various points in the centuries since it gained its independence.

When a people loses control of its political destiny to an outside entity, on the other hand, the sort of government that replaces another might be radically different than what the majority of a country's residents might have chosen. A small kingdom, oligarchy, republic or any other sort of nation conquered by an oppressive empire, for example, might be reduced to nothing more than one subject state among many, and placed under the administration of a military governor and an imported imperial bureaucracy.

The various sorts of governments that might be found in control of the nations in the campaign world are discussed in Chapter 3: Governmental Forms.

EMPIRES

Empires are among the most omnipresent sorts of nations present in a fantasy milieu, and those that do not include at least one would seem to be the exception to the rule. Such nations can range from young, ideological states that aggressively strive to spread their ethos to other nations through conquest, to huge, ancient nations that have begun to erode and collapse in on themselves.

In its simplest form, an empire is nothing more than a political entity with lands comprising a number of territories—or even formerly independent nations—that extend beyond the limits of its traditional homeland, the whole ruled by a single central authority.

For a variety of reasons, the core nation of an empire has determined that military or cultural domination of its neighbors is desirable and will generally make the pursuit of those ends a primary tenet of its national policy. Despite such expansionist policies, however, the home territory of an empire might actually have any sort of government, and may have one set of policies for its own citizens and another—usually much less benign one—for its subject peoples. During its golden age, for example, the city-state of Athens was a radical democracy noted for its arts and public works that prided itself on allowing its citizens the freedom to live as they chose. It funded its public works through tribute exacted from subject nations, however, and defended its citizens rights and welfare with military forces that it used to establish overseas colonies and wage war against opponents.

At their best, empires unify many peoples under a single national banner, bringing the gifts of the home nation to the various parts, raising the overall standard of living, and offer-



ing citizenship, freedom, and equality to most or all. In many ways, this was the empire of Rome. At their worst, empires enjoy an almost wholly parasitic relationship with their subject territories, seeing little reason to extend the benefits enjoyed by its own citizens to the inhabitants of subject territories, pillaging their natural resources, and virtually—or actually—enslaving their people. This was, to a lesser or greater extent, the empire of Great Britain, which had the gall to turn an entire continent into a prison and which waged brutal war against subject peoples on every corner of the globe. That said, no knowledgeable person can deny that British rule was generally much more benign than that of other colonial nations, and that the former colonies of the British Empire were left better politically prepared for independence than most other former colonies.

Historically, the first empires were founded in ancient Egypt and Mesopotamia, when local rulers extended their realms by conquering other states and keeping them, as much as possible, in a state of complete or semi-subjection.

Assyria was one of the most successful early empires, extending its dominion over much of the Middle East. It was succeeded by Babylonia, then the even larger, more integrated Persian Empire, which controlled lands from Greece to India, until being broken up by the aggressive military genius of Alexander the Great. Imperialism reached its climax in the ancient world under the long-lived Roman Empire, which lasted in the West until the 5th century and in the East as the Byzantine Empire for 1,000 years beyond that.

After the fall of Rome, Western Europe did not produce any true empires for some ten centuries, but empires remained important elsewhere (despite its name and the desires of its rulers, the Holy Roman Empire was never really more than a confederacy of feudal states). In the Middle East, North Africa, and the Indian subcontinent, Arabs and then Turks built large empires that spread into southern and Western Europe, the Mongols conquered China and vast regions of central Asia and eastern Europe, the Tartars under Timor had a large but ephemeral empire, and the Chinese founded complex and resilient imperial states.

Empire building reemerged in Western Europe with the rise of the modern nation-state and the subsequent age of exploration and discovery. This imperialism led to the establishment of colonies both in relatively sparsely populated areas like Africa and North America, and in densely populated areas with long, complex cultural and political traditions, such as India, Indonesia, Malaysia, and Central and South America. European colonization of all such areas was marked by attitudes of superiority on the part of the newcomers toward the native peoples and their cultures. That the European culture prevailed clearly indicates it was a more vital one than that it replaced.

Beginning in the 15th century, the Dutch and Portuguese established trading empires throughout Africa and Asia with an eye toward both exploiting those regions' natural resources and conducting trade with unconquered existing nations. In the following century, the Portuguese and their Spanish neighbors established significant colonies in North and South America, particularly with the intent of exploiting the mineral wealth (e.g., silver, gold) of the subject territories. Great Britain and France refined colonialism even more, controlling vast territories throughout Africa, Asia, and the Americas. To a lesser or greater extent, all of these empires were founded in conjunction with an economic system known as mercantilism, which emphasized the desire of the mother country to exploit the natural resources of their colonies and to use them as markets for manufactured goods (mercantilism is described in greater detail in Chapter 6: The Economy).

Voluntary Empires: The Holy Roman Empire was a league of sovereign states in voluntary vassalage to one of their number whom they elected to be their overlord, the Holy Roman Emperor. This association gave the disparate members both safety from enemies and the power of theoretical unity. It worked fairly well for several centuries.

CITY-STATES

A great many of the nations in a fantasy campaign setting are likely to be city-states, semi-autonomous or wholly independent states in which political and cultural activities radiate out from a single urban area, encompassing anything from the space within its walls to the outlying communities and territories surrounding it. Indeed, even a great number of larger states are likely to consist of a regionally compact cluster of such cities, joined in longstanding partnership, under the leadership of its most prominent member, or bound together in some other fashion.

Historically, this form of government reached its highest levels of development in the ancient world—perhaps most famously in Athens, Sparta and pre-imperial Rome—but was represented through the Middle Ages and Renaissance by Florence, Genoa, Milan, and Venice in Italy, and Bremen, Hamburg and Lubeck in Germany, and even into modern times by such city-states as Luxembourg, Singapore, Danzig, and Vatican City.

Historically, city-states were often under the political control of a king, a dictator, a small group of influential citizens, or even its own citizenry (which might include both city dwellers and folk from the surrounding countryside). In a fantasy campaign setting, such small states might also be ruled by priests, wizards, business interests, monsters, supernatural beings, or almost anything else the Game Master desires.

KINGDOMS & OTHER SOVEREIGN STATES

The majority of the nations in a fantasy campaign setting will be sovereign states calling themselves kingdoms, principalities or (palatine, meaning self-ruling) duchies or counties. England and France are typical Medieval examples of such kingdoms. Normandy in the 11th century is an example of a palatine duchy, while independent Savoy before becoming a part of France, whether as a county or duchy, is likewise an example of such a "lesser" sovereign nation. So too is the County of Flanders. Germany in the middle ages was a patchwork of like small sovereign states, most belonging to the Holy Roman Empire.

Of course some "kingdoms" and palatine holdings were minor states of small sort, independent only because no larger nation was interested or able to absorb them. Some of these little states managed to retain their independence for centuries because of alliances and/or the forbidding nature of the terrain they occupied, or both. Examples are the unified Cantons of Switzerland and Montenegro.

NATIONALISM & NATIONAL RIVALRIES

Members of a particular nation are likely to feel great loyalty toward it and be extremely proud of their national characteristics, feelings often referred to as patriotism or nationalism. Feelings like these can manifest themselves in a desire for national self-determination and independence, a sense of selflessness and of being part of a greater whole, unification of diverse independent states with similar cultures, and pride in the arts, literature, and traditions of one's own nation. They can also lead to feelings of national superiority, a belief in the destiny of one's own nation—even to the expense of other peoples—and a desire for national glory. Predictably, such sentiments can go a long way toward creating rivalries between the various nations within a campaign world.

When such rivalries are combined with racial differences or hatreds—such as the ancient enmity between Elves and Orcs, or Dwarves and Goblins—or competition for limited resource, they can become deadly, and lead to persecution of racial or national minority groups, warfare, invasion, conquest, revolution, bloodshed, death of people within all the involved nations, and even the very destruction of nations. For those reasons, prudent nations see conflict as a path that can lead to death, and most nations are committed to practicing some form of diplomacy—if only to manipulate events to their own ends and defer discord to a time and place of their own choosing.

When creating nations for their campaign settings, Game Masters should consider what their relationships with both their neighbors and other nations with similar spheres of interest. A trio of nations with significant maritime trade interests, for example, might come into (not necessarily) violent conflict with each other even if they are not situated adjacently to one another. Diplomacy, treaties, alliances with each others' neighbors, and the like will almost certainly be very important to such nations.

Naturally, there are always states against whom nearly every hand is turned. The reasons for this can vary widely, but are almost always likely to involve the pariah state having an offensive ethos (e.g., it might be intensely evil), being overly aggressive, or having sole control of resources that make it exceptionally dangerous or wealthy.

There are almost always states who attempt to wrap themselves in a mantle of neutrality, as often out of weakness or a desire to pursue their own ends unimpeded as through any sort of moral conviction. As history has frequently shown, however, this device is usually effective only in times of peace, and is generally neither a defense nor a deterrent in the face of aggression.

In any case, national rivalries are a device that GMs can use to create tensions in the game and foster opportunities for roleplaying. A party that has agents of two states in it, for example, both of whom are seeking mutually exclusive goals, is going to experience certain strains, perhaps outright internal conflict.

LOCATION & TERRAIN

"Location, location, location"—the familiar mantra of real estate agents—expresses not just the three most important factors things in selecting property but also, to a large extent, some of the most important factors in how a nation will develop. Aspects of location and terrain other than those described here—such as natural resources—are described in greater detail in Chapter 2: The Land.

A perusal of modern maps will reveal many straight lines, an artificiality made possible by modern surveying and mapping methods. When maps of pre-modern national boundaries existed—and this was not by any means always the case—this artificiality was not to be found, however, and are not likely to be found in a fantasy milieu, either. Instead, political lines followed the lines of the most significant terrain features. Borders ended not along arbitrary or negotiated lines, but where they were constrained by major terrain features like rivers, seas and oceans, rift valleys and canyons, impenetrable forests, rugged hills or mountains, and impassable deserts.

Indeed, frontier areas between nations in uninhabited areas or wastelands were not in the past marked by straight lines on maps. An especially poignant example of this can be found in maps of the Middle East, depicting straight political boundaries through desert areas never if ever visited, such as those through the "empty quarter" of the Rub-al-Khali, the immense desert that separates Saudi Arabia from Yemen and Qatar. In pre-modern times, a variety of much smaller states would have filled the huge expanse of the Arabian peninsula, their political boundaries extending little beyond the areas most suitable for habitation—the areas between inhabited only by nomads, monsters, and djinn.

Such major terrain features can be local limits on how far a nation has naturally expanded, as well as major lines of defense against foreign invaders.

Some nations have strategic locations that give them intrinsic benefits that can make them the envy of other nations. Historically, this has included such things as straits connecting major bodies of water, land bridges connecting major land masses, major river systems, and deep-water ports. In a fantasy world, it might also include things like gateways to other worlds, zones of high or low magic, and exploitable natural phenomena, such as volcanoes.

While strategic location can give nations marked benefits over their neighbors, it can also be a liability to them, by making them a perpetual target for conquest. Nations that have something worth having are going to be in the position of forever having to defend it, and nations that have failed to do so over the centuries have both lost crucial parts of their territories and been wholly overrun and destroyed.

Terrain can also play a critical role in how and on which directions a nation develops. Countries with very rich farmland, for example, may be able to produce food in excess of what they need, both contributing to a well-fed population



and providing the nation with a resource for trade. Countries with meager farmland, on the other hand, may not be able to support large populations, may have to deal with malnutrition, and—in the absence of other resources it can exploit, such as mineral wealth—will likely not become a very powerful nation. Switzerland is an example of a small and poor nation that relied mainly on its soldiers for independence, and they for income serving as mercenary, during the latter Middle Ages

Example

Watered by the endless waters of the Nile, greatest river known to man, the fantasy world theocratic nation of Stygia is a lush, cultivated garden of wheat fields, fruit orchards, and vegetable gardens that produces harvests every season. Its people are among the best fed in the world, and the temple-citadels dedicated to its many deities have grown rich from the surplus bounty of the land. Other natural blessings include a stable climate, lethal deserts that protect its eastern and western frontiers, and deep water ports in both the Mediterranean Sea and Red Sea that allow it to conduct trade with a wide variety of other nations.

QUASI-NATIONS

There are various sorts of semi-autonomous political entities that, while they may technically be tied to much large nations, function in the context of the game more-or-less as nations in their own right. Among such entities are colonies of various sorts—including penal colonies and overseas military bases—and marches. Any give colony might also be founded with multiple purposes in mind, or acquire additional functions after its establishment.

Regardless of the governmental form that prevails in the home country, such quasi-states are almost always under some executive authority, such as a governor, vice-regent, satrap, military commander, or guild master. Such an authority might even have with powers equal to—and in some cases, even in excess of—those of their counterparts or masters in the nation to which they are subordinate.

COLONIES

Colonies are settlements established by people outside their home country and subsequently ruled by the government of the founding nation. Nations generally establish such settlements for a number of reasons, including finding more room for their people to live, obtaining raw materials and resources, and enhancing the stature of the mother nation. The establishment of such settlements is often a precursor to further expansion or part of a policy of empire.

Climate can play a large role in how a colony has evolved. Those with climates similar or superior to those of the home country, for example, may have attracted significant numbers of settlers, and these might have eventually come into conflict with or actually displaced indigenous inhabitants. Colonies with inferior climates are not as likely to have attracted as many willing settlers, but those that have sought their fortunes beyond their homelands might have ended up dominating any local peoples who were inferior in terms of technology, magic, or other deciding factors. In either case, the colonists might have come to terms with any local inhabitants, possibly leading to the development of a multicultural or multiracial society.

For a variety of reasons, colonies often begin to diverge from their home countries and, ultimately, to seek independence from them. A primary cause of this is that home countries frequently have exploitive, one-way relationships with their colonies, taking more from them that they offer in return; indeed, relationships of this sort may be the reason they founded the colonies in the first place. Another likely cause is a perception among the colonists that their destiny has diverged from that of the home country.

Whatever the reasons, such separations have, historically, led more often than not to tension, conflict, and even open warfare; empires are generally reluctant to cede their possessions, and will typically do almost anything within their power to keep this from happening. This does not necessarily have to be the case, of course. A people not known to fight amongst itself, for example—such as Dwarves—might very well establish colonies outside of its homelands as a means of providing opportunities for members from congested areas, but might grant these colonists their independence after they have repaid the costs of establishing the settlement.

Nations also sometimes establish certain types of specialized colonies.

Trade colonies are founded for purposes of fostering mercantile activity. These can include the sale of domestically manufactured goods in new markets, the acquisition of resources plentiful or available primarily in the area where the colony was established (e.g., amber, ivory, diamonds, rubber, slaves), or a combination of both. Trade colonies are more likely than most other sorts of colonies to have positive relationships with the inhabitants of the areas in which they are established (but are just as likely to be targets of antagonism by rival nations).

Military colonies are often established outside of a home country for a variety of reasons. These can include such things as maintaining a presence in a rival state defeated in war, overseeing a strategic location like a strait or a pass, or acting as a first line of defense for a nation beyond its own borders. Such colonies are, naturally, almost always under the command of an experienced soldier. Examples include everything from the coastal Crusader citadels in the Holy Land during the Middle Ages to U.S. military bases throughout the world today.

Penal colonies are settlements beyond a country's borders—sometimes as far beyond as possible—to which it sends some, all, or certain classes of its prisoners. While any sort of state can opt to establish colonies of this sort, it is usually those so oppressive that they cannot easily house the numbers of people they have incarcerated that actually do so. Other motives for establishment of such colonies, of course, can include anything from a need to protect their populations from dangerous criminals to a desire to prevent prisoners from communicating their secrets or ideologies to others.

Regardless of the reasons for which they were founded, living conditions within such colonies are almost always harsh, and life expectancy for their inmates is likely to be dramati-

cally truncated. And, while other sorts of colonies are established in areas similar or at least not any worse than the home country, penal colonies are often situated in areas that are naturally inhospitable. This may be done both for the punitive value of located a prison in a hostile land and to make escape either difficult or lethal.

Penal colonies might also be founded in conjunction with other sorts of colonies, with an eye toward exploiting convict labor for the benefit of the new settlement. Non-criminal populations in such settlements might find this to be objectionable, however, which could contribute to tensions between a colony and its home country.

Even penal colonies are likely to ultimately seek their independence, and may even develop into significant nations in their own right, the most significant example of which is Australia. Historically, however, the most famous penal colony was undoubtedly the French prison settlement of Devil's Island, located in the South American jungles and swamps of French Guyana.

Marches are buffer zones, established by countries along the frontiers of their own borders as empty quarters between themselves and the regions beyond, which might be anything from unconquerable wildlands inhabited by teeming hordes of humanoids to the recently conquered lands of an insatiable empire (a modern variant on this idea are demilitarized zones, such as the one between North and South Korea). Marches are almost always subject to martial law and are usually off-limits to settlement and but authorized agents of the country whose flanks they guard. Such areas might also be perpetually maintained as wastelands—through such draconian measures as razing squatter settlements and burning pasturage—in order to deprive an advancing enemy of resources.

Historically, this term originally referred to areas of land in Wales ruled during the Middle Ages by nobles that came to be known as marquis, after the areas for which they were responsible. These first of these Marcher lords were appointed by William the Conqueror after he usurped the throne of England in 1066, and they became extremely influential during the reign of King Henry II in the following century, having conquered most of southern and eastern Wales. These marches became almost completely independent but later declined in influence, and in the early 16th century were dissolved and partitioned into counties.

There were also many other marches ruled by noble overlords, be they called marquis, margrave, or some other title.

NATIONAL HERITAGE

There a great many differences between the peoples of various countries upon which Game Masters can draw in order to provide color and detail to their campaign settings. Many of these features are discussed in their appropriate places within this book. Social structure and classes, citizenship, military organization, language, education and literacy, proverbs, customs, ceremonies, naming patterns, and entertainment and recreation, for example, are discussed in Chapter 5: Society. Three other aspects that differentiate one people from another—origins, costume, and diet—are discussed here.

HISTORICAL, MYTHOLOGICAL AND LEGENDARY ORIGINS

All nations have official accounts of how they were founded and by who and, in almost all cases—real-world, modern states notwithstanding—these stories are a combination of fact, fiction, and fantasy. Having at least a vague idea of what such a foundation story for any particular state can help to provide it with color and both give direction to and explain the motives of its leaders and agents.

The origin and subsequent histories of any particular state can also go a long way toward explaining its ethos, motivations, attitude toward other states, and justifications for its actions. Whether a state is xenophobic or welcoming, introverted or extroverted, tolerant or intolerant, pious or atheistic, or has any other sort of orientation, these things are likely to have at least perceived origins in its romanticized foundation.

Reading accounts of the founding of almost any state can be very helpful to Game Masters who want to create similar stories for the nations in their own campaign milieu and to understand the roles events, peoples, heroes, demigods, and deities can play in them. And in a fantasy world, of course—where magic is real and the gods are manifest—the mythological elements of real nations' foundations can be extrapolated upon freely.

Example

The Republic of Rome. Founded some 18 centuries before the activities of the Thera campaign (in what would be known to us as 753 B.C.), Rome has proved a resilient political entity, evolving over the ages from kingdom, to republic, to despotic empire, and, eventually—with a variety of intermediate steps, including political collapse and anarchy—back to republic. It is this form of government that its current leaders, and the majority of its citizens, consider to be both an ideal and the nation's natural political system. With that sentiment in mind, Romans are very proud that their city was founded by the demigod Romulus, a great warrior descended from both Trojan survivors of the great ancient war with Greece—and, through them, the goddess Aphrodite—and an Etruscan princess who was a granddaughter of Ares. Indeed, the most venerated and influential Roman families are able to trace their origins back through the millennia to one or both of these deities, and believe that this divine descent manifests itself in a number of ways. In any event, temples to these two deities—including ones jointly devoted to both of them—are among the most prominent in the city.

COSTUME

Characteristic garb and accessories are often associated with various nations and their inhabitants and can be used by Game Masters in the context of a fantasy gaming milieu to immediately identify the people who hail from them. Aside from physical characteristics such as complexion, build and facial features costume is the most significant visual identifier used by people to classify another individual. GMs can also use

such details more subtly, as a source of clues that characters can combine with investigation or skill and ability checks to learn more about Non-Player Characters.

Colorful and almost quintessential examples of such culturally characteristic clothing in a campaign setting might include such things as Scottish Highlander adventurers in kilts and tartan; German mercenaries in puff-and-slash clothing, veterans of either World War, equipped with jackboots, field-gray fatigues and forage caps, and any number of Teutonic 9mm weapons; and Japanese Ninjas garbed in black pajamas and face masks. (Adventure movies can be an excellent source of inspiration for such stereotypical clothing conventions.)

Game Masters can also use such details to allow Player Characters to glean information about individuals from other nations. In a modern setting, for example, the GM might allow the party to determine that a person they have seen behaving suspiciously in a Spanish seacoast town is probably British because he is wearing black work shoes with his beachwear.

Costume can just as easily be exclusive as inclusive, with certain styles, colors, materials, or accessories reserved only for individuals of certain social classes or ranks. Such restrictions tend to be associated with highly structured and even authoritarian societies. In the Roman Empire, for example, only members of the imperial household were permitted to wear purple clothing (a privilege that was co-opted by the Catholic Church following the political demise of Rome). Similarly, in the Incan Empire, it was only the emperor and members of his family that were permitted to wear clothing made from highly-prized vicuna hair. In Imperial China, yellow robes were reserved for the emperor and his household, and headgear was also used to identify the status and role of the many imperial officials.

Clothing can also be associated with various historical events or be retained in honor of them. The modern Swiss Guards of the Vatican, for example, wear clothing and accessories of a revered mercenary guard force of several centuries earlier.

Various motifs might also be incorporated into the clothing, armor, or other accessories associated with various national groups or certain classes of people within them.

Example

In the Tetrarchy of Anatolia, motifs associated with hydras are widely employed by members of the four major military contingents active in the country, and a four-headed version of such a monster is generally emblazoned on the shields of most common soldiers. Actual hydra skin, however, is reserved for the use of one of the four rulers of the land, and it is generally assumed that any warlord who dons garb of such hide is moving to supplant one or more of the incumbent tetrarchs.

Togas, on the other hand, are a type of clothing associated with Rome and its citizens (or those who wish to emulate them). Thus, it is a pretty good bet that any character who eschews trousers and tunic for a toga while in civil garb is from this Italian republic. Various colors, badges, piping, and other adornment of this basic garment are applied throughout Roman society to differentiate members of different classes, professions, and social classes.

DIET

Food is as much a part of a nation's character as is any other aspect of its culture, and can say a lot about the quality of life in any particular country.

As discussed in greater detail in Chapter 6: Economy, large, sedentary populations of people—and as a result, civilization itself—are dependent on agriculture. It is certainly possible to have small nations that do not produce enough food to feed their own populations, but only if they are able to acquire that food through trade, force, or some other means from those nations that generate a surplus. Nonetheless, the vast majority of political entities that qualify as nations will have at least half of their populations devoted to food production.

Historically, the more powerful a nation has been, the greater variety of grains and other plants and animals it has had available to it and its people, and Game Masters can use this general rule when determining how many different sorts of what kind of foodstuffs are available in his various nations. A relatively weak and poor nation, for example, might have just one sort of grain and just one or a few domesticated animals, making it very vulnerable to blights or diseases that affect those few species and confining it primarily to the geographical areas where they can thrive. A stronger, wealthier nation will likely have several different grains, many different domesticated animals—including those capable of pulling plows or being ridden into combat—and a variety of cultivated fruits and vegetables.

Whatever the general state of nutrition in a particular state, a good rule of thumb is that whatever passes for an upper class will tend to eat the best foods available and be the best nourished as a result. Indeed, a case can be made that the fundamental function of a state is to concentrate basic economic resources like food under the control of a few, making their very existence innately exploitive of the majority (this, in any case, is the traditional view of anarchists and theoretical communists).

Ironically, the best-nourished people in any world are likely to be usually-primitive hunter-gatherers. The reason for this is fairly simple: hunter-gatherers typically consume several hundred different sorts of foodstuffs over the course of a year and thus gain a very broad range of nutrients, while agriculturalists might end up eating only a dozen or-so different things—or even significantly fewer. To add variety to their diet, many common folk will keep small livestock such as pigeons, rabbits, chickens, ducks, geese, and even pigs.

Magic, of course, if the Game Master desires, can go a long way toward meeting the basic dietary needs of people in a fantasy world; malnutrition from a diet of barley and acorns is much less of a threat if it is periodically supplemented by something like manna from heaven. The activities of priests—especially nature-oriented ones like druids—and other spell-casters might also offset real-world problems caused by inadequate nutrition. As with everything else, of course, most such resources are likely to be in the hands or under the control of the ruling classes, and—unless extremely prolific—are unlikely to be of much general use to the population as a whole. Of course an intelligent ruling class will desire its lower class servants to be fit and strong for military service and labor,

well-fed so as to be compliant. If the society is similar to that of Europe of the early Middle Ages, there will be a plethora of priests and monks to see to the common folk, even the lowly peasants.

What a nation's leadership tells its people about food can have profound effects on a people's attitudes and beliefs about diet and nutrition. In the modern United States, for example, the concept of a "food pyramid" that indicated what and how much people should eat was a widely accepted dietary model for several years. Today, however, this model is believed to have contributed to unprecedented levels of obesity and related health problems, and has been abandoned as a result. In similar fashion, long-held beliefs about the nutritional benefits of spinach—which are nonetheless significant—were based on a seminal study that misplaced a decimal point by two places. While some peoples in a fantasy world might have wholly accurate and unbiased beliefs about their food, most are likely to hold—or have foisted upon them by their leadership—even stranger and more dysfunctional ideas about it.

Example

Most human common folk in and beyond the core area of the Thera campaign setting—who earn their livings tilling fields of wheat, barley, and rye—subsist on a monotonous but usually-adequate diet. Their diet typically consists of bread (generally baked into coarse, dark loaves of four or more pounds), porridge, pottage, and ale, most of them made primarily from their barley or rye, as most of their wheat is sold at market in order to pay for other necessities. Supplements to this basic fare might include—when available or affordable—barley water sweetened with honey, beer, peas, beans, onions, garlic, and bacon or salt pork (a little bit of which might be added to pottage); cabbage, lettuce, leeks, parsley, spinach, when in season; apples, cherries, figs, pears, or olives, if grown locally; and berries, nuts, and roots gathered in the forest.

Game, including most fish, is reserved for the aristocracy.

MUSIC [1]

All peoples create and enjoy music and all nations in the real world have music and the instruments used to create it associated with them. Music can evoke all sorts of emotions in people and can stir in them a wide variety of feelings, including patriotism, resolve, and pride.

There is every reason to think that this would also be the case in a fantasy milieu and that music would be just as important to their inhabitants and be just as unique and varied. Indeed, the music enjoyed or created by the various non-human races indigenous races typical of most fantasy world might be even more strange and varied than the music of our own world. In such a world, music might also affect or be affected by, or augment or be augmented by, magic, divine powers, or any other factors less prevalent in our own world.

A particular nation's music will most likely be derived from the traditional music of its people, and will almost certainly make use of indigenous styles and instruments. In the context of nation building, it is probably reasonable to assume that all nations in any given fantasy world have some sort of national anthem, a song or piece of music officially associated with it. Such a piece of music will likely be as characteristic of the nation as any other aspect of its culture and will probably incorporate its most important musical elements. If such a song has words, they will almost certainly represent the ethos, ideals, and aspirations of the nation, its founders, or many of its people. Even if it does not have words, that will say something in itself, and the various parts of a particular musical piece will likely represent specific values or concepts important to a nation's people. And if a particular nation does not have a national anthem at all, it would certainly be that exception to the rule, and that fact would probably say something significant about it as well.

When conceiving of the sorts of music characteristic of a particular people or their subcultures, a Game Master should consider what it is he wishes to project about them. A very warlike nation, for example, might have both a national anthem and popular music that is very martial in nature, and which features themes reminiscent of battle and conquest.

PLACE NAMES [2]

When creating a core campaign area for their fantasy role-playing milieu, it is recommended that Game Masters compile a list of place names from which the various Player Characters can hail, where their temples and guilds are located, and where their earliest adventures—and very possibly many of the subsequent ones as well—will begin and end. A step that can be undertaken either simultaneously or subsequently is placing these various place names on a map of the campaign area.

This task can be as easy or tough as GMs decide to make it. One recommended way to accomplish the creation of a list of places—cities, regions, bodies of water, rivers, mountains and mountain ranges, and the like—is to draw them from histories, literature, maps, or other sources that can provide names evocative of the game milieu.

In like manner, historic or fantastic maps can be drawn upon and used as the templates for campaign maps (indeed, the first person I ever knew to do this was my father, who used for his campaign 1:50,000 scale German hiking maps—which were considerate enough to show such things as burial mounds, Roman roads, and castles). These can be used either as-is or scanned or photocopied so that they can be customized, electronically or manually, for use in the game.

Example

The Theran League. Following are the various major communities—whether independent, semi-, or wholly dependent—within the political sphere and members of the Theran League. There are quite a few other cities or states within this area as well that are not members of the league—such as the Republic of Rome—which may have cultures, religions, and/or economic systems markedly different from those practiced by the Therans, and these are not listed here. Former member cities never rebuilt during the decades following the cataclysm that shattered the league, however, are indicated.

Following them are lists all of the major regions and islands in the core area of the Thera campaign setting (a glance at which will reveal its marine nature), bodies of water, rivers, and mountains. All of these were derived largely

from perusal of easily-obtained maps of Classical Greece and the Mediterranean region, modified versions of which are used as maps for campaigns set in the Thera milieu.

Cities
Akrotiri (ruined)
Apollonia
Argos
Athens
Byzantium
Cardia
Chalcedon
Cnidus (ruined)
Cos
Delos
Gades
Halicarnassus
Ialysus
Matauros (ruined)
Megara
Rhodes
Sparta
Teos
Thebes
Tingis (ruined)

Regions
Achaea
Aetolia
Anatolia
Attica
Boetia
Cape Artemesion (archipelago)
Caria
Cephalonia
Chalcidice
Chios (island)
Corfu (island)
Crete (island)
Cyclades (archipelago)
Cythera (island)
Crete (island)
Dodecanese (archipelago)
Epirus
Euboea (island)
Illyria
Ionia
Italy
Laconia
Lemnos
Lesbos (island)
Locris
Lycia
Lydia
Macedonia
Mysia
Naxos (island)
Peleponnese
Phocis
Phrygia
Rhodes
Samos
Samothrace
Sicily (island)
Skyros (island)
Thera (island)
Thessaly
Thrace
Zacynthus

Bodies of Water
Adriatic Sea
Aegean Sea
Black Sea
Bosporus
Dardenelles
Ionian Sea
Marmaran Sea
Mediterranean Sea
Tyrrhenian Sea

Rivers
Aliakmon
Gedes
Iskur
Maritsa
Mederes
Morava
Po
Skamandar
Tiber
Vardar
Voturno

Mountains and Mountain Ranges
Appenines
Atlas Mountains
Dinaric Alps
Etna (volcano)
Olympus
Pindus Mountains
Vesuvius (volcano)

1: For a detailed list of musical instruments, please refer to *Gary Gygax's World Builder,* Gygaxian Fantasy Worlds Vol. II, by Gary Gygax & Dan Cross, pages 51-53. This list can be useful in selecting instruments associated with specific peoples and nations.

2: For devising appropriate and interesting place names please refer to *Gary Gygax's Extraordinary Book of Names*, Gygaxian Fantasy Worlds Vol. IV, by Malcolm Bowers.

CHAPTER TWO
THE LAND

For most fantasy roleplaying campaigns, the land—and by this we mean the geography, flora, and fauna—of a particular nation presents the Game Master with the first opportunity to establish the character and flavor of a given region. After all, what fantasy setting would be complete without the means for desperate encounters with fantastical beasts, or epic journeys across forbidding terrain? While many satisfying exploits can be had completely within the bounds of a dungeon or well-developed city, eventually the Player Characters are going to want to stretch their legs and have a look at the countryside and the sorts of adventures it can provide. A conscientious GM will not disappoint.

When reflecting on the concept of a "nation," flora and fauna may take a back seat to thoughts of customs, politics, and mighty armies clashing over sovereign rights. But few nations spring up overnight (although in a fantasy world, anything is possible), and great nations quite often evolve from smaller communities that have been strongly influenced by the terrain with which they have had to contend in order to survive and thrive. Recognizing this, the wise Game Master will give careful thought to the land that has nurtured each nation.

THE ECOSYSTEM

Think of the land as one huge, interdependent whole: an ecosystem. When designing a new nation, start with the basics. What kind of terrain can be found within the borders of this nation? What is the climate like? The answers to these questions will lead naturally into determinations of what kinds of plants are likely to flourish in this land. Often, the real world can be a useful starting point to determining how an ecosystem is likely to have developed, but do not feel completely constrained by reality. This is a fantasy setting, after all, and the GM's imagination is the sole limiting factor. If the demands of your vision of the nation call for a steamy, tropical valley hidden away in an arctic mountain range, then run with that. In a fantasy world, such breaches from the real world add a sense of wonder that, if properly executed, will be readily appreciated by the players.

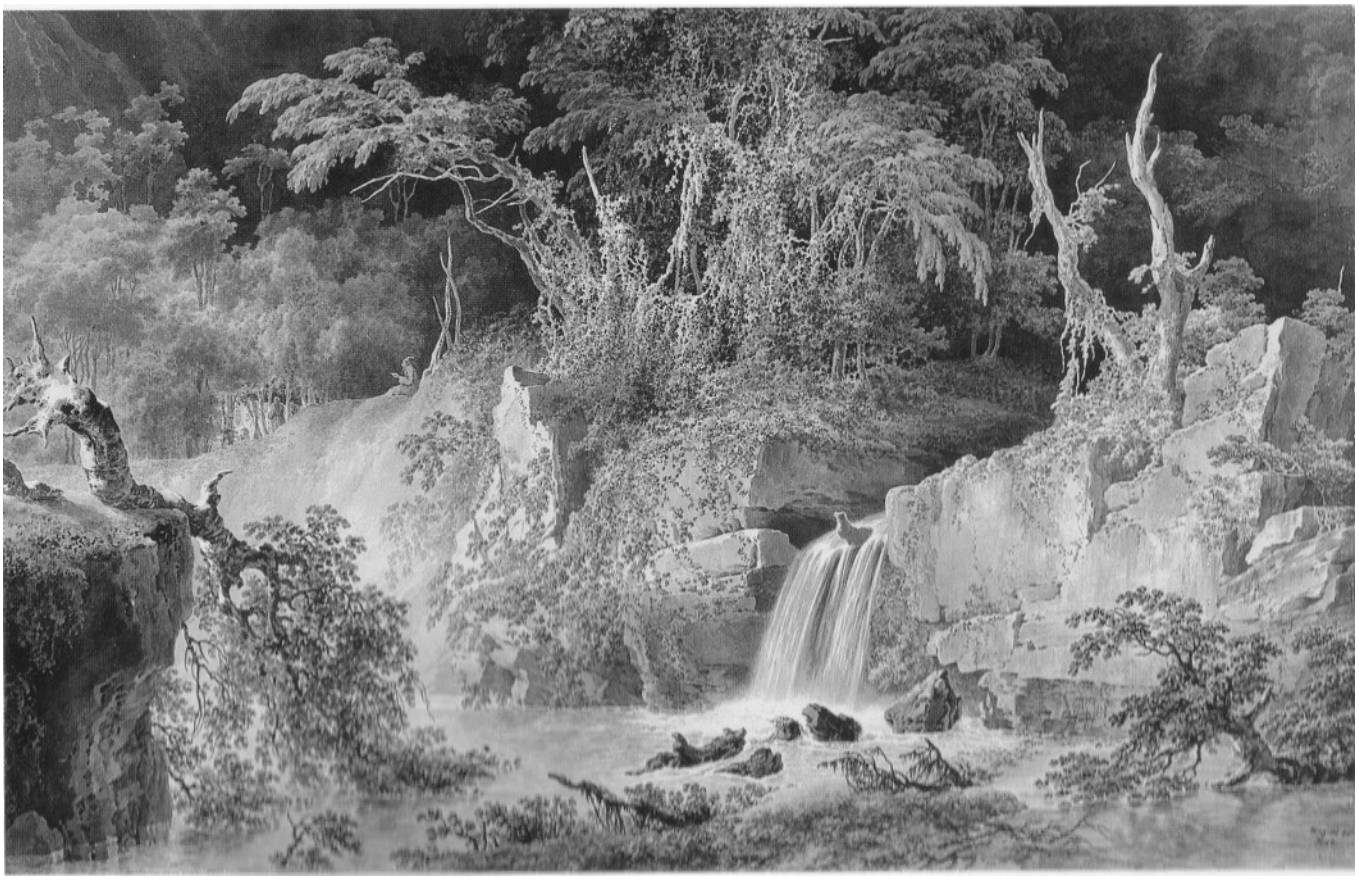
That being said, do not stretch your players' suspension of disbelief too much. Feel free to defy natural laws here and there, but recognize that players also appreciate touches of realism as well, for that brings verisimilitude to all that follows from it and facilitates active belief in the fantastic realm. The land can be a wonderful tool for establishing the flavor of a fantasy nation if it is carefully woven into the overall character of the state. The people and culture you want inhabiting a nation might even be the determining factor on decisions of geography. For example, if you wanted your nation to be based on a proud culture of horse warriors, then expansive plains or savannas would be in order. It would also be difficult to sell your players on a nation with a strong naval tradition if the entire country is landlocked (although perhaps this nation employs airships, or magical vessels that sail through earth and stone—no rule is entirely inflexible).

As an aid to designing the terrain of your fantasy nation, have plenty of real world maps handy. Consult the large scale ones for the general form taken by geography, small scale maps for the details needed to make a make-believe realm seem possible and actual. Then, draw the borders of the state and its geographical features, the mountains, hills, bodies of water, and rivers, lightly in pencil. Use plain paper with a scale indicated near the directional compass—north always being at the top of the paper, or else paper with a hexagonal grid overlaid on it. Be sure to extend the terrain features found in the nation you have just outlined into the area bordering it. It is then time to add in the wetlands and forested regions. The fledgling state is now taken physical form!

Once you have settled upon geography, climate, and the plant life arising from these conditions, it is time to look at the food chain. Player characters are most likely going to be concerned with what is at the top, especially if it is not them. The chief predators of the region have the potential to provide endless adventure hooks, from acting as a dreaded hazard to travel to serving as the object of the adventure itself. Take time to carefully consider which beasties reign supreme in the region, which serve secondary roles, and what creatures feed the entire pyramid of interdependency. Although a nation is usually assumed to be ruled by humans—and where wild monsters will be found roaming freely only in its wild border marches—you might wish to have a nation where dwarves or elves are the masters or perhaps, even, a place where giants and their ilk are supreme. Any such nations might very well have many more fearsome creatures integrated into their environments than would be possible in most human-controlled nations.

In particular, do not fall into the trap of relying solely on generic wandering monster charts, even if they are differentiated by terrain type. Doing so will rob the region of character, as every jungle soon comes to resemble the last one the players traveled through. Instead, select a few major predators, be they mundane lions or fantastic manticores, and start developing a custom wandering monster chart for the specific region. Decide which smaller predators or dangerous scavengers are likely to evade the notice of—or not compete directly with—the larger creatures. Do not neglect poisonous reptiles and insects! Round it out with non-predators that have developed defenses that might prove challenging to the Player Characters.

And, as always, even the natural laws can have exceptions. Once you have established a recognizable pattern to a nation's ecosystem, deviating from that pattern will have more of an effect. An entire adventure can center around the party discovering a new type of creature wandering in a region where it did not previously exist. Was the new creature brought to the area



by design? Did some previously unknown or hidden region suddenly become accessible, perhaps via a magic portal, and now ecosystems are mixing? Or perhaps a familiar predator, vital to the nation's economy and identity, is suddenly dying off or disappearing. The Player Characters might be tasked with discovering the cause. In an interesting twist, perhaps the Player Characters are the cause, having systematically slain one or more of the major predators, either for monetary gain or simply "the experience." Now the ecosystem has been disrupted, and some other creature that the main predator kept in check is flourishing uncontrollably, causing unforeseen problems.

A real world example of this can be found in the rabbits that were loosed in Australia, which flourished because there were no natural predators to check their population. Dogs were then brought in to hunt the wild rabbits, but these animals soon degenerated into the dingo, the feral dog of Australia that prefers domestic sheep to wild hare. Similarly, wild swine might prove to be a problem for the United States in the coming years . . . .

NATURAL RESOURCES

No discussion of nation building would be complete without addressing natural resources. Most nations will seek to exploit their territory to the fullest extent possible—limited, of course, by technological, social, religious, and perhaps other factors—and advantages can be found in even the most inhospitable terrain. Mining for ore, harvesting lumber and crops, and hunting or trapping valuable animals are all key drivers of a nation's economy and identity, especially at a medieval technological level.

One of the most important natural resources for any nation is fresh water for its people and animals, and possibly for the irrigation of crops. All communities will have a water source—a well, oasis, pond, stream, river, or lake. Of course, waterways also serve as transportation arteries, a palpable resource unto themselves.

First, decide what resources the landscape might be able to provide that would be of value to the nation, or of value to other nations as a trade good. Natural resources are going to form the backbone of trade in your world, and how important each nation is in the worldwide economy. The GM must decide if there are mineral deposits beneath the surface, or if the forests within the nation's borders produce lumber useful for construction. It is important to always keep in mind the character of the nation that you want to develop when making such decisions. For example, if the nation you want to develop will be a proud society of horse warriors, then mineral assets and lumber are probably not important when determining resources. Instead, such a society is more likely to have sprung up from a land with ample plains and plentiful herds of horses or similar riding animals.

Next, when looking at how a nation might seek to develop its natural resources, several factors must be considered. How does the ruling government view its territory? Are they willing to exploit the available resources and, if so, to what degree? A nation of dwarves might have extensive mining operations, for example, but completely ignore lumber resources on the

surface, save for such timber as is needed in their diggings. A community of elves might oppose cutting down forests for timber, but be willing to trade furs and pelts gathered from hunting. In an extreme case, a nation governed by nature priests might eschew disrupting any part of the ecosystem with commercial ventures, preferring to leave the landscape in a pristine state. Such a nation would, of course, be a primitive one in most regards.

This is not to say that a nation cannot have resources that it chooses to leave unexploited. Such situations can present many options for adventure hooks. But as a general rule, a society tends to be shaped by its surroundings, which include the natural resources available. If you are making determinations for your nation in a reverse order, building the land around a desired culture, then keeping to this rule is a good way to keep focused on a national identity that is supported by all aspects of that nation's composition.

LAND AS A RESOURCE

The first place to look for potential resources is the terrain itself, the geography. Are there mountains or hills that might provide ready access to mineral assets? How much arable land is available? If good farmland is scarce, the nation will either have a scant population or have to import basic foodstuffs, which means relying on trade and cultivating other natural resources to produce trade goods. If the land can raise more food than its people need, then that becomes a viable trade good. Do not forget to look at rivers and other bodies of water, as well. Oceans, lakes and rivers can provide both a source of food and a source of transportation and trade. If the technological level is high enough—virtually anything above a Stone Age level—the power of flowing water can be harnessed through waterwheels and dams. The presence or absence of these resources will have far-reaching effects upon the character of the nation you design.

Next, look to the flora that the land provides. Again, crops fall under this category. What kinds of crops will this nation's geography and climate support? Edible crops—especially grains like wheat, barley, rice, and maize—are the most important to feed a growing populace and support cities, but other crops can be grown and converted into trade goods to cover any lack of food production. Spices are the truly upscale kind of vegetable produce of a nation. Tobacco, textiles (silk is akin to gold, cotton to silver, and linen and wool to copper and iron), and extracts for dyes can all become sources of national identity.

As with the ecosystem, try to select a limited number of crops that the country in question is known for. Unless the nation controls a large and varied territory, it is unlikely to produce everything that it needs. Deciding that the nation produces the finest dyes in the world, or is sole source of a valuable medicinal herb (and jealously guards the secrets of its cultivation) can add to the unique flavor each nation. Such monopolies can also make for great story hooks. The party could find itself sent to a far-off land in search of a rare herb to cure a local ruler, or find itself escorting an enterprising merchant seeking to negotiate trade rights to the fine wines that only one country produces.

Arable land is not the only source of vegetable wealth, however. Forests can provide valuable lumber, either for general building (e.g., cedar, oak, pine) or as a luxury wood used for fine ornamentation (e.g., mahogany, teak). For societies that oppose cutting down whole trees, value can still be gained by harvesting nuts, sap for syrup, or leaves. Jungles can provide medicinal herbs and rare spices, and the fiercer and more inhospitable the terrain, the greater the value that will be attached to the resources it provides. Do not forget that the wealthy might be willing to pay top coin for exotic plants and flowers solely based on their aesthetic appeal. If your group of players tends to act with too heavy a hand for your taste most of the time, try challenging them with a quest from a soon-to-be-married noble who wants them to return with a rare flower that he can present as a wedding gift to his betrothed. Of course, the flower only grows in some suitably inhospitable place (the more difficult to get, the greater the display of the noble's devotion, after all). Protecting such delicate beauty from the rigors of travel might be just the lesson the party needs on appreciating subtlety.

UNITS OF MEASUREMENT

Once various peoples have found a collective use for the land, they need ways to measure or otherwise express or record information about it. Following is a non-comprehensive list of terms from a number of different historic and fantastic systems of measurement—as well as some useful ways for thinking of distances in the game—which Game Masters can employ as needed or use as the inspiration for their own systems of Dwarven Hectares, Theran Meters, and the like.

Acre: An area of 43,560 square feet (4,840 square yards), 640 of which make up a square mile. It is based on the area a yoke of oxen could plow in one day.

Bowshot: A distance of 220 yards, the same length as a furlong, from the distance at which longbowmen shoot at butts for practice.

Chain: A length of 66 feet, based on the surveyor's tool of the same name, 10 of which make up a furlong and 80 of which make up a mile. It is divided into 100 links.

Cubit: A length of 18 inches. Derived from the Latin word for "elbow," it represents the distance between a typical human's elbow and the tip of his middle finger.

Dwarven Chainlength: A length of 60 feet (20 yards), used by dwarves and other subterranean folk for measuring distances underground or in built-up areas. Fractions of this measurement are typically expressed in sixthes and twelfths, especially when used for map keys and notations.

Fathom: A distance, specifically a depth, of six feet. While this unit of measurement is usually used to refer to depth beneath the sea, it is not unreasonable to assume that those dwelling beneath the earth might have adopted a "subterranean fathom" for measuring depth below ground.

Furlong: A length of 660 feet (220 yards), eight of which are equal to a mile. A tenth of a furlong is called a chain.

Hand: Typically four inches, the measure of an average hand's breadth.

Hunter-Gatherer's Section: A square unit of measurement 1.32 miles on each side, calculated on the assumption that

a single man-sized hunter-gatherer requires an area of 1.75 square miles for adequate game and forage. GMs can use this unit of measurement when calculating the area required for non-agricultural hunter-gatherer communities, using one section for each person in the group. Sophisticated groups of such people in the game might actually use this unit of measurement to calculate the amount of space they need to survive.

Hunting Radius: Assuming that a single man-sized predator, scavenger, or omnivore requires an area of 1.75 square miles, it would have an operational radius of about 740 yards from its lair. This distance is for forests, jungles, moors, and plains and assume the existence of hunting trails. Because some areas have a smaller density of resources than others, multiply the given distances by 1.5 for hills, mountains, and swamps, and double them for deserts/sandy areas and tundras/frozen areas. All these distances should be extended as appropriate for creatures larger than man-sized.

League: A variable measure of distance, usually used to mean a length of three statute (land) miles. It is derived from the medieval Latin word leuga, meaning "a measure of distance."

Link: A length of 7.92 inches, 25 of which are equal to a rod and 100 of which are equal to a chain.

Megalithic yard: A unit of measurement derived from precise measurements of Neolithic and Bronze Age monuments from several European countries, equaling 27 ¼ inches.

Mile: On land, a statute mile is a distance of 5,280 feet (1,760 yards). At sea or in the air, a nautical mile is a distance of 6,076 feet (c. 2,025 yards). Derived from the Latin mille passuum, meaning "a thousand paces."

Pace: A variable length that is generally taken to be 30 inches. The ancient Roman measure of the same name was considerably longer, some 58.1 inches.

Rod: A length of 16 ½ feet (5 ½ yards), 40 of which are equal to a furlong.

Stone's-Throw: A length of 100 feet, often used by farmers, villagers, and other common-folk, especially for measurement of agricultural land, the distance between farmsteads, the depth of groves of trees, and the like. It is based on the assumed distance that a typical human can, with a bit of effort, hurl a fist-sized rock. A rough measure, it is sometimes expressed in halves, but is usually just rounded up or down (e.g., "five or six stone's-throw past the edge of the village").

Sylvan Bowlength: A length of 500 yards, often used by elves and other forest dwellers as a convenient measure of distance. It is based on the normal maximum range of an arrow fired by an elven warrior.

MONSTERS AS A RESOURCE

Animals, both magical and mundane, can also provide valuable resources for a nation. Livestock can help feed the populace, furs and pelts can clothe, and certain creatures might produce the ingredients for valuable medicines. Other animal resources might serve as mounts and beasts of burden, carrying riders and cargo swiftly across land, or even the skies and oceans. Domesticated predators might serve as companions, guardians, trackers, or beasts of war.

Livestock is probably the first use to which most civilizations will put available animal resources. In our world, most livestock consists of relatively harmless and non-aggressive herbivores, such as cattle, horses, sheep, goats, pigs and chickens. This is because such creatures are easy to control and feed. But in a fantasy world, herbivores might have developed unusual defenses, and an exceptionally hardy or strong race might domesticate more fearsome creatures. And, as humans have historically succeeded in domesticating large mammals like cattle and horses, so too might the members of other races learn to selectively breed other sorts of creatures.

Example

The Lizardfolk of Uxatan. Just as humans have domesticated many sorts of warm-blooded creatures, so to have the reptilian folk native to the jungles of Uxatan capitalized on a racial affinity with scaly beasts. Even before leaving the swamps for the mud-brick cities of their jungled land, these cold-blooded humanoids had domesticated all sorts of crocodiles, giant snapping turtles, and even some varieties of dinosaurs—using them for variously for labor, food, and warfare.

Closer to the core campaign setting is the phenomena of the Theran War Lizard, a creature bred over centuries for use in the armies of the Greek confederacy and trained for use as a mount, pack animal, and mobile weapons platform. After the great cataclysm that destroyed the Theran culture a century before, many of these beasts became feral or came under the control of other powers—even humanoid tribes—and at the time the campaign is set are one of the most widespread beasts of war, second only to horses .

Even if a creature cannot be domesticated and thus used for food, there is always hunting to consider, for sustenance, sport, and even a rite of passage. Nations with larger areas of wilderness frontier might come to rely on the resources brought in by hunters and trappers. In more settled lands, nobles still might set aside preserves to ensure good hunting is close at hand. Adventurers wandering into such preserves might find a cold reception if they kill any of the creatures within. One of the most famous versions of this adventure hook is the origin of England's Robin Hood and his Merry Men, who became outlaws after killing the king's deer out of desperation or ignorance. Imagine the looks on the Player Character's faces when they retell at the next village the tale of their desperate battle in the forest with a rampaging manticore, only to be greeted by accusations of poaching in a royal preserve!

Example

Leopards of Chatal Hueyuek. In the anachronistically Neolithic society of Chatal Hueyuek, leopards are a protected species that can only be hunted by the Elders of the community (e.g., characters of 6th level or higher, many of them nature priests or pathfinder warriors, who are citizens in good standing). Traditionally, each Elder will slay one such beast in the course of their lives, thereafter wearing its skin as a badge of office. Lower level characters and foreigners, on the other hand, are prohibited from harming leopards, under pain of severe censure.



Another possible source of trade and income for a nation dominated by wilderness could be sport hunting. Jaded nobles tired of hunting familiar game might travel great distances to pit their skills against exotic beasts. Such expeditions require considerable expense, bringing vital income into regions that may lack other resources. It is worth noting that, of course, player characters make ideal choices for guides, beaters, and bodyguards.

Furs and pelts have traditionally provided nations with a source of wealth as well as protection from the elements. A fantasy nation might center its entire economy around the gathering of rare pelts such as sable and sea otter, for example. GMs should keep in mind that every monster's description is subject to change, so there is nothing preventing the GM from deciding that basilisks possess highly decorative and much desired skins, or that yeti fur is a mark of high status in many royal courts. Harvesting the skins of such dangerous creatures is, of course, a task best left to the skilled, desperate, or crazy (i.e., adventurers, on all counts).

Aside from pelts, the phenomena of spellcasting opens up new markets for the GM's favorite wilderness terrors in the form of spell components. Wizards may pay extremely well to have someone else pluck that cockatrice for quills to pen spells, or to harvest eyeballs from a basilisk. And the more dangerous and arcane the creature, the greater the payoff for usable spell components derived from it.

WORKING ANIMALS

Just as the wild animals of a nation can help to define its character and development, so too can the creatures suitable for training as mounts and beasts of burden, after either capture and taming or through true domestication. Such animals are, in fact, far more likely to be important to a developed nation than are any wild beasts!

Strong and hardy creatures that can be controlled by mundane or magical means might, logically, be employed as beasts of burden, hauling loads of goods at their master's direction. A simple job of escorting a caravan across the wilderness can be given an immediate exotic flavor if the draft beasts differ drastically from what the Player Characters are accustomed to. Bison, whales, or even giant ants might be turned into docile servants with the proper magical control.

Mounts are another way to give your nation a distinct flavor, and would provide the society with a valuable trade good. Gaining the services of an exotic mount would be an excellent hook to draw Player Characters to foreign climes. The range of creatures that would make suitable mounts will probably be broader than the candidates for draft animal. Most societies will tolerate higher spirits in personal mounts, particularly ones trained for war, and often speed is as or more important than carrying capacity. A society with access to wild populations of pegasi, griffins, hippocampi or wyverns might very well develop the knowledge and capability to domesticate and use such creatures on a wide scale. And keep in mind that most successful civilizations got that way because they are adaptable: if the more traditional mounts are locally unavailable and

not accessible via trade, even more unusual beasts might be recruited, such as bears, giant wasps, or manticores.

Unusual mounts will also lead to unusual military units and dramatic battles when nations clash militarily. A nation's armed forces might also make use of creatures that are unsuitable as mounts but still formidable and controllable on the battlefield. Dragon turtles, for example, might be too large and dangerous for private use, but could make for devastating special units in naval warfare, either bearing combatants on their shells or fighting independently.

This brings up an interesting point that any GM should consider when evaluating the usefulness of native creatures. If certain sorts of creatures possesses greater than animal intelligence (e.g., dragon turtle, giant eagle), then it is possible that a nation might reach some mutually beneficial arrangement with them to gain their services. This arrangement can be based on mutual defense, hatred of a common foe, bribery or rewards, or even enforced service through threats or hostages. Numerous possibilities for adventure can result from such arrangements. For example, if the party sides with a nation that is threatened by the unstoppable dragon turtle navy of a rival power, and learns that these fierce creatures are being pressed into service because the enemy nation holds their eggs hostage, the party could find itself undertaking a mission to liberate the eggs and rob the enemy of the dragon turtles' service.

GMs should also keep in mind that any nation with exposure to aerial or aquatic mounts or warbeasts would logically develop defenses against such units, and should plan accordingly. Aerial warfare in particular can be a tricky element to weave into societies with otherwise low technological levels. Unless the GM feels up to redesigning the rules of warfare to reflect such changes, these elements should be used sparingly, which serves the dual purpose of preserving the sense of wonder that such creatures and capabilities evoke.

Even outside of war, many predators and more capable herbivores can be used as hunting companions, guards, or even pets. Blink dogs, cheetahs, and even odder creatures can become regular elements of a fantasy society, and again the desire to gain such an unusual companion can make for a good incentive for player characters to travel.

In all such cases, the Game Master needs to consider how the exotic animals used are found, bred, fed, housed, and maintained. Difficulties inherent with most such fantastic beasts are such that general use, let alone domestication, of these kinds of creatures is impractical if not impossible save for a few individuals able to employ the magical and costly means of upkeep. It is not generally reasonable that a nation would have a large force of warriors mounted on bears or lions, unicorns or griffons, and squadrons of dragons are probably beyond the pale.

CULTURAL IDENTITY

The main focus of this chapter has been to illustrate how careful decisions about the land and its wildlife can help establish and enhance the flavor of a fantasy nation. By carefully considering how a culture's environment will shape its development, a GM can create memorable societies that will make each nation stand apart. These influences can manifest themselves in the national culture in many different ways.

First, consider how your nation came to exist. Are the current citizens native to the terrain, evolving into a society from more humble beginnings? If so, then the overall "personality" of the culture will have been shaped by the surroundings that their ancestors had to deal with. On the other hand, if the citizens are immigrants, colonists from another land, then they will most likely lack an intuitive understanding of the environment, and might react to its new challenges in a variety of ways. Do the colonists seek to subjugate the land, forcefully reshaping the terrain in order to impose the infrastructure and way of life from their home environment? Do they embrace the land, seeking to modify their culture to better suit the new territory? Perhaps they seek to avoid the issue all together, keeping to secure settlements and avoiding unnecessary interaction with the wilderness. If the people are typical of the human race, they will fall into the former category and have sought to reshape the land to their needs, be they agricultural, pastoral, or otherwise.

If the citizens are native to the region, then other issues must be considered. The most fundamental consideration is how the ancestors of the society fit into the food chain. Many nations will be akin to actual states from our own historical past, having only minor fears of long-past depredations by predatory creatures. A very whimsical campaign world, however, might have it otherwise. Thus, a culture whose members had to worry about becoming lunch for some more formidable predator will develop very differently from a society that developed without such concerns. Responses to such stress can vary widely. Perhaps the society developed into a fierce culture of warriors, accustomed to battling for their very survival (as most primitive tribes do without such predatory concern). Or, conversely, the society might have chosen flight over fight, becoming skilled at concealment and more adapted to avoiding conflict than confronting it.

Another way that the land and the creatures that populate it might influence a nation is through its imagery. Heraldry might be the first example of this influence that the players encounter, especially if they are visitors and not native to the land. When choosing a symbol to represent a nation, noble house, or other organization, the members of that society are likely to draw upon the familiar creatures that they identify with certain qualities. If the society evolved struggling for its very existence against some game-specific native monster, for example, then they might naturally choose the image of this creature to represent fearsome resolve or great prowess.

Certain local beasts might also figure prominently in local legends of the heroes and dynastic founders of the society. If the ancestor of the ruling house was educated as a youth by centaurs, then an image of one might appear on the household's coat of arms. If a hero of legend carved the kingdom out of the wilderness by slaying the dragon that drove off all previous pioneers, then dragon imagery might figure prominently in the trappings of state. Ideas for adventure can be readily generated from a culture's imagery. If the dynasty founder was once saved by a griffon, for example, then there may be laws in place prohibiting the killing of such creatures, applying even

to travelers acting to protect their horses. On the other hand, if tradition holds that each new monarch wear a hydra-skin cloak at his coronation ceremony, then Player Characters might find themselves dispatched into the wilderness on a literal fashion emergency.

Indigenous monsters can also play a role in various local or national social customs as a result of past—or even present—problems they may have caused. In a region once plagued with spiders, for example, the populace might take part in periodic festivals incorporating stylized spider hunts, parades, pageants, and the like.

Native wildlife can figure in more than just secular imagery. Indigenous animals might become associated with certain locally-worshipped divinities, acting as messengers or proxies for divine retribution. Whether or not there is any truth to these associations is up to the GM, but the simple fact of the locals' belief can have very real consequences. Local populations could attach importance to the party's interaction with certain creatures, coloring their reactions to the characters. Even priests who worship the same deity as the natives might find that local branch of the religion has made some unique adaptations to the faith to suit regional circumstances, further adding to the mystery of a new land. Figuring out this system before drawing down unpleasant consequences could give the party's bard a chance to shine and make good use of various areas of knowledge.

Game Masters should not overlook the game's magic system when determining how the land might influence civilizations. It is only natural for civilizations to seek to mimic the desirable traits of local fauna when developing a magical tradition, and a people with regular exposure to giant chameleons, for example, might emphasize illusory magic when teaching its sorcerers. This magic tradition might also focus on countering the capabilities of powerful predators to help the citizens survive. To extend the giant chameleon example, such a culture might also develop spells to see through camouflaging effects. When determining a nation's magic tradition, spend some time thinking about what sorts of spells and magic items might be especially useful or come more easily to local practitioners.

This influence could have several consequences for adventurers. In the land with giant chameleons, for example, the party's spellcasters might be able to trade for new variants on the spells dealing with altering appearances or invisibility. The deeper understanding that this culture has of displacement magic might result in the spell taking up a lower-level slot, or there might be powered-down (or powered-up) versions of the spell available, providing access to these effects at multiple levels. And with a greater access to the necessary raw materials, related magic items might be easier to come by in this nation. A GM might even decide that the secrets for creating such items are known only to the spellcasters of this nation's magical tradition.

OTHER HUMANOID POPULATIONS

In most fantasy settings, the presence of numerous humanoid races and civilizations is a key element contributing to the fantastic nature of the milieu, and fantasy nations will often find themselves dealing with pockets of alien civilizations located within their borders. These pockets of habitation can take almost any form, from a dwarven hold beneath the mountains, to a centaur tribe deep within a hilly forest, to a merman colony located offshore. The possibilities are only limited by the GM's imagination, or perhaps his concept of the fantasy milieu he wishes to create for the enjoyment of those with whom he shares its wonders through game play.

Since independent, autonomous civilizations can be handled much as any other nation, this section will only deal with the unique situations arising from pockets of another civilization residing within a larger, parent nation. These smaller communities, either from lack of ability or inclination, have not distinguished themselves as separate nations, but instead operate within the bounds of the larger community.

Creating a non-human community within a larger nation should still be addressed in much the same fashion as creating the parent nation (for ease of illustration, we will assume the parent nation is human, though roles could be reversed if you are a Game Master who is an expert at creating unique, exotic cultures and societies quite different from those of humanity, a task that should daunt most readers as it does the creator of this series of reference books!).

The biggest change in the process will be factoring in the larger nation's influence upon the non-human community. To that end, the first step to weaving non-human cultures into a fantasy nation is to decide how that culture is recognized by the nation. Are its members considered citizens of the parent nation? Are the non-humans an independent community to any extent, perhaps governing themselves differently than human communities? What do its members contribute to the parent nation, possibly in the form of monetary, magic, or military aid? Or is the non-human community unrecognized, either ignored by the nation's rulers or viewed as a threat to be stamped out? Don't overlook the possibility that one or both populations might be unaware of the other's existence. Giant eagles, for example, might have a complex and rich culture that goes completely overlooked by the surrounding human nation because the eagles employ no permanent structures or confine themselves to high mountain peaks where few humans travel. Likewise, and insular community of subterranean dwarves in a wilderness area of a nation might be completely ignorant of the fact that humans have settled the lands above their holdings, possibly centuries before.

Once you've determined what sort of relationship the non-human community has with the larger nation, you should give some thought to how the two civilizations met (assuming they are aware of one another). Which population was there first? Are one or both population indigenous to the region? Has the current diplomatic situation always been in place, or have there been periods of war or peace in the past? Again, these determi-

nations should be handled with the same considerations that were used to determine the nation's political and diplomatic relations with outside nations. If the non-human population is indigenous, determine how the population was shaped by the environment before it encountered the human nation, and then throw the human nation's influence into the mix. If the non-humans have migrated to the area after the humans settled, then it is important to develop what culture the non-humans brought with them, and under what circumstances they came to live amongst the larger human nation.

Assuming that the different populations are aware of one another and interact, how far does that interaction extend? The most probable interaction will be trade in some degree. Subterranean-dwelling dwarves, for example, would certainly need to have foodstuffs supplied for their community, likely in return for minerals they mine or metalwork they forge.

With regard to relations between the two populations, determine the following: Do the non-humans have equal rights? Do the non-humans keep to themselves, or do they choose to mix with the population at large? Two common places for different populations to mix are the labor pool and the military. If a non-human race is particularly suited to a certain kind of labor, either through cultural aptitude or physical traits, or to a work environment, then practical considerations might outweigh any racial bias. For example, a blacksmith might not invite an ogre into his house for dinner, but he might be more than willing to take advantage of the ogre's natural strength at the forge. Likewise, non-human populations that bring unique combat capabilities to the nation's military might find more acceptance in the army than they would in society at large.

Give some thought to how the different cultures might influence one another. How has the interchange of technology, belief, and culture affected the two societies? Did one culture introduce sweeping technological improvements in one or more areas? Has strife between the two populations colored the average citizen's reaction to other humans or non-humans encountered? Do the populations maintain separate religious systems, or has there been some crossover?

Whatever the answers to these questions, the presence of large indigenous, nomadic, or immigrating humanoid populations can be extremely problematic for nations, and if large or unchecked have the potential of being extremely destabilizing. Nations will deal with the presence of relatively less civilized, potentially dangerous humanoid populations according to their ethos, capabilities, and aims. Options include—but are not necessarily limited to—bribing them to behave properly, driving them into wastelands or areas occupied by other peoples, confining them to specific regions or reservations, exterminating them, or attempting to integrate them into the mainstream population (an option that might be resisted by the people in question or deeply resented by the most conservative elements within the dominant society). Adventurers of any level could play various roles in any of these options.

As with the fauna of the nation, consider making certain non-human populations a feature unique to the region. If mermen, for example, can only be found in the coastal regions off of one nation, then that nation might host the most learned authorities on undersea lore, drawing interested scholars from around the world. The orc skirmishers of a certain nation's military might be renowned across the globe as one of the fiercest units ever to stalk the battlefield. Some races might be ubiquitous, found in communities in many nations, but reserving others for specific regions makes encountering them an exotic and memorable experience.



CHAPTER THREE GOVERNMENTAL FORMS

By their very nature, all states are organized into various forms of government. Historically, the variety of these governmental forms has been incredibly diverse, even prior to the increasing complexity of industrialized society. In a fantasy world, of course, the number and types of governmental forms possible is limited only by the imagination of the Game Master—and the credulity of his audience.

