

Chapter Three:

On the Magical Medieval City

The primary generative force of magical medieval cities is security. Most settlements begin in the shadow of strongholds, towers, castles, or great churches. As these settlements grow in size and number, coupled with an increase in population and trade from newfound stability, a network of towns, cities, and their surrounding villages appear on the map. But security is not the only generative force for cities. Commerce is another generative force that can take a village and progress it to an urban environment and there is also town creation by decree, where a section of land is given certain rights, declared urban, and formed from the ground up, typically in less than a decade's time.

Most urban communities do not grow past a few thousand souls, the majority remaining towns for their entire existence. Only towns in strategic locations, active in trade, and with plenty of surplus food and people develop into small cities, large cities, and metropolises. In the magical medieval period, small and large towns are usually five miles apart while small and large cities are 20 miles apart. All of these communities feed on the surplus food and people of the surrounding countryside. Towns serve the immediate surrounding countryside by selling goods, buying surplus, and

offering the services of craftsmen and professionals. The city is a larger extension of the town, but has its own benefits and problems that do not grace the magical medieval town. Though titled *On the Magical Medieval City*, this chapter discusses trends found in all urban environments, from small towns to metropolises. Towns are usually the conservative side of the trend, while metropolises demonstrate the extreme of the trend.

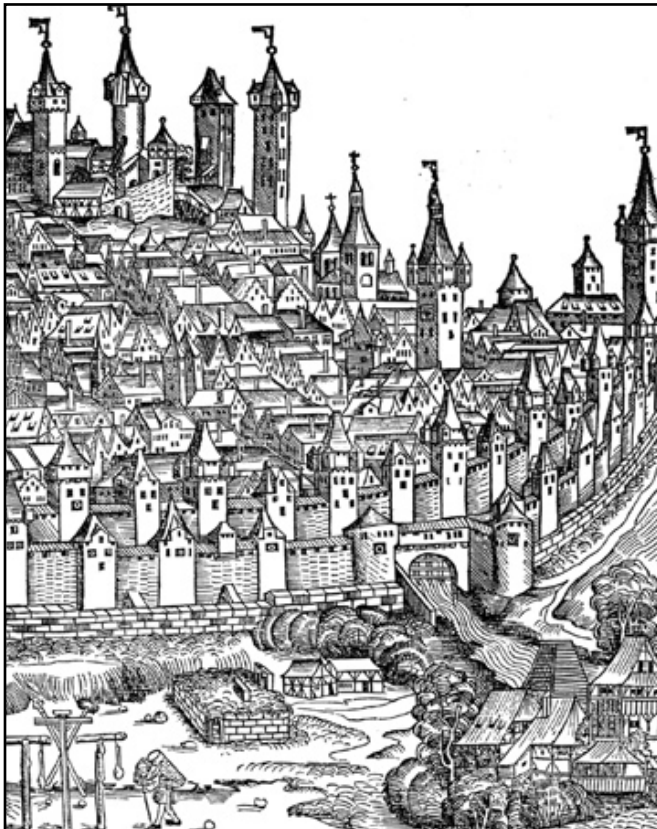
Lord's Interest

The development of the magical medieval city is largely due to the lord of the manor. Without the lord's protection, backing and surplus, towns and cities, which are filled with people who do not work the land for a living, could not exist. A lord's main advantage in possessing urban communities within his demesne is receiving wealth without dealing in the particulars. Magical medieval towns and cities are organized to run themselves. A lord does not have to hire administrative and managerial staff for a city. A lord does not have to maintain a city's infrastructure, because he allows his city enough rights to maintain their own. In return, he simply collects his money.

Lords also benefit from towns and cities because they create a free (non-servile) labor pool. As the magical medieval economy goes from bartering to a coin-economy, feudal obligations are transferred into money payments. This means lords can transfer manorial rents and labor obligations into coin. This allows lords to hire day labor from the urban labor pool. These laborers are considered more efficient than the labor from manorial obligation. A lord also has fewer social obligations to a laborer than he has to one of his peasants. Although heavily weighted on the lord's side, the feudal system does provide peasantry with some protections usually withheld from laborers.

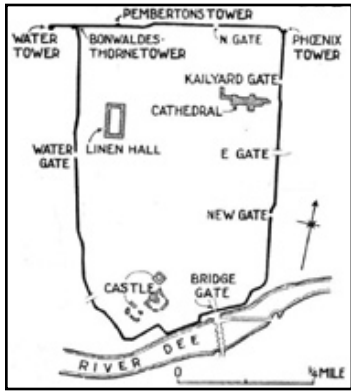
Movable Wealth

In the manorial system, the land and its fruits are the lord's wealth. With cities, lords have access to movable wealth that is not directly tied to the land, namely coin. Lords get coin from cities in various manners. The most obvious is bribes and payments. Attaining new charters, renewing old charters, gaining certain rights as a citizen of the city, and holding positions in the city government are usually negotiable with enough coin. Lords get

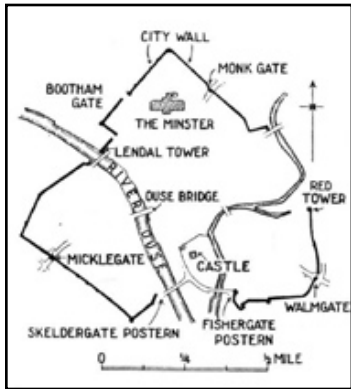


regular payments from cities, as well as money rents, opposed to the four capons and the bushels of wheat he gets on the manor. Trade is another source of income for the lord with a city in his demesne. Cities are consumers for the surplus off a lord's manor, ensuring his surplus grain always has a buyer.

Some lords use cities to increase their wealth at the detriment of other lords. Lords may found or charter a city and offer benefits to peasants who settle the new city. Of course, these benefits do not apply to peasants from his demesne, but they certainly apply to another lord's serfs. Lords attract people to towns and cities, because more people generate more local trading. As towns and cities have more money flow (or more goods and money are changing hands), a lord reaps higher taxes and payments from his urban communities, and usually in coin. A lord's magical taxation also increases from the concentration of higher-powered spellcasters found in urban environments.



Chester Walls



York Walls

fortification

Towns and cities also have a military benefit for the lord. Almost every city has a wall and behind every wall are people who have self-interest in building and manning the wall. Lords typically give the city dwellers, unlike manorial peasants, the right to bear arms and protect themselves. The lord gets a defensive structure built by unpaid labor, manned with a defensive force that he does not have to support, and who have a stake in protecting the city that makes him money. Some lords found cities along borders, creating a fortified line around their interests.

Peasant's Interest

City development is a balance of concessions by the lord and money from the peasants. As the magical medieval markets move from barter economy to coin economy, cities become more desirable for the manorial lord. When a lord wants to develop his cities quickly, he offers

more concessions to entice surplus peasants. When a community seeks a charter, and therefore a measure of self-determination, they pay the lord for every concession in coin. As cities grow larger and wealthier, they begin to wield a power of their own, meeting the town lord as an equal at the negotiation table. Revolt and armed conflict also lead to these concessions. When developing a city for a campaign, there are endless combinations of lord's and city dwellers' rights spelled out in the city charter. It is important to remember that any right the city holds is only by concession of the town lord. The idea of inherent rights of individuals, cities as natural self-determining entities, and inherent rights of citizenship are modern ideas that do not occur in a magical medieval society.

freedom

As the saying goes "town air makes free." If a serf lives in a city for a year and a day, he becomes a freeman by virtue of his urban dwelling. Freedom of this magnitude has many implications for the serf. Gone are the feudal obligations, both in labor and coin. A lord cannot prohibit a freeman's movement; a freeman can move where he pleases and leave the city. Along with a free status, a lord may also offer protection of property, which means if a peasant lives in a dwelling for a year and a day, he has a recognized claim on that dwelling. Medieval cities also give peasants another kind of freedom, the freedom of profession. Artisans, craftsmen, and other professions flourish when peasants are provided an alternative to agriculture. Remember that these common rights are won from the lord via charter negotiations and do not exist in every city. Freedom is not a guarantee of citizenship, but it is a prerequisite.

Self-Administration

Lords give their cities enough rights to run themselves without siphoning too much power out of the lords' direct control. At the same time, communities and communes are pushing for autonomy from the town lord. This conflict creates vibrant, dynamic situations leading to interesting developments.

Guilds

Guilds provide structure and self-regulation in a city. Lords give cities the right to form guilds as listed in their charter. In the early days of the city, the guild replaces manorial obligation and organization in peasant society. Members of guilds pay dues and are subject to the guilds' rules and regulations. Guild membership, in conjunction with oath taking, brings free peasants citizenship and all its benefits. Guilds also act as insurance policies. If



Guildsmen Discuss Matters over Dinner

a merchant or craftsman dies, the guild takes care of his family and gives him a proper burial. The guild also provides assistance to guild members when their business is struggling. Guild members eat together, drink together, celebrate together, live near each other, and perform together, creating private theater troops in the magical medieval city. Guilds commonly sponsor public activities and plays, using such occasions to demonstrate their wealth and influence. Guilds and their members, called burghers, also man the city walls in early cities. In magical medieval cities, guilds are very powerful, especially merchant guilds. It is not uncommon for guild influence to rival town lord's influence. For guilds as power centers, read further in this chapter under Power Centers-Craft Guilds and Merchant Guilds.

City Council

Lords usually grant their cities the right to form a city council, although a lord can continue to assign officials in key positions if he wishes. The actual rights of the city council vary. A municipal governing body provides the city a foundation for taxation, a city justice system, regulating trade, and other matters of civic concern.

Justice

Lords may grant freedom from manorial court to urban dwellers, meaning they cannot be taken from the town or city to answer for their transgressions in manorial court. Granting this freedom leads to the creation of civic justice, though there are other ways of gaining the right to justice. Cities that win this right have a source of income and possess power over their own

inhabitants. Lords are hesitant to give cities the right to have their own court, judges, and subsequently, their own jurisdiction, but usually do for larger urban communities. For more about justice, see Chapter Seven: On Those Who Rule.

Taxes

A lord usually grants his city rights to taxation on a limited scale. The most common taxation is trade taxes. Gates, fords, ports, and harbors become tax checkpoints for incoming goods. As merchants and tradesmen bring in goods, the city taxes them according to their wares. Wine tax, beer tax, grain tax; if the city can monitor the movement of a commodity, it can tax it. City councils may also tax guilds, much like what the lord does to the city. Cities often levy taxes in times of emergency, such as war taxes, and neglect to revoke them once the emergency has passed, such as an indefinite war tax. The bulk of magical medieval taxes come from the use of public infrastructure (bridge tolls, entrance fees) and financial transactions.

Citizenship

The city is the birthplace of magical medieval citizenship. Although people previously held associations and social ties to their home, the citizen as a member of a civic society only develops with the rise of the city. Only free persons can become citizens by belonging to a guild and taking an oath to the city. Numerous privileges come



with citizenship. The most common privileges are tax exemptions on certain goods sold in the city, some toll exemptions, and advantages on wholesale goods.

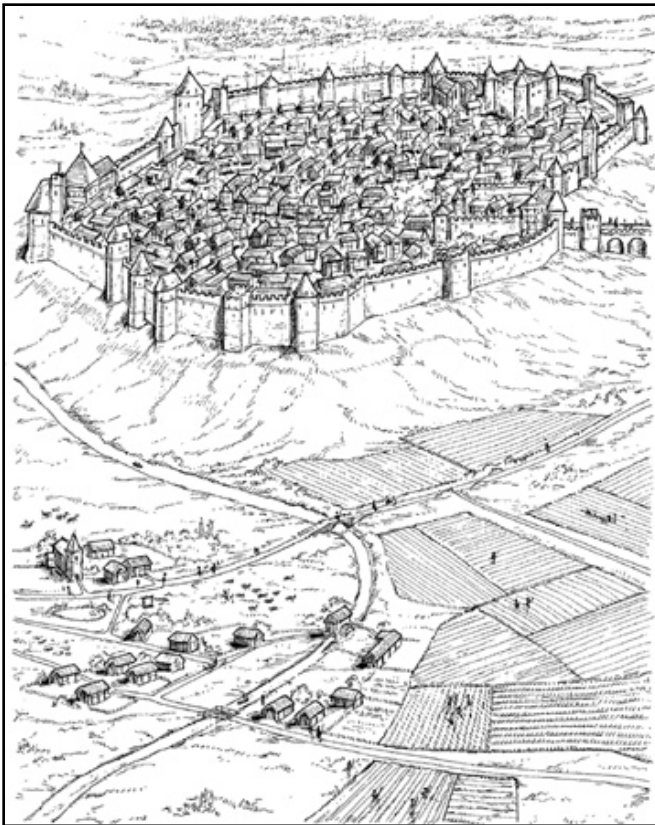
Citizenship also creates social distinctions that fuel the class tensions common in later magical medieval cities. As guilds fill up and more peasant immigrants enter the city, guilds close their doors to new members by only allowing new membership through heredity; by reducing the number of apprentices, journeymen, and masters in the city; or through high guild entry fees. This affectively closes citizenship off for many peasants in the city, creating social stratification re-enforced by economic discrepancies.

Types of Cities

There are five general types of cities, though each city has its own unique and sordid past.

Commune

The commune is a community in which the members pledge allegiance to the other members of the community. Much like cooperative living, the commune treats itself as one entity, sharing the work, woes, and rewards among people who are bound together by oath and mutual affiliation. Communes spring up across the countryside without an official lord or protector. Lords do not favor such communities, because they receive no



A Successful founded City

financial benefits from them. Some lords disperse and destroy communes as they are commonly seen as seeds of dissent in their demesnes. Other lords give charters to substantiate the commune's existence. Bringing a commune under a charter provides payments and taxes to the lord, but not all lords are willing to chance the fidelity of communes.

founded City

When a lord wants a city in his demesne, he can found a city. A lord founding a city does not require permission from his lord or from the king, but he may be pressed for more men in military situations and more taxes. Most of the time, founded cities have little to no city development, but through the lord's concessions, peasants, buildings, and walls soon take root. Founding cities is particularly useful for creating fortified lines, for generating income off unused land, and for populating borderlands.

Chartered City

Lords and kings grant charters to towns and cities. Charters assign land and rights to a group of settlers forming an urban community. Charters officially recognize pre-existing cities, like communes, or charters create new cities as colonies in recently claimed land. Charters define the city's specifics: the rights of the city and its inhabitants, money owed to the town lord, and when the charter begins and ends. A lord can revoke a charter, refuse to extend a pre-existing charter, or refuse to draft a new charter for an old city. If any of these cases occur, the city reverts to the town lord, and he controls the city and all its holdings and inhabitants. A lord can then re-instate all the feudal obligations, restrictions, and justice on the city. Although strong, larger cities may fight to remain free, smaller towns have problems sustaining revolt against a strong town lord.

free City

Free cities have no lord to which they answer. Either their lord or the king granted them status as a free city with independent justice, administration, and municipal government. In practice, free cities still have monetary ties to certain lords and kings, but are not under legal obligation to them. There is a subtle but important distinction between a lord or king's yearly 30,000 gp gift from a free city and a lord or king's yearly right of 30,000 gp from the city. Free cities can wage war against neighboring cities, own land surrounding the city, and in cases of a weak king, eventually become oligarchic city-states, as with Italian cities.

Sometimes kings or strong barons declare cities or communes within the demesne of other lords or kings as free cities. They also provide charters to cities

within other's demesne. This hampers the lesser lord's ambitions by lowering his income and by forcing him to deal with potentially rebellious communities.

