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Orcs Throw Spells, Too!

*Humanoid and giant spell-casters
for AD&D® games*

In the highly magical worlds of the AD&D® game universe, the ability to manipulate magic often determines the winner in a conflict. Thus, the various AD&D game books contain more information on spell-casters than on any other type of character. Yet, since only humans and demi-humans are allowed to be player characters, very little information has been given in regards to a third set of spell-casters: the humanoids.

All the information pertaining to humanoid spell-casters can be found in a few brief paragraphs in the *Dungeon Masters Guide* and *Legends & Lore*. While this information is excellent for setting up the bare statistics of a humanoid spell-caster, it does not go far toward helping the DM run such an unusual NPC. This article begins with tips on creating, preparing, and playing humanoid spell-casters, then addresses how these beings gain and keep their powers. New lists of spells are given to bring the *DMG* lists up to date with *Unearthed Arcana*, and level limits are suggested for new humanoids given in the *FIEND FOLIO®* tome and *Monster Manual II*. Finally, there is a section devoted to specific religious practices performed by each individual humanoid race and how these practices can be used by the DM to help flesh out humanoid spell-casters.

Purposes and problems

The humanoid spell-caster represents the means employed by a humanoid deity to promote the deity's religion, unite the humanoid's tribe, and give the tribe defenses against its magic-wielding human and demi-human foes. Humanoid spell-casters are not meant to be capable of sustained magical combat, but serve instead as buffers between the human-related races and the humanoids. Thus, their abilities tend to concentrate on protective and miscellaneous magic rather than on battle magic.

The *DMG* suggests that humanoid spell-casters are rare, but there is no reason given for this lack of competent masters among the humanoid races. A careful look, however, reveals two excellent reasons for a lack of spell-casters among humanoids. The first is the warrior tendency of these races. The second is (bluntly put) the stupidity of the humanoids.

From the puniness of the 1/2-HD kobolds to the terrible might of the 14-HD fog giants, humanoids are characterized by violence. Of over 24 humanoid races, less than a half dozen are good or neutrally aligned; the rest are downright evil. These masses of wicked creatures live by raiding their neighbors. Their energies are thus spent in preparing for and conducting wars. Little time is left for anything else. Young humanoids grow up learning how to wage war; those young that cannot keep up with the physical regimen of such a life quickly die, leaving ranks upon ranks of hardened warriors. This is hardly an auspicious beginning for a young spell-caster!

In the larger humanoid bands, however, especially those that are settled and enjoy some measure of security, there occasionally arises a youngster who can survive the physical rigors of humanoid life and is not satisfied with them. This individual is too weak to seek physical power but wants some means of gaining an advantage over his peers. If this individual is very lucky, he could become spell-caster.

Now a new factor works against these few: the stupidity of the humanoid races. On the whole, humanoids tend to be a dim-witted and barbaric lot. Those born with unusual intelligence or wisdom learn to use their spell-casting abilities ruthlessly or are killed by jealous rivals. Added to this is the fact that other humanoid bands are often jealous of any tribe with a spell-caster. Thus, unusually gifted humanoids face a dismal future, and most of these do not survive their apprenticeships or the more dangerous process of self-teaching.

This simple reasoning demonstrates why the *DMG* suggests that humanoid spell-casters are so rare that they should be placed by the DM. Unfortunately, there are no guidelines to follow in this process. To a beginning DM, taking great care in placing humanoid spell-casters might mean including only one or two witch doctors or shamans per group of human-





oids. To aid the beginning DM and give the experienced DM a hand in determining the frequency of such NPCs, the following guidelines are offered.

Assuming that shamans are more common than witch doctors (since witch doctors are the more powerful of the two), there is a 5% chance for a shaman to appear per 25% of the maximum strength of a humanoid band. For example, the number of gnolls usually encountered is 20-200. If there are 50 gnolls (25% of the possible maximum), there is a 5% chance for a shaman to be present. In a group smaller than 50 gnolls, there is no chance for a shaman to be present; a band of that size could not protect its shaman well enough and would quickly lose its spell-caster. This applies to all humanoid bands: No spell-casters are ever encountered in a group smaller than one-quarter of its maximum size, as given in the AD&D game rules. This principle works in 25% increments — that is, in a group of 99 gnolls, there is still only a 5% chance for a shaman to be present, but at 100 gnolls, the chance jumps to 10%. This serves to keep the chance of a shaman appearing to a minimum and increases the scarcity of spell-casters.

Shamans are a silver-piece-a-dozen, however, when compared to witch doctors. These more powerful humanoids

have mastered two forms of magic, something that only the rarest of even demi-human or human spell-casters accomplish. The chance of meeting a witch doctor is also based on 25% increments, but the probability of meeting a witch doctor is only 1% per increment. This means that a huge pack of 400 kobolds is only 4% likely to have a witch doctor in its midst.

Don't use this system for humanoids who run in very small bands (e.g., giants), or there will be too many such spell-casters. When the maximum normal size of a humanoid group is 20 or less, the chance of a shaman appearing in the group is a flat 5%; for a witch doctor, there is a 1% chance. Of course, if the group is unusually large (i.e., 20 stone giants), the DM might wish to double or even triple this chance. As with lesser humanoids, groups of giants must have enough members to support a spell-caster, since the spell-caster is too busy with arcane arts to hunt or otherwise support basic survival functions. Thus, giant spell-casters appear only with groups which have half or more of the maximum normal group size for that type of giant.

No humanoid tribe has both a shaman and a witch doctor, and the shaman is always checked for first. The system given above reflects the small numbers of humanoid spell-casters (especially witch doctors); it should keep humanoid spell-casters uncommon enough to retain the excitement of their use.