While a predominance of states proclaim a particular form of government, most could also be classified in a number of other ways and many are actually composed of multiple forms of government. For example, a particular state might characterize itself as a Krytarchy, an entity governed by judges, but it could just as easily qualify as an Oligarchy, a Gynarchy (if they are female judges), or a Nonocracy (if there are nine of them). And, in fact, governments that do not share elements from two or more forms will be rare. A good example is the government of the United States, which was designed to include elements of a Republic, Oligarchy, and elective Monarchy, has also developed into a Bureaucracy, and is sometimes (mis-) characterized as a Plutocracy by those who sink to conducting class warfare.

COMMON GOVERNMENTS

Following are a variety examples of governmental forms that might be present in a game world (most of which also have existed, or currently do, in the real world as well). Each of the terms both in this section and sidebar indicates a type of government by a certain kind of person or institution. Regardless of professed or actual differences between various sorts of governments, prevailing ethos for most tends to be toward law and order—or at least not toward chaos and disorder—and might also tend toward good or evil besides (notable exceptions to this are certainly possible, of course, especially in a fantasy game world).

Regardless of the prevailing ethos in any particular nation, the tendency of governments is almost always to draw as much power and as many prerogatives unto themselves as possible and, conversely, to deprive their populaces of power, rights, and freedoms. This need not be an absolute rule, and will perhaps be less of a tendency in some fantasy worlds than in our own (and more of a tendency in some). History has shown, however, that "evil" governments tend to deprive their people of power out of malice, while "good" governments tend to do pretty much the same thing, albeit out of paternalistic concern, a desire to protect, or some other premise.

Likewise, there will almost always be elements present in any particular nation concerned with limiting the powers of government—regardless of how repressive or enlightened it actually is.

Good examples of both these tendencies can be found in the monarchies of Europe. In France, for example, the kings gradually and systematically curtailed the powers of the aristocracy until, by the time of Louis XIV, they were still very wealthy and socially influential, but had almost no political power to speak of. In England, on the other hand, the aristocracy remained conscious of its rights and liberties and, when the opportunity was presented to them by the presence of a weak an unsuccessful monarch, they forced the king to sign away some of his power and guarantee them expanded rights. This document, the Magna Carta, has influenced the subsequent constitutions of English-speaking countries worldwide.

Each of the following examples includes, in parentheses, alternate names for forms of government with essentially synonymous definitions (both in the main section below and the list on pages 33-34); a likely *economic base* for that sort of state; a probable form of *military organization*; the *ethos* most probably associated with that governmental type and its leadership; special information of which the Game Master should be aware; and, in several cases, an example of such a state from the Thera campaign setting developed by the authors for use as a playtest milieu.

AUTOCRATIC

Government by a single person with unlimited power. Often distinguished from a Monarchy, in that the Autocrat (e.g., possibly an Emperor but usually with some other sort of title) is not royalty per se, but succession in such states is often based on family dynasties that can persist for several generations. Economic Base: Any. Military Organization: Any, but often based on a full-time, professional military force, or on military obligations levied on the population. Ethos: Any, and can vary dramatically from regime-to-regime.

Example

Kingdom of Tyre. Known only to a few, the long-lived absolute ruler of this powerful coastal kingdom for the past two centuries is, in fact, a powerful materialized spirit entity (i.e., a devil). Gradual suppression, imprisonment, murder, and exile of the indigenous aristocracy finally resulted in its complete obliteration decades before; those with any connection to the former noble houses do not draw attention to this fact or try to derive any benefit from it. An acceptable standard of living is possible for those who toe the line, and advancement within the government is possible, for a time at least, to the most slavishly loyal and immoral. Most of Tyre's income is derived from the trade that is made possible by its strategic location. Its symbol is a stylized image of a coastal sailing ship (the details of which are given sinister attributes by conspiracy theorists that for once are not imagining things).

BUREAUCRATIC

Government by departments and an organization of professional and/or appointed administrators. Such states are likely to be heavy on rules and regulations and include many lawyers, sages, and scribes in their ranks. Economic Base: Any, but conducting business in the state may possibly be complex enough that ventures require the aid of professional lawyers, accountants, and others with the required specialized knowledge. Military Organization: Any, but likely to be predicated on a fairly complex system dictating who is obligated or entitled to serve and exactly what benefits they can or cannot receive in exchange for such service. Ethos: Any highly ordered and rigidly structured.

CONFEDERATE

A coalition government of two or more co-equal states. Each member of the confederacy might actually have a different form of government and the individual rights of each entity in the association are likely to be important. Economic Base: Any, and could vary widely from member-to-member. All, however, are likely to be part of a mutually supportive economic pact. Military Organization: Any, and each might have a different sort. Each will be required to support the others in times of crises, and could also band together for joint military expeditions. Ethos: Overall, most likely ordered but not rigidly committed to some ethical code, and each member state could have a different moral alignment (although rarely will any member state be radically different from any other).

Example

The Theran League. This world-spanning league was shattered when its founding state, the island of Thera, was blown apart on the great cataclysm of 50 years before, and is now little more than an idea. Still, believers in that idea—throughout the Mediterranean and as far as Mumbai in the distant east and Transatlantea in the remote west—strive to maintain the ancient pact. Their efforts have begun to bear fruit, in the form of things like increased trade, use of the Greek common tongue, uniform recognition of Theran laws and regulations, and even limited joint military expeditions. Each of the member states, naturally, maintains an independent form of government, including everything from democracies to monarchies. Its symbol is a battleaxe with four heads, one pointing in each cardinal direction.

DEMOCRATIC

Government through direct participation of the citizenry. Accordingly this form tends to lend itself to relatively compact entities and is not usually applied to anything larger than a city-state (larger states of similar bent, however, are probably Republics). Democracies are likely to maintain the importance of individual rights and are likely to include participation by members of all moral bents. Economic Base: Any. Military Organization: Often based on conscription of the voting citizenry, with political rights tied to and dependent upon military service. Ethos: Any, and likely to fluctuate according to who is in power at any given time.

Example

Attica and the City State of Athens. Known for both its longstanding democratic traditions and its strength as a mercantile and military maritime power, Athens is also a prominent member of the Theran League—and the most powerful stakeholder in the alliance since the island of Thera itself was destroyed. All of that said, it is not an overly large state, consisting of the city itself, a large fortified port connected to the municipality by a series of complex fortifications, a number of walled towns, and several dozen farming villages that help ensure the state's self-sufficiency. Its symbol is the owl of its patron goddess, Athena.

DICTATORSHIP

Rule by a single person who has possibly come to power through illegal, irregular, or violent means. Such governments often do not last through more than one ruler and are frequently replaced by a completely different form following the dictator's demise. Economic Base: Any. Military Organization: Any, but most of the force will answer directly to the dictator and will likely consist of vassals from his home province, large contingents of foreign mercenaries hired from his personal warchest, or troops drawn from demographic groups hostile to the majority of the population (e.g., Oafs or Orcs in a mostly-human state). Ethos: Lawful and evil, neutral and evil, or chaotic and evil.

Example

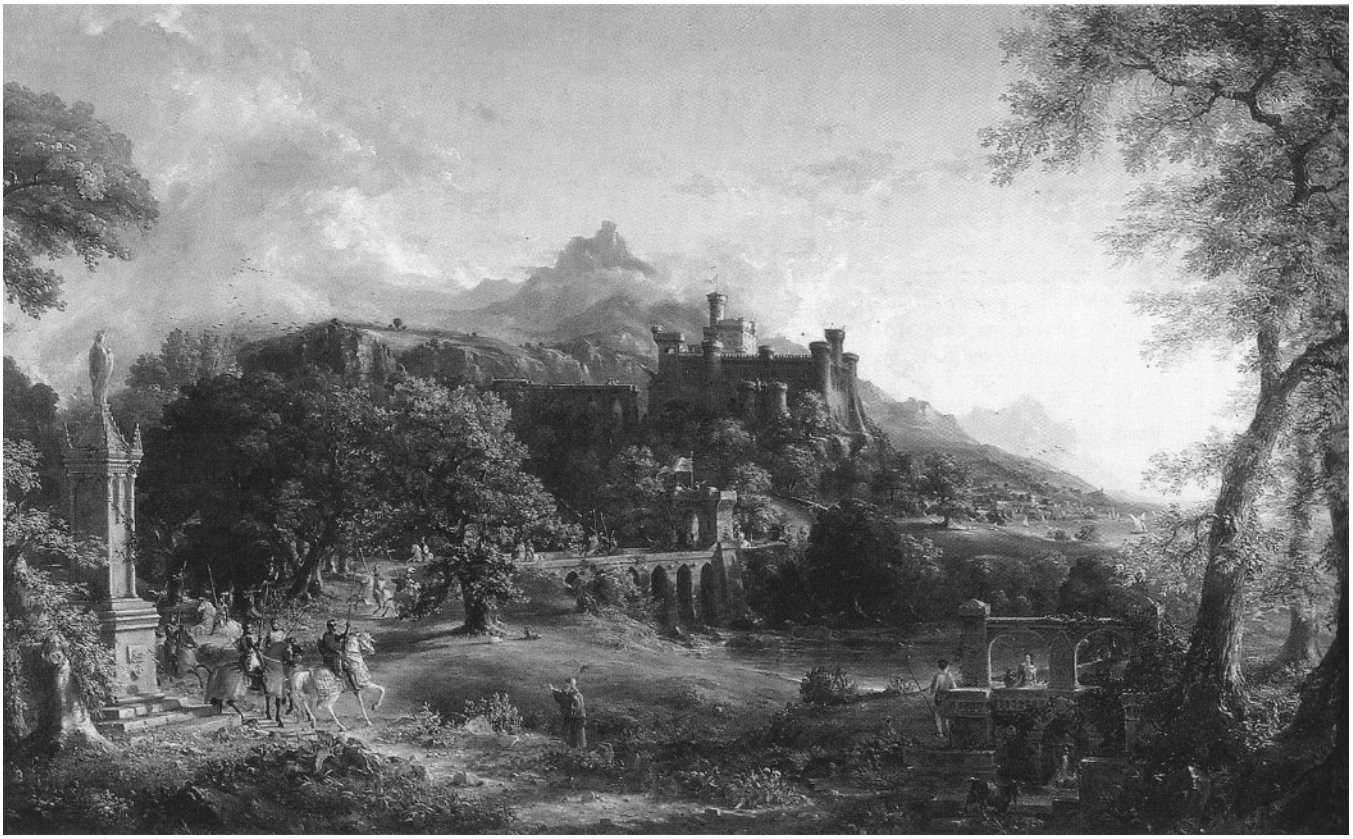
Abbadonia. Known as the Kingdom of Aegina until its indigenous military was overrun and its royal family slaughtered by a fierce band of corsairs, this island state is now under the iron paw of the Manticore Abbadoneus (who seized power from the pirates after their victory). He is thoroughly hated by "his people" but, being smarter, more powerful, and much better organized than most creatures of his ilk, is likely to remain in power indefinitely (barring the intervention of outside factors). Abbadonia's symbol is a cluster of six barbed arrows.

FEUDALISTIC

Government in which each member of the ruling class derives his power and authority from the member above him and pledges fealty to the same. This is the governmental system that prevailed in Europe throughout the Middle Ages. Economic Base: Any. In Medieval Europe, the economic system most closely associated with this form of government was Manorialism, a system based on estates controlled by nobles and worked by serfs or villeins. Military Organization: Based on a system of obligations under which nobles are given lands in exchange for fulfilling military obligations (e.g., equipping forces of heavily armed-and-armored knights and levying peasant infantrymen). Ethos: Any non-disorganized.

Example

Germania. This vast region is ruled over by a staggering variety of princes, herzogs (dukes), and barons, each owing some fealty or obligations to others, and each granting lands, favors, and protection to the people living within their realms and demanding loyalty, military service, and tribute in return.



These rulers are of every stripe, are continuously making and breaking alliance, and striving both to keep from losing their holdings and to increase them. Generalized warfare is not perpetual, unless one noble decides to declare himself king, a folly that is not usually long-lived, but battles between two or more petty rulers is almost always taking place somewhere within the area. Common people have little to say about anything but their most personal affairs, if that, most of them being dependent serfs who till the fields of their lords or labor in their workshops. Germania has no single symbol, but eagles predominate in much of the imagery associated with it.

GERIATOCRATIC

Government by the very old, often reserved to people who have reached a certain age. Economic Base: Any. Military Organization: Any, but senior commanders are all likely to be members of the aged ruling class (even if they are not likely to deploy to the field themselves). Ethos: Any.

GYNARCHIC

Rule by women, which might be combined with another form (e.g., Democratic, in which female citizens participate directly, Bureaucratic, in which only women can hold governmental posts, etc.). Economic Base: Any possible, although men are likely to form the basis of the labor force, while women turn their attentions to political and military matters. Military Organization: Most often a combination of female vassalage and possibly male conscription. Advancement as commissioned officers, commanders, or the like, however, will likely be open only to women. Ethos: Any.

Example

Amazonia. This state spans vast stretches of shore along the Black Sea and the steppes surrounding it. It is constituted as an elective monarchy, with a queen of proven merit subject to election or re-election every 13 months. Military power is based on the vassalage of the female citizenry, who are largely organized into units of mounted archers. All field-grade officers are required to have their left breast ritually removed, a practice also followed by many lower-ranking members of the widespread sects and cults dedicated to Artemis. It is illegal for men to serve in the armed forces or to ever bear anything more than simple weapons (e.g. clubs, daggers, spears). Its symbols are a crescent moon, a warhorse, and a battle axe, which are used and combined in various ways according to the situation.

HIERARCHIC

A government similar in form to a Feodality (feudalistic rule) that is religious in nature. Economic Base: Any, but the instruments of the economy are likely to be in the hands of religious leaders. For example, in a Manorial system the great estates might be controlled by high priests rather than barons. Military Organization: Any, but most likely to be based on military obligations of successive levels of religious organization, with leaders that are priests or other practitioners of divine magic, with troops that are likely to be the vassals and temple forces of such leaders. Ethos: Any, as dictated by the prevailing ethics(s) of the predominant religion practiced in the state.

Example

Great Tribe of Uxatan. This expansive, increasingly sophisticated society was founded by indigenous non-human bipeds of reptilian sort who were little more than primitive swamp dwellers just a few generations before, when they were impressed into the armies of the local warring human city-states. These cold-blooded creatures eventually displaced their human masters and adopted their culture wholesale, including their methods of warfare and their religion (which was largely based on the worship of all sorts of horrible monsters anyway). The growing "tribe" now consists of several city-states ruled by priest-chieftains, each of whom answers to the next most powerful and, ultimately, to a great priest-king. Its symbol is a mud nest filled with eggs, one for each major community in the hierarchy.

MAGOCRATIC

Government by wizards, sorcerers, and other practitioners of magic arts. Economic Base: Likely to be based almost exclusively on provision of arcane goods and services (e.g., sale of scrolls, potions, and even more potent magic items, spellcasting, etc.). Military Organization: Most likely a core of conscripts or mercenaries, heavily reinforced with spellcasters specializing in the kinds of magic most useful on the battlefield. Ethos: Ordered but not strongly aligned to any ethical code.

Example: Magocracy of Babylon. This state with somewhat indefinite borders is centered on the magic-rich land between the Tigris and Euphrates rivers, and extends out into the desert that surrounds it on all sides. It is ruled by an oligarchy that is open only to mages of proven loyalty and merit, who are, in turn, supported by a compact bureaucracy of spellcasters and specialists in mundane matters. While warriors of various sorts are employed throughout the land, its official military forces include only a small corps of such characters and are based largely on bound-and-summoned elementals and creatures from other dimensions. Its symbol is a scroll, sometimes depicted with its upper and lower edges dissolving into bodies of flowing water.

MATRIARCHIC

Government by the eldest females. Such women will generally be members of an aristocratic or property-holding class, members of a specific race, or very able members of whatever classes of society are most esteemed (e.g., mages, priests, scholars, warriors, etc.). Economic Base: Any, but men might be prohibited from owning significant amounts of property and most or all economic power will be in the hands of women. Military Organization: Any, but men will generally be limited in how high they can advance in the armed services and might even be prohibited from being commissioned as officers. Ethos: Any.

Example

Chatal Hueyuek. Based upon a much earlier culture that once occupied the same area, this deliberately primitive matriarchal society was founded in the years following the Theran cataclysm by people seeking the simpler life of an earlier time. Its mixed human and dwarf population of 10,000-or-so (60% human, 40% dwarf) has rejected both Theran technology and the Olympian pantheon, returning to a "Stone Age" lifestyle and the worship of an ancient goddess associated with the volcano that dominates the land. Most of the populace dwells within a sprawling village complex of brick buildings constructed alongside one another and entered through doorways in the roofs. While political power in this extremely pious society rests with a caste of priestesses, men and women are essentially equal, and the reserve military force of some 1,500 farmers and craftsmen is two-thirds male and one-third female. Its symbol is a volcano with two peaks, one of which is erupting.

MILITOCRATIC

Government by soldiers and military officials. Economic Base: Any, but will likely include the sale of military goods and services, on both private and governmental levels. Such a state will quite possibly be the premier place to which adventurers and deposed aristocrats alike will flock to hire mercenaries, for everything from dungeon delves to coups-d'etat. Military Organization: Anything from a hereditary warrior caste with traditional obligations to levee-en-masse. Whatever the case, augmentation by mercenary forces is likely. Ethos: Ordered and sometimes even benign, ordered and neutral in ethical standards, ordered and often malign.

Example

Grand Redoubt of Sicilia. Located on the great island to the southwest of Italia, this state is ruled by a powerful, militarized population of giants, and is protected both by and from the rest of the world by the surrounding straits and seas. Everyone, from the highest-ranking general of the armies who serves as both commander-in-chief and king, to the lowest slave, is expected to render unswerving service to the state. Its military has at its core the entire able-bodied male population of, augmented by various other monsters and great companies of the most malign and organized sorts of humanoids. Most of its human population is enslaved, and forced to labor within the halls of the giant lords or on immense fortifications and military works. Its symbol is a volcano overflowing with lava.

MONARCHIC

Government by a single sovereign, usually hereditary, whose power might range from ultimate to limited by some sort of constitution (e.g., the Magna Carta) or the power of the supposed vassals of the sovereign. In Medieval Europe, this form of government was traditionally combined with Feudalism. Economy: Any. Military Organization: Any, but often based on military obligations of the aristocracy and possibly augmented by mercenary forces. Ethos: Any.

Example

Kingdom of Albion. Located on the cluster of major islands to the northwest of mainland Europa, this ancient kingdom is ruled by various intertwining lines of elves and half-elves. It is fiercely independent, and merciless in its response to invaders. And, while it encourages the arts and is generally

benign toward its citizenry, Albion is also frequently a chaotic state, and one that does not go many decades without palace coups or struggles for succession to the throne amongst the aristocracy—a phenomena that is repeated on a smaller scale throughout its many baronies and subordinate states. The Kingdom of Albion has various symbols associated with it, most drawn from the heraldry of its ruling houses, including lions, unicorns, roses, and mustard plants.

NECROCRATIC

Government by the dead (or undead). Economic Base: Any, but will likely to be somehow based on goods and services related to the internment or disposal of the dead. Military Organization: Almost always legions of living dead warriors, led by intelligent undead or living characters comfortable with the living dead, such as malign priests or necromancers. Ethos: Usually ordered and malign.

Example

Necropolis of Gades. Originally a city of the living dedicated to Hades, Gades eventually evolved into a vast necropolis dedicated to the god of the dead and ruled by his unliving high priest. Situated along the shores of the westernmost Mediterranean, it is a perpetually gloomy place, never directly touched by sunlight and surrounded by dismal plains of flinty rock and asphodel. While technically evil, however, it is also well organized and not actively hostile to the living, and even includes an enclave for living visitors, especially those bringing dead whose final wish it was to be "resurrected" for indefinite service within the dark citadel. It also has a substantial population of living residents, among them slaves, priests and other servants of Hades and Persephone, and various morbid individuals who do not mind the presence of the living dead. Its symbol is, naturally, a skull.

OLIGARCHIC

Government by a few, usually absolute, rules. Economic Base: Any, but the ruling members of the oligarchy will often have substantial influence over the economy. Military Organization: Any. It is possible that one of the members of the oligarchy will be in charge of the military, or that each will be in charge of a different corps. Ethos: Any.

Example

Greater Peloponesse. Centered on the ancient city of Sparta, its capital, this highly regimented state is ruled by a council of 16 senior officials with significant military and civil experience. Each is elected upon a vacancy coming open by vote of the full citizenry (i.e., all free, arms-bearing men in good standing of military age or older), and serve for life, until they willingly step down, or until they are impeached. This state is not quite as warlike or reactionary as it was in the old days, but is still a significant political and cultural rival of Attica and the city-state of Athens, still makes its neighbors wary and defensive, and is still willing to field military forces before, perhaps, all diplomatic options have been exhausted. It is, ostensibly, a member of the Theran League, but is more likely than other league members to act independently and without the countenance of its fellow members—and perhaps even against them if to its own advantage.

PEDOCRATIC

Government by the learned, such as sages, savants, and scholars. Economic Base: Any, but the economy is more likely than usual to be influenced by prevailing scholarly theories or subject to complex rules and regulations. Military Organization: Any, with the possibility of higher-than-usual technology or the incorporation of esoteric military theories into the doctrine of the armed forces. Ethos: Any.

PLUTOCRATIC

A state ruled by the rich. Economic Base: Often based on trade, but can be almost anything, provided the means of producing wealth are controlled by an elite (e.g., agricultural plantations or industrial factories owned by the national leadership). Military Organization: Almost always based on mercenaries—and, naturally, the best money can buy. Those in power will generally not hesitate to wage war in the interests of profit, but tend to be steadfastly opposed to putting themselves or their scions in harm's way. Ethos: Ordered and of flexible ethics, ordered and malign. Special: This term is often used to characterize any sort of state where only the wealthy are able to hold power.

Example

Kingdom of Lydia. Ruled by a hereditary aristocracy that appoints a king or queen as needed from its own ranks, all of the material resources in Lydia are under the legal control of a handful of powerful families. Money equals power, and power equals money. Plantations, mines, forests, shipyards, mints, factories, and all sorts of other monopolies and sinecures and sources of income can be traded from family to family, noble-to-noble, but cannot be sold, and cannot be ceded to commoners or foreigners. Non-aristocrats do not have a worse standard of living than in most other nations, but enjoy almost no social mobility, are almost completely politically disenfranchised, as even minor appointments are automatically filled by members of the noble cast, and generally cannot own more than small businesses, as significant assets are heavily taxed. Lydia's military forces include a core of extremely well-equipped noble warriors, but rely heavily on units of expensive veteran mercenaries. Its symbol is a coin, often bearing the likeness of a current or famous ruler.

REPUBLICAN

A state ruled by a body of leaders who are generally elected by the populace. Even if elected, however, such leaders are almost always members of the aristocracy, and holding office may be dependent on factors such as being significant landowners, guild members, or members of certain families. Economic Base: Any. Military Organization: Usually based on military service by the politically enfranchised citizenry, perhaps augmented by elite units raised by wealthy families or guilds. Nations of this sort are likely to be very suspicious of mercenary forces. Ethos: Any, but generally of some ordered structure.

Example

Republic of Rome. This state, the world's oldest and longest-lived republic, is as dedicated to upholding the rights and welfare of its citizens as it is indifferent to those of other nations. It is ruled by a body of 100 Senators, elected from the most prominent landowning families. In addition to the city of Rome itself, the nation also includes eleven other heavily fortified cities, formerly independent city-states that fell prey to the ambitious republic centuries earlier. While not a consistent enemy of the Theran league, Rome has steadfastly maintained its independence and has not gone far out of its way to avoid open warfare with its Greek rivals. Its symbol is bundle of 12 spears, bound together around a battleaxe.

SYNDICRATIC

Government by business interests, usually administered by a council of representatives from the most powerful businesses, guilds, and other economic entities present. Citizenry is usually open only to merchants, craftsmen, tradesmen, and others licensed to earn a living within the state. Historic examples include the Hanseatic League and the medieval city of London. Economic Base: Almost always trade and industry. Military Organization: Will often consist of a militia formed of the citizenry, organized according to how well they are able to equip themselves, sometimes augmented by mercenaries. Ethos: Ordered and ethically neutral.

Example

Zuringer Gnomes. This state located in the peaks and valleys of the central Alps is concerned only with the free flow of the goods and services its citizens provide and broker. A small standing army of gnomish volunteers and mercenaries is augmented by a reserve force consisting of all gnomish merchants, craftsmen, and anyone else licensed to do business—the core of which are units of crossbowmen. Many trade houses also employ units of mercenaries for security purposes. While its attitude toward other states and foreigners is strictly neutral, it tends toward both order and the benign in the administration of its own people. Its symbol is a set of merchant's scales.

TETRARCHIC

A state divided into quarters—each of which might also be called a tetrarchy—and ruled by four coequal tetrarchs. A form of this sort is usually adopted to create a balance and prevent a single person from taking power. Economic Base: Agriculture is most likely, but any is possible, and each of the four quarters might have a different base. Military Organization: Any is possible but, because such states tend to be fairly large, will often be four corps of strictly regulated size. Ethos: Ordered and benign, ordered and ethically uncommitted, ordered and malign.

Note that the state might be composed of three or more "quarters" and still be a tetrarchic government form.

Example

Tetrarchy of Anatolia. This ominous state controlled by a coalition of human and hobgoblin warlords spans multiple coastal plains and mountain ranges and includes numerous fortifications and several walled cities. Slave trade is prolific and provides the labor used in many of the sprawling plantations and mines. Military forces of the tetrarchy include human conscripts, mercenaries, and humanoids drawn from the hordes native to the Anatolian highlands. Its symbol is a four-headed hydra, which is sometimes depicted as having human(oid) faces, and sometimes even the visages of the tetrarchy's actual rulers.

THEOCRATIC

A state ruled by one or more deities or their direct representatives (i.e., a priesthood). Economic Base: Agriculture is the most common economic base of a theocracy, but its religious nature might also make it a pilgrimage site for those seeking religious goods and services. Military Organization: Almost always based on conscription, but might include special units of religious fanatics, holy warriors, fighting priests, or the like. Ethos: Any, but most likely ordered and benign, ordered and ethically uncommitted, or ordered and malign.

Example

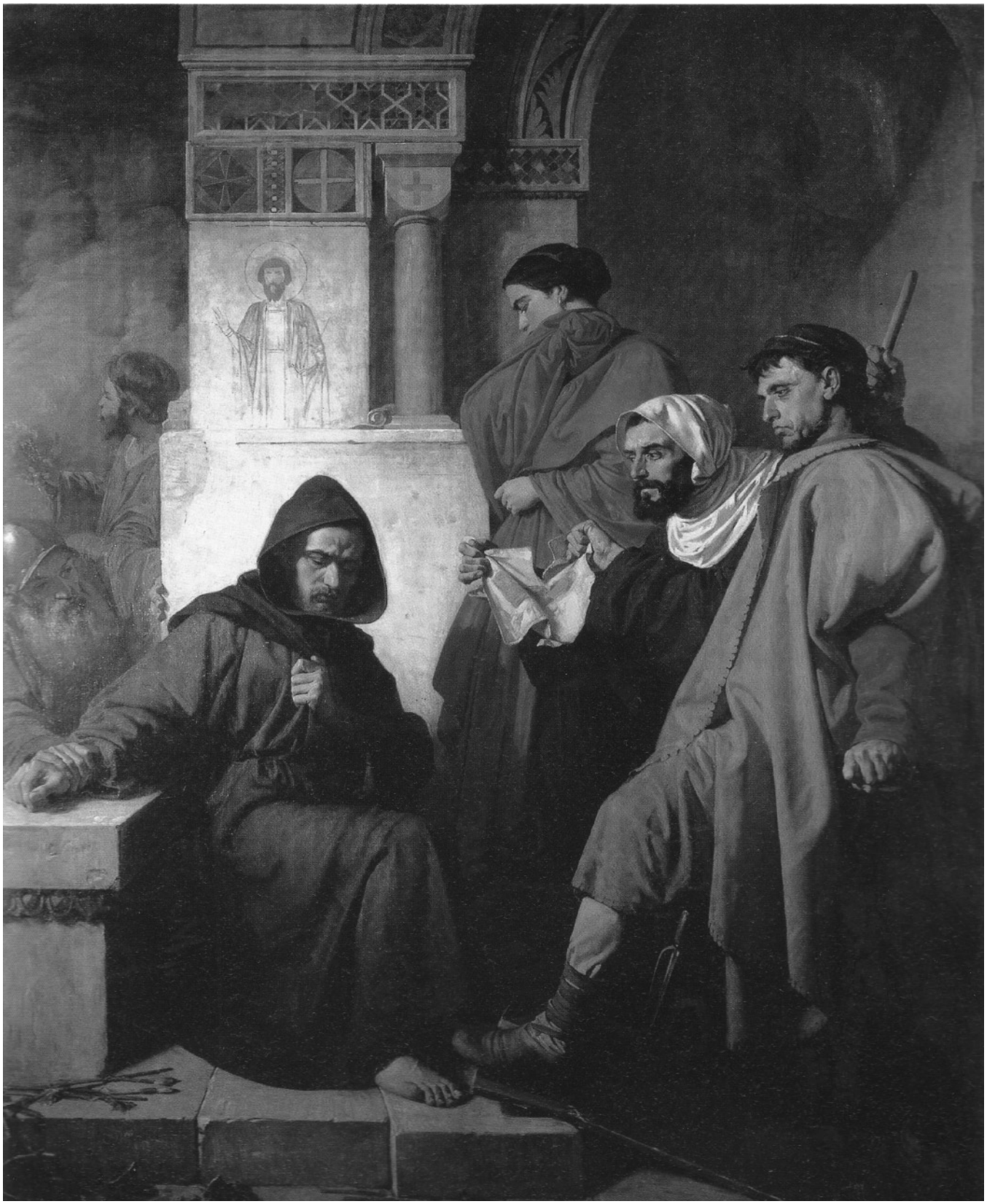
Stygia. Radiating out from the banks of the greatest river, the Nile, this religious state is ruled by priests who commune directly with deities that regularly reside within the great temple palaces around which the country's communities are built. Its boundaries are the sea to the north, the great cataracts to the south, and are lost in the scorching deserts that girdle it east and west. Its prevailing alignment, ethos, and national attitude at any given time depends on which of its affiliated deities is ascendant. Agriculture forms the largest basis of the economy, augmented to some extent with exports of religious paraphernalia (e.g., potions, scrolls, incenses, etc.). Military organization is based on conscription but includes many individual temple forces of varying strength and composition. The symbol for the nation as a whole is a crown surmounted by a cobra, but its various semi-autonomous temple-states have symbols of their own.

TIMOCRATIC

Government by those who have achieved the greatest honor, civic accomplishment, and military glory, a meritocracy. Citizenship in a timocracy is based on military service, civic activity, and adherence to a moral code. Such a state might also reward those who have served it best with property and other wealth, making them the most affluent members of the society. Economic Base: Any. Military Organization: Most likely an all-volunteer citizen force consisting of both full-time soldiers and militiamen. Ethos: Usually ordered and benign. Special: While a timocracy is generally considered to mean rule by a propertied class, the version presented here is based on an ideal form of government postulated by Plato.

Example

Republic of Rhodes. Almost unique among nations, the Republic of Rhodes is, as much as possible, a pure meritocracy, rewarding those who have demonstrated genuine honor, morality, and service to the state with commensurate political and economic power and responsibility. It is guided by the



most positive principles associated with Olympian Deities, particularly Apollo, patron of the island nation, who's likeness in the form of its Colossus watches over its harbor and looks down upon righteous and unrighteous alike. Its military consists of free citizenry, along with foreign soldiers and heroes who have been drawn to the island and what it stands for. Inhabitants of the island can potentially experience a great deal of social mobility, the virtuous and hardworking advancing, and the slothful or wicked losing status or being driven out. Its symbol is a stylized golden sun.

TYPES OF GOVERNMENT

Many of the following terms have been applied to various governments, organizations, or states of affairs by pundits, politicians, and writers, and are used humorously, pejoratively, or figuratively as often as they are in earnest. It is unlikely in the real world, for example, that anyone has actually consciously set about to establish a Kakistocracy, a state governed by the worst. In a world where evil priests, villains of every stripe, and even wicked beings from other dimensions might hold the reigns of a state's power, however, that might not remain the case.

Any of the following can refer to the type of government described or to a state where that form is practiced. Etymologically-minded readers should note the difference between the suffix 'archy', meaning 'rulership', and 'cracy', meaning 'power', which both come from Greek roots.

Variant spellings and governmental forms with meanings similar to the primary ones listed are given in parentheses.

Adhocracy: Government in an unstructured fashion.
Albocracy: Government by white people.
Anarchy: Rule by none (Acracy, Antarchy).
Androcracy: Government by men (Phallocracy).
Anemocracy: Government by the wind or by whim.
Angelocracy: Government by angels.
Argentocracy: Government by money.
Aristarchy: Rule by the best.
Aristocracy: Government by the nobility.
Arithmocracy: Government by simple majority.
Autocracy: Government by one individual (Autarchy).
Barbarocracy: Government by barbarians.
Beerocracy: Government by brewers or brewing interests.
Biarchy: Rule by two (Binarchy, Diarchy, Dinarchy, Duarchy).
Bureaucracy: Government by departments of civil servants.
Cannonarchy: Rule by superior firepower or cannons.
Capelocracy: Government by shopkeepers.
Chiliarchy: Rule by 1,000.
Chirocracy: Government by physical force.
Chromatocracy: Government by rulers of a particular skin color.
Confederacy: Government by a coalition of smaller governments (Confederation).
Corpocracy: Government by corporate bureaucrats.
Cosmarchy: Rule over the entire world.
Cottonocracy: Government by those involved in cotton trade.
Cryptarchy: Secret rulership.
Decarchy: Rule by 10 (Decadarchy).
Democracy: Government by the people (Demarchy).
Demonarchy: Rule by a demon.
Demonocracy: Government by demons or evil forces.
Despotocracy: Government by despots or tyrants.
Diabolocracy: Government by devils.
Dodecarchy: Rule by 12.
Dulocracy: Government by slaves (Doulocracy).
Ecclesiarchy: Rule by priests or ecclesiastical authorities.
Endarchy: Rule by a centralized government.
Ergatocracy: Government by the workers/working class.
Ethnarchy: Rule over an ethnic group.
Ethnocracy: Government by an ethnic group or race.
Exarchy: Rule by bishops (or high priests).
Foolocracy: Government by fools.
Geriatocracy: Government by the aged (Gerontocracy).
Gymnasiarchy: Rule over a school or academy.
Gynarchy: Rule by women (Gunarchy, Gynocracy).
Hagiarchy: Rule by saints or holy persons.
Hagiocracy: Government by holy men.
Hamarchy: Rule by a cooperative body of parts.
Hecatarchy: Rule by 100 (Hecatontarchy).
Hendecarchy: Rule by 11.
Heptarchy: Rule by seven (Septarchy).
Heresiarchy: Rule by heretics.
Heroarchy: Rule by heroes.
Hetaerocracy: Government by paramours.
Heterarchy: Rule by a foreigner.
Hierarchy: Rule by a ranked body, often priests.
Hierocracy: Government by priests or religious ministers.
Hipparchy: Sovereignty over horses.
Hoplarchy: Rule by the military.
Hyperanarchy: A state of extreme anarchy.
Hyperarchy: A state of excessive government.
Iatrarchy: Rule by physicians.
Infantocracy: Government by an infant.
Isocracy: Equal political power.
Juntocracy: Government by a junta.
Kakistocracy: Government by the worst.
Kleptocracy: Government by thieves.
Krytarchy: Rule by judges (Kritarchy).
Landocracy: Rule by the propertied class.
Logocracy: Government of words.
Magocracy: Government by magicians.
Matriarchy: Rule by women or mothers (Metrocracy).
Meritocracy: Government by the meritorious.
Merocracy: Government by a part of the citizenry.
Mesocracy: Government by the middle classes.
Militocracy: Government by soldiers.
Millionocracy: Government by millionaires.
Millocracy: Government by mill owners.
Mobocracy: Government by mobs or crowds, the rabble.
Monarchy: Rule by single royal individual.
Moneyocracy: Government by the moneyed classes.
Monocracy: Government by 10,000.
Navarchy: Sovereignty over the seas.
Neocracy: Government by new or inexperienced rulers.
Necrocacy: Rule by the dead.

Nomocracy: Government based on rule by a legal system.
Nonocracy: Government by nine.
Ochlocracy: Government by mobs (Pollarchy).
Octarchy: Rule by eight.
Oligarchy: Rule by a few.
Paedocracy: Government by children (Paedarchy).
Panarchy: Universal rule or dominion.
Pantarchy: Rule by all the people; world government.
Pantisocracy: Government by all equally.
Papyrocracy: Government by written material. .
Partocracy: Government by an unopposed political party.
Patriarchy: Rule by men or fathers.
Pedantocracy: Government by strict rule-bound scholars.
Pedocracy: Government by the learned or educated.
Pentarchy: Rule by five.
Philosophocracy: Government by philosophers.
Phylarchy: Rule by a specific class or tribe.
Physiocracy: Rule according to natural laws or principles.
Plantocracy: Government by plantation owners.
Plutocracy: Rule by the wealthy (Chrysoaristocracy, Chrysocracy, Plousiocracy, Plutarchy).
Policeocracy: Government by police.
Polyarchy: Government by many (Polarchy, Polycracy).
Popocracy: Government by populists.
Pornocracy: Government by harlots.
Prophetocracy: Government by a prophet.
Psephocracy: Government resulting from election by ballot.
Ptochocracy: Government by beggars or paupers.
Punditocracy: Government by political pundits.
Quangocracy: Rule of quasi-autonomous, non-governmental organizations.
Shopocracy: Government by shopkeepers.
Slavocracy: Government by slave-owners.
Sociocracy: Government by society as a whole.
Squarsonocracy: Government by landholding clergymen.
Squatterarchy: Government by squatters (Squattocracy).
Squirearchy: Government by squires (Squirocracy).
Statocracy: Government by the state alone, without ecclesiastical influence.
Stratarchy: Sovereignty over an army.
Stratocracy: Military rule or despotism.
Strumpetocracy: Government by strumpets.
Synarchy: Joint sovereignty.
Syndicracy: Government by business interests.
Technocracy: Government by technical experts.
Teratocracy: Government by monsters.
Tetrarchy: A state divided into quarters under four coequal rulers (Tetradarchy).
Thalassiarchy: Sovereignty over the seas (Thalassocracy).
Thearchy: Rule by a god or gods.
Theatrocracy: Goverment by gathered assemblies of citizens.
Theocracy: Government by one or more deities or their representatives.
Timocracy: Government by those who have achieved great honor, civic accomplishment, and military glory (Timarchy).
Triarchy: Government by three (Tritarchy).
Tritheocracy: Government by three gods.
Xenocracy: Government by foreigners or aliens.

PRIMITIVE GOVERNMENT FORMS

Clan: A group usually related by blood that is united by common heritage, interest, and/or cultural, social, and/or physical characteristics.
Tribe: A group similar to a clan that might contain several clans that is united by common heritage, interest, and/or cultural, social, and/or physical characteristics.

TYPES OF STATES

In the following examples, a "state" might be part of a larger nation or an independent or semi-independent political entity (e.g., a Barony might be a wholly autonomous state or, essentially, a province of a larger one). In some cases, the name for a particular type of state is the same as that of a form of government. Synonymous terms follow the descriptions in parentheses.

Each of these may also have a variety of alternate definitions and meanings (e.g., a commonwealth is often defined as a nation or state in which there is self-government, such as a democracy or a republic). The definition used here, however, is generally the one that allows the term to be used in the most unique sense.

Archduchy: A state ruled by an Archduke or Archduchess, often a sovereign (palatine) state.
Barony: A state ruled by a Baron or Baroness.
Bishopric: A state ruled by a Bishop.
Caliphate: A state ruled by a Caliph.
Commonwealth: An association of independent or semi-independent states or nations.
County: A state ruled by a Count or Countess, or Earl or Graf.
Despotate: A state ruled by a Despot (Despotism).
Duchy: A state ruled by a Duke or Duchess.
Emirate: A state ruled by an Emir.
Empire: A state ruled by an Emperor or Empress.
Grand Duchy: A state ruled by a Grand Duke/Duchess.
Federation: A union of states or nations in which each is subordinate to a central power.
Feodality: A state constituted on feudal principals.
Fief: Heritable land bestowed by a lord upon a subordinate, typically a Knight, in return for service (Fiefdom).
Khanate: The realm of a Khan.
Kingdom: A state ruled by a King or Queen.
March: A borderland, especially one that is in dispute, and often under the authority of a Marquis or Marquise.
Margraviate: A state ruled by a Margrave or Margravine.
Palatinate: A territory ruled by a palatine noble.
Principality: A state ruled by a Prince or Princess.
Republic: A nation in which power is exercised by representatives elected by the citizenry.
Sheikdom: An area ruled by a Sheik.
Sultanate: A state ruled by a Sultan or Sultana.
Viceroyalty: A state ruled by the deputy of a sovereign (i.e., a Viceroy).

BOOK TWO
THE COMMUNITY

"No man is an Island, entire of itself; every man is a piece of the Continent, a part of the main."

—John Donne, Devotions

CHAPTER FOUR COMMUNITIES

Communities of all sorts frequently serve as the traditional starting and ending points for adventures, and innumerable parties of characters have met and disbanded in the taverns and marketplaces of isolated villages, fortified frontier towns, and teeming metropolises. Such places can also serve as venues for quests of all sorts, especially those involving non-hack-and-slay elements like diplomacy, trade, and investigation.

Unfortunately, game-world versions of such places are often not as unique or interesting as they should be. The intent of this chapter is to provide Game Masters with information, resources, and suggestions to help make adventures and encounters in communities of all sorts more memorable and exciting for their players.

Most communities can be broadly classified as villages, towns, or cities. There are also various sorts of special-purpose communities—such as plantations, prisons, and military bases—that can play a role in the game.

COMMUNITY DEFINED

To a lesser or greater extent, communities are made up of people with similar interests, goals, background, and concerns. There can be marked exceptions to this, of course, but such cases tend to be exceptions to the rule.

The smaller a community is, the more this will be true, the greater the chance that the population will also be racially homogenous, and the narrower the likely gap between the poorest and richest members of the community. Because there is a strong link between wealth and political power, smaller communities will also tend to be more egalitarian and democratic in nature. Everyone will likely know each other, at least by name or appearance, and privacy will be limited, and anonymity will be likely be nonexistent. Members of small communities also likely to benefit or suffer fairly equally from circumstances affecting the group as a whole.

The larger a community is, the greater the chance that the population will be racially diverse, and that there will be a great economic void between the richest and poorest members of society. Power is likely to be unequally distributed, typically ranging from a handful of families or individuals with great political influence to a politically disenfranchised underclass, with the (usually vast) majority of the population falling somewhere in between. Most people tend to mind their own business and value their privacy. There will be many individuals about whom little or nothing is known by the population as a whole. Benefits or detriments to the community will not always be distributed equally; a new marketplace, for example, is likely to benefit the merchant class more than others, and a famine or other disaster is likely to strike the least affluent hardest as they have the smallest reserves of anything.

Small nations might have consist of little more than a single major community, probably somewhere in size from a large town to a metropolis, including perhaps a number of surrounding villages or smaller towns, quite possibly dedicated to agriculture and providing food for the capital. Indeed, such relatively small nations often evolved from single cities historically and, despite their size, could often become quite powerful and influential. Indeed, such states were the norm in much of the ancient world, and include such well-known examples as Athens, Sparta, and Tyre. From such places grow over time the medieval-type states.

Large nations might consist of dozens of cities, hundreds of towns, and thousands of villages and smaller communities. Such larger nations will likely be divided into a number major regions, typically with up to one city and a number of smaller communities associated with each. While such nations will almost always have a unified foreign policy and even a central government that oversees national-level affairs, they may also be content to leave the administration of regional or local affairs to individual communities. Rome, for example, had a cohesive foreign and national policy that unified its empire, but its central government did not generally involve itself in local politics or administrative matters.

Indeed, even dependent communities might operate with a high degree of autonomy, especially if they have the power to insist upon it of if such semi-independence is to the advantage of the authorities to which they answer. Most European cities during the latter part of the Middle Ages, for example, fell within the territories of various dukes, counts, or kings, but had charters from their lords granting them certain rights and privileges in exchange for various fees and responsibilities. These charters were often granted because hard currency was scarce and difficult to come by, and cities produced such money, could buy off their overlords thus.

Communities valued their independence, and charters were sometimes won through hard negotiation and even bloodshed. Because trade and industrial communities had a capability of generating liquid assets in a way with which country estates could not compete, however, many ambitious lords willingly granted charters in exchange for the cash flow they could provide. Charters granted in this way often reduced the city government to little more than a fundraising organ for the lords—and one that could be dismissed and replaced if it was not successful.

Regardless of whether a community has a charter to operate autonomously as a free city or is simply allowed to administer its own local affairs, community government might be markedly different from that of the greater nation itself. Even under the autocratic Roman Empire, for example, municipal government was distinctly republican in nature. Similarly, Medieval cities that received their charters from feudal lords were generally organized as communes, a plutocratic form of government in which merchants, craftsman, and business people held political power, often in relation to their experience or rank within various guilds.



CALAMITIES

Communities of all sizes are vulnerable, to a lesser or greater extent, to a number of different sorts of calamities. Historically, ancient and medieval communities perpetually faced the threat of five major sorts of disasters: Fire, Flood, Famine, Pestilence, and War, and these could all manifest themselves—or be combated—in a number of unique and interesting ways in a fantasy environment. Most maladies likely to beset towns on a recurring basis, even in a fantasy milieu, are likely to fall into one of these categories. There is one more that does, not however, but which might be a prevalent threat in a fantasy campaign setting: Monsters.

Fire was a problem exacerbated by a number of conditions prevalent in ancient and medieval communities, including narrow, irregular streets; closely packed buildings; architecture that relied heavily on flammable materials like wood, wattle, and thatch, as well as unfortunate architectural features like wooden party walls between houses; and a lack of fire-fighting infrastructure, such as fire hydrants. Historic examples include the conflagration that ravaged the Egyptian city of Alexandria, destroying the greatest library in the world and the fires that swept through London.

Historic methods for combating urban conflagrations tended to be limited in both range and effectiveness, and were often limited to bucket brigades. Some cities had private fire departments, but many of these—such as those that existed in ancient Rome—were private business, not municipal services, and their leaders often negotiated rates before turning to the business of putting out flames.

Fantasy cities might have laws regarding building construction, limiting materials used to stone and brick.

Floods were a perennial problem in many communities, particularly those located along rivers or in low-lying or coastal areas. As water is necessary for human survival, most communities will be in peril from flooding. Such disasters were often associated with certain seasons, especially spring, when snow and ice would begin to melt and engorge waterways, but might also be the result of storms. Small communities, such as villages, might be completely swept away, even without trace, by heavy flooding, and those that are not are likely to suffer serve damage and the death of people and livestock. Larger communities with more substantial structures are less likely to be destroyed wholesale, but might still suffer significant damage and be brought to a standstill, with people trapped on rooftops and paddling makeshift watercraft through the streets, until the waters recede.

The first and surest line of defense against flooding, of course, is simply to build communities in highland areas. Communities are often located in areas prone to flooding for good reasons, however; farm villages are located in alluvial plains with rich soil, for example, while cities enjoy the commerce made possible by their locations along rivers or coasts. Good

drainage system can also be an effective means of dealing with flooding, but were rare until pre-modern times—exceptions being the ancient cities of Rome, Thera, and the Indus River Valley.

As magic can be assumed to assist in the continuity and retention of technological development, the Game Master can logically assume some measure of flood control exists in the major cities of all advanced states.

Famine resulted historically when disasters like crop failure reduced the amount of food that could be sold or distributed within communities (other disasters, like destruction of crops through warfare or sieges resulting from the same, could also lead to famine). Even as agriculture allows for the growth of large populations, the establishment of settled communities, and the foundation of nations, so, too, does it make all of them vulnerable to the disruption of those food supplies.

Ample stored food supplies can be a remedy for short-term famine but, historically, this measure could rarely be employed; only rarely were ancient or medieval communities able to acquire food surpluses adequate to support entire communities for extended periods of time, a problem exacerbated by limited means for preserving victuals for extended periods of time.

Here again, the influence of the supernatural might well be assumed to reduce the threat of famine from natural causes to near zero. In a campaign world where there are active deities, the ecclesiastics of the state will be the main bastion against crop failure from weather, insect attacks, or disease. While the benign entities will assist against such a form of disaster, the hatful and wicked entities will likely promote that which causes famine. Thus, hunger and starvation will continue to be a threat.

Pestilence was, historically, one of the most devastating disasters that could strike ancient and medieval communities, and had the capability of annihilating every person in some areas and up to half the population of entire continents. Close packed populations, poor waste disposal systems, and a highly imperfect concept of the means of disease transmission made pre-modern communities especially vulnerable to such epidemics. Famine, too, diminished people's immune systems, and made them more prone to disease.

Effective waste disposal, extermination of disease-bearing vermin, quarantine, and certain medicines and medical procedures are among the ways of dealing with plague and other epidemic diseases. These measures cannot necessarily be conceived of intuitively, however, and require a certain amount of knowledge and a relatively high level of medical development to implement.

Moving from historical examples to the fantasy world, it is certain that magical support of technology as well as the clerical ministrations of the ecclesiastical element of society will likely reduce the probability and effect of disease in such a world. Of course, the malign deities might use pestilence to attack a community, so disease will never be wiped out, remain a constant threat.

War was one of the most dramatic disasters that could strike an ancient or medieval community, and could be equally exciting and dangerous in a fantasy milieu. A community might be the target of anything from a raid-in-force by marauding humanoids or barbarians to a prolonged siege by a well-equipped enemy army. Small communities like villages might not actually be military objectives at all, but might get caught up in larger operations between opponents with which they might not be affiliated at all. Larger communities, whether independent city states or possessions of larger nations, might be objectives in themselves, for purposes that might include pillage, annexation, control of a strategically-located site, or a desire to damage or provoke the nation of which they are part. Attacks on communities that are dependents of larger states, of course, are tantamount to attacks on those nations as a whole.

Walls, if they can be afforded, are one of the best and most basic means a community can employ for deterring or resisting conventional attacks, and various augmentations to them can make them more effective. Such improvements include moats, towers, strong gates, and variations upon such basic structures. A militia, standing army, or other military resources to defend such structures—or the community itself, if they are lacking, are also very important. (These sorts of community defenses are discussed in greater detail under "Physical Characteristics of Communities," below.) Good intelligence gathering, which starts with well-manned watchtowers and patrols along the limits of a community's political control, can also go a long way toward helping a community be prepared for armed attack.

In the magically active milieu, the Game Master is safe in assuming all major cities in advanced states will be walled ones as was common in medieval Europe and China. The effects of magic in attack and defense of such places are likely to be the most demanding problem for the GM to deal with in regards warfare.

Monsters of all sorts can pose a threat to communities, depending on how dangerous they are, their drives, and the relative vulnerability of various communities to their predations. Most communities will have measures in place to deal with wild animals, small bands of humanoids, and common indigenous threats. It is solitary gargantuan or extremely dangerous monsters—like Godzilla, who ravaged Tokyo innumerable times, or the Balrog that overran and slaughtered the inhabitants of the Mines of Moria—unleashed by some cataclysm or inadvertently attracted by some activity, however, that can pose the biggest threats to communities, because they can be difficult or impossible to anticipate or counter. Infestations of many smaller creatures can be just as dangerous, fantasy-world variations on locust swarms, which can overwhelm belated efforts to stem their advances (hordes of such creatures, among which giant insects and spiders are some of the most popular, are the subject of innumerable science fiction and horror movies). The threat of such attack is another reason that large communities will have extended themselves to construct protective walls around their dwelling place.

In a fantasy milieu, any of the listed calamities might be combated or even negated with various magical resources. Fire, for example, might be battled in some cities by priests capable of creating water or summoning rain or by mages capable of calling water elementals and disease might be cured by clerics with medical proficiency or appropriate magics.

Game masters should keep in mind, however, that any of the most common sorts of disasters might also be exacerbated or even created by magic as well. Magical fire might be even more capable of ravaging fantasy cities, areas free of disease might be infested by an evil clerics capable of creating contagion, and war is not likely to be more pleasant when it includes contingents of humanoid troops.

It is certainly possible for two or more of these disasters to strike a community at the same time; fire, for example, could break out in a city even while it was being assaulted by enemy forces, either coincidentally or in some connection with the attack. And, as aficionados of disaster films know, there are also quite often peripheral problems associated with disasters, which can give the worst elements in any particular society the opportunity to engage in crimes like murder, robbery, and looting. GMs can, naturally, customize such secondary problems as appropriate for their fantasy campaign settings. Floods, for example, are only more difficult to deal with if they have disgorged the contents of a local necropolis, distributing waterlogged undead monsters throughout the flooded sections of a community. And famine can take on any even more horrific cast if certain segments of the population begin turning to cannibalism …

Most of the described historical disasters remain problems, to a lesser or greater extent, for real-world communities today, and a regular perusal of newspaper or television news can give GMs some inkling—and possibly some ideas—of what such calamities might be like in their own campaign settings.

DEMOGRAPHICS

When creating communities in typical civilized areas, GMs can either select the primary race of the inhabitants or determine it randomly with 1d100 as follows: 1-37 human, 38-57 halfling, 58-80 elf/half elf, 81-90 dwarf, 91-97 gnome, 98-100 orc/half-orc. These percentages can also be used to determine the racial makeup of fully integrated communities in areas frequented by adventurers, such as those located along trade routes. This breakdown of demographics might vary considerably in different nations, however, at the Game Master's option.

Example

Tetrarchy of Anatolia. Humans and hobgoblins are the predominant races in the rugged mountains of this sprawling, repressive state. The following percentages can be used either to determine the predominant race of any particular community of village size or smaller, or the racial breakdown of larger communities: 1-60 human, 61-73 hobgoblin, 74-93 other goblinoid, 94-100 orc/half-orc.

VILLAGES & SMALLER COMMUNITIES

Several sorts of communities of up to village size can be found in the campaign world, especially in the largely-unorganized wild lands that constitute the frontiers of and between many nations. Even in a fantasy milieu that functions much like the real world, the vast majority of communities overall will likely be farming villages.

THORPS

Thorps are what we term the smallest sort of communities, places with a mere 20 to 80 or so inhabitants. Any particular one is 50% likely to be non-permanent in nature and dedicated to seasonal activities—such as herding, hunting, quarrying, or even herb gathering—or, like some hamlets, to public works projects. If any given thorp is a permanent settlement, it is 30% likely that all the inhabitants will be part of the same family or clan. If not engaged in some such specific activity, inhabitants of thorps are more likely than those of larger communities to earn their livings as hunter-gatherers, beggars, bandits, scavengers, or the like, or even to be raiders or scouts from a neighboring nation. Structures in a thorp can be confined to huts, shanties, tents, and lean-tos. Of course permanent agricultural communities of this sort will have substantial buildings, as will other relatively prosperous thorps.

Example

Raider Camp. Located on a wooded hilltop within sight of a major keep in the unsettled borderlands west of Attica, which has its capital at Athens—but just outside of the range of its regular patrols—this concealed thorp is home to a score of long-range scouts from Sparta. It consists of a sunken hut that is used as a headquarters by its commander and four lean-tos. In addition to the equipment carried by the soldiers, gear in the settlement includes 20 bedrolls, four extra quivers of longbow arrows (20), a cask of good wine sitting on a tree stump, and several cleaned-and-dressed game animals hung from nearby tree branches.

HAMLETS

Hamlets are what we call communities that are larger than thorps but still smaller than true villages, typically with as few as 100 or as many as 400 residents. It is vaguely possible that such a community is only temporary in nature, being occupied either seasonally or until a specific task is finished (e.g., the completion of a canal). If permanent, such a community will generally have no considerable economic base or organized governance beyond an elder or council of elders, and its inhabitants will typically earn livings as subsistence farmers, hunter-gatherers, or through various cottage industries. If non-permanent in nature, the residents will likely be laborers involved in a public works projects, such as building a castle or road, or even in occupations such as banditry or scavenging. The most substantial structures in such a transitory community are likely to be longhouses or huts, perhaps clustered around the ruin of an older building.

VILLAGES

Villages are what we call here communities of from 500 up to 900 or so inhabitants that have some formal sort of government and a specific economic base—which, in most cases, is agriculture, making the majority of people in such communities farmers. (Of course this differs from the origination of



the word, a collection of dwellings inhabited by villiens, surfs bound to the place.) A typical village will have up to five industries, the first two of which will almost always be a blacksmith shop and a mill, the two sorts of industry needed to support day-to-day life in an agricultural community (i.e., a blacksmith to create and repair farm implements and a miller to grind grain for use in bread). The third sort of industry most likely to present in a village will generally be a small brewery. Villages do not generally have the resources to construct defense works such as palisades, but most will be constructed so as to have adjoining walls linking them, making the place into a compound. Many do have some place of refuge—such as a watchtower—to which people can retreat if their community is attacked by raiders. Fortified churches served this purpose in our own world, from the Dark Ages through the Renaissance, as these structures were generally built with the greatest sense of permanency in mind and, as a result, tended to be the sturdiest in any particular area.

If a village is located in an area where physical threats like monsters or humanoid raiders are present, the able-bodied members of the community will generally be organized into some sort of militia unit.

TOWNS

Towns are permanent communities of up to several thousand people that typically have a variety of different industries and quite often a diversity of races. Small towns are typically home to up to 2,000 residents, and large towns to as many as 5,000 or so inhabitants. Most towns are governed by a chief official, such as a mayor, and a council of some sort. Some towns are ruled by officers appointed by an overlord.

What generally differentiates a town from a village is the presence of a market, where people from the smaller outlying communities can bring their farm produce or other commodities to sell and trade for the goods and services available in a larger community. It is 20% likely that a particular market community will be noted for the availability or quality of a certain locally produced commodity, such as iron ingots, cloth, or horses.

The center of the community will typically be its government and religious buildings. There will probably be at least one temple, fane, or shrine for every 1,000 inhabitants of the community.

Most towns will have a diversity of industries, including those most fundamental ones required by its inhabitants on a daily basis (e.g., mills, blacksmith shops, breweries, purveyors of general merchandise). All will have several taverns and it is likely that there will be an inn as well. About 30%, however, will also have a particular industry that it is noted for above and beyond other towns in the same region, and such communities will be magnets both for those who wish to acquire the fruits of those industries and those who wish to participate in them. Historic examples include towns noted for pottery and armor.

Depending on their layout, resources, and prevailing threats, such communities may be entirely walled or may contain a secure area large enough to hold all of the local citizenry—and perhaps even people from outlying communities—for at least short periods of time (e.g., until coastal raiders have dispersed). Such a secure area will often consist of a shell keep or walled precinct at the top of a nearby hill.

Example

Corinth. Located within the state of Attica, which recognizes Athens as its capital, Corinth is a large, walled town noted for the quality of its leather-work. All leather goods offered for sale here—including shoes, armor, scabbards, and saddles—should be considered of exceptional quality (and it is illegal to sell leather goods of lesser quality within the town). Most such goods are available for the same prices that lesser quality goods would be in other towns, and expertly made leather or studded leather armor is available for just $100 additional cost, rather than $150 more, as usual.

CITIES

Cities are the largest and most diverse sorts of communities and are considerably more complex in almost every way than smaller communities. Such communities are almost always located along major trade routes, on the banks of navigable rivers, or on the shores of deep water bays, and have ample access to resources like food and fresh water for their populations. What we term small cities have up to 12,000 inhabitants,

large cities up to 25,000, and metropolises as many as the economics of the game world can support (e.g., Gary Gygax's City of Greyhawk had a population of about 40,000, while at its peak imperial Rome itself was home to as many as a million inhabitant's). In general, cities of fantasy world states are governed by a lord mayor, a council of advisors, and various lesser officials.

Unlike most smaller communities, cities will often be divided into multiple quarters, districts, or precincts, each with a different purpose and each similar in size to a separate town. These might include craft, market, academic, temple, and military quarters, and residential districts, each of which might be further subdivided (e.g., market districts might be divided into separate sections for different types of goods, or residential districts might only allow people of sufficient social standing to live in certain parts of them). Cities are even more likely than towns to have some sort of industry (45% likely) or commodity (30%) that is especially associated with them. The mayor's residence and government administration buildings will be central structures and well maintained…and guarded. A city will have at least one religious structure for each 1,000 inhabitants, and these places will be of great importance to the community. Most cities will have a great temple and a monastery within their precincts. All manner of businesses are likely to be found in a city, with some found outside the main community. Outlying establishments generally include such industries as brickworks and tanneries, enterprises such as large inns and theaters.

Communities sufficiently affluent to evolve from towns to cities will almost always have the economic resources to create whatever defense works they need and will generally be walled, even if they have subsequently fallen on hard times (see Walls, Gates, and Towers, below, for more information). Designed to impress as much as to defend, such defense works are frequently elaborate and imposing, and sometimes even unique, distinctive, or aesthetically striking. In addition to walls and towers, each gate will likely be defended by a structure equivalent to a keep, and multiples fortifications similar in size to castles—or even a separate, walled garrison equivalent in size and form to a huge castle—may be incorporated into the defensive line.

CHARACTERISTICS OF COMMUNITIES

In many ways, urban areas are much like dungeons, made up of walls, doors, rooms, and corridors. Adventures that take place in such areas differ from their dungeon counterparts in two major ways, however. One is that characters tend to have much greater access to resources, and the other is that the presence of law enforcement personnel (e.g., the City Watch and such military forces as are there to guard it).

ACCESS TO RESOURCES

Unlike in dungeon and wilderness environments, characters can generally buy and sell gear quickly in urban areas. A large city or metropolis probably has powerful Non-Player Characters and experts in obscure fields of knowledge who can provide assistance and decipher clues. And when player characters are battered and bruised, they can retreat to the comfort of a room at the inn. Freedom to retreat and ready access to the marketplace means that the players have a greater degree of control over the pacing of an urban adventure.

LAW ENFORCEMENT

The other key distinction between adventuring in an urban area and delving into a dungeon is that the latter is, almost by definition, a lawless place where the only law is "kill or be killed." A community, on the other hand, is held together by a code of laws, many of which are explicitly designed to prevent the sort of behavior that adventurers engage in all the time: killing and looting.

That said, most municipal laws recognize monsters as a threat to the stability the city relies on, and prohibitions about murder rarely apply to dangerous creatures of any sort. In some societies, however, evil humanoids—unless they are prohibited from entering a community in the first place—are typically protected by the same laws that protect all the citizens of the city. Being morally degenerate is not generally a crime in and of itself (except in some severely theocratic cities, perhaps, with the magical power to back up the law), and it is evil deeds that are against the law. Even when adventurers encounter an evildoer in the act of perpetrating some heinous evil upon the populace of the city, laws tend to frown on the sort of vigilante justice, other than that dealt out by citizens in a hue and cry, that simply leaves one party dead or otherwise unable to answer for his crimes to the local authorities. Of course witnesses testifying to the justness of action of outside parties will usually cause the judicial authorities of a community to render a not-guilty verdict if indeed a trial is actually held.

Law is generally enforced in communities by a city watch that serves as a municipal police force. Most of the troops in such a force will be low-level warriors serving on a volunteer basis, while their officers will generally be better-trained or higher level individuals appropriate to the community or specially trained members of an official watch. In some societies, especially republics and democracies, such watch patrols will be staffed only by members of the citizenry.

WEAPON AND SPELL RESTRICTIONS

Different communities have different laws about such things as carrying weapons in public and what sort of restrictions apply to spellcasting. Such laws may not affect all characters equally. A martial artist, for example, is not hampered weapons restrictions, but a priest might be reduced to a fraction of her power if holy symbols are confiscated at the city's gates. Specific restrictions are likely to be based on the experiences and ethos of the community in question. It is most improbable that any city bases on European historical models will disallow armed persons, although swords might be allowed only to aristocrats. Use of magic within a community might be restricted to non-offensive sort unless used in self defense. It is safe to say that there were very few restrictions in actual European medieval cities, aristocrats were warriors whose swords were badges of honor, and other persons were expected to be armed

and to protect themselves, so having restrictions imposed in a fantasy community is basically nonsensical unless one looks to an Oriental societal model such as Imperial China or medieval Japan.

Example

Gades and Rome. In the necrocratic citystate of Gades, whose residents include a large proportion of both intelligent and mindless undead, holy symbols of deities other than Hades or Persephone are prohibited within the city proper (although there are no restrictions against them in an adjoining foreigner's enclave). Similarly, all magic specifically designed to affect or control undead beings is also prohibited within the city.

Closer to the Theran homeland, in the dozen cities of the Republic of Rome, it is illegal for private citizens to carry anything deadlier than non-military weapons, such as daggers or clubs, or to wear anything more protective than light armor. There are many ways around this, however, most based on status within the military or a variety of permits (e.g., to serve as a member of a patrician's personal guard).

WALLS, GATES, AND TOWERS

Whether a community has defensive structures like walls, gates, towers, and moats depends on a number of factors. These include whether there are likely threats which they are intended to counter (e.g., the forces of an aggressive enemy neighbor or foreign nation), whether they would actually be effective against such threats (e.g., traditional walls cannot do much against the weaponry of a modern industrialized nation), and the extent to which a community can afford such defense works.

The walls, gates, towers, and other defensive structures of a major community like a large urban one can be as distinct and unique as the city itself. Such structures are often major elements in the stories told by travelers, the first thing weary citizens see upon returning home, and the last thing enemies see when attacking the cities defended by them. Such defensive structures are usually manned by professional soldiers, which might be augmented—especially in times of crisis—by members of the citizenry organized into reserve units and led by officers drawn from among their numbers.

Walls: Most fantasy world cities will be surrounded by fortified walls that are fairly smooth and difficult to climb, crenellated on one side to provide a low wall for the guards atop it, and just wide enough for troops to walk along its top, the catwalk.

A typical town or small city wall is a fortified stone wall five feet thick and 20 feet high.

A typical large city wall is 10 feet thick and 30 feet high.

A typical metropolis wall is 15 or more feet thick and 40 or more feet tall, and often has a tunnel and small rooms running through its interior. Unlike smaller cities, metropolises often have interior walls as well as surrounding walls—either old walls that the city has outgrown, or walls dividing individual districts from each other. Sometimes these walls are as large and thick as the outer walls, but more often they have the characteristics of a large city's or small city's walls.