City-State

City-states are the most independent type of city in a magical medieval society. They are free from feudal ties to town lords. They have social recognition as a free city, either from a lord, king, or by their own merit. A greater level of autonomy distinguishes city-states from free cities. City-states usually have organized well-equipped armies or professional standing armies to protect their civic interests. City-states have developed infrastructure for taxes, justice, municipal governing, and military operations. Although free cities may own nearby land, city-states hold extensive land with farms, industry, and villages constituting their own separate demesne. City-states are power centers rivaling lords and kings. City-states usually occur when weak kings, rich land, and extensive commerce coexist. Strong kings and lords may take control of free cities and city-states, but these cities have the best defenses and organized forces to counter such a coup.

Layout

The magical medieval city grows in different patterns depending on its history. In general, the city is an organic growth, bulging here and spilling out there, with extensions to the city walls where they are needed. Villages that grow into towns, usually under a castle or religious center, change slowly over many generations. The end result is narrow winding streets following the natural terrain of land with a radio-centric system of walls extending to encompass yet another suburb. The heart of the city is fairly isolated from the bustle of visitors and sellers coming in at the gates and docks because of this organic growth and continual extension.

Planned cities tend to have a different layout. Designed in advance for colonization, they may look like checkerboards with a central open space for market, public buildings and assembly. Old and large planned cities often maintain their grid patterns in the city center



only, as new growth outside of the original plan tends to follow the organic, radio-centric pattern. Grid cities are less common than their organic counterparts.

Cities are often on high ground for strategic positioning, while farms and fields are on the fertile low ground. Cities are usually by rivers, not only for personal use, but also for water mills. Navigable rivers are a predominant mode of transportation for goods and people, as they are more efficient than magical medieval roads. Land inside town walls is obviously more valuable than land outside.

Streets

Following the natural terrain of the land, most streets are far from straight roads laid in grid patterns. Even planned checkerboard cities eventually spill out of their checkerboard, creating a spider web of small curved streets. Streets form from the paths people and animals naturally walk, opposed to the modern city where streets regulate what paths people take from place to place. In the magical medieval city, streets are predominantly for foot travel, not vehicle traffic. Subsequently, streets are winding narrow affairs, most only 5-10 feet across. In some larger cities or in planned cities, there may be one or two wider streets leading from the gate into town, usually no wider than 20-30 feet across.

Most large cities pave or cobble streets, beginning with the ones leading into the main market. Smaller streets may remain dirt paths, while unused streets become dead ends leading nowhere. Streets usually bear the name of the original craftsmen who founded the suburb. As time passes and people move around the city, the street names have little to do with the people who currently live there. It is not uncommon to have no baker living on Baker Street.

Buildings

Buildings vary from towns to cities. Towns are not as structurally dense as cities, allowing green space and more independent buildings. In cities people build homes in blocks, with open space for gardens within the block of homes. The wall of one house backs into the wall of another house, making the homes within a block safer from crime, warmer in the winter, and providing a communal feeling to city life. In early cities, craftsmen of the same vocation live together in the same block, rendering the naming of streets and buildings after the craftsmen who originally settled there. As more people enter the city and space becomes limited, occupational segregation lessens, and the open spaces within the block become sheds, extra storage, workshops, or even extra housing. Although these grouped homes sharing external walls are called blocks, that is no reflection on their shape, size, or orientation. A block of cobblers may squeeze in ten families into irregularly shaped houses on a triangular piece of land wedged between the weavers, fullers and cloth cutters. Stone foundations, stone walls

and slate roofs are preferable building materials, but the cost of stone and its carriage is often too much for the simple craftsmen. Most urban buildings are wattle and daub or wood with thatch roofs.

Work and domestic life intermingle in the magical medieval city. Shopkeepers live above their shops, and workshops often occupy the same space as the home. Apprentices and journeymen live with the master craftsmen's family. The master craftsmen's wife also knows and facilitates the family enterprise. Zoning is unheard of except in professions involving unpleasant odor, namely tanning, leatherworking, dyers, and butchers. Professions that rely on a steady source of water, like blacksmithing and water mills, are also zone specific. These professions are generally practiced on the outskirts of town, though some cities prefer to regulate the place where butchers work to ensure proper sanitation. In the medieval period this usually means cutting and selling in reserved pavilions in the market.

Wards

The ward is the basic living unit in a magical medieval city. Also called districts or quarters, the ward provides the physical and spiritual necessities for living. In places of strong patron gods or monotheism, wards also act as religious divisions for organizational purposes. The ward is a social unit where people meet, congregate,



celebrate, and gossip. It is a true neighborhood, where everyone knows each other, where people vouch for each other, and where people perform their everyday routine. Particular wards vary in size, shape, and composition. Walling in suburbs during early city development typically creates wards and their specific characteristics. Different types of wards in magical medieval cities include patriciate, merchant, craftsmen, administration, gates, docks (rivers/bridges and sea/ocean), odiferous business, military, and market wards. Slums and shantytowns are usually dilapidated wards within the city or communities outside of the city walls. For more on generating wards, see Chapter Four: Generating Towns and Cities.

Street Markets

The street market is a small market and it provides the ward its food and basic goods. The name is indicative of its layout. Strung along a narrow street, shopkeepers display their wares from grain to local crafts. The smell of food vendors tempting shoppers and passersby amidst the sound of livestock, haggling, laughing, and playing children is a common scene on the street market. Daily shopping is a time for city dwellers to visit each other and talk about the weather and the ridiculous price of grain.

Water fountains and Wells

Every ward has a water supply, either a well or a gravity fountain fed by a cistern. Pipes and aqueducts are other options for water supply, but both are advanced and expensive engineering for most magical medieval cities.

Like the street market, the water fountain is a place for work and socializing. In the morning, women and children congregate at the fountain to draw the water for daily family use. This leads to much gossip and playing as well.



Baths

Most cities have public bathhouses for cleaning. Baths are small stone buildings, serving 20-30 people at a time. Some are public pools, like the Roman baths, while other baths use private tubs with attendants. They are usually sex-segregated, although some baths become seedy, brothel-like hangouts.

Hospitals

Hospitals are quite common in magical medieval society and are found in most wards. They are usually run by religious orders, though some cities found municipal hospitals. Hospitals are small, usually stone, buildings that serve few people. Most have less than 20 beds, while the largest have as many as 75. Magical medieval hospitals have a different function than their modern counterpart. Hospitals take care of sick people, but they are not a place people go to get treated for illnesses. Hospitals take in people that would otherwise die alone on the streets and give them a bed and solace. Hospitals are a form of charity in the city. Medieval cities had two types of hospitals, those that served lepers and those that served everyone else. Cure disease should remove the need for leprosy hospitals in magical medieval cities, but nothing magical relieves the need for personal care of the elderly and poor.

Churches

Religion plays a prominent role in magical medieval societies. Though every city has a large church near the main market, individual wards have smaller churches. Churches are stone buildings that house the priests and

lay brothers as well as serve the public. For more about religion in a magical medieval society, see Chapter Six: On Those Who Pray. For more information about religious institutions as power centers in the city, see "Patron God of the City" in Chapter Six: On Those Who Pray.



Prominent Structures

City dwellers take pride in their city's appearance and architecture. Though these buildings serve a physical purpose, they also symbolize something greater to the average city dweller. A symbol of definition and boundaries, a show of wealth, proof of blessing, and a source of civic pride, these prominent structures are part of the medieval mindset as well as part of the city.

City Walls

The city walls separate the city from its surrounding, offering protection and regulating people and goods going in and out of the city. They are often thick stone walls, some as thick as 20 feet and as high as 30 feet. Towers may abut the wall for fortification. Some walls are wooden with ditches and pikes to

prevent invaders from breaching the walls. City walls expand to encompass new suburbs as the city grows in population. The determining factor in extending the city wall is the importance of the people living in the suburb. Merchants and craftsmen usually have little problems convincing the city to protect them, but peasants and laborers are not so fortunate. From an aerial view, the walls are a system of circular growths with streets cutting across a former part of the wall, connecting the new suburb to the rest of the city. Besides protection, the wall offers a mental definition for its citizens: inside the wall is "us", outside is "them." The wall compliments the need for definition and classification in the magical medieval mindset. In cities where invasion is not a large concern, a certain laxity behind the martial use of the wall turns the wall into a place of socializing. Guards, who are simply local guild members in most towns and some small cities, patrol the walls and streets, stopping to talk and chat with people they know. On hot summer days, people climb on top of the walls to catch a cool breeze and talk about local affairs.

City Gates

Gates are where the city and the outside world collide. There is usually more than one gate into a city, and each gate is manned to regulate and tax people and goods coming into the city. Certain gates see more traffic, usually on roads linking the city to other urban centers. These gates become the city's main gates. City gates also regulate who enters the city, and some cities keep records of the comings and goings at the gate. Rows of stalls and shops line the streets leading from the city gates. Since city gates have a constant influx of people and goods, it is a prime location, second only to the main market, for traders and sellers.



Main Markets

The main market is one of the few open spaces inside the city. Though not strictly geometrically shaped, the main market has the benefit of cleared space in a city teeming with buildings and people. Usually paved or cobbled, the main market sometimes has pavilions, covered walkways with shops on either side. It is where wholesale merchants, local craftsmen, and traveling merchants come to trade. The main market is also where public assemblies take place. Public trials, executions, and other events usually occur in the main market, because it is one of the few open spaces in the city.

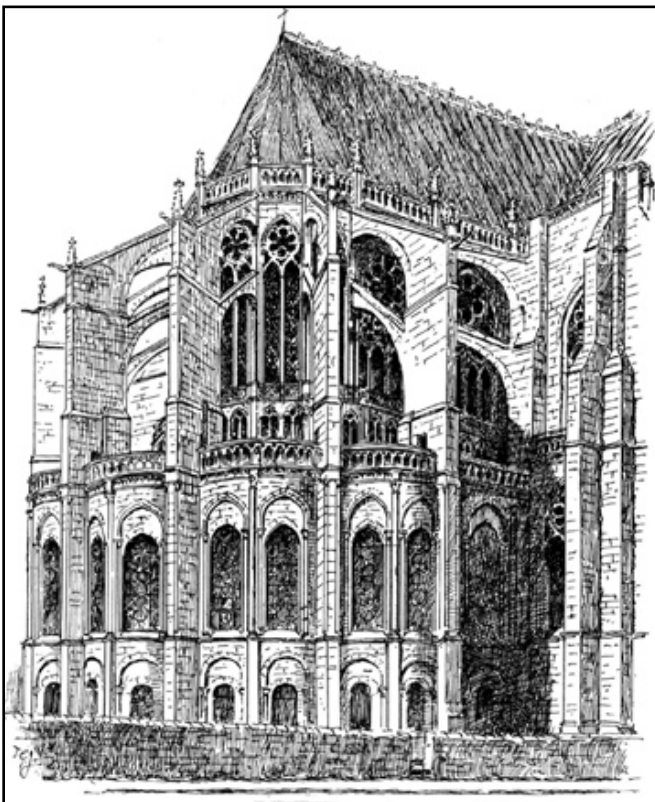


Commodity Markets

Commodity markets are specialized markets. Spread throughout the city, numerous commodity markets provide wholesale merchants and local citizens with goods. Vegetable markets, cloth markets, spice markets, grain markets, horse markets, wood markets, and wool markets are a few of the various commodity markets. In some cities, commodity markets replace the presence of a main market, while others have both commodity markets and a main market.

Great Churches

A great church is the most common type of impressive architecture in a city. Larger and grander than the ward church, a great church varies from an upscale church to magnificent structures that rival cathedrals. The grandeur of a great church depends on the size



and wealth of the community. Standing taller than most structures in town and with fine craftsmanship throughout, great churches are architectural wonders compared to other structures in the city. Such buildings take many years, sometimes decades, and lots of money. It is not unusual for construction to cease for a few years, because the church ran out of money. But once erected, a great church often becomes a symbol of the city.

Town Halls

Town halls are seats of civic government. Early cities use taverns, homes, and other places for city council meetings, but as cities become more prosperous, stone buildings on the main market become the seats of civic governing. Town councils sometimes share town halls with guilds to reduce building and maintenance costs.

Guildhalls

Guildhalls are similar to town halls in construction, but they house particular guilds. The merchant guild, usually the most lucrative guild in the city, has its own hall. Other guilds usually do not have the finances to build independent guildhalls. Sometimes guilds pool their resources and build communal guildhalls, sharing the building between all the contributing guilds. Guildhalls are places for meetings, posting news and notices, and for recreation, such as theater performances, music shows, and other entertainment the guild members put on through the year. However, most guild performances occur in public spaces.

Libraries

Magical medieval libraries are private libraries where people can enter for a price. Most libraries are not owned by a single person, but by groups. Books cannot be taken from the library, and librarians can always refuse service. Libraries often require people to use a guide or a librarian to expedite searches, as well as to prevent theft and damage to the books. These assistants are, of course, also compensated in coin. Because of magic, other restrictions are in place in some libraries. Libraries may require complete disrobing of their patrons. These patrons receive official library robes and must purchase their pen and papers from the libraries' personal stores. Even stranger measures may ensure the security of the collection.

There are many different types of libraries in magical medieval societies. Medical, legal, magical, civic, scholastic, and religious libraries all offer different benefits for its users. Stored knowledge is the main benefit provided by libraries. This is especially useful for knowledge checks because having access to a relevant library adds a circumstance bonus. Libraries also house

small scholarly social groups, allowing them interaction with other like-minded groups. Libraries are another form of public display through architecture. Built of stone and elaborately decorated and carved, a magical medieval library can be as grand as any cathedral.

Universities

Magical medieval universities are centers of learning, and attending university is usually a step towards a profession. Medicine, science, history and law are common professions that spring from university attendance. Wizards, with their dedication to research and learning, have a natural propensity to found universities to further learning. Students pay professors at the end of class, and their pay is a measure of the professor's performance in the classroom. The university is a community between teachers and their students. Not unlike craftsmen of the same guild, they drink together, talk together, socialize together, and celebrate together. Generally, magical medieval universities are private endeavors of affluent organizations and citizens.

Urban Concerns

Medieval towns and cities are small, usually less than a mile in diameter, and rarely grow larger than a few thousand souls. Most urban environments average a population density of 20-60 people per acre. Larger cities, royal cities, or cities on major trade routes have higher growth potential because of the amount of money flowing through the city. Population density in these cities is as high as 200 people per acre. City walls may keep size and population under control in the early stages of city development, but as people settle outside the walls for lack of space inside the city, merchants, craftsmen, and peasants create suburbs. As these groups become important to the city, town lords, city officials and other high-ranking people extend the walls to protect the suburb. With rapid growth and limited resources, some cities' walls do not extend fast enough, leaving whole wards outside of the walls. Cities that build upward can accommodate more people in the same footprint, but at the cost of construction concerns, higher fire risks, and greater sanitation problems.

fire

Cities contend with fire on a regular basis. Fires are common because of the medieval lifestyle. Cooking fires are in open pits and hearths, people pile on top of each other, and lots of wooden buildings with thatch roofs are built in close proximity. Fires are everyone's concern since cities are small and fires spread fast. Municipal groups and city councils take measures to reduce fire risk. Magic can reduce some of the threat, but more

effective than magic are stone buildings with slate roofs and fire brigades that form at the very end of the magical medieval period. Unfortunately, the expense of stone buildings makes them possible only for the well-to-do, and many poor wards regularly break municipal fire codes out of necessity. Some cities encourage whitewashed thatch roofs in the poorer wards, as they are slightly more fireproof than plain thatch roofs. A few cities even whitewash thatch roofs for the poor at no expense. However, fire is not completely detrimental to a city: one unforeseen benefit from fire is its disinfecting power. It kills vermin along with bacteria and viruses. Fires allow more city planning, as destroyed buildings provide opportunities for better, newer construction.