Creating the spell-caster

When the dice or the DM have determined that a humanoid spell-caster exists in a group of humanoids, the DM must take pains to create a well-balanced NPC. The guides given in the official rules are vague in assigning levels to these rare creatures, and leave room for creating NPCs with too little or too much power.

A humanoid spell-caster should be assigned levels based on the strength of his band, using the maximum normal group size divided by the maximum level of spell use possible for that race, rounding fractions up. The following examples help illustrate how to assign levels to humanoid spell-casters.

Example one: Ogres appear in groups of up to 20 individuals, and ogre shamans can rise to 3rd level in experience. Thus, for every seven ogres, the shaman will have one level of experience.

Example two: Hobgoblin witch doctors can rise to 7th level as clerics and 4th level as magic-users. The maximum "Number Appearing" for hobgoblins is 200. For every 30 hobgoblins, the witch doctor will have one level of clerical experience; for every 50 hobgoblins, the witch doctor will have one level of magic-user experience. In a group of 170 hobgoblins, then, the witch doctor will be a 6th-level cleric and a 4th-level magic-user.

Note that, by the suggestions given earlier, no 1st-level ogre shaman could ever be

met, since no spell-casters can appear in groups, of less than one-half the maximum normal group size for humanoids which run in bands of 20 or less. By the same token, no hobgoblin witch doctor could ever be met as a 1st-level cleric, since there must be at least 50 hobgoblins (25% maximum "Number Appearing") for there to be any chance of a spell-caster in the group in the first place. Low-level spell-casters can be added by the DM as apprentices (5% chance of 1st-level cleric per tribe with higher-level shaman, and 1% chance of low-level witch doctor per tribe with the same) or as solitary spell-casters (give each tribe without a spell-caster a flat 5% chance to have a 1st-level cleric and a 1% chance to have a low-level witch doctor), or the DM may dispense with them entirely in favor of slightly higher-level humanoid spell-casters.

Once the spell-caster's levels have been assigned, he is ready to receive his spells. No humanoid shaman has access to every spell for every level of spell use he is capable of employing. A humanoid shaman is limited to knowing two spells per spell level (out of the lists given later in this article) and must choose his daily spells from them by praying for them, as does a human or demi-human cleric. No spell books are kept of these spells, though the shaman can use clerical scroll spells (if he can read). This limited knowledge is a function of being primarily self-taught and serves to vary the spells available to each shaman. The DM can roll for spells randomly or assign them.

Shamans gain knowledge of two new spells per level, either from the prior level lists or from the next highest list, if the shaman just gained a new level of spell use (a shaman just gaining 3rd level would learn two second-level spells). These new spells are taught to the shaman by a more experienced shaman or more often by a servant of the shaman's deity. The shaman must meditate and pray to "charge" the spells he desires for the day, drawing from those spells known to the shaman. The rest of the spells in the shaman's mind are spells which he knows but for which he has insufficient power to use (so they cannot be cast by the shaman that day). Shamans do not gain bonus spells for high wisdom, as is explained later, but have normal chances of spell failure.

Witch doctors gain their clerical spells as do shamans, but they have the added responsibility of maintaining spell books for their magic-user spells. A witch doctor starts with three random first-level spells for his spell book and is given one new spell per level earned. The new spell is of the highest level of magic usable by the witch doctor. Witch doctors must check newly acquired spells for understanding, as must any magic-user (a very important point if a PC's spell book falls into a witch doctor's hands). The lists given later in this article are for those spells which are commonly handed down from witch doctor to

witch doctor.

It is recommended that each witch doctor be given one or two spells from outside these lists to give each witch doctor an individual flair. Consider an infamous kobold witch doctor with a charm *person* spell or a feared hobgoblin witch doctor with *magic missile*. Such NPCs will be widely known and will add excitement as characters get a chance to test themselves against them. Witch doctors have only one set of spell books; these are considered to be traveling spell books for all intents and purposes, for the witch doctors haven't the time, money, nor skill to make better (see *Unearthed Arcana*, pages 79-80).

A quick glance at the magic-user spell lists given later reflects a basic problem for the witch doctor's spell books, in that the witch doctor has no way to read or write new spells. If the DM decides to stay with this ruling, as given by the lack of these spells in the official lists, it is certain that the witch doctor's spell book will be nothing more than a collection of loose pages taken from many sources. This spell collection is very sloppy and certainly cannot have magical protections set upon it. In addition, the collection is worth only half experience-point and monetary values for a PC who captures it. If the DM wishes the humanoid spell-caster to have true spell books, along with the power to read and write more spells, he must award the witch doctor *read magic* and *write* in addition to the witch doctor's other starting spells. This will make the witch doctor far more versatile and powerful.

The humanoid spell-caster is an important part of his tribe and should be protected as such by the tribe. Such persons are often surrounded by guards equal in ability and in number to those who guard the subchieftain. In addition, the spell-caster stays near the war leader, combining his many bodyguards with magic to create a potent defense. War leaders are certain to defend their tribal spell-casters, for those shamans or witch doctors are the only defense against magic their tribe may have. A final wise defense for the spell-caster is placing guard animals near him. Most humanoids employ guard animals, and these animals are often tougher than the races for whom they work. Imagine a low-level party running into several giant weasels, a dozen bodyguards, a war leader or two, and a kobold witch doctor all at the same time! In small groups of powerful humanoids (such as giants), there are no chieftains, bodyguards, and such. Nonetheless, all members of the band fight to protect their spell-caster.

Use of magical items

Once the spell-caster's protection is provided, all that remains is the consideration of magical items to be assigned.

Perhaps the greatest power held by a tribal spell-caster is the ability to employ magical items. With a little help from a *wand of fire*, a goblin witch doctor is a

frightful foe indeed. A *staff of command* would certainly make a hobgoblin shaman more terrible to meet.