Gates: Historically, the gates leading into and out of towns, cities, and military and religious citadels were often designed to be impressive. Some, like the Ishtar Gate of Babylon and the Lion Gate of Mycenae, had such unique characters that have been remembered for millennia after the communities they guarded ceased to exist. Gates are typically named for such things as deities, kings, great battles, the directions or destinations they faced, and the districts of the cities into which they lead (e.g., the Butchers' Gate of Smyrna).

A typical city gate consists of towers flanking a gatehouse with two portcullises 9one at each end) and murder holes above the space between them. In towns and some small cities, the primary entry is through iron double doors set into the city wall. Gates are usually open during the day and locked and barred at night. Usually, one gate lets in travelers after sunset and is staffed by guards who will open it for someone who seems honest, presents proper papers, or offers a large enough bribe (depending on the guards and the community in question).

Example

The Ishtar Gate of Babylon. Few visitors to the Magocracy of Babylon have seen an entryway more impressive than the gate dedicated to its goddess of Love and War, an edifice consisting of two huge tower complexes flanking an entryway guarded by two pairs of bronze double gates. All of the outward-facing stonework on these towers is covered with blue and gold glazed tiles, and decorated with life-sized images of lions and dragons. It is only natural, as impressive as this fortification and its decorations are, that visitors would whisper about the possible magic properties they possess . . . .

Watch Towers: Some city walls are adorned with watch towers set at fairly regular intervals. Few cities have enough guards to keep someone constantly stationed at every tower, unless the city is expecting attack from outside. The towers provide a superior view of the surrounding countryside as well as a point of defense against invaders.

Watch towers are typically 10 feet higher than the wall they adjoin, although some are far higher than that, and their diameter is two to five times the thickness of the wall. Arrow slits line the outer sides of the upper stories of a tower, and the top is crenellated like the surrounding walls are. In a small tower (25 feet in diameter adjoining a five-foot-thick wall), a simple ladder typically connects a tower's stories and the roof. In a larger tower, stairs serve that purpose.

Heavy doors of metal or hardwood reinforced with iron and bearing good locks, block lower entry to a tower, unless it is in regular use. As a rule, the captain of the guard keeps the key to the tower secured on his person, and a second copy is in the city's inner fortress or barracks.

GUARDS AND SOLDIERS

A city typically has full-time military personnel equal to up to 1% of its adult population, in addition to militia or conscript soldiers equal to 5% or more of the population.

Full-time soldiers are not generally city guards who are responsible for maintaining order within the city, similar to the

role of modern police. This is the job of the city watch. They serve mainly to extent guard the gates and defend the city from outside assault. Most such soldiers are ordinary warriors, with more able ones being non-commissioned officers and officers with specialized military or other training appropriate to the community in question.

Volunteer militia and conscript levies are called up to serve in case of an attack on the city and may be of any class. Such troops are typically led by non-commissioned-officers (i.e., corporals and sergeants) and commissioned officers (e.g., lieutenants and captains), which might be part-timers drawn from the same range of classes as their troops, "player character" types who serve in times of crises, or professional leaders of the same sorts that lead full-time municipal troops.

A typical city guard force might work on three eight-hour shifts, with 30% of the force on a day shift (8 a.m. to 4 p.m.), 35% on an evening shift (4 p.m. to midnight), and 35% on a night shift (midnight to 8 a.m.). At any given time it is likely that 80% of the guards on duty at gates and walls, while the remaining 20% are stationed at various posts in municipal buildings as guards for the major officials. As noted, the policing of the city proper is most likely managed by volunteer watchmen from dusk until dawn, and a few marshals or the like during daylight when a hue & cry is easily raised, this calling forth all able-bodied citizens hearing it so as to arrest the criminal or criminals detected.

CITY STREETS

Typical city streets are narrow and twisting. Most streets average 15 to 25 feet wide [(d3+2)×5 feet)], while alleys range from 10 feet wide gangways only five feet in width. Most streets will have narrow sidewalks on either side, but some might have a sidewalk on one side or even none at all. Cobblestones or bricks in good condition allow normal movement, but ones in poor repair and heavily rutted dirt streets should be treated as areas full of light rubble.

Some cities have no larger thoroughfares, particularly cities that gradually grew from small settlements to larger cities. Cities that are planned, or perhaps have suffered a major fire that allowed authorities to construct new roads through formerly inhabited areas, might have a few or many larger streets through town. These main roads are 30 or more feet wide—offering room for wagons to pass each other—with five-foot-wide or wider sidewalks on either side.

ABOVE AND BENEATH THE STREETS

Some of the more exciting urban adventures can lead to explorations and encounters both on top of and below the buildings of the city.

Rooftops: Getting to a roof usually requires climbing a wall, unless a character can reach a roof by jumping down from a higher window, balcony, or bridge. Flat roofs, common only in warm climates (accumulated snow can cause a flat roof to collapse), are easy to run across. Keep in mind that of course flat roofs of residential are utilized as exterior living and working space by the building's inhabitants. Eventually a character runs out of roof, requiring a long jump across to the next roof or down to the ground. The distance to the next closest roof is usually 1d3×5 feet horizontally, but the roof across the gap is equally likely to be 5 feet higher, 5 feet lower, or the same height.

Sewers: Assume that most cities in developed states have an underground sewerage system. The most common means of entering these sewers is to open a grate, an action requiring up to a minute of time and then climbing or jumping down 10 feet. Sewers are typically built of brick but are essentially like dungeons, except that they're much more likely to have floors that are slippery or covered with water and excrement. Sewers are also similar to dungeons in terms of creatures liable to be encountered therein. Some cities were built atop the ruins of older civilizations, so their sewers sometimes lead to treasures and dangers from bygone ages.

Criminal Underclass Tunnels: Metropolises might well have clandestinely constructed subterranean ways built as escape routes for criminals, hidden passages by means of which stolen and smuggled goods can be moved from place to place. Such complexes are likely to have secret rooms and access ancient buried structures as well.

BUILDINGS

Most buildings in an urban area are from two to five stories high, built side-by-side to form long rows separated by secondary or main streets. These row houses usually have businesses on the ground floor, with offices or apartments above. Larger buildings are built so as to have a central courtyard. Other structures probably have walled yards beside or behind them.

Another class of buildings include inns, large businesses, and warehouses—as well as millers, tanners, and other businesses that require extra space—which are generally established in large, free-standing buildings with up to five stories with walled yards as a part of their makeup.

Small residences, shops, warehouses, or storage sheds are often no more than simple, one-story wooden buildings, especially if they are located in lower class neighborhoods.

Most city buildings are made of a combination of stone or clay brick (on the lower one or two stories) and timbers (for the upper stories, interior walls, and floors). Roofs are a mixture of boards sealed with pitch, thatch, and slates or tiles, with a few lead, tin or copper roofs. Exterior doors on most buildings are good wooden doors with iron hinges that are usually kept locked, except on public buildings such as shops and taverns.

LIGHTING

Urban areas may or may not have lighted streets at night, depending on their philosophies, requirements, and means. Some communities will require businesses to maintain a lamp or lantern of some sort affixed to their building and kept alight during hours of darkness. In any case, municipal lighting will typically be much less widespread or reliable than in the modern world, and it will generally be common for citizens to hire torch-bearers (linkboys) or lantern-bearers when going out after dark. The sole exception to this rule of thumb is a community that is filled with magic, this being used to illuminate the streets at night.

Most cities that provide street lighting will typically line main thoroughfares with oil-burning lanterns spaced at inter-

vals of about 60 feet—in order to provide continuous illumination—hanging at a height of seven feet or more from building fronts or on posts. Even in such communities, secondary streets and alleys are not usually lit, and can be darkened even in daylight, due to the shadows of the tall buildings that surround them. A dark alley in daylight is rarely dark enough to afford full concealment, but it might grant a bonus on attempts to hide in the shadows.

Some cities will not provide lighting at all (just as most hamlets, villages, and smaller towns will not be likely to have such illlumination). For examples, communities that believe decent folk ought not be out at night anyway, towns with a majority of residents who can see in the dark, or those that do not have the monetary resources to keep great numbers of lanterns burning throughout the night are unlikely to provide street lighting at all.

At the other end of the spectrum, communities that can afford to or have a pressing need to keep the darkness at bay are likely to keep much of their space well-lit. Indeed, those with access to sufficient arcane resources—especially magocracies and theocracies—may even be inclined to light their streets magically.

GOVERNMENTAL & PUBLIC BUILDINGS & AREAS

In addition to the quintessential taverns, inns, marketplaces and other commercial places so familiar to players, there are many sorts of public buildings or structures that characters might visit in the course of their urban adventures.

Following are many of the kinds of structures and areas that might be found in communities of various sorts. Most of these are drawn from the urban areas typical of Classical Greece, Imperial Rome, and Medieval Europe. Most cities will not have all of these elements, and Game Masters should pick and choose among them as needed, based on the government and culture of the city's inhabitants. Forums for debate would be common in a democratic society, for example, but palaces might not be. Places designed for the free expression of ideas would be much less common in a dictatorship, however, but prisons would be much more prevalent.

Depending on the needs and ethos of the community or nation using them, any of the following structures might exist in conjunction with a temple, a fortification, or with one another. For example, in a society like ancient Athens, the municipal mint might be situated next to the temple of Athena on the city's acropolis. In a state where policing of the population is a constant concern, however, a jail, courthouse, and archive of criminal records might all be grouped together in a special judicial complex.

Agora: This plaza-like precinct of a classical Greek city was used as a civic center and a central location for government buildings, temples, trade, and political, religious, and social gatherings of all sorts.

Archives: This sort of building is used for the storage of official records, such as laws, decrees, lawsuits, birth certificates, titles to land, criminal records, and the like. The sort of records a society keeps say a lot about what is important to it. For example, some governments might consider birth or marriage to be wholly personal or religious matters and keep no records of them.

Boundary Stones: Distinctive stones of this sort might be marked with runes or specific sorts of sculptures and used to mark out specific precincts of a city (e.g., the marketplace). Respect for such official markers and adherence to them is generally taken very seriously by the society that has expended the time and effort to erect them. Such markers might also have some sort of relevant magical properties.

Example

Herms. Boundaries of all official marketplaces in the Theran trade league are marked with Herms, man-sized pillars of stone surmounted by a realistic head of the god Hermes, a representation of a phallus at mid-level, and inscriptions bearing the name of area bounded and any relevant special information. If damaged or moved by anyone but a priest of Hermes, the Herm will glow red, and some may give off an audible alarm or other effect. Markers of this sort sometimes also produce effects within the areas they mark like enhancing the ability of people to appraise the value of items and impeding thieves from picking pockets.

City Hall: A large and imposing structure that has the offices of the mayor and other important city officials, as well as great meeting chamber for the council and small rooms for petty officials and record storage.

Clock: Devices for keeping track of time are a significant feature in the public area of many cities, regardless of their technological level. These can range from Clepsydra of many ancient Greek cities, a sort of water clock that marked the time during hours of daylight, to the elaborate mechanical clocks of late Medieval and Renaissance Europe, which played music and featured various sorts of automata.

Commandery: A building of this sort usually takes the form of a tower and serves as a police station for the local watch. It generally contains an armory and cells for the short-term incarceration of prisoners and can be secured against assault in times of crisis.

Courthouse: This sort of structure is often similar in appearance to a temple—and in some traditions equivalent to one—that is used for conducting legal proceedings. If the nation or community in question has a complex legal code or several parallel ones, separate courthouses might exist for the administration of criminal, civil, ecclesiastic, or other sorts of law.

Forum: This sort of structure or area, a common feature in democratic or republican states, is used as a gathering place for purposes of speeches, debates, official proclamations, and voting.

Fountain: Public fountains were erected in many cities both as public works intended to impress and as practical sites for residents or travelers to obtain water. Some few might be imbued with various magical properties, either deliberately or innately.

Example

Purified Water. The water issuing from the main fountains in many Theran town is affected by a spell that purifies it. This effect cannot prevent the water from becoming contaminated once it has been taken away from the fountain, but does ensure that it will be pure and potable if consumed soon thereafter.

Gaol (Jail): Often taking the form of a tower or keep, this sort of structure is used for (the sometimes temporary) housing of prisoners, such as those awaiting trial (or transfer to other locations).

Guildhouse: A structure of this sort is generally used for the administration of a particular sort of craft or professional guild. All will have lodgings for members and most probably a shrine for worship. While each individual guild is likely to have its own house in the largest cities, guilds of similar type might be grouped together in small cities or large towns (e.g., all guilds concerned with the manufacture or sale of gems, jewelry, or precious metals) or located in just one or two houses in lesser towns of smaller communities (e.g., all craft guilds in one and all professional guilds in another, or all guilds in just one). (See the section on Guilds in Chapter 6: The Economy for more information.)

Legislature: A structure of this sort is used as meeting place for a particular council of elders, senate, oligarchy, or other body of elected or appointed governing officials that has authority over the community or nation in question. This sort of building is often among the most elaborate and impressive in any particular urban area and might incorporate the traditional elements of a palace.

Memorial/Monument: This is generally a life-size or larger statue or a stone geometric solid (e.g., an obelisk) that is dedicated to a hero of the community or nation in question. If the hero is revered as a protector of the community or a demigod, the memorial might also function as a shrine and have some magical or divine characteristics.

Military Headquarters: A structure of this sort is usually a arsenal, keep, or castle, and might include a grand hall, chambers for confidential meetings, offices, temporary quarters for visiting commanders, barracks for guards, stables, armories, and an adjacent parade ground. Examples include the Strategion, a building used by the military leadership of an ancient Greek city.

Mint: Used for the storage of precious metals and the creation of official coinage, such a structure often takes the form of a tower or keep, and will have the most potent living, mechanical, and magical protections available.

Prison: A structure or complex of this sort is used for the long-term incarceration of prisoners. A prison will often look like a castle or other sort of defensive structure, and may even be converted from a disused place of this sort. Its emphasis has been turned inward, however, toward keeping its residents from escaping more so than from keeping others from breaking in.

School: In addition to the private institutions used for training of various individuals, there are various other places of education dedicated to other sorts of learning. These can range from grammar schools and military (fencing) academies run by states for the training of their officers to colleges and universities dedicated to the organization and dissemination of all sorts of knowledge. Schools of higher education will have imposing buildings, and universities will consist of several colleges, each comprised of multiple buildings that include those for instruction and for housing students.

Storehouse: Often established by governments to offset shortages during times of famine or hardship, such structures are generally designed for the long-term storage of grain or other agricultural resources.

Temple: Large buildings for the worship of patron deities will often be set up within the most public areas of many communities. These can include small interior chapels and shrines established for paying respects to various gods in the course of daily business, grand temples used for public ceremonies during holidays, and temple complexes—like pantheons—established for the worship of all or several major deities.

Smaller religious structures are herein referred to as shrines, chapels, and fanes.

Warehouse: Generally located near wharves, marketplaces, or crossroads, such large structures are used for the storage of commercial goods. Space within them is often available for rent by foreign merchants, adventurers, and others needing a place to keep trade or surplus goods until they can dispose of them.



BUYING AND CONSTRUCTING BUILDINGS

Characters might decide to buy or even construct their own houses, businesses, or even castles. Costs, construction times, and descriptions for a number of varied structures are given on the tables in this section and Game Masters can extrapolate from them and the guidelines presented here to create all sorts of other structures as well. Depending on availability and other conditions determined by the Game Masters, characters can buy the structures in question for the given prices, or have them built for the same. Costs given for various sorts of buildings assume they are intended for use by people of about human size, and structures built for larger or smaller creatures will cost commensurately more or less.

Characters can also opt to build structures themselves, performing the labor personally or in conjunction with their own followers, cohorts, and party members, and generally paying just one-third the total cost of a completed structure for the raw materials needed to build it. The process for creating any particular sort of structure can vary widely, and should be adjudicated using the rules for construction in whatever game is being played. GMs might also choose to have players make additional skill checks, as appropriate.

Total time to build a structure—whether characters are doing the work themselves or hiring someone else to do it—is a function of the materials used to construct it. In general, the time to build a wooden structure with a thatch roof is a number of man-hours equal to its total cost in gold pieces, a brick building with a shingle roof takes twice as long to construct, and a stone building with a slate or lead roof takes three times as long. Upgrading a wooden building to brick or stone doubles or triples its cost and construction time, and upgrading a brick building to stone increases its cost by one-and-a-half.

All structures suffer the ravages of use and weather and must be kept up or they will begin to deteriorate. Typical upkeep costs for a structure are 10% of its total value per year (e.g., upkeep for a grand house would be 500 gold pieces/$100,000 annually). As with construction, cost for upkeep and repair materials is one-third the total cost of having the work done (rounded up), and characters with the appropriate skills could pay just for the supplies they need and then do the work themselves (e.g., 167 gold pieces/$3,340). Time to make such repairs is equal to this latter amount in man-hours per year (e.g., 167 hours for a grand house, or about 20 days fulltime work for one person).

Construction times are based on a specific number of workers—either 10 or 100, based on the scale of the structure in question—and assume that they are working eight hours a day, seven days a week. Game Masters can adjust these times as needed if more or fewer workers are involved in the construction. If, for example, a particular high priest has 20 peasants available for the construction of his temple, it will take just half as long to complete, or about two months.

If working every day is not reasonable in the culture in question—and it probably will not be, unless the workers are slaves—GMs can adjust completion times accordingly. In a culture based on that of Medieval Europe, for example, where workers would typically be permitted to rest and worship one day per week, multiply these completion times by 1.17. In a culture more reminiscent of our own, on the other hand, in which people generally work only five days a week, multiply the completion times by 1.4.

Game Masters can devise all sorts of side-adventures that can be used in conjunction with construction projects. These include, but are by no means limited to, searching for and transporting building materials, completing structures on deadline or under adverse conditions, or negotiating or otherwise acquiring the land on which such structures are to be built.

CIVIL STRUCTURES

Following are the sorts of buildings in which the vast majority of people in a game milieu live and work. None of them have any particular defensive characteristics and will often be built within walled towns or cities, or villages within sight of castles or other defense works.

Hut	$10,000 (10 workers, five days)
Simple House	$30,000 (10 workers, 15 days)
Warehouse	$200,000 (10 workers, 125 days)
Grand House	$250,000 (10 workers, 175 days)
Mansion	$1,000,000 (100 workers, 225 days)
Palace	$10,000,000 (100 workers, 575 days)

Hut: This single-room structure is usually made of wood or wattle-and-daub with a thatched roof. An example is the sunken hut of ancient and medieval Europe, a round hut usually about 12 feet in diameter that was submerged into the ground two or three feet. Typical uses of such structures were as homes, workshops, and storage areas. Of course in a community the hut is usually built four-square and not sunken.

Simple House: This one- to three-room house is made of wood/wattle-and-daub and has a thatched roof. An example is the longhouse, used throughout Europe from prehistory through Middle Ages, which was typically about 12 feet wide and 24 feet long. Such structures were generally used as homes (often with space for farm animals at one end), barns, workshops, storage areas, and even simple taverns. One-story houses of this sort usually have a loft above them, and higher ones have lofts or an attic story.

Warehouse: This large building is usually made of wood with a timber or clay brick foundation and a shingle or tile roof, is generally about 30 or so feet wide and 80 to 100 feet long, and often consists of a single, open area. A brick warehouse of this size costs twice as much ($400,000) and a stone warehouse at least four times as much ($800,000 or more). Such structures were a common feature of port and market areas and were used for both short- and long-term storage of all sorts of goods.

Grand House: This eight- to 12-room house is made of wood and has a slate roof. A brick structure with a wood- or slate-shingle roof costs twice as much ($500,000), while a stone structure with a slate tile roof cost three times as much ($750,000). A typical example is a two- to three-story townhouse (plus attic) of the sort built in European cities

throughout Medieval and Renaissance Europe. Such a structure might serve as a upper middle class home, a business or workshop, or a combination of all of these. It might also be employed as a salon or fancy tavern or even a guild house for a minor guild (e.g., cobblers).

Mansion: This 14- to 20-room residence has two to four stories, plus an attic and is made of brick and stone and has a slate roof. If constructed solely of stone with a metal roof double the cost to $2,000,000. A building of this sort is generally used as a residence by very affluent merchants, the landed aristocracy, and anomalous nouveau riche (i.e., successful adventurers), or as a guild house for a major guild (e.g., gem cutters and jewelers).

Palace: A residence of this sort is built to be luxurious for its residents and to impress its visitors. It generally has 30 to 50 or more rooms, including a banquet hall, courtyards, baths, and the like, as well as running water and decorative stonework, mosaics, frescoes, or other forms of décor. A palace is generally built of brick faced with marble or other fine stone, or of polished stone blocks, and roofed with slate tiles or metallic sheeting.

OTHER COMMUNITIES

In addition to thorps, hamlets, villages, towns, and cities, there are a number of other sorts of communities that characters might encounter in the course of their travels or adventures. These include—but are by no means limited to—communes, plantations and prisons.

Communes are religious communities, and may be similar in appearance and many functions to villages, often with the addition of one or more ecclesiastic structures. Most of the members of such a community will be of the same ethical standards and adhere to the same set of religious beliefs. Reasons for the commune being established as a separate community could include worship of a deity with an agricultural or wilderness orientation; location at some holy site associated with the deity; or, if the members are part of a sect or cult, religious beliefs that differ enough from the norm in the nation in question that its worshippers prefer some measure of isolation.

A typical example of such a community would consist of the rural temple of a high priest, housing for his clergy and other followers, and a cluster of huts, barns, granaries, and storage buildings occupied and run by his peasants (or, alternately homes for craftsmen and a collection of workshops if his commune has a manufacturing rather than an agricultural basis). It is 50% likely, however, that any particular commune consists of laity led by a non-priest spell caster and that its members are part of a religious movement deemed eccentric, heretical, or forbidden by the society at large.

Communes can range in size considerably. The smallest would probably consist of a leader, one to four cohorts and/or companions, and about 15 to 20 low-level common folk, while the largest would probably consist of a leader, around 400 low-level common folk, from 28 to 84 persons of higher levels, and one to four cohorts of somewhat lesser status then the leader.

Plantations are large, even huge, working farms run not by individual farmer families but by gangs of slaves or hired labor, and were common in many areas in both ancient and Medieval times. Such communities were often largely self-sufficient, having all of the characteristics of a village—including a mill and blacksmith shop—plus quarters for slaves or hired labor, barracks for overseers or troops, home for the owner and his family (assuming they reside at the plantation), and barns and/or sheds for crop and equipment storage.

Moral orientation of the people running is plantation is usually toward organization and often evil (i.e., the very nature of the plantation is to exploit the organized labor of many for the material benefit of just a few). Conditions on a plantation are generally comfortable for the owners, adequate for the overseers, and often terrible for the labor force; providing "luxuries" for workers only cuts into profits unnecessarily. Typically, the labor force of a plantation represents from 50% to 75% of its population, and demographics may be split along these lines, with members of one race or ethnic group running the plantation and the members of another working it.

This sort of community also includes such things as "company towns," where the sole local industry and all other resources are under the control of a single person or organization. Mines and lumber camps might fall into this category

Prisons are communities designed for the incarceration of most or all of their residents and are often isolated in order to keep the inmates—who might be very dangerous—from having contact with the population at large. Depending on who it is intended to hold, a prison might house anywhere from a few prisoners to several hundred or more. Prisoners might be incarcerated for any number of reasons, but it is likely that all held in a particular prison will be there for similar classes of crimes (e.g., criminals, heretics, political dissidents, prisoners of war, overthrown aristocrats, even debtors). Whatever the case, however, a prison will almost always have a ratio of at least one guard to every 10 prisoners—although the presence of magic could change both these proportions and the definition of "a guard" considerably.

Prisons can take many forms, including work houses, towers, fortress-like building complexes, and labyrinthine cave networks. In some cases, however, extremely hostile natural environments—such as deserts, mountains, or jungles—might serve as a prison's most formidable walls. Indeed, in some cases, especially isolated areas like islands might even be used as "open prisons" with no walls at all.

Many prisons will also have some sort of industry associated with them, used either to occupy the prisoners, to punish them, or as a means of using them to earn a profit. Such industries are likely to be very labor intensive and to be at least somewhat hazardous; mining, logging, and quarrying are typical.

This sort of community also applies to things like gladiator schools (or even grammar schools of the sort presented in Charles Dickens' Nicholas Nickleby!).

CHAPTER FIVE
SOCIETY

Within every nation, people of various classes, financial means, and interact with each other in certain customary or legally-dictated ways, and the society created by those interactions is the subject of this chapter. Factors that can affect these interactions include the sort of economy a given nation has and the form of government that forms a political framework for its citizenry. (*These subjects are covered in detail in Chapter 3: Governmental Forms and Chapter 6: Economy.)*

SOCIAL STRUCTURE & CLASSES [1]

Everybody dwelling within any given nation will fit somewhere within its social hierarchy, depending on the hereditary, class, religious, financial, and other factors considered relevant for these purposes. These factors will vary widely from nation-to-nation, depending on which are held in highest—and lowest—regard.

Because the social structure of every nation will vary to a lesser or greater extent, it makes no sense to include in this section tables for randomly determining social class, which would erroneously treat every nation as if it were the same. If the Game Master were to roll a result on such a table that did not apply to the nation in question, it would simply be irrelevant, and if a result that applied to his nation did not appear on the table, then it would be useless.

What we have done here is to divide society into four general classes and group into them the various probable inhabitants of a quasi-Medieval fantasy milieu. Naturally, Game Masters should feel free to move these around as needed. Priests of the state religion will enjoy higher social status in a theocracy, for example, than priests of heretical, illegal, or unrecognized religions, that might even be relegated to the underclass.

Game Masters must also determine how much social mobility is possible in their various nations. In a rigid social milieu such as pre-modern Hindu India, for example, people were simply born into one of five castes and, with very rare exceptions, never allowed to move from one to another; this was simply their divinely-ordained place in society. In post-Revolutionary France of the 18th century, on the other hand, many members of the upper classes were killed or driven into exile and denizens of the lowest social orders were known to rise to high government positions.

The place where most members of particular character classes and occupations fit within the social structure is also provided. As with all other aspects of the social order, of course, this can vary widely based on the nation in question and other conditions. Robert E. Howard's Conan, for example, was born on a battlefield as the son of a barbarian craftsman. Through ability, a bit of luck, and the right circumstances, however, he transcended the status of his birth and rose to be the king of a powerful nation. In any event, these are just suggestions, and Game Masters should feel free to shift various sorts of people around the social hierarchy as they see fit.

The sizes of these various segments of society can vary greatly from nation to nation as well. In Hindu India, for example, it was seen as beneficial for each of the progressively-more-privileged castes to be equal in size. In Medieval Europe and Imperial China, on the other hand, what is characterized here as a "lower class" comprised the largest single segment of society.

Note that the people in any given nation might not express their social order in terms of "upper," "middle," or "lower" classes, and may have completely different ways of expressing these differences. That is how we conceive of the social structure in our own society, however, so it can serve as a useful tool for Game Masters when conceiving the socials orders within their own campaign world.

Upper Class: This is the ruling caste, and includes the politically well-connected and those destined for the upper levels of government, the judiciary, the military, and the clergy. Members of this class are often born into it and almost always enjoy rights, privileges, and opportunities unattainable by members of the lower classes. Its members include most aristocrats, nobles, and high-ranking government officers; high-ranking priests or other clergy of state religions; non-hereditary aristocracy such as baronets, knights, and esquires, gentlemen (nobles lacking title); and mayors, magistrates, major guild masters, and burgomasters. The upper class might be divided into three tiers, upper-upper, middle-upper, and lower-upper.

Middle Class: Members of this class see themselves as the foundation of society and usually have significant political, economic, and social rights and privileges that they fiercely guard. From their ranks are typically drawn minor government officials like aldermen, burghers, burgesses. Members of the class include bankers, great non-noble landowners, and wealthy merchants; as well as bureaucrats, military commissioned officers, and the like. Also included in it are minor guild masters; craftsmen, and tradesmen; most priests and clergy; and significant sages and scholars. The middle class might also be divided into three tiers, upper-middle, middle-middle, and lower-middle.

Lower Class: Members of this social class typically have few rights, privileges, or opportunities (or, at least, any that manifest themselves on a national level). From their ranks are often drawn the members of common municipal councils, military, militia, and watch non-commissioned officers, and the like. Where they do have rights, members of this class are often vociferous in receiving their due. Just as often, however, in the absence of many profound rights or privileges, it is certainly possible for the members of this social class in some nations to be indifferent to the ones they do have, seeing them largely as irrelevant. Its members include free common folk, peasants, soldiers, mercenaries, common laborers, and apprentice- and journeyman-level craftsmen and tradesmen. Serfs or villiens

might be in this stratum or considered as members of the underclass, depending on the specifics of the milieu. As with the others above it, the lower class might also be divided into three tiers, upper-lower, middle-lower, and lower-lower.

Underclass: Members of this class might include those persons tied to land by law, commonly known as serfs or villiens (although they could very well be members of a lower class). In any case, people in this tier have no recognized place in society, no political power whatsoever, and very possibly no rights at all (or only those that a just and lawful state deems to be the due of any living beings). Its members typically include licensed beggars, slaves, prisoners, outcasts, and clergy of forbidden deities, and the like. The criminal underclass includes assassins, thieves, and the whole gamut of others committing illegal acts within the society. [2]



Example

Many more specific social structures can be gleaned from historical and literary sources. In his classic social treatise Utopia, for example, Saint Sir Thomas More organized the society of his title nation into two hierarchies, one political and the other purely social. This can serve as an example to Game Masters of the sorts of complex social structures they can create for the nations of their own campaigns.

Utopian Political Hierarchy

National Lietalk/Parliament: This body of national representatives is composed of three representatives from each town in the nation of Utopia.

Mayor: This senior municipal executive is elected by Stywards from a pool of candidates drawn from each of a town's four quarters.

Bencheater/Senior District Controller: This official is also elected by Stywards and oversees one of a town's quarters.

Styward/District Controller: This minor official represents 30 households and serves a one-year term. There are 200 representatives of this sort in each town.

Household: This basic Utopian political unit is organized into groups of 30.

Utopian Social Hierarchy

Husband—the head of a Household—his wife, and their children; Students; Laborers; Slaves; Free people from other nations; Condemned prisoners from other nations; Native-born Utopians who squandered the rights and privileges of their nation.

ARISTOCRATIC TITLES

A wide variety of aristocratic titles are likely to be associated with the ruling nobles of any particular nation, especially monarchies, empires, and the like. Familiar English titles are provided below, along with their French, German, Italian, and Spanish forms, which Game Masters can use to easily implement a somewhat more exotic sound to members of royalty and the nobility in foreign, non-core political states.

Hierarchies of titles from other historic cultural traditions—along with one fantasy example—are also provided and are ordered, like the more familiar Western European titles, from most to least powerful. Nonetheless, Game Masters must keep in mind that such titles often represent very different portfolios of powers and responsibilities in different nations, and may be attained in entirely different ways. In some societies, for example, these titles might correspond to levels of experience and actual class abilities, and in others and might simply be bestowed or acquired through birth.

With regard to any of the tables, GMs should bear in mind that some titles might be omitted even though others are present, and that those that are used might be arranged in a somewhat different order (e.g., a Duke is often considered to outrank a Prince). Definitions of titles might vary widely as well (e.g., "Prince" is sometimes applied to the son of a reigning monarch, but it can also be the title of the rule of an independent Principality).

CITIZENSHIP

As with where people fit within the social order, whether they are considered citizens of the state in which they dwell and what rights and privileges accrue—or a denied—to them as a result depends heavily on a number of factors. The most important is certainly the form of government existent in a particular state, but economic, historical, and other factors—such as the prevailing moral alignment—might also be relevant.

In a benevolent, ordered, and prosperous nation of any sort,

English	French	German	Spanish	Magocracy of Babylon
Emperor	Empereur	Kaiser	Emperador	Ipsissimus
King	Roi	Koenig	Rey	Magus
Duke	Duc	Pfalzgraf	Duque	Magister
Prince	Prince	Herzog	Principe	Adeptus Exemptus
Marquis	Marquis	Markgraf	Marques	Adeptus Major
Earl	Comte	Graf	Conde	Adeptus Minor
Viscount	Vicomte	Waldgraf	Visconde	Philosophus
Baron	Baron	Freiherr	Baron	Practicus
Baronet	Baronett	Freier		Theoricus
Knight	Chevalier	Ritter	Caballero	Zelator
Squire	Seigneur		Hacendado	Neophyte

Ottoman/Arab	Indian	Persian	Mongolian
Sultan	Maharaja	Padishah	Kha-Khan
Caliph	Rajah	Shah	Tarkhan
Emir	Rajput	Caliph	
Sharif	Amir	Ilkhan	
Dey			Orkhon
Bey			
Bashaw			
Pasha	Nawab	Malik	Khan
Sheikh	Nizam	Sheikh	

for example, everyone born in the lands governed by the state might automatically be a citizen and receive rights and benefits that apply equally to everyone, regardless of social status, wealth or the like. In a somewhat less benevolent but still ordered state—perhaps one with despotic laws—citizenship might still be the birthright of everyone born within the state, and a pretense of equality under the law might be observed for various reasons. It might be, however, that this is largely a sham, and that the wealthy, influential, and well-born have privileges under the law that transcend those of people lower in the social hierarchy and that the rights of less-well-connected citizens are frequently abridged or trampled upon. Such was the case with most of the nations of the Middle Ages, and certainly the states of Europe in that period. And in some states—especially those with extremely nationalist or racist bents—citizenship might be flatly denied to the members of certain races, ethnic groups, or national origins. England did not accept foreigners as citizens, for example, during the Medieval period.

Merit can also play some role in citizenship. A traditional way for a foreigner to obtain citizenship, for example, has been through military service. A prime historic example is that of the Roman Empire, many of whose soldiers were foreigners who defended their new country's frontiers in exchange for citizenship. Robert Heinlein took this concept one step further in Starship Troopers, where even native-born residents could not obtain citizenship except through military service. Depending on the nature of any particular state, other services to it—including flat-out payments, in some cases—might also suffice to win citizenship for those desiring it.

Obligations of various sorts are also imposed by various states upon their citizens. Democratic Athens, for example, fully expected that all citizens would be politically active, and those that were not suffered social censure. Military service in time of need is also a typical condition associated with citizenship in many states, and legal penalties will likely be imposed upon those who, after enjoying the benefits of a nation, choose not to fulfill their obligations to it.

MILITARY ORGANIZATION

To one extent or another, all nations have military and security needs, and the way they respond to them and organize the martial resources at their disposal can have a great influence over how well they survive or prosper. With regard to a typical quasi-Medieval campaign setting, Game Masters should keep in mind that a feudal-style government does not generally have much in the way of monetary resources, so a large standing army such as that maintained by a despotic realm like that of historical Imperial China is not possible. Instead, a feudal society supplies warriors upon demand of the overlord and in exchange for land-based rights and privileges, the monarch of the nation having only a relatively small force mainly of personal knights and royal guards as the nucleus of his army.

The sort of military leadership any particular nation has will depend on such things as its size, resources, traditions, and military needs. In small nations—especially city states—or those representative government, with command of the military might fall to civil leadership, elected consuls, prominent citizens, and other "character types" who have other occupa-

tions in times of peace. In larger states, military command is increasingly likely to be the purview of full-time professionals, whether they be senior officers in a standing national army or seasoned mercenaries. Game Masters can determine such leadership models, drawing upon historical precedents as needed, on a case-by-case basis.

Nations also have a number of different ways—in accordance with their ethos, traditions, and available resources—of acquiring the soldiers they need to fill their armies. A number of common sources of troops are described below, along with the sorts of nations most likely to use them; some states will employ just one of these, some will use a combination of two or more, and some will use other systems altogether. Note, however, that a nation's form of government does not necessarily dictate which form it will utilize. One Monarchy, for example, might rely entirely on vassalage, while another will prefer the employment of mercenaries. Likewise, one Democracy might believe personal freedom dictates only volunteers should serve in the military, while another equally democratic state might hold that all citizens should be required to perform service and enforce conscription.

Volunteers are individuals who willingly offer themselves up for military service, in arrangements that might include duty with militia units in their home territories, short-term service abroad, or posting to national armies within or along their nation's frontiers. Incentives for volunteers to serve include patriotism, economic opportunity, adventure, and, in the case of foreigners, acquisition of citizenship from the nation served. A possible weakness of this system is that, in the absence of proper or incentives or the presence of other opportunities, a nation might not be able to acquire as many troops as it needs through volunteers alone.

Conscripts, generally referred to as levies but sometimes called militia, are called to military service from the citizenry or other residents of a state. In some nations, all people of a certain age, gender, social class, or some other descriptor might be expected to serve for a specified period (e.g., upon turning 20, all able-bodied males of the middle class or lower classes for a period of time, in some instances for not less than two years). In other societies, conscription might only be employed in times of actual crisis, and in such cases the criteria applying to it might be much more broad (e.g., a levee en masse of all men between the ages of 15 and 60 capable of bearing arms for the duration of the emergency) and for a short period as work within the nation comes to a virtual halt at such times.

Vassals, all persons other than the monarch in a feudal society, provide military service in exchange for specific, often hereditary, benefits, typically the right to live on and farm or otherwise exploit a certain amount of land. All eligible vassals of a certain age range are generally expected to serve for a specific period of time each year in whatever duties are deemed necessary, such as serving in the garrison of a lord's castle, laboring on defense works, or participating in brief military campaigns. In times of crisis, such as invasion, greater numbers or even all of a nation's vassals might be called to arms indefinitely or for a period of time dictated by law or tradition. This form of military organization is, as noted above, most often associated with feudal societies.

Mercenaries are professional soldiers who serve the interests of nations other than their own for pay. Such troops might be recruited into standing armies as individuals, organized into companies prior to being hired by a particular nation, or brought into service in any other number of ways. Such professional troops are often extremely proficient in the arts of war—although this is by no means always the case—but are often perceived as being undisciplined or unreliable. This latter view of mercenaries is not always unjustified.

Standing Armies are bodies of warriors recruited, equipped, and trained by the nation to serve as troops on guard against enemies or to make war upon whomever the head of state directs them to attack. Only large, wealthy, well-organized nations—or barbaric nomadic peoples, the majority of whose male members are basically warriors—are able to afford such regular troops. The best historical examples of standing armies are Imperial China, Medieval Japan, the Mongol Empire, the Tartar Empire, the Seljuk Turks, and Medieval Egypt under the Mamelukes.

TROOP TYPES

A wide variety of different troop types might be encountered in any particular nation, not to speak of communities, dungeons, or battlefields within it. Certain types of soldiers, however, have historically been associated with specific peoples or nations, and this might very well be the case in a fantasy world as well. In the ancient world, for example, skilled slingers were associated with the Balearic Islands, archers with Syria, phalangist infantry with Greece and Macedonia, and horsemen with the steppes of Scythia.

To determine what sort of troops are most likely to be associated with a particular nation, Game Masters should use common sense and deductive reasoning. In a nation with great grasslands, for example, it makes sense that cavalry would have likely developed as a significant arm of the military. In a relatively poor, sparsely vegetated, and very mountainous country, on the other hand, troops like light infantrymen or slingers are likely to be far more prolific, and specialist troops like mountaineers might even exist. Similarly, non-urban peoples are not likely to have well-developed siege techniques or artillerists, primitive peoples are not likely to have crossbowmen, and swamp dwellers are not likely to have much or any cavalry.

To randomly determine what sorts of troops might be associated with a particular nation, occupying a particular fortification, in the forces of an invading army, available for hire as mercenaries, or present in any other place or context, Game Masters can use the following table. When creating garrisons, military units in the field, and the like, GMs should usually determine the number of troops in such units as they would any other sorts of encounters and with local conditions in mind.

In the case of randomly generated mercenary bands, however—or in other circumstances in which it might be desirable to determine a random number of troops—Game Masters can roll the number given in the entry for each troop type. For every five-or-so soldiers in a unit, there will also usually be

a non-commissioned officer in addition (e.g., corporals and sergeants). Furthermore, each unit of the size presented will almost always include a single commanding officer (e.g., a lieutenant or captain).

The number of such mercenary bands available for hire during any given month is a base 1d10, modified for the size of the community:

Thorp	–7
Hamlet	–6
Village	–5
Small Town	+/–0
Large Town	+3
Small City	+4
Large City	+5
Metropolis	+6

Results of 0 or less mean no units are available. If duplicate results are rolled, it is 50% likely that they are separate—perhaps even rivals—and 50% likely that the groups should be combined into a larger unit (with an additional, higher-level officer in overall command). Depending on the nation in question, however, a GM should feel free to apply modifiers of from –2 to +2 to this roll—or to rule that mercenaries cannot be hired at all in some states.

Costs of hiring such forces will vary according to whether they are inexperienced, veteran, or elite troops and such factors as whether they are in high or low demand, whether they are well- or poorly-equipped, and what is expected of them. When determining such costs, Game Masters should refer to any base costs provided for hiring soldiers, adjusting them as needed with these factor in mind.

d100	Troop Type
1-4	Archer (Composite or Longbow)
5-10	Archer (Short bow)
11-12	Artillerist
13-20	Cavalry, Heavy
21-34	Cavalry, Light
35-42	Crossbowman
43-52	Infantryman, Heavy
53-62	Infantryman, Light
63-64	Mariner
65-66	Mounted Archer
67-71	Mounted Crossbowman
72-77	Mounted Infantry, Heavy
78-82	Mounted Infantry, Light
83-86	Pikeman
87-88	Sapper
89-92	Slinger
93-100	Special

Archer (composite or longbow) (5d4): These types of archers are trained in the use of the long-range bow. Historically, some of the most notable wielders of the composite bow were the Turks, while the best known of the longbow users were Welshmen and Englishmen of the 100 Years War, who trained with this weapon from an early age and consequently developed a high level of skill with what proved to be a truly deadly weapon. Japanese Samurai bowmen also employed long bows with deadly range and accuracy. Such troops generally adapt their formation to the prevailing terrain, fighting in close order in open country and spreading out in looser formations in rough, hilly, or wooded country. In either case, such bowmen are almost always deployed in support of more heavily armed and armored troops, such as cavalry and/or heavy infantrymen.

Composite bowmen are typically lightly armored, although some were protected with chainmail. Longbowmen almost never wear more than light armor of padded cloth or leather, allowing them to carry large quantities of arrows, and even obstacles like archers' stakes (often referred to as "pig's feathers"), and still maneuver quickly. Secondary weapons rarely consist of more than daggers or one-handed swords, although the English longbowmen were famed for their "brown bills," short, cleaving-and-hooking pole-arms.

Archer (Shortbow) (5d6): Shortbowmen are archers skilled in the use of simple self or recurve bows and trained to fight both in support of more heavily armored troops on the battlefield and in defense of castles, towns, and other fortified positions.

Protective gear for short bowmen can vary widely, depending on both the resources available to them and the requirements of their mission (e.g., light or no armor for peasant troops organized in defense of their own communities, medium or even heavy armor for urban auxiliaries or mercenaries raised to defend city walls). Such troops will generally carry at least a score of arrows and have any sort of small- or medium-sized secondary weapons.

Archer, Mounted (3d4): Mounted archers are soldiers capable of riding upon and launching missile attacks from the backs of horses and similar mounts. Such troops are used in the same sorts of roles as unmounted archers, but can move into and out of combat considerably more quickly.

Mounted archers will generally wear light or medium armor and wield short bows or short composite bows. Most will not use shields, but those that are expected to engage in close combat will often carry small shields or bucklers. Secondary weapons are those that can be wielded easily with one hand from the saddle, including light or heavy maces and scimitars. Mounts for size medium soldiers can include mules, light or heavy (war)horses, or even camels, depending on the roles they are expected to play on the battlefield.

There are also mounted javelineers that serve in much the same role as mounted archers, the main differences being use of a shield, fewer missiles, and more limited range—about one-quarter that of a short bow. The GM might wish to include such warriors in place of some or all of the mounted archers in a national force.

Artillerist (1d4): Artillerists are soldiers skilled at operating all sorts of siege weapons, including ballistae, light catapults, heavy catapults, siege towers, trebuchets, and rams. Historically, troops of this sort ranked very low in the military hierar-

chy and were often regarded as little more than laborers. In fantasy or nonhuman armies, however, such troops might enjoy much higher status.

Because transporting, assembling, and operating siege engines is heavy work, artillerists are often equipped with light or no armor. Weapons, often used only when their positions are overrun, typically include axes, mauls, and other sorts of tools.

Cavalryman, Heavy (4d4): Heavy cavalrymen are heavily armed and armored shock troops trained to fight in close order, fighting and maneuvering stirrup-to-stirrup. Historically, troops of this sort formed the core of European armies for more than a millennia. Ideally, such troops will have one or more remounts at their disposal, and will generally travel on one horse and then fight on another. When moving into battle, they will usually leave such spare horses in a secure area, guarded by non-combatant servants or sometimes lower-level cavalrymen or infantrymen.

Heavy cavalrymen typically use the heaviest armor available, up to and including full plate armor and large steel shields if at all possible. Weapons tend toward the heaviest that can be used with one hand, including heavy lances, heavy maces, morning stars, battle axes, and warhammers. Missile weapons of any sort are only rarely if ever used by such troops. Mounts are almost always heavy warhorses called destriers.

Cavalryman, Light (5d6): Light cavalrymen are mounted soldiers trained to move quickly and to fight and maneuver in open formations. Such troops can be used for a wide variety of missions, including scouting, skirmishing, serving as a screen for a larger force, engaging bodies of similar troops, exploiting breaches in enemy lines, and running down broken or routed enemy troops. Ideally, light cavalrymen will have one or more remounts at their disposal, using one for travel and keeping others in reserve for combat. When moving into battle, such troops will generally leave their spare horses in a relatively secure area, guarded by non-combatant servants or sometimes other cavalrymen or other sorts of troops.

Light cavalrymen typically use some sort of light armor and small shields. Weapons can vary widely, but might include light lances, scimitars, and hurled weapons like darts and javelins. Mounts are almost always light warhorses usually called coursers.

There is an intermediate sort of cavalry, a medium sort, moderately armored, using shields and plying lances and other weapons, that are able to operate in either close order or open formation. They ride medium warhorses that are known as chargers. Historic examples of such horsemen are the Poles and the Mongols. Nations that do not have heavy cavalry might well have a force of this medium sort as part of its otherwise light cavalry component.

Crossbowman (8d6): Crossbowmen, also known as arbalestiers, are soldiers skilled in the use of light or heavy crossbows. Such troops are quite versatile and can turn their deadly arms toward a wide variety of missions, from battle in the field, to defense of city walls, to close assault of fortified places.

Crossbowmen will frequently wear the heaviest armor available, carry a score or more of bolts, and defend themselves in close combat with any sort of small or medium-sized melee weapons. Such troops will often work in conjunction with infantrymen or shield bearers, who will help protect the crossbowmen from enemy attack while they are reloading their weapons. Some such associated infantrymen bear large shields sometimes known as pavais or tower shields, thick devices a yard across and nearly as tall as a man.

Crossbowman, Mounted (5d4): Mounted crossbowmen are soldiers trained to ride and fight from the backs of horses and other mounts. Such troops are used in the same sorts of roles as unmounted archers, but can move into and out of combat considerably more quickly.

Mounted archers will generally wear light or medium armor but not carry shields. Light crossbows, easier to operate than heavy weapons of this sort from the saddle or when on the move, are their weapon of choice. Secondary weapons are those that can be wielded easily with one hand from the saddle, such as light maces, hand axes, and scimitars. Mounts might include mules, light or heavy horses, light or heavy warhorses, or even camels or other special mounts, depending on the service expected of their riders.

Infantryman, Heavy (10d6): Heavy infantrymen are soldiers trained to fight in large, close formations, generally in wide open areas. Their missions include serving as the core of armies, holding critical ground and going head-to-head with enemy forces.

Heavy infantrymen will wear the heaviest armor available; if armed with one-handed weapons they will almost always use shields. Similarly, soldiers of this type will tend toward the use of high-damage weapons, whether one-handed/medium-size weapons like battles axes, light flails, and longswords, or two-handed/large weapons like pole-axes and other sorts of pole-arms, great swords, morning stars, and halberds.

Levied and militia infantry are most often organized as heavy troops, although they are often not well-armored. Such troops are placed in a dense formation because that is the only way they have any hope of standing up against trained enemy units. They tend to maneuver poorly and move slowly.

Infantryman, Light (5d4): Light infantrymen are soldiers trained to move rapidly on or to the battlefield and to fight in open formations on rough, hilly, or wooded terrain. Their missions include scouting, moving quickly to seize key objectives before heavier forces can reach them, and serving as screeners before, behind, and on the flanks of an army in order to be the first to come into contact with the enemy. When maneuvering or engaged in ranged combat, light infantrymen will make every effort to avail themselves of local obstacles and cover (e.g., marshy ground, farm walls, woods).

Light infantrymen will wear light or no armor—so as not to slow their rate of movement—but almost always use shields of some sort. Weapons of choice usually include hurled ranged weapons, such as javelins or darts, and one or more melee weapons of any type (e.g., sword and dagger, short spear).



Some levied and militia infantry from border areas are actually competent light troops. Such forces maneuver and move as do regular light infantry, although their discipline and morale are often less steady that that of regular troops.

Mariner (4d4): Mariners are a special class of troops that include sailors, oarsmen, marines, and marine artillerists. Game Masters should decide for themselves the specific functions of such troops, as well as their arms, armor, and specialized equipment. A Viking-like nation, for example, would have ample numbers of well-armed and -armored mariners of all such types, except for artillerists.

Mounted Infantryman, Heavy (4d4): Heavy mounted infantrymen, sometimes called hobilars, are soldiers trained to travel while mounted, like cavalrymen, but to fight on foot, like regular infantrymen. Such troops are generally employed by armies that are responsible for large stretches of open country. They will leave their mounts to the rear of a battlefield in as safe a position as possible, guarded by 10% to 20% of their total force.

Heavy mounted infantrymen typically use medium or heavy armor and small steel shields. Weapons range from heavy arms that can be used effectively one-handed, like heavy maces and morning stars, to large weapons like pole-axes. Troops of this sort might also augment their armaments with bows or crossbows when dismounted. Mounts are generally heavy horses for size medium soldiers, and donkeys or ponies for size small soldiers; such troops will almost never use warhorses, which are reserved for true cavalry.

Mounted Infantryman, Light (5d4): Mounted light infantrymen are soldiers trained to travel while mounted but to fight on foot, in rough, marshy, or wooded terrain, like regular light infantrymen. Such troops, known in various traditions as dragoons and hobilars, are generally used in circumstances where it is crucial to rapidly cover great distances. They will leave their mounts to the rear of a battlefield in as safe a position as possible, guarded by 10% to 20% of their total force.

Light mounted infantrymen typically use light or no armor and small shields. Weapons tend to be limited to those that can be used effectively in one hand, although such versatile troops might also employ short bows or crossbows when dismounted. Mounts are generally light horses or mules for size medium soldiers, and donkeys or ponies for size small soldiers; because they do not fight mounted, mounted infantrymen almost never use warhorses, which are reserved for true cavalry.

Pikeman (10d4): Pikemen, sometimes called phalangists, are heavy infantrymen trained to fight in close order with pikes or very long spears (14 or more feet in length). When massed in such formations in open country, units of pikemen are quite formidable, and virtually unstoppable by many other sorts of troops. Individually or on uneven ground, however, such troops lose many of the benefits of their training.

Pikemen generally use the heaviest armor available, but often eschew shields in order to use both hands on their weapons. In addition to their pikes, they might also carry some sort of size medium secondary weapon, such as a short sword. If forced to fight in close combat, pikemen must dispose of their pikes in order to wield their secondary weapons.

The famous Swiss pikemen were able to move as rapidly as any light infantry opposing them, as only their front two ranks wore armor, that being mainly for the upper body. A square "battle" of such soldiers had at its center men armed with halberds, two-handed-swords, and morning stars, these warriors moving up between the files of pikemen to fight when the latter were unable to break through the enemy front.

As maneuvering in a pike formation is very difficult, most bodies of troops thus armed will be slow and cumbersome in changing position, quite unlike the trained formations of Swiss and their German imitators, the Landsknechts.

Sapper (2d4): Sappers (and pioneers) are soldiers trained at digging mines, trenches, tunnels, and other excavations, as well as making or clearing away obstacles. Such skills are typically used in support of sieges upon enemy fortifications, and in their most dramatic applications are used to undermine foundations and penetrate secure areas. Of all the races, dwarves are the best at sapping, but not in other pioneering duties, and the war strategies of these people place more importance upon such troops than almost anyone else. Gnomes and many humanoids tend to make capable sappers as well, and versatile humans serve in this capacity quite frequently.

While engaged in the strenuous tasks assigned to them, sappers will typically wear light or no armor, unless they are exposed to enemy fire or threat of other attacks, such as meeting enemy forces in a subterranean tunnel. In such cases, some of their number—or a contingent of other troops—might help serve as a security force, provide protection from enemy fire with tower shields, etc. Ad hoc weapons might include picks, shovels, mauls, and other mining equipment, or the axes and pole-arms used for cutting brush and trees.

Slinger (3d4): Slingers are warriors of peasant origin trained to fight as light infantrymen and to use the sling to deadly effect. Whether raised as levies to defend their homelands or hired as mercenaries to fight abroad, such combatants generally act as auxiliaries to forces of more heavily armed and armored troops.

Slingers typically wear little or no armor, at the very most light armor and bucklers or small shields. In addition to their slings and pouches of lead bullets or stones, such warriors will generally carry only light, one-handed weapons (e.g., dagger, club, light mace).

Special: This category covers anything that does not appear elsewhere on the table and can be anything the Game Master wants to include. Depending on the area where they are encountered, possibilities might include highly specialized or exotic troops like aerial cavalrymen, beast handlers, beast drivers and riders, charioteers, combat engineers, foragers, grenadiers, marines, mechanists, medics, mountaineers, musicians, pathfinders, pioneers, provosts, shieldbearers, signalers, templars, or any other sort of soldier present in the game milieu. Numbers of such troops can vary widely. This category might also include martial individuals of any class, level, or military specialization that the Game Master desires.

Percentage of Adult Males Available for Military Service
Barbaric/nomadic state: peacetime 25%; war 75%
City-state (small nation): peacetime 5%; war 25%
Empire, bureaucratic: peacetime 10%; war 20%
Empire, feudal: peacetime 2%; war 15%
Feudal monarchy: peacetime 1%; war 10%

Percentages given here are the normal maximums likely for a nation to field. The Game Master should consider these guidelines as relatively rigid. Non-combatant population, almost all females and the majority of males save in the barbaric society are needed to maintain the functioning of the state, that is to tend to agriculture and other business that must go on to keep a viable society.

Peacetime percentage indicates the number of the total population who are regularly under arms and at the direct command of the head of state. For example, in a bureaucratic empire of some 10,000,000 persons, 1,000,000 of them would be regular soldiers and sailors, while a feudal state of that size would have only 100,000 ready warriors, most of which would be controlled by the monarch's vassals.

Wartime percentage is the maximum number of armed troops the nation can field for all purposes, including attack and defense duties.

EDUCATION AND LITERACY

In reality, the degree to which a people are educated and literate are often taken as barometers of how sophisticated a particular nation is and how enlightened a government it has.

To a large extent, however, differentiated nations with this device is denied to Game Masters in the default rules systems for the most popular fantasy roleplaying games—which assume, inexplicably, societies that—apart from individuals classified as "barbarians—are 100% literate. In our own nation—a highly industrialized one with some of the best access to education in human history—adult literacy does not quite reach 95%. In pre-industrialized nations where books are rare and the majority of people till the earth for their daily bread, it is a bit odd to think that this figure could be approached, much less matched or exceeded. (And, at last glance, I did not notice many "barbarians" lurking about, but perhaps I am looking in the wrong places.) Adult illiteracy rates worldwide are only about 16% today, but are expected to rise in coming decades.

Game Masters are certainly within their rights not to tamper with such default settings, and it is easy enough in a fantasy milieu to simply say that something in the water—or some equally implausible explanation—accounts for an ability to read even among people with low intelligence and no education. Such assertions are weak, however, and it is better to devise some reasonable means for supplying literacy. Temple

schools are one reasonable possibility, the rationale being that before one is acceptable to the deities, one must be able to read and write.

According to the United Nations, the definition of illiteracy is an inability to write a simple message in any language and, according to the U.S. Office of Education, six to eight years of education (e.g., a 6th to 8th grade education) is the minimum necessary to achieve functional literacy. These ideas can be guideposts for Game Masters when creating educational systems for the nations in their own campaign milieux.

The sort of education available to the residents of a particular nation will depend on such things as its governmental form, underlying philosophy, resources, goals, and the extent to which education is seen as relevant. In any case, just as the concept of 12 years of free education for all the residents of a country is alien in many parts of the modern world, and unheard of in centuries past, so too will it probably be inconceivable in many fantasy worlds. For the most part, people will generally have access to whatever sort of education they need to perform the functions of their social class and the vocations considered appropriate to it. In many cases, this will involve becoming an apprentice in some sort of trade (see Guilds, below). Very rarely, however, will any sort of education be provided free of charge, and almost never will it delve into portfolios of information considered irrelevant to the pupil (e.g., village blacksmiths do not need to read Longfellow in order to pursue their craft).

There could certainly be profound exceptions to this assertion, of course. Long-lived non-human peoples with relatively small populations, for example—like elves and dwarves—might provide even dozens of years of free education to the citizens of their nations who were inclined to accept it.

What might be considered a decent education in one nation, of course, might be considered execrable in another. In a fundamentalist theocracy, for example, teaching public school children stories about creation myths and other aspects of dogma might be considered enlightened. Amongst a people with a more scientific or pragmatic bent, however, such an "education" might seem irrelevant or a waste of time. Of course, in a magic-active universe where there are actual deities interfacing with mortals, the latter notion (e.g., the usefulness of science) is likely the truly bizarre conceit.

PROVERBS

Proverbs—short statements of wisdom or guidance that have passed into general use—can say a lot about the peoples who use them and the nations in which they are uttered. Such statements are typically drawn from the common experience of a people or nation and are often expressed in a metaphorical, alliterative, or rhyming form (e.g., "A penny saved is a penny earned," "A bird in the hand is worth two in the bush").

Historically expressions of this sort were common in the ancient, medieval, and Renaissance eras, and have come down to modern people in everything from the Bible to the writings of Classical philosophers and works of literature such as the Canterbury Tales. Such expressions can be sober or humorous, part of either an oral or a written tradition, and either religious or secular (although the line between the latter two elements can become very vague, especially as it applies to the fundamental beliefs of a particular society). Indeed, it can often be very difficult to differentiate between a proverb that merely has its origins in tradition and folklore and one that is part of a religious canon. It is also frequently difficult, assuming one does not know its origin, to associate a particular proverb with a particular ethos or moral alignment.

It is not recommended that Game Masters create or compile lists of proverbs for each of the nations that exist in their campaign milieux. What might help to lend color to states in the core campaign area, however—or establish a tone for their actions or national philosophies—is for a GM to select or create a characteristic proverb for each. This proverb might appear on its official seal, be the opening words to one of its constitutional documents, or be frequently uttered by its leaders or citizens.

Compilations of proverbs are readily available and a minimum of effort should suffice to compile an appropriate list from literary, philosophical, religious, and cultural sources. Sources frequently used by the authors of this volume for these purposes include, for example, the book of Proverbs in The Bible, William Blake's "Proverbs of Hell," and the proverbs of Benjamin Franklin. A number of promising examples from each of these appear below, and might be used as-is or modified as needed and applied to a particular people or nation.

"Let's lie in wait for someone's blood, let's waylay some harmless soul … we will get all sorts of valuable things and fill our houses with plunder." (Proverbs 1:11-13)

"If you are wise, your wisdom will reward you; if you are a mocker, you alone will suffer." (Proverbs 9:12)

"Dishonest money dwindles away, but he who gathers money little by little makes it grow." (Proverbs 13:11)

"Drive your cart and your plow over the bones of the dead." (Blake)

"The roaring of lions, the howling of wolves, the raging of the stormy sea, and the destructive sword, are portions of eternity, too great for the eye of man." (Blake)

"The tigers of wrath are wiser than the horses of instruction." (Blake)

"Energy and persistence conquer all things." (Franklin)

"Industry needs not wish, and he that lives upon hope will die." (Franklin)

"Kill no more pigeons than you can eat." (Franklin)

CUSTOMS

One of the persistent challenges faced by travelers is the need to perceive, properly interpret, and appropriately respond to the often idiosyncratic customs of the local folk. This is not necessarily important for tourists, for those not interacting with the locals, or for those indifferent to their reactions. In the context of an adventure, however—especially a Nation Building adventure—it can be very important for a character to successfully achieve these things. Conducting diplomacy, buying supplies, hiring mercenaries, getting directions, and any

number of other things can all be made much more difficult, or even impossible, for those not understanding how the locals do things.

Well-written travelogues—especially those about journeys to primitive or inhospitable places—can be quite helpful in identifying some of the peculiar customs that might be observed by the peoples of any given region. And Game Masters should not give short shrift to the radically different ways humans and non-human races might interact with themselves and others; real-world interactions between real people are often almost inexpressibly strange and inexplicable, and it is not very realistic to think that those involving alien races would be more predictable or manageable.

The extent to which a culture takes itself seriously—or the degree to which individuals within it do—can be indicated by how its members respond to inadvertent flouting of custom by outsiders. Indeed, a great many people in our own world automatically equate morally neutral customs with "right" or "wrong," and the human and non-human inhabitants of a fantasy world might hold views that are more relaxed, equally strong, or even phenomenally more pronounced. If a foreigner inadvertently points his middle finger at something in our culture, for example, many of us are likely to be amused but not offended. A similar faux pas committed in the presence of an Orc chieftain, however, might result in the violent removal of the offending digit.

In any event, dice checks associated with etiquette, diplomacy, and the like can be a useful tool for helping Game Masters to gauge just how much play characters may have offended—or impressed—the denizens of the foreign countries that they visit. Areas for special consideration are formal greetings, offers to buy and/or sell, addressing strangers, speaking to members of the opposite sex, encountering aristocrats, and passing and/or entering sacred places.

CEREMONIES

Every nation, society, or people has ceremonies, rituals, and other structured, public activities that are important to it and that it uses to create solidarity, project its ethos, and foster in its participants and spectators emotions like patriotism, hope, joy, awe, or fear.

While these formalized activities are sometimes taken for granted by people used to seeing them—and perhaps even those accustomed to participating in them—the things they symbolize and commemorate can say a lot about a particular society to outsiders. Indeed, the things that a state chooses to formalize into a ceremony—as well as aspects like how formal or casual it is, whether it is inclusive or exclusive, whether it is associated with great things or petty—can be a reflection of its most fundamental beliefs. Ceremonies are thus great devices that Game Masters can use in their games to convey information to their players, use as starting and ending points to adventures, make characters feel they are either a part of something or separate from it, use as backdrops to encounters, or any number of other things.

As with so many aspects of Nation Building, an examination of any real-world culture can be very helpful in identifying customs important to a particular people and a good source of inspiration for Game Masters interested in creating ceremonies for the nations in their own campaign worlds (regularly watching the national news can be quite instructive in this regard). A good rule of thumb to keep in mind, however, is that any activity a nation deems worthy of doing it also deems worthy of ceremonializing. Royal weddings, state funerals, battlefield commemorations, mayoral inaugurations, promotions of high-ranking military officers, awards to national or local heroes, sacrifices of maidens to the local monsters, and almost anything else a nation bothers to do in public it will probably do in the context of a special ceremony. Ordinary or common ceremonies, performed by regular people and in a non-national context, are generally for birth, attaining majority, marriage, confirmation in a religion, possibly divorce, and death.

ENTERTAINMENT & RECREATION [3]

Various sorts of recreational activities, pastimes, and games might be associated with the peoples of various nations, and can be used by Game Masters to give a unique character and color to those people and their communities and to convey information about their ethos and inclinations. Possibilities are almost limitless and include spectator and participant sports and athletic games, gladiatorial spectacles and chariot races, and dances, plays, and games.

To a large extent, the things people in any particular nation do for fun are a reflection of their physical environment and the conditions in which they exist, their collective history and experience, and even the amount of free time—or lack thereof—they have on their hands. Much of the time, leisure time activities are also recreational or competitive versions of the things people do to earn a living. Thus, for example, people in mountainous regions might enjoy climbing or skiing; dwellers in cities with diverse populations are likely to enjoy activities that appeal to a wide range of tastes (e.g., combative spectacles, races, plays); and the inhabitants of farm communities might sponsor competitions at their festivals that test how quickly and proficiently competitors can perform such activities as plowing a furrow, shucking a bushel of peas, or wrangling ornery livestock.

Recreational activities can also be deliberately organized by nations for specific purposes, to include emphasizing a national character, fostering patriotism, and encouraging the development of various skills. In Medieval England the monarchy required freemen to own longbows and encouraged them to become skilled with them by sponsoring public tournaments in which the victors won honor and prizes. This support for recreational archery means that the state could easily draw upon corps of skilled longbowmen in times of crisis (a phenomena that led to victories of English peasant bowmen over French knights at the battles of Agincourt and Crecy).

In a fantasy milieu, nations might encourage through various means skill in any number of weapons, crafts, or other skills or disciplines that their leaders deem beneficial or critical to the welfare of the state.

GUILDS

Guilds are vocational organizations—medieval predecessors of trade unions and professional associations—formed primarily to uphold various standards and practices, act as a regulatory body, defend the interests of their members, and foster a stable environment in which to practice fair profitable trade, thereby furthering the economic interests of their members. Virtually all historical guilds were closely associated with religion, and most standard ones in the fantasy nation should likewise have some spiritual association. Such institutions may or may not exist in any particular nation, but played a significant role in European economic and social history and are often a feature of fantasy roleplaying game campaign settings.

A variety of guilds can be found in many towns and cities. A small town with an economy based on a single commodity might have but a single craft guild, while a large city might be ruled by a council consisting of the masters of a hundred craft, trade, and professional guilds.

Guilds tend to be either Greater or Lesser Guilds. Greater Guilds are typically made up of the wealthiest and most powerful professionals and scholars. Lesser Guilds are made up of skilled craftsmen, tradesmen, and entertainers. Especially important guilds might be organized on a regional basis, with the guild masters of various cities and towns periodically meeting in a grand council to establish broader regulations.