Sanitation

When people live close together, sanitation is a problem. The practices of the country become sanitation nightmares in close quarters. Disposing waste, burying the dead, finding clean water, and insuring food sanitation are some of the problems faced by cities. Though magic alleviates some of these concerns, it is important to keep a medieval perspective when applying magic to the city. People do not eat rancid meat and do not drink unclean water, because they smell and taste bad. Cities know that dumping waste in the same river from which they draw drinking water is a bad health practice, but they do not know about germs, bacteria, and giardia. Buried dead may pollute the ground water, but the medieval person usually buries their dead instead of burning them, unless there is an epidemic or plague. Certain magic practices like create water and purify food and drink make magical medieval cities cleaner than their historic counterparts. Active city councils may require street cleaning with prestidigitation, and proselytizing churches may offer clean water to the public via fountains filled by decanters of endless water.

Plague

Plague still affects the magical medieval society. Only the greatest magics can reverse effects that decimate a third to a half of a kingdom's population, wiping out entire cities and villages across the countryside. Such magic is only accessible to experienced spellcasters, who usually reside in urban communities. Religious institutions bolster themselves for such an event with scrolls, potions, and even wands of *remove disease*, but the sheer number of people and the rapid spread of plague make preventing or ending plagues almost impossible. Paladins live up to heroic expectations in plagues with their divine health and class ability to *remove disease*.

Any spellcaster who can cast or make an item with *remove disease* has an instant insurance policy, as well



as a cash cow. Two groups within magical medieval societies are protected from plague: those who can cast *remove disease* and those that can buy it. Plague no longer “levels of playing field,” blind to wealth and social standing as it historically was. Even wealthy people who die from the plague can come back with a *remove disease* followed by a *raise dead*. Such magic changes the social effects plagues traditionally have upon feudal societies, because there is little social turmoil for the aristocracy.

Stockpiling

Towns and cities stockpile food and supplies for emergency events, like war, siege, or famine. Sealed jars of grain, weapons, magic, and equipment are a few of the things cities stockpile. The stockpile is usually under the control of the city council, which leads to disputes and revolt if the peasants and citizens do not agree with the city council’s distribution system.

Crime

Crime is a constant companion of the city; the larger the city, the higher the incidence of crime. Most crime in cities is theft, not violent crime. City courts hear civil cases between citizens and try individuals on infringement of the municipal codes. Early cities rely heavily on guilds to enforce their own regulations and social pressure to enforce civic codes.

Magic greatly facilitates crime. It improves stealth, allows easy access to private locations, and provides excellent information regarding security. However, it

also deters crime through many of the same measures. The powerful and wealthy will be adequately protected from crime mostly through the threat of retaliation. It may be fairly easy to steal the guild master’s chest, but keeping it is another matter.

Country-Grown

Regardless what type of town or city, all urban environments in a magical medieval society are of the country, not dichotomously opposed to the country. Medieval cities are the products of surplus food and surplus people from rural communities, and they have a stake in the success of rural pursuits. Farms and villages surround most cities, producing enough surplus food for city dwellers. Some urban dwellers still have to help with harvest at the bequest of the town lord. Wards, guilds, and housing blocks create smaller communities within an urban space, making “little villages” within city walls. Though vastly different in certain ways, urban living in the medieval period is not far from the village society.

Power Centers

Power centers assert their will over others’; that is their defining trait. This occurs in differing degrees and varies according to social groups. In larger communities, determining power centers is not always clear-cut. Generating the type and alignment of power structures is in core rulebook II. This section addresses possible power centers in an urban community, and the special manners in which they assert their power in towns and cities.

In a magical medieval society, power centers are usually groupdefined. In a world where definition and classification are vital in social interaction and understanding, a person is defined by his relationships: what he does, where he lives, who he is related to, where he moved from, what guild he is a member of, and what pub he drinks at. Power comes to groups, not to individuals. Individuals use their status within the group to attain personal power. This is the magical medieval way. Lords have power because people have an implicit understanding of landed aristocracy. Leaders of strong religions are more powerful because of the religious symbol on their robes. It is extremely rare that an individual wields power independent of a social organization. Laws, rights, and customs are all results of social interaction. Individuals have great difficulty wielding social power outside of the social system. Although cooperation within groups is normal, cooperation does not exclude the possibility for internecine conflict.

In general, earlier magical medieval towns and cities have one power center, the town lord. All other groups are relatively equal in power, meaning no others possess the ability to assert their will over other groups. They do

not have the resources and connections to have that kind of power. Older and larger cities develop more potential for multiple power centers and usually have a handful that contend for control of events, social issues, and money. Toward the end of the magical medieval period, the aristocracy, namely strong lords or a king/emperor figure, regains control of the cities that do not have enough power to maintain their independence.

Tracking power centers within a specific city is a juggling act. GMs should constantly weigh the wealth, might, and influence of different groups and their agendas. Many small rebellions occur everyday in the city when religions contend for favor, members of the patriciate fight the town lord for more control and less extortion, and craftsmen guilds argue over who gets the guildhall for their Michaelmas performance and feast. Though physical might simplifies matters, social interaction is another battlefield that adds extra complexity to any campaign. For generating statistics on urban power centers, see Chapter Four: Generating Towns and Cities.

Guild memberships, official appointments, tax exemptions, personal favors for friends and family, blatant extortion and bribery, and bending rules for personal benefit are all old, well-established means through which power centers manipulate their surroundings. This following describes how power centers exert power unique to their station.

Craft Guilds

Craft guilds usually wield the least amount of power among power centers. They control the production of their craft, the progression of their craftsmen, and the selling price of their products. In the early magical medieval period, craft guilds may require the permission of the town lord or the city council to exist, but as the period progresses, craft guilds become very common. Every imaginable kind of craft can embody a craft guild: butchers, fletchers, cobblers, candle makers, masons, and tanners, to clothiers, cloth cutters, weavers, fine cloth sellers, smiths, and toy makers.

Most early magical medieval city dwellers are guild members. As more people immigrate to the cities, guilds become increasingly selective with their membership and with their members' progressions within the guild. Some guilds charge exorbitant entry fees, while others only allow entry through heredity or marriage to a guild member's daughter. These limitations make guild membership socially exclusive and financially beneficial for those with influential guild positions. Every craft guild has varying amounts of control over their members and influence in their city. This determines the level of restriction enforced by the guild.

Apprentice: Craft guilds are stratified into three types of craftsmen: the master craftsmen, the journeymen, and the apprentice. All three are members of the guild and pay dues according to their station. All are subject to the guild's rules on methods of production,

materials used in production, who can make certain items, and the items' selling price. The apprentice is the lowest of craftsmen. Taken in by a master craftsman, he usually lives and works in the master craftsman's home. The apprentice is not allowed to make or sell any item without the permission and approval of his master craftsman. Often the master craftsman has his apprentices do the laborious tasks of the craft or produce the smallest and simplest items. When the apprentice makes items and the master craftsman sells them, he must pay the apprentice a small cut from the sale price. The apprentice earns a paltry amount of money and pays the least amount of dues to the guild. The guild promotes apprentices to journeymen on the recommendation of their master craftsmen.

Journeyman: Journeymen are the intermediary strata in the craft guild. They can independently make and sell items, though some craft guilds require journeymen to have a master craftsman's supervision and implicit permission. The craft guild limits the products journeymen make and the selling price of those products. Complicated tasks, which master craftsmen exclusively perform, are not within the journeymen's repertoire. Of the products that journeymen and master craftsmen both make, journeymen must sell their product for a lesser price. Since the man who made the item is not a master craftsman, magical medieval society assumes an implicit inferiority of quality. This is similar to the modern concept of buying name brand products. If a journeyman wants to progress to a master, he must produce an exceptional item and deliver it to the guild masters. If it is of worthy quality, the journeyman may become a master. However, becoming a master is not only dependent on the quality of the journeyman's craft, but also on several social and fiscal factors. How well liked is the prospective journeyman? Who does he know? Is he married to the daughter of another master? Can he pay the entry fee to become a master? The answers to all of these questions are usually more important than the ability of the candidate, as long as he is competent.

Master Craftsmen: Masters are the ruling class in the craft guild. Socially and financially, they receive the greatest return from the guild and its regulations. They decide who become journeymen and master craftsmen. They determine the selling price for products of their



The Guildmaster is Always Critical

craft based on the item and the level of the craftsmen who makes the item. They are ambassadors of the craft in civic matters and in dealing with the merchant guild.

Besides controlling their craft and those who practice it, craft guilds also affect the city at large. Rebellions, revolts, and hostile takeovers have all found a start in the craft guild at one time or another. Weavers banding together in opposition to the merchant guild's regulations on their craft, cobblers not agreeing with the large tax on fine foreign leather coming into the city, and masons striking because the master mason in charge of building the new church is not a local master mason are all common examples of craft conflict.

Merchant Guilds

All cities have a merchant guild, even the earliest of magical medieval cities. Merchant guilds usually develop before any other guilds. Socially, they rank above craft guilds, though craftsmen may belong to the merchant guild. In absence of a city council, the merchant guild acts as the city council. They negotiate rights, taxes, and rents with the town lord, make municipal bylaws, and pick city officials. If there is a city council, prominent merchant guild members are almost always members of the council.

Most merchant guild members are wholesale merchants. They are not concerned with the production of crafts and goods, but rather the transporting, buying, and selling of goods. Some wholesale merchants are concerned with buying local goods and transporting and selling them to neighboring cities, fairs, regions, or possibly kingdoms. Others concentrate on importing



A Merchant Breathes Easier with the Ship's Return

sought-after goods into the city. Selling staple products like grain and coarse cloth are quite profitable; other wholesale merchants specialize in luxury goods like wine, furs, silks, and fine linen. In smaller cities, all merchants may belong to one merchant guild. In larger cities, merchants may form multiple guilds according to their specific commodity.

Unlike the craft guild, merchant guilds are concerned with city commerce on a larger level, due to their concern with wholesale goods. They determine how much tax should be imposed on various foreign items, i.e. any item that was not made in the city by a craftsman of the city. They have monopoly powers, determining who can sell what, where, and when. They establish trading partners for certain commodities along river and land routes. Merchant guilds designate particular areas as the "territory" of a particular merchant for specific goods. They can limit which cities' merchants can come into the city and sell their goods. They can also determine to which cities a merchant can export a particular commodity. Merchant guilds usually wield exclusive power on trade in the city, although strong town lords and independent city councils try to curb the merchant guild's power.

Wizards' Guilds

No magical medieval city is complete without a wizards' guild. Like other members of society, wizards need a community and group insurance. To determine a viable wizards' guild, one needs to remember why people form them: what benefits they offer, what financial and social payments its members pay for the privilege of membership, and the guild's role as regulator in the city. These ideas are integral to maintaining medieval thought among magical times. The unique magical ability of wizards also adds complication in creating a guild structure.

The guild is for camaraderie, insurance, and social distinction according to one's profession or craft. A wizards' guild offers many benefits for its members, both social and arcane-oriented. If a wizard dies an untimely death, then the guild insures proper burial and a stipend for the widow and children left behind. For members wealthy enough to afford coming back, the guild can ensure the member's return. In larger cities with wealthy guilds, the guild can grant access to research facilities, laboratories, special materials, and spell components. Where else can a wizard safely find the snake off a medusa's head, even if he has to pay the outrageous guild price? Other possibilities are shared magical learning, spell trading, and lend/lease magic items. Holiday feasts and theater productions must be a riot at the guildhall, and the types of songs wizards sing after pitchers of ale are legendary. Wizards also enjoy the settled ease of knowing someone understands them when they say over cards, "Yes, I tried to reverse the metamagic field by polarizing the phlogiston; unfortunately, upon opening the box, I found the cat dead."

The guild acts as a police force for its craft, both on guild members and on outsiders within the guild's territory. If there is a wizards' guild in a city, being a member of the guild is not a luxury; it is a prerequisite. As with other professional and craft guilds, membership is compulsory to practice wizardry in the city, which includes casting spells for others, selling wizardly services, and making magic items for sale. Unauthorized practitioners risk retribution by the guild if word leaks out. This does not mean that it does not happen; it just means that guilds have a socially and legally supported right to pursue such transgressors.

The guild also creates its regulations and bylaws. Any number of restrictions may be a part of a wizards' guild. Though the particular laws of any given wizards' guilds are campaign specific, here are a few ideas. Wizards' guilds limit who can make what magical items. They restrict what level of spells a wizard can cast for hire, depending on level or status in the guild. They regulate the prices at which wizards sell magic items, potions, scrolls, or spells they cast from memory. They determine who can create new spells and what new spells are created. They determine who becomes a wizard, through controlling membership and taking on apprentices. They even create codes of conduct for foreign wizards who enter the city. They create specializations within the guild, like battle wizards, caravan wizards, research wizards, and production wizards.

However, with guild membership comes guild obligation. Service, magic items, scrolls, potions, research, spells, unique components, or plain coin cover membership fees and other payments. The combination of payments depends on the particular guild. The guild itself has feudal obligations it must fulfill. The amount of comparative power the guild holds, the lord or city council that gives the guild a charter, and the arrangements made with other groups determine the feudal obligations a wizards' guild owes to other groups and power centers in the city.

It is important to remember that despite the camaraderie and rules for self-policing, wizards' guilds have just as much internecine fighting, backstabbing, individual power grabs, systematic rule-breaking, and dirty play as any other magical medieval guild. Although lords may grant a city the right to form a wizard's guild, they will never relinquish control over their rights of magical taxation and service, unless physically forced otherwise.

Wizards' guilds are potentially one of the most powerful groups in a city. Such organizations have the magical power, and most likely the wealth, to compete against other guilds and power centers for attention and influence. Wizards provide magic that improves crime solving, intelligence gathering, and diplomacy. Wizards' guilds are full of learned men and their comprehensive libraries, facilities held in high esteem as places of learning and prominent architecture. A city's wizards' guild is immensely useful in places where military concerns are strong, or in times of war.

In smaller communities, it is possible to have an arcane guild, opening the guild concept to sorcerers and bards, but such an organization is unlikely where enough learned wizards gather and look down upon their unlearned and undisciplined arcane counterparts.

Thieves' Guilds

Thieves' guilds are associations between people who steal for a living. Members of the thieves' guild do not have to be rogues, nor do rogues have to delve in the shadier use of their skills. Being a part of a thieves' guild provides the same basic benefits of all guilds: insurance, training, and tricks of the trade. Members get training and specialized class tools, which may not be available at typical stores. If a member of the guild gets into some legal trouble, the guild may pull some strings, especially if there is coin or favor in return. Thieves' guilds gather like-minded individuals who make alliances, plan jobs, and get information on buildings, people, and security measures.

Another benefit to guild membership, besides two unbroken legs, is more sophisticated thievery. Sophistication allows such things as protection rackets, where people pay the thieves' guild to insure they, their homes, and their buildings are not burgled. This only works with implicit cooperation from guild members. If the guild leader says, "do not rob this place," he really means, "do not rob this place." Guilds



also build up a repertoire of snitches, informants, bribed officials, and magic connections that other guild members may use. Smuggling goods, either for direct profit or through fencing, is also easier when thieves work together. The officials may catch one or two thieves, but the operation continues.

Maintaining a slim margin of honor among thieves is very tricky, which is why the most successful thieves' guilds are lawful. In order to keep a thieves' guild together, the guild must be strong and powerful enough to police their members and independent thieves that trespass on the guild's territory. Once a merchant pays the guild protection money, the guild's reputation is now on the line. Who wants a thieves' guild you can't trust? Guilds with enough authority allot territory to various factions within the guild to help keep the peace and reward favored members. The guild decides whether the Red Footpads or the Black Tigers get gambling and girl rights in the docks ward, while pick pocketing and begging on Baker Street goes to the Unseen. Such territory distribution also leads to internal contention that guild rulers use for their benefit.