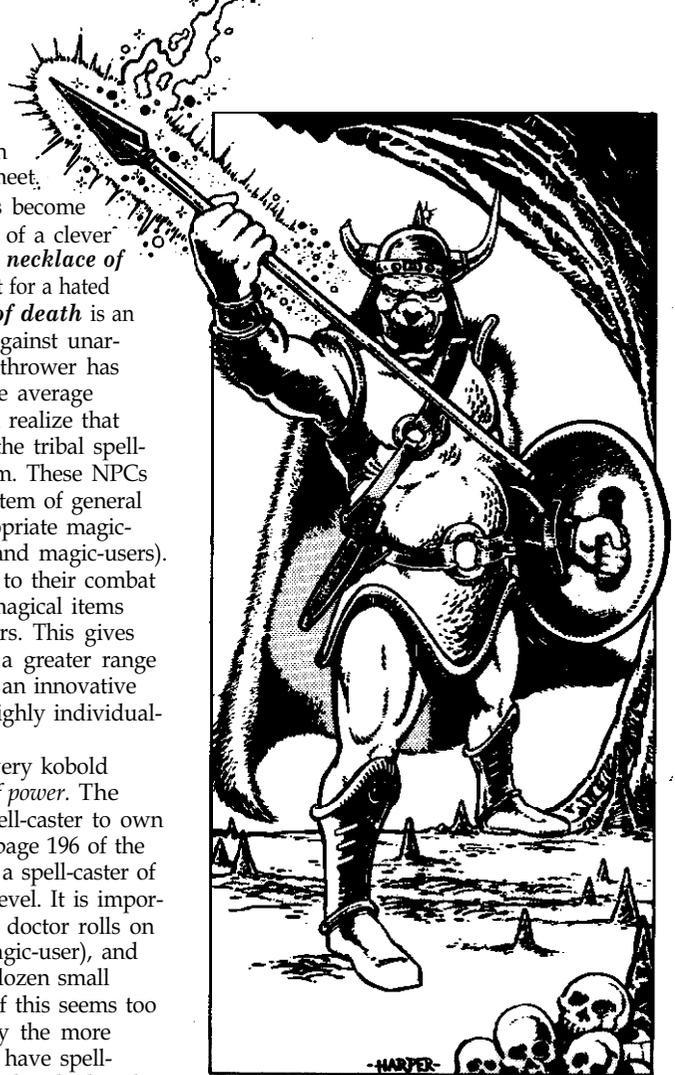
Even cursed magical items become deadly when in the hands of a clever humanoid spell-caster — a *necklace of strangulation* is a fine gift for a hated subchieftain and a *scarab of death* is an excellent missile weapon against unarmored foes (provided the thrower has heavy gauntlets). While the average humanoid would not even realize that such items were magical, the tribal spell-caster is very alert for them. These NPCs may employ any magical item of general use or of use by the appropriate magic-using classes (e.g., clerics and magic-users). In addition, shamans (due to their combat orientation) may employ magical items usually reserved for fighters. This gives the humanoid spell-caster a greater range of items to use and allows an innovative DM the chance to create highly individualistic NPCs of this sort.

This is not to say that every kobold witch doctor has a *staff of power*. The chance for a humanoid spell-caster to own magical items is given on page 196 of the *DMG*, treating the NPC as a spell-caster of the appropriate class and level. It is important to note that the witch doctor rolls on two tables (clerical and magic-user), and will probably have half a dozen small magical items as a result. If this seems too liberal, remember that only the more powerful humanoid bands have spell-casters at all, and that such bands do a lot of raiding. The spell-caster will be certain to examine new treasures closely for a chance to increase his power, and will thus collect as many items as possible.

The DM can also choose to assign magical items, realizing that one or two potions and a scroll should be nearly standard equipment for a humanoid spell-caster. Luckier ones might have a magical ring or wand. Whichever method is used, keep in mind that the PCs might capture this magical equipment during the course of the adventure. As a result, these items should not be enough in quantity or quality to make the victorious party too powerful and thereby damage the campaign.

Playing the spell-caster

The shaman is a tribal cleric. He has the functions of any cleric — that is, to revitalize and protect himself and the war leader. Because the deities served by such NPCs are usually evil, the shaman carries more offensive and defensive spells than curative spells. As a result, *cause light wounds* is often a favorite spell, as are *dispel magic*, *chant*, etc. Cures are often saved for use after a battle by the shaman or perhaps the war leader. The shaman's deity believes in strength and does not expect such magic to be wasted among common members of the tribe. Indeed, the shaman very rarely uses magic to directly aid common humanoids, although he is cer-



tain to point out how powerful the magical aid is to himself and to the war leader. For those shamans serving neutral or good deities, a more balanced spell selection is possible as dictated by the situation. Such shamans are more likely to share their powers and use them to benefit other members of their bands.

The humanoid deities have little to do with the undead and grant their worshipers no power with the thinking undead (ghouls and greater undead). A glance at the spell lists in the *DMG* shows that *animate dead* is not on the original spell lists — humanoid shamans are content to let human clerics dabble with their own dead, while the humanoids concentrate on spells of war. However, shamans of evil alignment can command weak undead into their service as can any evil cleric ("weak" being defined as skeletons and zombies). Neutral and good shamans can turn these lesser undead but cannot command them. These shamans have no power over the thinking processes of the undead.

Shamans are fully expected to fight and are given extra power (hit points) to aid and support their battle conquests, as noted in the "Nonhumans' Deities" section of *Legends & Lore*. Shamans are not restricted to blunt weapons but are limited to weapons used by that humanoid

type. Fire-giant shamans use great swords; kobold shamans use short swords, axes, spears, or spiked clubs; and so forth. Shamans are expected to show bravery and bloodlust, and are expected to melee frequently. They may thus wear any sort of armor without penalty and may use the best armor and weapons available to their tribes.

