

A Magical Medieval Society: Western Europe



Expeditious Retreat Press

A Magical Medieval Society: Western Europe

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Expeditious Retreat Press

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On Setting Concepts

Introduction: On Setting Concepts

This book aids the creation of a generic Western European medieval world consistent with third edition Dungeons and Dragons. This is not a campaign setting, nor is it a history book with a list of rulers, powerful people, and events. This book allows you to add a medieval feel to your world without forcing you to play in a truly medieval world. This volume provides a wealth of resources concerning medieval Western Europe: the spatial systems, the social groups and distinctions, the trade and economics, the law and justice, and the typical medieval mindset. Modeled after Germanic high medieval societies, this book simulates, but does not replicate actual medieval Europe.

However, this book does not discuss costumes, customs, mythology, games, tournaments, linguistics, or any of the other particulars of a distinctive campaign setting. It does not provide all the necessary information to create a comprehensive magical medieval society. Such is the prerogative of the GM's unique campaign world. This supplement provides GMs information and tools for increasing the depth of their existing world.

Some basic core assumptions of third edition Dungeons and Dragons integrate poorly with medieval society. Ultimately, GMs must make decisions on how their magical medieval society works.

Gender

The medieval period, though romantically remembered for chivalry and knights, is not known for its gender equality. However, medieval society is not as discriminatory as most moderns believe. Women find places in medieval society as guild members, powerful landowners, and abbesses. Some societies assign gender to certain roles but allow women to assume those roles though assuming a different gender. Complex gender issues aside, third edition assumes ability is not based upon sex or gender. This means a female fighter swings and hits as hard as a male fighter.

The religious views of women that colored feminine perceptions in the medieval times are another gender consideration. There is no inherent Eve or Madonna in third edition. This does not remove all historically sex-defined roles, but it does allow a GM more equality in game play.

What kind of place in society would women have in third edition parameters? Making women statistically equal to men challenges every historical concept of women. Female rulers would be more common, or even the norm in some kingdoms. Women would bear arms and be a part of military endeavors. A female society and fighting force could exist and kill anyone that has problems with sword-carrying chicks. Religious institutions would incorporate women in their hierarchy, and female apprentices would be accepted as readily as male ones. Because of third edition's gender assumptions, GMs determine societal roles rather than assuming historical gender roles. That being said, if GMs prefer busty serving wenches and damsels in distress (so that PCs can kill dragons and steal

their treasures), keep in step with the historical view towards women in a magical medieval society.

Communication

The ease of third edition communication, both written and spoken, leads a magical medieval society away from its historical roots. Firstly, by virtue of being classed, a large percent of society is literate. Even thorns, not including barbarians and commoners, have on average fifteen literate people. Secondly, everyone speaks common, including non-human races, such as elves, dwarves, gnomes, halflings, and many of the goblinoids. This does not exclude variations in regional accent and local slang, but everyone can effectively communicate with each other. This removes interesting encounters such as kings and queens speaking different languages, muddling through marriage with a smattering of each other's native tongue. Everyone possessing a common language is analogous to everyone in the medieval period speaking fluent Latin, even the commoners.

These two factors change the way a magical medieval society progresses. Increased literacy leads to a more educated society, while a common language allows for more communication between races, cities and nations. One expects trade and the rise of cities to occur faster and be more pervasive in such an environment when compared with the historical examples. Better dissemination of ideas leads to gains in technology, religion, and innovations, altering the social makeup of a magical medieval Western Europe.

Race

This book mostly considers humans and human interactions. This is because humans were the only existing creatures in the historical Middle Ages and because there are vastly differing interpretations of the other races (elf, dwarf, halfling, gnome, half-orc, half-elf). Our basic assumption is a society in which race is a non-determining factor for social interactions. This is, of course, far from what probably would occur in a real magical medieval society, but allows GMs flexibility so they can implement their own ideas about race in their campaign. It also lets GMs easily change race relations to fit different areas of their world without forcing them to change anything in this book. If a particular race is hated in one area and favored in another, *A Magical Medieval Society: Western Europe* can be equally applied in both cases.

Alignment

Alignment is perhaps the most difficult of all third edition concepts. Every GM and player has differing ideas about what constitutes LG or LE. This book purposefully does not address alignment issues because of this fact. We believe the base alignment (and what we are here describing) of magical medieval societies is LN. Law and order keep these societies functioning; therefore most magical medieval societies view moral implications based upon maintaining structure. This mindset explains their reluctance to change. Good maintains order, and change always upsets order.

On Setting Concepts

Pervasiveness of Magic

Magic is the most difficult factor to resolve with a medieval society. *Cure* spells, *lyres of building*, talking to gods through *commune*, and every small town having a person who can *cure disease* are very difficult to resolve with a medieval mindset. Most supplements simply lay a magic patina over historic medieval times, but magic really changes everything.

In resolving the issue of magic, our first assumption is that society evolved and developed alongside magic. Relying on the cleverness, ingenuity, and survival of humanity, this supplement is based upon extrapolation of historical information and trends.

Our second assumption is that most magic in a magical medieval society is mundane magic, not adventuring magic. Most people stay rooted in their community and do not take to wandering; therefore, a real society uses their magic and creates items to help everyday life. Wealthy individuals have more mundane magic than adventuring magic, because, on a day-to-day basis, they use the mundane magic more. Magic focuses on crops, medicine, craftsmanship, labor, and entertainment more than on dungeon delving.

Our third assumption resolves a historical medieval mindset with a magical world by viewing magic as a form of technology. Though some feel treating magic as technology lessens the mystical feel of magic, a real society developing with the magic prevalence dictated by the core rules would not view magic only as a mystical thing. Powerful magics remain a great mystical affair in the society, but low-level magic is familiar to all but the most isolated.

Any society that evolves alongside magic views magic in a similar manner as they view other forms of technology. It is no different than three-field system for farming, a water mill to grind grain, a lever and pulley for constructing tall structures, the “magic” of forging metal, or a trebuchet for busting curtain walls. Magic becomes a useful tool, but this does not lessen the mysticism associated with medieval technology. For example, smiths are often viewed as magicians because people do not understand the science behind metallurgy. Smiths carefully guard their secrets and perform ritualistic actions that have no effect upon the forging of the metal. Magical medieval people incorporate magic in their everyday existence, but this does not mean magical medieval societies have the modern mindset for welcoming change.

Setting Table A-Spellcasting Demographics*

Community Size	Average Number of Spellcasters	Average % of Spellcasters in Population
Thorp	3	3.75%-15%
Hamlet	6	1.5%-7.4%
Village	12	1.3%-3%
Small Town	18	0.9%-2%
Large Town	68	1.36%-3.4%
Small City	403	3.36%-8%
Large City	1,787	7.1%-14.9%
Metropolis	6,393	6.4%-25.6%

*See Appendix I-Demographics for additional information.

Our final assumption is magic brings social change to medieval societies. Traditionally, medieval society is broken down into three categories: those who toil, those who pray, and those who fight. In a medieval society, those who fight are implicitly understood to be those who rule. Magic disrupts this triumvirate by inserting itself into all layers of society and establishing another source of power in a magical medieval society. This supplement chooses to insert magic throughout society, rather than put all the changes into one condensed chapter.

Welcome and Thank You

Welcome to a Magical Medieval Society: Western Europe! We hope the information here provides you with hundreds of campaign and adventuring ideas. We hope the generation systems for manors, towns and cities, kingdoms and aristocrats, buildings, and the short economic simulator in the appendices provide you with a board upon which to bounce your own campaign specific needs against. We've tried to make all systems as historically accurate as possible, while considering our setting assumptions, and hope you find them as useful as we do. Thanks, and enjoy!

On Those Who Toil

Chapter One: On Those Who Toil

Though the main focus of third edition is adventurers, the importance of those who toil is implicit in every campaign setting. Those who toil are the people in society who produce and reproduce. They are the bulk of the population, typically 90-94%, and they work the land for food, fodder, drink, and clothing. They not only work for their own survival and betterment, they make the food and raw goods that support those whose livelihood is not growing food. Urban communities, traveling military forces and small standing armies rely upon those who toil. Urban dwellers, living in small towns or larger, usually grow food outside of the urban center, but not enough to support the dense population found in the city. Armies are completely dependant upon the work of those who toil. A generic magical medieval setting is based in an agrarian society, unless climate and terrain dictate otherwise.

Note: Though presented here in a clear-cut and ideal form, actual magical medieval manors vary in almost every imaginable way: size, productivity, living conditions, buildings, and staff. As in all things magical medieval, there are generalizations, but societies are defined by their exceptions. See Chapter Two: Generating Manors for a closer look at manorial diversity.

The Manorial System

The basis of a medieval agrarian society is the manorial system. Manors are rural estates under a lord, often an absentee lord, who has certain rights over the land and its tenants. This land is usually apart of a benefice, a package of land, buildings, or rights given by another lord in exchange for military service or coin. This land may include defensive structures, farms, mines, quarries, meadows, forests, marshes, rivers, mills, or villages. If it includes a village, all the occupants of the village become the lord's tenants and are indebt to the lord due the protection he provides them. Some peasants own their own land, but are still required to provide labor on the lord's land at harvest. In cases where there are no villages in the lord's benefice, the lord may build a manor or castle. A community usually develops around him for protection and unoccupied land. Most agrarian-based communities only develop to the size of a village. Some communities may grow to the size of small towns or larger, evolving into an urban center. Lords can have more than one manor, and one manor can encompass more than one village.

Most manors are small, usually less than 640 acres, or one square mile. Rural communities are usually within 1-2 miles of each other. Larger villages or towns, where markets and fairs for selling and buying surplus occur, are usually within five miles of most small rural communities.

Manorial Complex

On every manor, the lord sets apart land for his various manorial interests. This includes a manorial house, storage buildings, vineyards, orchards, gardens, beehives, dovecotes, livestock, and all other things belonging to the lord. Even an absentee lord has a manorial complex. The quality and number of buildings within the complex depend on the lord's assets and personal industry.

Manorial Home: Every manor has a manorial home, even if it is no more than a simple great house. Made of stone and usually two stories tall, the manorial home houses the bailiff and other important staff. On large manors, body servants' quarters are nearby the manorial house while body servants on small manors usually sleep in the great hall. Common servants are employed from the village manorial populace. Every manorial house has a large meeting room on the ground floor called the great hall, home of the manorial court and feasts of harvest and holidays. If the lord resides in the manorial home, his quarters are on the second floor to provide privacy for the lord and lady's family. The kitchen is a separate building attached to the manor by a walkway, while the pantry, storing bread, and the buttery, storing wine, are next to the great hall. Garderobes are also off of the great hall, as well as upstairs.

Unlike most of the other structures on the manor, the manorial home is not solely focused on agriculture and growing food. Its importance is also social. It is where important people preside, where visitors stay, and where peasants only go by the lord's grace. If the manorial home is the lord's main residence, the level of luxury and food attest to his wealth and social standing.

Chapel: All manorial complexes have a small private chapel for the lord, his family and their guests. The chapel is usually a single room in the manorial home, set apart as a place of worship. In some magical medieval societies, particularly pious lords have more than one chapel to appease many gods. This private chapel provides the lord social distinction from his peasants who attend village churches. For the implications of rural religion, see Chapter Six: On Those Who Pray.

Garden: Within the manorial complex is the lord's garden. The lord's garden is larger than the small gardens peasants have behind their homes. As large as a few acres, the manorial garden grows all manners of vegetables, fruits, and herbs. Though the staff and peasants tend the manorial garden, it is considered property of the lord to consume, sell, or give away. In luxurious manors, lords may keep decorative gardens to display their wealth and luxury. Using good soil for aesthetics over practicalities is definitely a sign of luxury.

Barn: Tended by the granger, the barn stores grain and winter fodder. It is the winter living quarters for the lord's livestock and can also act as stables for the lord's horses. The manorial barn is quite large, as much as 5,000 square feet. Built of stone, the lord's barn is usually one story with a partial second story made of good wood.

Dovecote: The dove is the lord's bird on the manor. Peasants hunt other birds of the air for dinner, but only the lord feasts on doves. The dovecote is eighteen feet tall, cylindrical, and ten feet in diameter. Usually build of stone, the dovecote holds up to 1,000 doves at a time. The thatch roof and open vent allows birds to fly in and out of the dovecote. Besides a tasty meal, dovecotes provide fertilizer for manorial gardens. Some manors use the bottom of dovecotes for extra grain storage space.

On Those Who Toil

Storage: Tools, plows, winnowing fans, flails, and other items the manor uses throughout the year also require storage. When barns and other structures run out of room, manors build storage buildings. They come in all sizes, are built of all types of material, and are the medieval counterpart to the modern garage.

Bakehouse and Brewery: Some manors have private breweries and bakehouses within the manor complex. They are usually near the kitchen and accompany facilities to make and barrel wine, if the manor grows grapes.

The Village: Outside of the manorial complex are rural communities that vary in size. According to core rulebook II, thorps are the least populated rural communities, villages are the most populated rural communities, and hamlets lie between them. Some manors may have small towns and large towns, the least populated urban communities, within their demesne. The village peasants live and work outside of the lord's complex. The peasants only enter the manorial complex for labor, manorial court, and special occasions, like harvest feast and holidays. The manor complex is physically and socially separate from their daily existence.

Manorial Bureaucracy

Running a manor requires permanent staff for different functions. Lords have administrative officials who help run the manors. Each manor has managers who perform year-round duties, and the manorial house has domestic servants of its own. A lord's main manor, in which he and his family reside, has extra servants, as well as specialized staff to tend to their daily needs. Castles acting as manors have military staff as well. The size and holdings of a manor dictate what kind and how much staff it requires.

Administration

Steward: The day-to-day concerns of a manor are rarely managed by the lord directly, but by his staff and pool of manorial labor. The steward is the first and most important part of a lord's staff. The steward oversees all of a lord's manors, does the accounting of all the manors, runs the lord's main manor, appears in manorial courts to represent the lord on a village level of justice, greets visiting officials and gentry when the lord is unavailable, and selects a bailiff and reeve for each manor. The steward knows how much money and kind is spent entertaining a visiting knight and his entourage, what amount each manor should produce at harvest, how much wine to buy for the lord's main manor, how much the lord and lady spend on clothing every year, and which bailiffs tend to skim off the top at collection time. The steward is the lifeline between the lord and his manors.

The steward travels from manor to manor throughout the year checking on each manor's progress and attending the manorial court, also known as the hallmote. The steward has attendants and clerks that travel with him. They keep records of incursion income from the hallmote. Stewards and their clerks usually visit a single manor a few times a year, each stay lasting only a day or two. Lords with vast holdings may employ multiple stewards, while lords who hold and reside on one manor may not need a steward at all. In general even lords with one manor employ stewards for the times he must leave the manor. A

lord must leave to serve military service or counsel for his lord, to fight wars, or to visit other manors and lords for political or social reasons. Lords mostly employ stewards to avoid troubling themselves with the trifles of daily subsistence.

Chamberlain: Lords usually employ chamberlains on their main manor and on other important manors. The chamberlain takes care of the great chamber and aids the steward in caring for the household. He makes sure no one takes the silver, the tablecloths are cleaned and stored, and sacks the unproductive or sticky-fingered servants.