Law in magical medieval times is not like modern law. Laws are codifications of social custom. In larger cities where people come from many different places, laws become guidelines for easier coexistence. Sometimes laws are enforced with fiscal or physical punishment; other times laws are a formality thrown to the wayside due social necessity. Only those with power can force others to abide by the laws, whether they are guild laws, civic laws, manorial laws, or royal laws. Laws do not necessarily work as a deterrent from certain behaviors, nor are their transgressors always prosecuted.

Thieves thrive off illegal activities. The activities that are not illegal per se are probably immoral. This includes pick pocketing, robbery, theft, smuggling, burglary, gambling, and other illicit entertainment. Despite the differences in goals, thieves and their guild coexist in a magical medieval city that has laws. Unless the entire society and the leaders of the city are all of the goodly persuasion, thieves' guilds probably exist in cities, provided there is enough movable wealth for thieves to make a decent living.

The first explanation for the easy existence of thieves' guilds in urban society is the implicit social agreement between thieves and their victims. People expect crime, (crime in a magical medieval city is usually not violent crime but some form of theft) and they tolerate a certain level of crime. The level of tolerable crime changes with the alignment of the population, the ruling and civic power centers, and the wealth of the city. As long as the thieves operate at or near the level of tolerable crime, little attention is usually brought to their organization. Now if the thieves' guild pulls a job on the church of the patron god, stealing one of their treasured relics or pulls a huge heist on an influential merchant, there may be trouble and lots of it.

The connections and alliances forged with other guilds and city factions are another reason for the continued existence of thieves' guilds. Thieves' guilds

may bribe enough civic officials to keep the guild in business, and most wealthy members of society have enough coin to pay protection money. Even with the aid of magic, it is certainly easier to co-exist than to uproot an entire illegal organization especially considering the majority of those making rules within the city can protect themselves from theft more readily by accepting the guild than fighting it. Perhaps the leader of the thieves' guild also happens to be the leader of the merchant guild. Thieves' guilds also serve a civic function for those who need discrete yet slightly illegal resolutions. In more hostile environments, thieves' guilds usually have close connections with the wizards' guild, gaining the wizards' concealing magic in exchange for roguish favors.

Most indicative of the unique magical medieval culture, the final reason for a thieves' guild in a city is the multiplicity of law. Given the five common sources of law, (See Chapter Seven: On Those Who Rule) actions may be illegal in one court, but legal in another. Crafty thieves quickly discover these points of contention and exploit them. Maritime law, charter law and royal law in particular often come in profitable conflict.

Like other secret societies, magic jeopardizes the thieves' guild's secrecy. If someone wishes to rid the city of a thieves' guild or simply find out who is in charge of the guild, they can employ a spellcaster with charm person, dominate, zone of truth, discern lies, scrying, commune, prying eyes, or greater scrying. Anyone who knows anything about the guild is a potential information leak, either through enchantment, force, coin, or divination. Several of these enchantment or divination spells are high level, but using simple magics to accentuate force threatens the guild's prized secrecy. Thieves' guilds may employ counter magics, especially from crossclassed rogue/clerics or rogue/wizards. Employing a cell structure is the typical non-magical method of averting magical prying. A typical cell structure is where a thief only reports to one person above him, and the person who receives the reports of several thieves reports to only one person above him. By reducing the number of connections, the guild minimizes exposure and mimics the feudal environment with roguish secrecy. The easier alternative for the guild is try not to anger anyone too important, and if they have to, make some powerful and influential friends first.



Servants Depare food for their Betters

Religion

See “Patron God of the City” in Chapter Six: On Those Who Pray.

Patriciate

The patriciate forms the upper crust of urban society. Socially, financially, and politically, the patriciate distinguishes itself from the common burgher, creating the immense class tension found in the later magical medieval city. Although members of the patriciate may own land, they are usually not large landholders. Instead, they gain status from movable wealth and lots of it. The patriciate often has social tensions with the landed aristocracy because their wealth does not come from landownership. Much like the English viewed late 19th century America’s wealth, magical medieval aristocrats see the patriciate as upstarts who have little refinement and distinction in their methods of attaining wealth. Comprised of wealthy merchants and other city dwellers, the patriciate rarely contains members of the peerage. However, as in all things magical medieval, the complete opposite is also true. Such distinctions are a measure of individual magical medieval societies.

The patriciate are the best families in the city. They create fashion and wear it, they speak with a distinct accent and vocabulary, they live and associate with the well-to-do portion of town, and they have immense power in many regards. Members of the patriciate are usually in the city council and have greater ability to benefit from civic manipulations. Patriciates are usually leading members of the merchant guild. However, some families separate from their mercantile roots through land purchases and minor aristocratic titles. Positions in the merchant guild open doorways to financial and commercial benefits. Obtaining prime mercantile territory or applying pressure on craft guilds via the merchant guild are two common examples of fiscal gerrymandering. The social benefits of the patriciate include getting children into prestigious guilds, universities, or religious hierarchies; arranging advantageous marriages; and the potential of joining the aristocracy. Being a member of the patriciate does not require civil office holding or a prominent position in the merchant guild to wield power. Easily movable wealth, a rarity in the magical medieval period, carries a power of its own. However, even very wealthy families are subject to the guild. Even within the patriciate, power comes from the social group, not the individual.

Patriciates are the deep pockets of the city. Although they regularly obtain tax exemptions and more favorable trade agreements because of their social class, the patriciate are the favored target when town lords, city councils, or simple raiders desire coin. If the city needs a new dock, more than likely a member of the patriciate loans the money to the city, either voluntarily or by force.



Patriciates are also community supporters and patrons of art, religion, guilds, and city projects. In a city of multiple religions, having the social and financial support of a member of the patriciate is very important for a religious hierarchy. If the patriciate favors arcane guilds over religion, that favor lends more power to a wizards’ guild over religious institutions. Patriciates give alms to the poor, like lords of the manor, though the sheer amount of poor people flocking to the cities often makes their alms inadequate.

City Council

The city council is the municipal head of the city. The right to have a city council and the rights of the city, which the city council oversees, are spelled out in the city charter. Almost all cities have the right to tax and form a militia for civic defense. The right of taxation includes levying various taxes, such as poll taxes, gate taxes, taxes on luxury goods, tax on magical items, mercantile taxes, war taxes, and emergency taxes. The right to levy taxes creates an entire financial system for collecting taxes and accounting, as well as other financial practices like forced loans. Forced loans are loans to the city from a merchant or patriciate by physical force, revoking special privileges, or threat of confiscation or exile. Although the name implies unpleasantness, most of the time wealthy merchants and patriciates pay forced loans without too much duress. They even earn interest on the loan from the city. City councils have been known to over-tax their citizens, pay

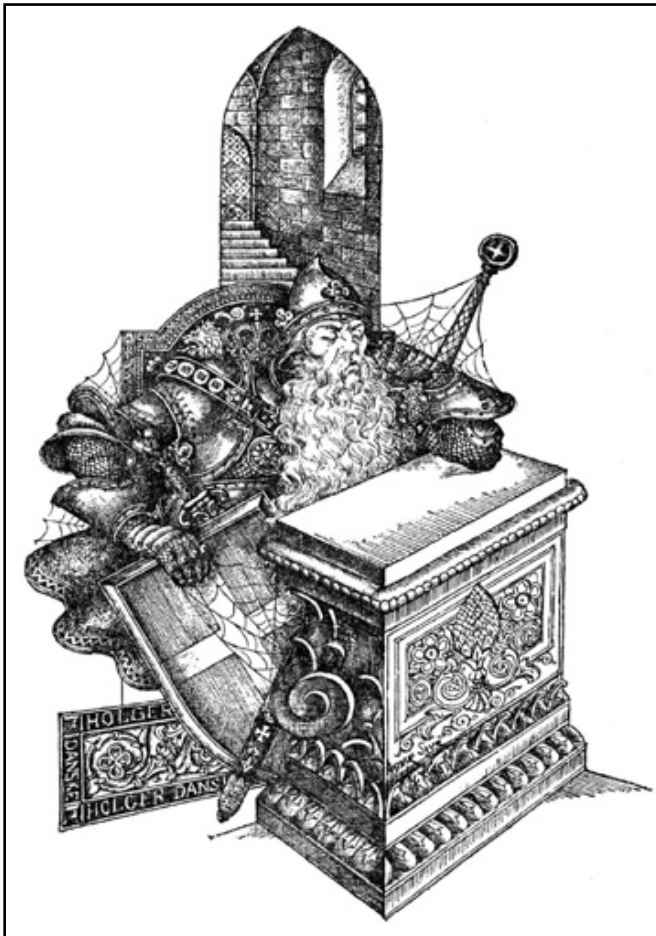
their town lord, and pocket the difference. However, the city treasury is usually in debt from military expense, poor financial practices (toll/tax exemptions granted in recompense for personal gain), and inflation.

The right to form a militia includes stockpiling weapons, magic, food, other logistic materials, and men for military use. Most city militias are just burghers who bring their own simple weaponry. Cities with more to protect often develop their military forces into a professional standing army. Cities also hire mercenaries to man the walls, especially in the later magical medieval period, when burghers opt out of guard duty.

Cities usually have their own judicial system separate from their lord's court. Although a city's jurisdiction is only within city limits, city courts generate income and give the city leaders more power over the city and its inhabitants. They also make city ordinances on sanitation, curfews, guilds, and nightly patrol of the streets. They oversee city projects and city planning, and in free cities, the city council can even charter guilds.

Town Lords

The lord who originally gives the charter to the city is the town lord. Due to feudalism, it is possible to have multiple town lords through one city existing within multiple fiefs. Both the town and the rights of its inhabitants exist by the grace of the town lord. Though



the town lord may relinquish some of his privileges (see on "Peasants' Interest"), he may remain an active force in the city if he wishes. Choosing key officials, packing the city council with favored burghers and merchants, and taxing more money out of the city (ground rents, fees, and payments) are a few of the traditional methods town lords exert their influence in the city. Cities are also crucial to the town lord because of the density of spellcasters in the city. On top of coin, the town lord demands magic services, items, scrolls, and potions from the city. In some situations, town lords never revoke feudal obligations or they reinstate them on their cities and its inhabitants. This is especially true of cities in the beginning and end of the magical medieval period.

Kings

Kings wield power as town lords, but they have the force of the crown behind them, which gives them significantly more power. Even weak kings are as strong as the most powerful of his lords; otherwise he would not be king for long. Kings give and revoke royal charters, and even overrule another lord's charters for a city. Only kings give cities free status, removing the feudal yoke off the town. This means the city no longer has a town lord, and subsequently, no longer makes payments to a town lord. Kings declare cities free as a method of controlling unruly barons and strong lords who oppose them. Kings can also take away free status, or at least threaten to, for additional coin, magic, particular local specialties, or to curb strong power centers in the city. Cities who feel unjustly burdened by their town lord can petition the king for relief. Conversely, cities can also seek strong barons and lords if the king is the town lord tyrant.

The Social City

The cornerstone of a magical medieval society is definition and classification. Although a truism on the manor, this is especially true in the city, where many people live in close quarters and where new people are moving in all the time.

Everyone belongs to a family, a manor, a lord, a guild, a religious order, or some other form of group identity. In the time of uncertainty that precedes the magical medieval period, safety and survival comes in numbers. One's craft, familial relations, and interests are not merely a means of understanding through classification; they are protection for the individual from a society that tends to persecute others who are different from them. It is not far from modern times, except that the modern mindset allows for a greater diversity within definition. Groups police themselves, vouch for their members, and create smaller communities within the bustling city. Similar to the early 20th century American cities, living on Baker's Street, being a member of the

butcher's guild, or attending certain churches define someone's personality.

Within every group, there is further stratification. It is not enough to know that a person is a member of the clothier guild. Are they a master, journeyman, or an apprentice? Who did they work under as an apprentice? When did the guild make them a master? Who does that person associate with from the guild? Do they work with linen, silk, or course cloth? Stratification does not stop at craft specifics, but continues on to include economics, social factors, and community involvement.

Citizenship has its own importance. People in the magical medieval period are not nearly as mobile as modern people. Generations of the same family farming the same land, being a master of the same guild, or living in the same city is typical in the magical medieval period. Rooting a family in a social network dependent on geography means that the family is subsequently rooted to that specific geography. This is why exile from one's city is one of the most heinous kinds of civic punishment. It is the immediate removal of identity, definition, and social understanding, both personally and externally. A person may travel because of business and spend long periods of time away from home, but most magical medieval people only feel truly at home in the place where they were born. This sentiment is not to be confused with nationalism per se. Nationalism does not develop until after the magical medieval period.

Adventurers

This begs the question of what to do about adventurers, both NPCs and PCs. Adventurers make a profession of taking jobs that others do not want or are unable to do. They do not have a social definition, yet the core rules state that adventurers do not stir any extraordinary attention by virtue of being adventurers. There are a few ways to resolve the magical medieval mindset and the social reaction to adventurers listed in the core rules. The best way of understanding adventurers from a magical medieval mindset is calling them mercenaries. They travel and act as sell swords and solve problems for wealthy people. Some also do some pro bono work, saving the occasional village from orcs or rescuing the farmer's daughter from the goblins' lair. Some wreak terrible damage for personal gain, slaying and pillaging as they go. Like mercenaries, PCs are heroes in armed conflict, but worrisome when the conflict ends. They are a dangerous lot by virtue of their mobility, their paucity of social sponsorship, and de facto, the lack of social restraint.

More than likely, PC adventurers draw at least some attention. First, most PCs usually wear armor and are fully equipped for combat and adventuring. This is not very common in a city, unless it is a time of war or a fort city where most people do soldiering. Even then, having a person in full armor with multiple weapons who is not an aristocrat or a knight is rather rare. Anyone showing

up at a city's gates in full armor and fully armed, and who wishes to enter the city in such a state, has a lot of explaining to do. Unless they have a writ or badge identifying their social sponsor, most PCs probably have to surrender martial weaponry and all but light armor into the custody of the city until they depart, at which time, they can collect their things. Second, PCs have backpacks stuffed with interesting things that jingle. As they try to enter the gates, such loot attracts attention of sellers, pickpockets, and the guards collecting taxes at the gate. On top of paying an entry tax (see Mundane and Magical Taxes in Appendix V- Magical Medieval Miscellany), PCs pay for the goods they bring into the city, even if PCs claim they are not selling anything in town. Bribery, intimidation, bluff, diplomacy, and magic are always options for bypassing the gates and taxes, but PCs must remember that they are subject to the city laws and the force behind them. Third, should someone have the power to look (in larger cities gate guards are always equipped with detect magic) PCs have lots of magic. Cities tax PCs for the magic items they have, and PCs should obey the civic rules on holding and using magic in the city. Some cities have strong groups that regulate the use and abundance of magic in the city. Some cities require people to surrender certain types of magic items and restrain the use of certain schools of magic in the city. PCs would do well to always get the specifics when entering a new city.



Large trade cities through which many people travel through are more acclimated to adventurers, mercenaries, and the shady lot of society. But for the most part, adventurers stick out in society. Retired adventurers are understandable, seen as wanderers who settled down and entered society at that point. Even if they adventure again, the retired adventurer has roots and social connections that tie him to a locale.

There is an undercurrent among the urban powerful to invite wandering PC adventurers into social obligations, and in effect, a social classification. Adventurers that accept such invitations become agents of a certain lord, religion, or ideal. Such relationships are also beneficial for PCs. Social connections are very useful, if only in tax savings alone. PCs who establish such ties

have home bases, relinquishing rented beds and tourist prices for dinner invitations, choice gossip, and surety should something strange happen in their presence.