As noted earlier, shamans do not gain additional spells for high wisdom scores. This is due to the fact that all humanoid deities value strength over magical prowess. These deities grant spells only to prove the might of the gods in the first place, and they will not allow any shaman to become dependent solely upon magic to defeat foes. Consequently, these deities grant only a bare minimum number of spells to their shamans.

Witch doctors live by the same rules as shamans insofar as their clerical spells are concerned. However, witch doctors are not allowed to wear armor or use any weapons other than the standard magic-user weapons. Because witch doctors are magic-oriented, they are not expected to battle. This magic-orientation also means that witch doctors cannot serve the standard humanoid deities (who consider them weaklings). Most witch doctors worship the most powerful demons and devils to buy their powers; the rest follow evil human or demi-human deities. This tends to alienate the humanoid deities, however, angering them and making them hostile toward the tribes with witch doctors. The witch doctor is forced to compensate by presenting a powerful image and casting many spells in frequent displays of power. Witch doctors invariably have impressive abodes filled with all sorts of grisly remains and unusual items.

This need for sheer power has several effects on witch doctors. First, they will instantly seize and hoard all suspected magical items brought into the tribe. Along this line, all witch doctors are very eager for an *identify* spell and will go to

any length to get it. Second, witch doctors use their spells and magical items freely, for it is imperative to maintain their tribe's confidence in their power. Tribes with witch doctors put up with trouble even from their own race, due to friction with the humanoid deities; because of this, tribal members want constant proof that their witch doctor is worth the trouble. Finally, witch doctors of maximum level (both as clerics and magic-users) are almost always the tribal leaders. At this point, they gain no more spell abilities and they need an advantage to stay in power. Their takeover at this point can be overtly physical (such as blowing the former leaders to bits) or subtle (such as casting *charms* on the leaders). In the former case, the witch doctor must have a great amount of power or the other members of the tribe will desert. The latter option opens a wide vista to the DM, who could, for example, set PCs warring against war leaders while the clever witch doctor stands back and watches all his foes destroy one another.

Witch doctors serving neutral or good deities are probably not excessively greedy or violent, although they are certainly secretive. They, too, are protective of their power and will go to great lengths to preserve it (usually through trickery and deception). Such witch doctors are not under nearly as much pressure as their evil counterparts and only rarely lead their tribes.

As a final note, no humanoid spell-caster ever builds or lives in a temple of any sort except for instances involving short periods of time (a few months at most). All humanoids are wanderers, as is evidenced by their low chances of being found in their lairs, and their deities prefer for them to live by hunting and raiding. A temple means responsibilities which preclude a spell-caster from going on raids and impressing the tribe with the might of the deity. Furthermore, such an easy life would make the spell-caster lazy and

might even encourage weakness. The deities of the humanoids simply do not allow this sorry state to come about. Even among tribes that are settled, the worship area is plain and simply adorned so that the spell-caster need not waste time tending it. Among the spell-casters of neutral and good deities, this still holds true, for these groups wander as much as their evil cousins.

New spell lists

The spell lists given on page 40 of the *DMG* need to be updated with spells from *Unearthed Arcana*. The spell lists provided in Tables 1 and 2 herein add the new spells to the old lists. Spells from *Unearthed Arcana* have been carefully selected to follow the same lines as those given in the *DMG* — that is, they contain primarily defensive and miscellaneous spells. The DM may alter these lists as he sees fit, keeping in mind that too many combat spells will certainly destroy the purpose of such an NPC. Spells taken from *Unearthed Arcana* are denoted by asterisks. Witch doctors can use cantrips but do not have any unless the DM specifically decides to assign them in each individual case. As a result, these spells are not included in Tables 1 and 2. Note also that humanoid spell-casters can use the reversed forms of any spell that is reversible.

New humanoid spell-casters

With the addition of two new monster books to the AD&D game, the list of humanoids that can become spell-casters needs to be updated. Table 3 provides a list of some of these new races and the levels they may achieve as spell-casters. Races whose spell-casting classes are described in the books are not repeated in Table 3, nor are those races which have spell-like powers (for these cannot also use spells unless such is stated in their descriptions). The DM is free to modify the information given in Table 3 as necessary, perhaps adding such races as the qullan and others

Table 1
Clerical Spells

First level	Second level	Third level	Fourth level
<i>Ceremony</i> * * *	<i>Aid</i> *	<i>Cure blindness</i>	<i>Cloak of fear</i> *
<i>Cure light wounds</i>	<i>Augury</i>	<i>Cure disease</i>	<i>Divination</i>
<i>Detect evil</i>	<i>Chant</i>	<i>Dispel magic</i>	<i>Exorcise</i>
<i>Detect magic</i>	<i>Detect charm</i>	<i>Flame walk</i> *	<i>Neutralize poison</i>
<i>Endure heat/cold</i> *	<i>Detect life</i>	<i>Locate object</i>	<i>Spell immunity</i> *
<i>Invisibility to undead</i> *	<i>Messenger</i> *	<i>Magic vestment</i> *	<i>Tongues</i>
<i>Light</i>	<i>Resist fire</i>	<i>Prayer</i>	
<i>Portent</i> *	<i>Snake charm</i>	<i>Remove curse</i>	
<i>Protection from evil</i>	<i>Speak with animals</i>	<i>Remove paralysis</i> *	
<i>Resist cold</i>	<i>(Un)holy symbol</i> *	<i>Water walk</i> *	

* These spells are taken from *Unearthed Arcana*.