Depending on their role in society, guilds also can also provide a powerful and united political and legal voice for their members. In some communities, for example, only guild members may vote, and in most are at least a very strong voting bloc.

GUILD ORGANIZATION

For the most part, in areas where guilds exist, craftsmen, tradesmen, or other people with occupations represented by guilds are not allowed to practice their livelihood without being a guild member. Advancement in a guild tends to be based on a number of factors, including a prerequisite period of time at each stage of advancement, demonstrated ability—typically defined in terms of class level and creation of a masterwork item or its equivalent—and payment of a fee.

Guilds tend to be organized hierarchically.

Apprentices—often abused, overworked, and unpaid—form the lowest tier of this hierarchy, and traditionally serve in this capacity for seven years, after which they are typically allowed to advance as Journeymen.

Journeymen are allowed to pursue their vocation, typically through employment at a shop or factory. Some never advance beyond this level, especially those who feel they are earning a decent enough living or who do not want—or are not qualified—to become Masters. After several years in this capacity, however, a Journeyman with enough skill to create a masterwork item or its equivalent can become a Master. This sometimes corresponds with the point at which the individual has accumulated enough capital to open up shop on his own, but many Journeymen are successful independent businessmen for years before finally fulfilling the criteria to become Masters. And, in areas where there are already many Masters, Journeymen might have to wait until there is a vacancy.

In smaller towns, the Guild's Masters meet periodically as a Guild Council to decide trade matters, issue decrees related to their profession, plan social events, and, when necessary, elect a Guildmaster to lead them. In larger towns, these Masters elect Syndics to a Great Council, which is typically made up of the seven most experienced Masters. Just as the collective masters do in smaller towns, this Great Council chooses the figurehead and leader of the Guild—the Guildmaster. Typically the wealthiest and most experienced member of the Guild, the Guildmaster is normally elected for a 10-year term, during which he has the power to veto any actions of the Great Council or Guild Council and to issue decrees that can remain in force for up to a month.

When organized nationally or regionally, Guildmasters from each of the area's towns typically meet annually as a Grand Council in the largest city. This Grand Council elects a Grandmaster for life when necessary, negotiates privilege and policy with the leadership of various countries and provinces, and establishes broad decrees for the Guild as a whole. Note that a Grandmaster can no longer serve as a Guildmaster, but that members of a Grand Council may practice their trade without geographical restriction, as they are considered members of every branch of the guild.

In game terms, a Council of Masters is 25% likely to be organized with a leadership council of seven master Syndics. This Great Council of Syndics elects a Guildmaster, typically for a 10-year period. Guilds or Guildmasters may organize locally into a Guild Board or Master's Council. Guildmasters regionally organize into a Grand Council of Guildmasters for that Guild. The Grand Council elects a Grandmaster-for-life for that Guild.

Minor guilds in a fantasy campaign setting would typically include Armorers, Bakers, Bards, Entertainers, Beggars, Blacksmiths, Brewers, Brickmakers, Butchers, Carpenters, Dyers, Gemners, Glassblowers, Goldsmiths, Innkeepers, Masons, Metallurgists, Millers, Miners, Paper Makers, Perfumers, Potters, Ropemakers, Sailmakers, Shipbuilders, Smelters, Slavers, Tailors, Tanners, Tavern-keepers, Teamsters, Weaponmakers, and Weavers.

Typical greater guilds in a fantasy milieu might be assumed to include Alchemists, Apothecaries, Assassins, Astrologers, Astronomers, Bankers, Cartographers, Engineer-Architects, Herbalists, Mechanics, Mercenaries, Merchants, Shipwrights, Thieves, Sages, and Wizards.

COMMON GUILD REGULATIONS

Guilds regulate the business and social activities of their members. Specific regulations vary, but typically include the following:

*All members must attend worship ceremonies regularly and contribute to the place of worship.

* No artisan may work within the town's sphere of influence unless he is a Guildmember (associate memberships are sometimes available to traveling artisans).

* No Guildmember may advertise his or her services in a competitive manner.

* Specific guidelines governing the quality of goods and services must be followed.

* Specific guidelines governing the acceptable ranges of the price of goods and services must be followed.

* Masters may not take their own children as Apprentices.

* Masters must tithe 5% of their earnings to the Guild. These funds are managed by either the Guildmaster (25%) or the Greater Council (75%). If a Grand Council exists, 10% of each local Guild's tithe is donated to the Grandmaster (25%) or the Grand Council (75%).

* New methods and techniques must be approved by the Guild Council before they may be implemented and must then be shared among all the Masters.

GUILDHOUSES

Guilds are based in Guildhouses. These vary in size and grandeur but typically include a meeting area, administrative offices, lodgings, a tavern, a library, and a workshop. The workshop may be used for a small fee, typically, in terms of contemporary cost, what would amount to around $100 per day, plus expenses. It may not be used more than one week out of a month by any given individual. Members of a guild may lodge and eat in the Guildhouse for a nominal fee, typically half of the normal local inn fee. Traveling Guildmembers may use the Guildhouses of the same or closely related guild. They may not, however, practice their trade unless they acquire an associate Journeyman membership. In very small towns, multiple Guilds may share a single house.

As noted, individual Guilds might also have a number of specific regulations. As with most factors unique to a particular community, these are usually determined by local conditions and mores. Examples include:

* No competing goods related to that Guild may be imported into the Guild's sphere of influence.

* Guildmembers must own weapons and armor and serve in a local militia.

* Guildmembers may only work between sunrise and sunset.

* Only family members of Guildmembers may join the Guild.

* Masters may only have one Apprentice, or some limited number of them, at any given time.

* Apprentices must complete a masterwork to advance to Journeyman.

* Journeymen must complete several masterworks instead of just one to advance to Master level.

* Guildmembers must wear a certain style of clothing at all times.

* Guildmembers must participate in frequent social activities and charitable duties.

* Masters may hire only Guildmembers—Apprentices or Journeymen—and never unskilled laborers.

* All journeymen are guaranteed employment a certain number of days per week.

* Guild membership is denied to members of a specific nationality or race.

* Guild requires adherence to a specific ethical standard, religion, or diety.

* Guild operates a school or academy for the children of its members.

GUILD PRESENCE AND STRUCTURE

Within any particular community with a population of 5,000 or more, it is 50% likely that there will be a Standard Guild structure, 20% likely that there will be a Single Guild Structure, 20% likely that there will be a Single Guild Structure, and 10% likely that there will be no Guild presence—and thus no structure—at all.

If a community has a standard guild structure, determine the number of individual guilds within it by rolling 1d4-1 for every 4,000 population. Where standard Guild Structure is in place, it is 25% likely that all of the Guilds will be independent and that they will not be organized into any structure, 25% likely that they will be loosely confederated into a Guild Board, and 50% likely that they will be organized into a Master's Council of all Guildmasters. If there are five or more guilds present in a community, these proportions will change to 15%, 30%, and 55%, respectively.

NAMING PATTERNS

While an absurd variety of names is often present in any given adventuring party, a majority of the people in any particular society are likely to have names that can be drawn from a finite list (consider all the people with duplicate names that you deal with on a regular basis). For the sake of convenience, Game Masters can follow this precedent and deem that 90% or more of all randomly encountered characters—and many pregenerated characters—have names derived from a finite list of common names.[4]

1: For a details concerning typical socio-economic classes please refer to *Gary Gygax's Living Fantasy,* Gygaxian Fantasy Worlds Vol. III, by Gary Gygax.

2: For a complete details of the criminal underclass please refer to *Gary Gygax's The Canting Crew,* Gygaxian Fantasy Worlds Vol. I, by Gary Gygax.

3. For a detailed list of entertainments please refer to *Gary Gygax's World Builder,* Gygaxian Fantasy Worlds Vol. II, by Gary Gygax & Dan Cross.

4: For devising appropriate and interesting names please refer to *Gary Gygax's Extraordinary Book of Names*, Gygaxian Fantasy Worlds Vol. IV, by Malcolm Bowers.

CHAPTER SIX
THE ECONOMY

One of the fundamental truths about the world as we know it is that material resources of all sorts are, by their very nature, limited or even scarce. Every nation addresses, whether actively or passively, how those resources are organized and distributed, what commodities they are used to produce, and to what extent and how they are managed to provide for the welfare of the state and its various inhabitants. The answers to these questions—or the failure to adequately answer them—determine what sort of economy a particular nation has.

Those answers depend upon a number of factors, including a nation's ethos, alignment, form of government, and level of organization, as well as the quantity and types of economic resources available to it. At one extreme, a government can adopt a completely laissez faire attitude toward the nation's economy and opt to exercise no influence over it, allowing individuals the choice to produce whatever they believe to be in their best interests (for example, the Mongols, even under Genghis Khan). At the other extreme, a government can strive to control all aspects of its economy, dictating exactly what every segment of its population produces (for example, medieval Imperial China, or many Eastern Bloc communist countries). In a fantasy world, a few nations may have economies that lie near these extremes, but most will have economic systems that fall somewhere in between.

Historically, the ancient Greeks made the first attempts to understand economic problems. In his Republic, Plato recognized the economic basis of civilization and proposed a model society based on a systematic organization of labor. Aristotle also recognized the great importance of economic stability as the foundation for a nation's political and social well-being, and regarded a farmer with a medium-sized parcel of land as the optimum citizen. Agricultural produce is, in fact, the backbone of wealth in non-technological societies.

Roman writers like Cicero, Varro, and Virgil also addressed important economic questions in their writings, and gave extensive advice about the economics of agriculture. With the fall of Rome, however, and the onset of first the Dark Ages and then the Middle Ages, the flourishing commerce and the prevailing economic systems of the ancient world were disrupted, and were supplanted in Europe by Feudalism and Manorialism.

Economic questions are likely to be just as important to the inhabitants of a fantasy world as they are to the inhabitants of the real one. In a world with unlimited resources, of course, where everybody has as much of everything that they want and need, the concept of economics becomes irrelevant. After all, if everyone already has all of their material needs and desires fulfilled, what is the point of trade, work, or even, for most people, adventure? Such a world would be completely alien from anything we know, however, and it is unlikely that even most fantasy worlds will conform to such a description. About as close to such an idyllic model as can be found on this earth are some primitive tribes in places like the Amazon rainforest—and these do not approach the scale of nations.

ECONOMIC SYSTEMS

A number of basic economic systems are likely to be found in any given fantasy campaign setting and to be associated with various sorts of peoples and states. These include Hunting-and-Gathering, Horticulture, Agriculture, Pastoralism, Manorialism, and Mercantalism. Indeed, all of the following forms of economy might be found in a particular game world, any one might serve as the primary economic system of a specific nation, and several might be present in various parts of some nations, operating relatively independently or being intertwined to a lesser or greater extent into a sort of mixed economy.

HUNTING-AND-GATHERING

Hunting-and-Gathering, also known as foraging, is a rudimentary form of economy and the one practiced by the whole of real-world humanity until about 10,000 years ago—and a decreasing but significant number of them over the following millennia. This form of resource management, however, does not allow for the growth of large populations or the various institutions associated with them, such as vocational specialization, standing armies, or a ruling class. It also encourages a nomadic lifestyle and does not allow for the existence of year-round, permanent settlements; at best, hunter-gatherers will live in hamlets in two or three different places at different times of the year. In short, an economy based on hunting and gathering cannot lead to the rise of a nation, and will generally associated with primitive peoples and tribes of up to several hundred individuals. It is possible, however, that there could be remote and sparsely-peopled within certain nations that support populations of hunter-gatherers.

HORTICULTURE

Horticulture, or low intensity farming, is a step up from Hunting-and-Gathering and is based on at least part-time planting and tending of edible plants. It is generally associated with the practice of multi-cropping, the planting of farm fields with more than one species of plant, which reduces the chance of crop failure from pests and provides a more varied diet, but tends to be fairly labor intensive. Typical characteristics of this system include slash-and-burn field management and the absence of fertilizer and irrigation. Raising of relatively small domesticated animals like pigs, chicks and rabbits is also associated with this basic economic system.

This system is not as complex or evolved as full, intensive agriculture, and is often supplemented with the more primitive practice of foraging. Peoples who practice horticulture are typically more sedentary than hunter-gatherers, but are still relatively small in size and not generally able to produce populations large enough to support actual states.

AGRICULTURAL

Agriculture—the deliberate management, domestication, planting, and harvesting of plants—is a basic economic system that emerged in our real Earth around 8000 B.C., beginning in what is now known as the Middle East and steadily spreading throughout each of the inhabited continents over the ensuing thousands of years. Also referred to as intensive agriculture, this economic system is generally associated with the practice of mono-cropping, the planting of just one species of plant per farm field. While this can be a highly efficient farming strategy that can produce high crop yields, it can also result in crops that are more likely to being wiped out by pests and in narrow diets that are more likely to result in malnutrition. Characteristics of intensive agriculture include use of irrigation and fertilizer (e.g., manure).

In general, even ancient intensive agricultural techniques can be used to support about 100 times more people in any given area as can hunting and gathering (i.e., an area of 1.75 square miles is generally required to support a single hunter-gatherer, while a similar area could typically support about 100 farmers). Because agriculture is dependent upon at least semi-permanent settlement and because it produces surpluses of food that allow for and encourage institutions like vocational specialization, standing armies, and a ruling class. As a result, it is the rise of agriculture that, historically, led to the rise of the nation.

Indeed, agriculture has ultimately been the basis of almost every state since the first ones arose from the plains of the Fertile Crescent some 10 millennia ago. After all, everyone has to eat, and the production of adequate food is a prerequisite for peripheral or more complex activities, so a state must be able to produce or obtain enough food to support its population. And, while the sorts of magic associated with the game can provide food for small groups like adventuring parties—perhaps even indefinitely, even in a fantasy world agriculture is the most probable source of food for nations. Consequently, religious magic to protect and improve crops and of dealing with climate and fertility will be of great importance.

PASTORALISM

Pastoralism is a basic economic system based on the herding, domestication, and/or taming of animals and the exploitation of their byproducts (e.g., milk, meat, leather). Such a system can exist either separately from Agriculture—and is sometimes even treated as a sub-discipline of it—or in conjunction with it. When Pastoralism is practiced separately from Agriculturalism, it is quite often by nomadic peoples who are wholly dependent on their animals and whose character is largely defined by them (e.g., historic peoples like the Mongols, who lived and died on their horses). When Pastoralism is practiced in conjunction with Agriculturalism, the two will typically complement each other and be applied in ways that they never would be individually. For example, horses might be used for plowing, in addition to—or perhaps even instead of—being used for travel, warfare, or meat, while plants especially nutritious to beasts might be grown by farmers, rather than just things that can be directly consumed by people.

MANORIALISM

Manorialism is a complex economic, administrative, and social system that defined the hereditary relationships between the peasantry and the nobility throughout the Middle Ages. About 90% of people in most parts of medieval Europe lived under Manorialism, and it is, in many ways, the default economic system associated with the fantasy roleplaying genre.

Historically, this economic system had its origins in the final years of the Roman Empire, when laws were enacted binding farmers to the land. When Rome fell in the 5th century, Europe descended into the chaos of the Dark Ages, and commoners—especially vulnerable to violence from invading peoples—were largely willing to cede personal liberties in exchange for security (a trend, as we can observe today, that is all to prone to repeat itself in other times and places). As a result, more than half the people living in most parts of the continent during the Middle Ages were bonded peasants who had few rights or freedoms, were not allowed to travel, and were almost completely subject to the landed aristocracy. New waves of invasions in the 9th and 10th centuries further strengthened the Manorial system.

Under Manorialism, a lord owned or controlled the land in a given area and—either personally or through his agents—allotted portions of it to the individual peasants who resided on it. In exchange, they farmed that land and paid the lord for the privilege of doing so in the form of crops and other farm produce (e.g., eggs, milk, honey), labor, and perhaps even money. The specifics of such an arrangement might vary widely from nation-to-nation, and even from place-to-place within it.

As money becomes more common and cities grow, some considerable percentage of the peasants will gain freeman status and no longer be confined to the land. However, pending dramatic changes like industrialization, the general manorial system will remain in effect with a mix of villeins and tenants farming the land under the rule of a local lord.

MERCANTILISM

Mercantilism is an economic system based on the idea that it is desirable to maximize exports of manufactured goods—often to colonies or subject areas—in return for precious metals and other raw materials. Historically, it arose in the 1500s, and was practiced for about three centuries by a number of major trading nations, among them France, England, Spain, and the Netherlands, replacing or overshadowing earlier economic systems like Manorialism. Such nations found this system very attractive in that it provided for them the capitol they needed to finance standing armies, navies, civil government, commercial and religious wars, and public works.

State oversight is generally necessary to the success of Mercantilism. Under this system, foreign trade is favored over domestic trade as providing a better source of precious metals or other raw materials, and manufacturing goods for such trade is favored over basic economic forms like agriculture. Mercantilism also emphasizes the need for a nation to sell more than it buys, in order to accumulate a surplus of cash, and the levy taxes on imports. Even if practiced successfully, however, Mercantilism is likely to have detrimental long-term

effects by creating an oversupply of money and, as a consequence, inflation.

In the game world, Mercantilism almost always exists practically as at least a micro-economic system practiced by adventurers (and to lead to the sort of inflated prices characters are prone to pay for goods and services in adventuring areas). Indeed, in a very real sense, adventurers tend to invest all of the assets at their disposal—arms, armor, equipment, muscle, wits, magic, their very lives—in ventures where the payoff is usually precious metals or other liquid assets. With that in mind, it is not surprising that the historic agents of mercantilism were, in fact, professional adventurers, among them explorers, seamen, conquistadors, and missionaries.

ECONOMIC RESOURCES

Beyond the basic economic systems that exist in various states, nations, city states, and even proto-national groups like tribes often have other resources at their disposal, and the way they exploit those resources can lead to the development of increasingly complex, composite economies. It is even possible for nations with sufficient non-agricultural resources to use them to obtain the food they need to support their populations. Such non-agricultural states would be the exception to the rule, but could play a significant role in a campaign setting.

Anything people are willing to pay or trade food for can be exploited as an economic resource. On a national level, natural resources, manufactured goods, human resources, and specialized and expert services can all contribute to unique economies, and even a nation's location can be exploited to its benefit.

Natural resources are anything indigenous to the state that it can exploit for economic gain, and include surplus food, timber, herbs, ores and metals, horses and other sorts of mounts, and even slaves, drawn from oppressed or unpopular peoples within or along the frontiers of its own borders. States that border seas and other large bodies of water, for example, will usually be able to drawn upon fishing as a natural resource. And in both the ancient world and during the Middle Ages, sheep were raised extensively and used as a source of both wool for cloth and food in the form of meat, milk, and cheese.

If they are stewarded conscientiously, a nation might be able to draw upon such resources indefinitely. History has shown, however, that this is far from the norm (e.g., the coastal areas surrounding the Mediterranean are full of lands once heavily forested with trees felled over many centuries to build the great fleets of ships that plied its waters). Such things as magic, non-human inclinations, and other factors present in a fantasy world might exacerbate or ameliorate the effects of these tendencies accordingly.

Manufactured goods of one sort or another might also be associated with particular nations, and will generally be reflective of their ethos, tendencies, or natural resources. A benevolent theocratic state, for example, might be known for healing potions that are especially efficacious or somewhat less expensive than those generally obtained in other places. Specific types of weapons, armor, clothing, luxury items, or products of enhanced technology are also typical of economic resources of this type that nations will frequently strive to exploit. Access to particular industrial process or technology are factors that have allowed historic nations to effectively market certain sorts of manufactured goods, and access to particular magical resources is likely to be something from which fantasy nations seek to profit.

Cloth made from cotton, flax, and wool is a good historic example of a significant type of manufactured resource.

Human resources—or non-human resources, as the case may be—can be significant for nations with large populations, especially if they have little else at their disposal, and specific nations might be noted for the marketable skills associated with their inhabitants. Such skills are often reflective of the terrain or other prevalent condition in a given state. A nation with vast open areas, for example, might be known as the homeland of mercenary cavalrymen, a state built along the rocky shores of a seacoast as a good source for experienced seamen, and a mountainous inland kingdom as the best place to find stalwart miners or unflinching pikemen.

Professional services are a specialized form of human resource that usually manifest themselves in highly trained individuals, rather than large bodies of them, but are also likely to be reflective of national character or attributes. An island citystate with a powerful mariner's guild might serve as the premiere training academy for skilled navigators, for example. Another nationstate might be known for arcane spellcasters who are especially puissant at breaking enchantments, undoing curses, and removing geases. Depending on their nature, such professional services might either be exportable (e.g., a navigator is only useful if he is willing to go where you need him to) or stationary (e.g., mages who can make a good living removing curses from those willing to come to them do not have a lot of incentive to suffer the hazards of travel). Professional services extend to such places as colleges, universities, academies, and other places that train new professionals and generate income at the same time.

Strategic location of a nation can play a large role in its success. If a particular citystate has no significant resources other than its placement at a major crossroads, through which goods from many nations come and where they change hands, it can thrive from little more than the tariffs it charges on trade. Similarly, control of an important waterway might be lucratively exploited by levying tolls on all merchant vessels passing through it. Such location, however, can also make a nation a military objective of envious or ambitious neighbors. Indeed, it is now widely considered that the Trojan War, perhaps the most famous conflict of all time, was fought over control of the waterway that connects the Mediterranean and Black Seas—and the trade conducted through it.

TRADE

One way nations make the most of the resources at their disposal, especially those for which they or their people have accumulated a surplus, is trade.

Trade of the sort usually associated with fantasy campaign settings—not to mention the real world—is usually predicated

on the existence of what we know as a "market economy." This is a very efficient, if largely impersonal, system of production, distribution, and exchange that is generally characterized by the use of money as a medium of exchange, the ability to amass great amounts of wealth that can be used to finance further production, and complex economic interactions that are, ultimately, international in the scope of the inter-relatedness.

Historically, long-distance trade between human beings has existed in some form since the Stone Age, well before the rise of nations, and is almost certain to exist in any society not completely alien from our own. Indeed, while some xenophobic peoples and governments have tried to discourage trade with other nations—often for purposes of keeping their own people isolated and uninformed—there are always individuals and organizations that seek to profit from the exchange of resources, even if it is illicit. If there is one thing history has shown, it is that where there is a demand for something, supply will certainly follow.

In many ancient societies, trade was conducted less between merchants than it was between monarchs, who would send great consignments of goods to counterparts in other nations with whom they had, or wished to have, good relations. Such exchanges are usually characterized as gift-giving, but reciprocity is implied and the scale of such exchanges amounts to international trade.

Even when trade is conducted by merchants, of course, rather than heads-of-state and diplomats, such individuals usually required charts, licenses, or other official countenance for the activities, particularly if they transcended national boundaries.

Methods for moving goods from one nation to another can vary greatly, and depend on such diverse things as terrain, prevailing levels of technology, and the sorts of goods being transported. In pre-Columbian Mexico, for example, where both paved roads and load-bearing animals were non-existent, trade was still widespread and linked the peoples of North and South America, and was conducted by merchants who led columns of men with baskets of goods through mountains, deserts, and jungles. In the Roman Empire, on the other hand, which girdled the entire Mediterranean and build a network of well-paved, straight roads to connect every corner of the nation, goods were transported overland by cart and wagon and via sea by ship.

Water routes are perhaps the most efficient means of moving goods, in large part because of the great volume of goods that can be economically transported by watercraft of every size and technological level. Even small vessels like canoes,



for example, have been used to systematically transport goods over great distances, by everyone from the peoples of Polynesia to the French voyageurs of the New World. Indeed, these might be the only sort of watercraft that can be used on relatively shallow rivers or those with many waterfalls and rapids. Increasingly larger, deeper bodies of water can support progressively larger vessels and, with them, greater cargoes and larger goods.

Trading centers along water routes are likely to be situated in harbors with deep-water ports, along the banks of large, navigable rivers, and at places where sea routes and waterways intersect with major land routes.

Land routes are not generally as efficient as water routes, in that they require significant improvement if they are to be used to carry large volumes of goods (e.g., roads that can support wagons or carts) or great amounts of muscle power. Such muscle can come from people—and must, if beasts of burden are not readily available—or from animals domesticated or trained for carrying goods. Historically, mules and camels are among the beasts that have proven most reliable for such operations, but in a fantasy world, any number of other sorts of creatures—mundane, magical, or augmented—might also exist. Perhaps the most famous historical example of a land route is Silk Road, a trading route stretching thousands of miles from the Middle East to China that existed since ancient times until, essentially, now.

Trading centers along land routes are likely to develop near the ends of such routes, at places with natural resources that would be useful to travelers (e.g., oasis that can provide food and water), at places that can be defended from marauders, and at sites where major land routes and sea routes intersect.

Regardless of their locations, trade centers are intended to facilitate commerce, and are sites where goods of all sort can be generally be bought and sold. Some are also devoted to specific kinds of manufactured goods or commodities, and merchants might travel to them specifically to acquire such wares. Such trade centers will also almost always be of town size or larger; despite their prevalence in fantasy role-playing games, village "general stores" outside of areas actively patronized by adventurers would actually be very rare, and journeys to communities of significant size would generally be necessary for anything not produced by a blacksmith, miller, or brewer.

Trade may be continuous at some sites and may be seasonal in others, depending on any number of factors. In a great warm-water Mediterranean seaport like Tyre, for example, merchants can expect to buy and sell goods year round, and would not need to time their arrival on any seasonal basis. In many of the historic cloth manufacturing or gem-trading cities of northern and western Europe, however, merchants would travel to great fairs held just once or twice a year, where all of the community's external commerce would be conducted at one fell swoop.

Even if they are not directly involved in trade, nations very rarely miss opportunities to profit at least incidentally from it, and will seek to enjoy revenues from a variety of taxes, duties, and tariffs. These are explained below in greater detail, under Taxes & Similar Revenues.

Multitudinous adventures can revolve directly or indirectly around trade, involving everything from the movement of goods, the security of trade routes, the enforcement or contravention of taxes, and the importation or intervention of contraband (i.e., smuggling).

POSSIBLE IMPORTS AND EXPORTS

Following are some of the items that, historically, have been exported by some nations and imported by others. Proposed values for many of these items are listed under Commodities, below. Such goods will generally be transported in the most economical sorts of containers or packaging available which, depending on what is available. Possibilities include amphorae, bags, barrels, baskets, boxes, bottles, caes, crates, jars, jugs, pots, and/or sacks.

ale and/or beer (difficult to transport over long distances)
armor, helmets, and/or shields
bamboo and/or rattan
brocade and/or lace
canvas
carpets and/or rugs
charcoal
cloth (ordinary or luxury)
clothing (common, fine, or specialized)
coal
coffee
cotton and/or flax
crafts
dyes and/or pigments
fish
fruit, candied (e.g., cherries, oranges)
fruit, dried (e.g., currants, dates, figs, prunes, raisins)
fruit, green
furniture
furs
gems and/or crystals
glass
gold
grain (e.g., barley, maize, millet, oats, rice, wheat)
gypsum (i.e., for plaster)
hides
honey and wax
incense
ivory
jade
jute
lead
legumes, dried
lime
liquor and/or rum
liqueurs and/or cordials
livestock
lumber
manufactured goods
meat, smoked
metals (brass, bronze, copper, iron, nickel, zinc)
metalware

minerals
nuts
oil, cooking
oil, whale
other metals
paint
paper, parchment, or papryus
pearls
perfume
pewter
pitch and/or tar
pottery (including fine porcelain)
preserved foodstuffs (meat and/or vegetables dried, pickled, or salted)
produce
rope and/or cordage
salt
silk
silver
sisal
slaves
spices
stone, building or ornamental
tallow and wax
tar and/or pitch
tea
tile
tin
tools
various exotics (e.g., cocoa, drugs, feathers, medicines, tobacco, vanilla)
weapons
wine, brandy
wool

CURRENCY

Prior to the invention of currency, commerce was conducted between individuals and states alike by barter, the trade of goods and services for other goods and services of a presumed equal value. Problems with this rudimentary system of exchange, however, include uncertainty as to the relative value of various resources and the fact that many goods are bulky and not easily carried about and traded. One of the first major moves toward addressing these limitations was the development of what is variously referred to as standardized currency, general purpose money, and legal tender—coins, banknotes, and other forms of cash.

Historically, coinage was invented in the area around the eastern Mediterranean—by the people of Lydia—in the first millennium B.C., and steadily spread to replace the barter system throughout most of the world in the centuries that followed. States have subsequently minted coins in an incredible variety of shapes, sizes, names, denominations, and values. With few exceptions, pre-modern paper money would have been worth only as much as the paper it was printed on, and would not likely play a role in a traditional fantasy campaign setting.

What is considered currency in one nation is not necessarily legal tender in another (e.g., try spending money from any foreign country at your local game store). Prior to modern times, coinage had, for the most part, only intrinsic value; i.e., it was not backed by any national repository, was worth only as much as the metal used in it, and did not carry a "face value" beyond this. Because the value of coinage in the default game setting is presumed to be based on the innate value of the precious metals contained within it, such currency will generally retain its value from one are to another (and should absolutely be considered legal tender throughout all parts of the core milieu). However, many states pass laws to prevent the use of foreign coins within their realms, and money changers are thus common in most cities, charging a fee to convert foreign coins into the local currency.

In any event, it is not recommended that Game Masters alter the default monetary system presented in the core rulebooks within the primary campaign area, nor is it recommended that they create overly complicated systems or those based on a non-decimal system. Despite their historical accuracy, introducing such systems is likely to aggravate players for the sake of little or no positive return. If it seems reasonable to a GM that such a system would exist, however, he can certainly address this possibility by saying, "The economic system that exists in your nation is actually much more complex than the one presented in the game, but we are going to represent it with the simpler system so that we can concentrate on more interesting things."

Examples

In the various states of the Theran Confederacy—as well as most of the civilized nations that engage in trade with it, such as the Syndicracy of the Zuringer Gnomes—the system of currency functions exactly like that described in the base game system. Enforced by both custom and law for centuries throughout and even beyond the Theran sphere of influence, this system is intended to ensure the free flow of goods and services and has the additional effect of making it relatively easy for travelers from one area to conduct business in another. For a variety of reasons ranging from tradition, to piety, to a lack of sophistication, not to mention control of the economy, however, a number of other nations observe different monetary systems.

The northern Kingdom of Avalon, for example, persists in an ancient, complex, and obscure monetary system that is as much of a tribute to its people's sense of independence as it is to their archaic traditions. This system is based on a gold standard of gold "pounds," each of which is equal to 16 silver "sesterce," each of which is, in turn, equal to 12 copper "denarius." These coins are minted in a staggering variety of sizes, shapes, and weights, with little real concern for a correlation between the value of a coin and the actual weight of the precious metal used in it. Even worse, over the centuries the kingdom has minted dozens of dozens of coins in odd, composite denominations, such as those worth 1 pound and 1 sesterce, or 1 sesterce and 3 denarius. All coins bear the likeness of a king or queen of Avalon on one side and one or more symbols of the kingdom on the other (e.g., crowns, lions,

roses, unicorns). Destruction of coinage, failure to accept it as legal tender, and similar crimes are serious infractions against the crown that can lead to penalties as serious as death.

Along the riverbanks of the Theocracy of Stygia, on the other hand, precious metals are as valued as they are within the Theran Confederacy, but coinage is considered both blasphemous and fraudulent and its use is prohibited (under pain, at the least, of both confiscation and fine). Large-scale commerce and what international trade there is usually conducted using ingots of pure copper, silver, or gold, while barter is employed by most common folk for their day-to-day business.

And, across the ocean amongst the mud-walled cities of the Lizardfolk of Uxatan, coinage is completely unknown and is supplanted by a sophisticated system of barter that is used at all levels of commerce and society. Records of inventories and commodities are kept on knotted cords of various lengths and colors, while trade is conducted using everything from individual chickens to baskets of the finest weapons-grade obsidian. Copper, silver, and gold are all recognized as valuable, but mainly for their use in jewelry, in which form they are usually traded.

Some GMs might also want to introduce obscure or irregular denominations in cases where it supports or enhances the game's plotline or tension. For example, a party might be disappointed, after overcoming an especially dangerous monster, to discover that most of its hoard appears to consist of Lydian electrum coins with an apparent worth of only ½ gold piece each. Thorough examination and a successful appraisal, however, or application of appropriate magic, reveals that they are actually Royal Electrum Staters worth 2 gold pieces each, and that the hoard is actually worth a full four times what was previously thought.

Objections have long been made to currency systems in which one gold piece is equal to 10 silver pieces of equal weight, based on the rationale that gold in the real world tends to be worth about 60 times more than silver, rather than just 10 or 20 times as much. Upon a bit of examination, however, this would seem to be a bit of a silly argument. In short, the game milieu differs from the real world in ways far more profound than the ratios of precious metals. In worlds where multitudinous humanoid races, dragons, and extraplanar beings are taken for granted, it should not require too much of a stretch of the imagination to conceive of a world where gold is a mere six times more prevalent than it is in our own.

For Game Masters to whom this sensible rationale is not good enough, a number of solutions exist that can bring the exchange more into line with our own reality:

1) Declare that the exchange rate for silver to gold is 60 silver pieces to one gold piece of equal weight. In order to square this change with the prices listed in the base game system, triple the cost for all items with prices given in silver pieces or copper pieces.

2) Declare that, because gold is worth six times more than its exchange rate would suggest, gold coins are very small in size and weigh just a sixth of what the default system says they do and that there are actually 300, rather than 50, to the pound. (One thing that makes this solution somewhat unsatisfactory, however, is that most historic gold coins were actually much more similar in size to 1/50th-pound coins than to 1/300th-pound coins).

3) In a campaign where the action does not revolve much around the form of money anyway, simply declare that the actual size, shape, and appearance of individual coins is irrelevant; that almost every nation uses painfully convoluted, incompatible, non-base-10 monetary systems; and that the prevailing system of coinage presented in the core rulebooks is simply a mechanism to make the subject of money manageable in the game (e.g., just as the existing magic system, which does not require players to actually study arcane lore themselves, is a mechanism for keeping spellcasting manageable).

Paper currency, or banknotes, the standard in the modern real world, is also possible in fantasy worlds. As a rule, however, such money has no intrinsic value, and if people are to have any faith at all in it, it must generally be backed with precious substances like gold or silver—and redeemable on demand for an appropriate amount of bullion or metal coinage. Banknotes with no intrinsic value that are largely a phenomena of complex economic systems and stable, modern states, and are backed not with commodities but with a binding designation as legal tender (i.e., those selling goods and services in a nation that issues such money are legally obligated to accept it as payment). Downsides to such money is that people are inclined to refuse to accept it during times of severe crisis, that its over-circulation can encourage inflationary prices, and that it can often be more easily and economically counterfeited than coinage.

Indeed, just as anything can be used as currency, so too can any sort of currency be counterfeited, and some criminals make their livings, in whole or in part, in this way. Motives for counterfeiting could range from desire for profit to an interest in debasing or destroying confidence in a particular nation's currency.

Debasing currency for profit is a close cousin to true counterfeiting and is sometimes employed. For example, a historic problem suffered by nations who minted coins with smooth, rounded edges were criminals—sometimes called "scissors"—who trimmed a tiny bit off the sides of coins and melted the fragments into ingots. In addition to such shaving of metal coins, reagents were also used to dissolve some of the metal, which was then collected for smelting into ingots.

Because pre-modern currency was generally worth only as much as the precious metals used in its creation, it would generally only make sense to counterfeit it if metals of lesser value could be used instead; counterfeiters would probably not gain much by creating fake money that was worth just as much as that after which it was copied.

Penalties for counterfeiting, which is tantamount to robbing directly from the state, are usually as severe as possible under any given nation's legal system, and can include confiscation of goods, imprisonment, penal servitude, and even execution.

NAMES FOR COINAGE

Complex monetary systems aside, it is recommended that Game Masters invent colorful names for the currencies of particular nations that reflect their unique backgrounds, experi-

ences, and attitudes, along with, perhaps, one or two irregular denominations that can be easily integrated into the existing decimal system of coinage. Not all nations will be limited to coins made from copper, silver, gold, or platinum, and not all will mint coins from all of these metals.

A coin of particular given name might have been minted from different metals and be of different values in various times and places. For example, the Roman sesterce was made from either bronze or silver at different points in time, and was generally worth one-quarter of a gold denarius. Coins might have also had different relative values in various times and places, regardless of their metallic compositions. In some cases, plural forms or special information is provided in parentheses.

Examples

The basic coin minted by the Tetrarchy of Anatolia is the Silver Hydra, a four-coin-weight piece worth 4 silver pieces that generally bears the images of a four-headed hydra on one side and either four weapons or an image of Ares on the other. Other coins minted by the nation include the Silver Quarter-Hydra (1 silver piece), the Gold Hydra (1 gold piece), and the Copper 10-Fang, a 10-coin-weight disk that can be broken into as many as 10 one-coin-weight wedges. Individual rulers over the state are also entitled to mint Platinum Tetrarchs for special purposes, coins which generally depict the characteristic hydra on one side and the image of the minting ruler on the other. Copper, silver, and gold coins are struck from locally mined metals, while platinum coins tend to be made from re-melted foreign currency.

In the ancient Kingdom of Lydia, on the other hand, the basic coin is the Electrum Stater, a piece made from an alloy of gold and silver that bears the image of divine Zeus on the obverse and an ox on the reverse and is worth ½ gold piece. In addition to a Copper Stater (1 copper piece) and a Silver Stater (1 silver piece), the kingdom also mints an Electrum Double Stater, a two-coin-weight piece worth 1 gold piece, and a Royal Electrum Stater, a one-coin-weight piece made from an alloy of gold and platinum that is worth 5 gold pieces. (States that consider actual metal and weight are sometimes hesitant to accept this coin at its asserted value.)

TYPES OF CURRENCY

Following are many sorts of currency, from many lands and all periods of history, the names of which can be substituted for the copper "cons," silver "nobs," gold "orbs," and platinum "royals"—or whatever the GM chooses to call them—used in the game. Many have been used in a number of different countries, but no attempt is made to reflect this or to reflect the actual currency system of any particular nation at a specific point in its history, but to instead give Game Masters tools from which to create their own monetary systems. Similarly, variant spellings are generally omitted, unless they are used in different nations. Any such coin names might also be modified with appropriate prefixes like "double," "treble," "half," "quarter," and the like, or be used in a variety of numerical denominations (e.g., "threepence," "50 pounds").

African
Birr
Butut
Cedi
Cory
Dalasi
Dobra
Ekpwele
Khoum
Kwacha
Kwanza
Kobo
Leone
Likuta
Lilangeni
Lisente
Loti
Lwei
Makuta
Naira
Ngwee
Ouguiya
Pesewa
Rand
Syli
Tambala

American (North)
Cent
Dime
Dollar
Eagle
Half-Dime
Nickel
Penny
Shilling

American (South/Central/Caribbean)
Balboa
Bolivar
Centavo
Colon
Condor
Cordoba
Cruzeiro
Guarani
Gourde
Lempira
Peso
Quetzal

Asian
Afghani
At
Avo
Baht
Cash
Chao
Chetrum
Chiao
Chon
Dong
Jun
Kip
Kyat
Mina
Mongo
Ngultrum
Pataca
Pul
Pya
Renminbi
Riel
Satang
Sen
Tael
Tugrik
Won
Yen
Yuan

British
Angel

Angelet (Half Angel)
Broad
Crown
Crown of the Double Rose
Crown of the Rose
Dollar
Farthing
George Noble
Groat
Guinea
Half Crown
Helm
Laurel
Leopard
Noble
Penny (Pence)
Pound
Rose Ryal
Ryal (Rose Noble)
Shilling
Sovereign
Spur Ryal
Testern
Testoon
Thistle Crown
Unite

Celtic
Half Unit
Quarter Stater
Quarter Unit
Stater
Unit

Dutch
Doit
Guilder

European (Eastern)
Ban
Crown
Filler
Forint
Grosz
Haler
Lek
Leu
Lev
Para
Quintar
Stotinki
Zloty

European (Western)
Denier
Ducat
Euro
Florin
Mark
Pistole

French
Centime
Ecu
Franc
Livre
Sou

Germanic
Groschen
Kreuzer
Mark
Pfennig
Schilling
Thaler

Greek (Byzantine, Cypriot)
Bezant
Demi-Stater
Drachma
Lepta
Mil
Mina
Stater
Tetradrachma

Indian (Bangladesh)
Paisa
Pice
Rupee
Taka

Italian
Centesimo
Lira
Sequin

Middle East
Agora
Baiza
Dinar
Dirham
Fil
Kuru
Millieme
Piaster
Qurush
Riyal (Rial)
Shekel

Oceanic
Kina
Laree
Pa'anga
Seniti
Toea

Roman
Antoninianus
Argentus
As
Aureus
Centenionalis
Denarius (Denarii)
Dupondius
Follis
Quadrans
Quinarius
Semis
Sesterce (Sestertius)
Sestertium (1,000 sesterce)
Siliquia
Solidus

Russian
Kopeck
Ruble

Saxon/Anglo-Saxon
Penny
Sceat
Thrymsa

Scandinavian
Aurar
Eyrir
Kroner (Krona, Krone)
Markka
Ore
Penni

Spanish (Andorran, Portuguese)
Centimo
Doubloon
Escudo
Peseta
Piece of Eight

COMMODITIES

Commodities are raw materials and fundamental resources that can generally be sold for their full value—rather than the half value typical for the reselling of finished items—or are traded directly by merchants without recourse to other forms of currency. Indeed, any of the following might actually be used as a form of currency in any particular society; cattle formed the basis of the ancient Greek monetary system, and at one point Rome used salt to pay its soldiers. Note, however, that while commodities can be traded to those who need or deal in them, they cannot generally be used in lieu of legal tender for most purchases; most weapon makers are simply not going to let a character walk away with a sword in exchange for a cartload of chickens.

Prices given for any given commodity are those that it would likely sell for in a typical market town. Naturally, prices of such commodities—and finished goods, too, for that matter—can vary widely, depending on their relative scarcity in the region. GMs are not encouraged to overcomplicate this matter, but there may be times when it is desirable to identify the resources that are particularly plentiful or rare in the immediate area. If this is the case, a good rule of thumb is for commodities that originate in or are especially plentiful in an area to cost half as much there, and for commodities that have had to be transported especially far or through hazardous conditions to cost twice as much.

Grain and other dry goods are typically stored in baskets and transported in carts, wagons, or appropriate watercraft. Metals are usually cast in ingots of up to 100 pounds and transported in suitable conveyances. Animals are usually kept in cages or pens and moved in carts or wagons or tethered and moved on the hoof.

The following prices presume commodities of typical quality, and can be adjusted upward or downward as appropriate. For example, motheaten bolts of linen might be worth only half as much as normal, if they can be sold at all.

Items being sold directly to someone who will be the end-user for the item or who will transform it into something else can generally be sold for the full listed prices (e.g., bulk iron sold to a blacksmith, a guard dog sold to an adventurer, a keg of wine sold to an innkeeper). Items being sold to someone who intends to resell them can usually only be sold for half the listed values (e.g., a string of captured warhorses being unloaded on a horse merchant).

½ copper piece	1 lb. of barley or feed
1 copper piece	1 lb. of corn or wheat; 1 chicken
1 silver piece	1 lb. of iron
2 silver pieces	1 lb. of cold iron[1] or nickel
3 silver pieces	1 lb. of meat
5 silver pieces	1 lb. of copper, nickel-silver, or pipeweed
1 gold piece	1lb. of bronze or cinnamon; 1 goat
2 gold pieces	1 lb. of ginger; 20 lb. cheese; 1 sheep
3 gold pieces	1 keg of ale (30 gal.); 1 pig
4 gold pieces	1 keg of wine (30 gal.); 1 sq. yard of linen
5 gold pieces	1 lb. of salt, silver, or tin
10 gold pieces	1 lb. of darkwood[1]; 1 sq. yard of silk; 1 cow
15 gold pieces	1 lb. of cloves or saffron; one ox
25 gold pieces	1 lb. of electrum; one guard dog
30 gold pieces	1 pony
50 gold pieces	1 lb. of gold; one (30 gal.) keg of fine wine
150 gold pieces	1 light warhorse or riding dog
200 gold pieces	1 lb. of tilferium[1]
300 gold pieces	1 lb. of mithral[1]
400 gold pieces	1 lb. of xagium[1]; one heavy warhorse
500 gold pieces	1 lb. of adamantine[1] or platinum
1,000 gold pieces	1 lb. of oracalcum[1]

TAXES & SIMILAR REVENUES

Nations almost universally support their goals and activities by levying a wide variety of taxes upon their citizens, resident aliens, and other inhabitants. Wars, public works, and anything else requiring revenue will likely be supported, at least in part, through taxation. What is important to bear in mind is that little or nothing actually need be given in exchange for such expenses—they are levied through the power of the state and used to serve its interests (or those of its representatives).

Taxation need not play a large role in the campaign, particularly when most of the player characters are of lower levels, understanding the intricacies of the tax codes of one's own, real nation is beyond most people, and most Game Masters should not make this subject any more complex than necessary in their fictitious nation-states. Generally knowing to what extent taxes exist in any particular state within the game milieu, however, and having some idea of how to apply those taxes to player character parties, can be both useful and amusing for Game Masters. When players aspire to become major property owners or landholders, when they need to be shaken down for some of a larger-than-deserved windfall, or when they deserve to be harassed a little, taxes can be a useful tool that the Game Master can employ as needed.

GMs can also use this aspect of economics to create adventure hooks or segue into new quests. For example, a Game Master might reward a player who yearns to own an estate by allowing him to inherit the lands and castle of a distant relative. In the absence of any liquid assets as part of this inheritance, however, the character will have to undertake a mission the GM has been waiting to introduce in order to acquire the cash he needs to actually claim his new property.

Additional examples of such possibilities appear in Chapter 10: Folklore, Legends, and Adventure Hooks.

Lawful states will be the most organized and vigilant in their collection of taxes, while more chaotic states are much less likely to levy taxes consistently. A demonocracy, for example—a state under the dominion of chaotic and evil beings—might not bother levying taxes at all (indeed, its rulers are probably largely indifferent to the mortals living within its boundaries), but it is also not likely to have very good roads or any public works, such as reservoirs, harbors, or baths.

Failure to fully pay taxes, or deliberately evading them, can result in all sorts of legal penalties. These can include fines, confiscation of property, imprisonment, or forced labor (but probably not death, except in the most serious cases and in the most repressive societies). Characters found guilty of such

crimes, however, might be able to work off their debt to the state by undertaking missions commensurate with their unique abilities.

In addition to the general classes of tax described below, specific sorts of taxation will vary from state-to-state, based on their structure, background, and type. In a feudal state, for example, serfs are not be allowed to own land and, in exchange for using land owned by the nobility, must turn over to their agents a substantial portion of the food they produce on that land. Freemen, on the other hand, have ownership over their own land, are masters of their, but required to pay a tax for the rights to own property and move about as they wish.

Following are several general types of tax that Game Masters can use in their campaigns and with which player characters might have to contend. Exactly how much those taxes should be is up to the GM, but some general ranges are provided.

DUTIES

Duties are taxes paid upon goods imported into a state and are typically assessed and levied at ports of entry like border crossings and port cities; one rate might be applied to goods transported through the area in question, and a higher rate assessed against goods actually sold or traded there. Some nations may only levy duties on specific types of goods, but almost any sort of commodity could be subject to such a tax (although coinage, especially that minted by the state in question, is usually not; see Excises, below). Thus, any goods purchased by player characters for resale, liberated from bandits, or retrieved from dungeon treasure hordes—such as carpets, tapestries, pelts, and the like—could be subject to duties.

Limited quantities of items intended for personal use are often exempt from such taxes. For example, a character importing two wagonloads of wine might be assessed a fee equal to 10% of their total value, but a party of adventurers would probably not have to pay taxes for the contents of their wineskins.

Certain classes of folk might also be exempt or subject to various taxes in any given state. For example, a particular theocracy might exempt Clerics of the state religion from taxes, while a kingdom might exempt Aristocrats (or charge them twice as much, if they are perceived as forming the most critical economic element of the state).

EXCISES

Excises are typically fees paid by those who wish to participate in a particular profession. While such taxes usually apply to such things as the licenses required by craftsmen and professionals, they can apply to anyone who wishes to publicly operate or train in their class. In the context of the game, these fees can even be tied to character level. Thus, for example, Fighters who wish work as mercenaries, Rogues who want to be legally able to join the local guild, Clerics who wish to wear ecclesiastic garb, Wizards who wish to study at the local university … all would have to pay the proper excise taxes and bear the appropriate licenses. (Such taxes would be in addition, of course, to various Fees, described below).

Excises also refer to taxes levied on the importation or exchange of foreign currency.

TARIFFS

Tariffs are similar to sales taxes, and are levied against the purchase of goods and services. Which items are subject to tariffs, and which are exempt, can vary markedly from state-to-state, depending on its ethos and goals. In a state with an affluent middle class, for example, tariffs might be levied against luxury goods, while a city state that is a hub of mercenary recruitment might charge substantial tariffs on the manufacture, sale, and repair of arms, armor, and other military goods and services.

TAXES

Taxes proper are usually only charged to citizens or residents of a particular nation or municipality, and are typically used for public works like the building and upkeep of roads, streets, city gates and walls, and perhaps even facilities like baths and libraries, or food and entertainment for the poorest levels of society (e.g., the "Bread and Circuses" of Imperial Roman society). Expenses for many of these functions, however, might also be augmented by various duties, excess, and fees levied against adventurers, foreigners, and travelers.

TITHES

Tithes are levied by religious authorities upon their worshippers and often upon the inhabitants of lands they control as well, and these may or may not be necessarily distinct from regular taxes. In a theocratic state, for example, all of the faithful would probably be required to pay tithes directly to the government—or their representative temples. Religions generally fund their works with money levied from their members or, like a political power, those living under their protection or political control, and a lack of piety or misguided beliefs might not be a basis for a tax exemption. Those who choose not to adhere to the state religion (assuming this is an option) might still have to tithe merely for the privilege of living in the holy land and will most certainly also be assessed an "alien gods" or "non-believer's" tax.

All religious characters—particularly Ecclesiastic Order Avatars, Clerics and Paladins, but perhaps anyone else who uses divine magic and those who wish to be affiliated with a particular religion—are assumed to tithe to their respective temples. The amount of a tithe—as implied by the etymological roots of the word—is generally 10%, but GMs can feel free to adjust this as necessary if the conditions of the game milieu would suggest a higher or lower amount.

1. Most of these special materials are described in Gary Gygax's World Builder, Gygaxian Fantasy Worlds Vol. II, by Gary Gygax and Dan Cross; and some are described in this book in the Appendix concerning Special Materials.

BOOK THREE
THE CULTURE

"There are many sorts of Magic ... it works by the means of Water, Globes or Balls, Air, Stars, Firelights, Basins, and Axes; means by which they promise the foreknowledge of things to come, also the raising up and conjuring of departed ghosts and conference with Familiars and infernal spirits."

—Pliny the Elder, Natural History

CHAPTER SEVEN
RELIGION

In the best of all possible worlds, religion is mankind's connection to the divine. And no matter what the form of government, what population, or what geography your nations have, every aspect of life within those nations will likely be affected—one way or another—by religion.

What religions are practiced by the people in a specific nation? What is the relationship of the government with these religions? Is the predominant religion present in a nation of an orthodox stripe or of a more reformed variety? Who are the leaders of a particular religion? Who do they take their direction from? The better a Game Master can answer these questions, the better he will better be able create a believable, compelling religious environment for his nation.

FORMS OF RELIGION

The first and most obvious question to answer, of course, is what religions are practiced within a nation. It is not the place of this work to provide GMs with a list of deities; a number of other gaming books already do this, and creative Game Masters can draw upon the mythologies of innumerable real and fantasy cultures to develop pantheons that meet the needs of their milieux. It is, rather, the purpose of this volume to list many of the types of religions possible.

In fact, of the 25 types of actual and fantastic religion presented here, only nine actually require a god, while the others are combinations of philosophies, causes, and beliefs that may or may not involve the worship of actual deities. Of course, belief systems lacking supernatural entities that can be communicated with effectively removes both the divine and the supernatural from the fantasy cosmos, so the GM should consider such systems with care before instituting them in his milieu.

Throughout this chapter, the terms "priest" and "clergy" are used to represent different things, despite having nearly identical definitions in the real world. Priest is used to describe any character that has a role as an actual priest or as some other divine spell-casting character. Clergy is used to describe characters who have attained rank within a religious hierarchy who may or may not actually have the ability to cast divine spells (especially important when such positions may be granted through political channels).

AGNOSTICISM

Agnosticism is the belief that nothing can actually be known of the gods. This belief is characterized by an unwillingness to accept anything but direct evidence of any gods' actions or intentions—and, as a result, cannot exist in a world where the gods are active or incarnate. Adherents of this belief system are often seen as wishy-washy by hardliners.

Interestingly enough, this belief system usually only crops up among humans. If the milieu has active deities that demonstrate their supernatural prowess, such a belief is possible only for the stupid or the insane.

ALFISM

The belief that the divine essence rests solely within elves is seen by outsiders as elitist at best and racist at worst. While certainly practiced by elves most often, congregants can also be found among other races, particularly on worlds where elves were the first sentient race or where they dominate one or more other races. A priest of Alfism need not be an elf, but he will not be allowed to progress very far within the religion's hierarchy if he is not. Unless this race is of near-divine sort in the milieu, such a belief system is questionable at best, save for elves and kindred races, if any.

ANCESTOR WORSHIP

This is the reverence of those who have come before. Adherents to this form of religion believe that the spirits of one's ancestors aid and advise the living. This is most common in societies that place a great deal of importance on honor, as each generation has to bear the weight of the deeds of those that went before it . Because everyone's ancestors are different, any moral bent is correct for this style of religion, but highly structured ones predominate. Ancestral spirits are singularly effectively minor deities in such a belief system, while collectively the ancestors form a potent deital force.

ANIMISM

Animism is the belief that plants and other objects have souls and spirits. Very popular among nature priests and monks, animism also finds followers in many so-called "primitive" cultures. The spirit forces of animals and plants are supernatural entities that run the gamut of potency from demi-deital to godlike.

ATHEISM

Atheism is the belief that there are no gods. This belief is very hard to maintain in a fantasy world where priests routinely cast spells, so it would most likely occur only in isolated regions, which the gods have forsaken or where other religions have not found a foothold. Alternatively, perhaps the Atheists on your world have witnessed divine spell casting but have chalked it up to trickery and the showmanship of unscrupulous casters of temporal magic. It will be very difficult to convince such a person otherwise. If the milieu has active deities that regularly demonstrate their supernatural prowess, especially when striking down those who offend them, such a belief is possible only for the incredibly stupid or the completely insane.

BRUTISM

The belief that the divine essence rests solely within Orcs is extremely rare—even amongst Orcs, most of whom have a general disdain for all things divine. On a world where this

religion exists, evangelical Brutist priests might wander from village to village, exhorting Orcs to cast down their old gods and look within themselves. On another world, perhaps the Orcs conquered entire regions and made the people their subjects; on such a world it might not be difficult for an Orc (or even a member of another race) to believe that this usually forsaken people is blessed by providence. Such a belief system is a combination of egoism and denial of the reality of the fantasy milieu, so even amongst Orcs it is likely to be a very minor factor.

DIABOLISM

The worship of devils and demons is very often forbidden in nations with any sort of official ties to an accepted religion. If this religion exists within your nation, you must decide whether it is practiced openly by an unrepentantly evil populace, or whether secret covens gather in underground temples in defiance of the law. While usually evil, some worshipers participate out of fear, attempting to placate their evil objects of worship through sacrifice. This is a not uncommon belief system, for malign supernatural entities are, for all intents and purposes, deities. It is a most deplorable matter by any measure.

DUALISM

Dualism is the belief that two equal and opposite forces oppose and support each other and act on the universe. These forces can be light and dark, chaos and law, night and day, male and female, good and evil, or any other diametrically opposed pair of forces. A dualist priest recognizes that both sides of the pair are necessary for the world to function and does not place a greater value on either. For this reason most Dualists are neutral, but there is no hard and fast rule that says all of them must be. Opposing natures aside, most dualism includes the concept of supernatural entities, spirits or deities, so it is less of a religious belief and more of a philosophical concept as to how the cosmos functions.

GNOSTICISM

Gnosticism is the belief that divine wisdom can be acquired through knowledge of the universe. This is a popular belief among many Wizards, who may feel that they are marginalized or even persecuted by more traditional religions. Gnostic sects tend to originate as splinter groups from younger, less established religions. Most of them still worship the same gods they did before, just differently. The enlightened Gnostic might well hope to ascend to divine status.

HENOTHEISM

Henotheists believe in many gods, with one reigning supreme over the others. A Henotheist priest is faithful to a single god from his pantheon. In a Henotheistic parish, priests of the lesser gods will be expected to show deference to a priest of the ruling god. This belief system is a good model to be used in a fantasy milieu.

HUMANISM

The belief that the divine essence rests solely within humans is not that uncommon among such people in an affluent and prosperous society. They see around them constant evidence that the universe works in accordance with their wishes. Other adherents see humanity as the unifying force that has the greatest hope of bringing all the diverse demi-human and humanoid races together. Still others see humanity as the pinnacle of creation, with all others inferior. Such a conceit is similar in many ways to Atheism, and is not generally viable in a fantasy milieu.

IDEALISM

Not to be confused with political or personal idealism, religious Idealism refers to the belief that reality is a product of the mind, and that the entire physical world is an expression of the mind. Idealists are often seen as dreamy and out of touch by outsiders. The assertion that the physical world can be manipulated by the power of thought is very attractive to people who may be lacking in physical ability. As with several other belief systems set forth, this one, too, is a conceit not generally viable in a fantasy milieu.

KATHENOTHEISM

This form of religion is the worship of one god at a time, dependent on time and location. It may seem a bit unusual to some, but it makes perfect sense to people who live in an area with extreme seasonal changes, or near a border between completely different environments. Most Kathenotheistic priests will focus their faith on one god, and turn over their ministry to a priest of a different god when the time is appropriate; such as a change-of-season festival. Other priests may simply devote themselves to the god of the moment, provided their moral bents are compatable, and perform their duties with the same fervor for each different god. Sometimes a god may be heavily associated with a particular area, such as a sacred mountain or river. A Kathenotheist will set aside the worship of any other gods when they are on the mountain, and pay homage to the god of the mountain. A Kathenotheist priest must decide whether he follows one god exclusively, and just "vacations" during the times that god is not worshipped, or whether he changes his god with the season or place. As it is an unusual belief system, this one should be strongly considered for the fantasy milieu.

MALTHEISM

Maltheism is the belief that gods are inherently evil and not worthy of worship. This assertion is drawn from the gods' behavior and inconstancy, pointing out the amount of suffering caused by "the gods' will." Maltheists see all deities as equally culpable for hardships visited upon their faithful, since they will typically choose not to exercise their immense powers on anything but the pettiest of pursuits. This belief system will not be popular at all among priests and holy warriors overall, naturally. A continent ravaged by a war between gods and their followers would be fertile soil indeed for this kind of philosophy to gain followers. True Maltheism will have no clergy, but will have some very vocal proponents, especially

revolutionaries, rabble-rousing bards, and the like. If the milieu has active deities that regularly demonstrate their supernatural prowess, especially in regards to helping people, preventing famine and drought, and seeing to the general welfare, such a belief is possible only for the mentally deficient or deranged.

MATERIALISM

The diametric opposite of Idealism, Materialism is the belief that only the physical is real, and that everything mental is an expression of the physical. Materialists believe that choice and original thought are an illusion. Materialists do not become priests, as the very concept of casting spells that affect the real world is contrary to their beliefs, and their clergy will be of non-spellcasting classes. As with several other belief systems set forth, this one too is a conceit not generally viable in a fantasy milieu, save as an aberration induced by some evil force.

MONOTHEISM

Monotheism is the belief in and reverence of a single deity, to the exclusion of all others. Practitioners of a Monotheistic religion are sometimes seen as intolerant of other faiths, and occasionally organize purges, pogroms, or crusades to eliminate the followers of a forbidden god. Others welcome members of all faiths equally, understanding that while their god is foremost in their own thoughts, their neighbors are not as lucky, and deserve their pity. As this is a prevalent belief in the actual world, and because it limits the scope of deital involvement, monotheism is generally unacceptable as a choice for a fantasy nation's religious view.

MONOLATRISM

Monolatrism is an exclusive relationship with a single deity, while not denying the existence of others. This is very similar in many respects, to Henotheism, and is the default setting for priests in the core rules, who each know that other gods exist, but choose to follow one in particular. This is another unusual belief system that should be considered for inclusion in a fantasy milieu.

NEUTRAL MONISM

Neutral Monism is the belief that all physical and mental reality are expressions of—and can be reduced to—energy. Neutral Monists are very concerned with the use and flow of energy, which determines the shape of reality. Such a belief system is untenable in a deity-active milieu, but as a minor cult it might manage to exist for a period of time.



PANTHEISM

Pantheism is the belief that the universe and everything in it is God. This style of faith would be especially popular on worlds with little or no interference with gods, and has the virtue of being entirely impossible to disprove. Pantheists tend to take a holistic view of the world, believing that what affects one part of the deity affects the rest of it. As with monotheism, this belief system is not condusive to a colorful palate for creating adventure scenarios in the fantasy milieu.

PANENTHESIM

Panentheism takes the Pantheist ideal one step further, saying that the entire universe is simply one part of a greater god. While followers of these two types of religions will often have heated disagreements, they will rarely turn violent, given the nature of both beliefs. As far as the rules are concerned, there is not practical difference between Panentheism and Pantheism. As such, this belief system is will likely have only limited use in a fantasy milieu.

POLYTHEISM

While it may seem that the default belief system in the typical D&D world is Polytheism, it is actually closer to Monolatrism. A true Polytheist worships many different gods, praying to a specific one for different situations. Priests in a Polytheistic culture will still tend to ally themselves with a single deity, allowing a community to choose at which altar to best offer sacrifice. This is the standard for the fantasy cosmos, and it serves admirably, for the Game Master can use mythological pantheons or create his own to suit the nature of his milieu.

SHAMANISM

Shamanism is best described as a personal relationship (some say partnership) with a collection of spirits, usually from the natural world. If this sounds suspiciously like a druid, that is because it usually is, and the core rules for such nature priests fits the bill for a Shaman almost perfectly. This is another standard belief system typically integrated with polytheism in a fantasy milieu.

SUITHEISM

A very rare form of religion, Suitheism is the belief that believer himself is a god. The Suitheist still recognizes that other gods exist, but takes his place among them rather than bow to them. By the very nature of this form of religion, there will never be more than one priest of any one Suitheist faith; the deity Himself. Only in very unusual circumstances should a GM allow a Suitheist priest in his campaign: perhaps the character is a god-king of a large nation and has begun to believe his own hype, or maybe the character is the bastard child of one or more gods and has declared himself in opposition to the rest of his pantheon. This is another aberrant belief system that Game Masters may have difficulty employing over the long term in their fantasy milieux.

TERRATISM

Terratism is the belief that the divine essence rests solely within the races of the earth, dwarves and gnomes. The most common followers of the religion are, of course, dwarves and gnomes, but other races may follow it if they happen to live in a kingdom ruled by such peoples. As with Alfism, a priest need not be a dwarf or gnome, but he will not be allowed to progress very far within the religion's hierarchy if he is not. This is suitable only for isolated locales in a greater milieu, or for a campaign that virtually excludes human characters in meaningful roles.

XENOISM

The worship of something from outside one's species and culture, Xenoism is a phenomenon that could only occur on a world where human and non-human intelligences interact with one-another. Xenoism could be a localized manifestation of Alfism, with the ancient immortal elves receiving the adoration of human beings who stand in awe of them. Or perhaps the Xenoists on your world pay homage to a particularly old great golden wyrm; to their eyes, it is eternal, powerful, and benevolent—making it a great candidate for godhood. And, of course, depending on your campaign, a Xenoist religion might arise around a crashed spacecraft, with the artifacts and science gained from the wreckage propelling the faithful into a new era. The actual mechanics of a Xenoist religion will vary greatly from case to case, including whether or not clergy of a given faith can become priests, or whether they would have other options (the spacecraft-worshipers in the example above, for instance, might have access to unusual technologies, becoming a sort of engineer-priest). Such a belief system should be considered only for a campaign world that is based more on science fantasy than heroic fantasy.

ORGANIZATION

Once a basic sort of religion has been chosen, the next step is to determine how that religion is organized. Is it a monolithic institution exerting terrific influence over every aspect of life, run by a select few high priests with ties to the government? Or is it a loose collection of like-minded adherents, with no real political power? Or something in between, with the religion's status changing with the political atmosphere?

In this section, many of the terms used to describe the bureaucracies, sections, or districts of various religious organizations are drawn from their real-world counterparts. Their presence, however, is due to their relative familiarity and in no way intended to suggest a connection to those institutions, and the definitions presented here have been tailored as needed to simplify religion building for a fantasy game.

When designing your religion's organization, you must first decide whether it has a central authority guiding it. A religion with a central authority generally assumes that the gods' wishes are communicated directly to a single person, who then interprets them and disseminates them to the rest of the faithful. This form of organization is easiest to maintain in small populations, naturally, as larger groups will inevitably chafe under the control of one individual, and schisms will become common. In order to maintain this organization on a large scale, a complex bureaucracy is usually created to deal with the day-to day operations of the religion.

A religion with no central authority assumes that each priest of a certain level has some direct contact with the deities, and is each capable of issuing edicts and commandments in the gods' name. This gives each individual priest more power, but often leads to more factionalism. Priests of a religion of this type often form confederacies of like-minded priests to share ideas and goals, so as to reduce the divisive effect of having many different "holy vessels" speaking to the same people.

Advancement within a religion, or admittance to specific offices within one, is often open only to members of specific races, sub-races, or genders. Such a restriction might be an explicit part of the canon or only a de facto development orchestrated by the prevailing hierarchy.

Example

In the Temple of Apollo of Albion, it is a matter of established doctrine that only those with elven blood may become even initiates. In the warlike Temple of Ares Peloponessos, however, there is no explicit prohibition against females advancing to the highest ranks of leadership, but this has never actually happened and there is no reason to think such a development is imminent.