Another truism of the magical medieval city is that news travels fast, especially bad news, and it seems like everyone knows everyone else's business. When PCs roll into town, it does not take long for everyone to hear about them, know what they look like, and learn how many pitchers of ale they had at lunch. This can make subtlety and covert operations difficult for outsiders. People also know that PCs have lots of money, as displayed by the 50 pounds of metal the fighter wears, the goods they carry into the city, and the amount of magic on their person. This affects the prices they pay for goods and services, the number of touts and beggars that follow them around, and thievery attempts. If the PCs look rough and seasoned or if they come with a social connection, it is possible that no one in town wants that much trouble.

Trade and Economics

Magical medieval trade and economics are often mistaken for anachronistic modern concepts. Things like supply and demand, purchasing power, and the market do exist, but in a proto-form of its developed descendants. Magical medieval economics are not capitalistic, socialistic, free trade or restrictive. It borrows traits from all four systems and creates an economic system that is neither here nor there to modern economic thinking. The biggest difference between magical medieval economic thought and modern thought is the purpose and conduct of business.

Maximizing profits is not the goal of magical medieval trade. Making a profit is much more important. Magical medieval societies do not have the modern tools, resources, or ideas that allow modern societies to hone maximization of profits to an art form.

Most people make the goods they sell. There are fewer middlemen in commercial transactions in a magical medieval society. Usually, the only cost associated with a good is the cost of materials and the craftsmen's time. Only wholesale merchants are concerned with base costs and selling goods for more than they bought them, but even wholesale merchants usually buy their goods from the actual craftsmen and producers. Since most people make the goods they sell, a large inventory is not a typical practice in most workshops. A large inventory means things are not being sold or that something has been sitting on the shelf too long. Expensive items are not kept in inventory because they cost too much to make. This is especially true of magic items, expensive in either material cost or the level of skill required in their creation. A ring of protection +1 only costs 4,000 gp, but its forging requires a 12th level caster with the forge ring feat. Expensive or unusual items typically have to be commissioned. If expensive or unusual items are bought on site, they are



probably the craftsmen's personal belongings. Magical medieval economics differ from modern economics because price is not set or static. A merchant may want 5 gp for an item but he'll be willing to sell it as low as 3 gp. But he'll start his negotiations at 8gp or better so he has room to negotiate down. Depending upon the skills of the purchaser, the merchant may receive 6 gp for his item and be a bit happier.

Price

There are no fixed prices in a magical medieval society. The craftsmen who make the items determine their worth, and they have the power to negotiate the price. The prices listed in the core rules are suggested prices for GMs' and PCs' ease in buying and selling. But when a PC buys a bedroll, it does not come with a tag labeled "1 sp." In a magical medieval society, prices change due to local and regional production, supply and demand, and the interaction between buyer and seller. For example, wine is cheaper in winemaking regions than in areas that import their wine. A peasant buying a chicken for dinner pays much less than a PC fighter encased in 50 pounds of metal with three weapons, a nice cloak, and boots, even with a high bluff or

diplomacy check. In kingdoms at war, everything costs more, from wheat to weapons. A city that specializes in weapon manufacturing is unlikely to pay much for a party's spare mundane weapons. To incorporate supply, demand, and circumstantial factors into trade and economics, see Chapter Five: Economic Simulator.

The Market

Statements like "the market will not bear it" do not apply very well to magical medieval economics, partially because prices are not set. In a bargaining society where price is always negotiable, the only effective market is a party of two, the buyer and the seller. The seller does not sell if the price is too low; the buyer does not buy if the price is too high. Guilds play a large role in regulating prices, but these regulated prices are not concerned with maximizing profits. They are concerned with maintaining social order. Guilds usually set a low limit price to avoid undercutting prices in competitions between merchants and craftsmen of the same guild. Occasionally maximum prices will be set, but such is only typical in famine situations and usually only effects grain.



Coin and Specie

Even within cities, lots of business transactions

are barter or paid in kind. This is especially prominent among the city's craftsmen and wholesale merchants, where people may conduct business without ever exchanging coin. Besides being a simpler form of financial interaction, it also removes the difficulty involved with species. For example, a wine merchant sells 100 barrels of wine for 100 ells of cloth. By trading goods, neither merchant has to produce large amounts of coin or worry about its safe transportation and exchange. Any man can spend coin, but not everyone can turn 100 ells of cloth into money.

Merchants who have worked with each other before often rely on IOUs. They are lighter and more secure than payment in either kind or specie. In more developed magical medieval societies, banks may honor notes of credit drawn on their accounts. There may even be networks of banks in the largest cities, but remember that such endeavors are private enterprises of mostly patriciate class individuals. When banks lend to kings or strong landowners, they should be able to accept the consequences of a bad loan if they hope to continue in business. Of course, they had better be willing to lend to a king or a strong landowner if they want to continue business in their demesne as well.

Banking

Banking in a magical medieval world is an esoteric affair, controlled by tight-lipped, rich members of the patriciate. Bankers rely mostly upon bills of exchange, and many merchants simply rely upon IOU's and their reputation. Magical medieval banks are not banks in a modern sense; they are simply rich families or a small group of rich people who lend money in one location and have the borrower deposit money in another. For example, a merchant borrows money to buy goods in city A that he transports to distant city B. After selling his goods at B, he pays his loan to B's local branch. This branch provides him a notarized copy so he can prove he paid his loan. Borrowers are heavily scrutinized, a process relying on the banker's personal knowledge (or on the personal knowledge of his friends) of the prospective borrower. People who are not solidly rooted in their community have no hope of receiving loans. Even respectable merchants are charged a substantial surcharge (interest).

Such systems rely heavily upon location of branch offices. Generally there are only a few bankers in any continent-sized grouping of magical medieval societies, and they have branches in only a few important trade cities. Each house usually has a particular area of the continent claimed as theirs, and fiscal competition can be fierce, both to expand and defend territory.

In magical medieval continents with different currencies, currency speculation occurs through bills of exchange. A merchant may receive a bill of exchange in city A and redeem the bill of exchange in city B, when city B is experiencing a specie influx. He then keeps the large amount of specie B until the city experiences a shortage of specie (common around markets and predictable landing of ships carrying expensive cargo, like spices). In this way the merchant has collected specie B when it was plentiful (when he received many B coins for his A coins), and used it when it was rare (when he wouldn't have received as many B coins for his A coins). This way he makes a profit by exchanging specie at a beneficial time, as well as gaining goods to sell.

Complex financial Interactions

Magical medieval societies do have complex financial interactions. Even though there are fewer middlemen than in later societies, magical medieval societies explore many different types of financing at great fairs, where large transactions occur.

Great fairs are held in rotation through a continent, and they are the magical medieval equivalent of international trade. Fairs are held a few months apart in different locations, due to transportation issues. Great fairs only occur where trade spheres overlap. Merchants from one sphere travel as far as they can to sell goods, which are purchased by another group of merchants, who have traveled as far as they can to buy the goods.

Great fairs occur where merchants from multiple lands are unwilling to travel further to buy and sell goods. Generally merchants do not travel more than 60 days to transport goods, excepting luxury products that can produce even yearlong treks.

Merchant houses send couriers ahead of their long merchandise trains, and these couriers perform most of the bargaining for the goods. They sell the goods, sight-unseen, and instead of exchanging coin, exchange credit instruments. Most goods are purchased in this manner, by paper reckoning, so that by the time the merchandise arrives, a significant portion is already sold. At the end of the fair, there are several days of accounting. All the books are balanced, and all affairs settled. Settling affairs requires a notary who records the transaction and the specifics of the transaction. This well paid third party figures civic taxes on the transaction and can be called upon to testify to any fiscal wrongdoing.

Magic in the City

Spellcasters are abundant in magical medieval urban environments, both in number and percentage of the population. Besides creating familiarity with magic and spellcasters, magic in the city affects how the city operates, power centers in the city, the level of magic and wealth distributed in the city, and the role of spellcasters in the city. The larger the city, the more familiar its populace is with magic. The more spellcasters and higher-leveled spellcasters there are within a city, the more magic plays a role in civic power centers and wealth.

familiarity

Peasants and Laborers: Most peasants and laborers in the city have little better knowledge of how magic works than the peasant on the countryside, but they do have more experience with it through living in the city. Peasants in urban environments have more potential to see and know the various ways magic works than their country counterparts. They know the difference between divine and arcane magic, but only through a social environment. Stick a wizard in clerical robes, and the average peasant won't know the difference. Bardic and druidical casting styles confuse peasants, mostly because they heal but are not a part of a church.

Craftsmen: Craftsmen have a more refined understanding of magic than peasants. Removing some of the superstition and misinformation peasants have, craftsmen know about magic they encounter in their trade or that which helps in their particular craft through associations in the guild. They do not necessarily know the name of a spell, or the fundamental difference between arcane and divine magic. For example, a roofer knows about *feather fall*, a tavern keeper knows about *charm person*, and a bailiff serving in the court knows

about *zone of truth*. They may also have some basic magical items (potions or low priced magic items) if they are wealthy craftsmen in larger cities. Craftsmen also know basic things like familiars typically belong to arcane users, not divine, but a friendly animal does not immediately mean a person is an arcane spellcaster. They are not aware of most spellcasting classes' limitations, but know armor and arcane magic do not mix very well. Craftsmen also know that if someone is casting a spell at them, try giving a swing.

Merchants: Merchants, having more money and possible need for paid magical assistance, are more familiar with the particulars of magic than craftsmen. Merchants are more likely to stockpile magic items than craftsmen, especially well-off merchants and members of the patriciate. Merchants are familiar with different types of spells and can identify common spells by their effects. Merchants understand any spell that has physical effects, though that not necessarily by name. For example, a merchant identifies a cure spell, but not the power of the spell. Merchants, by virtue of their wealth, have the opportunity to learn more about spellcasting and how magic works through proper education from a private tutor, religious training, or studying arcane sources.

Static and Adventuring NPCs: These figures have reliable knowledge about magic and its limitations. They know a command spell does not last very long, that spreading out prevents certain attack spells, and that your best friend may suddenly attack you without warning, but it's not his fault. Though some NPCs' magical knowledge revolves around their profession rather than adventuring and combative uses, many of the misconceptions and superstition surrounding magic disappear at this level of society.

Effects of Magic

Magic often brings stability to a magical medieval society. It may safeguard against crop failure, disease, invasion, and other factors that disrupt society and prevent its growth. If magic affects a magical medieval



society in such a positive fashion, magically generated stability has dramatic effects. A magical medieval society has greater population with higher continued growth than a historical medieval society. In the face of such growth and numbers, kingdoms and people expand faster claiming the wilderness for cultivation. Such population growth also leads to more surplus labor, which either moves to urban communities or settles wilderness between population centers or on borders. With more people expanding the kingdom's cultivated land and moving into urban environments, there are more towns and cities with an increase in population across the board. Towns and small cities shoulder the brunt of increased urban population. Most magical medieval societies reap the benefits magic usually brings, but to other magical medieval societies magic is a burden. Continual, intense magical war can bury a land in fire and ash faster and more enduringly than historical medieval war.

Wealth of Cities

Though cities have a determined amount of wealth calculated in core rulebook II, this does not mean all cities are equal. The wealth listed in the core rules determines how much a city can buy and sell at a given time, mostly for the benefit of PC adventurers trying to unload treasure for coin. Assuming the presence of magic grows along side the city, a portion of a city's wealth may be held in magical resources due to the city's age. Older cities, as well as older guilds, buildings, and established families within the city, have magical resources of the current generation and previous generations.

Civic Uses of Magic

Since the rise of magical medieval cities occurs in the presence of magic, it is not unreasonable to assume an integration of magic in certain civic duties. This does not mean that cities do everything with magic. It means magic is available for a price. The particular way which cities use magic are unique and up to the GM. These are just a few ideas.

Defense

Besides using magic in combat, cities can fortify their perimeter with magic. Detect poison and create water make poisoned wells less of a threat. Wall of stone is a quick, but expensive way to repair or replace a curtain wall, especially in siege attacks. Move earth allows cities to shape the geography of their terrain, making favorable defense conditions.

Taxation

Tax revenue in the magical medieval period is greater than its historic counterpart because magic makes collecting taxes easier. Hiding the valuables or magic items is more difficult with spells like zone of truth and detect magic. Magic also generates more income from taxation because taxes are assessed by the amount of movable wealth a person holds, as well as the land they hold. Considering magic items, potions, and scrolls as movable wealth, city counsels, town lords, and kings all generate more income from taxation.

Besides using magic in tax collection, civic leaders also levy additional taxes on spellcasters and magic item owners. Cities levy greater taxes on persons entering the gate with magic. Cities may require all magic items to be registered with the city for safety purposes, collecting taxes on those items in times of "dire" need. Cities may work an arrangement out with the wizards' guild to lighten the taxation of the guild in exchange for magical services at the gates or other areas of civic interest.

Justice

If the city has its own jurisdiction and courts, cities may use magic to expedite justice and collect more fines from trespassers of civic law. City courts may direct claimants to spellcasters who, for a fee from which the city receives a slight percentage, lend their services for civil suits. For more information on using magic in justice, see Chapter Seven: On Those Who Rule.

Building

Many arcane and divine spells are tremendously useful for building and construction, especially for grand structures like great churches, libraries, universities, and other prominent structures. For more detail on the effects of specific spells and items, see Appendix IV-Building System.

Public Services

Cities may use magic for lighting, cleaning, fire, waste disposal, clean water, and entertainment. This does not necessitate a servile relationship between the civic leaders and spellcasters. Cleaning toilets by hand may be disgusting, but when someone can clean them 25 feet away without using their hands, perhaps waste management is not such a bad profession.

Some organizations and guilds may provide services in a spirit of civic contribution. Proselytizing churches or religions oriented toward charity may fill cisterns and fountains with clean water. Wizards' guilds may investigate harmful and illegal acts of magic in the

city. Spontaneous spellcasters, with limited spell lists, may be predisposed to the professions in which cities employ spellcasters.

Spellcasters in the City

Spellcasting and crafting magic items are professions loosely comparable to advocates and architects in a historical medieval society. They are people whose commodity is specialized knowledge. Not everyone can afford them, but those who can pay handsomely for their services.

The application of magic in the city depends greatly upon the guilds, associations, and politics of the city. In places with a strong wizards' guild, other arcane spellcasters have a hard time practicing or selling their magic. Some cities have rival wizards' guilds with differing alignments. Such an environment might lead to wizard duels, political conflict, and conversely, a tendency toward divine spellcasters. In cities with strong patron gods, clerics not aligned with the leading deity have problems performing social programs that overlap with the church of the patron god. Perhaps the church of the patron god does not allow other religions to heal people, or to break curses and enchantments. The cityscape looks much different with multiple guilds, churches, and associations of spellcasters, no one strong enough to have an effective monopoly on magic in the city.

Spontaneous Casters

Besides organizations of wizards and clerics, spontaneous casters can also form guilds or alliances. Bards sometimes form bardic colleges, offering training and sharing lore. These associations do not have to be exclusively for spellcasting bards, but also for non-magical performers and entertainers.

Sorcerers may also form groups, though not as organized as their arcane brethren. Neutrally structured sorcerers have an easier time collecting dues, holding meetings, and regulating sorcerers' activities than their chaotic associates. Generally speaking, spontaneous casters usually work outside the existing magic-based guild system.

Magic and Craft

It is more likely for spontaneous casters to have other professions, finding a social niche through membership in professional or craft guilds. This may also be true of wizards and clerics who wish to remain outside of guilds designated for spellcasters. Rather than perform magical services and make magic items, they use their magical abilities toward furthering their craft and trade. Strong arcane guilds or churches may attempt to prohibit independent spellcasting in the city. Most wizards' guilds and patron god churches do not curb independent or spontaneous spellcasters as long as they do not get too powerful, encroach or hinder on the guild's/ church's activities, or devalue the selling price of magic for the guild or church by creating alternate sources of magic. Independent spellcasters and spellcasters with other professions are more likely

in places with weak or no wizards' guilds or churches of patron gods. Spellcasters belonging to craft and merchant guilds may even sell their magic to other guild members for extra money, something that is usually prohibited by the presence of wizards' guilds or churches of strong patron gods.