* * Ceremonies usable by humanoid spell-casters include *coming of age*, *burial*, *dedication*, and *consecrate item*.

(such races were excluded primarily because they appear in numbers too small to support a spell-caster). Among giants, small groups are fine because giants are powerful enough to be able to allow one of their number to study and meditate instead of hunt. Among the comparatively weaker races, however, survival is too time-consuming to afford any member the luxury of not helping in the basic chores of survival. If this situation is different in a given campaign, the material presented herein and in the *DMG* should help a DM assign spell abilities to humanoid races.

Note that the upper level limits of 7th level for a shaman and 4th level for the magic-user abilities of a witch doctor are rules of steel which should *never* be bent. The humanoid mind is too coarse (even in such exceptional individuals as treated herein) to rise beyond these limits. If a higher-level spell-caster is needed, use an evil human or demi-human spell-caster.

Deity/shaman relations

So far, this article has given guidelines to help the DM with humanoid spell-casters. This section is devoted to the relationships between specific humanoid deities and their shamans, addressing interesting practices and special powers that deities grant their shamans. These are helpful in adding detail to humanoid spell-casters, and thus create more unusual individual NPCs. Appendix 3 in the *Legends & Lore* tome (Clerical Quick-Reference Charts) gives good background for these practices and is useful in conjunction with what follows. The relationships detailed here are with primary deities only; relationships with lesser deities are up to the DM to detail.

Bugbears

Hruggek is an exacting deity who demands that his shamans make sacrifices of at least two levels or hit dice of foe per level of the shaman, per month. Shamans who fail to meet this quota receive no spells for the following month. Shamans who exceed the minimum have a 1% chance per five additional levels or hit dice sacrificed of being granted one additional spell of the highest level usable by the shaman, for use over the next month. This spell is a gift that is usable only once. If the shaman fails to use the spell by the following month, the spell is taken back (though a replacement may be given as a result of abundant sacrifices). The shaman may choose his own bonus spell.

When gaining levels, these shamans must sacrifice the levels or hit dice of foes for each level the shaman possesses and 10 more for the level to be gained. Failure to make proper sacrifices earns instant death for the shaman, as Hruggek strikes him down. Exceeding this minimum by 20 or more levels or hit dice gives a 5% chance of the shaman earning one additional hit point (added to the roll for that level).

This system of reward for greater sacrifices urges bugbear shamans to conduct mass sacrifices and has earned them a grisly reputation among the weaker races favored as sacrifices.

Ettins

Although ettins and hill giants both worship Grolantor, ettin practices differ greatly from those of their weaker kin. Ettins pay the deity homage not as a deity, but as an extremely powerful ettin. Because of this attitude, and the fact that Grolantor is the least intelligent humanoid deity, the god does not grant spells to ettin shamans (remember that first- and second-level spells are based on the faith of the shaman, with no help from the deity). Ettin shamans do not sacrifice to Grolantor and receive no special benefits from their deity.

Giants, fire

Surtur demands nothing in the way of sacrifice from his shamans, but he has one rule which can never be broken: His shamans must never be defeated in personal combat. Those who are lose all clerical abilities and are marked by the deity so that other fire giants drive the outcast away. This mark is a flaming sword on the face of the outcast, the tip on the former shaman's chin and the pommel on his forehead. The mark is silver, in contrast to the giant's black skin, and can be seen even if covered or hidden. Even death does not remove this dishonor.

When Surtur's shamans reach 7th level, they are granted the power to summon one 8-HD fire elemental once per month. The summoning takes one melee round, and the elemental appears in 1-4 rounds, staying for six turns or until it is destroyed. The elemental acts independently of the shaman, who need not concentrate on controlling it. This power is a bonus ability and does not take the place of any of the shaman's spells.

Giants, frost

Thrym is a demanding deity who follows the same code of battle as Surtur, with one twist: The frost-giant shaman who loses a battle dies on the spot. While Thrym demands no regular sacrifices, he requires that one human from every group of humans battled by the shaman's band be taken unhurt and frozen alive. Failure to do this results in the shaman being stripped of all power and being forevermore a standard frost giant.

Frost-giant shamans are subjected to rigorous tests for every level they attempt to gain. While tests vary, all involve combat against foes at least equal to the frost giant in hit dice and power (four ogres would be a good test). In addition, these shamans must sacrifice 5,000 gp in gems to Thrym for each level they have and 10,000 gp more for the level to be gained, each time they are eligible to gain a level.

As if this were not enough, any frost giant may challenge the shaman to a battle to the death at any time. The winner either keeps or receives the powers of the shaman. Thus, if a 5th-level frost-giant shaman were defeated by a standard frost giant, the winner would walk away with

Table 2
Magic-User Spells

First level	Second level
<i>Affect normal fires</i>	<i>Audible glamer</i>
<i>Alarm *</i>	<i>Deeppockets *</i>
<i>Dancing lights</i>	<i>Detect invisibility</i>
<i>Identity</i>	<i>In visibility</i>
<i>Melt *</i>	<i>Know alignment *</i>
<i>Mount*</i>	<i>Levitate</i>
<i>Push</i>	<i>Magic mouth *</i>
<i>Run*</i>	<i>Preserve *</i>
<i>Shield</i>	<i>Scare</i>
<i>Ventriloquism</i>	<i>Vocalize *</i>

* These spells are taken from *Unearthed Arcana*.

Table 3
New Humanoid Spell-Caster Level Limits

Race	Shaman (clerical levels)	Witch doctor (magic-user levels)
Aarakocra	7	-
Bullywug	5	2
Dakon	3	-
Flind	5	4
Giant *		2
Grimlock	5	4
Ogrillon		-
Taer	3	-
Troll, giant	3	-
Vegepygmy	5	2
Xvart	5	4

* This includes fog, fomorian, mountain, and verbeeg giants.