As a general rule, the most popular form of religion for a fantasy world is polytheism. This offers not only easy reference to earth's mythologies for use as pantheons or inspiration, but the multitude of deities found in such a milieu offers more creative avenues for the Game Master with regards to adventures and plots, and to players with regards to their game character choices. Such a choice allows for a nation with many temples, fanes, and shrines, where clergy are on hand to assist the populace in regards their general welfare, including animals and crops, not to mention spiritual and physical health. Of course, a pantheistic nation also has rivalries amongst the rulers and priesthood, and possible conflicts with nations that recognize other pantheons of deities.

Religions can fund their various activities—including the construction and embellishment of temples and other places of worship—in a number of different ways, depending on their particular tendencies and ethos. One of the most common streams of revenue for a religion is the collection of tithes—essentially, a tax on the faithful—from its members (the subject of tithes is covered in more detail in the section on taxes in Chapter 6: Economy), These might be collected weekly, monthly, seasonally, or even annually, depending, perhaps, on the religion's ecclesiastic calendar. A particular religion's moral and ethical bent will dictate the measures they undertake to ensure that tithes are satisfactorily paid up, but doing so is a priority for most of them.

In addition to tithes, a religion or individual congregation within it will sometimes take up a collection for a specific purpose (e.g., repair or replacement of a temple's damaged bell, training for a new priest, expansion of a religious complex, building of an orphanage, feeding the poor, etc.). And, the more ostentatious or ornate a religion's temples or the more ambitious its goals, the greater its financial needs will be.

Religions also welcome the philanthropy of generous aristocrats, wealthy merchants, and even fortunate adventurers, and a religion's patrons are a sure mark of its popularity and influence. Motivations for this can vary widely (e.g., a benevolent noble might even be persuaded to make a sizable donation each year in order to take the strain off his own peasants so that their tithes do not break them).

Officers at each level of a religion's organization are responsible for collecting the tithes and raising funds through other means, and will undertake their duties in whatever way is most appropriate for their religion and their place in its hierarchy (e.g., a congregation-level clergyman with financial duties might simply collect the offering boxes from his temple, or might actually go door-to-door amongst the faithful, or even employ more creative means).

Following are various divisions possible within a religious organization.

CONGREGATION

The smallest division of any religion is the congregation. This consists of the clergy of a single place of worship and the immediate local populace who are ministered to by it. The spiritual leader of a congregation is usually a junior priest or priestess.

A congregation generally relies heavily upon the resources of the local parish.

PARISH

The next level in the religious hierarchy is the parish. A parish is often the same as a congregation, but in larger organizations a parish may include up to five different congregations. This is especially true in a polytheistic religion, where a parish may include temples to several different gods. A parish is typically overseen by a senior priest or priestess.

A parish is most often fairly self-sufficient, only calling on aid in very difficult situations.

DIOCESE

A diocese is a larger district containing several parishes. The borders of a diocese are usually determined by geography: a major river valley, an area of vast plains bordered by mountains, or a small archipelago could each be a separate diocese. A diocese is generally overseen by a chief priest or priestess.

A diocese is responsible for rendering aid to parishes that need it, for collecting tithes, and for overseeing the organization, labors, and behavior of its clergy.

ARCHDIOCESE

The next largest district is the archdiocese. An archdiocese is usually a very large geographic area, sometimes enclosing an entire nation, and will typically include from 2 to 20 dioceses. An archdiocese is usually overseen by a high priest or priestess.

In addition to shepherding its dioceses, the archdiocese is responsible for administering tithes, creating new parishes, and dispensing discipline to its clergy when necessary.

HOLY SEAT

The holy seat is only found in religions with a central authority. This is the overall top of the organization, charged with

interpreting scriptures and holy law, communing with the deities, and issuing the edicts and directives that shape the policies of clergy from the archdiocese on down. The holy seat is most often run by a grand high priest or priestess, assisted and advised by a council or congress of senior high priests or priestesses.

The holy seat usually has very little contact with the typical congregant, except through their local representatives. Because of the many layers of insulation between the holy seat and the faithful, the one usually has little to no knowledge of the life of the other.

POLITICO-RELIGIOUS APPOINTEES

As noted earlier, some clergy will not be priests or other divine spell casters at all, but lay-people appointed to certain positions within a religious organization. This has been common practice throughout a number of real-world societies, and is likely to be at least somewhat prevalent in a fantasy milieu as well.

Sometimes the use of laity is a matter of convenience for a local parish. If ordained priests are in short supply in a region, for example, a parish might be ministered to by lay brother and sisters who, while quite religious in their own right, are not ordained into the priesthood and do not wield divine power.

On other occasions, a ruler might wish to exert some influence over the local church, and so will appoint one of his own sons or an easily cowed nobleman into a position of influence. This is most common in cases where the crown is also the head of the church or the kingdom has split with the wider church.

And finally, a high priest or other high-ranking divine spell caster with the proper powers might wish to reward especially faithful (or generous) congregants with a religious title.

In most cases, political appointees still have the full authority of the organization behind them, and will often be placed over actual priests—a situation that can lead to all sorts of tensions within the organization.

SPECIALIST RELIGIOUS TITLES

In addition to the various titles that can be applied to the clergy and laity of a particular religion, there are also many that refer to specific jobs—perhaps even additional duties—held by some members. A lay brother in a particular religious community, for example, might also be its cellarer, tasked with overseeing its stocks of wine.[1]

Altar Boy
Cellarer
Chancellor
Chorister
Deacon/Archdeacon
Precentor
Provost
Reliquarian
Sexton
Treasurer
Verger
Vestry Clerk

PLACES OF WORSHIP

Every religion has holy sites associated with it. These can be anything from a tiny grove of trees, sacred to the faithful since time immemorial, to a massive holy city, believed to be the location of a deity's earthly incarnation and now the site of great temples and festivals.

The type of religion practiced—as well as its place within a particular nation—will determine, to a large part, the kinds of worship places used. Members of an influential Gnostic sect, for example, might construct a large school or university, while the faithful of a Shamanic culture are might build anything from simple shrines to complex sites featuring mounds, barrows, and megaliths. Whether understated and purpose-driven, massive and awe-inspiring, or inaccessible and well-fortified, a Game Master must decide in what sort of places the faithful of the nation will worship.

A religion's history can play a large part in this selection. Are its members now, or have they in the past, been persecuted and hunted as outcasts from the society at large? If so, they will likely be accustomed building in out of the way locations, with an eye toward security. Or, are a significant number of their members wealthy and politically influential? In that case, their temples might be even larger and richer than might otherwise be expected. Game Masters should bear all of these factors in mind when deciding on what their nations' places of worship will look like.

Some common places of worship are described below.[2] Of course, these are simply guidelines, as different religions will have markedly different ways of doing things. It is not uncommon, for instance, for a cathedral to include a basilica, a couple of chapels, and several shrines, thus making it the central place of worship for the Diocese as well as the local Parish and several Congregations.

Place of Worship	**District**
Chantry	
Chapel	
Hermitage	
Memorial	
Sacred Grove	
Sanctuary	
Shrine	Congregation
Fane	
Pagoda	Parish
Abbey	
Monastery	
Pantheon	
Temple	Diocese
Grand Temple	
Necropolis	
Great Pantheon	Archdiocese
Holy City	Holy Seat

ABBEY/MONASTERY

An abbey is a place where monks or nuns might gather in seclusion, to better carry out their duties and meditations (note that "monk" can apply to both the character class of the same

name a reclusive member of a religious order). An abbey might be anything from a grand fortress with several hundred cells for the inhabitants, to a series of caves with a chapel built atop the hill above them.

PANTHEON/TEMPLE

The chief place of worship of a Diocese, the temple will be a huge and imposing structure, often taking decades to build. While most presiding priests or priestesses will be wealthy enough to have their own homes, there are often apartments in a temple set aside for the use of its clergy, as well as cells for the lower acolytes. A temple will often have other places of worship included within its structure; basilicas, chapels, memorials, sanctuaries, and shrines can all be found inside the largest temples.

CHAPEL

The chapel is the smallest place of worship that ministers to the faithful on a regular basis and is attended by a permanent clergyman. A chapel will often be found on the grounds of a large estate, within the castle of a devout noble, or adjoining another building, such as a guildhall or barracks.

FANE/PAGODA

This is the basic place of worship for a parish, its size and construction decided by the size and affluence of its parishioners. Many such structures will take the form of a basilica, in its simplest form little more than a great hall. A structure of this sort might also be used a courthouse for high and low justice—depending on the political authority of the church—as a garrison for an order of holy warriors, as a repository for a religion's wealth, or even as a jail for religious dissenters.

GRAND TEMPLE/GREAT PANTHEON

This is the largest sort of religious site a particular religion or sect will have, and not all of them will have one. A grand temple or great pantheon is an immense, sprawling complex, often blurring the line between building and a small city.

HERMITAGE

A hermitage is primarily a place where a lone hermit lives, following his devotions in privacy. Sometimes a hermit may become well known for his wisdom, and congregants from the local area may visit him for advice and blessings, bringing gifts of food, books, or crafted items. Some hermits are glad to be of service to the faithful or needy, as long as visits do not become too frequent. Others consider any contact with the outside world to be an interruption of their holy mission.

HOLY CITY

In those religions with a Holy Seat, what was once a hillside temple or a roadside shrine might grow over decades and centuries, eventually becoming a city in its own right. This can be the sight of a significant event from the religion's history, or simply where the biggest cathedral was built. A holy city will have most of the same amenities that any city would, possibly with a few notable exceptions. The holy city will likely have its own mayor, its own police force, its own craftsmen and tradesmen, and often a standing army. Politically, the holy city might be a touchy subject, especially if its faith is shared by many different nations. In a case like that, the city may be an independent entity in order to quell the jealousies of other nations.

MEMORIAL

A memorial is usually just a statue, plinth, or other structure erected to commemorate a specific event, deity, or person. While not usually attended by a permanent custodian, a shrine or chapel may sometimes be built around or in conjunction with a memorial.

NECROPOLIS

A necropolis is a city of the dead, a huge graveyard, housing the dead of an entire region if not an entire religion. The few living inhabitants are caretakers and priests assigned to make sure that the necropolis remains pristine and undead-free. In many religions, the faithful will make pilgrimages to a necropolis in order to visit the graves and mausoleums of their ancestors.

PAGODA

A pagoda is a multi-storied fane. The GM might well have great and grand pagodas replacing temples and grand temples alike in a nation.

SACRED GROVE

A sacred grove is a particularly untouched stand of trees, usually deep within a larger forest. It will be tended to by the area's chief nature priest or his appointees. While not often a feature in the religious life of the local citizenry, a sacred grove will be known of by many who live and work within the wood.

SANCTUARY

A sanctuary is a place that has been set aside as a protected area, considered inviolate by followers of the religion that established it. This might be a cave that was the site of a saint's martyrdom, a ring of standing stones, the area immediately surrounding a temple's altar, a sacred island, or even an entire religious site. It is considered the very height of blasphemy to bring harm or injury to anyone or anything within a sanctuary. While this is sometimes enforced by spells or a deity in person, most of the time it is the faithful themselves who maintain the peace, out of respect for what the sanctuary represents.

In most civilizations, a place of worship that offers sanctuary is able to grant sanctuary to those who request it. Traditionally, this means that the person becomes a ward of the church, during which time he is sheltered, fed, and cared for by the clergy. A person under sanctuary is also shielded from arrest by local authorities (if said authorities adhere to or respect the tenets of the religion and its traditions). If a wanted fugitive were to take up residence within a place of worship under sanctuary, the chief clergyman can ask them to leave, but as long as they have reason to fear for their safety, he cannot force them out (although unscrupulous priests might arrange for a troublesome fugitive to be "accidentally" expelled).

SHRINE

A shrine is a small structure dedicated to a particular god or saint, often no more than an altar or a statue. Shrines can be found on the side of a road, within the homes of devout congregants, and even within larger places of worship.

CAMPAIGN-SPECIFIC HOLY SITES

The precise location of major temples and other holy sites often goes unspecified in many campaigns, and visits to such sites for such things as level-advancement, training, magical assistance, and conferences with religious leaders is something that is frequently glossed over. Most religions and deities are likely to have sites of especial importance, and journeys to and from such sites can prove interesting, exciting, or even hazardous and—at the option of the Game Master—might constitute adventures in and of themselves.

When selecting where such holy sites are located, GMs should take into consideration such things as the inclinations of the various deities and their worshippers, the histories of the religions dedicated to them, and the geographical features of the campaign setting. As with any exercise involving places, a map can be extremely useful, whether it is one sketched by the GM or a copy of a map of an ancient or medieval land upon which he has based his campaign setting.

Example

Following are some of the most important holy sites specific to the Thera campaign setting, along with special information pertinent to each. These sites have emerged as the most prominent within their religion, dedicated to the deities of the Olympian pantheon, after millennia of use and custom. Many other temples to the various gods of the pantheon also exist throughout the occupied world, but these are the most important overall.

Akraga (Hephaestus): Once the most important active holy site to the Theran god of the forge, the temple complex at Akraga—on the island of Sicily—now lies in ruins, and is prevented from being rebuilt by the fire giants that dominate the island. In addition to worship throughout the world, the followers of Hephaestus maintain a major "temple in exile" in the Theran colony of Hipponium, on the toe of the Italian peninsula.

Athens (Athena): Named for the Theran deity of wisdom and warfare, the citystate of Athens is also home to the Parthenon, the most important shrine to the goddess. This major temple complex is set within the fortified hilltop that overlooks the city, and includes several minor temples, a theater, a mint, and a treasury designed to hold the religion's most precious objects.

Elyusis (Demeter, Persephone): Site of major adventures of the goddess Demeter, this city is also the location of her most important shrine and a major annual festival—the Elyusian Mysteries—that attracts even adherents to other deities (i.e., everyone benefits from the grain that is provided by Demeter's grace). This city is also home to a major temple to Persephone, occupied by her priesthood during the eight warmest months of the year.

Gades (Hades, Persephone): Set within what was once no more than a large necropolis at the western end of the civilized world, the temple of Hades takes the form of an immense mausoleum that looms over the city. This gloomy municipality is also site of a major temple to the goddess Persephone and serves as the main temple of her followers during the four most wintry months of the year. One of its most important missions year-round is to serve as an aid society for living inhabitants of this city of the dead, including travelers and escaped slaves.

Olympia (all Olympian gods): Temple complexes dedicated to various combinations of deities, miracle sites, and athletic facilities predominate in the communities that cluster around the foothills, slopes, and valleys surrounding Mount Olympus, home to the gods of the Olympian pantheon. Religious festivals of various sorts take place at Olympia year-round, including some that draw general attention from throughout the Theran world (e.g., the every-four-years Olympic Games). Duties of the faithful residents in the region including preventing mortal attempts to scale the mountain and pester the gods in their homes.

Lindos (Apollo): The most important temple complex to this deity of civilization itself sprawls across an islet in the mouth of the island of Rhode's largest harbor. Both it and the city itself are guarded by a colossal bronze golem created by the Clerics of the deity.

ORDERS, SECTS, & CULTS

Within any large religion, there will almost certainly be some division. Factors like whether this division is due to theological differences, political conflict, or deliberate design is what determines whether a faction is considered a sect, a cult, or an order.

SECTS

Sects are generally created as a result of fraction within a religion. Certain priests may interpret a deity's wishes in a way that contradicts the beliefs of the mainstream. In religions without a unified canon—such as that of the Classical Greeks—such disagreements can lead to lively debate, but usually little more (indeed, each city state had beliefs that were not necessarily compatible with those of others). In religions with a firm canon, where only one form of belief is considered acceptable, almost limitless acrimony and bitter in-fighting can result, sometimes even setting followers of the same god at each other's throats.

When creating a sect of a religion, Game Masters can choose the characteristics associated with an aspect of faith that a particular sect holds as paramount and emphasizes, sometimes an original and now-forsaken facet of the religion as whole.

Example

In the far-northern lands of Hyperborea, Thor is revered as the god of storms and is known both for wielding a mystic hammer and driving a chariot led by six-legged goats. The primary sect of Thor worshipers, the Thunderists, believes that thunder and other violent aspects of the weather are the most

important aspect of Thor's realm, and that the Hammerites, who believe that Thor is primarily a god of strength and the smithy, are woefully misguided and dangerous. Both of those sects, however, look with derision upon the Goatists, who believe that goat husbandry is the highest act of devotion to Thor.

As noted, each sect considers one aspect of its faith to be more important than those revered by the others. In game terms, this means that of the domains available for priests of the religion, one of them is required (e.g., the Strength domain for Hammerites, the Animal domain for Goatists). The other domain can be chosen from those available, just like normal. The GM should determine the focus of any sects he wishes to introduce to his game.

ORDERS

An order is a group of clergy who follow a narrower-than-usual, possibly even esoteric, path of devotion to their faith. While similar to sects in some ways, orders usually have a stable and friendly relationship with the greater religion as a whole (although rogue orders have been know to crop up). Every order will have its own requirements for membership, and some may even have associated prestige classes. A common requirement for membership in an order is that a character have the maximum number of ranks allowed for his level in a specific skill.

SAINTS AND SAINTLY ORDERS

In some temples it is customary to erect shrines to particularly pious worshipers of a given deity or religion. These blessed saints have since passed from the world—most of them having been martyred in the service of their religion—but their presence is often felt throughout a society and they should be treated as demigods for all practical purposes. In many religions, a priest can choose to pay fealty to such a being rather than a deity proper, and still gain most of the usual benefits. And, just as each saint follows a particular god, so a priest of a particular saint is still first and foremost a priest of that saint's god.

A saint will most often be dedicated to a specific area of their god's sphere of influence. For instance, a god of justice might have one saint dedicated to the truth, another dedicated to punishment, and still another dedicated to the defense of the accused. Sometimes a saint's area of patronage will be an unexpected offshoot of their god's portfolio, like a god of commerce being served by a patron saint of thieves.

A saint must be no more than one alignment element away from their deity (e.g., a lawful good god can be served by lawful good, neutral good, or lawful neutral saints). Likewise, a priest of a saintly order must also be no more than one alignment element away from the saint they revere. Note that this might mean a priest who follows a particular saint might be of a moral orientation that is incompatible with the greater overall religion his deity, just another way that sectarianism can occur within a religion.

Saintly orders tend to be fairly narrow in interpreting their god's will, so the priestly domains available to priests of such order is be limited to just one out of the domains normally available from the deity. In return, however, they receive the feat Skill Focus in regard to whatever skill is most closely associated with that saint.

CULTS

While the term "cult" often has a pejorative connotation in our society, such an organization is, fundamentally, nothing more than a religious movement based on an esoteric belief that is revealed—and possibly incrementally—only to its members. As a result, cults are almost always secretive, but they need not necessarily be sinister, evil, or anti-social. Because members are prohibited from discussing cult activities with outsiders, however, and because the little bit about cults that leaks out can seem very strange out of context, cults are quite often regarded with some suspicion.

One major difference between a cult and a religion is that all members are expected to follow the same devotions and rituals as would a member of the clergy and, generally, to acquire at least one level as a divine spell caster as soon as possible after joining. Some true priests might be found within a cult, but it is certainly possible that none, other than the founder who is likely a cleric, would be.

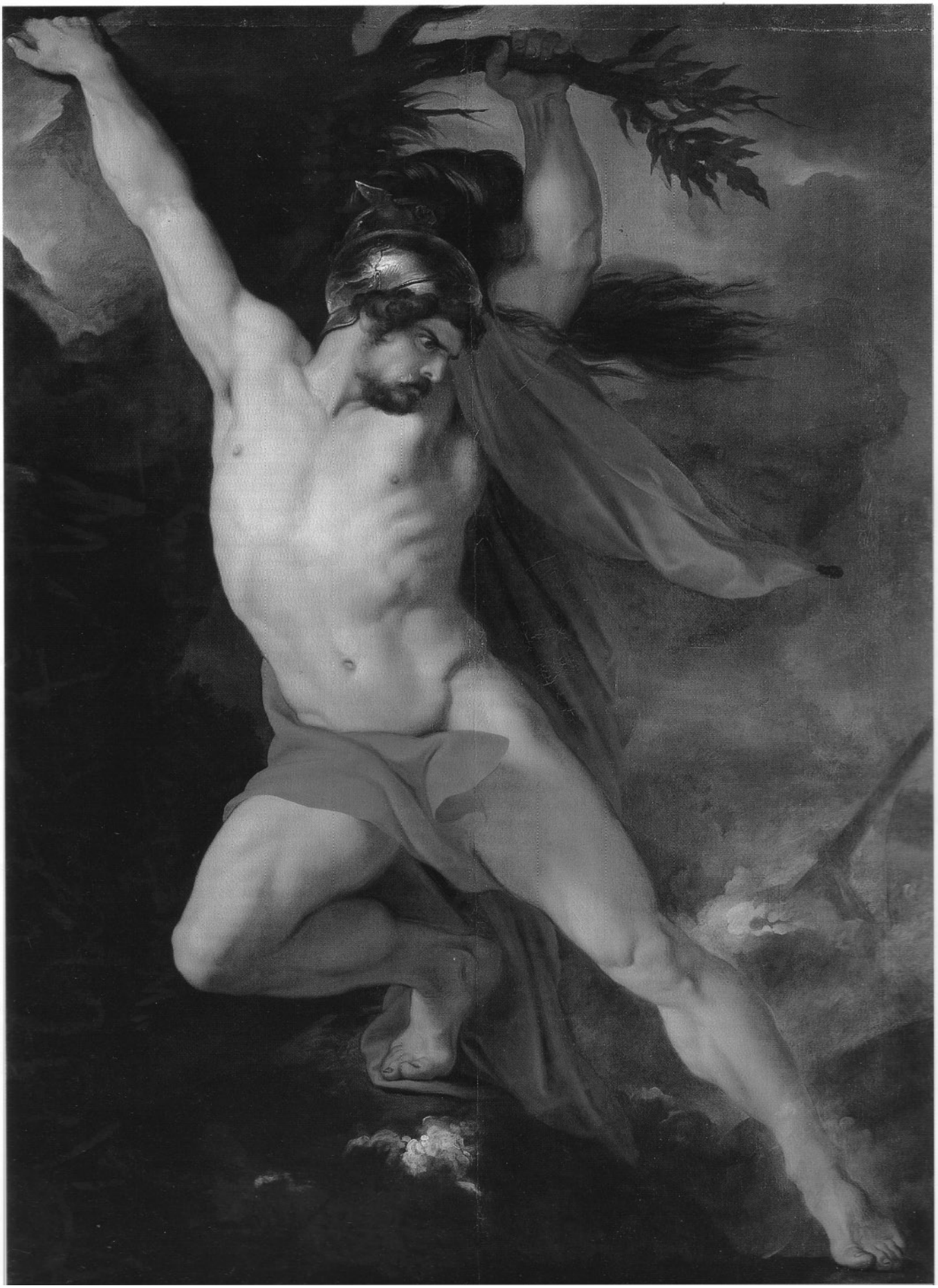
STATE RELIGION

In some nations, a particular religion is held in such high regard that it is openly endorsed by the political powers, given preferential treatment, and sometimes even allowed to the exclusion of any others (in which case they are often considered theocracies). Such a nation is often one of two sorts: a pious, devout, place with a long history of great works, or a rabidly xenophobic region terrorized by a ruthless inquisition (and, on occasion, these can be the same place). While this sort of atmosphere may be stifling and oppressive, the potential for adventure and intrigue is immense.

In most states with an official religion, the practice of other faiths is socially difficult at best, and highly illegal at worst. People who openly practice another religion may find prices offered by local merchants to be inflated for them, be barred entry to certain places, be prohibited from working for the government, or be denied certain civil rights. They may even find themselves followed or harassed by religious enforcers. Some states may have a more tolerant outlook, of course, merely proselytizing toward followers of other religions and preaching open-mindedness and acceptance. Extremes the opposite of this are just as likely, however.

A few additional concerns must be addressed when creating a state religion. For instance, does the religion itself serve as a political power or is it merely in accord with the rulers of a nation? If the religion itself is the ruling power, then its high priests will likely be the nation's rulers, controlling both spiritual and secular matters. An organization that is allied with the rulers of a land, on the other hand, may have minor royalty and nobles counted among its clergy. Political appointees are most common in situations where both the state and the church share power, as it allows both parties a sort of checks-and-balances control over the other.

Some religious states have organizations the sole purpose of which is to seek out and put down violations of religious law.



RITUALS

Rituals are integral to religions. Every major event in a particular community is likely to be marked by a ceremony or ritual in accordance with the dominant religion, intended to please the gods, gain their favor, redirect their anger, or even to thank them for their gifts.

Listed on the following are listed some of the major events that may be considered occasion for a ritual of some size, along with the usual clergy required.

Event	**Clergy**
Birth	A single low rank
Death	A single low rank (higher if the deceased was someone of high status)
Harvest Festival	A single moderate, assisted by two to 10 low ranks
High Holiday	A single moderate rank with three or four low rank assistants
Low Holiday	A single moderate rank
Naming Ceremony	A single low rank with a moderate rank observing
Planting Festival	Single moderate rank, assisted by two to 10 low ranks
Rite of Passage (Communal)	A single moderate rank assisted by several low ranks
Rite of Passage (Singular)	A single low rank, (higher if the individual is of high status)
Solstice/Equinox	Single moderate rank , assisted by two to 10 low ranks
Wedding	A single low rank (higher if the bride or groom is of high status)
Coronation	One of highest rank with many high rank assisting

This could be in the form of an inquisition, seeking out heretics, blasphemers, heathens, diabolists, witches, and anybody the religion's hierarchy deems dangerous or unworthy. It could also be in the form of a religious police force, patrolling the streets in armed groups, with powers of arrest and corporal punishment.

FORBIDDEN DEITIES

In most societies, even those noted for their religious tolerance, there are likely to be deities or pantheons the worship of which is forbidden. Prohibition of their worship might be based on any number of factors, including their having an opposing alignment, being the product of an enemy culture, being the enemies of the prevailing pantheon, or having worshippers who have made themselves enemies of or a nuisance to the state.

Example

The Titans. Enemies of the Olympian gods led by Zeus since time immemorial, these primordial beings still have worshippers throughout the world. Their adherents operate under the presumptions that the deities of the classical pantheon are usurpers who drove the true gods into exile and that the Titans are more sympathetic than the new gods to the needs of their mortal worshippers.

Perhaps most fearsome among these worshippers are the Fire Giants of Sicilia, who revere the coarsest and most brutal aspects of the ancient deities and believe themselves to be direct descendants of the Titan Siklios, namesake of their island redoubt. They dismiss the Olympian deities—as well as the deities of most traditional pantheons—as "human gods," the demise of which they strive toward ceaselessly.

Less well organized but even more depraved are the tribesmen of the Atlas Mountains, in the western reaches of North Africa, degenerate remnants of once-civilized peoples driven from their original homes. Holding service to their Titanic masters in the ruins of temples to the Olympian deities, they are perhaps most notorious for the annual Feast of Kronos, a festival that includes horrific acts of ritual cannibalism (perpetrated especially against Olympian priests).

In stark contrast to them are the pious of Atlantis, residents of an archipelago beyond the Pillars of Heracles. These educated, isolated, somewhat xenophobic people tend to revere the most positive aspects of all the Titans, the most significant to whom are Prometheus, their god of civilization, and Okeanos, their god of the sea.

RELIGIOUS GARB AND ACCOUTERMENTS

Priests and laity of the multitudinous religions, sects, and cults present in a fantasy campaign setting may be distinguished in their appearance by a wide variety of different clothing, accessories, and even physical modifications. All such items will have some sort of significance, typically rooted either in the iconography of the deity or the history of the religion itself. Clergy of different levels, functions, and genders within a specific religious organization might also be distinguished by different sorts of garb or accessories, as well as items of different colors, qualities, or materials. Following are terms for many such sorts of religious accouterments.

Armor (usually specific type)
Badge
Belt
Cap/hat
Cassock

Circlet
Cloak
Crown
Disfigurement (e.g., notched ear, misshapen head)
Footwear (e.g., boots, sandals)
Gems
Headdress
Helm
Hood
Jewelry
Kilt
Loincloth
Ornaments
Piercings
Pockets
Robe
Sash
Scapular
Scarification
Shaven
Shift
Studs
Tattoos
Tiara
Tunic
Turban
Vest
Vestments
War harness
Wreath

PARTS & FEATURES OF RELIGIOUS STRUCTURES

Following are many of the different parts that might be contained within many sorts of religious structure, especially those of classical antiquity and the Middle Ages. [3]

Aisle
Ambulatory
Apse
Arcade
Arch
Buttress
Campanile
Catacombs
Cell
Cella (Naos)
Cellar
Chantry
Choir (Chancel)
Clerestory
Cloister
Colonnade
Court, inner
Court, outer
Crypt
Diastyle
Dome
Entablature
Facade
Flame pit
Flying buttress
Gallery
Hall
Hypostyle
Immersion chamber
Library
Marker stones (on walls or floor)
Minaret
Narthex
Nave
Oratory
Peristyle
Porch
Refectory
Reliquary chamber
Sacrarium
Sanctum
Sanctuary
Sepulcher
Shrine
Side Aisle
Study
Transept
Vestibule
Vestry
Westwork
Zita

TEMPLE OBJECTS AND FURNISHINGS

Following are examples of the sorts of items that might be found in a temple. Possible uses for some of them are listed in parentheses, but many will have some ritual function. Singular versions are given for many items, but any number might be found within any given temple, depending on their function (e.g., a single tapestry in a temple of Apollo might depict the deity as ultimate patron of the arts, while a dozen tapestries in a temple of Hercules might be used to depict his 12 labors).

Altar
Altarpiece
Animals
Bed
Bell
Bench
Book
Brazier
Candle
Candlestick
Cauldron
Chalice
Chair
Chime
Choir screen (Iconostasis)
Cloth, altar
Column

Curtain
Dais
Drum
Font (holy/unholy water)
Fresco
Frieze
Ghat
Gong
Holy/unholy symbols
Holy/unholy inscriptions
Holy/unholy treasures
Holy/unholy books or scrolls
Holy/unholy weapons
Horn, musical
Icon
Idol
Instruments, musical
Incense burner
Kneeling bench
Knife (sacrificial)
Lamp
Lectern
Magic item
Mosaic
Obelisk/Pillar
Offertory
Organ
Paintings
Pews
Pipes, musical
Prayer wheel
Pulpit
Rail
Rug (prayer)
Sacrifice
Screen
Scroll
Shrine
Snuffer, candle
Sprinkler, holy/unholy water
Stained glass (windows)
Stand
Statue
Tapestry
Throne
Thurible
Tripod
Utensil (e.g., meat fork)
Votive light
Weapon
Whistle



1 Definitions for some of these titles can be found in*Gary Gygax's World Builder,* Gygaxian Fantasy Worlds Vol. II, by Gary Gygax & Dan Cross, pp. 142-143.

2 Descriptions for a number of other sorts of religious structures can be found in *Gary Gygax's World Builder,* Gygaxian Fantasy Worlds Vol. II, by Gary Gygax & Dan Cross, pp. 121-122.

3 Definitions for many of these can be found in *Gary Gygax's World Builder,* Gygaxian Fantasy Worlds Vol. II, by Gary Gygax & Dan Cross, pp. 122-123 of Gary Gygax's World Builder. Synonymous terms are given in parentheses.

CHAPTER EIGHT
MAGIC LEVEL

In our own world, a belief in the powers of magic has had a marked impact on the on the early development of most peoples and, consequently, on the evolution of the nations that ultimately sprang from them. How much greater, then, would be the impact of magic on nations in a universe where—far from being a matter of speculation, superstition, or debate—it was an indisputable phenomena with daily manifestations in the lives of most people. Indeed, social class structure, interpersonal relationships, economic transactions, and military strategy are just a handful of the key areas that would be affected by the sorts of magic practiced in a particular state.

TYPES & STRENGTH OF MAGIC

Magic in the fantasy game milieu can generally be categorized as being either temporal or spiritual. It is also possible for other categories of magic to exist (e.g., nature, innate, white, black, good, evil), but this typically adds complexity with little benefit for the nation-building referee and is beyond the scope of this work.

Temporal magic is used primarily by non-clerical spell casters such as enchanters, wizards,, and others able to manipulate magical forces through study or innate ability. Temporal magic includes such things as divination, enchantments, the evocation of elemental forces, and the calling-up of spirits – of nature, of the dead, or of malign entities such as demons.

Spiritual magic is summoned primarily by priests and shamans—as well as various types of holy warriors—through religious devotion to a deity or other spirit entity.
Although the following discussions generally assume that both temporal and spiritual magic exist at the same levels of power, there is no reason why this must necessarily be the case. Certainly, deities using spiritual magic are much more potent than mortals invoking the greatest of temporal forces.

There are myriad ways to approach the introduction of magic into a political and economic structure, one of which is a tiered approach of dividing magic into levels of High Magic, Middle Magic (or just "magic"), Low Magic, and No Magic. Other methods may be used, of course (e.g., assign a numerical rating to the level of magic), but the authors have found this simple, tiered system to be quite practical. Each category of magic—temporal or spiritual—is thus assigned a level, becoming "high temporal"/"high spiritual," "middle temporal"/"middle spiritual," "low temporal"/"low spiritual," or "no temporal"/"no spiritual."

Middle Magic level for both sorts of magic is considered to be the default setting for a campaign setting and, in most cases, should be assumed to correspond exactly with the level of magic presented by the base rules of the game.

High Magic extends this level into the realms of the fantastic and possibly the absurd; magic in such a setting has actually become mundane and commonplace.

Low Magic reduces the normal level to almost nil; spell casters and magic items are rare and enchanted objects are prohibitively expensive.

No Magic eliminates magic altogether, whether from the setting outright or via regional magical "dead-zones." The former case really moves the game outside the fantasy genre. Without magic how can the fantastic creatures that are part and parcel of the genre exist?

It is possible for different regions in the same world—and consequently the nations that contain or are contained within them—might have different magic levels, as desired by the Game Master. In the Thera campaign setting, for example, different levels of magic exist in different geographic regions: Stygia is a high-magic region, Germania is a middle-magic region, and Hyperboria is a low-magic region. Some reasons for these differences are listed in the Reasons for Differing Magic Levels sidebar.

Alternately, the entire setting might have the same magic level. While this is the easiest model to implement, it reduces the flexibility provided by this tool when designing new cultures and nations. Of course relative levels of learning and expertise can be used to make regions of the campaign world have differing levels of magic; places where inculcation in arcane arts or ignorance affect the number of practitioners of magic and the potency of their spells.

REASONS FOR DIFFERING MAGIC LEVELS

Following are a number of possible reasons why magic levels might differ from region-to-region within a single campaign world. Game Masters should select the explanation that seems most reasonable in the context of their worlds. Use caution and discernment when selecting any of these, for some obviate the reason for creating an imaginary nation and playing a fantasy roleplaying game, others thoroughly confuse the difference between temporal and spiritual magic.

* Re-inventing the wheel. No structured knowledge network (e.g., universities, monasteries, libraries) to systematically gather and disseminate magical knowledge.

* Arcane outlaws. Magic has been declared illegal by the nation's civil authorities – who, nonetheless, most likely retain the right to use magic themselves.

* National Magic Foundation grant proposal A-3-Invoke-23-5. The government controls magic research and all spell casters must be registered and licensed. Creativity is discouraged and stifled.

* A witch . . . burn her! Magic has been declared immoral by the nation's mainstream religions. Priests of these religions naturally are exempt from this dictum as they are divinely empowered.



* "Any sufficiently advanced technology is indistinguishable from magic."—Clarke's Third Law. The level of technology is advanced enough, efficient enough, and inexpensive enough to compete with and replace magic. Because the products of technology can be used by anyone with minimal training, most magic becomes an expensive curiosity. (The creator of this series believes this nonsense, and antithetical to the entire concept of the fantasy roleplaying game.

* Stone tablet…check; chisel…check; mule to carry three-hundred pound granite spelltabletbook…check. The level of technology is too primitive to support advanced magical research (e.g., there is no paper or ink and everyone is occupied with hunting and gathering for basic needs).

* I can't cast the fireball until I jack in … but I think there's an outlet around here somewhere … Magical power runs along invisible web-like networks (e.g., ley lines), with nodes that are especially rich in magical power. These webs may or may not migrate geographically over time.

* "His life oscillates … between innumerable poles."—Herman Hesse, Steppenwolf. The source (and degree of strength) of magic coincides with the magic poles located at opposite ends of the planet. For example, if the magic poles coincide with the magnetic poles, magic will be stronger ("high") at higher latitudes and weak ("low") near the Equator, or visa-versa.

* There are very few mages in Hyperborea … perhaps it is something in the water. Magic permeates the air, water, and soil of a region. Some regions are deficient in this universal matrix of magic, thus resulting in the creation of large-scale variations in the strength of magic that may be summoned.

* …drink the wild air…—Ralph Waldo Emerson. Untamed magic regions of varying size are scattered about the globe, and magic might randomly be enhanced, altered, or weakened. Small pockets of untamed magic might be occupied by magical creatures, reclusive mages, or oracular Clerics, while larger pockets might host entire cities or miniature nations devoted to the advancement of magic.

* "The meek shall inherit the Earth, but not its mineral rights."—J.P. Getty. Special mineral deposits render a region more or less suitable for magic. Once identified, these minerals might be mined, smelted, and shaped into more portable forms. An ounce of such a mineral might suffice for an Expeditious Retreat, whereas a ton or more might be required for a Wish.

* "Truly, the moon shines with a good grace."—William Shakespeare. Magic is controlled by a lunar, solar, or planetary cycle. Conjunctions of the celestial spheres are especially fortuitous. Also, several moons may exist, the waxing and waning of each influencing a particular type of magic (i.e., arcane, divine, invocation, divination, etc.).

* Only those who speak the true name of the White Goddess may invoke true magic. A deity of magic restricts access to magic for various reasons; perhaps only worshippers may cast spells, or perhaps the use of magic is tied to sacrifices of wealth or vitality (e.g., hit points).

* Check the map overlay, think we are in the Isis-white moon sector … I can only cast in the Hera-red moon sector … A conflict between two deities of magic results in patchy access to magic. Worshippers of certain deities can only cast in certain regions, although shared zones (typically along the borders of nations) most likely exist.

* The Silver Slipper of Freya! It must be worth a fortune! Magic is created by the gods and is thus extremely rare. Individual spell casters are also very rare (and probably a distant descendant of a deity) or nonexistent. All magic is pre-existing (e.g., legendary swords, hidden tomes) and cannot be created in the course of the game.

* Magic? We don't need no stinkin' magic! Real men (and women) would never stoop to use magic; skillfully wielded cold-steel is the only measure of an individual's worth. Anyone pursuing the study of magic in such a culture would be mocked, banished, or worse. (Another antithetical bit of unreason in regards the fantasy roleplaying genre.)

* Please present identification before casting . . . Different deities control different domains and allow access only to followers. Worshippers of war deities (e.g., Thor) might have access to evocations and transmutations, worshippers of cultural deities (e.g., Apollo) might access illusions and divina-

tions, and worshippers of nature deities (e.g., Osiris) might have access to conjurations and enchantments.

* Some people are magically touched. Unfortunately, you are not one of them. I hear the Thieves' Guild is hiring … you might try there. Magic is something you are born with. Smarter people with the magic touch might be able to harnesses it more easily, but without the touch, even the brightest genius is without magic.

HIGH MAGIC

High Magic represents the ultimate level of magical evolution and carries it into the realms of the extraordinary (and possibly the ridiculous if over-done). Magic in such a setting has actually become commonplace and virtually mundane and is lowered to the status of a trade good that is bought and sold much like any other expensive item.

Although a High Magic society appears amazing and wondrous through the eyes of an outsider, its own members are likely to take it for granted. Many businesses are likely to use some sort of magic to increase their efficiency, most individuals likely have access to or know a spell caster, and the use of magic is accepted as a social norm.

Wizards and other practitioners of temporal magic, and to a lesser extent priests, constitute a quantitatively-modest (magic is still hard to master) but disproportionately important portion of the population. Those who have mastered the most powerful temporal magic are regarded with respect, sometimes grudgingly so, rather than with the fear and awe that are more commonplace in lower-magic regions. Ecclesiastical practitioners of spiritual magic are bulwarks of society.

HIGH MAGIC USES IN URBAN SETTINGS

Following are a number of possible ways that High Magic might be applied in a fantasy world community. Note that some of these suggestions are extreme examples likely to make the resulting game ridiculous.

1 Everful keg of ale or stewpot at most taverns.

2 Every military squad possesses a magic item or is accompanied by a spell caster.

3 Shopkeeper owns a homunculus or golem to perform tasks and guard the shop.

4 Water elemental in market square keeps fountain display running.

5 Zombies and skeletons sweep streets and haul rubbish.

6 Streetlights are kept magically lit.

7 Even beggars perform cantrips for mere coppers.

8 Extensive rules governing the public display of magic are in place and enforced.

9 Use of magic is subject to a "casting tax," typically $100 x spell ranking, and temporal magic tax-collectors teleport in to collect fee 1d6 minutes after casting.

10 University of Arcane Magic monopolizes sales and manufacture of all magic items except potions and scrolls.

11 Every person in the town is at least able to cast one spell.

12 The town is filled with permanent illusions of grandeur and beauty masking its somewhat-less impressive reality.

13 The city's weather is magically kept pleasantly warm.

14 Dramatic executions of wayward spell casters occur regularly in the town square (e.g., burning by magically-evoked fire, eradication by disintegration, dismemberment by summoned demon).

15 Permanent disintegration enchantment near town square used to control rubbish problem. [1]

HIGH MAGIC ZONES

Following are some of the conditions likely to exist in campaigns—or specific regions within them—in which High Magic prevails.

Politics: Powerful mages and priests are likely to hold or directly influence power in High Magic nations. If the ruler (or rulers) of a nation are not themselves spell casters, a powerful behind-the-scenes vizier is likely the invisible hand guiding the laws and policies of the nation. Casters of spiritual magic will typically play a a pervasive role in such societies, as their magic is grated by deities, such entities being most impressive, and, therefore pervasive as a result.

Economics: In a High Magic setting the entire economy might revolve around magic. Magic weapons and defenses are manufactured for use by the nation's authorities, while expensive trinkets and tools are created for the enjoyment of the population as well as for export to less-advanced areas. Foodstuffs, medicines, entertainment, and most crafts will have been subsumed by or at least incorporated the use of magic. High quality handicrafts are likely to be more expensive than their magical counterparts (e.g., an expertly rendered portrait painted by hand will have greater value than a permanent illusion of the same individual).

In ordered nations, it is likely that a variety of guilds and commissions regulate and direct the manufacture of magic goods and the direction of advanced arcane research. In less structured nations, each individual or company manufactures goods or performance research in accordance with their own whims.

Example

High Magic prevails in the lands of Stygia, extending outward from the banks of the Nile, where living gods rule over the construction of mystical pyramids and temple complexes and dark sorcerers summon fearsome demons.

MIDDLE MAGIC

Middle magic, as previous stated, is the typical level of magic in the imaginary world of the game campaign. Although Middle Magic often coincides with the "normal" level presented in the base game rules, this is not a requirement.

Those able to activate spells constitute a small but important portion of the population. They are generally respected and possibly feared. Few people in rural communities have personally met a temporal spell caster, although they are assuredly familiar with their local spiritual one, the priest; but most urban dwellers know of temporal spell casters that live in their town. spiritual casters may be treated differently by the population since they are often sources of comfort, healing, and guidance. Many individuals will not even consider divine magic to be "magic," instead regarding it as "blessings" from their own

gods or "curses" from malevolent deities. In such an environment, it is possible that temporal casters will be ostracized as demon-summoners and devil-worshippers—either a prejudice sometimes fostered by clergy in order to secure their own positions or an accurate assessment of sorcerous practitioners, necromantic ones, or of witches and warlocks that have actually compacted with malign entities from the nether realms..

Although the standard level of magic often coincides with the "normal" level presented in the base game rules, this is not a requirement. If the standard level deviates from the level presented in the rules, then scale the following information appropriately.

MIDDLE MAGIC ZONES

No variation from the base rules.

Politics: Temporal magic is used as a tool by politicians, but does not exert more influence than any other power group. No other variation from the base rules.

Economics: Temporal magic is unusual and expensive but generally available if some effort is made to acquire it. No variation from the base rules. Spiritual magic is common and used to promote the general welfare of even ordinary folk.

Example

In the islands of the Mediterranean and most of the lands surrounding it—the core campaign area of the Thera playtest milieu—magic is available and can be learned, bought, and sold as presented in the base rules. This is also the case throughout most of the contiguous lands of Europa and Africa, except as noted.

LOW MAGIC

Short of a complete absence of magic, Low Magic is the most rudimentary stage of magical evolution. All magic is rare, virtually unknown to most folk, and mysterious. Those that wield magic are typically regarded with blind hatred or fearful awe.

A society where low magic prevails might closely resemble that of Medieval Europe, where, even though magic did not really exist, people fervently believed in its reality. A Low Magic setting harbors a similar set of circumstances, although it does not labor under a false belief. Magic is never found for trade, although it may exist as treasure or offered as a reward for great service. High Magic outsiders looking in on such a society will typically regard it as barbaric, pure, or rustic, depending on their orientation.

Magical items are likely to be possessed or wielded only by great heroes (i.e., high level characters), experienced adventurers, or reclusive sages. Few people have seen a spell or magical effect and even fewer have known or had access to a spell caster. Use of magic will most likely draw much unwanted attention. Ordinary abilities and skills are much more important in such a setting, save for the capacity of ecclesiastics able to employ some limited forms of spiritual magic.

Mages and spell-casting priests constitute a minuscule fraction of such a population. Only the largest towns and cities will harbor a spell caster, and even such an individual is likely to present himself as an alchemist, philosopher, or sage.

LOW MAGIC ZONES

Following are some of the conditions likely to prevail in campaigns—or specific regions within them—in which Low Magic is a feature.

Politics: Low Magic nations tend to be conservative and xenophobic, neither of which bodes well for those employing temporal magic. Wielders of such magic in a Low Magic nation will find that they are more likely to meet the Royal Executioner than the King. Of course clerics employing spiritual magic are treated with great respect.

Divine casters, on the other hand, often find that these same tendencies (i.e., conservative xenophobia) tend to align well with their interests. High-ranking priests often attain positions of great power and esteem, serving as close advisors to the authorities. In such instances, spells are typically portrayed as miracles and cast with all the trappings of worshipful ritual (e.g., leading the villagers in a service that climaxes with the surreptitious casting of a spell to cure disease on a favorite suffering village elder).

Economics: Magic is scarce in a Low Magic setting. Magic spells or items of any sort will most likely not be easily procured. What little magic exists is most likely in the hands of powerful foes, the authorities, or legendary hordes. Magic items are very valuable, and if characters attempt to sell them, they will easily be able to charge at least twice the standard prices.

Example

Low Magic prevails in the Silurian Heights of Hyperboria, the barbaric north, a land filled with bands of wicked humanoids, half-civilized knights, and rowdy barbarians, and where the magic that does exist is legendary. In this savage place, victory usually relies on a skillfully-wielded sword or stealthily-implanted dagger rather than on a "weakling's cowardly spell."

1 The reader is referred to Gary Gygax's Living Fantasy, Volume III, by Gary Gygax, specifically Appendix A, "Lords Spiritual & Lords Temporal," and Appendix B, "The Practical Applications of Magic." These sources are most helpful in determining the level of magic desired in the campaign setting for the nations created by the Game master.

CHAPTER NINE
TECHNOLOGICAL LEVEL

To the modern gamer, the word "technology" often evokes images of futuristic devices like laser weapons, robots, spacecraft, and sentient computers. Everything of a physical nature that humankind has ever created, however, are the fruits of its technology. And, just as our own level of technology and its products have a great impact on our lives, so too will the prevailing level of technology, and its artifacts, have a great impact upon the lives of characters in a fantasy role playing game.

TECHNOLOGY

Game Masters must determine the existing levels of technology in their campaign worlds, including the levels of technology prevailing in the nations at the core of the adventuring area, the nation being built, and those that might be encountered as the characters adventure further-and-further from home. This can be addressed in as simple or complex a way as desired. GMs who do not wish to open the Pandora's Box of higher or lower technology levels can simply decide that the default level of technology presented in the game they are playing prevails everywhere. Those who wish to create a world where technology is dynamic and can be higher or lower than usual undertake a challenging task that can make their worlds more complex, interesting, and perhaps even believable. Differing levels of technology have existed on this earth since the beginning of recorded history and this fact persists down to this time. As with the other chapters in this book, examples from the Thera playtest campaign setting are used to illustrate particular concepts and points.

When considered in conjunction with their collective experiences, the prevailing level of technology possessed by a nation or a people can have a marked effect upon the way they regard themselves. A primitive early Stone Age people that is unaware of the existence of higher technology, for example, might regard themselves as little different than the various beasts that share the land with them. On the other hand, an agricultural people that deliberately adheres to a Stone Age lifestyle after its ancestors deliberately forsook a higher level of technology might have a much greater self-awareness of its place in the world.

Similarly, a society with any particular level of technology might consider itself blessed by the gods for the gifts it enjoys, forsaken because it is not as advanced as its neighbors, or cursed because its technology has brought it as many or more problems as it has solved. Overall, a society may even take for granted the prevailing level of technology, not dwelling upon it overmuch one way or the other.

When societies with disparate levels of technology come into contact with each other, of course, these questions come to the fore of people's minds, and often demand answers of some sort. Indeed, historically, technologically superior nations have always, at least in the long run, dominated technologically inferior ones, all other factors being the same, and this could very well end up being the case in the interactions between nations in a fantasy milieu. One of the most famous literary examples of this is H.G. Wells' "War of the Worlds", in which a technologically superior alien race destroys the military forces of one of the most powerful nations on earth.

There are numerous real-world exceptions to this rule, of course, and a fantasy world—with the multitude of additional possible factors—might provide many more. Just as a Zulu army armed only with clubs and spears annihilated a regiment of British troops equipped with firearms at the Battle of Isandlwana on the plains of South Africa, so too might a lightly-equipped force of forest Elves with stone-tipped arrows harry and overrun a powerful, heavily-armed and -armored force of hobgoblins.

Powerful as superior technology is, however, superiority in numbers or tactics can be its foil, and technologically inferior nations with great populations can often be forces to be reckoned with. Historical examples of this sort are plentiful as well, and include the U.S. war in Vietnam and the Soviet invasion of Afghanistan, military debacles of an epic scale in which the two most technologically-advanced military forces in the world were ultimately defeated by the numerically superior and resolute forces of non-industrial nations.

In a fantasy milieu, magic might also serve as a foil to superior technology. A pitched battle between veteran skirmishers armed with muskets and supported by cannons against men-at-arms backed up by spell casters would not, by any means, necessarily be a foregone conclusion.

Indeed, a persistent theme adopted by many Game Masters—and some writers of fantasy and science fiction—is that of a conflict between technology and magic, often one of survival in which one must ultimately prevail over the other. This was the subject of an amusing article in Dragon magazine back in the early 1980s, which described a battle between a German panzer grenadier unit and a pack of orcs and trolls led by a evil cleric. The forces of magic won the battle, but the article concluded that, in the long run, technology would ultimately prevail over the arcane (the rationale for this being, presumably, the ascendancy of technology over magic in our own world).

That said, magic is not necessarily incompatible with all technology. For example, having irrigation canals, paved roads that are crowned, architectural advances in building and ship construction, the use of springs in carriages are technologies that have no relationship to magic. Thus, few technological areas need be kept out of the fantasy world. The Game Master should consider profusion of technology higher than that achieved in the Ancient and early Middle Ages, however. Explosives and much of scientifically based chemistry might well disrupt the fantasy milieu, and clash with its basic premises such as functioning alchemy.

If it serves the needs of his or her campaign, a Game Master should certainly feel free to incorporate such a conflict between technology and magic into his storyline, and even to assume that technology will ultimately triumph if unchecked. It does not have to follow that there is such a conflict at all, however, or, if there is, that technology must necessarily beat out magic. It is just as reasonable to assume that technology and magic can exist side-by-side or, if there is a conflict, that magic is actually stronger than technology.

Indeed, in a fantasy roleplaying milieu, magic can both enhance the current level of technology and facilitate improvements to it. In a culture where this is the case, the lines between magic and technology might be inextricably blurred, and one might be so completely melded with the other as to be indistinguishable from it.

Game Masters should also consider that the quasi-medieval culture that forms the culture of most fantasy roleplaying games is not devoid of technology. Indeed, it actually requires a relatively sophisticated level of technology, and many complimentary crafts and skills, to mine iron ore, smelt it into metal, and forge it into a steel sword—and yet I have never met a gamer who suggested that magical swords somehow bridge an inseparable void between magic and technology. And crossbows, stirrups, and innumerable other items characteristic of the Middle Ages were developed only in the most recent 1% of human technical development, and magical versions of such items are the bread and butter of fantasy gaming. That is not to say that there is anything wrong with a Game Master deciding to that there is a line beyond which magic and technology can no longer be melded; magic swords and horseshoes might have a valid place in a world where enchanted assault rifles and motorcycles are excessive.

Also consider that much of Ancient technology was lost to the medieval world, was not rediscovered until the Renaissance or after. Thus, including "lost" technology from the Ancient period, and going on to add some advanced aspects of that of the Renaissance and after such as in wheeled vehicles, sailing ships, and canals with locks might actually improve the verisimilitude of the exotic fantasy milieu and enhance the enjoyment of all participants.

MILITARY TECHNOLOGY

Conflict has probably existed as long as people have, but organized warfare is a phenomena that arose with civilization—within the last 10,000 years-or-so of our real Earth history—and has developed alongside it. One aspect of such state-organized conflict has been an arms race that has persisted to our own day, but by no means has its origin in it.

In its most basic form, this arms race consists of developing weapon capable of overcoming opponents' armor, and developing armor capable of withstanding those opponent's weapons. In the absence of such a race, of course, there is no incentive for advancements in military technology or the development of increasingly specialized, exotic, and deadly weaponry and commensurately effective defensive gear. Crossbows, halberds, and repeating rifles have all come into existence, in their turn, as the products of constant martial one-upmanship. So to fortifications and weapons to defeat such defenses.

In general, as melee weapons evolve they tend to get larger—as a result of improved metallurgy and manufacturing processes; heavier—in order to penetrate improved armor; and more specialized—in order to exploit new or limited deficiencies in defensive gear. There are numerous exceptions to these rules, of course, but they can serve as good guides for Game Masters as they determine the weapons, armor, and other equipment available to the people of a particular culture.

The evolution of military technology can be, and has been, arrested. Historically, military technology sometimes jumped beyond what a particular society deemed to be acceptable, and particular weapons were outlawed (at least until they became more widely accepted). The crossbow, for example, was initially viewed as an infernally deadly weapon and its use against Christians was banned by the Vatican. Similarly, soon after firearms were introduced into feudal Japan, their employment was rejected and the island reverted once again to a medieval level of military technology. And in our own world, the use of land mines is reviled by many and is banned by a majority of nations in the world. What history has also demonstrated, however, is that attempts to prevent a certain sort of military technology from being used are almost always ultimately doomed to failure; weapons once considered too terrible to use will eventually pale in comparison to even new military horrors, and some nations are going to exploit the advantages of advanced technology no matter what anyone else says.

As a parenthetical note, consider the adoption in England of hand-held firearms in preference to the longbow. Even though the longbow had greater accuracy than those early firearms, boasted a greater effective range and higher rate of fire, the disadvantages outweighed those advantages. A longbowman had to be trained from childhood, the adult longbowman had to be in prime physical condition, making longbows required special wood and considerable time, and arrows were likewise relatively difficult to fashion and bulky. An harquebus could be manufactured more easily, and in quantity, from common metal, its user needed comparatively little training, did not to be a fine physical specimen, and the missiles it shot were just that, shot that were much smaller, lighter, easier to make and carry than clothyard shafts used for the longbow.

Class-based technology bans have always been a part of the game, to one extent or another. Nature priests, for example, have been limited largely to primitive weapons and armor, and holy knights have been prohibited from using poison. Applying similar bans to the military forces of particular nations can help to highlight their individuality and add color to the game. In fantasy worlds where spells can inflict wounds more horrible than any class of weapon, however, and where malign priests and their minions are not likely to be swayed by arguments based on morality or decency, such measures are probably as doomed to fail as they are on our own world. There is not a whole lot of purpose in banning mundane chemical weapons if spell casters are just going to be dumping magically-generated poison gas on enemy troops anyway. However, as mentioned previously the scientific technology (chemistry

required to create such a weapon, or explosives for that matter, is basically inimical to the concept of functioning alchemy. Needless to state, the principles of alchemy being true and working are subsumed in the fantasy milieu.

These general rules aside, Game Masters do not need to assume that military technology will necessarily progress in a fantasy world along the same lines as on our own world. Certain races, for example, might be more or less inclined than historic humanity toward certain kinds of technology or be more or less caution in its applications. Dwarves and gnomes might develop mechanical weapons that have no parallel in out world.



Example

The hobgoblin-dominated military forces of the Tetrarchy of Anatolia, not given to technology, are not discriminating in their use of it, and apply to all fell purposes any sort of superior weaponry they can scavenge from the ruins of Theran sites. These brutal folk do not always know how to use such weapons, but are both aggressive in their experimentation and largely indifferent to resultant casualties among their own forces. Superiority in numbers is their one great advantage, however, and they believe that combining this strength with the lost technology of the Therans can make them invincible.

TECHNOLOGICAL AGES

In the 9th century B.C., the poet Hesiod divided the history of humanity into five ages, those of Gold, Silver, Bronze, Heroism, and Iron, in his Works and Days. This way of expressing the stages of human development has persisted into the present, and developed into the now-familiar scale of technological eras that begins with the Stone Age. This way of measuring technological advances has its limitations, and can overlap or conflict considerably, but it also has its usefulness, and has been adapted for our purposes. Dates given are approximate.

Such ages do not necessarily have to follow, one after another, without interruption. Ancient Greece, for example, suffered a long dark age, from about 1100 to 700 B.C., during which its Bronze Age still existed for a time but could no longer be created. And it is widely supposed that in the aftermath of a nuclear war humanity would be once again reduced to its lowest level of technological capability, digging through the ruins for objects the secrets of whose creation has been lost.

Artifacts associated with or characteristic of each of these ages are listed, with an emphasis on those most likely to be of use or interest to adventurers. Note, however, that many of these artifacts could exist in more than one of these technological ages, and that not all such artifacts would necessarily be present at the same times and places in a particular age. A particular Stone Age tribe, for example, might have access to fire and stone tools and weapons, but not have the ability to manufacture pottery or stitch clothing, storing provisions in woven baskets and wearing draped hides. Similarly, an Industrial Age people might have developed repeating rifles but not machineguns. Game Masters can determine what artifacts are available in any particular society of a given technological level.

In general, the most expert craftsmen of one age are potentially capable of creating prototypes or crude versions of artifacts associated with the next highest age. A Renaissance-era craftsman, for example, could design and potentially build an Industrial-age device like a submarine or tank (just as Leonardo da Vinci did), Industrial Age scientists could develop one or two effective nuclear bombs, etc. Similarly, artifacts from an earlier age will likely be considerably improved at a later one (e.g., crude rockets might be used by military forces with access to Renaissance-era technology, but rockets

produced by an Industrial age people are certain to be much more effective in every way).

Each of these ages is actually very broad in scope, and can be further divided into numerous subcategories as desired by Game Masters.

Stone Age (570 million BCE– 3000 BCE): This age predates homo sapiens—modern humanity—by some millions of years and represents, by a long shot, the race's longest technological age. It is divided into three stages, the Paleolithic (Old Stone Age), the longest of the three, the Mesolithic (Middle Stone Age), and Neolithic (New Stone Age).

Artifacts associated with this age include fire; items made of wood, stone, and animal products like bone, hide and sinew; weapons made of stone (e.g., axes, daggers, spears), especially flint, obsidian, and others that can be fractured to provide a sharp edge; spear throwers; hide and leather armors (later) and shields of hide, wood, and wicker; bone needles; tents, hide-covered huts, and wattle-and-daub buildings (later, and into the Industrial age); agricultural tools like sickles and hoes (later); paddled watercraft of wood and/or hide; baskets and pottery; and stone jewelry.

Copper Age: This age represents the ability to forge soft metals like copper and alloys like brass. It is sometimes grouped with either the Stone or Bronze ages, rather than listed as a discreet age of its own, and is, in any case, transitional between the two.

Artifacts associated with this age include all those of the previous age; weapons, tools, and other items made of stone, native copper, leather and hide armors and shields reinforced with studs, scales, and plates of various cuprous alloys; vessels of copper and brass; and jewelry of copper, silver, gold, and uncut gemstones.

Bronze Age (3000 B.C.–1200 B.C.): This age, the first great era of human metallurgy, represents the ability to forge tools and weapons from bronze, an alloy of copper and tin. Whereas copper was historically very common, tin was much more rare, making bronze both costly and a somewhat geographically-determined phenomena.

Artifacts associated with this age include many of the items of the previous ages; items implements and tools of copper, brass, and bronze; weapons of bronze (e.g., daggers, short swords); armor of bronze, brass, and copper (e.g., breastplates, scale mail); stone and bronze statuary; oared sailing ships; chariots; polished metal mirrors; and large water clocks.

Iron Age (1100 B.C. – A.D. 500): This age represents the ability to mine iron ore, smelt it into metal, and forge it into weapons, armor, and other implements.

Artifacts associated with this age include iron-augmented items from previous ages (e.g., chariots); weapons of iron (e.g., longswords, javelins, battle axes); armor of iron (e.g., banded mail, breastplates, chainmail, studded leather); iron-rimmed wooden shields; siege engines like catapults and ballistae; iron statuary, fixtures, polished and faceted (later) gemstones, and implements; and statuary of marble and other sorts of stone.

Medieval (A.D. 500 – A.D. 1500): This age represents the development of steel, as well as that of numerous crafts, professions, and social institutions like guilds and universities. This is, more or less, generally considered to be the default level of technology and cultural development in most fantasy role-playing games.

Artifacts associated with this age include weapons with blades, heads, and other parts of steel (e.g., bastard swords, lances, crossbows and bolts); armor of steel (chainmail, plate armor, and full plate); steel shields; siege engines like trebuchets; stirrups; horse collars for draft work and plowing; ox harnesses and horse shoes; wheeled plows; improved water mills and tidal water mills ; Romanesque (earlier) and Gothic (later) architecture; stained glass; glass mirrors; highly faceted gemstones; illustrated manuscripts, and statuary of all sorts of stone and cast metal.

Renaissance (A.D. 1500 – A.D. 1800): This age represents a forward-looking philosophy and a technological level surpassing that of the Middle Ages and the typical game milieu, including complex mechanical devices and concepts foreshadowing those of future ages.

Artifacts associated with this age include sophisticated steel melee weapons (e.g., greatswords, rapiers); superior armor of steel lighter than that prevailing in the previous age (e.g., breastplates, half plate); single-shot matchlock (earlier) and flintlock (later) firearms; cannons; simple rockets; siege devices like petards; mechanical clocks; printing presses; and wood-hulled ocean-going sailing ships.

Industrial (A.D. 1800 – A.D. 2100): This age represents the ability to create complex mechanical devices, including weapons, and processes for mass-producing all sorts of products. Our own age is transitional between this one and the next one presented.

Artifacts associated with this age include repeating rifles and pistols (revolver earlier, automatics later), gatling guns (earlier), and machineguns (later); bullet-resistant armor; mechanical watches; materials made from natural rubber; antibiotics (earlier) and improvements in surgery; elevators; skyscrapers and other buildings with many levels; paddle-wheeled watercraft; steel-hulled vessels; submarine watercraft; automobiles and trucks fueled with petroleum derivatives; tanks and other armored vehicles; and of course nuclear technology, photography, motion pictures, the telegraph, telephone, radio, plastics, television, and the electronic computer.

Space Age (A.D. 2100+): This age represents a society's ability to travel beyond the limits of it home planet, to its moon, to other planets within its own solar system, and ultimately into open space and to other worlds. Our own culture is on the threshold of moving fully into this age.

Artifacts associated with this age include improved versions of those from the previous age; items made from plastics and various synthetic materials; repeating firearms with caseless ammunition, beam weapons based on lasers or energized particles, and gas, sound, and photoelectric armaments—both lethal and non-lethal—designed to affect the nervous system

and the senses; bulletproof armor and energy-resistant shields; nuclear weaponry; powerful conventional explosives; powerful rockets, for both weaponry and transportation; cellular-level advancements like cloning (later); digital watches; small computers (earlier) and artificial intelligence (later); autonomous automata and robots; vehicles powered by hydrogen fuel cells; lunar vessels (earlier) and interplanetary vessels (later).

VARIABLE LEVELS OF TECHNOLOGY

While Game Masters can incorporate as many levels of technology into their campaigns as they desire, in most cases the best course of action is to simply adopt the standard level of technology presented in the game as a base, and introduce higher or lower levels of technology as desired. Guidelines on incorporating variable levels of technology into a campaign setting follow in the sections below.

Game Masters should keep in mind that the mere existence of technology in any particular culture does not necessarily mean it will be exploited in any meaningful way and that just because something can exist does not mean it will. In our own society, for example, we have for at least three decades had the ability to travel at will to our own Moon and to Mars and to establish permanent settlements in those places. Whatever the ability or need to do so might be, however, is outweighed by the risks, and costs, and the perceived economic return. This balancing of risks, costs, and return—combined with social, political, and religious concerns—that is so marked in our own world is likely to exist amongst many fantasy cultures as well (and just as likely to be even more or less pronounced amongst other fantasy cultures, particularly non-Human ones).

Far from indifference to a particular technology, there might be very pragmatic reasons for not exploiting certain things. In the early Middle Ages, for example, people certainly could have maintained the existing network of Roman roads or even mimicked them to create new ones. Far from enjoying any particular benefit from doing so, however, many people feared that an efficient road network would just make it easy for invaders to find their way to their doorsteps. As a result, many perfectly serviceable roads were torn up and their flagstones used for other purposes. Similarly, creation of bridges and canals was within the grasp of many states if not individual communities, but simply could not be justified in terms of return on investment. And, like the roads that led to them, many Roman-era bridges were razed for purposes of security.