Magic and Law

Typically, using magic in and of itself is not a crime. Many magical medieval societies have people who perform white magic, blessings, healing magic, or utility magic that society accepts and welcomes.

The civic concern comes

in using magic to hurt someone or injure property, commonly referred to as maleficium. In cities with strong wizards' guilds, the guild is a magic watchdog and protector, investigating abuses of magic, policing what magic items are in the city, and registering spellcasters in the city. Other cities may have a separate civic branch for magical investigation, filling civic courts with case after case of charm person's or scams involving illusion magic. The nature of magic in third edition makes determining cases of maleficium easier to flesh out, but the continued politics of a magical medieval society make distinguishing truth from manipulation difficult. Clerics can speak with the gods and determine what is happening, but that does not remove the problem of an individual caster's credibility. For who really knows if what the caster claims as knowledge received from divine sources is truly such?



Chapter four:

Generating Towns and Cities

This system helps GMs create and design magical medieval towns and cities. This system provides methods for generating vital city statistics like population density, size, numbers of buildings and wards, different kinds of professions and guilds, and civic power centers. This system is compatible with the core rules and other systems in this sourcebook, namely the kingdom generation system, and the building system. The generation system follows the city worksheet, explaining each sector of the city in detail. For the incidence of different types of urban environments, see Table VIII.1-Urban Center Distribution in Chapter Eight: Generating Kingdoms and Aristocracy.

Population and Density

Population is the crux of many generation factors in the city. Besides the information in core rulebook II, population also determines the range of population density, and the average number of structures and wards in a magical medieval city. After establishing population see Table IV.1-Urban Statistics and core rulebook II's demographic section to determine the other vital statistics of the city.

Size

Most magical medieval cities are small, generally less than 1 sq. mile, or 640 acres. To determine the physical size of the city in acres, take the adult population and divide it by the population density. For example, a small city with 10,000 adults and a density of 100 adults/acre is 100 acres. All 100 acres may be enclosed in a city wall, or part of the city may spill outside of the walls into shantytowns. The size of the city does not include fields for growing food, although small and large towns may include space for gardens and are less structurally dense than cities.

Average Number of Structures

The average number of structures in a town or city is the size of the city (in acres) multiplied by a chosen average within range on Table IV.1-Urban Statistics. For example, a small city of 100 acres with an average of 50 structures per acre has roughly 5,000 structures in the

city. This gives an overall picture of the city. For more specific information about the number and placement of structures, see wards. For more information about individual structures and building structures, see Appendix IV-Building System.

Table IV.1 – Urban Statistics

Community Size	Population Density (adults/acre)	Average Number of Structures (per acre)
Small Town	30-40	15-20
Large Town	40-60	20-30
Small City	80-120	40-60
Large City	125-145	50-70
Metropolis	150-200	60-80

Gold Piece Limit

Listed by community size in core rulebook II under generating towns, the gold piece limit determines the maximum priced items that may be found in a community.

Wealth

Determined by the population and the gold piece limit of the community, the available wealth of a city is in core rulebook II in the section on generating towns.

Income for Lord/King

A lord's income generated from towns and cities are percentages of the wealth, found on Table IV.2-Payments. The recipient of a city's payments is not necessarily a single aristocrat. For example, a small town resides on the demesne of two lords, who are rich members of the gentry. These two lords grant the small town a joint charter and receive their feudal obligation in the form of year-round payments. The lords over those two members of the gentry discover that the two members of the gentry are now receiving income from a town and raise the taxation. The total payment is 800 gp, 400 gp going to each member of the gentry. One lord taxes his vassal 100 gp, while the other lord taxes 150 gp. So the original 800 gp is divided among 4 aristocrats:

300 gp to one town lord, 250 gp to the other town lord, 100 gp to the first town lord's lord, and 150 gp to the second town lord's lord. Were the town more valuable, the town lords' suzerains may also get in on the act.

Table IV.2 – Payments

Community Size	Percentage of Wealth
Small Town	1%
Large Town	1%
Small City	0.5%
Large City	0.25%
Metropolis	0.05%

Magic Resources

Small to large towns possess approximately 5% of their town's wealth in magic. Small cities to metropolises possess approximately 10% of their wealth in magic. Wealth for communities is found in core rulebook II.

Wards

Every town and city has wards, or self-contained urban communities. These wards are the basic living blocks, akin to neighborhoods in the dense city. There are twelve different types of wards in a magical medieval city. Wards come in different sizes, structural densities, and styles of buildings. Most ward information is based on the acre, which is 43,560 sq. feet or a roughly 210 ft. by 210 ft. square. Some wards reside within the wall, others outside of the wall. For example, a group of craftsmen are living outside the walls due to a town's rapid population growth. Such a ward should be considered a craftsmen ward rather than a shantytown, even though it lies outside of the city walls. See Table IV.3-Wards for a list of wards from most structurally dense to least structurally dense and their respective building styles.

Table IV.3 – Wards

Wards (from least to most dense)	Structural Style
Patriciate	AB
Merchant	ABC
Military	BCD
Administration	BC
Oderiferous Business	CD
Craftsmen	BCD
Sea/Ocean Wards	CD
River Wards/Bridges	BCD
Market	ABC
Gate	BCD
Slum	D
Shanty Town	D

Administration: Administration wards house the structures of civic endeavors. They include courthouses, buildings for record keeping, taxation, and any other of the various functions of the city government. In smaller urban communities, administration structures are spread throughout the various wards of the city. But in small cities or larger, cities may have their own administration ward, housing these buildings and some the civic employees. In general the administration ward has larger but fewer buildings.

Craftsmen: Craftsmen wards house the workshops, homes, and warehouses of craftsmen. Often a craftsmen's home, workshop and shop are one in the same. Craftsmen live, create, and sell their goods in the same space. Most of the buildings in craftsmen wards are these workshop/homes, while the size of their homes varies with the wealth of the craftsmen. Craftsmen wards are also the most common wards within the city walls. Multiple craftsmen wards may occur in large towns or larger.

Gate: Gate wards are a bustling part of town, where traders line up to enter the city, sellers hawk their goods, and vendors sell various foods on a stick. Gate wards are second only to market wards in activity. In order to have a gate ward, communities must have gates, or designated areas where people must enter the city. At these areas of entry, some level of inspection, inquiry, or taxation of merchants usually takes place. These sorts of conditions create the bustling and enterprising environment of a gate ward, usually found in small cities or larger. They tend to be some of the structurally densest wards in the city, second to shantytowns and slums.



Market: Market wards do not house many people. They are home to wealthier shops, guild houses, great churches, pavilions, merchant offices, and trading spaces. Market wards vary in size, from the large market ward of a city's main market to the smaller market wards of commodity markets. Market wards are teeming with warehouses, shops, offices, fountains, and grand displays of architecture appropriate for the city. Market wards are also more structurally dense than craftsmen wards, but less so than the gate wards.

Merchant: Merchant wards house the city's merchants, their shops, warehouses, and offices. With shops and storefronts underneath their homes, they are more dense than patriciate wards, but less dense than craftsmen wards. There is usually only one merchant ward in town, though multiples may occur in wealthy large cities or metropolises.

Military: Not typical in most towns and cities, military wards house soldiers and generals, conduct military training, and manage concerns of civic defense. Military wards are built in cities that employ

mercenaries or keep a professional standing army paid for by the city treasury. They are also less structurally dense, housing soldiers in barracks and requiring open space for training.

Odoriferous Business: Odoriferous business wards are often outside of the walls, need a steady supply of water, and maintain occupational segregation in a magical medieval city when other professions and crafts intermingle. They tend to be less structurally dense than craftsmen wards, because of the limited people who occupy the ward and kinds of trade that qualify as odoriferous businesses, namely tanners, dyers, blacksmiths, and butchers. Many poor craftsmen live in odoriferous business wards as their status prevents them from progressing to a craftsmen ward

Patriciate: Patriciate wards house the crème de la crème of a magical medieval city. They have larger buildings and less structural density than merchant and craftsmen wards. A magical medieval city must be wealthy enough to support a patriciate before the city has a patriciate ward. For this reason, patriciate wards usually only occur in small cities or larger. In general, there is only one patriciate ward in a city, which expands to accommodate growth in the upper crust of city society.

River/Bridge: River/bridge wards vary in form and function. With rivers come trade, water mills, and means to cross the river. River/bridge wards can resemble docks, with lots of warehouses, offices, and shops to accommodate for trade, deliveries, and industry from the water mills. Other river/bridge wards may act like market wards, buying and selling at the source of the goods, rather than moving them to market. The notion that river/bridge wards are scenic places to stroll and shop is a very modern notion and should not root itself into a magical medieval city. Rivers are dirty from people dumping their waste products, both personal and industrial, into the river. Active rivers are lined with mills and boats unloading and loading goods. They are more akin to docks than tourist stops.

Sea/Ocean: Sea/Ocean wards resemble river/bridge wards in their dock-like nature, though the structures involved with supporting a sea/ocean port are more numerous and complex. Sea/ocean wards may have shipwrights and naval outfitters that seem

excessive in river/bridge wards. In general sea/ ocean wards accommodate more ship traffic than river/bridge wards. They may have harbors, lighthouses, ports, and other structures that are not necessary in river/bridge wards. Sea/ ocean wards usually see more business and activity than river/ bridge wards, simply because of more exposure to bigger masses of water.

Shanty Town: Shantytowns are homes and shacks thrown up outside the city walls. The infrastructure for roads and water are scarce while the people and shacks are not. Only small cities or larger communities have shantytowns outside their walls.

Slum: Slums are structurally dense and teem with the city's poor. Slums are full of low-grade buildings, houses, and tenements quickly and cheaply built to raise coin for landlords. Slums are usually within the city walls, giving its residences a little more protection than shantytowns. Slums are found only small cities or larger.

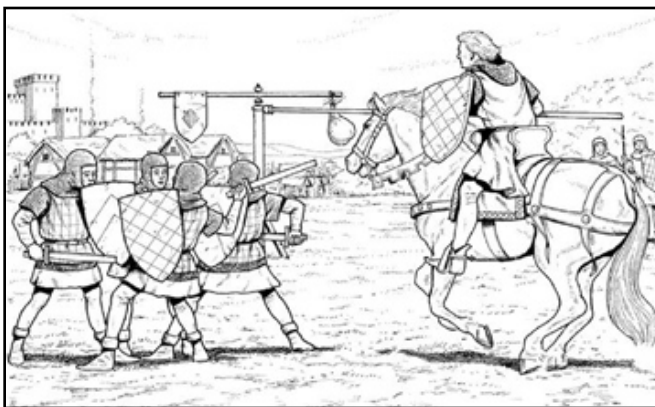
Assigning Structures

For quick structure generation, multiply the city's acreage by the average number of structures in the city. For example, a small city with 10,000 adults over 100 acres has on average 5,000 structures.

For a more precise method of generating a city's structures, use Table IV.3-Wards. This table lists the wards from least to most structurally dense. The average number of structures in small cities is 40-60 structures per acre. By distributing the 20-point spread over the twelve different wards according to density, shantytowns have 60 structures, slums 58, gates 56, docks 52, craftsmen 50, and so forth. Then multiply the number of number of structures found in each ward by the acreage of the ward. For example, a small city with 10,000 adults over 100 acres may have a merchant ward, three craftsmen wards, two gate wards, a river/bridge ward, an odoriferous business ward, a market, and a slum. By using the more precise method, this small city has 5,160 structures broken down by number of buildings per ward.

Example City Wards

Ward	Size	Number of Structures
Merchant	8 acres	336
Craftsmen	10 acres	500
Craftsmen	10 acres	500
Craftsmen	10 acres	500
Gate	8 acres	448
Gate	14 acres	448
River/Bridge	10 acres	728
Odoriferous	14 acres	480
Market	125-145	756
Slum	150-200	464



Training for War

Mapping Wards and Cities

For GMs interested in mapping wards, Table IV.5 through Table IV.9 identify structures by ward, use, and profession. Table IV.5-Structural Incidence lists the percentages of different structures found in each ward. For individual workshops, shops, and offices, Table IV.6-Workshops, Table IV.7-Shops, and Table IV.8-Offices determine the specific businesses housed in each on a d1,000. Table IV.9-Random Structure Generation randomly determines individual structures by ward on a d100. For more description of the structures, see Appendix IV-Building System.

Structural Style

Every ward has a range of style associated with its structures. These styles correlate with the styles listed in Appendix IV Building System. Besides determining the level of luxury and cost in building, styles provide GMs and PCs a general idea of wealth in the town or city and the individual wards compared to each other. From least to most style: D is derelict, rough, or functional; C is utilitarian, basic, or normal; B is tasteful, ornate, or artistic; and A is luxurious, royal, or imperial.

Power Centers

As communities grow larger, power centers become more frequent and complicated. Core rulebook II has a generation system for the type and alignment of a community's power structure. Table IV.4-Power Centers gives guidelines for generating the number of power centers in communities depending on the community size. The Power Center Worksheet helps GMs design hierarchies of group-based power centers, such as guilds or religions. These are merely guidelines, and power centers and influence points are at the GM's discretion.

Influence Points

Every level of adept, aristocrat, barbarian, bard, cleric, druid, fighter, monk, paladin, ranger, rogue, sorcerer, and wizard is one influence point. Levels of commoner, expert, and warrior are ½ influence points. The average number of influence points is based on the information in Appendix I-Demographics.

Unabsorbed Influence Points

Every community has people that slip through the grasp of power centers, especially in large communities. Before generating the pool of influence points at a power center's disposal, subtract the unabsorbed influence points from the community's total influence points.

Dividing Influence Points

Generating power centers and their human resources through influence points can be a time consuming and laborious task for the larger cities. However, it is one of the more thorough and precise methods for fleshing out city settings. Dividing influence points establishes the pool of people under the influence of power centers, whether they are groups or individuals. In the case of group oriented power centers, assigning influence points allows GMs to create hierarchies and NPCs. All people who receive the majority of their income from a power center are under the influence of that power center. Their numbers and influence points count against the power center's resources. Conversely, any person who has 25% or more of their income taken by a power center is under the influence of the power center. For example, a beer merchant who sells most of his beer to a member of the merchant guild is under the influence of the merchant guild. That beer maker and his staff all count in the merchant guild's influence points. In the countryside, any peasant is considered under the influence of his lord if the lord takes 25% or more of his income. Most lords take approximately 50% or more.

There are many considerations in distributing influence points to power centers. First, the highest-leveled person in a power center or hierarchy is not necessarily the person in charge. Second, a higher-leveled person is not necessarily more important than a lower-leveled person within the hierarchy. A combination of social, financial, and strategic considerations determine who is in charge and who is important in a power center, guild, or hierarchy.

Table IV.4 – Power Centers

Community Size	Number of Power Centers	Average Number of Influence Points	% of Unabsorbed Influence Points
Thorp	1	42	5%
Hamlet	1	69	5%
Village	1	113	10%
Small Town	d2	180	15%
Large Town	d2	642	20%
Small City	d2+1	4,016	25%
Large City	d3+1	30,600	30%
Metropolis	2d2+1	66,627	30%

Someone with more money, more social connections, more important familial relations, or better skills and strategy will rise to the top of a hierarchy, even if they are not high level. For example, a young scion who becomes head of the family after his father dies is in a position of great importance, though he may only be a 3rd level aristocrat/2nd level fighter.