A dash indicates that the race cannot employ magic-user spells and thus cannot have witch doctors.



the loser's extra hit points and the spell abilities of a 5th-level shaman.

In return for this risky life, the frost-giant shaman is granted two powers. Upon reaching 5th level, the shaman may create a *wall of ice* once per week as a 10th-level magic-user using the spell. At 7th level, the shaman may summon an 8-HD ice elemental from the plane of para-elemental Ice once per month. This ability works exactly like that of the fire-giant shamans (see previous section). Both of these powers are bonus abilities which are in addition to, not in place of, the shaman's full complement of spells.

Giants, hill

Hill giants worship Grolantor as a deity (unlike ettins, as noted earlier). Perhaps this is why hill giants may advance in levels so far beyond ettins. Hill-giant shamans are not required to make sacrifices to Grolantor, but most shamans like to sacrifice enemies and small valuables to the deity anyway. Grolantor occasionally rewards diligent shamans with a special magical club which provides a +4 to hit and damage against dwarves. This weapon works only in the hands of a hill-giant shaman and is useless to all others. There is a 5% chance for a hill-giant shaman of any level to own such a club.

Giants, stone

The shamans of Skoraeus Stonebones are allowed to live as they choose and are not required to make sacrifices or undergo trials to gain levels. Due to their closeness to the earth, however, these shamans are restricted from certain spells and are given access to spells which no other shamans may use. The forbidden spells have to do with elements other than earth; these include *resist fire*, *flame walk*, and *water walk*. In return, the following spells are added to the lists available to the stone giant shamans: *stone shape* (third-level druidic spell) is added to the list of third-level spell choices; *spike stones* (fifth-level druidic spell) is added to the list of fourth-level spells; and *wall of stone* (fifth-level magic-user spell) is added to the list of fourth-level spells.

Occasionally a stone-giant shaman is extremely devout to Skoraeus, sacrificing everything he owns to the deity and keeping not so much as a single copper piece or lowly potion. Skoraeus may grant such a shaman the power to cast an *earthquake* spell once per month as an added ability when the shaman reaches 7th level. The power takes one turn to activate and affects an area 60' in diameter; otherwise, it conforms in all other ways to the seventh-level clerical spell of the same name. There is a 5% chance for any 7th-level stone-giant shaman encountered to have this power.

Gnolls

The shamans of Yeenoghu have, without a doubt, the harshest deity in the humanoid pantheon. To maintain their power, gnoll shamans must sacrifice four levels or hit dice worth of enemies at each monthly ceremony in a trial by combat. The sacrifices are permitted natural weapons or a dagger, while the shaman is restricted to his flail and no magic (although a magical flail is permissible). If an intended sacrifice kills the shaman, the person or creature is free to leave.

When gaining levels, a gnoll shaman must scourge himself for 5 hp damage for each of his levels and 6 hp damage for the level he wishes to attain. Those shamans who cannot withstand the punishment for a new level are frozen at the level where they can stand the pain. For example, a shaman desiring to reach 4th level must have at least 21 hp or that shaman is stuck at 3rd level. This test ensures that only the toughest gnolls rise to power. It is assumed in this case that a gnoll shaman who scourges himself to zero hit points does not die but simply falls unconscious; a strike with a whip does 1 hp damage.

In return for these tests, the shamans receive the power to automatically command up to two ghouls per level, drawing these creatures into the shaman's service. Many gnoll shamans do away with gnoll bodyguards in favor of these loyal pets instead. Gnoll shamans need not roll dice

to wrest control of ghouls from clerics of other deities; their deity's relationship with ghouls automatically empowers them to control these creatures. Gnoll shamans are also allowed to choose *negative plane protection* as a third-level spell.

Goblins and hobgoblins

Goblin and hobgoblin shamans both worship Maglubiyet in his giant goblin form. The deity treats both races in the same manner. At each monthly ceremony, these shamans must sacrifice the living hearts of two levels or hit dice worth of foes per level of the shaman. It is vital to note that these foes must possess souls (spirits of animal life energy will not do); the Mighty One accepts nothing less. Failure to give proper sacrifices causes the shaman's spells and extra hit points to flee him in the next battle, never to return.

[Humans, dwarves, gnomes, halflings, and half-elves are assumed to have souls; elves, half-orcs, and other beings do not.]

To gain levels, the shaman must sacrifice the still-beating heart of a human warrior of a level equal to or greater than that which the shaman hopes to gain. The sacrifice must have been personally defeated in combat by the shaman or by use of the shaman's magic.

Maglubiyet's shamans may not use healing spells. This includes any spell with *cure* as part of its title, and includes *neutralize poison* as well. Goblin and hobgoblin shamans are free to use the reverses of these spells, as well as a few combat spells which Maglubiyet approves of: *command*, *spiritual hammer*, and *sticks to snakes*. In addition, those shamans who survive to 5th level are granted immunity to *fear* — even fear of a magical sort. It is said that the Mighty One absolutely refuses to see his shamans flee from fights.

Kobolds

Kobold shamans gain more from their position than any other humanoid shamans, for the extra hit points they receive put them far beyond their peers in survivability. As a result, Kurtulmak puts his shamans through rigorous tests.

Kurtulmak's shamans must personally slay the leader or subleader of all groups of foes that the shaman's band attacks. Shamans may use magic as well as weapons to accomplish this. For whatever reason, one failure permanently freezes a shaman at his current level. Two failures permanently strip a kobold shaman of all powers and extra hit points.