Almoner: This servant takes care of the lord's alms, his gifts to the poor. Old livestock, scraps of food, old clothing, and other tidbits are usually given to the poor in measure. Though most manors give to the poor, not all manors have almoners. A lord's main manor certainly employs an almoner and larger manors usually employ almoners. Alms to the poor account for roughly 1-5% of the manor's annual income. Such trifles endear the lord to the peasants, reduce the risk of peasant revolts, and provide a cleaner conscience.

Managers

On every manor, the steward selects a bailiff to act as manager. The bailiff then chooses more managers from the peasants, creating part of the manorial bureaucracy.

Bailiff: Every manor has a bailiff, who acts as the lord's representative on the manor year round. The bailiff is either from a rich peasant family or a younger son of the gentry, appointed by the lord at the steward's recommendation. The bailiff resides in the manorial house, a stone giant among the peasants' wattle-and-daub homes. He and his family receive meals in the great hall at the lord's expense, as well as receiving furs, clothing, feed for his horse, salary in coin, and gifts at the holidays.

The bailiff is to the steward as the steward is to the lord. He watches over the lord's fiscally rewarding rights and property. He secures the food, fodder, and supplies of the manor from theft, keeps record of the manor's expenses, sells the lord's surplus and livestock at market, and buys supplies for the manor. A bailiff's shopping list might look like this: 200 candles, 200 sheets of parchment, eight axles, three carts, 50 pounds of iron, three large millstones, two barrels of tar, kitchen utensils, a new stool for the buttery, metal brackets for the tool shed, thatch and slate for the roof, and 30 chickens. Among his list of expenses is the cost of entertaining visitors, which not only includes the guest's room and board, but the room and board for the guest's entire entourage, fodder and stable for their horses, and food and lodging for any hunting dogs and falcons. The bailiff also protects the village and peasants from outside threats. Bailiffs have been known to bribe traveling armies to move along to other villages for their grain. Like the steward, the bailiff has lesser officials on the manor, including serjeants and macebearers that oversee work and harvest, foresters that protect the forest from poachers and tend to forest matters, and grangers who protect the grain and stores in the barn from theft and ruin. Though some manors do without all these village officials, every manor has a reeve.

Reeve: The reeve is the next link in the chain of manorial bureaucracy. Chosen annually, the reeve serves for a year,

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beginning and ending his term in late September after harvest. The reeve is a villager, closer to the peasants economically and socially than the bailiff. The reeve is typically relieved of all his labor obligations, receives some meals at the manor, and some reeves are paid a salary in coin or in grain. Some peasants serve multiple terms as reeve, while other peasants chosen for the position pay to get out of the duty because they'd rather avoid the social conflicts that arise while performing the office.

The reeve's principal task is making sure the peasants who owe labor services perform work on the lord's demesne. He also determines what labor is required and when it is needed. He manages plow teams, hedges, moving and penning the livestock, manure collection, mending the lord's structures, and all the other tasks on the manor (see Table 1.3-Labor Calendar). In cases of absentee bailiffs, the reeve sells the surplus of the manor. He also performs the majority of the manor's accounting. At the end of harvest, he delivers the accounting to the bailiff, who ultimately reports to the steward or the steward's clerk. This accounting includes rent collection, lists of those who are overdue on rent, and receipts from selling grain, livestock, and other products. The accounting also includes the food and goods delivered to the lord from the manor, payments to individual workmen, a listing of the grain and livestock on the manor, and all purchases. The reeve accounts for the grain and stock in every conceivable manner: how much the manor holds, how much the lord receives, how much the harvest boon consumes, how much surplus to the market, how many new animals this year, what age they are, and how many hides from the animals killed. To keep reeves honest, some lords set quotas on the amount of grains and livestock the reeve is to deliver to the lord, making the reeve pay the difference if he fails to milk the manor for all a lord thinks it is worth.

Beadle and Hayward: The beadle and the hayward, assistants to the reeve, are economically and socially below the reeve. Though the reeve, beadle, and hayward are all exempt from labor obligations to the lord, the holdings of the beadle and hayward are usually less than the reeve's. Beadles and haywards receive less salary in coin or kind, and they typically receive partial board in the manor. The beadle saves the seed from the previous year's crop for planting, and serves the reeve in the field, overseeing the peasant labor at mowing, reaping, harrowing, plowing, and sowing. The beadle also collects rent and the fines determined through the hallmote. The hayward impounds stray cattle and sheep that nibble on the lord's crop, fine the owners, and tends to the hedges and fences that pen the livestock. On smaller manors, the beadle and hayward are sometimes combined into one position.

Laborers

Each manor has a permanent work force that the lord pays either in coin or in kind. The laborers are peasants that live within the lord's demesne and probably own land in the fields. These laborers are the work force entrusted with the tasks that might cause the average serf to nip at the lord's coffers. They serve the lord's land, protect the lord's interests, and increase the lord's industries and profits. The lord pays these permanent laborers with grain, coin, labor obligation relief, giving a portion of peasant labor obligation to work their lands, or any combination of these. These laborers are plowmen,

carters, shepherds, dairymaids, cowmen, pigmen, and overseers.

Plowmen: Plowmen plow up to 90% of the lord's holdings in the fields. Villeins with plows work the remainder of the fields, and other serfs with labor obligations do tasks like harrowing, breaking clods, and weeding. A manor requires a plowman for every 30 acres of arable land.

Carters: Carters are the deliverymen of the manor. They carry grain and goods to and from market, make deliveries from the manor to the lord, and execute other various deliveries. Carters are well paid to keep them honest, since they are in a position to take advantage of the lord's bounty on a continual basis. Carters are especially important to lords with multiple manors. These lords require more carriage between their manors.

Shepherds: Shepherds have many duties. They tend to the lord's sheep, fold and pen the sheep, collect the manure from the pens to fertilize the arable land, take care of sick sheep, and shear the sheep in spring. A manor with sheep needs a shepherd to every 100 sheep.

Dairymaids: Dairymaids milk the lord's cows and sheep. They make butter and cheese for the manor, with a portion going to the lord and the surplus to the market. They tend to the poultry and collect eggs, as well as making a mid-day meal for the other permanent manorial laborers, usually pottage. Depending on the number of livestock, a manor employs 1-5 dairymaids.

Cowmen and Pigmen: Cowmen and pigmen do odd jobs around the manor that need special attention or trusted laborers. They are the least specialized of the permanent labor on the manor and receive the least amount of pay. Though some manors have individual men for each position, most have a collective laborer who deals with animal husbandry. On manors with few sheep and no shepherd, cowmen and pigmen also tend to sheep. Besides moving the livestock from pasture to pen, they also mend fences and hedges.

Overseers: Most manors only have a few fruit trees, a garden growing produce, flax, and herbs, and a few hives for honey and wax. But if a manor has such production on a large scale, overseers manage peasant labor and prevent theft. Overseers for olive groves, orchards, vineyards, or land growing cash crops are typical for the manor with such industry.

Household Servants: Household servants are peasants without farmland who perform paid labor. Some manors give them room and board as partial pay, while other manors pay in grain and coin exclusively. Staff includes chambermaids and cleaners to take care of the rooms and toilets, marshals and grooms for the stables and horses, messengers and pages for delivering messages and completing petty tasks, and washwomen to do the laundry. In the kitchen, slaughterers, poulterers, cooks, sauce cooks, butlers, pantlers, brewers, bakers, cupbearers, dispensers, fruiterers, and their helpers kill, prepare, and serve food to all who dine at the manor. Smaller manorial homes may not require so much personal, while larger ones have even more servants.

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Peasants on the Manor

Without peasants to work the land and pay rent, fees, fines, tolls and taxes, being lord of a manor loses much of its appeal. Every peasant that lives within the lord's demesne becomes the lord's tenant due the protection he provides. The legal status of individual peasants determines how much labor he owes the lord, as well as how much of the lord's justice applies to him.

Legal Status

Free tenants, known as yeomen, own their land independent of the lord. Though the free tenant is obligated to work the lord's land at harvest, he does not have to perform any other labor on the lord's land. The fees and fines enacted by the lord do not hold sway over a free tenant, though they do pay taxes and can be sued for infringement of the lord's property. More often than not, free tenants swear loyalty to the lord for protection. This insures the land stays in the peasant's possession, and the peasant remains in good standing with the lord. When free tenants swear loyalty to the lord, they often assume many of the taxes and regulations levied by the lord in exchange for the protection provided. When free tenants purchase land from serfs or villeins, all the labor obligations of the previous owner fall to the free tenant, but only for that plot of land. Labor is tied to the land, not the man.

Unfree tenants, known as serfs or villeins, are under the jurisdiction of the lord and his manorial court. They are subject to the fines and fees the lord enacts on his manor, and they owe substantial labor obligations to the lord, roughly five days of labor a year per acre of arable land. Being a villein does not mean that peasants are slaves. Unfree peasants can buy, sell and inherit land and livestock. Typically, they can also marry and give dowries without first requiring the lord's permission. Though not all unfree peasants can marry freely, most can and they usually pay tax on it. Serfs and villeins enjoy many of the same benefits as those who are free. However, their unfree status is a social stigma against serfs trying to move up in society, and unfree peasants under a tyrant lord are at his mercy.

Labor Obligations

All the lord's tenants are under obligation to work the lord's land. The obligation varies on the legal status of tenant and the size of the peasant's holding; the larger the holding, the greater the obligation. The peasant's obligations to the lord includes farming, harvesting, and transporting the fruits of the lord's fields, haying the meadow, tending to the lord's livestock, and working the lord's vineyards, orchards, dovecotes, and beehives. Repairs or construction on the lord's demesne is another way for the serf to pay his labor obligation. This includes mending the lord's plows, harnesses and tools, as well as tearing down and rebuilding ditches, fences, hurdles, and hedges to keep the livestock away from the fields. When the lord requires construction, he provides the material for the villeins and craftsmen. Hiring outside labor is reserved for complicated construction or a shortage of manorial labor. Some peasants pay their obligation with coin. This coin buys wanderers, hired labor from within the village, or day laborers from the city. Unfree tenants have more obligations in the form of taxes and fees, a sample of which can be found on Table I.1-Taxes and the Lord's Rights. Many of these fees are waved

for the poorest peasants who have only their house and garden with no holding in the fields.

Manor Monopolies

Regardless of legal status, all a lord's tenants are subject to the lord's monopolies on the manor. A common mill and a common oven are part of most manors and villages. Most manors also practice sheepfold, keeping all the village's sheep in the lord's demesne, so the lord's land benefits from the manure. Lords can also ban home fulling and tanning, making all villagers use his facilities, as with common ovens and mills. Free men who run the common mills, ovens, tanneries, and fulleries on the manor pay the lord for the privilege of running the lord's industry.

Justice is another monopoly on the manor. The lord's court system decides the fate of petty crimes and trespasses, while greater crimes of treason, murder, and such are usually dealt with in the king's court. Fines from incursions and fees from settling civil disputes fill the lord's coffers at the expense of the peasants. This does not mean lords have absolute control over their peasants, but they have socially supported preferential rights.

The Village

Layout

Villages come in different shapes. Some are radial, with the houses and common green on the inside and the fields on the outside, while others are strings of houses along a road or river, known as street or row villages. Polyfocal villages have more than one hub, while crossroad villages form an X around a central green. Some villages combine multiple patterns, making a hodge-podge of wattle-and-daub houses, winding narrow dirt streets, and ridge-and-furrow fields. Despite the different layouts, the houses are always close together, facing inward, with the fields farther out. Houses cluster together for protection and social reasons. A small vegetable and herb garden is usually directly behind the house.

Self-Governing

Though the lord exercises taxes and monopolies in the manor, he often allows villagers to govern themselves on certain matters. Villagers make up the jury that presides over the lord's court, the hallmote. Once the jurors, the assembled villagers, and the steward reach a consensus, the court delivers a ruling while the clerk notes the fines.

The court is a place where peasants address the wrongs done to each other as well as their grievances with the lord for not fulfilling his duties. Peasants pay a court fee, even if the case is settled outside of the hallmote, and few suits against the lord fall in favor for the peasants. This is not always from blatant oppression, but from the social structure of the manorial system. The lord's socially accepted privileges make proving legal infringement by the lord very difficult for any peasants seeking restitution.

The most prevalent issue the peasants decide upon is farming. Regardless of individual legal status, the community comes together to create farming bylaws by consensus. The communal body of peasants decide what kind of crops to plant

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Table I.1-Taxes and the Lord's Rights

Name	Explanation	Who Paid	Payment
Chevage	Yearly fee for leaving or living off the manor	Unfree persons who leaves the manor	Two chickens a year, up to 10 sp a year
Eggs	For special holidays	Unfree peasants who paid for obligation in coin	120 eggs/virgate
Filstringpound	Insurance against corporeal punishments and excessive fines the tenant might incur	Unfree peasants that work the obligation	Varies
Fishsilver	Supplying fish for lord's Lenten meal	Unfree peasants that work the obligation	Varies
Foddercorn	Feed for lord's livestock	Unfree peasants that work the obligation	A ring of oats/virgate
Gersum	Entry fee for taking over someone's holding, like inheritance tax; paid regardless if the previous tenant has died or not	Persons taking possession of a tenancy, sometimes the father if he is passing it to his son before his death	Proportional to size of holding; 1sp for a house, no field land to 15 sp for a virgate
Heriot	Tax on chattel, the best beast going to the lord when a tenant died; when no beast is available, best cloth was accepted	The family of the deceased unfree peasant	Best beast, best cloth, the extremely poor were sometimes exempt
Legerwite	A fine incurred when a girl had sex out of wedlock	Unfree peasants, usually the father or the daughter	1sp-3sp
Maltsilver	Making malt for the lord's house	Unfree persons that work the obligation	Labor
Merchet	Tax paid when a peasant's daughter is married, widow and heiress's merchet was higher	Paid only by unfree peasants; the father, the daughter, groom and sometimes other relative	With no land in dowry, 1sp; with land, 15 sp-240sp
Tallage	Yearly tax	Unfree tenants and free tenants swearing loyalty	1 sp per acre, minimum of 1.5 sp for those without acreage
Vineyard silver	Work in lord's vineyards	Unfree peasants that work the obligation	Labor
Wardpenny	Public watchman on lord's land	Unfree peasants that work the obligation	Labor
Woolsilver	Shearing the lord's sheep	Unfree peasants that work the obligation	Labor

and in what ratio, the restrictions on plowing, planting, harvesting, gleaning, and carrying the harvest, when work is to be done (never in the dark to discourage stealing), and when the animals graze on the field stubble. They also decide fines for wasting seed, theft, and chicanery (edging the plow into another's strip).

Farming

Open Field System: The community farms on three open noncontiguous fields, each divided into rectangular plots called furlongs, which follow the natural drainage of the field. Furlongs do not line up side-by-side, but are scattered over a field wherever the greatest natural advantage can be claimed. Each

furlong is then divided into long narrow sets of furrows known as strips. Strips run parallel to each other within the same furlong and are generally thought of as a day's plow.

Three-Field Rotation: Manors employ the three-field rotation system in which one field lies fallow all year, one is sown with winter wheat in autumn, and one is sown with spring crops after the last freeze. The villagers rotate the planting and fallow cycle, so a field lays fallow every three years. The furlong is the basic sowing unit because all the strips in the furlong grow the same crop. Each peasant holding land has strips in each field to ensure a winter and spring crop every year.