Begin by assuming a community has 100% influence, which a GM can generate by hand in Appendix I-Demographics or take the average listed by community size in Appendix Table I.3-Number of Influence Points. The power center worksheet assigns people and influence points into power centers. After removing the unabsorbed influence points, a GM distributes the remaining influence points and corresponding leveled people into power centers. If the community has multiple power centers, determine the percentage of influence points that flow to each power center. For example, in a large city 30% of the influence points is unabsorbed, 15% goes to the king, 20% to the patron church, 20% to the thieves' guild, and 15% to the wizards' guild.

Wealth

Power centers receive a portion of a city's wealth equal to the same percentage it receives of a city's influence points. If a power center has 20% of a city's influence, it controls 20% of a city's wealth.

Professions

Table IV.10-Professions lists possible professionals, craftsmen, and merchants found in a magical medieval society and their incidence rate in society. For example, 1 out of every 120 people is a cobbler, so in a small town of 1,000 adults, there are 8 cobblers. This table also randomly generates professions on a d10,000. For example, if the PCs intervene in a robbery and they want to know whom it is they helped, roll d10,000 to generate that person's profession.

Guilds

Guilds form around commonality, usually in profession. In a large metropolis where there are 50 bookbinders, there are enough bookbinders to constitute their own guild. There may even be 3 bookbinders guilds, one for arcane books, one for scholastic books, and one for penny books, or cheap readers for the masses in the more literate magical medieval society. But in smaller communities, like-minded professions group together to form guilds in place of single craft guilds. For example, in a small town, the single bookbinder and bookseller in town may join the paper-makers guild. Refer to Table IV.11-Guilds to see a sample grouping of guilds for smaller urban communities.

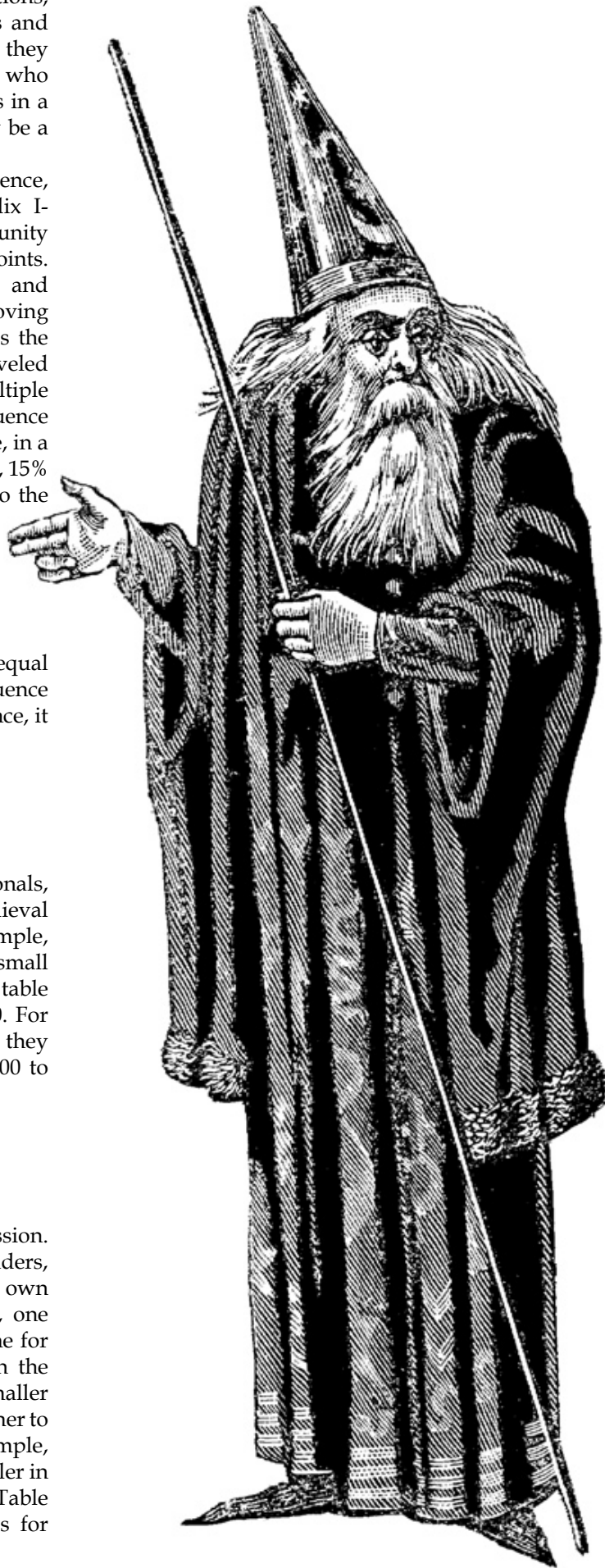


Table IV.5 – Structural Incidence

	Patriciate	Admin	Market	Merchant	Craftsmen	Military	Gates	Docks	Odo Business	Slum	Shanty Town
Admin	2%	10%	5%	2%	2%	5%	3%	1%	1%	1%	
Asylum		1%									
Barrack						15%					
Bath	5%	4%	4%	3%	2%	1%	1%	5%	5%	5%	
Boarding House	1%	2%		2%	4%		3%	2%			
Cemetery	1%	1%		1%					1%	1%	
Religious	5%	4%	6%	4%	4%	2%	4%	2%	4%	4%	
Cistern	1%	1%	1%	1%	1%						
Coliseum						1%					
Corral						2%	2%	2%	2%		
Fountain	2%	2%	2%	2%	2%	1%	1%	1%	1%	1%	1%
Garden	2%			1%							
Granery	1%	1%	1%	1%		1%		1%			
Guild House		1%	1%	2%	2%						
Hospital	2%	4%		4%	4%		4%		4%	4%	
House	22%	16%	6%	12%	10%	10%	11%	16%	26%	31%	78%
Infirmary						1%					
Inn	5%	5%	5%	5%			15%	10%	5%	5%	
Library	2%	1%		1%							
Mill								5%			
Office	5%	5%	5%	5%			2%	2%			
Plaza	1%		1%	1%							
Prison		1%				2%					
Restaurant	4%			2%							
Shop	10%	5%	21%	15%	10%	5%	5%	5%	5%	5%	
Stable	5%	5%	5%	5%		10%	10%				
Tavern	10%	10%	15%	10%	10%	10%	15%	15%	10%	10%	10%
Tenement					2%			5%	8%	10%	
Theater	1%				1%						
University		1%		1%							
Warehouse	12%	7%	21%	10%	5%	15%	10%	10%	5%	5%	
Well	1%	1%	1%	1%	1%	1%	1%	1%	1%	1%	1%
Workshop		12%		9%	40%	18%	13%	17%	22%	17%	10%

Table IV.6 – Workshops

D1000	Workshops
1-87	Cobblers
88-174	Furniture Makers
175-240	Furriers
241-293	Weavers
294-335	Basket Makers
336-377	Carpenters
378-419	Paper/Parchmentmakers
420-461	Potters
462-499	Wheelwrights
500-534	Jewelers
535-564	Masons
565-594	Bakers
595-620	Soapmakers
621-641	Chandlers
642-661	Coopers
662-680	Pastry Makers
681-695	Scabbard Makers
696-710	Silversmiths
711-723	Saddlers and Spurriers
724-735	Purse Makers
736-747	Blacksmiths
748-759	Goldsmiths
760-771	Toymakers
772-782	Artists
783-793	Leatherworkers
794-803	Rope Makers
804-813	Tanners
814-822	Buckle Makers
823-831	Cutlers
832-840	Fullers
841-849	Harness Makers
850-858	Painters
859-866	Woodcarvers
867-873	Glass Makers
874-880	Instrument Makers
881-887	Locksmiths
888-894	Rug Makers
895-901	Sculptors
902-907	Bleachers
908-913	Shipmakers
914-919	Bookbinders
920-925	Bowyer/Fletchers
926-931	Brewers
932-937	Glove Makers
938-943	Vintner
944-948	Girdlers
949-953	Skinner
954-958	Armors
959-963	Weaponsmiths
964-967	Distillers
968-971	Illuminators
972-975	Perfumer
976-979	Tilers
980-983	Potionmakers
984-986	Clock Makers
987-989	Taxidermists
990-992	Vestment Makers
993-994	Alchemists
995-996	Bellmakers
997-998	Dye Makers
999-1000	Inventors

Table IV.7 – Shops

D1000	Shops
1-97	Clothiers, Used
98-194	Grocers
195-270	Dairy sellers
271-346	Launderers
347-422	Prostitutes
423-498	Furriers
499-558	Tailors
559-607	Barbers
608-656	Drapers
657-705	Flowersellers
706-745	Jewelers
746-768	Mercers
769-790	Engravers
791-812	Pawnbroker
813-832	Haberdashers
833-852	Wine Merchants
853-868	Tinkers
869-883	Butchers
884-898	Fishmongers
899-911	Wool Merchants
912-923	Beer Merchants
924-935	Herbalists
936-947	Spice Merchants
948-957	Wood sellers
958-965	Brothel Keepers
966-973	Hay Merchants
974-979	Booksellers
980-985	Religious souvenir sellers
986-989	Dentists
990-993	Navel Outfitters
994-996	Grain Merchants
997-999	Tobacco merchants
1000	Magic Merchants

Table IV.8 – Offices

D1000	Offices
1-200	Livestock merchants
201-360	Carpenters
361-474	Masons
475-546	Pawnbroker
547-611	Wine Merchants
612-661	Doctors, Unlicensed
662-706	Wool Merchants
707-746	Beer Merchants
747-786	Spice Merchants
787-815	Doctors, Licensed
816-842	Copyists
843-864	Moneychangers
865-884	Sage/scholar
885-902	Advocates (lawyers)
903-918	Historians
919-931	Engineers
932-941	Architects
942-951	Astrologers
952-961	Grain Merchants
962-971	Tobacco merchants
972-980	Bankers
981-989	Slavers
990-997	Cartographers
998-1000	Magic Merchants

Table IV.9 — Random Structure Generation

D100	Patriciate	Administration	Market	Merchant	Craftsmen	Military	Gates	Docks	Order. Business	Slum	Shanty Town	D100
1-10	House AB	House BC	Warehouse BC	House ABC	Workshop C	Warehouse CD	Tavern BC	House CD	House CD	House D	House D	1-10
11-12	House AB	Workshop C	Warehouse BC	Workshop BC	Workshop C	Barrack D	Inn BC	Workshop CD	Workshop CD	Workshop D	Workshop D	11-12
13-14	Warehouse AB	House BC	Warehouse BC	House ABC	Workshop C	Barrack D	Inn BC	Workshop CD	Workshop CD	Workshop D	Workshop D	13-14
15	Warehouse AB	Warehouse BC	Warehouse BC	Workshop BC	Workshop C	Barrack D	Inn BC	Workshop CD	Workshop CD	Workshop D	Workshop D	15
16	Warehouse AB	Warehouse BC	Warehouse BC	Workshop BC	Workshop C	Barrack D	House C	House CD	House CD	House D	House D	16
17-21	House AB	Workshop C	Warehouse BC	Workshop BC	Workshop C	Barrack D	Tavern BC	House CD	House CD	House D	House D	17-21
22-26	House AB	Workshop C	Tavern ABC	Shop ABC	Workshop C	Warehouse CD	Workshop BC	Tavern CD	Workshop CD	House D	House D	22-26
27-36	Tavern AB	Tavern BC	Tavern ABC	Shop ABC	Workshop C	House BCD	House C	Tavern CD	House CD	House D	House D	27-36
37-46	Shop AB	Admin. C	Shop ABC	Warehouse BC	House BC	Workshop C	Inn BC	Warehouse CD	Workshop CD	Tenement D	House D	37-46
47-51	Stable AB	Stable ABC	Stable AB	Stable ABC	Shop BC	Stable BC	Stable BC	Inn CD	Tavern CD	Tavern D	House D	47-51
52-56	Office AB	Office BC	Office AB	Office ABC	Shop BC	Stable BC	Stable BC	Inn CD	Tavern CD	Tavern D	House D	52-56
57-61	Inn AB	Shop BC	Admin. ABC	Tavern ABC	Tavern BC	Tavern BCD	Warehouse C	Tenement CD	Warehouse CD	Warehouse D	House D	57-61
62-66	Religious AB	Warehouse BC	Shop ABC	Tavern ABC	Tavern BC	Tavern BCD	Warehouse C	Shop CD	Shop CD	Shop D	House D	62-66
67-70	Warehouse AB	House BC	House AB	Hospital ABC	Workshop C	Barrack D	Workshop BC	Workshop CD	Tenement CD	Workshop D	House D	67-70
71-74	Warehouse AB	Hospital BC	Religious AB	Religious ABC	B. House BC	Workshop C	Workshop BC	Workshop CD	Tenement CD	Workshop D	House D	71-74
75-76	Garden AB	Inn BC	Inn ABC	Inn ABC	Warehouse C	Shop BCD	Shop BC	Mill CD	Inn CD	Inn D	House D	75-76
77-79	Bath AB	Inn BC	Inn ABC	Inn ABC	Warehouse C	Shop BCD	Shop BC	Mill CD	Inn CD	Inn D	House D	77-79
80-81	Bath AB	Religious ABC	Shop ABC	Rest. ABC	Hospital BC	Workshop C	Hospital C	Workshop CD	Workshop CD	Workshop D	House D	80-81
82-83	Restaurant AB	Religious ABC	Shop ABC	Guild H. ABC	Hospital BC	Workshop C	Hospital C	Workshop CD	Hospital CD	Workshop D	House D	82-83
84-85	Restaurant AB	Bath BC	Shop ABC	Fountain ABC	Religious BC	Prison D	Religious C	Office CD	Hospital CD	Hospital D	Tavern D	84-85
86-87	Library AB	Bath BC	House AB	Admin. C	Religious BC	Corral C	Religious C	Religious BC	Religious BC	Hospital D	Tavern D	86-87
88-89	Hospital AB	B. House BC	Religious AB	B. House ABC	Tenement C	Religious BC	Office BC	B. House CD	Religious BC	Religious CD	Tavern D	88-89
90-91	Admin. BC	Fountain BC	Bath AB	Bath ABC	Admin. C	Admin. C	Corral C	Corral C	Corral C	Religious CD	Tavern D	90-91
92	Fountain AB	Well BC	Bath AB	Bath ABC	Bath BC	Admin. C	Admin. C	Bath CD	Bath CD	Bath D	Tavern D	92
93	Fountain AB	Library AB	Bath AB	Well ABC	Bath BC	Admin. C	Admin. C	Bath CD	Bath CD	Bath D	Tavern D	93
94	Well AB	Cemetery BC	Fountain ABC	Library AB	Guild H. CD	Admin. C	Admin. C	Bath CD	Bath CD	Bath D	Workshop D	94
95	B. House AB	Asylum BC	Fountain ABC	Garden BC	Guild H. CD	Bath BC	B. House C	Bath CD	Bath CD	Bath D	Workshop D	95
96	Cemetery AB	Cistern CD	Well ABC	Cemetery ABC	Fountain BC	Well BCD	B. House C	Bath CD	Bath CD	Bath D	Workshop D	96
97	Cistern B	Guild H. CD	Cistern C	Cistern CD	Fountain BC	Fountain BCD	B. House C	Admin. C	Admin. C	Admin. C	Workshop D	97
98	Granary C	Granary C	Granary C	Granary C	Well BC	Granary C	Bath C	Granary C	Well CD	Well D	Workshop D	98
99	Plaza AB	Prison C	Guild H. ABC	Plaza ABC	Cistern CD	Infirmary C	Well C	Well CD	Fountain CD	Fountain D	Well D	99
100	University AB	University AB	Plaza ABC	University AB	Theater C	Coliseum BC	Fountain C	Fountain CD	Cemetery CD	Cemetery CD	Fountain D	100