Kobold shamans must sacrifice gnomes to gain levels, the gnomes possessing as many levels between them as the shaman, plus one level for the level which the shaman is trying to gain. To gain final power (5th level), individual shamans must personally hunt down and capture the gnomes to be sacrificed. Any means to this end, including magical items, spells, and poisons, are acceptable, but the shaman

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must do the capturing alone and unaided by others. Failure or cheating at this endeavor permanently strips a kobold shaman of all power.

Upon attaining 5th level, kobold shamans are granted a unique ability: the power to *find traps* (as per the second-level clerical spell of that name). This ability is permanent and is granted as a natural extension of the race's love of traps and ambushes. For this reason, a high-ranking kobold shaman is often found in the front of his band when entering new territory. This ability works constantly without concentration, and it is in addition to the shaman's regular spell load.

Lizard men

The worshipers of Semuanya are found only among civilized groups of lizard men, as the barbaric lizard men do not follow the gods code of neutrality. Shamans of the deity are not tested, although they are required to sacrifice 10% of all hunting trophies taken by the tribe. Civilized lizard men do not consider humans and demi-humans to be hunting trophies, and generally either let them go or hold them for ransom.

Semuanya's shamans strive for the emotionless reptilian ideal and are granted immunity from spells which play on the emotions (such as fear-related attacks, *symbols of hopelessness* or *discord*, and *confusion* spells). Furthermore, these shamans may attempt to dispel the effects of any emotion-influencing attack by touching the afflicted creature. The target then receives another saving throw versus the effect at +4 on the roll. Lizard-man shamans may use this power once per melee round any number of times per day. As with powers bestowed upon other shamans by their deities, this calming ability is a bonus.

Locathah and merman

Shamans of the locathah and merman races worship the same form of Eadro and are treated equally by the deity. Locathah shamans are limited to lower levels than merman simply because they tend to be

more coldly logical than merman and have difficulty placing faith in an unseen deity. Shamans of these races are ignored by their deity for the greater part and need make no sacrifices. Shamans gain levels automatically and need pass no tests except to have faith.

Eadro's shamans are forbidden the use of spells which involve fire, even spells which provide protection from that element. For compensation, locathah and merman shamans are allowed to choose *precipitation* and *cloudburst* spells to use against fire-wielding surface foes. In addition, certain outstanding shamans of maximum level (about 5% of the total) are given an enchanted conch shell by Eadro. This shell summons an 8-HD water elemental when blown. The elemental arrives the next round and stays for up to one hour or until destroyed. It will battle on its own, requiring no concentration from the shaman. Such shells are usable only by maximum-level shamans of Eadro and are not even magical in the hands of other beings.

Ogres and trolls

Ogre and troll shamans worship Vaprak every time they kill something, and thus are not required to make formal sacrifices. When gaining a level, shamans of Vaprak must seek out and slay a creature of their own size and power (rival members of their own tribe will do). This combat must be done without the aid of magic and by using only natural body weaponry. Shamans who break these rules immediately lose all spells and extra hit points. In many cases, these shamans are slain by their own tribes.

There is a 2% chance in any battle that Vaprak grants berserk fury to one of his shamans, as noted on page 96 in *Legends & Lore*. The deity grants no other favors to its shamans. Shamans of Vaprak are forbidden the use of any healing and curative spells, though the reverse applications are encouraged.

Orcs

The relationship between orcish sha-

mans and their minor deities is covered in the Best of DRAGON® Magazine Anthology, volume III, in "The gods of the orcs." The only deity whose shamans are not described is Gruumsh; the shamans discussed here belong to that deity.

Orcish shamans in the service of Gruumsh are highly favored by that deity in his effort to outdo other deities, but the price for office is high. These shamans are allowed to keep only half their loot, sacrificing the rest to the deity. In addition, these shamans must make monthly blood sacrifices to Gruumsh, these being five levels or hit dice worth of creatures (animals are acceptable) per level of the shaman. Failure to meet this quota strips the shaman of one level per incident. If the shaman reaches zero level through such failure, he is used as a sacrifice by other shamans during the next ceremony.

Levels lost due to failure can be regained by further conquest.

Orcish shamans of Gruumsh can never lose a personal battle upon pain of instant death from above. If the shaman's tribe loses a battle, the shaman loses a level as noted earlier.

To gain a level, an orcish shaman must first battle any other orc who wants his position in a combat to the death. The winner of this fight either leaves with levels intact or has earned the right to begin training as a 1st-level shaman. Once challengers are dealt with, the shaman must then slay in combat a creature with levels or hit dice equal to his own. These battles come one after the other in one long ceremony, and the use of spells and magical items (other than acceptable magical weapons, or those types used by most orcs) is forbidden.

Gruumsh's shamans are not allowed to use curative spells of any sort on others, restricting such cures to themselves. The reverse applications are highly encouraged. As compensation for these rigors, Gruumsh grants two favors to his shamans. First, when hit points are rolled, two hit points are added to each level's roll. This extra favor from the deity gives orcish shamans of Gruumsh a large advantage in battle and encourages them to melee. Second, Gruumsh's shamans are extensively trained with weapons; allowing them to fight as full-fledged fighters of equal level. They have thus earned a reputation as fierce foes and are feared by most other humanoid races. Finally, certain shamans of Gruumsh are so outstanding in their destructive tendencies that the deity rewards each of them with a magical iron spear. In the hands of an orcish shaman, this weapon acts as a *spear +4* (hand-held, not thrown); this weapon is nonmagical to all other creatures. If an elf touches such a weapon, he or she receives 5-10 hp burn damage with no saving throw, and must drop the weapon. There is a 5% chance for any maximum-level shaman of Gruumsh to own such a spear. These weapons are not granted to lower-level shamans.