Certain sorts of technology might also be banned or restricted. In our own modern world, people debate the morality of all sorts of viable or developing technologies, among them nuclear, chemical, and biological weaponry, nuclear power, cloning, and stem cell research. Debates in a fantasy world over such issues—especially between races with completely different alignments, histories, psychologies, cultural expectations, and technological capabilities—are likely to be no less heated.

STANDARD TECHNOLOGY

Game Masters should decide on a baseline level of technology for their game milieu, and it is strongly recommended that this standard level of technology be the one that prevails in the core campaign area where the characters initial adventures take place. It is further recommended that the standard level of technology be the one that is presented as the default in whatever game system is being used.

Thus, for example, the prevailing level of technology and all of the weapons, armor, other sorts of equipment, modes of transportation, and structures described in the game in question as being of a standard technological level should be available in the core campaign area. Conversely, items of a higher or lower technology level should be non-existent on the open markets of such core areas. Once characters begin to adventure further and further afield, of course, and to visit cities, dungeons, and other sites in increasingly foreign lands, the artifacts of markedly higher and lower technologies might become more prevalent.

If desired, of course, Game Masters can declare a higher or lower level of technology—discussed below—to be the standard for the core adventuring area of his campaign. Be warned, however, that there are all sorts of pitfalls associated with this approach and it should not be undertaken lightly.

In most fantasy milieux, the prevailing level of technology and the way its fruits are applied by society are roughly equivalent that of the High Middle Ages, around the 13th century, in Europe. Artifacts associated with this age, many of which do not fall into the category of "adventuring gear" but which might nonetheless play some roll in a campaign, are discussed in the "Medieval" section of "Technological Ages," above. "Dark Ages" settings often present a lower level of applied technology and "Renaissance-era" settings often present one that is somewhat higher (although differences in the latter cases are often limited to ruffled collars and a predominance of rapiers among melee weapons). This prevailing level of technology is, of course, augmented in fantasy games with magic, both spiritual and temporal.

Once you, as a Game Master, have conveyed to your players in general terms what the standard level of technology in your campaign is, don't be bullied or manipulated by players claiming to know "how people lived back then" (a phrase I have had the misfortune of hearing dozens of times in my career as a GM). Indeed, unless you are playing a strictly historical campaign, the inhabitants of your world never lived "back then" or at all, and even in their day-to-day lives, a great many of the inhabitants of fantasy worlds live as no actual people ever have.

It is silly, for example, to argue that most people "back then" thought the world was flat, because fundamental questions about the shape of the earth in a magical universe could be addressed in all sorts of ways, from divinations to magically-enhanced travel. The shape of the world—flat, round, or otherwise—would probably be a well-known fact to anybody who cared to know it. Similarly, references to inferior medieval medicine or the existence of conditions that led to devastating plagues can be—if the Game Master desires—dismissed as silly in a world where even the lowest-level spells can be used

to combat mortal injuries, sepsis, and disease. Historic limitations of technology are negated to a large extent in a magical universe. Note this advice well!

HIGH TECHNOLOGY

Incorporation into the milieu of higher-than-normal technology is a tempting proposition for many Game Masters, and one that can add an exciting aspect to game play. Many works of literature and cinema have explored this idea—among them Mark Twain's A Connecticut Yankee in King Arthur's Court and many of Jules Verne's works, including 20,000 Leagues Beneath the Sea—and a number of roleplaying-game adventures have appeared over the years that do the same.

Introduction of higher-than-normal technology in the campaign does not, of course, have to take the form of wrecked spaceships or futuristic cities, and can manifest itself in relatively modest advances that end up having some effect on the nations of the Game Master's campaign setting. For example, advances in building architecture, land and water conveyances, and communications need not mean that other areas of technology have made similar progress. Also, such improvements in technology might well add much to the campaign world without disturbing the solid base of the quasi-medieval upon which the premise for the whole is established.

Indeed, historically, nations with even moderately higher levels of technology have tended to dominate those inferior to them in this respect, and this could very well end up being the case in fantasy world as well. This real-world tendency might be offset to some extent in a fantasy milieu by the presence of magic, which could prevent technologically superior people from necessarily dominating other nations. If their technology was advanced enough, however—or backed up by adequate magic—it probably would contribute significantly to their political ascendancy.

Hard as it may be to envision in the context of an adventure game, advanced technology need not always take the form of weaponry or other equipment directly designed for employment on the battlefield or in the dungeon. One of the most significant products of technology in our own society, for example is near-universal literacy. A few other possibilities that come to mind include:

*A society with hospitals where technological processes have been implemented that can heal any wounds, cure any diseases, regenerate limbs, and even raise from the dead the recently killed (ideas that are very nearly within the conceptual realm of our own society). Such a function might well be ascribed to the magic of that nation's clergy, of course.

* On the flip side of the same coin, a society where the ability to biologically animate the recently dead goes horribly awry and leads to the overrun of civilization by the most vicious sort of carnivorous undead (i.e., the premise behind most recent zombie movies).

* A society capable of living and traveling far beneath the surface of the earth and able to excavate mineral resources on an unprecedented scale and to affect seismic events like earthquakes and volcanic eruptions.

One manifestation of a higher technology level might be precise, large-scale manufacturing processes that always produce superior versions of particular items—and possibly much cheaper than they could be created by hand. A superior No. 2 pencil, for example, costs just pennies to produce and cannot be sold for much more than that. Any attempt to create a pencil by hand, however, would most likely result in an inferior but very expensive instrument. When similar processes are applied to weapons, armor, and other applicable equipment and items, analogous results might be achieved.

Game Masters should not assume that all denizens of a high-technology society are intimately aware with the workings of the devices it has produced, and would not necessarily be able to create or repair such devices. If everyone could fix their own cars, there would not be a need for nearly so many garages. Expert tradesmen, of course, and those able to make use of advanced manufacturing processes or tools, would be able to accomplish tasks beyond the capabilities of even intelligent people who might be highly accomplished in unrelated or non-technical areas. In short, characters who want to successfully create, repair, or modify technologically advanced artifacts must have the appropriate skills—or find someone who does.

Be warned: a rapid influx of technology into a relatively archaic milieu can be quite unbalancing, and many a novice Game Master has lost control of his campaign to just such a phenomena. Limiting the extent to which high technology permeates the milieu can reduce the effects of any possible imbalance and make it finite in duration. Giving devices associated with such technology charges, a finite existence, or a delicate composition that ensures it will break before long are some of the measures wise Game Masters can and will employ to keep their orc populations from getting exterminated too quickly.

Giving non-spellcasters access to unlimited supplies of incendiary grenades, for example, could certainly be unbalancing. Giving them a case of such weapons as part of the treasure from a quest and ensuring that these armaments are no more powerful than minimum-caster-level spells of low- to medium-levels, on the other hand, can make them a fun but finite resource, like any charged or expendable magic item.

Example 1

Lost Colonies of Thera. Well aware that its political, military, and mercantile hegemony was based to a large extent on its technological superiority, the Theran government guarded the secrets of this technology like its lifeblood. As a result, when the main island of Thera blew apart in a massive volcanic eruption some five decades ago, most of its related workshops, laboratories, and libraries were also destroyed. Caches of armaments, peripheral research and manufacturing sites, and information gleaned by rival states survived in other locations, however, and such sites have become prime targets of investigation and exploration by agents of various nations and adventurers alike. Because of the high tolerances observed in Theran arms factories, for example, weapons mass produced for Theran military units—particularly repeating crossbows and their ammunition—are almost always of masterwork quality. Such weaponry is highly valued, and more than a few treasure hunters have sought fortune by retrieving buried arsenals of such arms and making them available for sale on the

open market. In addition to being well hidden, however, such places also tend to be protected by tireless and dangerous guardians—most fearsome among them advanced automata armed with the Theran's deadliest weapons.

Example 2

Automata—mechanical creatures created through a combination of clockwork artifice and powerful shadow magic—are a possible feature of technologically advanced societies. While robots as we conceive of them are possible at a technology level comparable to our own, functioning automata might certainly be found in a pre-industrial, Renaissance-level society with a standard level of magic. Such creatures differ from golems and many other sort of constructs in that they are a product of both magic and technology, rather than magic alone.

Automata might be created with any number of purposes in mind, particularly those considered too hazardous or distasteful for people. Note, however, that historically there is little so dangerous or distasteful that it would prevent most human societies from inducing someone to do them, but gnomes or other mechanically-minded peoples might be inclined to create artificial creatures even if humanity is not. Most such creatures are likely to have been created for labor and warfare, but more subtle, specialized, or esoteric purposes are certainly possible.

Whereas most automata are likely to be non-intelligent and qualified only to perform simple, repetitive, or reactive tasks, exceptions to this rule are certainly possible, and could form interesting adventure hooks or plot points. There is nothing to preclude a spell that enhances intellect, for example, from magically bestowing intelligence upon a mindless automaton. And there are multiple ways such mental capacity could be further enhanced or made permanent, whether through circumstance or design. Some worlds, for example, or parts within them, might be especially conducive to the creation of intelligent automata (e.g., in L. Frank Baum's Oz books, clockwork creatures frequently acquire intelligence, and even relatively high mental capacity. Such creatures, however, also often suffer from consequent emotional problems as well in his works).

Once an automaton has somehow become intelligent, all sorts of possibilities present themselves. The most obvious is that now, even with a relatively low intelligence by human standards, such creatures will now have a completely new perspective on how to complete the rudimentary tasks for which they were created. Another is that any sort of "unreliability" associated with such creatures that prevents them from reacting to new situations and stimuli will be negated. A downside, of course, is that such creatures would lose any inherent immunity to mind-affecting attacks, possibly along with other disadvantages deemed appropriate by the Game Master.

Perhaps most dramatically, intelligent automata would acquire the capability of adopting a vocation and advancing in a character class or role in a skill-based game system. Such creatures might never become wizards, at least not very competent ones. A combat automaton that could advance as a warrior could be exceedingly deadly, however, and one designed for mining that could advance in any class or skill that enhanced its ability as a miner, allowing it to transcend its original capabilities. And an automaton that became aware of a need to revere its ultimate or penultimate creator could quite possibly make a very serviceable priest.

In addition to acquisition of innate intelligence, automata might also come under the direct mental control of other intellects. A powerful magicial, for example, might use an especially well-constructed automaton as a vessel into which he might transfer his essence, and a non-corporeal demon or undead creature might similarly be able to take over an otherwise non-intelligent or unintelligent automaton.

LOW TECHNOLOGY

Campaigns that feature lower-than-medieval levels of technology, whether as the default or as variants for specific nations or regions, can be just as fun and interesting as the introduction of high technology—especially if Game Masters consider why a lower level of technology might be prevalent among a particular people.

A lower level of technology can manifest itself in many ways, from Stone-Age peoples who use only primitive weapons and armor and have not yet developed even domestic architecture, to relatively sophisticated Bronze-Age peoples who build beautiful cities but still take to the field with chariots rather than individual heavy cavalrymen and use armaments only of wood, leather, and copper alloys. Intellectually, philosophically, even morally, such people might be superior in all ways (or just as inferior as their technology).

Characters who encounter technologically inferior peoples might be tempted to lord their superior technology over them, like Conquistadors in the New World. Depending on how the Game Master handles the situation, of course, this might either enhance or detract from the fun of the game. Technological superiority in some areas, however, does not necessarily enhance character survivability in unknown and hostile environments, and primitive but tailored methods for addressing local hazards and conditions might end up proving superior to more advanced but generic or inapplicable technologies.

Game Masters should also be aware that a lower level of technology does not necessarily mean an inferior lifestyle—just as enhanced technology does not guarantee a superior lifestyle. Ancient and medieval houses, for example—for people at all levels of society—tended to be more comfortable and healthy for their inhabitants than the relatively dark, cramped, and poorly designed tenements of the poor and townhouses of the rich in industrialized 19th century Europe and America. Diet, too, for Stone Age hunter-gatherers, scientists are now discovering, was much healthier than that of sedentary agriculturalists throughout most of history and even for many people today. Indeed, there may be factual roots to the idea of an Eden-like golden age of the past that was eclipsed by the development of permanent settlements and intensive farming. That said, not even the great rulers of ancient times had the same comforts and protections afforded to the average person living in a modern society today—housing with climate control, variety of diet, entertainment, travel, and medicine are just a few of the areas demonstrating this fact.

Another salient point to keep in mind when introducing technologically inferior cultures into their campaigns is that creating artifacts of a lower technology level can be almost as difficult as creating objects associated with a higher technological level. Indeed, player characters should be disabused of the notion that they can create items technologically inferior to those they are accustomed to using. Just because some one knows how to fight with a steel-tipped spear does not mean they know how to manufacture a technologically inferior stone-tipped weapon of the same sort. The skills associated with the creation of such artifacts may be lost in the past, and even if are still widely practiced, it is likely by trained craftsmen with many years of experience. How many people today are capable, for example, of knapping flint into projectile points or starting fire with flint-and-steel? Far fewer, you can be sure, even than the number who say they are.

Finally, when creating populations of people—not to mention entire nations—that exist with a lower-than-game-standard level of technology, Game Masters should address both why this level of development is associated with them and how they managed to survive in a world where superior know-how is prevalent. Geographical isolation is one possible answer and the one most likely historically. Significant enough magical resources to offset a relatively low-level of technology is another possibility that might be just as likely in a fantasy world.

Example

Lizardfolk of Uxatan. Primitive swamp dwellers until just a few generations before, the lizardfolk of the jungles of Uxatan spread into the abandoned cities of the some of the peninsula's earliest inhabitants and slowly began to adopt many aspects of their culture, including architecture, religion, and technology. With numbers and a unity of purpose in their favor, they eventually seized power from the dominant human inhabitants of the region and now wage an increasingly organized—and savage—war of enslavement and extermination against the remaining warm-blooded peoples.

Following in the footsteps of the humans they have conquered and displaced, the lizardfolk of Uxatan oversee the construction of artificial islands, canals, and great public works like pyramids and other religious structures—although the wheel is unknown to them. They use fire for heating but only infrequently for cooking.

Weapons used by these creatures include wooden proto-swords edged with razor-sharp obsidian flakes, stone-headed spears and javelins, wood and bone spear-throwers, and obsidian daggers with jade hilts. Armor, which is not used by most lizardfolk warriors and is only gradually being adopted, is generally made of hide or leather, sometimes reinforced with materials like shell, feathers, or stone, while shields are typically of leather, hide, wicker, or turtle shell.

Their separation by a vast ocean from the core campaign area centered on the states of the Theran Confederacy has contributed to their isolation and helped limit the development of technologies beyond those that have prevailed for several centuries in the region.



CHAPTER TEN
FOLKLORE, LEGENDS, ADVENTURES

FOLKLORE & LEGENDS

Just as in reality, the folklore, legends, and mythology of any given fantasy nation can have a profound influence on the ethos, identity, and motives of its people. Having a general sense of the stories a society tells itself to explain what it is, why it exists, and why it does the things it does can help a Game Master to make his nations as distinct and colorful as possible and to justify the ways they act toward the rest of the world in general and specific nations in particular.

One of the easiest ways to do this is to simply adopt the folklore, legends, and mythology of a historic people or nation for one in the game. It is strongly recommended that a Game Master select a relatively familiar or comprehensible system of stories for the core campaign area, so that the players are able to effectively interrelate with it.

In the core adventure area of the Thera playtest campaign setting, for example, the people subscribe to the folklore, legends, and mythology of Classical Greece. A bit of research on a Game Master's part is sometimes required for specific details, but this pantheon and the ideas and stories associated with it tend to be fairly familiar to well-read or educated gamers in our society.

As the action of the campaign begins to spread beyond the core campaign area, or as the player characters encounter people from foreign lands in the course of their adventures, the Game Master can add progressively less familiar pantheons. Once again, in the world of the Thera campaign, these tend to be relatively well-known mythoi that do not require an excess of effort to incorporate into the milieu or convey a sense of to players. When characters travel north from the core area around the Mediterranean, through the forests of Germania and into the rugged, fjord-filled lands beyond, they are most likely to encounter hear stories of Teutonic-Norse deities, heroes, and monsters. When they travel up the Nile and into exotic Stygia, they enter a theocracy devoted to the gods of the Egyptian pantheon and are exposed to a culture that reflects that devotion. And when they travel east, across the plains and mountains of Asia and down through the Khyber Pass, they enter lands where the gods of the Hindu pantheon are revered and their exploits told of in every village.

Game Masters can adopt the same methodology in their own campaigns—and, unless they have a surplus of both time and energy at their disposal, it is recommended they do. After all, there are innumerable mythologies and belief systems that can be tapped into for these purposes, and many of them are every bit as fascinating as fiction.

GMs can also create completely new pantheons, mythoi, and legends, of course. Constructing such elements so that they seem relevant and believable to characters but not overly reminiscent of an existing set of stories and ideas can actually be much tougher than one might think. Successfully doing so, however, can be one of the most challenging and rewarding aspects of creating a campaign world.

Specific components of a people's oral or literary traditions include lost places, conspiracy theories, and secret societies and the stories told about them. Whether these places, ideas, or entities are actually real or not within the context of the campaign, they can go a long way toward adding individuality and color to a fantasy nation and the action that takes place within it.

Once you have established the details of a nation, it is then useful to create local old wives' tales, myths, legends, and folklore to use as adventure hooks that player characters can follow to adventures unique to the various nations of your campaign world. You can base such material on actual legendary sources, create them entirely yourself from the base of the nation you have crafted, or use a combination of these approaches in order to meet the needs of your campaign.

LOST PLACES

Legends of lost cities, civilizations, and lands are almost as old as the first places actually established by people, and can be dated in literature to at least as early as Plato's descriptions of the lost island kingdom of Atlantis or of King Solomon's Mines. Just as they have fascinated people in our own world and prompted adventurers to risk their lives and fortunes seeking them, so can such sites be compelling focuses for campaigns in the game.

Characteristics of lost sites typically include a rich body of legend, which can help maintain and perpetuate interest in them; a dramatic way in which they were destroyed or effectively removed from the world; and an unknown, uncertain, or inaccessible location. Just getting to a lost place might be an adventure in itself.

And, unlike a known dungeon site, a lost place might have a number of other vicissitudes associated with it. The most profound of these is, of course, that it might not exist at all, and a great deal of time, effort, and money might be expended in the course of determining this (while a commensurate amount of experience is gained, of course …). Another is that competition might be fierce to locate it, pitting groups of adventurers against each other, or against the agents of organizations just as interested as finding the place in question. And yet another is that some power—possibly one associated with the lost place since time immemorial or responsible for its demise—might have an interest in preventing anyone from re-discovering it. (Some of the material presented below, particularly the section on secret societies, might be helpful when creating lost places and the conditions surrounding them.)

Example

The City of Brass. Deep in the deserts of Arabia, somewhere between the myrrh-laden hills of Yemen and the jinni-haunted sands of the Rub al-Khali, is said to lie a mysterious lost

city, known variously as Irem the Many Pillared, the City of Brass, Ubar, and the Atlantis of the Sands. Built around a lush oasis and unmatched as a center for trade, the city and its inhabitants grew rich and prospered. In spite of their blessings, however, they forsook the gods and turned from a path of righteousness to one of wickedness and arrogance in a misguided attempt to gain more than their due. The gods retaliated against them, and wreaked a terrible vengeance on the city. Exactly what that retribution was is as unclear as the exact location of the city; many tales say that the earth itself opened up and swallowed the cursed city, while one of the stories of Scheherezade claims that its inhabitants were all turned to stone. What all the legends agree on is that the city contains untold riches, both magical and mundane, and that whoever finds it will enjoy unparalleled rewards and glory.

CONSPIRACY THEORIES

As much sense as it makes, Ockham's Razor—whatever seems to be the simplest explanation to a question, probably is—does not seem to be as accepted in the popular consciousness of even the real world as readily as convoluted explanations and conspiracy theories. In a fantasy world, in which there actually is a multitude of disparate races and likely even creatures from other worlds and dimensions, mighty wizards and contending deities, elaborate postulations about everything from wars to the weather would almost certainly be the rule.

Whether those conjectures are actually more likely to be true in a fantasy world than they are in reality is completely at the Game Master's discretion. In worlds where superstition has even more of a basis than in our own world and where the unseen forces are unquestionably real, however, conspiracy theories can add color to campaign settings. And, regardless of whether they actually have any basis of truth in the game, they can serve as useful tools for providing motives, explanations, and adventure hooks, and Game Masters should not find it difficult to develop conspiracy theories to complement the story lines they have adopted for their own game worlds and campaign settings.

Example

Fire giants of Sicilia. In the decades following the destruction of the island-state of Thera by massive volcanic eruption, many theories arose as to the cause (very few of which include the possibility that it might simply have been the result of a natural geologic occurrence). One of the most widespread and persistent theories over the past few years has centered on the fire giants of Sicilia, the lords of a powerful kingdom that dominates the entire island and is both protected by the intervening seas and trapped by them. No one knows for sure if this is true or not, but the masters of the Grand Redoubt of Sicilia have made no effort to deny it—but whether this is because they are actually culpable, because they relish the fear of them it creates, or because they are simply indifferent to what people think of them is unclear. Over the past couple of the years, however, there have been an increasing number of reported sightings of fire giants around areas of volcanic activity outside of Sicilia, lending credence to this line of speculation in the minds of many.

SECRET SOCIETIES

Esoteric fraternal organizations and their like are a popular source of literature, folklore, and conjecture in our own world, and the absence of the Masons, Knights Templar, and Bavarian Illuminati would probably halve the reading material and films enjoyed by many gamers. (Such societies are also often the subjects of the afore-mentioned conspiracy theories.)

It is certainly possible for a secret society to hide itself so effectively that no outsiders ever have reason to believe it exists. Indeed, any number of such societies might exist within a particular campaign setting, and not even the Game Master need know about them. That is not particularly fun or interesting, however, and it is the secret societies that have, for one reason or another, failed to completely conceal their existence that have the opportunity to play a role in the events of the campaign.

Presumably, most secret societies have some sort of ultimate mission with goal(s) or agenda. These aims are likely to be hidden beneath so many layers of secrecy and deception, however—and be wholly known only to a tiny inner circle, if by anyone—that it is unlikely player characters will ever wholly decode them. It would be fair to say that fully deciphering the goals and activities of even a minor secret society is probably the action of adventuring that encompasses many sessions of play—with commensurate addition to class level or much gain in skills associated with such revelations—while uncovering the agenda and secrets of a major society of this sort—if it can be done at all—might take a character's lifetime and advancement to the uppermost ranks of the game. This could quite possibly apply even to characters who are members of such societies. With that in mind, it is not even really necessary for a Game Master to know everything about the secret societies present in his game.

While any given secret society might exist within a particular state and have goals that can be understood in terms of its politics and history, most such groups—the most significant ones, in any case—are trans-national in nature, and have goals that may go well beyond the concerns of any one nation. Indeed, members of secret societies could very well not just be citizens of different or even opposing states, they could be influential members of their governments. Apropos of that, such organizations are often very cult-like in nature—at least to those observing them from the outside.

Another aspect of secret societies is that their members are often members of two or more of such groups, calling into question the relationship—if any—between them. Indeed, unbeknownst to most of its members, one secret society might be a subordinate or charter member of another one altogether.

Example

Order of the Blue Pearl. The agents of this shadowy and esoteric brotherhood are are active throughout the world, retrieving forgotten artifacts to use for its own ends, brokering secret treaties, and influencing the activities of governments. Its ultimate goals are unknown—probably even to the majority of its members, among whom troubadours and wandering minstrels comprise a significant number—and even its moral tendencies are unclear; on the one hand, the order is very nature-oriented,

but its members have nonetheless been know to associate with devils and to call upon their powers when needed. Some non-members who have investigated this cult, however, have identified an ethos that calls into question the divine nature of the gods themselves and which seeks to threaten their place within the world. Other elements associated with this organization—which might play a role in omens, iconography, cyphers, dreams, and the like—include oysters, question marks, cuttlefish, coral reefs, mirrors, illusory magic, isolation, and psychopathy.

ADVENTURE HOOKS

Following are a number of adventure hooks that tie in with the concepts discussed in this book. Most of these could be undertaken by parties with a wide range of classes or skills, and varying backgrounds (and some are particularly suitable for parties that include one of the d20 prestige classes presented in the appendix dedicated to them in this book or a wide range of Abilities from the Lejendary Adventure game system. These adventure hooks are organized according to the chapters in this book to which they most closely correspond, but many of them could just easily fit in other categories as well (some of these, in fact, were written with one category in mind and moved to another that seemed more appropriate at a second glance). A number of Thera-specific examples are also given.

These hooks are just that—seeds that suggest what adventures could be. They are intended to provide inspiration for Game Masters, and should be expanded upon or altered as desired. For example, if the party is charged with rebuilding a ruined temple, a Game Master could quickly put together an evening's entertainment involving a brief journey to the site, expulsion of some unpleasant denizen, and number of skill checks to represent the initial stages of re-construction and installation of a work crew and its security detachment. If the Game Master wanted to make this hook part of a larger adventure, the party might receive orders to relocate to the site indefinitely (e.g., so one could take over as its high priest), could make its current inhabitants more prolific and persistent, could place the site of the temple in a dangerous wildland, and could make the reconstruction a complex task that takes one or more years to accomplish and requires regular player character supervision.

Two or more hooks could also be combined to create larger or more complex adventures. The task of secretly caring for an ailing noble, for example, could readily be combined with a mission to obtain a rare healing herb from a hazardous location.

Several of the hooks under "Magic Level" have also been deliberately expanded, to demonstrate the next step in the scenario creation process—the logical extension of having created a fantasy nation. Likewise, several of the hooks under "Religion" have been expanded further still, essentially into adventure outlines. These two levels of expansion can serve as models for Game Masters when developing the other—or their own—adventure hooks.

Adventures suggested by these hooks should, naturally, be adjusted for the player characters' capacity as measured by level, rank, or skill ability. Some imply higher or lower capacity characters or parties, but most can be modified accordingly. A mandate to establish a fort in an unoccupied wilderness area, for example, could refer to something the size of a fortified hilltop tower for characters of relatively low ability, while it would probably refer to a grand fortification in the case of characters with greater capacity.

Many of the hooks are predicated on the idea that one or more characters in a party are agents of a government or large organization such as a guild or powerful temple—or, at the least, mercenaries in the pay of such an entity. Characters might be dispatched upon such missions by anyone from royal advisors, military officers, or secret agents, to the ruler of a nation—if it is a small enough state, the characters are prominent enough, or the mission is sufficiently vital. As most of the hooks allow for a great deal of flexibility, however, GMs can alter as desired the conditions by which they are undertaken.

Some of the hooks are probably also most appropriate for characters of a particular ethical and moral bent, but this should not discourage Game Masters who see an appropriate way to apply such a hook to characters of other persuasions—or challenge them to accomplish a mission in keeping with their principles.

Other adventure hooks are predicated upon the idea that some characters of certain classes or callings would be in the party charged with undertaking them. Such storylines might be adapted to the abilities of other character types, however, or drawn upon for inspiration.

If desired, most of the adventure hooks could be prefixed with "Take charge of a military force and …" or "Raise a military force and …", depending on the scale and nature of the adventure the Game Master wants to create. Indeed, such a proviso could markedly expand the scope of a scenario.

Being given command of a unit of troops who served under a previous officer, for example, could force a character to deal with resentments or personality conflicts in order to accomplish his mission. Similarly, being charged with raising a force could require a character to deal with finances, recruiting, and other related factors in order to pull together the troops and other resources he might need to succeed in the adventure itself. This sort of adventure expansion can provide some great roleplaying opportunities and can allow characters to make use of non-combat-related skills and abilities that they do not often have opportunity to utilize in a dungeon environment. Of course, other facets of the game are also brought into play through such hooks, including roleplaying, politics, strategic and tactical reasoning, planning, and problem solving.

CHARACTERISTICS OF THE STATE

* Broker a peace treaty with rebellious or difficult peoples living on one of your nation's frontiers.

* Drive a tribe of hostile humanoids or one or more dangerous monsters out of an area controlled by the nation for which you are working.

* Relocate all of a difficult people beyond the borders of the nation employing you, to a reservation, etc., while striving for a minimum of casualties or difficulty.

* Drive all of a difficult people beyond your nation's borders, exterminating as many as necessary, etc., with no regard for casualties.

* Build a causeway over a swamp, a bridge over a river, a road through uncharted wilderness, of some combination of the above. Complications might include harassment from local tribes, hostile monsters, and inclement weather.

* Identify dissident elements within the government and organize an overthrow of the prevailing regime. Motives could range from serving on behalf of a foreign government to placing one's own character in power.

* Uncover and contravene an imminent coup d'etat before it can be launched.

* Survey a disputed border along the mountainous frontier between two semi-hostile states (*This is one of the scenarios in Tests of Skill, an adventure and sourcebook by authors Michael J. Varhola and Paul O. Knorr*).

THE LAND

* After discovering a new type of creature wandering in a region where it did not previously exist, determine whether it was brought to the area by design, is the result of some natural—or supernatural—occurrence that has caused a mixing of ecosystems, or something else altogether.

* Exterminate a type of monster that has gotten out of control. This might be a previously suppressed type of creature—perhaps even one thought extinct—or some entirely new monster about which little or nothing is known.

* Obtain a rare flower that a soon-to-be-married noble can present to his betrothed as a wedding gift. Unfortunately, this blossom can only be found in some suitably inhospitable place (the more difficult to get, the greater the display of the noble's devotion to his loved one, after all).

* After being attacked by a wild beast and vanquishing it while traveling through a new land, the party is told by locals that the creature was from a royal game preserve and that the game warden is looking for them.

* Escort a party of jaded nobles tired of hunting familiar game, who wish to travel to distant lands, and pit their skills against exotic beasts and serve as their guides, beaters and bodyguards.

* Gain the services of an exotic mount or other animal companion by journeying to the exotic nation where such creatures are common.

* The party's home nation is threatened by the unstoppable dragon turtle navy of a rival power. After learning that these fierce creatures are being pressed into service because an enemy holds their eggs hostage, liberate the eggs and return them to the dragon turtles to negate them as a threat.

* In response to a tradition that each new monarch of a particular nation wear a fresh hydra-skin cloak at his coronation ceremony, go into the wilderness on a literal fashion emergency to obtain one.

* The Player Characters encounter a strange new creature while traveling. When they relate the tale that night to locals, they are greeted with strange looks and stranger behavior. Clearly, the locals attach some significance to the encounter. What is not clear, however, is what that significance is.

* A familiar predator, vital to the nation's identity, is suddenly dying off or disappearing. The party is tasked with discovering the cause. In a possible twist, the Player Characters discover they are the cause, having systematically slain one or more of the major predators, either for monetary gain or simply "the experience." Now the ecosystem has been disrupted, and some other creature that the main predator kept in check is flourishing uncontrollably, causing unforeseen problems.

* On behalf of the ruler of the Player Characters' home nation, travel to another land to negotiate for the rights to exploit a natural resource that its government has chosen not to develop.

* Travel to a far-off land in search of a rare herb to cure a local ruler.

* During a delicate diplomatic conference, a key negotiator is found mauled to death in a nearby park. To knowledgeable eyes, it is clear that the wounds were made by a beast. Success with appropriate skills could indicate not just that the beast was not native to the region but might identify a specific creature unique to a region connected with one of the other delegates.

GOVERNMENTAL FORMS

* Track down and destroy all existing copies of an ancient constitution that guarantees rights the current regime prefers its citizens not have.

* Retrieve a bona fide copy of a seminal document that reflects now-lost rights once guaranteed to the citizens of a state.

* Oversee establishment of government functions (e.g., democratic elections) in a recently conquered area that has previously existed under a different form of government (e.g., dictatorship).

* Visit a little-known country and determine as much as possible about its form of government, economy, military organization, and prevailing ethos and bellicosity. Such a mission could be preparatory to diplomatic overtures, invasion, or other national-level interaction.



* Make contact with dissident groups in a foreign country where they are politically disenfranchised and prohibited from organizing (e.g., men in a Gynarchy, priests in a secular Magocracy). Such a mission could be for purposes of establishing a fifth column or intelligence-gathering cells.

* Instigate an international incident between two opposing regimes (e.g., razing a village in a disputed area and slaughtering its inhabitants, robbing merchants of one nation while disguised as soldiers of another, committing piracy on the high seas). This could be done on behalf of another government, an unknown third party, or simply in the interests of fomenting chaos and anarchy.

COMMUNITIES

* Establish a fort in an unsurveyed wilderness area in order to prevent or discourage raiding from the inhabitants of the wild lands beyond.

* Redesign one or more quarters/sections of a city with a particular goal in mind (e.g., honoring a ruler or deity, making it difficult for mobs to riot within the area, etc.).

* Oversee or participate in the reconstruction of the gates, walls, and towers of a formerly subject or abandoned city-state that has just been reoccupied or achieved its independence.

* Gather intelligence and produce maps pertaining to the strengths and weaknesses of a particular city-state's defense works. A follow-on to this mission could involve serving as a lead element in an attack upon the community in question.

* Organize all aspects of a major festival for a town or other community, including raising funding and arranging activities like parades, games, ceremonies, and the like.

* Take charge of razing an illegally constructed thorp or hamlet and driving off the squatters dwelling there. Possible complications could include the secret presence of organized criminals or monsters in the encampment.

* The sheriff of the town approaches the party with an offer. They will receive great (monetary) riches if they can eliminate a group of bandits led by a wily archer, burly warrior, fat priest, and loquacious bard. Upon encountering the archer, the party will be enticed to join his band of merry men and attempt to

restore the rightful king, who is held captive by the sheriff's boss, a no-good prince.

SOCIETY

* Regain control of a mutinous military force, by whatever means necessary. Tools at the party's disposal might include—or preclude—force, threats, bribery, or appeals to honor, past glory, or future rewards. Complications could include legitimate grievances on the part of the troops or powerful ringleaders with personal agendas.

* Organize the able-bodied folk of a particular region into a defense force or militia, possibly in preparation for a threatened invasion or conflict.

* Raise a military unit of a specific type and oversee its posting to a military base or other area for duty.

* Care for an ailing nobleman and oversee his affairs while keeping his condition a secret.

ECONOMY

* Escort an enterprising merchant seeking to negotiate trade rights to fine wines that are produced only in a specific region of a single nation.

* Establish on behalf of a guild, nation, or major merchant house a trading post in an area previously unexploited by the people dwelling within it.

* Distribute debased counterfeit currency into a particular nation's economy in order to destroy confidence in its actual legal tender.

* Drive a herd of cattle, horses, or other beasts from one location to another, possibly to provide food or remounts for a military unit, or perhaps just to turn a quick profit (assuming hazards are overcome or bypassed, of course).

* Harvest the valuable hides or pelts of a dangerous creature to sell for profit.

* At the behest of a spellcasters' guild willing to pay premium prices, harvest a specific quantity of cockatrice quills, basilisk eyeballs, or some other exotic and dangerous-to-obtain alchemical material or spell component. (A party could develop an entire career around adventures of this sort.)

* The local merchant's guild has a dilemma. An unnaturally tall man (a giant of your choice with highly refined tastes) has been plundering trade caravans. He beats the merchants senseless, eats their horses, drinks their finest wines, steals their softest silks, and snorts their sharpest pepper. These outrages and completely inexplicable behavior must come to an end! A sack of gold and the key to the town are offered in return for solving this problem.

RELIGION

* Establish a new temple in an area where your religion has previously not had any influence.

* Fortify an existing temple in a wilderness area that has recently become destabilized or dangerous.

* Convert all of the people/humanoids in a particular area to your religion.

* Investigate rumors that a shrine to forbidden deities has been re-established and, if true, take any steps possible to suppress or destroy it again.

* In response to direct orders from a deity or its agents, purge all secular leaders from a particular religious organization, in keeping with the tenets of your moral and ethical code.

* The local priest of Dionysius hires the party to put an end to the ceaseless slandering of Rue Relligan, a repressed priest of Zeus who is, coincidentally, the uncle of the monarch. Rumor has it that Rue Relligan frequently visits brothels incognito, and any unfortunate evidence of such activity would provide great fodder for blackmail.

* Even a broken clock is right twice a day. While the Player Characters are visiting a remote town, an Inquisitor Captain arrives with a train of prisoners to be placed in the town's basilica. This inquisitor has a reputation of being a bombastic bigot, with an extremely closed mind (even for an inquisitor), who rose to his position through political means. His latest batch of prisoners, on their way to his monastery to be put to the question, include the usual lot of midwives, nature priests, and magicians who have done apparently nothing wrong. During the night, however, one of his prisoners, a secret diabolist, murders the inquisitor by magical means. The church asks for the Player Characters help in investigating the crime, since the issue has become too politically charged for them to do it in-house.

The party is presented with a locked door murder mystery and an entire dungeon full of suspects. Can they ferret out the real culprit before the Inquisition's agents arrive and declare all the prisoners culpable? Or worse, before the diabolist's allies show up to help him—or her—escape?

* Contact with the subterranean dwarf kingdom, while never a constant stream of news and trade, has almost entirely fallen off in the past few months. No one makes much of this until a battered and battle-weary dwarf shows up where the Player Characters are staying, looking for some outside agent to serve as peace envoys. 2108.41

It turns out that the dwarves have been embroiled in a holy war. It began when upstart Terratist priests started traveling the tunnels, exhorting the dwarves to cast off the yoke of their traditional gods and telling them that they needed no gods but themselves. This heresy was simply too much for the traditionalists and most of the clan leaders and the Terratists were hunted and driven into hiding. There they grew in power,

however, and eventually won a few key and powerful clan leaders to their side.

As the situation stands now, both sides are too evenly matched to see any end to the violence. A small faction of would-be peacemakers hit upon the idea of bringing in outside negotiators to try to settle the matter. The trick, of course, is to get anyone to even listen to them.

* A popular clergyman, responsible for many reforms and great works, has been causing no end of trouble for the nation's monarch. In a fit of pique, he mentions how nice it would be if someone simply cut off the priest's head. Hearing their sovereign's words, a small band of bravos has set off to do just that. But the king was merely kidding, and only after they have left does His Majesty discover what the men intend to do.

Knowing that this would be disastrous to his kingdom and his reign, and that it could very well spark a civil war, he employs the Player Characters to catch and stop the men before they can carry out their quest. What's even more important, however, is that no one must ever find out that the would-be assassins were acting on the king's words.

* A young man who is desperate to get back to his home country contacts the party. It seems he was taken by slavers and dragged out into the great wide world, and he has no idea how to get back. What's worse, he says, is that if he doesn't get back in time for the solstice, his people are doomed!

The young man is the Perfect Victim, the sacrifice meant to ensure prosperity for his whole nation. He has been chosen and truly wants to give up his life so that his people can survive. Whether there is any validity to the sacrifice practice is entirely up the GM you: it could be true, or then again, it could be a hold-over from darker times. Whatever the truth, he believes he must die.

This can be an interesting challenge for the Player Characters. Do they help him get home, knowing he will die? Or can they try to change an entire culture and possibly defy a deity?

* During a battle, a Player Character Holy Knight accidentally injures (or possibly kills) an innocent. His deity strips him of his status until such time as he has atoned. In order to atone, he must receive a holy quest from a higher-ranked member of his order or religion.

Unfortunately, the head of his order, the high priest of the local archdiocese, and a blessed hermit all come to him within hours of each other, each giving him a quest. The problem is that the quests are all contradictory and mutually exclusive to each other. Completing any of them will render it impossible to perform the others.

Which does he choose? Are they all right? Are they all wrong? Is there something sinister going on within the temple?

MAGIC LEVEL

* Create a previously unknown form of an existing spell on behalf of your government so that it can be used to augment some of its troops, either for general advantage or with some special mission in mind.

* Locate a magical "dead zone" on behalf of your nation. Possible reasons for this could include the hope that it might be used as a prison for dissident spellcasters, as a repository for one or more dangerous artifacts, or as a scrying-free area for the pursuit of various secret activities.

* The Grand Vizier has offered a reward to anyone who brings him the head—or other proof of demise—of the fiendish crocodile that has been terrorizing the community from the sewers of the nation's capital. If successful in this trivial task, the party is then temporarily drafted into the Grand Vizier's special counter-magic squad and given the mission of rescuing the Pharaoh's oldest son (the heir) from the clutches of a Serpent-worshipping desert king that lives in the rugged hills south of the border.

* The reconstituted Crimson Horde, led by Delthrax the Crimson Death, a sorcerous orcish lich-kahn of unbelievable power, threatens the eastern borders of the Arumwood, a great elven kingdom. Powerful divinations and abjurations prevent the elves of the Arumwood from infiltrating the Horde and learning their plans. The elves offer a great artifact in return for detailed information about Delthrax's capabilities and battle plans.

* The balance of power is threatened by the adjacent nation's continued magical research, and spies report that invokers of the bordering rival have created a weapon of incredible destructive potential. The party must destroy—or, even better, steal—this weapon, which looks like a long metal tube attached to a square wooden box.

TECHNOLOGICAL LEVEL

* Retrieve a technical document, possibly of ancient origin, that describes how to manufacture a specific type of weapon (e.g., heavy repeating crossbow, steam-driven capapult).

* Arm a unit of troops with a particular type of weapon, possibly to include raising or otherwise acquiring funds, purchasing or manufacturing the arms, and training the troops in their usage.

* Destroy a site being used to manufacture a type of particularly deadly or unsavory weapon (e.g., crossbows, poison gas grenades).

* Serve as part of a police force dedicated to excising technological items—specific ones or any over a certain level of development—from all or certain segments of a society. For example, a peasant class might be allowed access only to armaments of a simple sort or a lower level of technology.

* Lead a trade expedition to a technological backwater and trade high-technology weapons to its Stone Age inhabitants (e.g., light crossbows for uncut diamonds). Repercussions might include tribal rivalries being raised to the level of genocide and enforced slavery.

* Lead or serve as a member of a squad dedicated to tracking down and destroying rogue automatons (e.g., golems) that haunt the ruins of a once-technologically-advanced city state.

* Create an automaton capable of performing a specific task under hazardous conditions and then direct it in the undertaking of that task (e.g., constructing something in an airless, underwater, or otherwise hostile environment).

* Steal a technological process from a nation, business, or other entity that has exclusive control over it (e.g., a mechanical loom that can be used to weave at three times the rate of a Human craftsman that is owned by a specific city-state).

* Investigate the veracity of worrisome rumors, which may or may not actually be true, that automatons in the guise of people—simulacra or doppelgangers—have infiltrated a population.



APPENDIX A: PRESTIGE CLASSES

While characters of any classes can take part in adventures suggested by the contents of this book, members of certain prestige classes are especially suited for the activities associated with "nation building." Following are descriptions of a number of such classes—among them the Diplomat, High Priest, Mercenary Commander, Missionary, and Watchman—which can be used both by gamemasters for their nonplayer characters and by players who wish to create characters with specific sorts of special abilities.

A number of new skills and feats are cited in this section, and they are fully described in the appendix devoted to those subjects.

DIPLOMAT

Diplomats are characters knowledgeable about how nations work and the factors that influence how they interact with each other, and skilled at negotiating such things as peace treaties and trade agreements. Diplomats can serve variously as the official representatives of countries, as independent arbitrators, as councilors for the largest and most powerful nongovernmental organizations (e.g., guilds), and even as spies for one or more powers. Some may even act in some or all of these capacities at once. Because they are often posted to faraway lands and operate during crisis situations, diplomacy can be both very exciting and extremely risky.

Through cleverness and diligence, the best diplomats can accomplish much for their nations, while the worst can damage their reputations and interests abroad. Such characters are usually at least a bit smarter, wiser, or more charismatic than average, and the best will excel in one or more of these areas of ability.

Members of any race can be Diplomats, and nations will often employ diplomats of either the race dominant in their own lands or ones that will enjoy the sympathy of the states to which they are envoys (e.g., a predominantly human state might send an elf to represent it in the court of an elven kingdom). With their outgoing natures, half-elves tend to make the best diplomats overall.

While Diplomats can begin their careers as members of any class, a disproportionate number have backgrounds as Aristocrats. Depending on their structure and ethos, various societies favor diplomats of other backgrounds, and Bards, Clerics, Druids, Monks, Paladins, and even Rogues are known to have excelled in this prestige class.

As representatives of great powers, Diplomats are usually clothed, equipped, and armed in whatever way will make the strongest or most favorable impression upon the nations or entities to which they are posted. They are often provided with resources to enhance the success of their missions (e.g., Potions of Eagle's Splendor, one or more lower-level assistants).

Requirements

To qualify as a Diplomat, a character must fulfill the following minimum criteria.

Alignment: Any non-chaotic.

Skills: Diplomacy 7 ranks, Knowledge (Local) 5 ranks in an area salient to the prospective Diplomat's probable mission, Speak Language (at least two if human and three if non-human).

CLASS SKILLS

A Diplomat's class skills (and the key ability for each skill) are Bluff (Cha), Decipher Script (Int), Diplomacy (Cha), Forgery (Int), Gather Information (Cha), Intimidate (Cha), Knowledge (Diplomacy)* (Int), Knowledge (Local) (Int), Sense Motive (Wis), Speak Language (None).

CLASS FEATURES

All of the following are class features of the Diplomat prestige class.

Hit Die: d6.

Skill Points at Each Level: 4 + Int modifier.

Weapon and Armor Proficiency: Diplomats do not receive any weapon or armor proficiencies.

Knowledge (Diplomacy): As a result of his exposure to the world of international politics, a Diplomat receives a +1 bonus on all Knowledge (Diplomacy) skill checks. This bonus increases to +2 at 4th level, +3 at 7th level, and +4 at 10th level. If a Diplomat has not actually advanced in this skill, then instead treat him as if he had a number of ranks in Knowledge (Diplomacy) equal to the skill check bonus bestowed by advancement in this prestige class.

Bonus Feat: At 2nd level, a Diplomat gains a bonus feat, for which he may choose from Negotiator, Persuasive, Shrewd*, or Skill Focus in any Diplomat prestige class skill. A Diplomat gains an additional bonus feat at 5th level and 8th level.

Bonus Language: At 3rd level, a Diplomat may choose any one bonus language appropriate to his current or prospective missions. He may choose an additional bonus language at 6th level and 9th level.

TABLE D-1: The Diplomat

Level	Attack	Fort	Ref	Will	Special
1st	+0	+0	+0	+2	+1 Knowledge (Diplomacy)
2nd	+1	+0	+0	+3	Bonus Feat
3rd	+2	+1	+1	+3	Bonus Language
4th	+3	+1	+1	+4	+2 Knowledge (Diplomacy)
5th	+3	+1	+1	+4	Bonus Feat
6th	+4	+2	+2	+5	Bonus Language
7th	+5	+2	+2	+5	+3 Knowledge (Diplomacy)
8th	+6	+2	+2	+6	Bonus Feat
9th	+6	+3	+3	+6	Bonus Language
10th	+7	+3	+3	+7	+4 Knowledge (Diplomacy)

HIGH PRIEST

High Priests are religious figures who wield great power and influence over the major temples and holy sites of their religions. As the earthly representatives of their gods and custodians of the most important sacred places, High Priests serve as spiritual guides for the faithful and—depending on circumstances—as allies, antagonists, or advisors to even the most powerful secular rulers. Indeed, in some societies the role of High Priest often goes hand-in-hand with civil authority (e.g., Julius Caesar served, among other things, as High Priest of Rome). Regardless of whether their authority is over a single temple precinct or extends into the society as a whole, High Priests are responsible for presiding over all sorts of public rituals and ceremonies.

All races can have High Priests as the penultimate heads of their religions, although members of this class tend to predominate among the most lawful, structured, and organized peoples. Thus, dwarves and some human societies are those most likely to have significant numbers of powerful High Priests, while such characters will be much less prolific among gnomes, elves, and halflings. Lawful humanoids like hobgoblins might also produce High Priests, but chaotic ones like orcs are much less likely to.

Most High Priests have advanced solely or predominantly as Clerics, but it is also possible for Druids or even Adepts to become high priests (and in certain religious traditions this may even be the norm).

Requirements

To qualify as a High Priest, a character must fulfill the following minimum criteria.

Skills: Knowledge (Religion) 12 ranks.

Feats: Leadership.

Spells: Ability to cast divine spells of 5th level or higher.

Special: Construct, expand, or rebuild a temple (typically of 100,000 gp or greater value).

CLASS SKILLS

A High Priest's class skills (and the key ability for each skill) are Concentration (Con), Diplomacy (Cha), Heal (Wis), Intimidate (Cha), Knowledge (Arcana) (Int), Knowledge (History) (Int), Knowledge (Religion) (Int), Knowledge (The Planes) (Int), Sense Motive (Wis), and Spellcraft (Int).

CLASS FEATURES

All of the following are class features of the High Priest prestige class.

Hit Die: d8.

Skill Points at Each Level: 2 + Int modifier.

Weapon and Armor Proficiency: High Priests do not receive any weapon or armor proficiencies.

Spells Per Day: When a character gains a level as a High Priest, she gains new spells per day as if she had also gained a level in whatever divine spellcasting class she belonged to before adding the prestige class. She does not, however, gain any other benefits a character of that class would have gained. This essentially means she adds the level of High Priest to the level of whatever other divine spellcasting class the character has, then determines spells per day and cast level accordingly. If a character had more than one divine spellcasting class before she became a High Priest, she must decide to which class she adds each level of High Priest for purposes of determining spells per day.

Awesome: When carrying out his official functions, a High Priest cuts a very imposing figure. As a result, whenever such a character is within his temple precinct and dressed in the regalia of his office, he receives a bonus to his Charisma score equal to his level as a High Priest. For example, a 4th level High Priestess with a normal Charisma of 12 would have an effective Charisma of 16 within the area controlled by her temple. This area typically extends in a half-mile radius from the temple itself.

Collect Tithes: As the administrator of a major temple complex, a High Priest is entitled to collect tithes from worshippers, rents from local peasants, gifts from the penitent, and the like. On an annual basis, these sums are usually equal to 1% of the value of the temple complex, multiplied by the character's total level. For example, a 9th level Cleric/3rd level High Priest (12 total levels) who is the head of a temple complex that cost 100,000 gp to build would collect 12,000 gp in tithes annually. (Note that annual upkeep on a property is typically 10% of its value.)

Needs of the Many: At 1st level, a High Priest gains the ability to take 5th level spells that begin with Mass as if they were 4th level spells. At the 3rd level of ability he can take 6th level "Mass" spells as if they were 5th level spells; at 5th level, he can take 7th level "Mass" spells as if they were 6th level; at 7th level, he can take 8th level "Mass" spells as if they were 7th level; and at 9th level, he can take 9th level "Mass" spells as if they were 8th level spells. Effective caster level is not affected by this ability.

Religious Leadership: Because the faithful are drawn to serve at a temple complex headed by a High Priest, such characters can gain more—or more specialized—followers than others with the Leadership feat ("Leadership,") as follows:

* A High Priest can opt for as many of his followers as desired to be Clerics (or Druids if he himself is a Druid).

* A High Priest can opt to have a number of followers equal to his enhanced Charisma modifier (e.g., five if he has an effective Charisma modifier of +5) who are Paladins (if he is lawful good) or Rangers.

* For every follower that he does not want to be one of the above classes, he may instead select three Commoners, two Experts, or two Warriors of the Templar subtype of the appropriate level (this subtype is described in the appendix on new feats and skills).

Note that a High Priest's Leadership score is modified by his awesome Charisma score and that he should also receive the +2 bonus to his leadership score for having "a stronghold, base of operations, guildhouse, or the like." In any event, all followers must be the same alignment as the high priest.

Knowledge (Religion): As the ultimate interpreters of their deities' will, High Priests hone their already substantial knowl-

TABLE HP-1: The High Priest

Level	Attack	Fort	Ref	Will	Special
1st	+0	+2	+0	+2	Awesome, Collect Tithes, Needs of the Many (5th level), Religious Leadership
2nd	+1	+3	+0	+3	+1 Knowledge (Religion)
3rd	+2	+3	+1	+3	Needs of the Many (6th level)
4th	+3	+4	+1	+4	+2 Knowledge (Religion)
5th	+3	+4	+1	+4	Needs of the Many (7th level)
6th	+4	+5	+2	+5	+3 Knowledge (Religion)
7th	+5	+5	+2	+5	Needs of the Many (8th level)
8th	+6	+6	+2	+6	+4 Knowledge (Religion)
9th	+6	+6	+3	+6	Needs of the Many (9th level)
10th	+7	+7	+3	+7	+5 Knowledge (Religion)

Level	Spells per Day
1st	+1 level of existing divine spellcasting class
2nd	+1 “
3rd	+1 “
4th	+1 “
5th	+1 “
6th	+1 “
7th	+1 “
8th	+1 “
9th	+1 “
10th	+1 “

edge of religious matters and from 2nd level onward gain a +1 bonus on all Knowledge (Religion) skill checks. This bonus increases to +2 at 4th level, +3 at 6th level, +4 at 8th level, and +5 at 10th level.

MERCENARY COMMANDER

Mercenary Commanders are elite, professional officers skilled at raising, equipping, leading, and selling the services of bands of soldiers-for-hire. Many begin as troops in standing armies, becoming mercenaries when their prospects turn sour, ill-fortune strikes their nations, or pay seems insufficient. After becoming soldiers of fortune, characters of this sort generally use their skill at arms and force of personality to carve out positions of authority and leadership for themselves. Whether known as landsknechts, condottierie, or simply mercenaries, such officers are of all types. Some are principled and honorable, fighting for causes they believe in and staying true to their contracts. Others are vile blackguards, seizing opportunities for wealth and power as they appear, honoring contracts only as long as it suits them. Most are simply true neutral soldiers-of-fortune, taking the opportunities that offer the greatest rewards in exchange for the least danger.

Many Mercenary Commanders begin their careers as Fighters, Warriors, or even Rogues, depending on the nature of the societies from which they hail. Rangers, Paladins, and martial Clerics usually fight for ideals rather than treasure, and are thus rarely found in command of mercenary bands. Barbarians' chaotic nature typically prevents them from advancing into this class and, although it is not unheard of, they are more often found in the ranks than in command, fighting for a few months before being taken elsewhere by their restless natures.

Members of any race can be Mercenary Commanders, as soldiers-of-fortune are a pragmatic lot and will typically accept the most competent leadership available, regardless of its face or culture. However, homogeneous racial units (e.g., a company of elven archers or a regiment of dwarven infantry) are almost always commanded by members of their own race.

As the leaders of units and even armies, Mercenary Commanders tend to wear the best armor available and use their favorite weapons. They are often flamboyant and are almost always mounted, regardless of the status of their troops.

Mercenary Commanders are not just leaders, they are businessmen. They find employment for their units and supervise the management of supply, pay, and replacements. They also ensure that there is enough surplus for the lean times, when work is hard to come by. Their status typically depends on their performance; a loyal and successful Mercenary Commander may be as popular and sought after with the local aristocracy as an officer of the standing army.

Requirements

To qualify as a Mercenary Commander, a character must fulfill the following minimum criteria.

Base Attack Bonus: +6.

Skills: Diplomacy 3 ranks.

Feat : Leadership.

CLASS SKILLS

A Mercenary Commander's class skills (and the key ability for each skill) are Bluff (Cha), Diplomacy (Cha), Gather Information (Cha), Handle Animal (Cha), Intimidate (Cha), Knowledge (Local) (Int), Knowledge (Nobility and Royalty)* (Int), Knowledge (Warfare)* (Int), Ride (Dex), and Sense Motive (Wis).

CLASS FEATURES

Following are the class features of the Mercenary Commander prestige class.

Hit Die: d10.

Skill Points at Each Level: 4 + Int modifier.

Weapon and Armor Proficiency: A Mercenary Commander receives Simple and Martial Weapon Proficiency, Light, Medium, and Heavy Armor Proficiency, and Shield Proficiency.

Improved Leadership (Ex): A Mercenary Commander is skilled at raising bodies of troops, and at 1st level receives a +1 bonus on his effective leadership score for purposes of how many followers he receives. This bonus increases to +2 at 3rd level, +3 at 5th level, +4 at 7th level, and +5 at 9th level.

This bonus to the character's leadership score is increased by an additional +1 if all the troops are of the same military subtype (e.g., heavy infantrymen) and a further +1 if they are all of the same race as the Mercenary Commander.

Such troops still expect room, board, and whatever would be considered normal pay for troops of their type. They generally start off with standard equipment for their subtype but must be re-equipped as needed by their leader.

TABLE MC-1: The Mercenary Commander

Level	Attack	Fort	Ref	Will	Special
1st	+1	+2	+0	+0	Improved Leadership +1, Influential
2nd	+2	+3	+0	+0	Bonus Feat, Inspire Confidence +1
3rd	+3	+3	+1	+1	Improved Leadership +2, Negotiate
4th	+4	+4	+1	+1	Inspire Confidence +2, Perceptive
5th	+5	+4	+1	+1	Improved Leadership +3
6th	+6	+5	+2	+2	Bonus Feat, Inspire Confidence +3
7th	+7	+5	+2	+2	Improved Leadership +4, Voice of Command
8th	+8	+6	+2	+2	Inspire Confidence +4, Silvertongue
9th	+9	+6	+3	+3	Improved Leadership +5
10th	+10	+7	+3	+3	Bonus Feat, Inspire Confidence +5, Legendary Reputation

Influential (Ex): At 1st level, a Mercenary Commander receives a +3 modifier to Bluff and Intimidate checks applied to groups rather than individuals.

Bonus Feat: At 2nd, 6th, and 10th level, a Mercenary Commander may choose any bonus feat available to a Fighter, except Weapon Specialization.

Inspire Confidence (Ex): At 2nd level, a Mercenary Commander inspires troops in his unit to fight heroically through his commanding presence. Any members of the Mercenary Commander's company who are within 30 feet gain a +1 to damage rolls and to Will saves related to fear or morale. Members of the unit who have a higher base attack bonus that the Mercenary Commander do not receive this bonus. The Mercenary Commander does not have to personally be in command of the troops, they must merely be in the same unit (i.e., a Mercenary Commander platoon leader may inspire members of other platoons as long as they are in the same overall outfit.)

At 4th level this bonus increases to +2, at 6th level to +3, at 8th level to +4, and at 10th level to +5.

Negotiate (Ex): By 3rd level, a Mercenary Commander has become a skilled negotiator, and receives a +3 skill bonus on Diplomacy and Sense Motive checks.

Perceptive (Ex): At 4th level, a Mercenary Commander gains a +3 modifier to Sense Motive checks applied to groups rather than individuals.

Voice of Command (Ex): By 7th level, a Mercenary Commander has developed his command voice to such a degree that he may Command troops in his unit a number of times per day equal to his level as a Mercenary Commander. This functions identically to the 1st level Cleric spell as if cast by a Cleric of the Mercenary Commander's total level. This ability can be used to stop friendly troops from fleeing in panic or to command instant obedience. Additionally, once per day the Mercenary Commander may implant a Suggestion as per the 2nd level Bard spell and as if a Bard of the Mercenary Commander's total level. This aspect of the Voice of Command functions on friend and foe alike.

Silvertongue (Ex): By 8th level, a Mercenary Commander has become a masterful orator, and receives an additional +3 bonus on all Bluff and Intimidate checks.

Legendary Reputation (Ex): At 10th level, a Mercenary Commander gains renown throughout civilized lands and his Charisma score increases permanently by 2 points. He becomes the living equivalent of a DC 10 "common" legend on the Bardic Lore table. Troops will now fight for him for half normal pay, just for the sake of being led by someone so inspirational and favored.

MISSIONARY

A Missionary is a very adventurous type of priest who is willing to forgo the safety and comfort of his home and parish in order to bring the word of his deity to previously unknown—and possibly uncivilized—cultures. This can be a dangerous undertaking and many Missionaries never return home, suffering fates that can range from the mundane to the quintessentially exotic (e.g., ending up in a cannibal's stewpot).

Requirements

To qualify as a Missionary, a character must fulfill the following minimum criteria.

Skills: Diplomacy 8 ranks, Knowledge (Religion) 8 ranks, Survival 4 ranks.

Spells: Ability to cast divine spells.

Languages: Must speak at least one language other than your native tongue.

CLASS SKILLS

A Missionary's class skills (and the key ability for each) are Climb (Str), Craft (Int), Decipher Script (Int), Diplomacy (Cha), Handle Animal (Cha), Heal (Wis), Knowledge (History), Knowledge (Local), Knowledge (Religion) (Int), Perform (Oratory) (Cha), Profession (Wis), Speak Language (None), and Survival (Wis).

CLASS FEATURES

All of the following are class features of the Missionary prestige class.

Hit Die: d8.

Skill Points at Each Level: 3 + Int modifier.

Weapon and Armor Proficiency: A Missionary gains no new weapon or armor proficiencies.

Spells per Day: At every even level, the Missionary gains new spells per day as if he had gained a level in whatever divine spellcasting class he had before becoming a Missionary. He does not gain any other abilities granted by that class.

Bonus Languages: At every odd level, the Missionary gains a new language above and beyond any he gains from expend-

ing skill ranks into Speak Language.

Missionary Abilities: Also at every odd level, the Missionary gains one of the following special abilities, chosen by the player:

TABLE My-1: The Missionary

Level	Attack	Fort	Ref	Will	Special
1st	+0	+0	+0	+2	Bonus Language, Missionary Ability
2nd	+1	+0	+3	+3	+1 level of existing divine spellcasting class
3rd	+1	+1	+1	+3	Bonus Language, Missionary Ability
4th	+2	+1	+1	+4	+1 level of existing divine spellcasting class
5th	+2	+1	+1	+4	Bonus Language, Missionary Ability
6th	+3	+2	+2	+5	+1 level of existing divine spellcasting class
7th	+3	+2	+2	+5	Bonus Language, Missionary Ability
8th	+4	+2	+2	+6	+1 level of existing divine spellcasting class
9th	+4	+3	+3	+6	Bonus Language, Missionary Ability
10th	+5	+3	+3	+7	+1 level of existing divine spellcasting class

*** Assimilation:** This ability is a favorite among Missionaries in areas where a powerful local clergy already exists. By pointing out the similarities in their beliefs and moral codes, the Missionary is able to turn the local priests into allies rather than obstacles to his mission. To do this, the Missionary must spend at least five hours a week with the local clergy, comparing notes. During this time, he must attempt to shift their attitude to Friendly. If successful, the local priests will not attempt to hinder his conversion of the populace (see below). This ability must be chosen for each culture the Missionary wishes to assimilate into his faith.

*** Converting the Masses:** The Missionary can attempt to convert people to his own faith. To do so, he must spend at least one hour speaking to a gathering of non-faithful, at least three times a week for a month. At the end of that month, the character rolls 1d20 and adds his Missionary levels plus his Charisma modifier. The attendees of his speeches who have the same alignment as the Missionary must then roll a Will save versus this number, adding to the save any levels they have as a divine spellcaster (e.g., Adept, Cleric, Druid, Paladin, Ranger). If the Will save fails, then that individual is ready to convert; he must renounce his old religion and ask the Missionary to teach him further. If the locals already have a parish priest of their native faith, that character can "bolster" his congregation's faith by giving a sermon once a week, granting a bonus of half his divine spellcaster level plus 2 to their Will save to resist conversion. A congregant with a different alignment from the Missionary's has a +5 modifier to this roll for every place of alignment difference, and one who is diametrically opposed is automatically immune. Note that this system is only meant to apply to NPCs, and that player characters always have freedom of choice in such matters.

*** Cultural Awareness:** The Missionary can add a +3 familiarity bonus to Diplomacy and Intimidate checks when dealing with members of a specific culture. This must be a culture that the Missionary has been immersed in for at least two months, and must be taken separately for each culture to which he wishes this to apply this benefit.

*** Going Native:** The Missionary has spent so much time among the natives of a particular region that he has come to identify with them and their culture. He gains a feat from the following list: Alertness, Athletic, Deceitful, Deft Hands, Diligent, Exotic Weapon Proficiency (local cultural weapon), Investigator, Magical Aptitude, Negotiator, Nimble Fingers, Persuasive, Self-Sufficient, Skill Focus (local signature skill), or Stealthy. Only one of these feats is available for each culture, as chosen by the Dungeon Master.

*** Living Among the Heathen:** The Missionary can choose to make himself appear as one of the locals of a culture he has spent time with, gaining a +3 bonus to Bluff and Disguise checks when attempting to appear as a member of it. This must be taken for each culture separately, and a culture can only be chosen if the Missionary has spent at least two months among it.

*** Resistance to Disease:** Traveling to exotic locales and living among the natives has strengthened the Missionary's immune system, and he can ignore the effects of any natural disease he comes into contact with.

WATCHMAN

Watchmen are typically found as senior guards or leaders of the watch in cities, towns, or large villages. Their duties might include serving as a police force, conducting a night watch, raising and leading posses, patrolling city walls, conducting routine security patrols in the lands surrounding a community, and organizing and training the militia.

Not all Watchmen are employed by a government; some may work in the guard force of a large business or organization, while others are employed by wealthy individuals who have need of their sharp eyes and ears.

Watchmen generally carry a non-lethal bludgeoning weapon, such as a sap, and a martial weapon, like a longsword; polearms are rarely carried on patrols since they are difficult to wield inside buildings, and ranged weapons are generally only carried when patrolling walls or the surrounding countryside. Light or no armor is worn in safer neighborhoods or while conducting routine business, while medium armor is typically worn at night, or when completing dangerous assignments (e.g., chasing away monsters, patrolling the Slum Quarter at midnight, guarding the walls during wartime).

To influence cooperation and compliance, Watchmen typically rely on the weight of the law and the threat of overwhelming force rather than on individual combat. Reinforcements are usually just a whistle-blow away.

Watchmen are typically members of the Warrior or Fighter class. Other classes, especially Rangers and Rogues, may have some training as Watchmen to supplement their urban observation and information gathering skills.

Members of any race can be Watchmen, although most are humans or dwarves. Elves, gnomes, and halflings typically lack the structured outlook common to many successful Watch-

men, although exceptions do exist, and when they do form guard contingents in their own communities, these are often led by specialists rather than other Watchmen (e.g., Elven Wizards, Halfling Rogues). Humanoids, far from becoming Watchmen, tend to fall afoul of them.