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Working the field requires many runs with a plow on the same strip. The first run is to turn the soil and allow decomposition of the residue crop, grass, and weeds. The second plowing runs along the center of a strip on both sides, aerating the soil for sowing. Spring seeds are planted after the last frost, with peas, beans, and vetch (legumes) in the furrow and grain on the ridge. Winter grains, wheat and sometimes rye, require three runs of the plow, the first in April, the second in June, the third in midsummer, after which the seed is sown in fall. The peasants sometimes harvest the winter wheat in shifts, tiding everyone over until the abundant harvest in September.

Average Peasant Holding: Around half the peasants hold ten or fewer acres of arable land in the field. This is very close to subsistence for one family in the magical medieval period. A third of the peasants own a half-virgate, ranging from 12-16 acres. The poorest of labors have little to no land in the fields, only a house and the immediate soil around the house for a modest garden. Wealthier peasants, who have more land than they can work, hire those without land. Strips owned by the same peasant are not in single blocks, but are usually intermingled with other peasant's strips. The same is true of the lord's holdings, usually a third of the acreage, in the fields.

Harvest

Though strips of plowed land, draft animals, and tools are individually held, harvest is considered a communal event in the village. Most serfs own a spade, a hoe, a fork, a sickle, a scythe, a flail, a knife, and a whetstone. Those with more land have more tools, a plow, and draft animals (cows, oxen, or horses). Those that do not have a plow work the land by hand or with hand tools. Able-bodied villagers perform the more difficult tasks, while the very young, old, and the infirm glean the fields after harvest.

Harvest season begins the first of August, with the busiest time between September 8th and 29th. Though harvest is a season with many tasks, the main goal is to cut, gather, bind, and haul the sheaves of the lord's grain into the barn for threshing and winnowing. Every tenant works the harvest, even those who could afford to pay off their service, and the lord may hire laborers to work the manor during harvest. In general, each acre requires four able-bodied workers per acre to harvest the fields, yielding roughly eight bushels of wheat. The range of 15% more in a good year and 15% less in a bad (not disastrous) year is a reasonable estimation of field yield. For other crops, see Table I.2-Seed and Yield per Acre.

In exchange for the peasants' harvest boon, literally "gift" to the lord, the lord gives a boon as well. The lord feeds the peasants working his strips for each day they harvest his fields. The lord's fields are always harvested first, and harvest usually takes one day, but may take up to three days for large, wealthy manors. The feast is lavish the first day, with many cheeses, breads, grains, beef, doves, fowl, and ale. Subsequent days generally require less labor, and the food thins out as supplies run low and the lord wishes to speed his harvest. The amount of the lord's boon is often spelled out before the peasants start work on the lord's fields: how much grain and ale the lord provides (a gallon of ale per man per day is a conservative amount), what part wheat the bread is composed of, how large the loaves of bread are, and how much each person should be able to eat. Hired labor had the choice of 1 sp with food or

Table I.2-Seed and Yield per Acre

Type	Seed (bushels)	Yield (bushels)
Barley	2	8
Garden	3	8
Oats	3	10
Orchard	N/A	4
Olives	N/A	4
Peas	1.5	6
Rye	2	8
Vetch (legumes)	1.5	6
Wheat	2	10

2 sp without food per day of work. Regardless of one's station on the manor, harvest is a time of plenty flowing with a bounty of food.

Labor Calendar

Accounting: Accounting is done on the manor from September 29th to September 29th of the following year, right after harvest. Rent, taxes, and outstanding fines are also collected right after harvest, usually by the reeve or bailiff. The bulk of a lord's income from taxes, rent, and selling the surplus from his fields comes at harvest time. Income from forest, mines, fees, fines, justice (after autumn/winter), and industry are spread throughout the year.

Barrel wine: After the grape juice ferments, it stands for a month before being barreled. Most wine does not ferment very long, yielding a sweeter less alcoholic wine than modern wine, though some manors specialize in making more alcoholic, higher quality wine.

Collect firewood: Wood is only for the lord and those living on the manor. The lord may sell firewood, but peasants often make do with dried peat, dead wood, or stolen wood.

Collect honey and wax: One swarm can make up to three gallons of honey, with 10% of the honey in the comb. Some beekeepers are very destructive in collecting honey and wax, destroying the hive and killing the swarm in the collection process. Larger manors have beekeepers that manage to preserve the hive after harvesting the honey and wax. These manors usually have buildings to keep the hive through the winter.

Find wild swarms: In May, peasants hunt for wild bee swarms and transplant them to the manor.

Harrow: Peasants break up the soil and cover the seedlings. Mallets are used on some of the bigger clods.

Harvest: Harvest occurs at different times of the year, depending on the crop. The earliest harvest is flax and hemp, along with the garden vegetables in late July. Cotton and

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Table I.3-Labor Calendar

Month	Field 1	Field 2	Field 3	Livestock	Other concerns
April (spring)	Sow spring crops (barley, oats, peas, beans, and vetch)	Plow (currently fallow)	Winter wheat growing from last year's Oct. planting		
May	Harrow			Milk cows, Shear sheep,	Sow gardens, Find wild swarms
June (summer)	Weed and fertilize	Plow-mixing manure	Begin harvesting small portions winter wheat	Shearing sheep, Milk sheep, Pasture livestock	Haying
July	Weed and fertilize	Final plow			Harvest flax and hemp
August			Harvest remaining winter wheat	Meadow livestock	Harvest orchards, Harvest cotton
September (autumn)	Harvest barley and oats, then peas, beans, and vetch		Thresh, winnow, dry, and store		Collect honey and wax, Vat grapes, Harvest orchards, Accounting
October	Thresh, winnow, dry, and store	Plant winter wheat	Wheat stubble mixed winter fodder	Pannage, Sell livestock, Stop milking cows	Barrel wine, Harvest olive grove
November	Field lies fallow			Slaughter, Sell livestock	Press and jar olive oil, Collect firewood, Gather reeds and bracken
December (winter)					Repair and rebuild
January					Repair and rebuild
February					Prune and stake vines
March (spring)			Prepare field for spring crops	Livestock birthing	Sow cotton

certain fruit trees are harvested in August. Though the bulk of winter wheat is harvested in August, some of it is cut early in June to tide hungry peasants. Spring crops are harvested in September along with grapes, and the remaining fruit trees. Olive harvest is in October.

Haying: Any meadow or plains area is designated for haying in June. Often mixed with the wheat stubble and straw, hay makes up the bulk of winter feed for the livestock. Most, if not all, of the hay goes to the lord, but some villages have common greens, where the hay is divided among the villagers. Haying involves cutting, binding and drying of the grass.

Gather reeds and bracken: Reeds are gathered, dried and bound to make thatch, while bracken is dried for winter bedding for livestock in the barn.

Livestock birthing: March is the month for baby sheep, cows, goats, oxen, and horses, as well as hatching eggs for geese and chickens.

Meadow livestock: The livestock graze on the stubble of the meadow one month after haying. Fences or hedges keep the livestock in the meadow and out of the fields.

Milk cows: Cows are not milked all year. Milking begins in May and ends in late September after harvest. The milk usually goes to making cheese and butter by the dairymaid.

Milk sheep: Although they do not generate as much milk as their bovine counterparts, sheep's milk also turns into cheese. Sheep are not milked as long as cows.

Pannage: Pigs are driven into the forest to forage and fatten for sale or slaughter. The lord's swine forage for free, but peasants have to pay between 2 sp to 1 gp, depending on the size of the pig.

Pasture livestock: The lord's livestock, and sometimes the peasants', are taken to the fallow field for grazing, as well as

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fertilizing the fields. The animals are fenced in so they do not wander into the other fields.

Plow: The fallow field gets plowed 2-3 times a year. The lord's strips are fertilized with manure. Plowing also prepares the fields for the seed on the winter wheat field and the spring crop field. A heavy plow is used.

Press and jar olive oil: The peasants press the olives, either by hand or by a mill. The olives produce 60% of their mass in oil. Olives may be preserved in vinegar or eaten fresh from the harvest.

Prune and stake vines: Pruning produces larger better quality grapes, while staking keeps them off the ground, reducing the chance of rotten grapes.

Repair and rebuild: In the winter, villagers mend tools, hedges, and fences, clear ditches, and repair their houses and the lord's buildings.

Sell livestock: Most livestock that cannot be supported through the winter are sold at market in October and November.

Sheering sheep: Depending on the climate and when it warms up, sheep are sheered in May or June. The castrated males are reputed to have the softer, finer fleece.

Slaughter: Some livestock, particularly old or unproductive animals, are slaughtered for a harvest feast. Salting, smoking, and drying also preserve slaughtered animals for the long winter. A large percentage of slaughtered animals are pigs.

Sow garden: Most peasants' gardens are behind their houses, while the lord may have a larger garden worked by the peasants or his permanent staff. Crops like flax or hemp are grown for spinning, weaving, or making rope. Vegetables and herbs also grow in the garden.

Thresh, winnow, dry, and store: Threshing and winnowing separate the individual grains from the ear, making chaff and straw to mix with the fodder. This involves a leather thong, a flail, a hand staff and beater, but it's not as kinky as it sounds. However, it does require an immense amount of pure physical labor. The grain is thrown on a winnowing sheet, allowing the wind or a winnowing fan to blow chaff and straw off the grain. Sieved and stored, grain lasts much longer than flour and is the preferred method of keeping grain. Peas and beans are thoroughly dried and stored.

Vat grapes: After the grapes are harvested, they are crushed by stomping or by a mill. Yeast and other ingredients are added to the grape juice, while the solid bits are used for fertilizer in the lord's garden.

Weed and fertilize: Because of the timing, the spring crop is especially vulnerable to weeds. The lord's land is weeded and fertilized regularly. The peasants do the weeding, while the trusted manorial staff handles the manure to prevent theft.

Other Workers on the Manor

Besides farm labor and household staff, craftsmen and freemen work on the manor. Freemen pay the lord for running

his monopolies. Freemen run all wind and water-powered tanning, fulling, and grain mills as well as ovens. Watermills over rivers often act as bridges, with millers collecting toll. Smiths and carpenters repair the mills and work on the lord's plows and carts. With an anvil, hammer, tongs, and bellows, the smith equips his shop with horseshoes, ox shoes, blades, cauldrons, kettles, cups, sickles, billhooks, saws, nails, and fasteners. Carpenters repair and build dovecotes, churches, granaries, barns, porches, machine parts, and sometimes boats. Cotters, the poorest of all serfs, are jack-of-all-trades who perform odd jobs for richer peasants and the lord. Traveling tradesmen passing through villages take care of other concerns. Thatchers and slaters repair or re-roof houses, tinkers fix brass and other metal accoutrements around the home, and tilers lay tile for manors, churches, and rich tenants. Villagers go to nearby towns and cities for other services, though necessity often mandates that peasants do their own spinning of cloth, mending, brewing, sewing, tanning, and fulling as opposed to using cotters or other craftsmen.

Castles as Manors

Castles are daunting structures and expensive endeavors. Nonetheless, members of the peerage and the high-ranking gentry build castles as soon as they are allowed or can afford. Magical medieval castles are functional, not decorative. Strategic lines of defensive structures strengthen the line of supply to armies, keep the peace within a kingdom, and create safeguards from hit-and-run raiders.

Lords first determine where a castle is needed, and then choose the best land in the vicinity for the building site. Castles are usually built in stages over many years. If an immediate defensive need occurs, the first thing a lord builds is a keep and the outer curtain wall. Lords then build interior structures like the great hall, storage buildings, kitchens and stables. Once the wall is up, a lord can expand the castle outward, extending the curtain wall and making new sections, called barbicans. If there is no immediate defensive need, the keep, great hall, curtain wall, and other buildings are built concurrently or serially, depending on the lord's finances.

If rural communities exist within the lord's demesne, the lord has a source of income to offset the great building expenditure. If no communities exist near his building site, laborers often become his first tenants, with more tenants drawn by land and protection arriving later.

Castles and other defensive structures are beacons for peasants due the greater security and protection a lord and his demesne provide. Lords, their retinue, and the castle staff create a sector within rural life that consumes the goods the peasants create, providing a market for craft items and surplus food. Peasant homes and fields lie outside of the castle wall, and peasants bring their goods within the castle for market. In general, larger populations form quickly around castles. It is not uncommon for villages and towns near castles to evolve into cities.

The castle acts as a manorial home, but of a greater distinction. Lords prefer a castle to a manorial home as their living quarters because of the increase in safety, social prestige, and projection of power.

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Magic on the Manor Prevalence and Familiarity

According to third edition, magic users live in the smallest rural communities, the most common being adepts, bards, clerics, and druids. Sorcerers and wizards are usually in villages, half of the hamlets, and 25% of the thorps in a kingdom.

Most spell casters in rural communities are low-level casters (see Appendix I-Demographics). The highest-level casters in a village are 5th level adepts, bards, clerics, and druids, 4th level in hamlets, 3rd level in thorps. There is a small chance of having higher-level druids and greater numbers of druids in rural environments, but more than likely, they are found in the same ratio as other divine casters.

Rural peasants are quite familiar with the lesser magics. Watching someone sow seeds twice as fast with the aid of *mage hand*, mending tools, clothes, and dishes with one's mind, or cleaning dishes and flavoring food with *prestidigitation* is a special, but no longer extraordinary, thing. Though rural peasants are familiar with the some of the effects of magic, they do not understand how it works or all its limitations. The basic understanding peasants have formed about magic is "spellcasters do tricky things." If something weird happens, it is probably a spellcaster's doing. They move things without using their hands, close and heal wounds instantaneously, and create sounds and lights out of thin air. They make things appear that are not there at all. They make things that are there seem not to be. They change a person's mind and have them do things they normally would not do.

Though magic is present in rural communities, peasants often have unrealistic expectations of magic and hold superstitions that magic works in ways it does not. Low-level casters are accused of cursing and hexing villagers' property, regardless of the level and class of the spellcasters. A peasant whose son falls and breaks his leg is taken to a 2nd level sorcerer with expectations of healing him for harvest on the morrow. A neighbor watching a spellcaster using *mending* on socks asks him to patch up his thatch roof.

Peasants in rural communities view magic as a source of power, and often revere or fear spellcasters depending upon the circumstances and society. Since each person casts spells uniquely, basic understanding of magic in the country is only available to those who cast spells, retired adventurers, and rich people who employ spellcasters.

Peasants

Spellcasting relies on statistics, not on money or social standing. This is especially true in classes that cast spontaneously and divine spellcasters. Due to the nature of divine magic, clerics and adepts do not have to belong to a religious hierarchy to have magical powers, though a GM may create a campaign setting where social and legal laws prevent such casting. Druids have a special importance in rural communities because of their close kinship with nature and their ability to augment nature's gifts (see Chapter Six: On Those Who Pray for social implications of divine casters). Wizards, with the costly upfront expense of a spellbook, are the only spellcasting class whose spellcasting abilities are dependent on factors other than statistics. Like other

professions in the medieval world, apprenticeships or patronage helps offset the starting expenditure of wizards.