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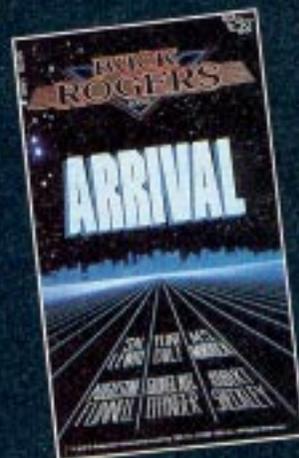
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Sahuagin

Sahuagin shamans follow a savage code which results in small numbers of shamans among the race. These shamans are allowed no bodyguards and must protect themselves during battles. Furthermore, they are expected to be in the forefront of all attacks made by their tribe, fighting next to the war leaders. Sahuagin shamans can move up in rank only by slaying their immediate superior and thus must be ready to fight to retain their own positions. Battles for rank are fought with tooth and claw only; no weapons or magic are allowed.

In addition, sahuagin shamans must sacrifice foes worth three levels or hit dice per level of the shaman per month. Since ceremonies are irregular, shamans may save their quotas until a ceremony is performed. However, failure to sacrifice the proper amount of foes at this time will see the shaman fed to the sacred sharks instead.

Within a sahuagin tribe, 75% of the shamans are of the four-armed variety. To these shamans, Sekolah grants the ability to cast spells with one pair of arms and conduct melee with the other pair. This may continue as long as the shaman is not hit. As soon as the shaman is damaged, spell-casting ability is lost until the shaman can pull out of melee and regain concentration. This ability also allows these special shamans the ability to hurl or fire missiles and cast spells simultaneously.

At 5th level, four-armed sahuagin shamans are put through a tortuous ceremony which deadens their nerves, making the shamans virtually resistant to pain. Shamans of this level may melee and cast spells even after hit, as a result of this ceremony and the will of Sekolah. No other abilities come from this ceremony. *Symbols of pain* do not affect them.

Two-armed sahuagin shamans gain no special benefits and generally do not live long. They perform minor functions and act as cannon fodder for the more important four-armed shamans.

Troglodytes

Shamans of Laogzed have a relatively easy life, for their deity generally ignores them. They make one sacrifice per year, involving the burning of humans with total levels equal to the shaman's levels. This quota is not difficult to meet; failure merely strips all clerical abilities until such time as the quota is met.

To gain levels, a troglodyte shaman sacrifices all of its earthly belongings, often tossing in a bonus human or two for good measure. Larger sacrifices are not rewarded, but withholding some item or items earns the shaman a painful death as soon as Laogzed catches the offender (which occurs within a few months, usually).

Shamans of Laogzed may not use fire spells (that is, *resist fire* and *flame walk*), but they may learn *cloudburst* and *create water* if they so desire.

Witch doctors and deities

As, noted earlier, witch doctors are alienated from their humanoid deities by their desire to use magic more than brute force. Because of this, witch doctors are forced to worship all sorts of demons, devils, daemons, and various evil human and demi-human deities for their powers. There is no way to give specific examples of deity interactions for witch doctors, since there are so many different sorts of worshiped beings, but there are a few common rules which apply to all.

1. Any entity which a witch doctor worships is extremely powerful, for when such an entity supports a humanoid witch doctor it is directly snubbing the humanoid deities. Therefore, the entity must be a Prince or Lord among demons, an Arch-Devil among devils, a Greater daemon, or a deity of at least Lesser God status. For neutral shamans, the greater Hierarchy Modrons occasionally support worshipers on the Prime Material plane, and there are a few solars venturesome enough to sponsor the rare, good-aligned witch doctors. These entities take a great deal of interest in their witch doctors, since they have few worshipers on the Prime Material plane. As a result, they tend to grant more powers to their witch doctors in order to increase their power on that plane. These entities grant spells freely and often let unworthy sacrifices get by, as long as the witch doctor is actively furthering the patron's ends. Beings like these are liberal with gifts and spells outside the lists. Many allow their witch doctors to affect the undead, depending upon the entity's realm of influence and alignment. In addition, these beings tend to give out minor magical items to deserving witch doctors much more frequently than humanoid deities reward their shamans.

Finally, witch doctors may call upon divine aid from their deities, whereas a shaman would never dare admit weakness in this manner. If a witch doctor is in a situation where he will die, his pleas for aid have a 1% chance per clerical level of being answered. An answer to these pleas usually involves the worshiped being

sending servants to aid the witch doctor, although the patron occasionally simply *teleports* the shaman to safety. The patron *never* risks itself by appearing to aid its witch doctor, regardless of the witch doctor's level and power. A false alarm when praying for divine aid earns an immediate and gruesome death for the witch doctor, so most witch doctors are careful to be certain that death is at hand before trying this final option.

Final notes

Humanoid spell-casters are an exciting opponent for any party to face, for they add an element of unpredictability and freshness to familiar foes. Even a mid-level party can be hard-pressed by a shaman or witch doctor with unusual spells and magical items, and lower-level parties may find these NPCs to be much more challenging than random hack-and-slash encounters. The addition of a few spells from *Unearthed Arcana* and from outside the lists as given in the DMG should give pause to those players who have the DMG memorized, and will add new twists to those campaigns where the DM has already made use of humanoid spell-casters. The DM can have plotting spell-casters weave intricate plots for clever PCs to unravel and can center entire adventures around famous humanoid spell-casters. With a great understanding of the motivations and desires of the humanoid spell-caster, the DM will be able to create many well-conceived, interesting NPCs of this sort to use and remember.

[Other articles that may be of use to DMs in developing shamans and witch doctors include: "The half-orc point of view" and "The gods of the orcs," from the Best of DRAGON Magazine Anthology, Vol. III; "The humanoids," from the Best of DRAGON Magazine Anthology, Vol. V; and "The Citadel by the Sea," in DRAGON issue #78.]

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