Table IV.10 – Professions

D10000	Profession	Incidence (1 in X)	D10000	Profession	Incidence (1 in X)
1-1660	Beggars	7	8731-8772	Wheelwrights	275
1661-2821	Housewives, Househusbands	10	8773-8811	Jewelers	300
2822-3982	Laborers	10	8812-8844	Caravaner	350
3983-4949	Elderly/Infirm	12	8845-8877	Masons	350
4950-5280	Servers (taverns, inns, restaurants)	35	8878-8910	Bakers	350
5281-5512	Guards (private)	50	8911-8939	Soapmakers	400
5513-5744	Clergy members	50	8940-8965	Cooks	450
5745-5937	Peddlers	60	8966-8988	Chandlers	500
5938-6130	Porters	60	8989-9011	Rat Catchers	500
6131-6295	Apprentices	70	9012-9034	Traveler	500
6296-6423	Domestic Servants	90	9035-9057	Watercarriers	500
6424-6538	Guards (city, governmental)	100	9058-9079	Coopers	520
6539-6653	Journymen	100	9080-9101	Mercers	520
6654-6768	Mercenaries	100	9102-9122	Pastry Makers	560
6769-6883	Sailors	100	9123-9143	Engravers	560
6884-6998	Students	100	9144-9164	Pawnbroker	560
6999-7113	Thieves	100	9165-9183	Grooms	600
7114-7210	Cobblers	120	9184-9202	Midwives	600
7211-7307	Furniture Makers	120	9203-9221	Haberdashers	620
7308-7400	Clothiers, Used	125	9222-9240	Wine Merchants	620
7401-7493	Grocers	125	9241-9257	Scabbard Makers	700
7494-7586	Warehousers	125	9258-9274	Silversmiths	700
7587-7664	Officials	150	9275-9290	Tinkers	750
7665-7737	Dairy sellers	160	9291-9305	Butchers	800
7738-7810	Furriers	160	9306-9320	Doctors, Unlicensed	800
7811-7883	Launderers	160	9321-9335	Fishmongers	800
7884-7956	Prostitutes	160	9336-9350	Saddlers and Spurriers	800
7957-8023	Bricklayers	175	9351-9364	Purse Makers	850
8024-8081	Livestock merchants	200	9365-9377	Blacksmiths	900
8082-8139	Slaves	200	9378-9390	Goldsmiths	900
8140-8197	Tailors	200	9391-9403	Toymakers	900
8198-8255	Weavers	200	9404-9416	Wool Merchants	900
8256-8307	Pages	225	9417-9428	Artists	1000
8308-8354	Barbers	250	9429-9440	Beer Merchants	1000
8355-8401	Basket Makers	250	9441-9452	Fishers	1000
8402-8448	Carpenters	250	9453-9464	Herbalists	1000
8449-8495	Drapers	250	9465-9476	Leatherworkers	1000
8496-8542	Flowersellers	250	9477-9488	Nannies, Governesses	1000
8543-8589	Guides/touts	250	9489-9500	Plasterers	1000
8590-8636	Paper/Parchmentmakers	250	9501-9512	Spice Merchants	1000
8637-8683	Potters	250	9513-9523	Rope Makers	1100
8684-8730	Tavern Keepers	250	9524-9534	Tanners	1100

Table IV.10 – Professions (continued)

D10,000	Profession	Incidence (1 in X)	D10,000	Profession	Incidence (1 in X)
9535-9544	Buckle Makers	1120	9852-9857	Skinners	2000
9545-9554	Cutlers	1200	9858-9863	Wetnurses	2000
9555-9564	Fullers	1200	9864-9869	Armorers	2100
9565-9574	Glaziers	1200	9870-9875	Weaponsmiths	2100
9575-9584	Harness Makers	1200	9876-9880	Advocates (lawyers)	2200
9585-9594	Painters	1200	9881-9885	Distillers	2500
9595-9604	Roofers	1200	9886-9890	Historians	2500
9605-9613	Woodcarvers	1250	9891-9895	Illuminators	2500
9614-9622	Woodsellers	1250	9896-9900	Judges	2500
9623-9631	Inn Keepers	1300	9901-9905	Librarians	2500
9632-9640	Doctors, Licensed	1360	9906-9910	Perfumer	2500
9641-9648	Mendicants	1400	9911-9915	Tilers	2500
9649-9656	Bathers	1500	9916-9919	Dentists	3000
9657-9664	Brothel Keepers	1500	9920-9923	Engineers	3000
9665-9672	Copyists	1500	9924-9927	Navel Outfitters	3000
9673-9680	Glass Makers	1500	9928-9931	Potionmakers	3000
9681-9688	Hay Merchants	1500	9932-9935	Satirists	3000
9689-9696	Instrument Makers	1500	9936-9939	Undertakers	3000
9697-9704	Locksmiths	1500	9940-9943	Writers	3000
9705-9712	Millers	1500	9944-9946	Professors	3500
9713-9720	Rug Makers	1500	9947-9949	Restaurantiers	3500
9721-9728	Sculptors	1500	9950-9952	Architects	4000
9729-9736	Storytellers	1500	9953-9955	Astrologers	4000
9737-9743	Acrobats, Tumblers	1600	9956-9958	Clock Makers	4000
9744-9750	Jesters	1600	9959-9961	Grain Merchants	4000
9751-9757	Jongleurs	1600	9962-9964	Navagators/Pathfounder	4000
9758-9764	Minstrels	1600	9965-9967	Tax Collectors	4000
9765-9771	Teachers	1650	9968-9970	Taxidermists	4000
9772-9778	Bleachers	1680	9971-9973	Tobacco merchants	4000
9779-9785	Shipmakers	1700	9974-9976	Vestment Makers	4000
9786-9791	Bookbinders	1800	9977-9979	Alchemists	4500
9792-9797	Moneychangers	1800	9980-9982	Bankers	4500
9798-9803	Bowyer/Fletchers	1900	9983-9985	Diplomats	4500
9804-9809	Brewers	1900	9986-9988	Slavers	4500
9810-9815	Glove Makers	1900	9989-9991	Town Criers	4500
9816-9821	Vintner	1900	9992-9993	Bellmakers	5000
9822-9827	Booksellers	2000	9994-9995	Cartographers	5000
9828-9833	Gardeners	2000	9996-9997	Dye Makers	5000
9834-9839	Girdlers	2000	9998-9999	Inventors	6000
9840-9845	Religious souvenir sellers	2000	10000	Magic Merchants	12000
9846-9851	Sage/scholar	2000			

Table IV.11 – Guilds

Guild	Profession	Incidence (1 in X)
Architects & Engineers	Architects	4000
	Engineers	3000
Armorsers & Locksmiths	Armorsers	2100
	Locksmiths	1500
Artists	Artists	1000
	Painters	1200
	Satirists	3000
	Sculptors	1500
	Writers	3000
Bakers	Bakers	350
	Pastry Makers	560
Bookbinders & Papermakers	Bookbinders	1800
	Booksellers	2000
	Paper/ Parchmentmakers	250
Bowyers & Fletchers	Bowyer/Fletchers	1900
Brewers, Distillers, & Vintners	Brewers	1900
	Distillers	2500
	Vintner	1900
Brothel Keepers	Bathers	1500
	Brothel Keepers	1500
Builders	Carpenters	250
	Plasterers	1000
	Roofers	1200
Butchers	Butchers	800
Casters	Bellmakers	5000
	Engravers	560
	Goldsmiths	900
	Silversmiths	700
Chandliers	Chandliers	500
	Soapmakers	400
Clay & Stone Workers	Bricklayers	175
	Masons	350
	Potters	250
	Tilers	2500

Guild	Profession	Incidence (1 in X)
Clerks & Scribes	Copyists	1500
	Illuminators	2500
Clothing & Accessories	Girdlers	2000
	Glove Makers	1900
	Mercers	520
	Perfumer	2500
	Purse Makers	850
	Tailors	200
	Vestment Makers	4000
Cobblers	Cobblers	120
Coopers	Coopers	520
Cordwainers	Leatherworkers	1100
Dyers & Weavers	Bleachers	1680
	Drapers	250
	Dye Makers	5000
	Fullers	1200
	Rug Makers	1500
	Weavers	200
Financial Transactions	Bankers	4500
	Moneychangers	1800
	Pawnbroker	560
	Tax Collectors	4000
Fishmongers	Fishers	1000
	Fishmongers	800
Forgers & Smiths	Blacksmiths	900
	Buckle Makers	1120
	Cutlers	1200
	Scabbard Makers	700
	Weaponsmiths	2100
Furriers	Furriers	160
Glass Workers	Glass Makers	1500
	Glaziers	1200
Harnest Makers & Saddlers	Harness Makers	1200
	Saddlers and Spurriers	800

Table IV.11 – Guilds (continued)

Guild	Profesions	Incidence (1 in X)
Hostliers	Inn Keepers	1300
	Restaurantiers	3500
	Tavern Keepers	250
Jewelers	Goldsmiths	900
	Jewelers	300
	Silversmiths	700
Launderers	Launderers	160
Magic	Alchemists	4500
	Astrologers	4000
	Magic Merchants	12000
	Potionmakers	3000
Map Makers & Surveyors	Cartographers	5000
Mariners	Navagators/ Pathfinders	3000
	Navel Outfitters	1100
	Rope Makers	4000
Medical	Barbers	250
	Dentists	3000
	Doctors, Unlicensed	800
	Herbalists	1000
	Midwives	600
Merchants	Beer Merchants	1000
	Booksellers	2000
	Clothiers, Used	125
	Dairy sellers	160
	Flowersellers	250
	Grain Merchants	4000
	Grocers	125
	Haberdashers	620
	Hay Merchants	1500
	Livestock merchants	200
	Magic Merchants	12000
	Millers	1500
	Perfumer	2500
	Religious Souvenir Sellers	2000
	Slavers	4500

Guild	Profession	Incidence (1 in X)
Merchants (continued)	Spice Merchants	1000
	Tobacco merchants	4000
	Wine Merchants	620
	Woodsellers	1250
	Wool Merchants	900
Music & Performers	Acrobats, Tumblers	1600
	Instrument Makers	1500
	Jesters	1600
	Jongleurs	1600
	Minstrels	1600
	Storytellers	1500
Professional Guilds	Advocates (lawyers)	2200
	Doctors, Licensed	1360
	Judges	2500
	Librarians	2500
	Professors	3500
	Teachers	1650
Scholastic	Historians	2500
	Professors	3500
	Sage/scholar	2000
Shipwrights	Shipmakers	1700
Skinner & Tanners	Leatherworkers	1000
	Skinner	2000
	Tanners	1100
	Taxidermists	4000
Stable Keepers	Grooms	600
Tinkerers	Clock Makers	4000
	Inventors	6000
	Toymakers	900
Watermen	Watercarriers	500
Wheel Wrights	Wheelwrights	275
Wicker Workers	Basket Makers	250
	Furnature Makers	120
Wood Workers	Furnature Makers	120
	Woodcarvers	1250

City Worksheet

Population:

Population Density (adults/acre):

Size (acres):

Community Size:

Average Number of Structures:

Gold Piece Limit:

Wealth:

Income for Lord/King:

Magic Resources:

Notes:

Ward	Size	Number of Structures
1		
2		
3		
4		
5		
6		
7		
8		
9		
10		
11		
12		
13		
14		
15		
16		
17		
18		
19		
20		
Total		

Power Centers	Wealth	Number of Classed Levels
1		
2		
3		
4		
5		
Total		

Power Center Worksheet

Community Name:

Community Size:

Population:

Power Center Name:

Total Influence Points:

Notes:

Class	1st lvl	2nd lvl	3rd lvl	4th lvl	5th lvl	6th lvl	7th lvl	8th lvl	9th lvl	10th lvl
Adept										
Aristocrat										
Barbarian										
Bard										
Cleric										
Druid										
Fighter										
Monk										
Paladin										
Ranger										
Rogue										
Sorcerer										
Wizard										
Commoner (1/2)										
Expert (1/2)										
Warrior (1/2)										

Class	11th lvl	12th lvl	13th lvl	14th lvl	15th lvl	16th lvl	17th lvl	18th lvl	19th lvl	20th lvl
Adept										
Aristocrat										
Barbarian										
Bard										
Cleric										
Druid										
Fighter										
Monk										
Paladin										
Ranger										
Rogue										
Sorcerer										
Wizard										
Commoner (1/2)										
Expert (1/2)										
Warrior (1/2)										

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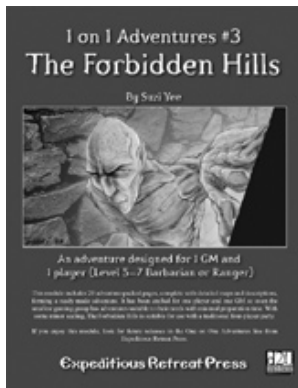
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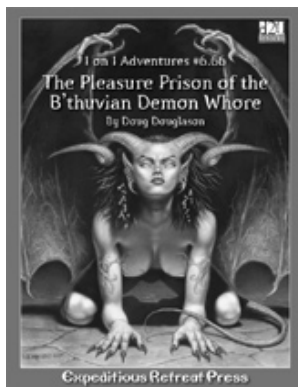
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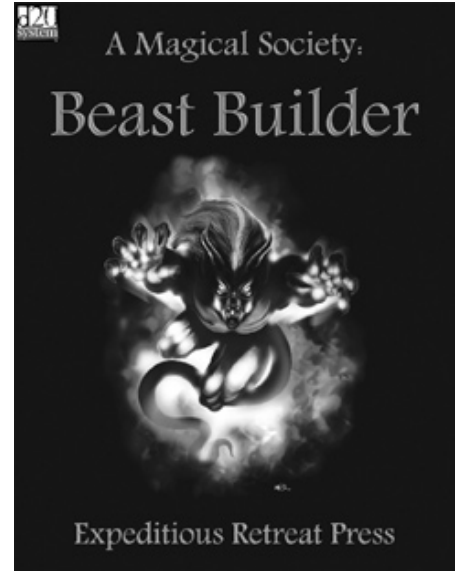
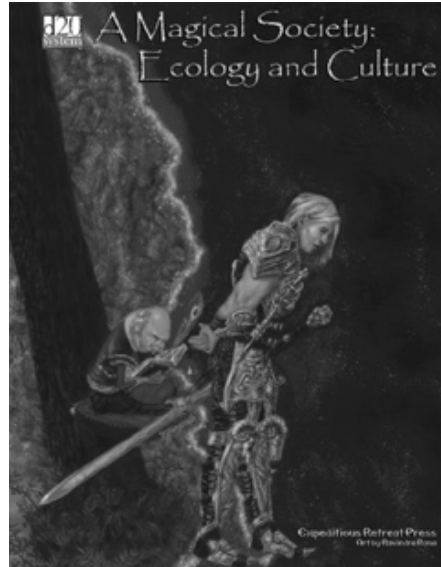
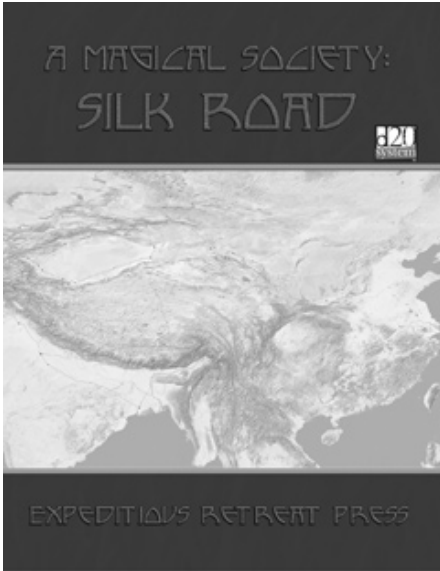
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