In a society with magic, spellcasters have a source of power and de facto social prestige. If a peasant family has a bard or adept it has a higher social standing and an alternate income source. Within a rural society, payment for magic is usually in the form of bartering in kind. Two chickens and a pig for a *cure light wounds* or a peasant working strips with the plow at sowing time for his neighbor who cast *neutralize poison* on one of his plow team are not unusual barter. In a social environment that is not rich in minted coin, such formal arrangements with informal methods of payment occur often.

The kinds of spells local spellcasters know and use are very different from PC spellcasters. The classes, spells, feats, and skills NPCs possess are the results of their activities, unlike PCs, whose players choose with foresight and planning. NPCs do not choose, rather they receive levels in classes, skill points, feats, and spells from their experiences in living. A local smith commissioned to make a weapon, when he usually makes pots and horseshoes, may receive a point or two in craft (weapon smith) next time he levels. An NPC spellcaster that never uses magic should not level any further in a spell-using class. A NPC bard knows the spells she discovers through practicing, performance, or possibly from more dire need. This is why most NPC bards know a *cure* spell.

Practical Magic

O-level spells are great spells for peasants. Every spellcaster can cast them, they require no material components, and even though they are limited, they make the lives of peasants much easier and more entertaining. *Mage hand*, with duration of concentration, is quite useful for peasants. Lifting and moving one object up to five pounds seems marginally helpful to PCs, but this spell allows peasants to plant seeds in two rows near each other, one by hand and one with *mage hand*. It also makes for good practical jokes. *Cure minor wounds* may not heal much of a PC's numerous hp, but one hp is a large percent of a commoner's life. It also stops bleeding and closes wounds, which reduces the risk of infection. Though *cure* spells cannot regenerate limbs and digits, they do heal broken bones, taking away the risk of an improperly set bone. *Mending* becomes a housewife's best friend for darning socks and clothes, fixing dishes, and anything else around the house that is less than one pound. *Prestidigitation* is a great spell for flavoring food, warming bath water, cleaning the house, and entertaining the villagers with small tricks. *Purify food and drink* makes every piece of food and ale viable for consumption, and *create water* makes clean water (not always a standard among the local water supply) that a peasant does not have to fetch. People traveling with druids do not have to worry about getting lost with *know direction*, and spellcasters put on a great show with *dancing lights*, *ghost sound*, and *light*.

Many 1st level spells require common material components or none at all. *Goodberry* is a way for druids to store and distribute healing and nourishment without expending experience or taking a feat. *Endure elements* takes the chill out of cold winter days. *Invisibility to animals* and *detect animals or plants* make hunting easier. Using a bit of horsehair, *mount* provides a light workhorse that does not need provisions, and *charm person* leads to much wooing and trouble. *Expeditious retreat* and

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jump wins races and contests, while *unseen servants* are the slaves of peasants.

Magic may not be used every day. Most peasants cannot afford magical solutions to their problems. Even spellcasters may not use all their magic every day. Those that can heal never know when their services are required, especially if they are compensated for healing. Peasants do not stop using poultices just because someone can cast *cure light wounds* in the community. Candles are not replaced with *light* in homes of peasant spellcasters. People do not stop sweeping up, because they have *prestidigitation*. But according to the core rules, the magic is there whenever and however they want to use it.

Lords and Manors

Magic provides a new method for the lord to exploit his land and peasantry for financial benefit. The lord can now hire a druid to cast *plant growth* on the fields and charge a magic tax on the peasants. As the overall yield increases, so does the rent. Peasants that cast magic can do service for the lord instead of paying fines or laboring, especially those that can brew potions. The lord provides the materials and laboratory, while the serf expends experience to pay his obligation. If a peasant family with a promising child wants to send her away for training to become a wizard, she must serve three years of magical service at the end of her apprenticeship instead of paying chevage. Spellcasters also fulfill their obligation in military service. A manorial defense force with spellcasters stands a better chance against rebellions, uncivilized humanoid raids, and banditry.

Magic also generates more money from the lord's monopolies. Determining justice brings in more money if the lord has a cleric on hand to cast *zone of truth* for an extra fee. Having *detect thoughts* in the hallmote also generates more money in peasant infringement cases and serf fines. Such spells also come in handy when collecting grain and coin from the miller,

or making sure the smith used his own iron on the horseshoes. Through magic, the lord of a manor in a magical medieval society has another way of exploiting his peasantry.

Plot Hooks (see Appendix V for more manorial plot hooks)

PCs start as lesser sons and daughters of neighboring friendly gentry. Double starting gp and start with one level in aristocrat as well as PC class. Divergent Hook One: One PC's father has been captured in war and his ransom must be raised. PC's mother demands her youngest to go into old ruins and come back with gold or he can forget about any inheritance. Divergent Hook Two: One PC's father has been paying extortion for years to local thieves guild to keep his shady past as a rogue a secret. He's tired of paying and sends the party to the city to "clear up" the matter.

A local lord asks the PCs to investigate who's casting *diminish plants*. His crops are failing and he's already spent 900 gp for several *plant growths*. Divergent Hook One: Caster of *diminish plants* is the druid the lord has hired to cast *plant growth*. Divergent Hook Two: Caster of *diminish plants* is lord himself, seeking to plead to his lord that he cannot pay taxes this year.

PCs stumble upon a young woman running in front of a small group of lightly armed men. She asks for their protection. Upon investigation, the men claim the woman has refused to pay her Legerwite fine. She says the lord's youngest son is her lover and the lord doesn't approve. He claims she seduced him, a 'moment of weakness,' he calls it, and is trying to interfere with his upcoming wedding. Divergent Hook One: The lord actually wishes to capture the girl and keep her quiet until his son's wedding is over and the subsequent land transfer is finished. Divergent Hook Two: If PCs are foolish enough to attack men (they don't appear too threatening), PCs are in serious trouble with the lord. Young woman decides to return to the manor (afraid the PCs will hurt her) and reports them to the lord.

Generating Manors

Chapter Two: Generating Manors

Lord of the Manor

Acquiring land is a natural progression in a PC's adventuring career. Having a place to store booty, create magical items, conduct research, house followers, or found a religious institution becomes more viable as the PCs attain more wealth, make social connections, and do a few favors for local lords. Possessing land introduces a world of new adventures, new complexity, and new experiences for players, GMs, and PCs. Everyone knows the thrill of hacking through a small army of orcs, the moral clarity in killing evil creatures to take their possessions, and the vacuum of wealth and monsters all generated for the PCs' exploitation. This section is for the players and GMs who want to go a step further in role-playing. How do PCs get land? What steps do PCs take in starting a community and promoting their monetary betterment? What kind of staff and advisors does a lord need? How do GM's generate manors and holdings, NPC lords and their manorial income/expenditures? All these factors play into land ownership in a magical medieval setting, where PCs are anchored to a dynamic world of economics, society, and politics. Don't worry, they can still kill orcs and slay dragons, but now they have a place to store the booty.

Feudalism and Land Acquisition

In the medieval period, land acquisition is always through the feudal system. The feudal system relies on the relationship between the lord and vassal over a benefice. A benefice is any combination of the following: land, mills, ovens, tanneries, manufactories, mines, quarries, rivers, forests, and rights to hold markets, fairs, and manorial court. Sometimes the ownership of a structure is given to the vassal. Other times a lord retains ownership and bestows administration of the industry to the vassal.

Vassalage is an arrangement where knights or nobles pledge military service and council to a lord in exchange for a benefice. In return, the lord gains a fighting force he does not have to physically support. Borderlands and areas in contention with their neighbors may still practice this breed of feudalism, but in most magical medieval societies, what began as a military affair turns into an economic relationship. Lords, hesitant to leave their established manors, begin to pay their military service off in coin, similar to the way villeins and serfs pay their manorial obligation in coin instead of performing labor.

As the practice of infeudation continues, loyalties and politics become complicated. Knights and nobles with land may become lords themselves, parceling smaller tracts of land to lesser knights. Nobles are often pledged to more than one lord, leading to conflicts of interest. A lord's holdings maybe dispersed across the countryside, even spread into different kingdoms.

Medieval Mindset

From a modern mindset, it is difficult to understand why a lord would want more vassals. Why would he split his land up when he could make more money by managing it himself? It is hard

to understand why a strong lord would not simply keep the entirety of his land and never enfeoff others.

A lord wants vassals for several reasons. His holdings become more secure by adding to his military might without expending coin. He gains men who are indebted to him and will vouch for him were the need to ever arise. He gains a social connection, though perhaps not a legal one, to the vassal's relatives that he may exploit. Since his social standing also relies upon the number of vassals and sub-vassals he has, a lord gains social prestige across the board. He gains the use of a competent man who pays attention to smaller, yet important, local issues because he has a vested interest in keeping the peace and increasing productivity. Lastly, like modern man, a magical medieval lord subinfeudates because it is easier to deal with vassals than the day-to-day responsibilities of a vast eminent domain.

PC Land Acquisition

In game terms, PCs have a few paths for gaining land. They can claim unclaimed land, borderlands with uncivilized neighbors, or newly discovered lands. Though the PCs seem to circumvent the vassalage system, they are bound to encounter difficulties in claiming unclaimed land. If they are claiming borderlands, eventually a kingdom's borders press far enough to challenge the legitimacy of the PCs' claim. The same problem occurs with newly discovered lands. Someone with more money, magic, resources, prestige, and muscle power takes interest in the land, especially if it is profitable, and the PCs do not have a social sponsor or lord to back up their claim.

Taking another lord's land through challenges, duels, bets, tournaments, and other competitions are other particularly magical medieval methods for gaining land. Conquest is another option, but it may create more enemies than allies for a new lord. Ambitious neighbors are always discomfoting.

Historically, the most common methods of vassalage are through marriage, inheritance, purchase, charter, land grant, and gift, all of which are open to the PCs. Marriage, inheritance, and purchase do not excuse an upcoming lord from swearing fealty, but they are more subtle ways of gaining land than by conquest. Doing service for a king, lord, or other high-ranking social figure in exchange for benefice is more likely for a group of PCs than marrying into royalty or inheriting from a rich uncle.

In royal charters, the land still belongs to the king, and the lords are just administering the land. Land grants give vassals land, with an understanding of service, coin, or obligation in exchange for the land. In both situations, the benefice can be revoked. Receiving land as a reward for services rendered is a more adventurous method of gaining land. It is also advantageous for NPC lords and rulers, who wish to anchor powerful PCs into social obligations, giving the bequeathing lords significant control over the PCs.

Another consideration for PCs is land-holding institutions outside of the aristocracy. Guilds, arcane societies, and

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religious institutions can all own and bestow land in a magical medieval setting. They may have obligations to other power sources, but the PCs can align themselves with groups other than governmental leadership.

The main factor to remember when PCs acquire land is their role within a society. In the magical medieval period, land is a source of wealth and social prestige. Lords are key players in politics and economy due their land ownership. Landownership raises PCs to a higher social status. They are no longer merely wandering adventurers.

Starting Up the Manor

What is mine?

Technically, short of farmers holding allods, everything on the manor belongs to the lord. Lords then allow peasants and freemen to hold land or run industries in exchange for feudal obligation. In practice a lord typically owns one-third or up to one-half of the arable land on the manor. He also owns the forests, marshes, industry, and most of the pasture. Some communities have a common green where peasants graze their animals and gather hay for winter fodder. This information is not necessary for generating generic manors, but it adds flavor to PCs lords who have inquiries about what is theirs.

Once PCs get land, what do they do with it? First, they should assess what comes in their benefice, grant, or charter. Climate, terrain, preexisting settlements, and potential industries should all be noted. How many acres are actively growing staples? What rights (mills, mines, quarries, markets, and fairs) come with the benefice? Do all the mills work? What repairs are required? Is there a manorial house or other structure to act as a control center for the new PC lords?

The people already on the land are another consideration when receiving land. If villages are on the benefice, pre-existing claims and agreements must be examined, altered, or continued. If they resist the will of the new lord, finesse or force is called for. Some villages have multiple lords claiming demesne over the village. New PC lords might have border disputes, or they may only receive a portion of the village in terms of income and labor. Some land may have few settlements or none at all.

Once the PCs know what they have, how do they start making money off the land? If there are willing communities, arable land, and industries, a new lord only has to hire labor and let the manor run. Some PCs may want to run the manor themselves, acting as their own steward, but PCs soon tire with the affairs of chickens, rents, and harvest.

If the land has nothing on it, PCs have to attract peasants into their demesne. Land does not make money without people to work it. Lords attract tenants in various manners. Most lords start by making buildings. Construction requires laborers, and temporary laborers become permanent tenants if the lord offers them parcels of land or gives them materials for building their own homestead. Lords can petition in chartered cities, offering land and clean living to urban dwellers. Lords with vested interests can offer land or buildings to different groups. Churches, guilds, or universities can have patrons and safe havens in the country. Taking another lord's peasants will not

result in friendly neighbors; wise PCs attempt to recruit mostly from the cities.

In situations near borderlands, humanoids and other races may be a problem. When the humanoids are not hostile, negotiations and peaceful treaties for trade and co-existence are possible. If they are hostile, a good rule of thumb is PCs only "own" the land that they can hold. Orcs, hobgoblins, and lizardmen do not really care if the king gave the PCs this land. Military support from a lord or from the liege lord may not be a given, and mercenaries do not come cheap.

The following generation system allows GMs to generate manorial industries, manorial income and expenses, and manorial income from multiple manors. This system is especially useful for designing benefices for PCs, as well as determining the holdings and income of prominent NPCs.

Definition of Manor

For magical medieval people, the word "manor" has many different meanings. The manor is the entirety of a lord's estate, a large plot of land containing many communities, or the great house in the community set aside for the lord, his visitors, and his agents. This generation system chooses to define the manor as the community, its fields, and the nearby industry for purposes of generating income.

Geography

Though specific terrain and climate of a campaign setting is up to the GM, the assumed climate and terrain for a magical medieval society is temperate land comprised of 35-50% arable land (not necessarily currently being cultivated), 15-20% forest, 20-25% pasture or meadow (plains and hills), and the rest of the land is marsh, mountain, or waste (unusable) land. Sometimes rural communities predate the manors. Other times a stronghold, church, monastery, or other potential protector settles the land and houses follow. Regardless the incubation sequence, communities cluster together in arable-rich land. These clusters of communities may reside in a single large manor, or in smaller multiple manors. The definition of which is mostly dependant upon the political situation.

Generating Individual Manors

A manor is a complete or partial community within a lord's demesne. It is the community, the population, the industry, and the rights tied to that piece of land. This is not to be confused with a benefice, which may incorporate multiple communities, industries, and rights. For example, a lord holds 2,000 acres as the king's vassal. The 2,000 acres are not a contiguous piece of land. There is a single, large plot of 640 acres, while the remaining acreage spreads over the countryside. Within the 640-acre plot, there are two hamlets. In the manor generation system, each hamlet constitutes a separate manor. Though the land surrounding the two hamlets also belong to the lord, the manor as an income-producing unit is considered the acreage of the community, its fields, and the nearby industry.

Manor Size

Manors are not very large, usually less than 640 acres, or one square mile. In developed areas, most of the acres in a manor are dedicated to arable land growing staple crops (at least

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75% to 90% of the total manor acreage). The remainder of the land is forest, plains and hills, or wasteland. Forests are preserved for hunting, foraging, and winter wood. Plains and hills provide food for livestock and hay for winter fodder. Houses and roads are considered wasteland, and marshes and mountains are also wasteland.