TABLE W-1: The Watchman

Level	Attack	Fort	Ref	Will	Special
1st	+1	+0	+0	+2	Arrest Powers, Bludgeoner
2nd	+2	+0	+0	+3	Raise the Alarm
3rd	+3	+1	+1	+3	Calming Word 1/day
4th	+4	+1	+1	+4	Bonus Feat
5th	+5	+1	+1	+4	Master Bludgeoner
6th	+6	+2	+2	+5	Inspire Troops, Calming Word 2/day
7th	+7	+2	+2	+5	Bonus Feat
8th	+8	+2	+2	+6	Reputation
9th	+9	+3	+3	+6	Calming Word 3/day
10th	+10	+3	+3	+7	Final Word, Bonus Feat

Requirements

To qualify as a Watchman, a character must fulfill the following criteria.

Base Attack Bonus: +1.

Alignment: Any non-chaotic.

Spot: 4 ranks OR Listen: 4 ranks.

Feats: Alertness OR Subtype (Provost)* OR Subtype (Guard)*.

CLASS SKILLS

A Watchman's class skills (and the key ability for each skill) are Bluff (Cha), Diplomacy (Cha), Intimidate (Cha), Profession (Investigator)* (Wis), Knowledge (Local) (Int), Listen (Wis), Search (Int), Sense Motive (Wis), Spot (Wis), Use Rope (Dex).

CLASS FEATURES

All of the following are class features of the Watchman prestige class.

Hit Die: d10.

Skill Points at Each Level: 3 + Int modifier.

Weapon and Armor Proficiency: Watchmen receive Simple and Martial Weapon Proficiency, Armor Proficiency (Light), Armor Proficiency (Medium), and Shield Proficiency.

Arrest Powers: At 1st level, a Watchman is authorized by the local legal authority to apprehend criminal suspects and take them into custody for trial. This authority is represented by the award of a badge or token of authority. If the power of arrest is grossly or continually abused, it (and the badge) may be revoked. Once revoked, they may only be reinstated by paying a fine, attending training, or performing other penance, as determined by the gamemaster and appropriate to the milieu. Additionally, the gamemaster may decide not to award experience points to the character during this time (or to prohibit him from advancing in level as a Watchman using such points).

Bludgeoner: At 1st level, a Watchman becomes especially adept with the use of Simple bludgeoning weapons. This allows him to use such weapons to inflict non-lethal damage at a –2 attack penalty rather than the standard –4. If the Watchman also has Subtype (Provost)*, the reductions stack and he attacks at no penalty. If using a sap, the Watchman gains a +2 to hit, since it already inflicts non-lethal damage (but still attacks at –4 if he wishes to use it to inflict lethal damage).

Raise the Alarm: At 2nd level, a Watchman may Raise the Alarm. This exceptional ability takes one standard action and will alert all members of the Watchman's organization within 1,000 feet that a comrade needs assistance. It further allows them to precisely pinpoint the Watchman's location. This ability requires the Guard to make some sort of sound, either vocal or mechanical (e.g., yelling or whistling) during the round that the alarm is raised.

Calming Word: Beginning at 3rd level, a Watchman may use a Calming Word once per day. This functions in a manner identical to the spell Calm Emotions as if cast by a Cleric of the Watchman's level. The required focus is the Watchman's badge of authority. A Watchman can use this ability twice per day at 6th level and three times per day at 9th level.

Bonus Feat: At 4th, 7th, and 10th level, a Watchman can select a bonus feat from the following: Alertness, Armor Proficiency (Heavy), Blind Fight, Dodge, Endurance, Expertise, Great Fortitude, Improved Bull Rush, Improved Disarm, Improved Trip, Improved Unarmed Strike, Iron Will, Leadership, Quick Draw, Run, Skill Focus, Stunning Fist, Sunder, Tactics, Track, and Weapon Focus in a bludgeoning-type weapon. In all cases, the character must meet the prerequisites of a feat in order to take it.

Master Bludgeoner: At 5th level, a Watchman becomes an expert in the use of any bludgeoning weapons with which he is proficient. This allows him to use such weapons to inflict non-lethal damage at no attack penalty rather than the standard –2 for being a Bludgeoner. If the Watchman also has Subtype (Provost)*, the reductions stack and he attacks with a +2 bonus when attempting to subdue. If using a sap, the Watchman gains a +4 to hit, since it already inflicts non-lethal damage (but still attacks at –4 if he wishes to use it to inflict lethal damage).

Inspire Troops: At 6th level, any member of a group (e.g., guard patrol, posse, militia unit) commanded by a Watchman gains a +2 morale bonus on attack rolls and Will saves. This bonus applies only to humanoids and beasts within 60 feet of the Watchman and does not stack if multiple Watchmen are present.

Reputation: At 8th level, a Watchman gains a measure of local fame; law-abiding citizens love him, criminals hate him. Either way, it works in the Watchman's favor, and he gains a +2 bonus on any Charisma-based skill checks or Charisma checks made within his jurisdiction.

Final Word: At 10th level, a Watchman may impose his will on the actions of others once per day. This functions in a manner identical to the spell Greater Command as if cast by a Cleric of the Watchman's level (i.e., 10th).



APPENDIX B: SKILLS & FEATS

Following are a number of new skills and feats. These are both mentioned throughout this book, especially in Appendix I: Prestige Classes, and may be of especial use to characters advancing into one of those specialized classes or taking part in "nation building" adventures.

Four troop subtypes mentioned in this book are presented in the section on Feats. The subtype concept was originally presented in the Skirmisher Publishing d20 book Warriors. Additional subtypes, along with special rules pertaining to them, are available as a free download at www.skirmisher.com.

NEW SKILLS

KNOWLEDGE (DIPLOMACY) (INT; TRAINED ONLY)

This skill represents detailed theoretical and applied knowledge about the way nations work and interact with each other, covering everything from subjects such as internal politics and succession to power, to obscure border wars and trade disputes.

Check: Knowing the answer to a question has a DC of 10 (for really easy questions), 15 (for basic questions), or 20 to 30 (for really tough questions). For every 5 points by which the check result exceeds the DC, the character recalls another piece of useful information.

Action: Usually none. In most cases, making a Knowledge check does not require an action—he simply knows the answer or does not.

Try Again: No. The check represents what you know, and thinking about a topic a second time does not let you know something that you did not know in the first place.

Untrained: An untrained Knowledge check is simply an Intelligence check. Without actual training, you know only common information about the art of diplomacy (DC 10 or lower).

Synergy: If a character has 5 or more ranks in Knowledge (Diplomacy), he receives a +2 bonus on Diplomacy skill checks.

KNOWLEDGE (NOBILITY AND ROYALTY) (INT; TRAINED ONLY)

This area of knowledge covers all sorts of information about the aristocracy, including such things as family trees and lineages, heraldry and mottoes, and personal characteristics and histories.

Check: Knowing the answer to a question has a DC of 10 (for really easy questions), 15 (for basic questions), or 20 to 30 (for really tough questions). For every 5 points by which the check result exceeds the DC, the character recalls another piece of useful information.

Action: Usually none.

Try Again: No.

Untrained: An untrained Knowledge check is simply an Intelligence check. Without actual training, you have only rudimentary knowledge about the royalty (DC 10 or lower).

Synergy: A character with 5 or more ranks in Knowledge (Nobility and Royalty) receives a +2 bonus on all Diplomacy skill checks.

KNOWLEDGE (WARFARE) (INT; TRAINED ONLY)

This area of knowledge covers the history, theory, literature, philosophy, practice, and methodology of warfare.

Check: Knowing the answer to a question has a DC of 10 (for really easy questions), 15 (for basic questions), or 20 to 30 (for really tough questions). For every 5 points by which the check result exceeds the DC, the character recalls another piece of useful information.

Action: Usually none.

Try Again: No.

Untrained: An untrained Knowledge check is simply an Intelligence check. Without actual training, you have only rudimentary knowledge about the warfare (DC 10 or lower).

PROFESSION (INVESTIGATOR) (WIS; TRAINED ONLY)

A character with this skill is trained at recognizing and correlating physical information (i.e., clues) and at gathering information through communication with others. Profession (Investigator) can, if desired, be used identically to and in place of the Gather Information skill.

Check: An Investigator knows how to use all the tools and procedures related to conducting investigations, what constitutes evidence and proof in his culture, effective methods of gathering information and when to employ them, and the intricacies of the local legal code. Make a Profession (Investigator) check against a DC that reflects the complexity of the task to be accomplished. Refer to the Gather Information skill description detailed in the Player's Handbook when using Profession (Investigator) in place of that skill.

DC	Task
5	Accomplish mundane work task
10	Locate obvious clue (1d6 minutes)
10	Cite common legal point
15	Locate hidden clue (3d6 minutes)
20	Ascertain most useful information gathering method (i.e., determine whether Bluff, Diplomacy, Gather Information, or Intimidate will have the lowest DC before attempting any of them). Requires 3d6 rounds of conversation or 1d100 rounds of close observation.
25	Discover unusual legal loophole
30	Discover obscure clue (1d6 hours)

Retry: Yes. Double the time required (cumulative) for each subsequent attempt.

Special: Halflings receive a +2 racial bonus when using Profession (Investigator) because of their innate talents and curiosity. Five or more ranks in Knowledge (Law) or Search

each bestow a +2 synergy bonus on Profession (Investigator) skill checks. An investigator can use his Charisma bonus if it is higher than his Wisdom bonus on all investigation checks involving interaction with other creatures.

DM'S OPTION: LANGUAGE SKILL CHECKS

As written, the Speak Language skill does not require any sort of skill checks; either you speak a language or you don't, and if you do, you automatically succeed at making yourself understood by those who speak that language and automatically understand them. Anyone who has ever tried to get by in a foreign country with a smattering of language that seemed adequate in the classroom, however, knows this simply is not the case. And all of us have had the misfortune of dealing with those who are not even proficient in their primary tongue. Indeed, the need to adequately convey meaning is a persistent challenge that even extends to fully fluent people conversing amongst themselves. And, while not requiring language skill checks is unreasonably unrealistic, it also deprives GMs and players alike of all sorts of roleplaying opportunities, plot twists, and amusing or even potentially dangerous misunderstandings. With those thoughts in mind, an alternate skill, Use Language, is presented here, which can be used much like any other skill.

USE LANGUAGE (INT; TRAINED ONLY)

A character can use this skill to speak, understand, write, or read a language in which he is proficient.

A character starts off at 1st level knowing one or two languages (based on his race), plus an additional number of languages equal to his starting Intelligence bonus. He is considered fluent in these languages, automatically receives 10 ranks in them, and can always Take 10 on appropriate skill checks. If desired, a character can add further ranks to such languages, which are always treated as class skills for these purposes. Unless he is a Barbarian, a character can also read and write these languages.

A character can choose to learn a new language by putting skill ranks into it. Once he has devoted at least one rank to a language, he is considered proficient and can attempt to speak, understand, write, or read it. He cannot Take 10 on skill checks associated with this language, however, if distracted or endangered.

Common languages and the alphabets used to write them appear on the table below. Note that ability to recognize an alphabet because it is associated with a language of proficiency does not confer ability to read or write it in another language.

Check: Make a skill check that reflects the difficulty of the information to be conveyed or understood. This is generally DC 10 for conveying or understanding simple information (e.g., purchasing equipment, reading a sign), DC 15 for more complex ideas (e.g., directions to another part of town, public notices), DC 20 for moderately complicated ideas (e.g., instructions for retrieving a hidden treasure), DC 25 for intricate, complex, or technical concepts (e.g., double meanings of key words in a riddle, alchemical processes). If a subject to whom a character is speaking is actively trying to understand or make itself understood, then the character receives a +2 bonus on Use Language skill checks made with that creature.

If the skill check succeeds, the character understands the equivalent of about a single page of text or a minute of speech in the language in question. If the check fails, the GM makes a DC 5 Wisdom check for the character and, if it fails, the character gleans incorrect information, rather than simply failing to understand it.

The Game Master secretly makes both the Use Language check and, if necessary, the subsequent Wisdom check, so that the player cannot tell if his character is been successful.

Note that it is possible for sufficiently complex or technical texts to be incomprehensible even to someone who is fluent in the language in which they are written.

Action: Varies. Deciphering the equivalent of a single page of text generally takes 1 minute (10 consecutive full-round actions).

Try Again: No, in general, for attempting to understand or read a language (although the character might simply glean incorrect information and not even realize he failed his skill check). Yes, under proper circumstances, to speak a language (assuming the character realizes he failed his skill check).

Synergy: Characters with various areas Knowledge can use them to help succeed at Use Language skill checks. A character with 5 or more ranks in Knowledge (Arcana) receives a +2 bonus on Draconic skill checks. A character with 5 or more ranks in Knowledge (Local) receives a +2 bonus on skill checks for the primary language spoken in the area of familiarity. A character with 5 or more ranks in Knowledge (Nature) receives a +2 bonus on Druidic (Druids only), Giant, and Sylvan skill checks. A character with 5 or more ranks

Common Languages and Their Alphabets

Language	Typical Speakers	Alphabet
Abyssal	Demons, chaotic evil outsiders	Infernal
Aquan	Water-based creatures	Elven
Auran	Air-based creatures	Draconic
Celestial	Good outsiders	Celestial
Common	Humans, Halflings, Half-Elves, Half-Orcs	Common
Draconic	Kobolds, Troglodytes, Lizardfolk, Dragons	Draconic
Druidic	Druids (only)	Druidic
Dwarven	Dwarves	Dwarven
Elven	Elves	Elven
Giant	Ogres, Giants	Dwarven
Gnome	Gnomes	Dwarven
Goblin	Goblins, Hobgoblins, Bugbears	Dwarven
Gnoll	Gnolls	Common
Halfling	Halflings	Common
Ignan	Fire-based creatures	Draconic
Infernal	Devils, lawful evil outsiders	Infernal
Orc	Orcs	Dwarven
Sylvan	Dryads, Brownies, Leprechauns	Elven
Terran	Xorns and other earth-based creatures	Dwarven
Undercommon	Drow	Elven

in Knowledge (The Planes) receives a +2 bonus on Abyssal, Aquan, Auran, Celestial, Ignan, Infernal, and Terran skill checks.

A character receives a +2 bonus on skill checks to read or write in a particular language of proficiency if it uses the same alphabet as another language in which he is proficient.

A character with 5 or more ranks in Decipher Script receives a +2 bonus on attempts to read languages of proficiency. Note that such a character is, essentially, also able to make untrained attempts to read languages of non-proficiency ("Decipher Script," Player's Handbook).

NEW FEATS

CUNNING LINGUIST [GENERAL]

A character with this feat has a knack for languages.

Benefit: A character with Linguistic Aptitude receives a +3 bonus on all language-related skill checks (e.g., Use Language*).

DEVOUT [GENERAL]

Faithful following of the tenets of a religion are ingrained into the being of a character with this feat.

Prerequisite: Adherence to a particular religion.

Benefit: You gain a +2 faith bonus to Knowledge (Religion) checks and to checks made on your religion's chosen skill (see Chapter 7: Religion for descriptions of types of religions).

DEVOUT FEAT EFFECTS AND SPELL DOMAINS

Following are variable effects of the new Devout* feat for each sort of religion as they apply to it. Clerical spell domains associated with each sort of religion, when applicable, are also listed.

Agnosticism: There can be no priests dedicated to this idea, so there are no domains associated with it or favored weapons. It is possible, however, for a character to take the Devout* feat for Agnosticism, replacing the faith bonus with a curiosity bonus that can be applied to Search checks as well as Knowledge (Religion) checks.

Alfism: Domains associated with Alfism are Air, Chaos, Knowledge, and Magic. The preferred weapon of Alfism is the bow. The Devout* feat would grant its faith bonus to Perform (Sing) for a follower of Alfism.

Ancestor Worship: A priest of ancestor worship can choose any two domains. The preferred weapon will also vary, as it will depend on whether or not any of the priest's ancestors were great warriors and, if so, what weapons were associated with them. An ancestor worshiper with the Devout* feat would apply his faith bonus to Knowledge (History) checks.

Animism: Domains associated with Animism are Air, Earth, Fire, Healing, Plant, and Water. The preferred weapon for Animists is a quarterstaff. Animists with the Devout* feat apply their faith bonus to Concentration checks.

Atheism: Naturally, there can be no priests of Atheism, but a confirmed and certain Atheist can take the Devout* feat to represent his singular conviction. An Atheist with the Devout* feat loses the faith bonus, but gains a stubbornness bonus of +2 to all saves versus divine magic, including beneficial magic (the Atheist must always attempt to save, even versus healing spells).

Brutism: Domains associated with Brutism are Chaos, Destruction, Strength, and War. The preferred weapon of brutists is the Orc double axe. A Brutist congregant with the Devout* feat can apply his +2 faith bonus to Intimidate checks.

Diabolism: Domains associated with Diabolism are Evil, Fire, Knowledge, and Trickery. The preferred weapon of Diabolism will vary, depending on what weapons are used by devils in your world, but whips and various sorts of swords are typical. A Diabolist with the Devout* feat replaces the faith bonus with a profanity bonus applied to Knowledge (Arcana) checks.

Dualism: Domains associated with Dualism vary, and are usually opposites based on the core concepts of the religion: Evil and Good, Fire and Water, Death and Healing, Chaos and Law, or Destruction and Protection are all valid choices. The preferred weapon of the Dualist will depend on their native culture. A Dualist with the Devout* feat would apply his faith bonus to Meditation checks.

Gnosticism: Domains and preferred weapon for Gnostics will be the same as for any priest of that deity. A Gnostic with the Devout* feat would apply his faith bonus to a skill most favored by the deity, chosen by the GM.

Henotheism: Domains and preferred weapon available to a Henotheist priest are the same as those associated with their deity. A Henotheist with the Devout* feat would apply his faith bonus to a skill most favored by the deity, chosen by the GM.

Humanism: Whatever the precepts of your religion's type of Humanism, its associated domains are Luck, Protection, Travel, and War. The preferred weapon for Humanists will vary, but a traditional cultural weapon is the usual choice. A Humanist with the Devout* feat would apply his faith bonus to Profession checks, with the focus of the skill varying from individual to individual.

Idealism: Domains associated with Idealism are Chaos, Knowledge, and Magic. Idealists have no preferred weapons. An Idealist with the Devout* feat can apply her faith bonus to Concentration checks.

Kathenotheism: Domains associated with the gods in this type of religion remain the same, but a priest only has access to the ones appropriate to the god he is currently following, changing to new domains when the shift in worship occurs. A Kathenotheistic priest can only choose the preferred weapon of one of his gods. A Kathenotheist with the Devout* feat would apply his faith bonus to a skill most favored by his current deity, chosen by the GM. When the deity is changed because of season or place, the skill also changes.

Maltheism: There are no domains or preferred weapons appropriate for this type of religion. A Maltheist with the Devout* feat replaces the faith bonus with a righteous anger bonus applied to Diplomacy checks.

Materialism: A Materialist with the Devout* feat applies his faith bonus to Craft checks, with the focus of the skill varying from individual to individual.

Monotheism: Domains and preferred weapon available to a Monotheist priest are the same as those listed for their deity. A Monotheist with the Devout* feat would apply his faith bonus to a skill most favored by his deity, chosen by the GM.

Monolatrism: Domains and preferred weapon available to a Monolatrist priest are those listed for his deity. A Monolatrist with the Devout* feat would apply his faith bonus to a skill most favored by the deity, chosen by the GM.

Neutral Monism: Domains associated with Neutral Monism are Air, Destruction, Fire, and Healing. Neutral Monists favor no weapons over any others. A Neutral Monist with the Devout* feat would apply his faith bonus to Knowledge (The Planes) checks.

Pantheism: Domains associated with Pantheism are Animal, Healing, Plant, and Protection. Pantheists favor no weapons, as injury done to one part of the deity is ultimately felt by all of it. A Pantheist congregant with the Devout* feat would apply his faith bonus to Heal checks.

Panenthesim: Panentheist priests choose from the Animal, Healing, Plant, and Protection domains, favor no weapons, and apply Devout* feat faith bonuses to Heal checks.

Polytheism: Domains and preferred weapon available to a Polytheist priest are the same as those listed for his deity. A Polytheist with the Devout* feat would apply his faith bonus to a skill most favored by the deity, chosen by the GM.

Shamanism: A follower of a Shamanic religion with the Devout* feat would apply his faith bonus to Knowledge (Nature) checks.

Religion	Ethos	Domains	Typical Worshipers
Agnosticism	Any	None	Scholars
Alfism	Benign	Air, Chaos, Knowledge, Magic	Elves, their client peoples
Ancestor	Worship Any	Choose any two	Honor-bound societies, Dwarves
Animism	Any	Elements, Healing, Plant	Nature priests, monks
Atheism	Any	None	Disillusioned scholars
Brutism	Malign	Chaos, Strength, War	Orcs, Goblins, conquered peoples
Diabolism	Malign	Evil, Fire, Knowledge	Evil cultists, villains, outcast priests
Dualism	Neutral	Varies by culture	Monks, philosophers
Gnosticism	By deity	Varies by deity	Scholars, wizards
Henotheism	By deity	Varies by deity	Priests in a patriarchal society
Humanism	By culture	Luck, Protection, Travel, War	Scholars, wizards
Idealism	Neutral	Chaos, Knowledge, Magic	Monks, sorcerers
Kathenotheism	By deity	Varies by deity	People in areas of great seasonal shifts
Maltheism	Any (good)	None	Ex-worshipers, the disenfranchised
Materialism	Neutral	None	Alchemists, hedonists, scholars
Monotheism	By deity	Varies by deity	
Monolatrism	By deity	Varies by deity	
Neutral Monism	Neutral	Air, Destruction, Healing	Monks
Pantheism	Begnin	Animal, Healing, Plant	
Panenthesim	Begnin	Animal, Healing, Plant	
Polytheism	By deities	Varies by deities	
Shamanism	Neutral	None (Druid spells)	Nature priests, primitive humanoids
Suitheism	Individual	Varies by culture	God-kings, philosopher-wizards
Terratism	Begnin	Earth, Strength, War	Dwarves, Gnomes, and their subjects
Xenoism	By culture	Varies by culture	Conquered peoples, alien abductees

Suitheism: A Suitheist must decide what his areas of influence are to be, and choose his domains based on that. A Suitheist may choose any weapon to be his preferred weapon. A Suitheist with the Devout* feat can apply his faith bonus to any one skill.

Terratism: Domains associated with Terratism are Earth, Strength, and War. The preferred weapon depends on the culture of the races in question, but is usually an axe for Dwarves and a hammer for Gnomes. A follower of Terratism with the Devout* feat would apply his faith bonus to Knowledge (Dungeoneering) checks.

Xenoism: If a Xenoist can be a priest, then the associated domains, preferred weapon, and faith bonus for the Devout* feat will all vary, as determined by the GM.

GREAT HOUSE [GENERAL]

A character with this feat has been born into one of the ruling families of a particular state, is related to kings and other major royalty in multiple nations, and is the holder of a particular aristocratic title (e.g., baron, count, duke, prince). This status is not merit-based and does not necessarily bestow enforceable obligations or responsibilities upon the character. This feat must be the first one taken by a starting character.

Prerequisite: Aristocrat level 1.

Benefit: The scion of a great house receives a +3 circumstance bonus on all opposed Charisma-based skill checks (e.g., Gather Information) made to other Aristocrats or to other characters who understand who he is. Furthermore, all DCs for Knowledge (Nobility & Royalty) skill checks pertaining to the character or his family are at –5 (e.g., his family name is recognizable with a DC 10, rather than a DC 15, skill check).

With the GM's approval, a character with this feat can opt to assume various obligations in return for appropriate benefits (e.g., upon reaching a certain level of experience, a marquis could choose to take over a fortified frontier manor house, formerly held by another member of his family, in exchange for military defense of the surrounding area).

Normal: Most Aristocrats are from Minor Houses, for which they receive no marked benefits above and beyond those that would be enjoyed by members of any other character classes. Knowledge (Nobility & Royalty) skill check DCs pertaining to them or their families are not affected by the relative prominence of their houses.

Special: At the GM's option (or the player's if appropriate), an Aristocrat character can be deemed to be from an Obscure House (this can be both a benefit and a detriment and does not use up a Feat). Furthermore, all DCs for Knowledge (Nobility & Royalty) skill checks pertaining to the character or his family made by others are at +5 (e.g., his family name is recognizable with a DC 20, rather than a DC 15, skill check).

HANDY [GENERAL]

A character with this skill is good with their hands and at making all sorts of things.

Benefit: A Handy character receives a +1 bonus on all Craft checks.

PROFESSIONAL [GENERAL]

A character with this skill is good at understanding processes and executing the tasks associated with specific occupations.

Benefit: A Professional character receives a +2 bonus on all skill checks for Professions in which he is trained.

SHREWD [GENERAL]

A character with this feat has a knack both for gleaning information from written material and for reproducing it.

Benefit: You get a +2 bonus on all Decipher Script and Forgery skill checks.

SINECURE [GENERAL]

A character with this feat automatically receives a substantial income, typically from the agricultural, mineral, or other fruits of a particular province or region. Such a sinecure might be either hereditary or bestowed at some point during the character's career, but is not based on merit and does not require him to do anything to receive it.

Prerequisite: Aristocrat level 1.

Benefit: An Aristocrat with a sinecure receives an annual income equal to 100 gp for each level of experience as an Aristocrat, plus 100 gp for every point of intellectual ability score bonus (e.g., a character with ability score bonuses of +1 for Intelligence, +2 for Wisdom, and +2 for Charisma would receive an additional 500 gp per year). A new character with this feat may opt to take a full year's sinecure as part of his starting funds.

SUBTYPE: GUARD

Characters of this type are adept at guarding all sorts of areas, including banks, palaces, warehouses, and the like. This subtype can also be used for characters like jailers.

Benefit: Guards receive Listen and Spot as class skills.

Equipment: Guards typically wear the heaviest sort of armor available. Such characters often carry or have access to horns, gongs, bells, or other devices for sounding an alarm.

Special: Characters of this sort almost always take Alertness as a second feat (i.e., at 1st level if human and at 3rd level if non-human).

If guards are organized into military units, they receive the same benefits to morale that soldiers of a particular subtype do when operating in conjunction with each other.

SUBTYPE: PEASANT LEVY [GENERAL]

Peasant levies are common people, typically farmers, who owe military service to a local authority—such as a feudal lord or Aristocrat—and have been trained to some extent in the use of arms and armor. This subtype is intended to represent Commoners who have received a certain level of military training and organization, which, historically, represented the largest segment of medieval armies. It can also be used for most "regular people who have learned to defend their homes with some ability" ("Warriors") and for military craftsmen and tradesmen for whom combat is a secondary duty (e.g., armorers, quartermasters, cooks).

Prerequisite: Warrior level 1.

Benefit: Peasant levies receive Craft (Int), Listen (Wis), Profession (Wis), and Spot (Wis) as class skills.

Equipment: Most soldiers of this sort are typically poorly equipped, with little more than padded armor, one or two simple weapons, and perhaps a wooden shield. Levies with some combat experience, those who have had opportunities to pillage battlefields, military craftsmen and tradesmen, and leaders might have somewhat better equipment. Less-well equipped levies might have no armor and be armed only with clubs, quarterstaves, slings, or tools.

Special: Peasant levies receive just Light Armor, Shield, and Simple Weapon proficiencies, and give up the Medium Armor, Heavy Armor, and Martial Weapon proficiencies in exchange for their expanded skill set. This makes them inferior to most other Warriors but superior to the vast majority of Commoners.

SUBTYPE: PROVOST

Provosts are military policemen, charged with maintaining order on military bases and surrounding communities frequented by soldiers, operating prisoner stockades, apprehending deserters, and sometimes even forcing recalcitrant soldiers into combat. They are generally familiar with the use of manacles, cells, and other forms of restraint and confinement. This subtype can also be used for city watchmen.

Benefit: When using bludgeoning weapons designed to inflict normal damage, provosts suffer only a –2 penalty on attacks intended to inflict non-lethal damage (rather than the usual –4). Provosts also receive a +2 bonus on Grapple checks.

Equipment: When performing routine duties—like patrolling taverns frequented by military personnel—provosts tend to protect themselves with light armor and wooden shields and to bear weapons like saps, quarterstaffs, and clubs. When mobilized for combat duties (e.g., putting down riots, directing movement of supply trains to battlefields), they often upgrade to medium or heavy armor and may augment their armaments with missile weapons like crossbows.

Such troops might also have horses and be trained to patrol and conduct their duties while mounted (i.e., allocate skill points to Ride).

SUBTYPE: TEMPLAR [GENERAL]

Templars are soldiers devoted to serving, defending, and propagating a particular religion. They often serve as temple guards and in the retinues of Clerics, Druids, Paladins, and High Priests.

Prerequisite: Wis 12+.

Benefit: Templars receive Knowledge (Religion) as a class skill.

Equipment: Because they are based in temple complexes and do not generally travel, Templars will typically use the heaviest sorts of armor and shields available. Their primary weapons will typically be whatever favored weapon is associated with their deities (e.g., a trident for Poseidon). They usually wear holy symbols or display them on their shields and armor.

Special: Templars will only be attracted to patrons or employers of identical alignment, deity, and religion. Those led by such characters who are higher ranking Templars or practitioners of divine magic receive a +2 bonus to Will saving throws related to fear or morale.

COUNTERFEITING

Methods for creating ersatz versions of legitimate currency are almost limitless, and depend on the type of currency being counterfeited. In general, however, a character wishing to create counterfeit versions of any particular legal tender must generally make either a Forgery (DC 20) or Craft (Gemcutting) skill check. Depending on the nature of the counterfeit and the method employed to create it, however, several sorts of Craft or perhaps even a relevant Profession might be appropriate. For example, a GM and player might agree that Craft (Jewelrymaking) might be an appropriate skill for a character who wants to create counterfeit gold coins that contain only a small portion of real gold. Regardless of the specific form of counterfeiting employed, a character generally has to expend resources equal in value to about 1/3 the value of the false currency he wishes to create.

Detecting a counterfeit typically requires a successful Appraise (DC 20) skill check. This check should receive a +2 synergy bonus if the character has 5 or more ranks in any of the skills used to create either legitimate or bogus currency.

Nations can employ a number of countermeasures to foil counterfeiting, ranging from mundane steps like high craftsmanship to magical effects like Harden Metal*, which can make coinage harder to duplicate or deface. In any case, such measures will not usually be adopted until a problem with currency falsification has been detected.

Example

Thera's first line of defense against counterfeiting is to mint coins from dies of excruciatingly high quality. Creating dies of comparable quality requires a Craft (Gemcutting) skill check of DC 50, and anything short of this is added to the chance that coins minted from the bogus dies will be detected as counterfeits (e.g., if the prospective counterfeiter rolls a total of just 28 on this skill check, all attempts to recognize any resulting coinage as bogus are made at +22 to the DC 20 Appraise check).

Coins minted by the Magocracy of Babylon, on the other hand, are enchanted so that whenever spells like Detect Magic, Numinomancy, or Read Magic are cast on one, a glowing rune of authenticity appears that provides precise minter's information, such as weight and purity of metal content.*

Perhaps most uniquely, each of the silver, gold, and platinum (but not copper) coins produced by the Necrocacy of Gades has a tiny fragment of animated bone imbedded within it and will have an aura similar to that of an undead creature if scanned with the spell Detect Undead. Successful turning adequate to actually destroy undead creatures of 1 HD or more will remove this effect from all such coinage within 60 feet (but will not actually harm the coins themselves).

APPENDIX C: MAGIC

RELIGIOUS TITLES

The table below lists several possible titles for clergy within a religion, and their relative ranks. Female forms, if applicable, are provided after a slash mark. Along with each title are abbreviations of the d20 character classes most often associated with it: Adp—Adept, Ari—Aristocrat, Brd—Bard, Clr—Cleric, Com—Commoner, Drd—Druid, Exp—Expert, Mnk—Monk, Pal—Paladin.

Of course, these are only suggestions, and actual titles can vary greatly from religion to religion. In some religions, for example, "Elder" and "Saint" are titles applied only to the most venerated or exemplary members, while in others they are simply applied to everyone. If you want to build a religion around the concept of a "High Shaman" rather than a high priest or pontiff, go right ahead. Or perhaps you envision a religion of wandering brothers, each completely autonomous, with no one ever advancing above another. Or perhaps the majority of your religious hierarchy is made up of administrative clergy, with only a few Clerics at the very top. The possibilities are only as limited as you choose to make them.

RELIGIOUS TITLES & RELATIVE RANKS

1 Average man-on the street, member of a religion, but not a clergyman.

Congregant (Any)
Faithful (Any)
Layperson (Any)
Sufferer (Any)

2 Low-level clergy charged with teaching the congregation or aiding higher-level Clerics.

Acolyte (Adp, Clr)
Aspirant (Adp, Clr)
Brother/Sister (Adp, Clr, Mnk, Pal)
Deacon/Deaconess (Exp)
Devout (Adp, Clr)
Initiate (Adp, Clr)
Elder (Com, Exp)
Friar (Clr, Mnk)
Lay Brother (or Sister) (Com, Exp)
Neophyte (Adp, Clr)
Novice (Adp, Clr)
Ordinand (Adp, Clr)
Ovate (Adp, Clr)
Preacher (Brd, Clr, Exp)
Seeker (Clr, Mnk, Pal)
Sufi (Clr, Mnk)

3 The archetypal clergyman of a local area.

Chaplain (Clr, Exp, Pal)
Ecclesiastic (Brd, Clr)
Father/Mother (Adp, Clr)
Guide (Clr, Mnk)
Minister (Com, Exp)
Mother Superior (Adp, Ari, Clr, Mnk)
Mufti (Ari, Clr, Pal)
Parson (Clr, Com, Exp)
Pastor (Clr, Exp)
Priest/Priestess (Adp, Clr)
Rabbi (Clr)
Reverend (Adp, Clr)
Shaman (Clr, Drd)
Speaker (Ari, Brd, Clr, Exp)

4 A clergyman with a somewhat larger area of responsibility or a specific job.

Abbot/Abbess (Ari, Clr)
Celebrant (Adp, Brd, Clr)
Chief Priest (Adp, Clr)
Curate (Adp, Clr, Exp)
Dean (Ari, Exp)
Guardian (Drd, Mnk, Pal)
Monsignor (Ari, Clr)
Oracle (Adp, Clr)
Presbyter (Brd, Clr)
Rector (Ari, Exp)
Suffragan (Adp, Brd, Mnk, Pal)
Vicar (Ari, Clr, Exp)

5 A clergyman who oversees the activities of those under him.

Archpriest/Archpriestess (Adp, Clr)
Bishop (Ari, Clr)
Canon (Adp, Clr)
Llama (Clr, Mnk)
Mullah (Clr, Pal)
Prelate (Ari, Clr, Exp)
Vicar General (Ari, Clr, Exp, Pal)

6 A clergyman in charge of a large area, sometimes an entire nation.

Archbishop (Ari, Clr)
Primate (Ari, Clr)
Voice (Ari, Brd, Clr)

7 A very high-ranking Cleric within a very large organization, or the head of a slightly smaller one.

High Lama (Clr, Mnk)
High Priest (Clr)
Patriarch/Matriarch (Ari, Clr)
Prophet/Prophetess (Brd, Clr, Drd)

8 A very high-ranking Cleric, usually on a council of some sort.

Cardinal (Clr)
Elector (Ari, Clr, Exp)
Saint (Adp, Clr)

9 The ultimate authority of the religion on the material plane, almost always a Cleric, but sometimes clergy.
Grand High Priest (Clr)
Metropolitan (Ari, Clr)
Pontiff (Clr, Exp)
Pope (Ari, Clr)
Psychopomp (Ari, Brd, Clr)

10 Deity
Demigod
God, A deity Itself

CLASSES IN RELIGIOUS HIERARCHIES

In the table above, the character classes listed for some of the various titles may seem surprising, so the religious roles of each class is expanded on here.

Adept: Adept's roles are pretty much exactly as they are laid down in the game. They are minor divine spellcasters, and are generally only associated with the temples of humanoids, sects, and backwater areas. Alternately, they can also be used to fill out the ranks of a temple (but, if this is done, should probably be given a bonus feat, such as Scribe Scroll, rather than the Summon Familiar special ability). In any case, this class is not very useful for PCs.

Aristocrat: Many Aristocrats, their families unsure of what to do with them, end up in the clergy. Aristocrat clergy may use their great wealth to improve their own comfort, to finance religious structures, or even to help the needy in their parishes.

Bard: While most people think of Bards as entertainers, their historical antecedents are closer to priests. A Bard clergyman has a knack for riling up a congregation, sometimes with inspirational song, sometimes with "fire and brimstone" sermons.

Cleric: Naturally, the Cleric is what most people see when they think of a member of the clergy. While they come in many forms and guises, the Cleric's role remains largely the same.

Commoner: Having little or no authority of their own, Commoners can nonetheless sometimes serve as assistants to full-fledged Clerics and other clergy.

Druid: While traditionally conceived of as being on their own, Druids can sometimes be found as a small community's spiritual leader, particularly in wilderness or primitive areas.

Expert: Especially in religions with large bureaucracies, specialized Experts are needed to keep the wheels of the organization rolling smoothly. Experts may also serve as non-magical healers and investigators attached to departments within a large religious organization, such as an inquisition.

Monk: While their combat-oriented class benefits may cause some to forget, monks originated in religious organizations seeking to foster enlightenment. While their abilities are still very much in the physical world, a monk's sensibilities usually tie him closely to his religion. While the Monk as presented certainly seems to suggest an eastern style of religion and thought, it is not at all inappropriate for a western style religion, or even a primitive one, to have an order of battle-brothers, dedicated to protecting the faithful.

Paladin: The holy warrior has a place in almost any religion. Within the organization of a religion, Paladins are granted a very high level of authority over the congregants, but must usually still answer to higher-ups, who may not even be Clerical characters at all, but clergy with their own purposes. This can make for some very interesting role-playing, as the Paladin balances his oaths to both his god and his church.

Ranger: Although generally associated with the extermination of various annoying monsters, Rangers are, nonetheless, representatives of the divine, and might serve as a field ministry in the absence of other clergy. Only rarely, however, will such characters actually establish and run temples and the like.

PANTHEON-SPECIFIC TEMPLE OBJECTS AND FURNISHINGS

In addition to the general sorts of items that might be found in temples of many lands and gods, there are also many objects, furnishings, and other items—many of a ritual nature—that might be found only in the temples of specific deities or pantheons. These are in addition to standard items, like a deity's holy symbol, and might either be in plain sight or secreted away in special areas, depending on their use. Some 85% of such items radiate divine magic and the moral bent of the deity (or the followers who created them), and 40% of those items will have additional magical properties.

Game Masters can create their own lists of pantheon-specific temple furnishings in order to give their holy sites more of a unique character.

Example

Following are furnishings and objects that might be found in a Theran temple dedicated to one of the Olympian deities (or, for that matter, a Classical Greek or Roman temple). Deities those items are often affiliated with are listed in parentheses, which can help Game Masters create their own lists of pantheon-specific temple furnishings. Note, however, that any of these items could have magical properties, that the properties for those given could be profoundly different, and that the examples given are not any more or less likely to than the others.

Aegis (Athena)
Animals
Deer (Artemis)
Dog, three-headed (Hades)
Eagle (Zeus)
Horse (Poseidon)
Ox (Demeter)
Owl (Athena)
Peacock (Hera)
Ram (Ares)

Bow (Artemis, Apollo)
Caduceus (Hermes)
Forge (Hephaestus)
Grain (Demeter)
Hearth (Hestia)
Lion pelt (Hercules)
Lightning bolts, tin (Zeus)
Mirror (Aphrodite)
Pomegranates (Persephone)
Seashell (Aphrodite)
Sculpture of an infant (Zeus)
Shroud (Hades)
Spear (Athena, Ares)
Syrinx (Pan)
Talaria (Hermes)
Thyrsus (Dionysus)
Trident (Poseidon)
Turtle-shell lyre (Apollo)

Descriptions for typical magical versions of such items are described below.

Aegis (of Athena): This +2 Heavy Steel Shield is emblazoned with the image of a medusa. It bestows a +4 bonus on Intimidate skill checks and allows a worshipper of Athena to cast the spells Bane, Cause Fear, and Doom at +2 to her level.

Caduceus (of Hermes): This finely crafted rod is intertwined with a pair of stylized snakes. When grasped by a worshipper of Hermes, it will bestow upon him +5 circumstance bonus on all Diplomacy skill checks (+10 if a Cleric). If anyone grasping the caduceus knowingly tells a lie, one of the snakes will animate and sink its fangs into his wrist, inflicting 1 hit point of damage and injecting poison (Fortitude save DC 24, initial damage 3d6 Cha, secondary damage 3d6 Con).

Horse (of Poseidon): This beloved creature dwells within a temple to his patron and has all the characteristics of a celestial heavy warhorse with maximum hit points, except as noted: Speed: 60 ft., Int 6, Wis 16, Cha 18, Swim +25. It is a good-natured beast and has been known to assist and even adventure with worshippers of its deity.

Mirror (of Aphrodite): When used as a divine focus for the spell Eagle's Splendor, this sacred mirror bestows upon the caster an additional +1 to Charisma for every two levels of the caster over 3rd.

Pomegranate (of Persephone): This fruit is grown in a grove near the temple of Persephone and its powers activated when Bless is cast upon it by one of the goddess' priests. After this is done, one seed per level of the Cleric will thereafter bestow Darkvision and Protection from Evil upon anyone who eats them. Each of these effects will persist for one hour per level of the caster.

Sculpture (of the Infant Zeus): This crude, ancient stone idol is barely recognizable as a baby, an impression that is confirmed in large part by the fact that it is wrapped in swaddling. Anyone participating in a one-hour ritual led by a priest of Zeus involving this idol will for 30 days thereafter receive +2 on all attack and skill check rolls directed against giants.

Shroud (of Hades): If wrapped around a mostly-intact corpse, this black sheet of cloth will empower a divine spellcaster devoted to Hades to cast Speak with Dead up to once per week. Targets of alignments different from the caster receive –1 for every level of the Cleric over 3rd level on Will saves to resist answering questions.

HIGH MAGIC CLASS & GAME EFFECTS

Decrease all Spellcraft and Knowledge DCs related to magic by 5, decrease the prices of all magic items—including creation costs and times—by 50%, and apply the following class effects for characters native to a High Magic setting. In campaigns in which High Magic regions are very small (e.g., a single city), class effect modifiers apply only to characters or creatures native to such regions and only while they are operating within them.

Adept, Aristocrat, Commoner, Expert, Warrior: +1 on saving throws versus magic.

Barbarian: +1 on saving throws versus magic. Can supernaturally "detect magic" once per day as a Cleric (caster level equal to levels of Barbarian).

Bard: +1 on saving throws versus magic. May choose to replace one of his known Bard spells at each spell level with a non-bard spell from the Wizard list (e.g., a 5th level bard could potentially cast Acid Splash, Magic Missile, and Knock in place of three bard spells).

Cleric: +1 on saving throws versus magic. Gains one additional domain (for a total of three) and one additional use of a domain spell at each spell level (e.g., a 5th level Cleric could cast two domain spells of levels one, two, and three per day).

Druid: +1 on saving throws versus magic. Gains access to any one of the Air, Animal, Earth, Fire, Plant, or Water domains. Gains the domain granted power and the ability to cast the domain spell as if a Cleric of the appropriate level (e.g., a 5th level Druid who chose the Fire domain could rebuke or command fire creatures a total number of times per day equal to 3 + his Ch. modifier and could cast Burning Hands, Produce Flame, and Resist Energy (cold or fire) once each per day.

Fighter: +1 on saving throws versus magic. Gains Knowledge (Arcane) and Use Magic Device as class skills.

Monk: +1 on saving throws versus magic. Gains Spellcraft and Use Magic Device as class skills.

Paladin: +1 on saving throws versus magic. Gains access to any one of the Good, Law, Protection, Strength, or War

domains. Gains the domain granted power and the ability to cast the domain spell as if a Cleric of the appropriate level (e.g., a 5th level paladin who chose the War domain would gain the feat Weapon Focus (deity's weapon) and could cast Magic Weapon, Spiritual Weapon, and Magic Vestment once each per day). Usual Wisdom prerequisites apply.

Ranger: +1 on saving throws versus magic. Gains Knowledge (Arcane) and Use Magic Device as class skills.

Rogue: +1 on saving throws versus magic. Gains Knowledge (Arcane) and Spellcraft as class skills. May opt to expend two skill points (only) per level in return for the ability to cast a single Bard spell once per day. Only one spell of each level may be selected. Normal Charisma prerequisites. For example, a 5th level rogue with at least a 12 Charisma could have traded a total of six skill points for the ability to cast Resistance, Magic Mouth, and Blur each once per day.

Sorcerer: +2 on saving throws versus magic. May exchange one spell per level (instead of every other level) beginning at level 2.

Wizard: +2 on saving throws versus magic. +2 to caster level for purposes of spell penetration.

LOW MAGIC CLASS AND GAME EFFECTS

Increase all Spellcraft and Knowledge DCs related to magic by 5 and increase the costs and prices of all magic items (including creation costs and times) by 100%. Note, however, that magic items are generally not actually available for sale at any price.

All spells take at least a full-round to cast (i.e., spells that had a casting time of 1 standard action are now 1 full round action), and certain spells (e.g., Discern Location) may take longer. Quickened spells may still be cast as free actions.

All spells require a material component worth at least 1gp per spell level. Game Masters can create specific requirements (e.g., zombie dust, liquid mercury, ground pepper) if they enjoy detail, or just require casters to pay as they cast.

Arcane magic items that replicate spells have a base chance of failure each time they are used equal to 25% - the Caster Level of their creator.

Spell-casting Clerics and Druids are very rare; they are typically referred to as "the Chosen" or something similar. Most clergy are actually are non-spellcasting Experts or members of other classes with appropriate skill selections (e.g., Alchemy, Craft, Decipher Script, Diplomacy, Heal, Knowledge (Religion), Profession, Sense Motive, Use Magic Device (Divine Magic), Survival).

Clerics offer sales of divine magic only to worshippers of their deity or a closely allied deity (e.g., Clerics of Thor might sell to worshippers of Sif, his wife), and never in a portable form (e.g., a party might be able to pay a Cleric of Apollo to cast Raise Dead in the temple of his deity upon a follower of Artemis, but will not ever find a potion of Cure Light Wounds for sale). Cost of divine magic is doubled for characters merely paying lip service (e.g., "Sure, I worship Odin! As a matter of fact, I just converted today!")—which effectively quadruples it given the aforementioned 100% Low Magic markup—and spells above 5th level are never available to them. Certain Clerics (e.g., worshippers of Hermes, god of Commerce) might make exceptions, but will certainly charge even higher fees (e.g., 10 times the normal cost). Clerics and Druids will not knowingly violate these strictures, but might be deceived by wily characters. If they discover such a deception, however, most clergy will pursue great lengths to punish those involved.

Apply the following class effects for individuals native to a Low Magic setting. In campaigns that feature small pockets of Low Magic in an otherwise normal setting, class effect modifiers apply only to characters or creatures native to such regions. These effects persist, however, even if such characters or monsters venture out of the low-magic area in question.

Adept: No longer available.

Aristocrat, Commoner, Expert, Warrior: No change.

Barbarian: No change.

Bard: Lose ability to cast spells and lose the Song of Freedom, Suggestion, and Mass Suggestion bardic music abilities. All other bardic music abilities become Extraordinary rather than Supernatural abilities. To compensate for the loss of spell ability, Bard hit points increase from d6 to d8 and proficiency with all martial weapons is gained. Additionally, a Fighter bonus feat (excepting weapon specialization) is gained at levels 2, 8, 14, and 20.

Cleric: Lose the ability to cast free domain spells; must be memorized as if any other spell. Ability to spontaneously cast Cure or Inflict spells is lost. Speed of turning or rebuking is slower and becomes a full-round action. Spell progression changes according to the below table.

To compensate for these losses, Clerics gain proficiency in one martial weapon (typically with their deity's favored weapon), 4 + Int modifier skill points per level, and gain Bluff and Sense Motive as class skills. At 6th level, they gain the Leadership feat as a bonus feat, typically gaining 1st level Clerics or Fighters as followers upon reaching a modified Leadership score of 10).

Druid: Spell progression is reduced, as indicated on the table for Low Magic Clerics, above. Druids lose the ability to spontaneously cast Summon Nature's Ally spells and may use wild shape only once per day regardless of level.

To compensate for these restrictions, Druids gain proficiency with all martial weapons and may use metal weapons freely (although they are still restricted to non-metallic armors). Additionally, they gain 6 + Int modifier skill points per level.

Fighter: No change.

Monk: Use of Monks in Low Magic settings is not recommended. Instead, substitute a fighter who favors unarmed combat and feats that enhance it.

	Cleric Spells per Day								
Level	0	1st	2nd	3rd	4th	5th	6th	7th	8th	9th
1	3	1	—	—	—	—	—	—	—	—
2	4	2	—	—	—	—	—	—	—	—
3	4	3	—	—	—	—	—	—	—	—
4	4	4	1	—	—	—	—	—	—	—
5	4	4	2	—	—	—	—	—	—	—
6	4	4	3	1	—	—	—	—	—	—
7	4	4	4	2	—	—	—	—	—	—
8	4	4	4	3	1	—	—	—	—	—
9	4	4	4	4	2	—	—	—	—	—
10	4	4	4	4	3	1	—	—	—	—
11	4	4	4	4	4	2	—	—	—	—
12	4	4	4	4	4	3	1	—	—	—
13	4	4	4	4	4	4	2	—	—	—
14	4	4	4	4	4	4	3	1	—	—
15	4	4	4	4	4	4	4	2	—	—
16	4	4	4	4	4	4	4	3	1	—
17	4	4	4	4	4	4	4	4	2	—
18	4	4	4	4	4	4	4	4	3	1
19	4	4	4	4	4	4	4	4	4	2
20	4	4	4	4	4	4	4	4	4	3

Paladin: Use of Paladins in Low Magic settings is not recommended. Instead, substitute a lawful good Cleric or Fighter who has faith and commitment to truth and justice.

Ranger: Rangers lose the ability to cast spells. To compensate for this, they gain a d10 for hit points rather than a d8.

Rogue: No change.

Sorcerer: Lose the ability to substitute spells. Spell failure is a flat 25% - Caster Level + Armor Penalty (if appropriate), rolled anytime a spell is used. If a character ever gains more levels in another class than the number he has a Sorcerer, he may no longer advance as a Sorcerer. Use the following spell progression table:

	Sorcerer Spells per Day							
Level	0	1st	2nd	3rd	4th	5th	6th	7th
1	2	—	—	—	—	—	—	—
2	3	1	—	—	—	—	—	—
3	4	1	—	—	—	—	—	—
4	5	2	—	—	—	—	—	—
5	5	2	1	—	—	—	—	—
6	5	3	1	—	—	—	—	—
7	5	4	2	1	—	—	—	—
8	5	5	2	1	—	—	—	—
9	5	5	3	2	—	—	—	—
10	5	5	4	2	1	—	—	—
11	5	5	5	3	1	—	—	—
12	5	5	5	4	2	—	—	—
13	5	5	5	5	2	1	—	—
14	6	5	5	5	3	1	—	—
15	6	6	5	5	4	2	—	—
16	6	6	6	5	5	2	1	—
17	6	6	6	5	5	3	1	—
18	6	6	6	5	5	4	2	—
19	6	6	6	5	5	5	2	1
20	6	6	6	5	5	5	3	1

To compensate for these deficiencies, Sorcerers gain 4 + Int skill points per level, a single martial weapon proficiency, and a d6 for hit points rather than a d4.

Wizard: Spell progression is reduced, as indicated on the table for Low Magic Clerics, above. Spell failure is a flat 25% - Caster Level + Armor Penalty (if appropriate), rolled each time a spell is cast. All Wizards must specialize. If a character's non-Wizard levels ever exceed his Wizard levels, he may no longer gain levels as a Wizard.

To compensate for this, Wizards gain 4 + Int modifier skill points per level, proficiency with all simple weapons, and a d6 for hit points.

SPELLS

COPY

Transmutation
Level: Brd 2, Sor/Wiz 2
Components: V, S, M
Casting Time: 1 minute
Range: Touch
Targets: Up to one page/level
Duration: Permanent
Saving Throw: None
Spell Resistance: No

This spell allows a caster to make exact copies of both arcane and mundane written materials, up to one page of mundane material per caster level and up to one spell of any level per casting. In order to successfully copy a spell, however, the caster must be of a level at least equal to that of the spell in question (e.g., caster level 9 or higher in order to copy a 9th level spell).

Explosive Runes, Glyphs of Warding, and the like can be copied and subsequently deciphered with Read Magic or a Spellcraft check with a DC equal to 20 plus the level of the spell. Copies of such writings, however, are completely inert and harmless.

Arcane Material Component: Sufficient ink and adequate parchment or the like, equal in value to 1 gp per page copied. A spell takes up a number of pages equal to its level (and one for 0 level spells).

Arcane Focus: A small silver mirror of exceptional quality worth at least 20 gp, which is passed over the copied pages during the casting of the spell.

FOOL'S METAL

Transmutation [Earth]
Level: Brd 2, Sor/Wiz 2
Components: V, S, M
Casting Time: 1 minute
Range: Touch
Targets: Metal objects totaling up to 80 pounds/level
Duration: 1 hour/level
Saving Throw: None
Spell Resistance: No

This spell allows a caster to transform one sort of metal into other, for purposes of making it look either more or less valuable. Items transformed must all be of the same sort of metal (e.g., copper, iron, lead) and may have a total weight of up to 80 pounds per experience level of the caster. Thus, chests of copper coins could be changed into counterfeit gold coins, a bronze statue could be transmuted into one of silver, and a case of silver plate could be temporarily disguised as brass.

A successful Appraise skill check with a base DC 20 will reveal the true nature of the transmuted materials—or, at the least, that they are not actually made of the precious metal they seem to be. Each level of the caster adds +1 to this DC.

Arcane Material Component: Powdered precious metals of the type into which the metal is being transformed or from which it is being transformed, whichever is more valuable. Cost of this metal is equal to 4 sp for every 80 pounds transformed if silver, 4 gp for every 80 pounds if gold, and 4 pp for every 80 pounds if platinum.

HARDEN

Transmutation [Earth]
Level: Brd 2, Clr 2, Sor/Wiz 2
Components: V, S, M
Casting Time: 1 minute
Range: Touch
Targets: Metal objects totaling up to 40 pounds/level
Duration: Permanent
Saving Throw: None
Spell Resistance: No

This spell can be used to harden relatively soft metals like copper, silver, and gold, and is used primarily to enhance the durability of coinage, jewelry, and other items. Such items gain hardness 10—equal to that of iron—and twice as many hit points as usual. This effect is permanent until dispelled or until the metal is recast. Note that 40 pounds of metal is equal in weight to 2,000 coins.

Arcane Material Component: 10 gp worth of powdered adamantine for every 40 pounds of metal hardened, which is sprinkled over the target object(s) during the casting.

NUMINOMANCY

Divination [Earth]
Level: Brd 1, Clr 1, Sor/Wiz 1
Components: V, S, M/DF
Casting Time: 1 standard action
Range: Touch
Targets: One object touched/level
Duration: 1 minute/level
Saving Throw: None
Spell Resistance: No

This spell will reveal detailed information about precious metals in the form of minted coins, ingots, medals, and the like, and may divine the mundane properties of up to one object per level of experience. The caster must concentrate on each such item for a full minute, during which he will be able to glean the following pieces of information: precise weight, metal type and composition, intrinsic value (i.e., base value of the metal(s) in question), geographical origin of the metal(s), and approximate date of minting. It cannot determine any magical properties of objects, nor such things as who minted them or why. Use of this spell will grant a +5 circumstance bonus of Appraise skill checks used to determine the value of an object upon which it has been cast.

Arcane Material Component: Powdered gemstone worth at least 10 gp, made into an infusion with water or wine and consumed just prior to casting.

TRACER

Divination
Level: Brd 3, Clr 3, Sor/Wiz 3
Components: V, S, M
Casting Time: 1 action
Range: Touch
Targets: One object
Duration: Permanent
Saving Throw: None
Spell Resistance: No

This spell can be used to permanently emblazon any solid object with an invisible mark (which can be seen by others with the proper spells or abilities). Once an item has been so marked, the spellcaster who placed it need merely concentrate upon it to know its general direction, if it is within 400 feet plus 40 feet per his caster level.

If the caster subsequently uses Locate Object to visualize an item he has so marked, the range of this spell will be doubled. Another spellcaster can also avail himself of this enhancement of Locate Object if he is explicitly familiar with both the marked item and the form of the Tracer used (e.g., if he knows it has been cast upon a particular sort of coin and has studied the Tracer in a government manual of accepted mint marks).

If the Tracer is removed from an item (e.g., with Dispel Magic), any of the benefits of the spell will also disappear.

Arcane Material Component: A specially prepared ink, costing at least 3 gp to compound, that is used to trace the desired mark upon the object in question.

APPENDIX D: NEW MONSTERS

AUROCHS
Large Animal
Hit Dice: 6d8+24 (51 hp)
Initiative: +4
Speed: 40 ft. (8 squares)
Armor Class: 14 (–1 size, +5 natural), touch 9, flat-footed 14
Base Attack/Grapple: +4/+16
Attack: Gore +11 melee (1d8+12)
Full Attack: Gore +11 melee (1d8+12)
Space/Reach: 10 ft./5 ft.
Special Attacks: Stampede, Trample
Special Qualities: Low-Light Vision, Scent
Saves: Fort +10, Ref +5, Will +2
Abilities: Str 26, Dex 10, Con 20, Int 2, Wis 11, Cha 4
Skills: Listen +8, Spot +6
Feats: Alertness, Improved Initiative, Power Attack
Environment: Temperate plains
Organization: Solitary or herd (6–36)
Challenge Rating: 3
Advancement: 7–9 HD (Large)
Level Adjustment: —

Historically native to Europe and Southwest Asia, the aurochs was a fearsome prehistoric ancestor of domesticated cattle, a sort of dangerous "dire cattle" that was hunted by the bravest—or most desperate—of ancient peoples. Such beasts generally stood more than 6 feet tall at the shoulder, were covered with shaggy hair, were armed with long, sharp horns, and could weigh more than a ton.

Combat

Like other herd animals, aurochs are especially vigilant when protecting their young and during mating season. These temperamental dire beasts tend to be highly aggressive under the best of circumstances, however, and are likely to charge any creatures they regard as threatening or annoying.

Stampede (Ex): A frightened or annoyed herd of aurochs flees as a group in a random direction, possibly even toward a perceived source of danger. In such a case, these great beasts will literally run over anything of Large size or smaller that gets in their way, dealing 1d12 points of damage for every four aurochs in the herd (Reflex DC 20 half). The save DC is Strength-based.

Trample (Ex): A charging aurochs can trample opponents in its path, inflicting damage of 2d6+12, with a Reflex save for half damage (DC 23, Strength-based).

SNAPPING TURTLE, GIANT
Large Animal
Hit Dice: 3d8+12 (25 hp)
Initiative: +0
Speed: 15 ft. (3 squares)
Armor Class: 21 (–1 size, +12 nat.), touch 10, flat-footed 21
Base Attack/Grapple: +2/+5
Attack: Bite +6 melee (1d12+4/18-20)
Full Attack: Bite +6 melee (1d12+4/18-20)
Space/Reach: 10 ft./10 ft.
Special Attacks: Shear, Reach
Special Qualities: Evasion
Saves: Fort +7, Ref +3, Will +2
Abilities: Str 18, Dex 10, Con 18, Int 2, Wis 12, Cha 4
Skills: Hide +10, Spot +1, Swim +15
Feats: Power Attack, Weapon Focus (Bite)
Environment: Aquatic, Subterranean
Organization: Solitary or bale (1d4+1)
Challenge Rating: 2
Advancement: 1 HD (Small), 2 HD (Medium), 3–6 HD (Large), 7-10 HD (Huge), 11-14 Gargantuan
Level Adjustment: —

Giant snapping turtles are temperamental reptiles that, with a number of variations, can be found in lakes, rivers, swamps, and subterranean areas almost everywhere. While they usually only prey upon creatures smaller than themselves, they are easily annoyed, and will attack anyone who pesters them. Such creatures are generally about 6 to 10 feet in length and weigh up to 1,000 pounds when full grown. There are some, however, that can be smaller than this and others, whether older individuals or members of separate subspecies, that can be considerably larger.

Combat

With a razor-sharp beak and a heavy, armored shell into which it can withdraw for cover, a snapping turtle has a good combination of offensive and defensive capabilities, making it a potentially dangerous opponent. It also has a reasonable chance of attacking by surprise, snapping at creatures who have inadvertently irritated it.

Shear (Ex): A snapping turtle scores a threat on a natural roll of 18 or higher, inflicting double damage on a critical hit. Furthermore, anyone suffering a critical hit from such a beast must make a Fortitude saving throw (DC 13) or have a hand, foot, or other appropriate appendage sheared off. This saving throw is Strength-based.

Reach: A giant snapping turtle can extend its neck up to 10 feet, attacking with its bite as with a reach weapon. This benefit cannot be used by Small or Medium turtles, and increases to 15 and 20 feet for Huge and Gargantuan turtles, respectively.

Evasion (Ex): On a successful Reflex saving throw against an attack that would normally deal half damage on a successful save, a snapping turtle instead takes no damage. A helpless snapping turtle does not gain the benefit of evasion.

Skills: A snapping turtle receives a +8 racial bonus on Hide checks in rocky terrain or water (which, for most, is somewhat offset for size). It also receives a +8 racial bonus on Swim skill checks and can always take 10 on such checks, even if distracted or endangered.

APPENDIX E: ENCOUNTER TABLES

When designing nation-specific encounter tables, GMs should ensure that they take into account such things as the economic base and social structure of the nation, monsters indigenous to the region, and political conditions that could manifest themselves in encounters (e.g., raiders from neighboring nations).

It is advised that GMs keep three or more Non-Player Character parties readily available for use when called for in such random encounters. This sort of advance preparation can make such encounters much more enjoyable and impressive for the players, and much less stressful for the Game Master. Similarly, it can be useful to generate and have handy sample various generic characters of the sorts most likely to be encountered in the nation in question (e.g., 1st level Warriors for hunters).

Similarly, while the Urban Encounters table presented in the DMG can be useful for generating quick encounters for characters adventuring in settled areas, it has its limitations. Conscientious Game Masters will want to create tables that take into consideration the unique attributes of their own campaign's cities—or even major quarters within those cities—adding or deleting item from the default table as needed. Dueling, for example, may actually be illegal in some urban areas, and not encountered on their streets any more often than on our own. Attacks by feral animals, on the other hand, were a persistent hazard in urban areas right up until modern times, and might play a significant role in the encounter tables of some cities.

Factors that influence whether an adventuring party has an encounter might also be different from city-to-city. In a major metropolitan trading port, for example, it probably matters very little whether or not the player characters are native born or not. In an isolated, xenophobic state, however, being a stranger might constitute a distinct disadvantage.

Following are three sample encounter tables, two for regions in the Thera campaign world—Chatal Hueyuek, an agrarian state in Asia Minor, and Uxatan, a nation of Lizardfolk that dominates a huge jungle peninsula on the far side of the ocean stream—and one for a major independent citystate, Gades, City of the Dead.

ENCOUNTERS FOR CHATAL HUEYUEK

The following table can be used instead of generic encounter tables when characters are traveling or adventuring within the roughly 740-square-mile area controlled by the peoples of Chatal Hueyuek (some 30 miles deep and 30 miles wide at its greatest extents). This area is bordered on the west, northwest, and southwest by volcanic mountains, on the northeast and east by a pair of lakes and their contiguous marshes, and on the south by marshes, rolling plains, and forests.

Roll morning, afternoon, and night, or anytime some event would make an encounter possible or attract attention to the party. If actively seeking a specific sort of encounter (e.g., game animals), a party can make a Spot check and the GM can add or subtract the result to the encounter check to increase the chance that is the one the players will get.

1-30	No Encounter
31-33	Foreign Raiders
34-39	Foreign Patrol
40-42	Aurochs
43-54	Farmers
55-60	Foragers
61-66	Hunters
67-72	Characters
73-78	Game Animals
79-84	Boar
85-87	Dire Boar
88-90	Leopard
91-100	Special

No Encounter: While the party sees normal birds, animals, and perhaps even local people from a distance, they do not actually come into contact with anyone (unless going out of their way to do so).

Aurochs: The party encounters a herd of primeval dire cattle. (These dangerous beasts, hunted by the bravest warriors of Chatal Hueyuek, are described in the appendix on monsters in this book).

Boar: Such creatures will usually ignore or try to retreat from people, fighting only if cornered or seriously provoked.

Characters: The party encounters another group of characters that is up to one larger or one smaller than their own, but with total equal levels. This party is 80% likely to be made up of locals, 10% likely to be agents of the surrounding Tetrarchy of Anatolia, and 10% likely to simply be adventurers of some sort.

Dire Boar: These mean-spirited brutes are much more likely than their smaller brethren to cause problems to those who annoy or provoke them.

Farmers: The party encounters 3d6 humans (54%), dwarves (36%), or a mixed group of both (10%), tending to their fields, traveling to or from them, or otherwise engaging in something related to agriculture. They are most likely to all be Warrior 1 of the Peasant Levy subtype (see Appendix II: Skills and Feats), but might have one or more higher level characters with them, at the GM's option. They will likely be lightly armed and unarmored, and will likely retreat in the face of violence.

Foragers: The party encounters 2d6 Humans (54%), dwarves (36%), or a mixed group of both (10%), gathering wild fruit, nuts, herbs, mushrooms, or the like. This encounter is otherwise just like Farmers, above.

Foreign Raiders: The party encounters a band of goblins, hobgoblins, and or bugbears (80%), humans (15%), or a mixed group of both (5%), with total HD equal to the total levels of the party (e.g., 20 hobgoblins for a party of four 5th-level characters). This group is from the bordering Tetrarchy of Anatolia and is en route to some mischief, such as burning down outlying buildings, and will attack anyone they encounter.

Foreign Patrol: The party encounters a band of goblinoids (45%), humans (45%), or a mixed group of both (10%), with total HD equal to half the total levels of the party (e.g., a pair of Bugbears or six humans warrior 1 for a party of four 3rd-level characters). This group from the bordering Tetrarchy of Anatolia is gathering intelligence and will attempt to avoid or escape from conflict with anyone they encounter.

Game Animals: The party encounters one or more relatively harmless game animals, most likely 1d6 deer, 2d6 gazelles, or 1d2 foxes, which will either try to Hide from the party or escape from it, as appropriate (fighting only if forced and actually able to do so).