Arable Land

Arable land refers to the land growing staple crops, not cash crops. Arable land is divided into three fields: two-thirds of the land is under cultivation, while one-third remains fallow. On the manor, 75-90% of the land is arable land, which means that the manor is predominantly concerned with growing food. If a GM wants a plantation style manor, where cash crops are more abundant, the GM should increase the number of acres on the manor or reduce the percentage of land growing staple crops.

Population

An appropriate relationship between arable land and population is two adults per acre of staple crops, an adult being someone old enough to do a full days labor. This figure can vary greatly depending on the GM's discretion. If the land is on the borderland, the population density drops. If a manor purposely farms more land than its peasants can handle, as with parts of Italy, than the GM may allot more land to a manor, and the lord hires city labor at harvest time. If the manor is to make enough food to support the community, a GM shouldn't exceed 3-4 adults per arable acre. Such population density leads to an even more miserable existence for magical medieval peasants.

Generating Manorial Income

Once a GM determines a manor's statistics and population, the GM must then decide what industry is on the manor. The list of income sources, cash crops, and manorial rights are possible sources of income and may not exist on every manor. Income listed as a gp value represents the gains from selling surplus. Income from manorial rights is often paid partially in kind rather than coin, especially fees, justice, rents, and taxes. All income and production amounts are determined without magic, either for benefit or for detriment.

Income Sources

Beehives: Beehives are often taken from the forest or a wild habitat and transported to the manor. Providing the manor with honey and wax, beehives do not take much labor the whole year, except at harvest. A manor typically has one beehive for every 75 acres in the manor. A lord may employ a beekeeper in his permanent manorial staff to ensure that the hives are not destroyed in harvesting the honey and combs.

Carpenter: The carpenter is traditionally one of the freemen on the manor. He pays a yearly rent to work on the manor, and often services the lord and the wealthier peasants in the village. Income in coin reflects the rent paid to the lord for allowing him to practice his trade on the manor.

Dovecote: An average dovecote is an eighteen-foot tall stone building with a ten-foot radius and a wooden or thatch roof. Holding around 700-1,000 doves each, most doves find their way to a lord's table. Only a few are sold in comparison to the

amount the manor consumes. Their manure is also used to fertilize gardens and fields.

Forest: Forest provides game, vegetation, food for pigs, and wood for the winter. For income generated by cutting down forest, look at lumber under cash crops.

Livestock: The lord has his own livestock, namely oxen, horses, cows, pigs, chickens, capons, sheep, hens and geese. His staff watches over his livestock and their manure, used as fertilizer on his strips in the field. The cows' milk produces butter and cheese, while sheep's milk makes cheese. Dairymaids take care of poultry and make cheese and butter, while pigmen watch over the pigs. Income in coin includes selling livestock and surplus cheese and butter, but not commercially sold wool, doves, or honey and wax.

Mill (grain): Every manorial village has a grain mill, sometimes called a gristmill. This monopoly gives the lord much income in coin, as well as a portion of the grain the mill grinds. The miller is a freeman who pays a high annual rent to the lord for running the most profitable industry on the manor. Larger communities have multiple grain mills, typically one for every 150 arable acres. Mills are notorious for breaking down and needing replacement parts, so some manors have multiple mills to ensure that there is one working mill at all times.

Millpond: The miller is usually responsible for the millpond. Renting boats, selling fishing rights, and collecting flax and reeds are all a part of the bounty of a millpond.

Mine: The king or a high-ranking member of the peerage generally owns mines, since keeping control over metals is vital for rulers. Rights to mine are given in benefices, with high taxes on anything the mine produces. A common arrangement is one third to the owner, one third to the lord managing the mine, and the last third to the actual miners. The miners pay taxes on their portion, so the miners' cut ends up being less than a third. A mine takes 30 adults to work, barring any magic. After a mine is depleted, manors have been known to grow mushrooms in the abandoned mine. To determine if there is a mine on a manor, see Table II.1-Incidence of Mines/Quarries. For income of specific mines, see Table II.2-Types of Mines.

Pound (animal): The lord has stray animals impounded, especially if they are nibbling on the crops. Sometimes the animals are strays from the forest, other times they belong to a peasant. If the animal belongs to a peasant, they have to pay the lord to collect their animal. The animals that are not claimed are put to work, eaten, or sold.

Oven (communal): A communal oven is another monopoly on the manor. No one else can bake bread except the baker at the communal oven. Larger communities will have two or three ovens at opposite ends of the village. The baker is a freeman and pays an annual rent to the lord.

Quarry: Quarries are more common than mines because of the need for stone in construction. Quarries generally come with the benefice, unless the quarry is especially valuable. Quarries require 30 adults to cut and polish the stone. A lord who owns the mine usually receives half of the income from the mine, the other half going to the miners and taxes to his

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Table II.1-Incidence of Mines/Quarries

D100	Incidence
1-75	No Quarries or Mines
76-100	One Quarry or Mine
Table 2	
D100	Type of Mine or Quarry
1-6	Iron
7-11	Lead
12-14	Coal
15-16	Copper
17-18	Salt
19-20	Tin
21-44	Sandstone
45-63	Limestone
64-79	Granite
80-91	Slate
92-99	Marble
100	Special (Roll on Table 3)
Table 3	
D100	Special
1-33	Roll twice on table 2
34-56	Large (roll on table 2, double yield)
57-72	Huge (roll on table 2, triple yield)
73-87	Common Gems
88-97	Silver
98	Gold
99	Quality Gems
100	High Quality Gems

Table II.2-Types of Mines

Type of Mine	Annual Yield	Income (coin)
High Quality Gems	varies greatly	60,000 - 200,000 gp
Quality Gems	varies greatly	20,000 - 60,000 gp
Gold	0.5 tons	50,000 gp
Common Gems	varies greatly	5,000 - 20,000 gp
Silver (and lead)	1.5 ton silver, 7.5 tons lead	16,500 gp
Salt	1 ton	10,000 gp
Tin	5 tons	10,000 gp
Coal	5 tons	6,000 gp
Copper	6 tons	6,000 gp
Iron	30 tons	6,000 gp
Lead	30 tons	6,000 gp

Table II.3-Types of Quarries

Type of Stone	Annual Yield	Income (coin)
Marble	1,000 tons	14,000 gp
Slate	1,000 tons	12,000 gp
Granite	1,000 tons	10,000 gp
Limestone	1,000 tons	8,000 gp
Sandstone	1,000 tons	6,000 gp

lord. If a GMs campaign occurs after the fall of an ancient civilization, quarries can be ruins of ancient towns or cities. To determine the appearance of quarries on the manor, see Table II.1-Incidence of Quarries. For the income of specific quarries, see Table II.3-Types of Quarries.

Smithy: The smith is another freeman who pays an annual rent, but not as much as millers and bakers. The smith gets paid for services to the lord and other peasants.

Staples: Staple crops are barley, beans, oats, peas, rye, vetch and wheat. The income generated from staple crops assumes two crops per year. Staple crops require arable land and provide food for the manor, straw for fodder, surplus to sell for coin, and seed for the next growing season. When calculating income, only apply the number of cultivated arable acres. The lord's strips in the fields are harvested first, requiring four persons per acre for a one-day harvest. This only includes cutting, bundling, and moving the grain inside the barn. Threshing, winnowing, and storage are done once the grain in safely inside the barn. The rest of the year, manorial staff and peasant labor obligations sufficiently tend the fields.

Cash Crops

Most cash crops grown in the middle ages, excluding wool, olive groves and vineyards, are done on a small scale: flax and hemp growing in gardens and by the millpond, a few fruit trees, one or two dovecotes, and a handful of beehives. Some cash crops can grow on plains and hills, but with the advent of magic (*plant growth*), part of arable land traditionally allotted for staples may produce cash crops. Keep in mind the villagers' role in determining what crops are grown in the fields when converting arable acres into cash crop producing acres.

Cotton: Though cotton is not a traditional plant grown in medieval Europe, it is used in cloth at the time. Cotton is very labor intensive at planting and harvest time, requiring ten persons per acre for cotton. Cotton also strips the land of minerals and nutrients, so continual cotton harvests can deaden the land, even with spells like *plant growth*, which only increases the yield 33%.

Flax and hemp: Flax and hemp are both used in making rope, bowstring, twine, and cloth. If grown commercially, the most labor intensive part is harvest, drying out the plant, and separating the fibers of the plant.

Lumber: Harvesting lumber involves cutting trees down, not uprooting the stumps, which is a part of assarting. Labor is accounted for in the amount of income wood produces.

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Olive grove: Olive trees require a warm climate to flourish. It takes four years for olive trees to become fruitful. Olives produce 60% yield when pressed for oil. Olives can also be preserved or eaten fresh. The most labor-intensive time for olives is harvest, requiring five persons per acre to pick the olives. Pressing the olives and jarring the oil does not require as much labor. Each acre produces six bushels of olives, or four bushels of olive oil. The income in coin reflects the profit from selling the surplus after the manor's consumption.

Orchard: Fruit trees provide variety in diet, as well as cider and liquors. It takes new fruit trees 2-3 years to mature into their full yield. Picking fruit at harvest is the most labor-intensive time in orchards. Harvest time depends on the type of fruit trees in the orchards. Some fruit ripens as early as June or July, while others are late into September. Each acre produces four bushels of fruit. Making cider and liquor from fruit usually yields ten gallons per bushel. The manor consumes quite a bit of the fruit and cider. The income in coin reflects the profit from sold surplus.

Wool: Wool is the more profitable way to exploit sheep on the manor. One acre supports two grazing sheep. At sheering, a person can shear twelve sheep a day. Every 100 sheep require one shepherd to tend to the flock.

Vineyard: It takes seven years to establish a new vineyard. In the medieval period, an acre of grapes make about 20 gallons of wine. Very few vineyards in the magical medieval period are concerned with making fine wine and almost no one ages wine. Wine over a year old often goes bad. Wine is the common drink among lords and their retinue, as ale is considered the drink of the peasants. They go through barrels of it a year, with 50 gallons to the barrel. Subsequently, lords with vineyards often drink much of the wine, up to 20%. The income in coin reflects the selling of surplus.

Manorial Rights

Only lords, who acquire the land in a benefice through vassalage, have the right to justice, enacting tolls and fees, holding weekly markets, and hosting biannual fairs. Landholders who are not lords but have tenants can charge rents on their tenants. In turn, the lord of the demesne charges rents and taxes for the entirety of the landholder's portion.

Fees: The lord has various fees attached to marriage, inheritance, death, sex outside of marriage, harvest, livestock, and everything else under the sun (see Table 1.1-Taxes and the Lord's Rights in Chapter One: On Those Who Toil). All these fees generate income for the lord. Apply these fees to every person in the community. The numbers take into consideration the very poor, for whom fees are often waved, and the freemen in the community, who are not subject to the lord's fees. Income is not the amount of coin a lord receives, but a monetary translation of all the coin and kind a lord receives in fees on the manor. Treat it as coin for simplicity's sake.

Justice: The income from justice includes fines as well as fees for bringing a suit to court. Apply the income from justice to every person in the community. The numbers take into consideration those too poor to pay, the number of suits, and the types and prices of varying fines. Income in coin is not the

amount of coin a lord receives, but a monetary translation of all the kind and coin a lord receives from his hallmote. Treat it as coin for simplicity's sake.

Rents: Rent considers living quarters, not rent for running one of the lord's industries. Apply rent to every person in the community. The numbers take into account that not everyone pays rent, only freemen and those leasing their land. Rent is mostly paid in coin.

Tax: Everyone on the manor pays tax on the land they hold, even freemen. Tax is collected after harvest, when everyone has coin from labor or kind from harvest. Apply to the total population. Income in coin is not the amount of coin a lord receives in taxes, but a monetary translation of all the kind and coin he receives for taxes.

Tolls: Certain roads are tolled, especially if they are en route to a market or fair. Mills sometimes doubled as bridges across a river, in which case the miller collects toll for crossing.

Weekly markets: Granted by a vassal's lord, weekly markets are usually held in one community among a cluster of four or five. Lords tax the sellers for the wares they intend to sell, collect an entrance fee for those who come to shop, levy tolls on the roads leading to market, and have a home advantage for selling their surplus.

Biannual fairs: The right to hold weekly markets or a spring and winter fair can come with a benefice. A lord generally cannot host a fair or market whenever he likes. He usually has to have a permission of his lord.

Income Modifiers

Cold Climate: Since cold climates cannot yield two crops a year, there is a 50% decrease in income for income sources depended on arable land (staples, cash crops, grazing livestock).

Warm Climate: Year round growing is possible in warm climates, +20% income on income depended on arable land (staples, cash crops, livestock).

Dam: Dams control the water level, allowing mills to increase productivity due to greater force. Dams also increase the fruitfulness of the millpond.

Mill (other): Magical medieval people use wind and water-powered mills to simplify many other activities. Fulling mills treat raw wool. Tanning mills crush plants and herbs that produce tannin, a component vital in treating leather. Hammer mills beat down on anvils, allowing a blacksmith to produce more goods. Mills for vineyards crush grapes, making grape juice for wine, and olive groves use mills for making oil. These mills reduce the cost of labor and generate rent for running the lord's industry, creating an additional 20% income to the production of wool, olive oil, wine, and rent for tanners and smiths.

Multiple Manors: In the case of lords holding multiple manors, the most profitable manor is considered the lord's main manor. Each additional manor generates 10% more income in all industries and land than normal, providing that the lord has

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more than one source of a particular commodity. For example, a lord has three manors. Grain mills and arable land growing staples are on all three manors. Of those three manors, one has a vineyard, two keeps bees, and the third has a large orchard. The income from the main manor is calculated as usual. The other manors' grain mills and arable land growing staples generate 10% more income than normal. Since the lord only has one vineyard and one orchard, he makes no additional income off those cash crops, even if they reside in a manor that is not his main manor. However, one of the manors that keeps bees does receive a 10% increase. The one that generates the most income is considered the lord's main source of that commodity. Rights and ownership of industry do not constitute a separate manor unless a community is nearby.

Plant Growth: Manors under the effect of *plant growth* increase their agricultural yield 33%. This affects staples, forests, olive groves, vineyards, orchards, gardens, and grass for hay and grazing. This enhanced growth also affects weeds and wild growth, which may threaten deliberate agriculture, making weeding more important than usual. Since *plant growth* extends to a mile radius, many surrounding manors may also benefit from one manor's employment of *plant growth*. A lord can make arrangements with nearby lords, or charge extra taxation if his vassals and tenants are the unforeseen beneficiaries of *plant growth*.

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Many of the expenses are dependant on the lord's income. Use the income of the manor(s) before any expenditure, but after any increase from multiple manors. See Table II.4-Expenses for a list of expenses on the manor and in the lord's household.

Alms: In magical medieval times, giving to the poor is a duty of the wealthy. Giving table scraps, stale bread, old clothing, old animals, and other things to the poor is quite typically of lords. On special holidays, lords may even bring a full dinner to all the poor hovering outside his door. A lord always gives to his poor peasants, not wandering vagrants or poor peasants on someone else's manor. Besides cleaning house, these measures endear the lord in the eyes of his peasants, reduce the risk of peasant revolts on his manor, and give the lord more social prestige among his peers.

Assarting: Assarting is one of the few ways to squeeze more money out of a manor. Cutting down forests creates more arable land, lumber income, and building material. Assarting forests involves removing the stumps, which costs more in labor and are not accounted for in lumber income. Lords can also turn low-lying lands and swamps into arable land. In low-lying lands (waste land, but not as bad as marsh), raising the land higher with more dirt is the easiest kind of reclamation. Assarting marsh is more of an ordeal, involving draining the marsh, making ditches and dams, and in some cases moving significant dirt to raise the land higher than the water. Land gained from assarting marsh is also more likely to need continual repair.

Construction: Refer to the building system (Appendix IV-Building System) for construction prices on different types of buildings. A lord with adequate peasantry on his manor may

cut costs by using labor obligations and manorial staff on the construction site. This cuts final construction price by 40%-60%.

Maintenance Consumption: The more land a lord has, the more social prestige a lord acquires. In order to maintain his status, a certain level of maintenance consumption is necessary according to his position. Maintenance consumption includes clothing; food; entertaining guests; hosting parties, hunts, and other events; patronage of the arts; donating to groups, religions, and projects; giving gifts to higher nobles and landowners; and anything else involved with keeping up appearances. See Table II.5-Maintenance Consumption for the appropriate consumption expense. This is the minimum requirement. Most lords spend in excess to ensure social status.

Maintenance and Repair: Things need repair on the manor. Whether it is a plow for the fields, a millstone for a mill, mending the dove-cotes, or reinforcing assarting, everything on the manor that makes money needs continual repair. Typically, a manor has enough labor to perform its own repairs, unless the repairs require a specialist or craftsmen. If a manor is performing its own repairs, cut the maintenance cost in half. Table II.6-Maintenance and Table II.7-Special Maintenance determine the amount of maintenance on the manor for a given year. The maintenance cost is listed as a percentage of income. For example, there is a mishap (3%) at the grain mill that produces 575 gp, so the cost of repair is 3% of 575 gp or 17.25 gp. Maintenance rolls should be for the coming year, either for the entire manor or for each type of income source. If income rolls are for the entire manor, the maintenance percentages are applied to total manorial income before expenses. Unusual maintenance expenses can create challenges for PC lords or PC-aided lords. A major flood, burning fields before harvest, sabotaging mills, diseasing livestock, and other such incidents can be the beginnings of wonderful adventure.

Scutage: The best way to avoid paying scutage is to serve the feudal obligation or to send men to fulfill the obligation. The typical service is 40 days out of the year. This is a good way to adventure and get away from the old farm for a few days, though paying coin relieves the vassal from serving feudal obligations in person.

Tax: The blanket 20% tax represents all the various forms of taxes kings and higher lords can levy on their vassals.

Staff (Administration)

These are the staff required at every manor and are separate from a lord's personal staff.

Chamberlain: The chamberlain is the caretaker of the house. The manorial home and complex is his domain. A lord may not employ a chamberlain at every manor, especially the smaller insignificant manors in his demesne.

Household and Kitchen Staff: This covers chambermaids and cleaners to take care of the rooms and toilets, marshals and grooms for the stables and horses, messengers and pages for delivering messages and completing petty tasks, and washwomen to do the laundry. In the kitchen, slaughterers,

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Table II.4-Expenses

Expense	Amount (coin)
Alms	1-5% of income
Assarting (per acre)	50 gp
Maintenance Consumption	5-30 % of income
Construction	See Appendix IV-Building System
Maintenance and Repair	See Table II.6-Maintenance
Scutage	10% income
Tax	20% income
Staff	
Chamberlain	300 gp
Household and Kitchen	5% of income
Laborers	4% of income
Managerial Staff	3% of income
Personal Staff	
Steward	360+10% per additional manor
Barber	300 gp
Doctor	300 gp
Falconer	300 gp
Huntsmen	300 gp
Keeper of the Wardrobe	300 gp
Tailor	200 gp
Other servants	50-200 gp

Table II.5-Maintenance Consumption

Station in Landownership	Minimum Number of Manors	Maintenance Consumption
Gentry	1	5%
Noble	10	15%
Great Landowner	50	15%
King	Varies	30%

Table II.6-Maintenance

D20	Effect
1-10	1% of income for upkeep
11-12	Minor mishaps, 2%
13-14	Mishap, 3%
15-16	Unusual repair, 4%
17-18	Considerable repair, 5%
19	Major repair, 8%
20	Special

Table II.7-Special Maintenance

D20	Special Effects
1	Sabotage, rebuild structure
2	Too much rain, 40%
3	Drought, 30%
4	Major flooding, 20%
5	Flooding, 10%
6-15	Normal
16	Thrifty, no maintenance cost
17	Bountiful year, +5% income
18	Good year, +10% income
19	Great year, +20% income
20	Find pot of gold! +1,000 gp

poulterers, cooks, sauce cooks, butlers, pantlers, brewers, bakers, cupbearers, dispensers, fruiterers, and their helpers kill, prepare, and serve food to all who dine at the manor.

Laborers: These laborers constitute the permanent labor working on behalf of the lord. They are from the community, but they work for the lord for pay. This includes carters, cowmen, pigmen, dairymaids, ploughmen, shepherds, gardeners, beekeepers, and dovekeepers.

Managerial Staff: The managerial staff are also members of the community, though their role is supervisory over the peasants and the laborers. This includes reeves, bailiffs, beadles, foresters, grangers, haywards, macebearers, and serjeants, though every manor does not employ all these different positions.

Personal Staff

These are the people who follow the lord in his daily activities. They usually reside in the lord's main manor with the lord's family. They travel with the lord's family. There is additional prestige in having a larger retinue of servants and specialists.

Steward: The lord's accountant over all the various manors, the steward is the lord's right-hand man. The steward travels to each of the manors throughout the year, holds court, checks the accounting, and collects taxes. A lord can have more than one steward if he has many manors.

Barber: Besides cutting hair, the barber performs other services to a magical medieval lord. Barbers sometimes act as blood letters and surgeons.

Doctor: To ensure the family's health, lords may employ a doctor permanently at his main manor. The doctor usually accompanies the family when they travel.

Falconer: The falconer trains and cares for falcons, a favored hunting bird of the magical medieval hunting lord. Training a falcon takes three to four years of careful attention, and falconers are another measure of the lord's income and prestige.

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Huntsmen: Huntsmen facilitate and plan hunts for the lord and his guests. He is familiar with the various animals used in hunting and being hunted. The number of huntsmen is another way to gauge a lord's prestige.

Keeper of the Wardrobe: The keeper of the wardrobe is in charge of the lord's clothing. He dresses the lord and the lady in the morning and undresses them at night. The keeper of the wardrobe becomes more important as magical medieval costume becomes more and more elaborate and difficult to don. A lord may have many wardrobe keepers, at least one for the lord and one for the lady.

Tailor: Tailors serve much the same function as they do today. They mend and alter clothes for the lord and lady. Tailors make custom fit clothes, with the ladies equivalent of a dressmaker.

Example: The Good Fellows

After successfully averting disaster and the embarrassment of a local duke in a small matter concerning a book of dark knowledge, a scantily-dressed sorceress, and an ethereal skeleton-shaped brass key, The Good Fellows (a group of six adventurers led by the goodly Cora Goodbarrel) receive the fullness of the duke's gratitude with a large hamlet in his demesne.

With 360 adults, their elderly, and a slew of children, the hamlet of Watersdown is nestled between hills, a modest forest, and the Arlein River. Watersdown, once held by one of the duke's nephew's lesser cousins, has recently escheated as its previous lord passed away in a hunting accident leaving no heirs or inheritors. Originally a part of a larger fief, the duke sheared off Watersdown from another's benefice in order to properly reward the Good Fellows.

The Good Fellows undergo vassalage to the duke, using their fighter Canine as the mortmain. The group as a whole receives the land, but when Canine dies, the land reverts back to the lord. At that time, the Good Fellows must pay a fee to receive the land again and choose another mortmain.

When the Good Fellows arrive, they find the hamlet vibrant with life, but the manorial house and some of the buildings in the manorial complex require some repair. First, the Good Fellows assess their new demesne. The entire manor is 240 acres, with 180 arable acres, 12 acres of forest, 15 acres of pasture, and 33 acres for the manorial complex and the peasants' homes and gardens. The adult population of Watersdown is 360.

Within the manorial complex are 3 beehives, a dovecote, a 5-acre orchard, an animal pound, a garden, a large barn, storage sheds, and the manorial home. Watersdown has a carpenter, a smith, a communal oven, a grain mill, a mill pond with a broken dam, a tavern to entertain the workers of the nearby quarry, and a small church to the neutral good god, to which the cleric was "conveniently" assigned.

Upon investigating their boundary in the forest, the Good Fellows encounter Asreale, a druid of the forest. The Good Fellows explain the nature of their business, and Asreale informs them that she knows of the change of power. Asreale

has been sent by the local druids to assess the character of the new lords and see if they are malleable to the will of nature. Upon further encounters and negotiations, the druids and the Good Fellows make a bargain. The druids agree to cast *plant growth* on the Good Fellows land, enriching Watersdown and the nearby forest as long as the Good Fellows give 5 acres of forest into the care of the druid, discontinue the unseemly hunting rituals of the previous lord, and agree to cut down no more than one acre of forest a year for wood.

Calculating Income

Using the worksheet, the expected income of the manor before expenses is 9,705.35 gp. The beehive, carpenter, dovecote, livestock, mill (grain), millpond, pound (animal), oven, smith, and manorial rights are straight forward, not being affected by magic or circumstance. The Good Fellows now have 7 acres of forest in striking a deal with the druids, lessened their annual forest income. On the other hand, plant growth now adds 33% more income to staples and orchards. The Good Fellows negotiate a 100 gp ground rent for the tavern and a 50 gp ground rent for the modest church of the neutral good god, noted in miscellaneous income.

Calculating Expense

The Good Fellows distribute alms to the poor, using the clerics of the neutral good god as almoners. As members of the gentry, they spend 5% of their income decorating, buying new clothes, stocking the pantry, and entertaining a neighboring member of the gentry. Since the place was a little run down, the Good Fellows launch an ambitious maintenance program costing 4% of their income, but by using peasant labor, they reduce the cost to 2% of their income. Tax is unavoidable, collected shortly after harvest. The Good Fellows hire a steward, a chamberlain, and the appropriate staff, though they manage to keep costs down by having few personal staff, only four personal maids. If they serve their military feudal obligation, their total expense is 4,742.14 gp, but if they decide to stay on the manor and pay scutage, their total annual expense is 5,712.68 gp. The Good Fellows have decided to put off repairing the dam until next year, when the maintenance costs should be less.

Profit

To determine the profit, simply subtract the total annual expense from the gross annual income. All financial information is either for the upcoming year, determining the kind of challenges and weather the year will bring, or the previous year, as a follow up for the previous years endeavors. Almost half of the profit is in kind, various livestock, eggs, grain, and extra labor for the maintenance repairs, and the Good Fellows are on their way to becoming established gentry.

Role-Playing

Manorial income and expense can add a lot of role-playing possibilities and flavor. For this reason, PCs might have an idea what to expect for the coming year, but they should not know concrete numbers until the year has passed. Perhaps a more prominent lord visits the manor, causing their maintenance consumption to rise, but at the same time, their social standing rises as well. Perhaps major maintenance and repairs are needed after someone sabotages the mill, creating a chance for a good old-fashioned mystery or dungeon crawl.

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Maybe the duke wants the Good Fellows to host a small hunt, but the Good Fellows wish to avoid tension with the druids. Since lords receive the bulk of their manorial income after harvest and new PC lords do not have a stockpile of food, goods, and money save the fruits of their adventuring, new PC lords may have to take a loan the first year to start the manor up. This financial arrangement may lead the PCs into new adventure for their lender.

Generating Multiple Manors

For lords with multiple manors, GMs can generate each individual manor, adding 10% on all commodities provided by multiple manors. This has its benefits, especially if the GM is generating a NPC lord with whom the PCs often come into contact. If GMs simply want to generate the income of a lord, there is no need to generate each and every individual manor. First generate the main manor, along with the primary source of each commodity (which may not reside on the main manor, but is the lord's primary source of that commodity). Then bundle all the commodities provided by multiple manors and add 10% to that income, taking expenses into account after adding 10% to the income. Add the two profits, one for the main manor, one for all the multiple manors, and that is the lord's annual manorial profit.

Generating Manors

Manor Worksheet

Manorial Statistics	
Name _____	Arable (acres) _____
Size (acres) _____	Cultivated (2/3 arable) _____
Forest (acres) _____	Fallow (1/3 arable) _____
Pasture (acres) _____	Pop. (2/arable acre) _____
Waste (acres) _____	

Income Modifiers	Adjustment
Cold Climate	-50% income based on arable
Warm Climate	+20% income based on arable
Dam	+10% watermill and millpond income
Mill (other)	+20% income to industry
Multiple Manor	+10% income
Plant Growth	+33% income on agriculture

Income Sources	Income/Unit	Quantity	Income (coin)
Beehive (per hive)	1 gp		
Carpenter	11.5 gp		
Dovecote	5 gp		
Forest (per acre)	4 gp		
Livestock (per acre of pasture and fallow acres)	17 gp		
Mill (grain)	575 gp		
Millpond	29 gp		
Mine	See table		
Pound, animal (all acres)	1 gp		
Oven, communal	134 gp		
Quarries	See table		
Smith	11.5 gp		
Staples (per cult. acre)	7.2 gp		
Cash Crops (per acre)			
Cotton	85 gp		
Flax and Hemp	75 gp		
Lumber	400 gp		
Olive Grove	300 gp		
Orchard	10 gp		
Wool	5.5 gp		
Vineyard	170 gp		
Manorial Rights (per adult)			
Fees	5.75 gp		
Justice	3.8 gp		
Rent	4.8 gp		
Tax	1.9 gp		
Toll	0.5 gp		
Weekly Market	1 gp		
Biannual Fair	4 gp		
Miscellaneous			
Gross Income			

Expense Type	Expense Amount
Alms	
Assarting (per acre)	
Maintenance Consumption	
Construction	
Maintenance and Repair	
Scutage	
Tax	
Staff	
Chamberlain	
Household and Kitchen	
Laborers	
Managerial Staff	
Personal Staff	
Steward	
Barber	
Doctor	
Falconer	
Huntsmen	
Keeper of the Wardrobe	
Tailor	
Other servants	
Miscellaneous	
Total Expense	

Profit:

On the Magical Medieval City

Chapter Three: On the Magical Medieval City

Origins

The 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. 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 as 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.

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;

On the Magical Medieval City

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 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 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.

On the Magical Medieval City

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 look like checkerboards with a central open space for market, public buildings and assembly. Old and large planned cities 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, because 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 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 wider street leading from the gate into town, usually no wider than 20 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

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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 small and 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

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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.

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Urban Concerns

Size and Population

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 *pestidigitation*, and proselytizing churches

may offer clean water to the public via fountains filled by *decanter*s 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.

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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 group-defined. 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.

Journeymen: 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

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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 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 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

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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.

The Law: 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.

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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.

Magic: 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 cross-classed 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.

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.