Hunters: The party encounters 1d6 humans (54%), dwarves (36%), or a mixed group of both (10%), in search of game on returning from a hunt, successful or not. They are most likely to all be Warrior 1 of the Peasant Levy subtype (see Appendix II: Skills and Feats), but might be higher level and might be led by a character one or more levels higher, perhaps a Ranger or Fighter. They will most likely be heavily armed and equipped with light armor and maybe shields (depending on the game they are after), and will stand their ground against aggression if they are able.

Leopard: As described in the Monster Manual. Note that leopards are sacred to the people of Chatal Hueyuek and can usually only be hunted by those entitled to wear the skins of the beasts as part of their official regalia (e.g., Druids devoted to the local volcano goddess).

Special: The party has a unique encounter of the Game Master's choosing, possibly something pertinent to the scenario in question. Alternately, the GM can simply roll twice on the encounter table and somehow combine the results (e.g., "Foreign Raiders" and "Farmers" could be combined to have a band of hobgoblins leading a group of captured locals off into slavery).

ENCOUNTERS FOR UXATAN

The following table can be used instead of generic encounter tables when characters are traveling or adventuring within the steamy reaches of Uxatan, a mixture of tropical jungle interspersed with swamp regions in the lowlands. It lies on the far side of the great ocean that lies beyond the Pillars of Herakles.

Roll morning, afternoon, and every four hours at night (to reflect the fact that Uxatan's wildlife is most active at night), or anytime some event would make an encounter possible or attract attention to the party. If actively seeking a specific sort of encounter (e.g., Lizardfolk), a party can make a Spot check and the GM can add or subtract their result to the encounter check to increase the chance that is the one the players will get.

1-30	No Encounter
31-33	Escaped Slaves
34-39	Slave Patrol
40-42	Monkeys
43-48	Giant Spider
49-54	Giant Snapping Turtle*
55-60	Foragers
61-70	Lizardfolk
71-72	Couatl
73-78	Game Animals
79-84	Leopard
85-87	Dire Ape
88-90	Displacer Beasts
91-100	Special

No Encounter: The party sees normal birds, animals, and perhaps even local lizardfolk or humans from a distance, but do not actually come into contact with anyone (unless going out of their way to do so).

Couatl: The party has been fortunate enough to attract the attention of one of the region's few remaining couatl, which were held in reverence by the original human population of Uxatan. This creature will likely spot the party first, and remain concealed until it has assessed the party's purpose in the region. It will readily assist good-aligned characters however it can, but it will not attack lizardfolk or their settlements without good reason.

Dire Ape: These mean-spirited brutes are very territorial, and much more likely than their smaller brethren to cause problems to those who annoy or provoke them.

Displacer Beasts: These fearsome predators are the top of the food chain in Uxatan, and even the lizardfolk view them with fear, as they will definitely prey on humanoids, for sport if they are not hungry.

Displacer Serpents: The party encounters one or more of a species of deadly serpent indigenous to these steamy environs. (These horrible monsters are described in the appendix on monsters in this book).

Escaped Slaves: The lizardfolk of Uxatan still maintain a dwindling population of the original human race that built their civilization, now enslaved to serve their masters in any capacity. Given the hostile nature of the surrounding terrain, the lizardfolk maintain fairly lax security over their slaves, as there is little chance of their eluding recapture (the reptilian humanoids also find it great sport to hunt escaped slaves). Still, desperate individuals do make the attempt. It is up to the GM to determine how significant the slaves are: they could

be mere laborers, or include a highly-prized slave-architect or other intellectual (captured from another civilization). Consequences for helping the slaves—and the rewards for turning them in—depend upon how highly the lizardfolk value them.

Foragers: The party encounters 2d6 enslaved humans (54%), elves (36%), or a mixed group of both (10%), gathering fruit to eat, rare herbs and other jungle flora to sell, and the like. They are most likely to all be Warrior 1 of the Peasant Levy subtype (see Appendix II: Skills and Feats), but might have one or more higher level characters with them, at the GM's option. They will likely be lightly armed and unarmored, and will likely retreat in the face of violence.

Game Animals: The party encounters one or more relatively harmless game animals, most likely 1d6 pecary, 2d6 miniature deer, or 1d2 boar, which will either try to Hide from the party or escape from it, as appropriate (fighting only if forced and actually able to do so).

Giant Spider: The party encounters a solitary hunting spider, Uxatan style. The creature is identical to a normal monstrous spider, with a 40% chance of being medium sized, 40% chance for large, and 20% chance of encountering a huge version. This creature wants a meal, not a fight, and will attempt to flee once it incapacitates the first living creature, carrying its victim with it.

Jaguar: Humanoids do not normally fall into this creature's prey range, so they will usually ignore or try to retreat from people, fighting only if cornered or seriously provoked.

Lizardfolk: The party encounters a group of lizardfolk that 50% of the time is a war or hunting band with total HD equal to the total levels of the party and 50% of the time is something different, be it more or less powerful (e.g., a single lizardfolk warrior with total HD equal to half the party's total level, a party of female lizardfolk spellcasters gathering spell components, a patrol of four or five lizardfolk soldiers mounted on Large bipedal dinosaurs).

Monkeys: The GM should also feel free to substitute apes if desired. These creatures are unaccustomed to civilized beings, and have no fear of the party. While they present no real threat, they can pose a nuisance as they explore any untended possessions, possibly making off with anything edible or entertaining. They are quite intelligent for animals, and a Druid or other character capable of speaking with them will find them readily bribed into sharing information on the surrounding region and its dangers.

Slave Patrol: As mentioned in a previous entry, the lizardfolk of Uxatan happily enslave weaker races that fall into their custody. This patrol is made up of lizardfolk either seeking escaped slaves, or looking to add to their slave stock (if the Player Characters or others have given them reason to suspect intruders). The exact composition of the patrol should depend on what the lizardfolk expect to find during their hunt. If they suspect capable adventurers may be at large, they will bolster their ranks accordingly. A typical slave patrol will be made up of three to seven lizardfolk of up to fourth level, with at least one Ranger included. Spellcasters are unlikely. They will be equipped with nets and bludgeoning weapons suited to non-lethal combat, but will have real weapons as backups in case they encounter real trouble (even lizardfolk tread carefully in the jungle).

Snapping Turtle, Giant*: The party encounters one or more of these large, temperamental reptiles. It is 60% likely that an encounter will be with a Large individual, 30% likely it will be with a Huge one, and 10% likely it will be with a Gargantuan one. If desired, the GM may have the encounter be with multiple turtles and/or a group of mixed sizes (e.g., a single Huge monster accompanied by its three Large children).

Giant Snapping Turtles are described in the appendix on monsters in this book.

Special: The party has a unique encounter of the Game Master's choosing, possibly something pertinent to the scenario in question, or a "Displacer" version of some other jungle creature, such as a snake or spider. Alternately, the GM can simply roll twice on the encounter table and somehow combine the results (e.g., "Escaped Slaves" and "Displacer Beasts" could be combined to have a band of slaves being stalked and toyed with by a pack of Displacer Beasts).

ENCOUNTERS FOR GADES, CITY OF THE DEAD

Following is an urban encounter tables for one of the more peculiar cities of the Theran campaign setting, which reflects much about the attitude of the community and its leaders. Check modifiers are in addition to the Urban Encounter Check Modifiers listed in the game.

Gades Urban Encounter Check Modifiers
During hours of darkness –4
Characters are posing as undead* –2
Characters display non-Hades holy symbols +2
Characters attempt to turn undead** +2

*This attempt may require an opposed Disguise check if the characters persist in it during an encounter.

**This modifier is cumulative with the preceding modifier and immediately provokes an additional encounter, even if one is in the process of being resolved.

GADES URBAN ENCOUNTERS

Following are encounters for Gades, a city of the dead dedicated to the deity Hades. GMs should ensure that repeat encounters are modified in some ways to keep them from seeming repetitive (unless this would be desirable).

d20 Encounter

0 Rotten Infrastructure
1 Scavengers
2 Gelatinous Cube
3 Corpse
4 Work Gang
5 Unbound Undead
6 Grave Robbers
7 Slaves
8 Craftsmen
9 Professionals
10 Item
11 Temple Guardian
12 Incident
13 Guards
14 Funeral
15 Necromancer
16 Incognito Undead
17 Foreign Resident
18 Adventurers
19 Cleric of Hades
20 Escaped Slave(s)
21 Prominent Personage
22 Spectacle
23 Watch
24 Patron
25+ Cleric of Persephone

Adventurers: The characters meet another band of adventurers—possibly some they have met before or will meet again—which the Game Master can employ as needed, as adversaries, allies, admirers, or in any other suitable capacity.

Body: The characters find a dead body, possibly a suicide, murder victim, casualty of an undead attack, or even someone improperly disgorged from their own tomb.

Cleric of Hades: A Cleric from the most prominent temple in the city will pass by on some official business. He will have a CR 1 less than the character party, and if level 6 or higher will have an escort of 2d6 lower-level Clerics, laity, or undead. He will accost the party if they are causing trouble or illegally displaying holy symbols to deities other than Hades or Persephone.

Cleric of Persephone: One or more priests of the goddess Persephone—in constant opposition to the church of Hades but largely protected from it—approach the characters and offer to help them. This will usually be a Cleric with a CR 3 less than the party level, accompanied by 0 to 3 Clerics of half her own level.

Craftsmen: The party will encounter 1d4 Expert craftsmen—accompanied by twice as many living helpers or three times as many undead ones—en route to a job site or working on one of the many tombs or monuments that choke the close, hilly streets of the city.

Escaped Slave(s): One or more escaped slaves (1d6) will approach the party and beg for their assistance in escaping from the city. The characters can chose to help them, ignore them, or even help re-capture them.

Foreign Resident: A living resident of the city—possibly a member of a diplomatic mission, a representative of a trading house, or clergy from a temple other than one of Hades or Persephone—will approach the party, most often for purposes of having some company, but perhaps on some other business. He will likely seem nervous, depressed, or overly eager.

Funeral: A funerary procession en route to one of the many mausoleums, likely for an outsider brought to Gades for burial or "rebirth" in the city of the dead—will pass by. Because it is not likely many loved ones could travel so far for the ceremony, it is 50% likely the few present will ask the characters to participate (possibly enticing them with promise of a feast to follow or other incentives).

Gelatinous Cube: A maximum HD Gelatinous Cube—employed by the city administrators for purposes of keeping the streets clean—will encounter the party at close range (e.g., coming around a corner).

Grave Robbers: The characters will encounter a band of thieves specializing in breaking into and looting tombs. They may approach the party for purposes of enlisting their aid, fencing goods, attempting to rob them, or other reasons. There will typically be one for each character, each with a CR equal to the party level minus 1.

Guards: A guardforce of intelligent undead beings—often 1d6+6 Ghouls, led by a commander with 1d4 character levels—will approach the party and question them about the legitimacy of their business.

Incident: The characters stumble upon some bizarre incident, such as an assassination, the results of a magical experiment gone awry, or a skirmish between opposing bands of undead creatures.

Incognito Undead: An intelligent but not obviously undead being with interests in the outside world will engage the party in conversation and attempt to glean information from them, possibly inviting them for refreshment at its home or one of the city's few taverns.

Item: The characters find an item of some sort, such as a piece of jewelry, a device from a crumbling monument, or some misplaced funerary goods. This item may prove a bane, a benefit, or a basis for a side adventure.

Necromancer: A spellcaster specializing in the control of the undead, out-and-about on some personal business, meets the party. This encounter can develop almost any way, from a friendly chat to a battle.

Patron: A potential employer approaches the party and offers them some sort of work commensurate with their reputation and apparent abilities.

Professionals: The party will encounter 1d8 Expert professionals—such as mourners-for-hire or municipal administrators—en route to or from their work.

Prominent Personage: A very important local personality—such as a High Priest of Hades, a Lich, or a foreign king—will pass by in the street. Such a character will typically be accompanied by large entourage of troops, undead creatures or other monsters, priests, or the like.

Rotten Infrastructure: Gades is somewhat more indifferently maintained than most cities of the living, making it a potentially hazardous place to negotiate because of things like crumbling masonry or streets that give way into subterranean passageways. Select a trap with a CR equal to or less than the party's level to approximate this effect.

Scavengers: A number of minor monsters accustomed to eating carrion—such as vultures, hyenas, dire rats, or even carrion crawlers—will decide the party looks tasty and attempt to eat one or more of them. There will typically be two such creatures for each player character and each will have CR equal to half of the party's total level.

Slaves: A train of 1d6+6 slaves is led past by a third as many guards, in the process of or on the way to carrying out some task for their master.

Spectacle: The party witnesses some public spectacle peculiar to the city and its inhabitants, such as the ritual animation of dead brought to the city for service, a festival dedicated to Hades or a minor deity of his court, or the punishment of those convicted of crimes against the city (e.g., branding, flogging).

Temple Guardian: An accidentally-released temple guardian will rampage through the streets, attacking anything that gets within its way, and quite possibly fixating on any living characters it spots. This beast will typically have a CR equal to or as much as 2 greater than of the party's level.

Unbound Undead: A dangerous undead being has escaped from the household, temple, tomb or other place where it was confined and is on the loose.

Watch: A group of living city watchmen—typically 1d3+3 human Warriors led by a Fighter, Blackguard, or Cleric of Hades—will accost the party and make inquiries about their business in the city of the dead. It is not out of the question that they can be bribed, especially with creature comforts sparse within the city of the dead.

Work Gang: A large group of mindless undead in the midst of some task—typically 1d12+12 human zombies—will inadvertently ramble into the characters. They will not initiate an attack (although the GM can imply they are about to), but will fight to defend themselves.

APPENDIX F: GUILDS & THE GAME

Normally, a character can only have membership in a single Guild (membership in a Thieves Guild or other secret organization does not, however, necessarily preclude membership in a craft or trade Guild). If a characters decides to renounce membership in a Guild or somehow has his membership revoked, it is unlikely that another Guild will be willing to accept such a candidate (DC 25 instead of 15 for Apprenticeship skill check).

Following are requirements for each level of Guildmembership:

Apprentice (Level 1-2): Payment of 1 gp initiation fee, score of 10 or better in the relevant key ability (usually Int or Wis), nomination by a Master, and a successful DC 15 skill check. Many of these lowest ranking Guildmembers were former 0-level apprentices.

Journeyman (Level 3-6): Payment of 10 gp initiation fee (sometimes paid by the Apprentice's Master) and seven years experience in the profession, OR six or more ranks in the relevant Craft or Profession skill, nomination by three Masters, and a successful DC 20 skill check.

Associate Journeyman (Level 3+): Payment of a 2d6x10 gp initiation fee, proof of at least journeyman status in another branch of the guild (e.g, the Blacksmith's Guild in another town), and a successful DC 20 skill check. Add charisma bonus to this skill check in addition to any other bonuses.

Master (Level 7+): Payment of 100 gp initiation fee, creation of a Masterwork, proof of sufficient demand in that region to support another Master-level Guildmember, nomination by the Guildmaster, and a successful DC 25 skill check.

Syndic (10+): Master in a Guild and election by the Guild Council (sometimes contingent on payment of large bribes).

Guildmaster (13+): Syndic of a Guild Council—typically the highest level Expert in the Guild with the highest professional skill level—and election by fellow Syndics.

Grandmaster (16+): Guildmaster of a Guild—typically the one with the highest level and the highest professional skill level—and election by fellow Guildmasters.

APPENDIX G: TROOPS, DEFENSEWORKS & CONSTRUCTION COSTS

TROOPS, DEFENSEWORKS, & OTHER URBAN FEATURES

Following are d20 game terms and statistics for a number of the concepts discussed in the section on "Physical Characteristics of Communities."

Law is generally enforced in communities by a city watch that serves as a municipal police force. Most of the troops in such a force will be low-level Warriors, while their officers will generally be Fighters, other classed characters appropriate to the community, or members of the Watchman prestige class (described in Appendix I: Prestige Classes). In some societies, especially republics and democracies, watch patrols will be augmented by members of the citizenry, typically Commoners, Experts, and Warriors, along with members of other classes in proportion to their representation in the community.

Community defenseworks are usually manned by professional soldiers, generally 1st-level Warriors led by officers that include higher-level Warriors, Fighters, a fair number of Clerics, Wizards, and/or Sorcerers, as well as multiclass Fighter/spellcasters or members of other appropriate classes (e.g., Druids in a nature-oriented theocracy, Rangers in a frontier community). These might be augmented, especially in times of crisis, by members of the citizenry organized into reserve units and led by members of the Militia Leader prestige class (described in Appendix I: Prestige Classes).

Conscript soldiers are called up to serve in case of an attack on the city and may be of any class, with Commoners, Experts, and Warriors predominating. Non-commissioned-officers and commissioned officers for such troops may either be part-timers from the same range of classes, "player character" types who serve in times of crises, or professional leaders of the same sort that lead full-time municipal troops.

City walls are smooth and hard to climb and typically require a DC 30 climb check to scale. A typical small city wall is a fortified stone wall 5 feet thick and 20 feet high and has AC 3, hardness 8, and 450 hp per 10-foot section. A typical large city wall is 10 feet thick and 30 feet high and has AC 3, hardness 8, and 720 hp per 10-foot section. A typical metropolis wall is 15 feet thick and 40 feet tall and has AC 3, hardness 8, and 1,170 hp per 10-foot section.

Portals into watchtowers and other military structures part of a communities defenseworks are usually guarded by heavy wooden doors that are reinforced with iron and equipped with good locks, requiring an Open Lock DC of 30.

Streets paved with cobblestones in good condition allow normal movement, but ones in poor repair and heavily rutted dirt streets are considered light rubble, increasing the DC of Balance and Tumble checks by 2.

Urban streets are often full of people going about their daily lives. In most cases, it is not necessary to put every 1st-level Commoner on the map when a fight breaks out on the city's main thoroughfare. Instead, just indicate which squares on the map contain crowds. If crowds see something obviously dangerous, they'll move away at 30 feet per round at initiative count 0. It takes 2 squares of movement to enter a square with crowds. The crowds provide cover for anyone who does so, enabling a Hide check and providing a bonus to Armor Class and on Reflex saves.

It takes a DC 15 Diplomacy check or DC 20 Intimidate check to convince a crowd to move in a particular direction, and the crowd must be able to hear or see the character making the attempt. It takes a full-round action to make the Diplomacy check, but only a free action to make the Intimidate check. If two or more characters are trying to direct a crowd in different directions, they make opposed Diplomacy or Intimidate checks to determine whom the crowd listens to. A crowd ignores everyone if none of the characters' check results beat the DCs given above.

Moving along the peak of a roof requires a DC 20 Balance check. Moving on an angled roof surface without changing altitude (moving parallel to the peak, in other words) requires a DC 15 Balance check. Moving up and down across the peak of a roof requires a DC 10 Balance check. Use the guidelines in the Jump skill (a horizontal jump's peak height is one-fourth of the horizontal distance) to adjudicate attempts to jump from one roof to another.

A typical lower-story building wall is 1 foot thick, with AC 3, hardness 8, 90 hp, and a Climb DC of 25. Upper-story building walls are 6 inches thick, with AC 3, hardness 5, 60 hp, and a Climb DC of 21.

A dark alley in daylight is rarely dark enough to afford full concealment, but it can grant a +2 circumstance bonus on Hide checks.

Communities with access to sufficient magical resources might be inclined to light their streets with spells like Continual Flame and magic items like Everburning Torches (or improvements on the theme like Everburning Lanterns, which function exactly like normal hooded lanterns, last unless dispelled, and generally cost 165 gp).

BUILDING CONSTRUCTION

Following are some guidelines for adapting the rules under "Buying and Constructing Buildings" to the d20 system.

In most cases, building construction should involve making at least one appropriate skill check with a DC of 20 at least once per week (e.g., Craft (Carpentry) if building a longhouse). If successful, progress is made on the structure and it is one week closer to completion; if failed, then no progress is made that week. For complex structures (e.g., 5,000 gp or more), a Profession (Architect) skill check (DC 20) might also need to be made initially and at least once every four weeks thereafter. GMs might also choose to have players make additional skill checks, as appropriate (e.g., periodic Intimidate checks to keep local hoodlums from shaking down or distracting the workers).

Costs given for various sorts of buildings assume they are intended for use by people of about human size (i.e., size Medium), and structures built for larger or smaller creatures will cost commensurately more or less (and take commensurately less time to construct). These costs can be determined by multiplying the costs by 2 for Large creatures' structures, by 4 for Huge creatures' structures, by 8 for Gargantuan creatures' structures, and by 16 for Colossal creatures' structures

(although, in practice, very few creatures of these largest sizes tend to build much). Structures built for Small creatures cost just half as much, those for Tiny creatures a quarter as much, those for Diminutive creatures an eighth as much, and those for Fine creatures a sixteenth as much. Thus, for example, a simple house for a hill giant (size Large) would cost twice as much, or 2,000 gp, while a keep for a clan of gnomes (size Small) would cost just half as much, or 75,000 gp.

SPECIAL MATERIALS

In addition to magic items created with spells, some substances have innate special properties. If a character makes or has commissioned a suit of armor or weapon out of more than one special material, he receives the benefit of the most prevalent material (it is possible, however, to construct a double weapon with each head made of a different special material).

Characteristics of adamantine, cold iron, darkwood, and mithral are described below. Characteristics of oracalcum, tilferium, and xagium are described in *Gary Gygax's World Builder* (along with characteristics of the more familiar metals bronze, copper, electrum, gold, nickel, nickel-silver, platinum, and silver).

Each of the special materials described below has a definite game effect. Some creatures have damage reduction based on their creature type or core concept. Some are resistant to all but a special type of damage, such as that dealt by evil-aligned weapons or bludgeoning weapons. Others are vulnerable to weapons of a particular material. Characters may choose to carry several different types of weapons, depending upon the campaign and types of creatures they commonly encounter.

Adamantine: This ultrahard metal adds to the quality of a weapon or suit of armor. Weapons fashioned from adamantine have a natural ability to bypass hardness when sundering weapons or attacking objects, ignoring hardness less than 20. Armor made from adamantine grants its wearer damage reduction of 1/- if it is light armor, 2/- if it is medium armor, and 3/- if it is heavy armor. Adamantine is so costly that weapons and armor made from it are always of masterwork quality; the masterwork cost is included in the prices given below. Thus, adamantine weapons and ammunition have a +1 enhancement bonus on attack rolls, and the armor check penalty of adamantine armor is lessened by 1 compared to ordinary armor of its type. Items without metal parts cannot be made from adamantine. An arrow could be made of adamantine, but a quarterstaff could not. Only weapons, armor, and shields normally made of metal can be fashioned from adamantine. Weapons, armor and shields normally made of steel that are made of adamantine have one-third more hit points than normal. Adamantine has 40 hit points per inch of thickness and hardness 20.

Type of Adamantine Item	Item Cost Modifier
Ammunition	+60 gp
Light armor	+5,000 gp
Medium armor	+10,000 gp
Heavy armor	+15,000 gp
Weapon	+3,000 gp

Cold Iron: This iron, mined deep underground, known for its effectiveness against fey creatures, is forged at a lower temperature to preserve its delicate properties. Weapons made of cold iron cost twice as much to make as their normal counterparts. Also, any magical enhancements cost an additional 2,000 gp. Items without metal parts cannot be made from cold iron. An arrow could be made of cold iron, but a quarterstaff could not. A double weapon that has only half of it made of cold iron increases its cost by 50%. Cold iron has 30 hit points per inch of thickness and hardness 10.

Darkwood: This rare magic wood is as hard as normal wood but very light. Any wooden or mostly wooden item (such as a bow, an arrow, or a spear) made from darkwood is considered a masterwork item and weighs only half as much as a normal wooden item of that type. Items not normally made of wood or only partially of wood (such as a battleaxe or a mace) either cannot be made from darkwood or do not gain any special benefit from being made of darkwood. The armor check penalty of a darkwood shield is lessened by 2 compared to an ordinary shield of its type. To determine the price of a darkwood item, use the original weight but add 10 gp per pound to the price of a masterwork version of that item. Darkwood has 10 hit points per inch of thickness and hardness 5.

Mithral: Mithral is a very rare silvery, glistening metal that is lighter than iron but just as hard. When worked like steel, it becomes a wonderful material from which to create armor and is occasionally used for other items as well. Most mithral armors are one category lighter than normal for purposes of movement and other limitations. Heavy armors are treated as medium, and medium armors are treated as light, but light armors are still treated as light. Spell failure chances for armors and shields made from mithral are decreased by 10%, maximum Dexterity bonus is increased by 2, and armor check penalties are lessened by 3 (to a minimum of 0).

An item made from mithral weighs half as much as the same item made from other metals. In the case of weapons, this lighter weight does not change a weapon's size category or the ease with which it can be wielded (whether it is light, one-handed, or two-handed). Items not primarily of metal are not meaningfully affected by being partially made of mithral (e.g., a longsword can be a mithral weapon, but a scythe cannot). Weapons or armors fashioned from mithral are always masterwork items as well, and the masterwork cost is included in the prices given below. Mithral has 30 hit points per inch of thickness and hardness 15.

Type of Mithral Item	Item Cost Modifier
Light armor	+1,000 gp
Medium armor	+4,000 gp
Heavy armor	+9,000 gp
Shield	+1,000 gp
Other items	+500 gp/lb.

APPENDIX H: NEW LEJENDARY ADVENTURE™ CLASSES

LA Clerical Characters

Following are several examples of clerical-type characters from the skill-bundle-based Lejendary Adventure RPG.

Ecclesiastic Order

Upper Lower to Upper Society: This is the priesthood, clergy, and religious society from the humble monk to the high prelate are found all states of the world, although not necessarily in a formal hierarchy. They are recognized, sometimes perforce, by all in such states as their deities are honored, and elsewhere, possibly respected or dishonored, as their pantheon has renown or not. Typical places for association are universities, shrines, religious establishments, temples, noble courts etc.

Their four Abilities are Theurgy, Scrutiny, Physique, and Learning.

12th Rank, Acolyte. Theurgy only possessed: No benefit save contact.
11th Rank, Aspirant. Theurgy and Scrutiny possessed: Finest fighting staff, temple membership available; add 5 points to weapons Ability.
10th Rank, Novice. Theurgy, Scrutiny, and Physique possessed: Add 4 point to physique Ability.
9th Rank, Postulant. All four Abilities possessed: Gain two Memory Tablets, two Rites, and four Powers; add 1 point to each of the four required Abilities possessed, but addition to Theurgy Ability cannot then cause the Avatar to move to a higher (numerically lower) Rank. If this would occur, limit addition to the last point total in the category (i.e. 60, 70, etc.). Add 5 points to weapons Ability.
8th Rank, Almoner. Theurgy at 61: Add 2 points to each of the other three Abilities, and 5 points to weapons Ability.
7th Rank, Under-Priest/Priestess. Theurgy at 71: Gain Plaque with one Power, add 1 point to each of the other three Abilities, and 5 points to weapons Ability.
6th Rank, Priest/Priestess. Theurgy at 81: Gain Plaque with one Power, add 1 point to each of the other three Abilities.
5th Rank, Officiant Priest/Priestess. Theurgy at 91: Gain Plaque with one Power, add 1 point to each of the other three Abilities.
4th Rank, Chief Priest/Priestess. Theurgy at 101: Gain Plaque with one Power, add 1 point to each of the other three Abilities.
3rd Rank, High Priest/Priestess. Theurgy at 111: Add Arcana Ability at 20, or add 15 to Arcana if already possessed.
2nd Rank, Grand High Priest/Priestess. Theurgy at 121: Add Chivalry Ability at 20, or add 15 to Chivalry if already possessed.
1st Rank, Prelate. Theurgy at 131: Add luck Ability at 20, or add 15 to Luck if already possessed.

Friar Order

Upper Lower Society: This is the monastic association of scholars involved in the lay priesthood and are an Order akin to that of the Ecclesiastic. Friars are clergy organized into religious societies that place knowledge first, preach theology, and shun materialism, often depending for their livelihood upon alms. They are found in all of the world's nations, although not generally in a formal hierarchy. They are recognized, sometimes perforce, by all in such states as their deities are honored, and elsewhere, possibly respected or dishonored, as their pantheon has renown or not. Typical places for association are priories, universities, shrines, religious establishments, temples, noble courts, etc.

Their four Abilities are Learning, Theurgy, Arcana, and Scrutiny.

12th Rank, Acolyte Brother. Learning only possessed: No benefit save contact.
11th Rank, Aspirant Brother. Learning and Theurgy possessed: Gain library of five books, priory membership available; add 2 points each to both Abilities possessed.
10th Rank, Novice Brother. Learning, Theurgy, and Arcana possessed: Add 2 points to each of the three Abilities possessed.
9th Rank, Lay Brother. All four Abilities possessed: Gain 10 more books and one Memory Tablet with one Rite, and three Powers; add 2 points to each of the four required Abilities possessed, but addition to Learning Ability can not then cause the Avatar to move to a higher (numerically lower) Rank. If this would occur, limit addition to the last point total in the category (i.e. 60, 70, etc.).
8th Rank, Postulant Brother. Learning at 61: Add either Rustic or Urbane at 20, or else add 5 points to each such Ability if both are already possessed.
7th Rank, Brother. Learning at 71: Add either Rustic or Urbane at 20, or else add 5 points to each such Ability if both are already possessed.

6th Rank, Brother Preacher. Learning at 81: Gain Memory Tablet with one Rite, and three Powers, add 1 point to each of the other three Abilities.
5th Rank, Brother Minister. Learning at 91: Add Evaluation Ability at 20, or else add 10 points to Evaluation if already possessed.
4th Rank, Brother Almoner. Learning at 101: Gain Memory Tablet with one Rite, and three Powers, add 1 point to each of the other three Abilities.
3rd Rank, Brother Chaplain. Learning at 111: Add Alchemia Ability at 20, or add 15 to Alchemia if already possessed.
2nd Rank, Reverend Brother. Learning at 121: Add Chivalry Ability at 20, or add 15 to Chivalry if already possessed.
1st Rank, Prior. Learning at 131: Add Creativity Ability at 20, or add 10 to Creativity if already possessed.

Holy Warrior Order

Holy Warrior Order: Upper Lower to Middle Upper Society. These are Holy Warriors, men and women of the sword, firmly dedicated to a deity or a pantheon group of deities, come from almost any background, although that of upper society is most common. No matter what the station prior to embracing their faith, all Holy Warriors tend to be possession-poor, sacrificing all material goods for the betterment of the faith. Whilst the priest converts with a sermon, the Holy Warrior converts with the sword. Mighty deeds—such as smiting the wicked and unbelievers, confronting monstrosities, protecting the faith and its holy places, officers, and devotees, and forgoing the pleasure of possessions—display the strength of the active servants and swells the ranks of the faith. This is, at least, what the Holy Warrior believes. Where Holy Warriors are found in large numbers, there will typically be a fortified dwelling, perhaps a small one or possibly a great religious stronghold, within a day's travel distance. The dwelling will be "home" to either a military brotherhood (order) of Holy Warriors or will be "home" to a part of such an order. Such structures will testify to the close proximity of pilgrims of the same faith as the Templars or of a site of religious significance. Other places where Holy Warriors may be found to associate will generally include those common to both the Noble and Ecclesiastical Orders (e.g., temples, shrines, monasteries, castles, tourneys and, occasionally, palaces).

Possessions: Sworn to dedicating all money and goods not absolutely necessary to them to carry out their sworn duties, the members of the Holy Warrior Order are relatively poor. Thus, 90% of all valuables of non-weapon or armor sort will be given to the temple. Also, no member of this Order will have more than two horses and suits of armor, eight Weapons, and 12 items of Extraordinary nature of other sort beyond that, all being useful only in directly enabling the duties sworn to.

Their five Abilities are Weapons, Physique, Theurgy, Ranging, Chivalry (5th Ability).

12th Rank: Soldier. Weapons and Chivalry possessed: No benefit save contact.
11th Rank: Soldier-Brother. Weapons, Physique, and Chivalry possessed: Gain any sword and shield ; membership in brotherhood/sisterhood (a Holy Warrior company) available.
10th Rank: Sergeant-Brother. Weapons, Physique, Theurgy, and Chivalry possessed: Gain half metal armor; add 1 point to each of the four Abilities possessed.
9th Rank: Standard Bearer. All five Abilities possessed: Gain Memory Tablet with four Theurgy activations; add 1 point to each of the five required Abilities possessed, but addition to Weapons Ability can not then cause the Avatar to move to the next higher (numerically lower) Rank. If this would occur limit to the last point total in the category (i.e., 60, 70, 80, 90 etc.).
8th Rank: Turcopolier of the Faith. Weapons at 61: Gain courser; add Archery Ability at 20, or add 10 to Archery if that Ability is already possessed.
7th Rank: Knight-Brother. Weapons at 71: Gain full metal armor and charger (but lose courser); add 2 points to Chivalry Ability; add Mechanics Ability at 20, or add 10 to Mechanics if that Ability is already possessed.
6th Rank: Knight Commander. Weapons at 81: Add 1 point to each of the other four Abilities.
5th Rank: Paladin of Faith. Weapons at 91: Gain destrier (but lose charger); add 1 point to each of the other four Abilities.
4th Rank: Master of Faith. Weapons at 101: Add 1 to each of the other three Abilities, 3 to Chivalry
3rd Rank: Seneschal. Weapons at 111: Add Planning Ability at 20, or add Planning at 10 if that Ability is already possessed.
2nd Rank: Marshal. Weapons at 121: Add 1 to each of the other three Abilities, 3 to Chivalry
1st Rank: Grand Master. Weapons at 131: Add Learning Ability at 20, or add 10 to Learning if that Ability is already possessed.

Note: Every headquarters of a brotherhood/order will have a Grand Master, who commands the order as a whole, a Marshal, who commands the order in the Grand Master's absence and is effectively second in command, and a Seneschal, the third in line. When one of these offices becomes vacant, the position, and the title, will fall to the next highest ranking officer in the order. Where more than two such individuals exist, the position will fall to the longest-serving of the two.

Monk (or Nun) Order

This is basically a Non-Avatar Character Order. Monks will generally be devoted to a male deity of less than greatest sort that is serving a more exalted god, as they serve the former deity. Nuns will generally be devoted to a female deity of less than greatest sort that is serving a more exalted one, as they serve the former deity.

Upper Lower to Middle Society: This is the monastic association of religious persons involved in the lay priesthood. This Order is similar to the Friar Order and akin to that of the Ecclesiastic. Monks (or Nuns) are clergy organized into religious societies that take holy vows, shun materialism and carnality, seclude themselves from society, work to support their separate communities, and offer care and hospitality to others that come to them. Monks (and Nuns) are looked to in particular by the lower classes for guidance and inspiration, as well as theological help. They are found in all of the world's nations, and they are generally considered in formal hierarchy. They are recognized by all in such states in which their deities are honored, and elsewhere, possibly respected or dishonored, as their pantheon has renown or not. Typical places for association are abbeys (and convents), shrines, religious establishments, temples, and sometimes even in noble courts.
Note that unlike others, persons of this Order do not have Weapons Ability in any form, as their dedication to their vows demands otherwise. However, a person becoming a member of this Order after pursuing a secular path might well have such Ability. Also, a person in the Order above 7th Rank can acquire such Ability.

The basic five Abilities of the Monk (or Nun) are Rustic, Pantology, Learning, Theurgy, and Physique.

12th Rank, Postulant. Rustic and Physique possessed: No benefit save contact.
11th Rank, Novice. Rustic, Pantology and Physique possessed: Gain small wooden devotional object (worn) and small devotional object (in cell); abbey (or convent) membership required; add 1 point each to the three Abilities possessed.
10th Rank, Novice Brother (or Sister). Rustic, Pantology, Learning, and Physique possessed: Add 1 point to each of the four Abilities possessed.
9th Rank, Lay Brother (or Sister). All five Abilities possessed: Gain a book of scripture and a Memory Tablet with one Rite, and three Powers; add 2 points to each of the five required Abilities possessed, but addition to Rustic Ability can not then cause the Avatar to move to a higher (numerically lower) Rank. If this would occur, limit addition to the last point total in the category (i.e., 60, 70, etc.).
8th Rank, Younger Brother (or Younger Sister). Rustic at 61: Gain a Memory Tablet with one Rite, and three Powers; add 1 point to each of the four other required Abilities possessed.
7th Rank, Brother (or Sister). Rustic at 71: Add Arcana Ability at 20, or else add 10 points to Arcana if already possessed.
6th Rank, Elder Brother (or Elder Sister). Rustic at 81: Gain a Memory Tablet with one Rite, and three Powers, add 1 point to each of the four other required Abilities.
5th Rank, Brother Superior (or Sister Superior). Rustic at 91: Add Evaluation Ability at 20, or else add 10 points to Evaluation if already possessed.
Order members of this Rank and above are permitted to travel alone outside the boundaries of the abbey (or convent) lands.
4th Rank, Brother Magister (or Sister Magistress). Rustic at 101: Gain a Memory Tablet with one Rite, and three Powers, add 1 point to each of the other four required Abilities.
3rd Rank, Brother Proctor (or Sister Proctress). Rustic at 111: Add Urbane Ability at 20, or else add 10 points to Urbane if already possessed.
2nd Rank, Brother Dean (or Sister Dean). Rustic at 121: Gain a Memory Tablet with one Rite, and three Powers, add 1 point to each of the other four required Abilities.
1st Rank, Abbot (or Abbess). Rustic at 131: Add chivalry Ability at 20, or else add 10 to Chivalry if already possessed.

APPENDIX I: LEJENDARY ADVENTURE ™CONSTRUCTION COSTS

Cost of Construction

Use the following ranges for per-foot cost to find the overall cost for a completed structure without interior furnishings. Variables include cost of labor, but are mainly based on type of construction and building materials, the height of walls from floor to ceiling.

Basement: $5 to $15 per square foot; $5,000 to $15,000 for 1,000 sq. ft.
Ground Floor: $20 to $200 per square foot; $20,000 to $200,000 for 1,000 sq. ft.
Upper Floor: $15 to $150 per square foot; $15,000 to $150,000 for 1,000 sq. ft.
Attic/Loft: $10 to $50 per square foot; $10,000 to $50,000 for 1,000 sq. ft.
Roof: $15 to $75 per square foot; $15,000 to $75,000 for 1,000 sq. ft.

Additional costs would include fortifications, indoor plumbing, rare interior woods, ornamental stone interiors, etc.

Fortification Costs

All costs given hereafter assume no labor or transportation costs are involved as the builder will be owed or given the service necessary. Some 30 to 40 casual laborers are assumed to be employed on this project. Additionally, it is assumed that the land belongs to the one constructing the castle. Although manual labor is discounted, the following minimum experts will be required to construct a fortification:

Architect $25,000 per month
Engineer $18,000 per month
2 engineer assistants (journeymen) $15,000 per month ($7,500 each)
Master mason $10,000 per month
12 masons $60,000 per month ($5,000 each)
4 carpenters $20,000 per month ($5,000 each)
2 plumbers $10,000 per month ($5,000 each)
2 construction foremen $12,000 per month ($6,000 each)
Monthly Wage Cost: $170,000

A 10-foot by 10-foot square section of mortared stone that is of 1-foot thickness costs $250, this cost not including transportation to the construction site. Thus, the outer and inner walls for a 10-foot-thick curtain wall would have a base cost of $1,500 for six layers of stone per 10-foot height of the wall. Cost of interior fill, including transportation to the site, is $1.25 per square foot, so $500 for material sufficient to fill a 10-foot length of 10-foot high double wall to achieve a 10-foot thickness. This gives a total materials cost of $2,000 for the section noted.

Wall foundation to a depth of 10 feet costs the same as actual curtain wall above it. This is unnecessary where the construction is built upon solid rock.

Splaying an outer wall base adds $750 to the cost per 10-foot section.

An Upper gallery in a wall section with two loopholes in it is 200% ($3,000 per 10-foot length of gallery) of basic curtain wall cost, as flooring and arching the ceiling above adds expense.

A round or part round wall or tower or turret section costs 200% of basic curtain wall cost, omitting fill cost where applicable, splaying cost at $75 per foot of splay added to the base additional. The cost includes one loophole per 10-foot section. A multi-sided tower or turret, or a beaked tower costs 150% of curtain wall cost, splaying cost at $75 per foot of splay added to the base additional. The base cost includes one loophole per 10-foot section.

Battlements of 3-foot height and thickness, topped by two merlons of 2.5-foot width and of 3-foot height and thickness cost $500. If the merlons are pierced by loopholes add $200. If the battlement is machicolated, the cost is 500% base cost, or $2,500, the same as a normal wall section, but $2,700 with pierced merlons.

Stairways of stone cost $30 per riser.

Stairways of wood cost $20 per riser.

Internal floors cost $10 per square foot of heavy wooden construction or paves laid atop a solid foundation.
Bartizans of 10-foot outer diameter, 10-foot total height, 2.5-foot wall thickness, pierced with an entryway three loopholes are $3,500.

A portcullis costs $50 per square foot, plus $50 per square foot of the construction for the mechanism used to raise and lower it, thus total cost of $100 per square foot of opening protected thus.

A drawbridge costs the same as a portcullis, including the mechanism used to raise and lower it.

There is no cost for window or door opening, or a murder hole, in a construction section.

Bars for such openings cost $20 per square foot. Embrasure shutter, window shutter, and door cost is $10 per 1 square foot of one-inch-thick seasoned, iron-bound oak, loophole piercing mot adding any cost. Gate costs can be arrived at by using door costs. Example: A gate door of 12-foot height by 6-foot width is 72 feet square. Assuming this valve is of 10-inch thickness, the cost if then 72 x $100 $7,200. This includes all hardware for hanging and securing the gate door.

Doors of solid iron plate cost $25 per square foot of .25-inch thickness, $100 per square foot of one-inch thickness. Because of weight, such doors usually can not exceed a total of one cubic foot of iron, 12 square feet of one-inch-thick plate, 48 square feet of .25-inch thickness plate.

Structures built within the fortified place will cost one-half the prices noted above for civilian buildings. This includes the construction of cellars beneath the interior buildings.

The cost for roofs atop towers or turrets is at the maximum cost for civilian construction roofs, but the basis for computing it is the square footage of the top of the structure it is built upon, circular or oblong structures computed as being fully

square to account for the high cone-like roof used. Hoarding to be assembled and placed outside curtain wall lacking machicolation is at a cost of $1,000 per 10-foot section. This cost excludes green hides needed to protect the wood against fire, but included the two shuttered openings and steeply pitched roofing above it.

Adding Fortifications

Here is a simple example of a building that has added to it sufficient fortification so as to make it a fortified manor house. Basic size of interior 75 feet in length by 40 feet in breadth 3,000 sq. ft.

Two towers, front left and rear right with one-quarter built into main plan from sub-basement to first floor, standing separate from the main structures smaller loft story: each 20 feet square adding 600 sq. ft.

Loft story of 50 feet length by 25 feet breadth 1,250 sq. ft.

Computations

1. Basement and sub-basement each at (most expensive) $15/sq.ft. $54,000.
2. Ground floor at (least expensive) $20/sq. ft. $72,000
3. Ground floor 2 ft. thick stone walls with barred and shuttered windows at (most expensive) $200/sq. ft. $720,000
4. First floor at (least expensive) $15/sq. ft. $54,000
5. First floor at (most expensive) $150/sq. ft. $540,000
6. Loft story at (least expensive) $15/sq. ft. $19,000 (rounded up to nearest 1,000)
7. Loft story at (most expensive) $150/sq. ft. $188,000 (rounded up to nearest 1,000)
8. Roof of main building and loft (2,800 sq. ft.) at (most expensive) $75/sq.ft. $210,000
9. Battlement atop main building roof (55 ft. in length by 40 ft. in depth 190 ft. total length at an average height of 4.5 ft. (parapet of 3 ft. height and merlons of 3 ft. height spaced between crenels) for 855 sq. ft. at (most expensive roof cost) $75 $64,000 (rounded down to nearest 1,000)
10. Battlement atop loft story (50 ft. in length by 25 ft. in depth 150 ft. total length at an average height of 4.5 ft. (parapet of 3 ft. height and merlons of 3 ft. height spaced between crenels) for 675 sq. ft. at (most expensive roof cost) $75 $51,000 (rounded up to nearest 1,000)
11. Second floor of towers (800 sq. ft.) at (least expensive) $15/sq. ft. $12,000
12. Second floor of towers (800 sq. ft.) at (most expensive) $150/sq. ft. $120,000
13. Battlements atop towers 160 ft. total length at an average height of 4.5 ft. (parapet of 3 ft. height and merlons of 3 ft. height spaced between crenels) for 720 sq. ft. at (most expensive roof cost) $75 $54,000
14. Tower roofs of 800 sq. ft. at (most expensive cost) $75 $60,000

Total Cost: $2,218,000 less labor

The fortified manor house has three-foot-thick stone walls, heavy, iron-banded doors, window barring and interior shutters on the basement (metal shutters here) and ground floors (iron-bound wood shutters pierced with loopholes here), and loopholes as well as such window in the turret's ground floors (where the basement is windowless), plus shutters on upper stories, for the indicated cost.

One can assume the height of the basement is four feet above ground level, that the ground story is 14 feet above that, the first story 12 feet in height, and the loft story likewise 10 feet in height, so the rooftop of the main portion is 30 feet above the ground. If desired, the second floor of the towers can be limited to eight feet, so as to allow some command of those places from atop the loft roof. Alternately, the upper stories of the towers might be 14 feet high, or one only eight feet, the other 14 feet height. This sort of thing is simply a matter of common sense.

Time & Labor

The only ongoing labor cost not included in the computations above are the wages of the architect, engineer, and the journeyman engineers assisting him. Thus the added labor cost per month is $53,000, which you might want to round to $55,000.

Excavation of sub-basement and basement, building walls for same: 2 months
Construction of upper works: 4 months
Adding fortifications: 3 months
Finishing interior: 1 month
Added Labor Cost: $52,000/month x 10 $520,000

Total cost of Project: $2,218,000 plus $520,000 in wages $2,738,000 and 10 months of time.

Military Structures

Following are some of the most basic military structures that will likely be found in a fantasy game world, especially in the dangerous and politically insecure areas frequented by adventurers. Such fortifications might variously be used as everything from the wilderness redoubts of minor nobility, warlords, or humanoid tribes, to official defense works built by nations to secure their borders, communities, and critical areas like river crossings.

Moat with Bridge $1,000,000 (100 workers, 5 months)
Tower $1,000,000 (100 workers, 5 months)
Motte-and-Bailey $1,500,000 (100 workers, 3 months)
Keep $3,000,000 (100 workers, 17 months)
Castle $10,000,000 (100 workers, 57 months)
Huge Castle $20,000,000 (100 workers, 115 months)
Start here

Moat with Bridge: The moat is 15 feet deep and 30 feet wide. The bridge may be a wooden drawbridge or a permanent stone structure. This is an addition to most of the other sorts of fortification listed here, and is included only in the cost of the motte-and-bailey.

Tower: This round or square, three-level tower is 30 feet in diameter and made of stone. If self-standing, structures of this sort are generally only effective as short-term defenses.

Motte-and-Bailey: This simple sort of defensework consists of a wooden tower built on top of a steep, artificial hill (a motte) that is surrounded by a wooden palisade. The entrance to this redoubt is through a palisaded courtyard (a bailey), and the whole structure contains such things as the commanding knight's home, barracks, stables, or a blacksmith's shop. This was the quintessential form of fortification built by the Normans to enforce their 1066 conquest of England.

Keep: This fortified stone building has 15 to 25 rooms and a roof of slate shingles or lead sheets. In urban areas, structures with similar characteristics might be used as headquarters for the guard, watch, or military. In rural areas, such structures might be used as residences minor aristocratic warriors (e.g., knights), important clerics, or other minor aristocrats. A good example is the fortified manor house of Scotland, which was designed for day-to-day living in an insecure environment.

Castle: A castle is a keep surrounded by a 15-foot-tallor higher, 10-foot-thick stone wall with at least four towers. Such a fortification is often made even more secure by being built on top of a hill or surrounded by a moat. Typical residents of such a structure include mid- to high-level military, political, and religious figures.

Huge Castle: A huge castle is a particularly large keep with numerous associated buildings (e.g., stables, forge, granaries) and an elaborate 20-foot-high or higher wall that creates bailey and courtyard areas. The wall has six towers or more and is 10 or more feet thick. Such elaborate and expensive structures can almost never be built, maintained, or occupied by individuals, and require instead the resources of great nobles, religious orders of knights, or state governments.

Religious Structures
Shrine, major $100,000 (10 workers, 3 months)
Chapel $500,000 (100 workers, 6 months)
Fane $1,000,000 (100 workers, 9 months)
Temple $2,000,000 (100 workers, 11 months)
Grand temple (Pantheon) $20,000,000 (100 workers, 115 months)

Shrine: A small religious structure, typically devoted to the worship of a demigod or minor deity, or to a specific aspect of a greater deity. Buildings of this sort are often located within or attached to larger structures—such as temples, hospitals, governmental buildings, or castles—and those that are free-standing structures are often located in isolated areas appropriate to the deities to which they are dedicated. Décor in such areas, while tasteful according to the sense of the worshippers, is usually not elaborate, generally being confined to such things as mosaics, frescoes, and perhaps a single statue.

Chapel: Built and named for any deity of high to moderate rank, and generally with small shrines for some of the chief deities of the pantheon that are associated with the named deity contained within it. The shrines for the latter might be very small ones. As usual, the chief worship space will be given over to the deity for whom the place is named. It is not uncommon that a chapel will be dedicated to only a single deity. Shrines are either public or for private use by some religious order or aristocrat (noble or royal family). Décor in a public chapel will be modest, but in a private one it might be quite splendid.

Fane: Built and named for any high ranking deity and generally with moderate-size, shrines for some of the chief deities and those lesser ones of the pantheon that are associated with the named deity. The shrines for the latter might be small ones. Such a structure is for worship services of the general populace, much as is a local church in the actual world. As usual, the chief worship space will be given over to the deity for whom the place is named. A place of this size might have shrines within it. It is not uncommon that a fane will be dedicated to only a single deity.

Temple: A structure of this sort is generally used for the worship of a single major deity, and typically includes a large main hall, chambers for the high priest, and—depending on the needs and ethos of the religion—perhaps a treasury or a crypt. Décor might include such things as bas reliefs depicting the myths associated with the deity, sculpted metal doors, and a large—or even huge—statue of the deity.

Pantheon: A structure of this sort is the largest and most elaborate sort built by the faithful, and is often intended to honor all the gods in the pantheon to which it is dedicated. Such grand temples, which include the cathedrals of Medieval Europe, often require years to complete—a process that is often arrested while enough funds are raised to continue the great work. Temples of this sort are generally lavishly decorated with sculptures, statuary, decorative stonework, and the like.

APPENDIX J: RECOMMENDED READING

Following are additional resources that the authors of this work believe can be of help to prospective Nation Builders. All of Gary Gygax's original work on gaming included such lists, and it is a sad reflection on the intellectual state of modern gaming that they have become so few and far between. For those who want to create compelling adventures and campaign settings, however, there is no substitute for reading.

Apropos of that, fantasy literature and novels can be fun to read and can certainly provide much of the inspiration that Game Masters carry into the creation of their works. They do very little to actually provide GMs with the concrete tools or knowledge they really need to create campaign settings that are interesting or exciting, not to mention believable (if not realistic). And, ultimately, they provide little to those who want their work to be original, rather than derivative.

History, non-fiction, and the epic stories of great cultures, on the other hand, provide fair and ample grist for the mental mills of fantasy writers. Indeed, it is almost always easy to tell the difference between a Game Master who is knowledgeable about history, geography, mythology, architecture, politics, and any number of "real world" disciplines and one who simply absorbs the latest Tolkien copycat (or, even worse, one who does not enjoy reading at all!). If you want to be a transcendent Game Master who will long be remembered by his or her players, you are, frankly, better off reading good historical fiction covering any period or even magazines like National Geographic and daily newspapers than you are fantasy novels in general. (And you will be that much better prepared to deal with the adventures of our real world as well.) With that in mind, a perusal of the listed items will reveal that they are weighted toward histories—whether real or fantastic—reference works, and the like.

A list like this is clearly subjective in nature, and every astute reader will doubtless know of some resource that should also be listed, or notice items that he believes less useful than others. Such a list could be expanded indefinitely, however, and these are some of the works that most influenced the authors in both the writing of this book and the creation of their campaign worlds. Add to or subtract from it as you see fit.

Resources in the following section were selected either because they are useful for Nation Building in general or for specific aspects of the same. Many of the oldest are available in a variety of forms (some for free online at Websites like the one run by Project Gutenburg). Annotations follow most of the entries, but are omitted in cases where the subject of the book is explicitly clear from the title (e.g., Life in a Medieval Village).

The Bible (various editions and publishers, public domain).

Far more than just religious canon, this book contains information on all sorts of subjects related to Nation Building, including raising troops, warfare with neighboring states, and the rise and fall of kings. The New International Version is recommended for those who actually want to understand most of what they are reading.

Boucher, Francois: 20000 Years of Fashion (Harry M. Abrams, 1987)

Brodie, Bernard and Fawn M.: From Crossbow to H-Bomb (various publishers).

A history of the development of weapons and their effects on military strategy.

Brooks, Terry, Varhola, Michael, et al: The Writer's Complete Fantasy Reference (Writer's Digest, 1998).

Created with prospective fantasy writers in mind, this book is just as useful for gamemasters interested in creating compelling fantasy campaign settings.

Bujold, Lois McMaster: The Curse of Chalion (various publishers, originally 2001).

This fantasy novel is a rarity from an author most famous for her excellent science fiction, but no less superb for it. It grants a compelling insight into the life of a high-ranking courtier embroiled in political intrigues, religious passions, and a dire curse. The politics of the story are rich, complex, and deadly, echoing many real-world situations in Europe during the Middle Ages. In addition, the names of the various ranks of nobility and clergy are unusual but logical, giving gamemasters a good source for some interesting local color.

Burton, Sir Richard Francis: The Book of the Sword (Dover Publications, 1987 reprint of an 1884 work).

Burton's detailed history of weapons is exceeded only by his adventures throughout the world, notably in sub-Saharan Africa during his search for the source of the Nile (many of which are in the public domain and available online).

Chadwick, Nora: The Celts (various publishers).

Written in the early 1990s, this book is a comprehensive history of Celtic culture.

Clavell, James: Shogun (various publishers) .

The novel that introduced many concepts of the Japanese Feudal system to the western world, Shogun is full of tight internal politics and military action, told from an outsider's point of view.

Cicero: De Amicitia (various publishers, public domain).

Written in 44 B.C. following the assassination of Julius Caesar, this book—translated as "On Friendship"—is an authoritative treatise on moral leadership and is in many senses the opposite side of the coin presented by Machiavelli in The Prince.

Davidson, Hilda Ellis: The Lost Beliefs of Northern Europe (Routledge, 1993).

This interesting work attempts to deduce pagan beliefs from archeological and literary evidence.

De Camp, L. Sprague: The Ancient Engineers (Ballantine Books, 1963).

Diamond, Jared: Guns, Germs, and Steel: The Fates of Human Societies (W.W. Norton & Co., 1997).

This fascinating book establishes a link between the political success of nations and the agricultural resources available to them. Must reading for Nation Building campaign development and adventures.

Eco, Umberto: Foucault's Pendulum (Harcourt, Brace, Jovanovich, 1989).

This (presumable) work of fiction is a veritable primer on conspiracy theories and secret societies.

Encyclopedia Britannica, Eleventh Edition (1910-11).

This edition is one of two that has scholarly standing, the other being the third Edition. The treatment of states, provinces, and cities in the work provides not only a template for the would-be Nation Builder to use in constructing his fantasy realm(s), but also provides much information regarding resources and trade. This is an invaluable resource for the serious creator.

Follet, Ken: Pillars of the Earth (William Morrow and Co., 1989).

This historical novel chronicles the decades-long construction of a great Gothic cathedral.

Frazer, Sir James George: The Golden Bough (MacMillan Publishing Co., 1922, various other publishers, public domain).
This comprehensive work is considered by many to be a definitive overview of the origins of magic, the principals governing it, and its role in society and the nation.

Gies, Frances and Joseph: Cathedral, Forge, and Waterwheel: Technology and Invention in the Middle Ages (HarperCollins Publishers, 1994).

Gies, Frances and Joseph: Life in a Medieval City (Harper & Row, 1969).

Gies, Frances and Joseph: Life in a Medieval Village (HarperCollins Publishers, 1990).

Gies, Joseph: Life in a Medieval Castle (Harper Colophon Books, 1979).

Gorsline, Douglas: What People Wore: 1,800 Illustrations from Ancient Times to the Early Twentieth Century (Dover Publications Inc., 1994).

Gygax, Gary, et al: Gygaxian Fantasy Worlds (Troll Lord Games, 2002-2004).
Each of the various books in this d20 series—including The Canting Crew, World Builder, Living Fantasy, and Insidiae—effectively explores a different facet of campaign development.

Gygax, Gary: Keep on the Borderlands (TSR, 1980).
This classic Basic Dungeons & Dragons adventure is still a detailed yet compact model of both a dungeon ecosystem and how various groups of humans, humanoids, and monsters interact with each other.

Gygax, Luke, et al: The Lost City of Gaxmoor (Troll Lord Games, 2002).
This d20 system adventure includes an in-depth description of a fantasy city with a Roman cultural influence.

Heilbroner, Robert L.: The Making of Economic Society (various publishers).
A brief review of economic history from the ancient premarket economy to modern capitalism.

Hesiod: Theogeny, The Works and Days (various publishers).
These Classical Greek texts examine, respectively, the history of the gods and the role of common folk in the nation.

Hobbes, Thomas: Leviathan (various publishers, public domain).
This 17th century treatise is considered to be the foundation of political science.

Howard, Robert E.: Conan series, et al. (various publishers).
In many ways, Howard is the quintessential swords-and-sorcery author, and any of his Conan stories –especially "The Hyborean Age"—is appropriate inspiration for a fantasy adventure. His other heroes include Puritan vampire hunter Solomon Kane and Pictish king Bran Mac Morn.

Hutchinson, Gillian: Medieval Ships and Shipping (Leicester University Press, 1997).

Keegan, John: The Face of Battle (various publishers).
This gritty look at the horrors of life and death on historical battlefields is must reading for anyone who would try to describe or depict a battle in their game.

Keen, Maurice: Medieval Warfare: A History (Oxford University Press, 1999).

The Koran (various publishers, public domain).
In addition to being an epic work of religious literature, this book also depicts the establishment and spread of a theocratic state.

Knorr, Paul O., et al: Tests of Skill (Skirmisher Publishing, 2004).
This innovative d20 campaign setting and adventure pack discusses the uneasy interactions between various states and political leaders and includes a number of quests that can be as easily overcome with wits as with weapons.

L'Amour, Louis: The Walking Drum (various publishers).
Immensely famous for his multitude of western novels, L'Amour nevertheless turned out an excellent period adventure set across the length and breadth of 12th-century Europe.

Leiber, Fritz: Swords and Deviltry, Swords in the Mist, et al (various publishers).
This dark, funny, exceptionally well-written low-fantasy series chronicles the seedy exploits of Fafhrd and the Gray Mouser, a pair of rogues, mercenaries, and ne'er-do-well adventurers.

Machiavelli, Niccolo: The Prince, The Art of War (various publishers, public domain).
This ultra-pragmatic—some would say cynical—Renaissance-era analysis of power and politics is a how-to manual for the leaders of nations. Machiavelli's Art of War discusses the attributes of various sorts of military forces, and their commanders, and describes how to establish them for Republican citystates.

Manchester, William: A World Lit Only By Fire: The Medieval Mind and the Renaissance—Portrait of an Age (various publishers).
This wide-ranging book is an accessible view of the social and political transition from the late Middle Ages to the Renaissance.

Masters, John: The Deceivers (various publishers).
This exceptionally well-written historical novel describes a British intelligence agent's successful infiltration of the Thuggee cult in 19th century India (and in the process, illustrates some of the vicissitudes suffered by a foreign occupational government) and also details a secret society.

Mitchell, Bruce: An Invitation to Old English and Anglo-Saxon England (Blackwell Publishers, 1994).
Ostensibly a primer on the Old English Language, this volume is filled with digestible tidbits about life in the Dark Ages.

Moorcock, Michael: Swords Trilogy, Chronicles of Corum, et al (various publishers).
Many of the fantasy novels by Michael Moorcock involve vivid conflicts between opposing nations, highlighted—especially in Knight of the Swords, Queen of the Swords, and King of the Swords—by notable combat scenes, among them some that include cohorts of sentient beasts.

More, Thomas, Sir, Saint: Utopia (various publishers, public domain).
This Renaissance-era book describes its author's concept of the ideal state, which he presents as an island nation in the Atlantic.

Norman, John: Tarnsman of Gor, Outlaw of Gor, et al (various publishers).
Largely unknown to the newest generation of gamers, the somewhat-seedy series of 26 pulp fantasy Gor books—written from 1967 to 2002—contain, among other things, detailed scenes of aerial and ship-to-ship combat.

Oakeshott, R. Ewart: The Archaeology of Weapons (Dover Publications, 1996 reprint of a 1960 work).
This minor and largely overlooked classic traces the development of weapons in Europe, from the prehistoric bronze age arms to those of the High Middle Ages.

Oman, Sir C.W.C: A History of the Art of War in the Middle Ages, two volumes (various publishers)

Oman, Sir C.W.C: A History of the Art of War in the Sixteenth Century (various publishers)

Payne-Gallwey, Ralph: The Book of the Crossbow (Dover Publications, 1995 reprint of a 1903 work).
This exceptionally detailed book includes a section on siege weaponry.

Piper, H. Beam: Lord Kalvan of Otherwhen (various publishers).
Originally published in serial form in Analog magazine in 1964, this alternate earth adventure focuses on a modern human who is flung into a fantasy world where kingship can be his reward for defeating a tyrant.

Plato: The Republic (various publishers, public domain).

Proust, Marcel: In Search of Lost Time, aka, Remembrance of Things Past (various editions and publishers).
This immense work's Volume 3: "The Guermantes Way," is especially useful for information about aristocrats, nobility, and royalty. Note, however, that every part of this book is a tough read, and not for the intellectually lazy.

Racinet, Auguste: Racinet's Full-Color Pictorial History of Western Costume (With 92 Plates Showing Over 950 Authentic Costumes from the Middle Ages to 1800) (Dover Publications Inc., 1987).

The Ramayana (various publishers).
This epic sacred text of ancient India is purported to have a common ancestor with the Iliad, and readers of both will see the similarities. Nonetheless, the Ramayana has its own flavor, with armies of monkeys and bears marching against hordes of demons, and enchanted weapons wielded in the hands of superhuman heroes.

Smith, Adam: The Wealth of Nations (various publishers, public domain).
Fully titled An Inquiry Into and Causes of the Wealth of Nations, this 18th century text is the foundation of modern economics.

Sun Tzu: The Art of War (various publishers, public domain).
This how-to manual for rulers discusses the relationship between warfare and the nation. Every military commander should have a copy of it in his saddlebag.

Toqueville, Alexis de: Democracy in America (various publishers, public domain).
Originally published in the 1830s, this is an astute look at the evolution and workings of a nation and its various components.

Tolkien, J.R.R.: The Silmarillion, The Lord of the Rings, et al (various publishers).
This "bible" of Middle Earth begins with the creation of the world and includes the ascendancy and decline of its great peoples, nations, heroes, and villains. Appendix A to the Lord of the Rings, "Annals of the Kings and Rulers," is especially useful to anyone interested in Nation Building.

Unstead, R.J. A Castle (See Inside) (Kingfisher Books, 1986).
This beautifully illustrated book includes detailed cutaway pictures that show the inner workings of a variety of Medieval defensive fortifications.

Vance, Jack: The Dying Earth, et al (various publishers, originally 1964).
Amoral rogues, neurotic wizards, and indistinct lines between heroes and villains are the hallmarks of Vance's various "Dying Earth" novels and stories, set in a far-flung future where the extinguishing of the sun is believed to be imminent.

Varhola, Michael, Knorr, Paul, Gygax, Gary: Experts (Skirmisher Publishing, 2002).
Strongly influenced by many of the concepts originally presented in the 1st Edition Dungeon Master's Guide, this d20 book examines the Expert non-player character class in great detail and organizes it into Craftsman, Entertainer, Professional, Scholar, Tradesman metaclasses.

Varhola, Michael, Knorr, Paul, and Gygax, Luke: Warriors (Skirmisher Publishing, 2003).
This d20 book is, among other things, a manual for creating a wide variety of different soldier types, such as cavalrymen and infantrymen, along with "realistic" fantasy combatants like aerial cavalrymen and beast riders.

Viollet-Le-Duc, Eugene-Emmanuel: Military Architecture (various publishers)

Waltari, Mika: The Wanderer and The Adventurer (Putnam Publishing Group, 1950 and 1951).
In these sweeping, epic, historic novels, Waltari follows a hapless hero through nearly every major military conflict in Europe in the early 1600s and, eventually, into life as a slave in the Ottoman Empire. They contain some truly excellent examples of low-level espionage and effectively convey the general feeling of a man caught up in time of incredible religious turmoil. Top-notch historical fiction as well as highly acidic black comedy.

Warner, Philip: The Medieval Castle: Life in a Fortress in Peace and War (Penguin Putnam reissue, 2002).

Wells, H.G.: A Modern Utopia, The Time Machine, The War of the Worlds, et al (various publishers, public domain).
Gygax has commented that the various works of Wells—a genius who dabbled in almost everything, including science fiction, history, and social commentary—influenced his development of the Dungeons & Dragons fantasy roleplaying game.

Wells, H.G.: Little Wars (Skirmisher Publishing, 2004).
This historic reprint of a classic wargaming text includes a foreword by Gary Gygax that discusses its influence on his development of both the Chainmail miniatures rules and Dungeons & Dragons.

Wyse, Elizabeth, et al (editors): Past Worlds: The Times Atlas of Archaeology. London, 1988, Times Books Limited.
This overview of human history is full of maps, illustrations, and photographs. It also includes a detailed timeline that stretches from 5 million B.C. to 1969 and is divided into five major geographical regions, Europe, Africa, West Asia & South Asia, East Asia & Oceania, and the New World. If you had to pick a single reference work to draw upon to inspire Nation Building adventures, this one would be a good bet.