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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 re-instate 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

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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 descendents. 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

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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

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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

Stability

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.

On the Magical Medieval City

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 most useful for building and construction, especially for grand structures like great churches, libraries, 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 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?

Generating Towns and Cities

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.

Physical City

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	0.50%
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 determined 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.

Generating Town and Cities

Table IV.3-Wards

Wards (from most dense to least dense)	Building Style
Shanty Towns	D
Slums	D
Gates	BCD
Market	ABC
River/Bridge	BCD
Sea/Ocean	CD
Craftsmen	BCD
Odoriferous Businesses	CD
Administration	BC
Military	BCD
Merchant	ABC
Patriciate	AB

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. They are 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 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

Generating Towns and Cities

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 most to least 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 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 from City Worksheet

Ward	Size	Number of Structures
1 merchant ward	8 acres	336
2 craftsmen ward	10 acres	500
3 craftsmen ward	10 acres	500
4 craftsmen ward	10 acres	500
5 gate ward	8 acres	448
6 gate ward	8 acres	448
7 river/bridge ward	14 acres	728
8 odoriferous business ward	10 acres	480
9 market ward	14 acres	756
10 slum	8 acres	464

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.

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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	68,627	30%

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. 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.

Generating Towns and Cities

Table IV.5-Structural Incidence

Structures	Patriciate	Administration	Market	Merchant	Craftsmen	Military	Gates	Docks	Odoriferous Business	Slum	Shanty Town
Administration	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
Infirmiry						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						
University	1	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

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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	Skinners
954-958	Armorers
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	Naval 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

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Table IV.9-Random Structure Generation

D100	Patriciate	Administration	Market	Merchant	Craftsmen	Military	Gates	Docks	Oder. 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	Restaurant 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 House 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 House 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 House 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 House 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 House ABC	Plaza ABC	Cistern CD	Infirmity 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

Generating Town and Cities

Table IV.10-Professions

D10,000	Profession	Incidence Rate (1 in X)
1-1660	Beggars	7
1661-2821	Housewives, Househusbands	10
2822-3982	Laborers	10
3983-4949	Elderly/Infirm	12
4950-5280	Servers (taverns, inns, restaurants)	35
5281-5512	Guards (private)	50
5513-5744	Clergy members	50
5745-5937	Peddlers	60
5938-6130	Porters	60
6131-6295	Apprentices	70
6296-6423	Domestic Servants	90
6424-6538	Guards (city, governmental)	100
6539-6653	Journeyman	100
6654-6768	Mercenaries	100
6769-6883	Sailors	100
6884-6998	Students	100
6999-7113	Thieves	100
7114-7210	Cobblers	120
7211-7307	Furniture Makers	120
7308-7400	Clothiers, Used	125
7401-7493	Grocers	125
7494-7586	Warehousers	125
7587-7664	Officials	150
7665-7737	Dairy sellers	160
7738-7810	Furriers	160
7811-7883	Launderers	160
7884-7956	Prostitutes	160
7957-8023	Bricklayers	175
8024-8081	Livestock merchants	200
8082-8139	Slaves	200
8140-8197	Tailors	200
8198-8255	Weavers	200
8256-8307	Pages	225
8308-8354	Barbers	250
8355-8401	Basket Makers	250
8402-8448	Carpenters	250
8449-8495	Drapers	250
8496-8542	Flowersellers	250
8543-8589	Guides/touts	250
8590-8636	Paper/Parchmentmakers	250
8637-8683	Potters	250
8684-8730	Tavern Keepers	250

D10,000	Profession	Incidence Rate (1 in X)
8731-8772	Wheelwrights	275
8773-8811	Jewelers	300
8812-8844	Caravaner	350
8845-8877	Masons	350
8878-8910	Bakers	350
8911-8939	Soapmakers	400
8940-8965	Cooks	450
8966-8988	Chandlers	500
8989-9011	Rat Catchers	500
9012-9034	Traveler	500
9035-9057	Watercarriers	500
9058-9079	Coopers	520
9080-9101	Mercers	520
9102-9122	Pastry Makers	560
9123-9143	Engravers	560
9144-9164	Pawnbroker	560
9165-9183	Grooms	600
9184-9202	Midwives	600
9203-9221	Haberdashers	620
9222-9240	Wine Merchants	620
9241-9257	Scabbard Makers	700
9258-9274	Silversmiths	700
9275-9290	Tinkers	750
9291-9305	Butchers	800
9306-9320	Doctors, Unlicensed	800
9321-9335	Fishmongers	800
9336-9350	Saddlers and Spurriers	800
9351-9364	Purse Makers	850
9365-9377	Blacksmiths	900
9378-9390	Goldsmiths	900
9391-9403	Toymakers	900
9404-9416	Wool Merchants	900
9417-9428	Artists	1000
9429-9440	Beer Merchants	1000
9441-9452	Fishers	1000
9453-9464	Herbalists	1000
9465-9476	Leatherworkers	1000
9477-9488	Nannies, Governesses	1000
9489-9500	Plasterers	1000
9501-9512	Spice Merchants	1000
9513-9523	Rope Makers	1100
9524-9534	Tanners	1100

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D10,000	Profession	Incidence Rate (1 in X)
9535-9544	Buckle Makers	1120
9545-9554	Cutlers	1200
9555-9564	Fullers	1200
9565-9574	Glaziers	1200
9575-9584	Harness Makers	1200
9585-9594	Painters	1200
9595-9604	Roofers	1200
9605-9613	Woodcarvers	1250
9614-9622	Woodsellers	1250
9623-9631	Inn Keepers	1300
9632-9640	Doctors, Licensed	1360
9641-9648	Mendicants	1400
9649-9656	Bathers	1500
9657-9664	Brothel Keepers	1500
9665-9672	Copyists	1500
9673-9680	Glass Makers	1500
9681-9688	Hay Merchants	1500
9689-9696	Instrument Makers	1500
9697-9704	Locksmiths	1500
9705-9712	Millers	1500
9713-9720	Rug Makers	1500
9721-9728	Sculptors	1500
9729-9736	Storytellers	1500
9737-9743	Acrobats, Tumblers	1600
9744-9750	Jesters	1600
9751-9757	Jongleurs	1600
9758-9764	Minstrels	1600
9765-9771	Teachers	1650
9772-9778	Bleachers	1680
9779-9785	Shipmakers	1700
9786-9791	Bookbinders	1800
9792-9797	Moneychangers	1800
9798-9803	Bowyer/Fletchers	1900
9804-9809	Brewers	1900
9810-9815	Glove Makers	1900
9816-9821	Vintner	1900
9822-9827	Booksellers	2000
9828-9833	Gardeners	2000
9834-9839	Girdlers	2000
9840-9845	Religious souvenir sellers	2000
9846-9851	Sage/scholar	2000

D10,000	Profession	Incidence Rate (1 in X)
9852-9857	Skinner	2000
9858-9863	Wetnurses	2000
9864-9869	Armorers	2100
9870-9875	Weaponsmiths	2100
9876-9880	Advocates (lawyers)	2200
9881-9885	Distillers	2500
9886-9890	Historians	2500
9891-9895	Illuminators	2500
9896-9900	Judges	2500
9901-9905	Librarians	2500
9906-9910	Perfumer	2500
9911-9915	Tilers	2500
9916-9919	Dentists	3000
9920-9923	Engineers	3000
9924-9927	Navel Outfitters	3000
9928-9931	Potionmakers	3000
9932-9935	Satirists	3000
9936-9939	Undertakers	3000
9940-9943	Writers	3000
9944-9946	Professors	3500
9947-9949	Restaurantiers	3500
9950-9952	Architects	4000
9953-9955	Astrologers	4000
9956-9958	Clock Makers	4000
9959-9961	Grain Merchants	4000
9962-9964	Navigators/Pathfinder	4000
9965-9967	Tax Collectors	4000
9968-9970	Taxidermists	4000
9971-9973	Tobacco merchants	4000
9974-9976	Vestment Makers	4000
9977-9979	Alchemists	4500
9980-9982	Bankers	4500
9983-9985	Diplomats	4500
9986-9988	Slavers	4500
9989-9991	Town Criers	4500
9992-9993	Bellmakers	5000
9994-9995	Cartographers	5000
9996-9997	Dye Makers	5000
9998-9999	Inventors	6000
10000	Magic Merchants	12000

Generating Town and Cities

Table IV.11-Guilds

Guild	Profession	Incidence Rate	Guild	Profession	Incidence Rate
Architects & Engineers	Architects	4000	Clerks & Scribes	Copyists	1500
	Engineers	3000		Illuminators	2500
Armors & Locksmiths	Armors	2100	Clothing & Accessories	Girdlers	2000
	Locksmiths	1500		Glove Makers	1900
Artists	Artists	1000		Mercers	520
	Painters	1200		Perfumer	2500
	Satirists	3000		Purse Makers	850
	Sculptors	1500		Tailors	200
	Writers	3000		Vestment Makers	4000
Bakers	Bakers	350	Cobblers	Cobblers	120
	Pastry Makers	560	Coopers	Coopers	520
Bookbinders & Papermakers	Bookbinders	1800	Cordwainers	Leatherworkers	1100
	Booksellers	2000	Dyers & Weavers	Bleachers	1680
	Paper/ Parchementmakers	250		Drapers	250
Bowyers & Fletchers	Bowyer/Fletchers	1900		Dye Makers	5000
	Brewers, Distillers, & Vintners	Brewers		1900	Fullers
Distillers		2500		Rug Makers	1500
Vintner		1900		Weavers	200
Brothel Keepers	Bathers	1500	Financial Transactions	Bankers	4500
	Brothel Keepers	1500		Moneychangers	1800
Builders	Carpenters	250		Pawnbroker	560
	Plasterers	1000		Tax Collectors	4000
	Roofers	1200	Fishmongers	Fishers	1000
Butchers	Butchers	800		Fishmongers	800
	Casters	Bellmakers	5000	Forgers & Smiths	Blacksmiths
Engravers		560	Buckle Makers		1120
Goldsmiths		900	Cutlers		1200
Silversmiths		700	Scabbard Makers		700
Chandlers	Chandlers	500	Weaponsmiths		2100
	Soapmakers	400	Furriers	Furriers	160
Clay & Stone Workers	Bricklayers	175	Glass Workers	Glass Makers	1500
	Masons	350		Glaziers	1200
	Potters	250	Harness Makers & Saddlers	Harness Makers	1200
	Tilers	2500		Saddlers and Spurriers	800

Generating Towns and Cities

Guild	Profession	Incidence Rate
Hostelers	Inn Keepers	1300
	Restauranteurs	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	Navigators/Pathfinders	3000
	Naval 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 Rate
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
Skinners & Tanners	Leatherworkers	1000
	Skinners	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
	Furniture Makers	120
Wood Workers	Furniture Makers	120
	Woodcarvers	1250

Generating Town and Cities

City Worksheet

City Statistics			Notes
Population	_____		
Population Density (adults/acre)	_____		
Size (acres)	_____		
Community Size	_____		
Average Number of Structures	_____		
Gold Piece Limit	_____		
Wealth	_____		
Income for Lord/King	_____		
Magic Resources	_____		
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	Total	Total	
Power Centers	Wealth	Number of Influence Points	
1			
2			
3			
4			
5			

Generating Towns and Cities

Power Center Worksheet

Community Name:

Community Size:

Name of Power Center:

Number of Influence Points:

Population:

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)										

Economic Simulator

Chapter Five: Economic Simulator

The prices in the core books do not adequately reflect a functioning magical medieval economy. Supply and demand are not allowed their influence on the static prices as listed. This is because the prices listed in the core books are only guidelines for players and GMs. GMs who want to add a little complexity to their economics can follow this simple system.

After considering the campaign situation, every item is given a base DC assigned by the GM. For example, camels would be very rare in tundra climates. This DC is modified by how common the item is, how much the item costs, the size of the community in which the item is being purchased, and the amount the buyer is willing to pay.

GMs should base their decisions upon the DCs presented here. Common DCs are given for all core items, all spell components, and several new commodities and gems. The DCs here reflect a generic magical medieval society and should be modified by the GM to reflect his particular campaign or community environment. If the PCs are in the middle of a large continent, fish could be more expensive. If they are in a dwarven kingdom, dwarven waraxes would have a much lower purchase DC. If a war has just begun, weapon purchase DCs may make an across the board increase. All DCs here are already modified by the price of the item. Magic items are not listed here, but are perfectly suited for this system.

Increasing the amount of gold offered for each item allows players to modify their d20 roll. The buyer's modifier represents the lesser availability of items when the price offered is less than the core rule price (some GMs may not allow players to purchase items under core rule prices), and represents the greater availability of items when the offered price is greater than that listed in the core books. Purchasing checks are made like all DC checks. A player rolls a d20 and adds any buyer's modifiers to his roll. If the result is equal to or better than the purchase DC of the item, the item is available at that price. Players can only make one purchasing roll at each buyer's price bracket. If a player does not succeed in purchasing an item with a buyer's modifier of +6, the item is simply unavailable.

Overall, prices for items tend to increase when using this pricing system. GMs who wish to allow players to purchase items for under core price can allow the buyer's modifiers listed here that subtract from the players' rolls. If GMs allow players to modify their purchase roll with skills or statistic modifiers, GMs should inform their players of their particular house rules. GMs should carefully consider the effects of allowing PCs to purchase items at under cost. If a GM allows players to use buyer's modifiers to decrease item cost, there's a good chance that players will consistently pay less than the core rule price for common items. GMs can also limit players to one or two attempts with negative buyer's modifiers or GMs can limit the negative buyer's modifiers to a -8. This gives players some chance of buying items under cost, but limits the consistency of the event. There are several ways to control players' options, and each GM should choose what is appropriate to his setting.

This system is designed under the basic assumption that there is not a set price for items. Every transaction is between a seller and a buyer. Prices for items vary from person to person. One person may always spend 6 sp (1 sp more than listed in the core rules) for a day's worth of trail rations, while another always seems to get them for 4 sp. Neither person is paying more or less than they should, because price is determined by how much a person will pay for an item and by how much a person will sell an item, not the price listed in the core rulebooks. Sellers do not set prices in magical medieval societies like they do in modern real-life societies. If a GMs' players have difficulty understanding this concept, just show how modern societies still bargain for certain items. Houses and cars are two good modern examples of a market in which bargaining is still acceptable. If players dislike buyer's modifiers and think they are unreasonable, explain that there are simply no sellers willing to sell to the player for the amount listed in the core rules. The blacksmith may have two perfectly good longswords ready for sale, but he simply won't sell them for the price in the core books for whatever reason.

Complex Economy

This system can simulate a complex economy. GMs should create production centers (like a dwarven city renown for its weapons) and then create demand centers. Purchase DCs are lower at production centers and higher at demand centers. If long distances separate production and demand centers, intermediary cities develop as transit commercial centers. A good historical example is silk. It was produced in the Far East and transported to the Middle East by one group of traders who then sold it to another group of traders who moved it into Europe. The cities that stood in the middle of the silk route became very wealthy. As the DCs fluctuate from location to location, so do prices.

Social Implications with Resale

GMs may wish to alter the standard 50% return PCs receive when selling items according to this system. If the purchasing DC for swords where the PCs are is greater than the standard purchasing DC for swords, simply adjust proportionally. When PCs sell at the standard 50% they are selling to guild members who will then resell the product at the standard price. If the PCs attempt to sell products at full value as opposed to the standard 50%, the PCs are selling to the end purchaser. Whenever PCs decide to enter into the market, they had best be prepared for the full wrath of a powerfully connected guild. Social connections may alleviate some problems, but until the PCs become members of the appropriate guild, they should have a constant source of conflict.

There is still potential conflict even when selling at the standard 50%. For example, if a party sells the five swords they found in a dungeon, who are they really selling to? If they sell to the blacksmith, they may upset the merchant guild by transporting foreign (not produced in the city) goods. If they sell to the merchant guild, they might upset the blacksmiths' guild. If PCs are members of the community, such occasional sales are simply overlooked because everyone needs to sell things every

Economic Simulator

once in a while. But if the PCs are outsiders to the community, such actions are frowned upon because they are taking money away from members of the community no matter how they sell their item.

Purchasing Examples

Oswync fitz Richer needs a pound of nutmeg (Purchase price DC 12) for his next dinner party. He lives in Pushkar (a large city, purchase roll modifier of +9) so he shouldn't have any difficulty finding nutmeg. Unfortunately, the player rolls a 1 for his purchase roll. Oswync can't find anyone willing to sell nutmeg at 11 gp a pound in Pushkar, and his dinner party is tomorrow night! Oswync decides to offer the spice merchant 13.75 gp (1.25 buyer's modifier of +1, giving a total +10 to his roll) and the player rolls again. This time he gets a 15 and Oswync's dinner party is saved!

Noiwyr Chemdam wants to purchase a sailing ship (Purchase price DC of 25) for his next voyage of discovery. Noiwyr is in a port metropolis (+12 purchase modifier: if he wasn't in a port town, there would be no sailing ships available at all) so he has a decent chance of finding a sailing ship currently for sale. The player rolls a 16 and Noiwyr finds his ship.

Numli the Dwarf needs a replacement dwarven waraxe because it was turned to rust by an unfriendly druid whom Numli the Dwarf then pumpled to death with a rock (serves him right!). Numli goes to the hamlet (-2 purchase modifier) he was helping and tries to find a replacement. Dwarven waraxes have a purchase DC of 15. Numli's player rolls a 10 for a total of 7 so he finds no axe for 30 gp. The player then rolls with an buyer's modifier of +1 and still no axe. The same

happens for buyer's modifiers of +2, and +3. Numli's player reluctantly goes to a +4 buyer's modifier and rolls a 14. Happiness! A dwarven waraxe is found for Numli, and he only had to pay 60 gp. Numli is now a bit upset about choosing a rare weapon to specialize in, but he's glad to have an axe.

Table V.1-Item Price DC Modifier

Purchase Item DC Modifier	Price of Item (gp)
-1	< 1
+0	1-50
+1	51-200
+2	201-500
+3	501-1,000
+4	1,001-1,500
+5	1,501-3,000
+6	3,001-6,000
+7	6,001-12,000
+8	12,001-24,000
+9	24,001-48,000
+10	48,001-96,000
+11	96,001-192,000
+12	192,001-384,000

Table V.2-Community Size Purchase Modifier

Community Size	Purchase Modifier
Thorp	-3
Hamlet	-2
Village	-1
Small Town	+0
Large Town	+3
Small City	+6
Large City	+9
Metropolis	+12

Table V.3-Buyer's Modifier

Buyer's Modifier	Price Modification Multiplier
-24	0.70
-20	0.75
-16	0.80
-12	0.85
-8	0.90
-4	0.95
+1	1.25
+2	1.50
+3	1.75
+4	2.00
+5	3.00
+6	4.00

Economic Simulator

Table V.4-Item Purchase DC

Item	Specific	Buy DC	Cost	Amount
Acid (flask)		8	10 gp	each
Acorns		1	1 cp	10
Alchemist's fire (flask)		10	20 gp	each
Alchemist's lab		17	500 gp	each
Ale, Gallon		2	2 sp	each
Ale, Mug		1	4 cp	each
Alum		8	1 gp	oz.
Animal hoof	Powdered	4	5 sp	oz.
Antitoxin (vial)		14	50 gp	each
Armor	Banded mail	14	250 gp	each
Armor	Breastplate	14	200 gp	each
Armor	Buckler	5	15 gp	each
Armor	Chain shirt	10	100 gp	each
Armor	Chainmail	12	150 gp	each
Armor	Full plate	18	1,500 gp	each
Armor	Half-plate	16	600 gp	each
Armor	Hide	5	15 gp	each
Armor	Leather	5	10 gp	each
Armor	Padded	5	5 gp	each
Armor	Scale mail	10	50 gp	each
Armor	Shield, large steel	9	20 gp	each
Armor	Shield, large wooden	6	7 gp	each
Armor	Shield, small steel	8	9 gp	each
Armor	Shield, small wooden	5	3 gp	each
Armor	Shield, tower	12	30 gp	each
Armor	Split mail	12	200 gp	each
Armor	Studded leather	8	25 gp	each
Artisan's outfit		5	1 gp	each
Artisan's tools		8	5 gp	each
Artisan's tools, masterwork		10	55 gp	each
Backpack (empty)		5	2 gp	each
Ballista		13	500 gp	each
Banquet (per person)		8	10 gp	each
Barding, large-size creature			x4	each
Barding, medium-size creature			x2	each
Barrel (empty)		5	2 gp	each
Basket (empty)		1	4 sp	each

Item	Specific	Buy DC	Cost	Amount
Beads	Prayer	10	500 gp	set
Bedroll		3	1 sp	each
Bell	Tiny	4	1 sp	1
Bell		5	1 gp	each
Berries	Holly	4	1 sp	8
Bit and bridle		3	2 gp	each
Bitumen		8	5 gp	oz.
Blanket, winter		5	5 sp	each
Block and tackle		5	5 gp	each
Blood	Umber Hulk	*	GMs discretion	oz.
Bone	Marked	7	25 gp	set
Bone	Undead, ghastr	*	GMs discretion	oz.
Bone	Undead, ghoul	*	GMs discretion	oz.
Bone	Undead, mummy	*	GMs discretion	oz.
Bone	Undead, Skeleton	*	GMs discretion	oz.
Bone	Undead, zombie	*	GMs discretion	oz.
Bone		1	5 sp	1 lbs.
Bottle, wine, glass		5	2 gp	each
Brass	Hearing trumpet, miniature	10	1 gp	1
Brass	Key	4	1 gp	1
Bread, per loaf		1	2 cp	each
Brimstone		8	1 gp	oz.
Bucket (empty)		1	5 sp	each
Butter		1	2 sp	1 lbs.
Caltrops		8	1 gp	each
Candle		3	1 cp	each
Canvas (sq. yd.)		4	1 sp	each
Cart		5	15 gp	each
Case, map or scroll		8	1 gp	each
Castle		28	500,000 gp	each
Catapult, heavy		15	800 gp	each
Catapult, light		13	550 gp	each
Chain (10 ft.)		10	30 gp	each
Chalk, 1 piece		2	1 cp	each
Charcoal		1	1 cp	4 oz.
Cheese, hunk		1	1 sp	each
Chest (empty)		8	2 gp	each

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Item	Specific	Buy DC	Cost	Amount
Clay	Spheres	4	1 cp	10
Clay	Ziggurat, model	8	1 sp	1
Cleric's vestments		8	5 gp	each
Climber's kit		10	80 gp	each
Cloth	Camlet (sq. yard)	10	15 gp	2 lbs.
Cloth	Cashmere (sq. yard)	10	15 gp	lbs.
Cloth	Cotton (sq. yard)	2	2 gp	lbs.
Cloth	Felt (sq. yard)	3	4 gp	2 lbs.
Cloth	Ghoul's	*	GMs discretion	scrap
Cloth	Linen (sq. yard)	3	4 gp	lbs.
Cloth	Muslin (4 sq. yards)	3	3 gp	lbs.
Cloth	Red	4	1 cp	sq. ft.
Cloth	Silk (2 sq. yards)	12	20 gp	lbs.
Cloth	Velvet (sq. yard)	10	10 gp	2 lbs.
Cloth	Wool (sq. yard)	2	4 gp	2 lbs.
Coal		5	2 sp	4 oz.
Cocoon	Empty	8	1 sp	1
Cold weather outfit		8	8 gp	each
Cooper	Wire	1	1 cp	1
Corn	Powered, extract	10	1 gp	oz.
Courtier's outfit		10	30 gp	each
Cricket	Live	8	1 sp	1
Crowbar		5	2 gp	each
Crystal	Beads, marbles or spheres	10	5 gp	10
Crystal	Belljar	10	15 gp	1
Crystal	Hemispherical, clear	10	2 gp	1
Crystal	prism	10	2 gp	1
Crystal	Rod	10	5 gp	1
Crystal	Rod fill with phosphorous	12	30 gp	1
Crystal		10	100 gp	1
Disguise kit		15	50 gp	each
Dog, riding		10	150 gp	each
Donkey or mule		3	8 gp	each
Dung	Bull	1	4 cp	1 lbs.
Earth	Ghoul's lair	*	GMs discretion	oz.
Egg	Rotten	1	1 cp	dozen
Eggshell	Chicken	1	1 cp	2 dozen
Entertainer's outfit		8	10 gp	each

Item	Specific	Buy DC	Cost	Amount
Essence	Will-o'-wisp	*	GMs discretion	varies
Explorer's outfit		8	10 gp	each
Eyelash	Basilisk	*	GMs discretion	1
Fan	Tiny	1	1 cp	5
Feather	Exotic	10	1 gp	1
Feather	Hummingbird	10	1 gp	10
Feather	Wing	4	1 cp	10
Feed (per day)		2	5 cp	each
Firefly	Live	8	1 sp	1
Firewood (per day)		1	1 cp	each
Fishhook		2	1 sp	each
Fishing net, 25 sq. ft.		5	4 gp	each
Flask		4	3 cp	each
Flint		4	1 sp	oz.
Flint and steel		2	1 gp	each
Fur	Bat	6	1 gp	bit
Fur	Beaver	6	2 gp	pelt
Fur	Bloodhound	4	5 cp	bit
Fur	Cat	3	1 cp	pinch
Fur	Ermine	8	7 gp	pelt
Fur	Fox	6	3 gp	pelt
Fur	Marten	7	4 gp	pelt
Fur	Mink	8	6 gp	pelt
Fur	Muskrat	6	1 gp	pelt
Fur	Otter	8	8 gp	pelt
Fur	Rabbit	8	8 sp	pelt
Fur	Sable	11	10 gp	pelt
Fur	Seal	6	2 gp	pelt
Fur	Squirrel	2	3 sp	pelt
Fur		2	1 cp	oz.
Galley		28	30,000 gp	each
Garlic	Powered	2	1 cp	oz.
Gauze		8	1 sp	sq. ft.
Gem	Adamite	8	500 gp	each
Gem	Agate	5	10 gp	each
Gem	Alexandrite	8	500 gp	each
Gem	Amazonite	5	10 gp	each
Gem	Amber	7	100 gp	each
Gem	Amber, bit, dust or powdered	10	300 gp	oz.
Gem	Amethyst	7	100 gp	each
Gem	Angelite	5	10 gp	each
Gem	Apophyllite	5	10 gp	each

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Item	Specific	Buy DC	Cost	Amount
Gem	Aqua Aura	5	10 gp	each
Gem	Aquamarine	8	500 gp	each
Gem	Argonite	5	10 gp	each
Gem	Aventurine	5	10 gp	each
Gem	Azurite	5	10 gp	each
Gem	Black onyx	6	50 gp	varies
Gem	Black pearl, crushed	8	500 gp	varies
Gem	Bloodstone	6	50 gp	each
Gem	Calcite	5	10 gp	each
Gem	Carnelian	6	50 gp	each
Gem	Celestite	6	50 gp	each
Gem	Cerussite	6	50 gp	each
Gem	Charoite	6	50 gp	each
Gem	Chrysoberyl	7	100 gp	each
Gem	Chrysocolla	6	50 gp	each
Gem	Chrysoprase	6	50 gp	each
Gem	Citrine	6	50 gp	each
Gem	Cobalt-calcite	6	50 gp	each
Gem	Coral	7	100 gp	each
Gem	Cuprite	7	100 gp	each
Gem	Danburite	6	50 gp	each
Gem	Desert Rose	5	10 gp	each
Gem	Diamond	12	5,000 gp	each
Gem	Diamond, powered or dust	20	3,000 gp	oz.
Gem	Diopside	6	50 gp	each
Gem	Dioptase	6	50 gp	each
Gem	Dolomite	5	10 gp	each
Gem	Elestial	6	50 gp	each
Gem	Emerald	10	1,000 gp	each
Gem	Epidote	5	10 gp	each
Gem	Fluorite	5	10 gp	each
Gem	Fuchsite	5	10 gp	each
Gem	Garnet	7	100 gp	each
Gem	Hawk's eye	5	10 gp	each
Gem	Hematite	5	10 gp	each
Gem	Hiddenite	6	50 gp	each
Gem	Iolite	6	50 gp	each
Gem	Jacinth	10	1,000 gp	varies
Gem	Jade	7	100 gp	each
Gem	Jade, dust or powdered	7	250 gp	varies
Gem	Jasper	6	50 gp	each
Gem	Kunzite	5	10 gp	each
Gem	Kyanite	6	50 gp	each
Gem	Lapis lazuli	5	10 gp	each

Item	Specific	Buy DC	Cost	Amount
Gem	Larimar	6	50 gp	each
Gem	Lepidolite	5	10 gp	each
Gem	Malachite	5	10 gp	each
Gem	Moldavite	5	10 gp	each
Gem	Moonstone	6	50 gp	each
Gem	Morganite	7	100 gp	each
Gem	Mother of pearl	5	10 gp	each
Gem	Obsidian	5	10 gp	each
Gem	Onyx	6	50 gp	each
Gem	Opal	10	1,000 gp	each
Gem	Opal, powered	12	5,000 gp	varies
Gem	Pearl	7	100 gp	each
Gem	Pearl, crushed	11	1,500 gp	varies
Gem	Peridot	6	50 gp	each
Gem	Phenacite	7	100 gp	each
Gem	Pyrite	5	10 gp	each
Gem	Quartz	4	1 gp	small piece
Gem	Quartz "Rock crystal"	6	50 gp	each
Gem	Rhodochrosite	5	10 gp	each
Gem	Rhodonite	5	10 gp	each
Gem	Rose quartz	6	50 gp	each
Gem	Rubellite or red tourmaline	6	50 gp	each
Gem	Ruby	10	1,000 gp	each
Gem	Ruby lens	14	1,500 gp	1
Gem	Ruby, dust	6	50 gp	varies
Gem	Rutilated or rutile (Quartz)	6	50 gp	each
Gem	Sapphire, dust	6	50 gp	pinch
Gem	Sapphire	10	1,000 gp	each
Gem	Selenite (Gypsum)	5	10 gp	each
Gem	Smithsonite	5	10 gp	each
Gem	Smoky quartz	6	50 gp	each
Gem	Sodalite	6	50 gp	each
Gem	Spinel	7	100 gp	each
Gem	Staurolite or "Fairy cross"	6	50 gp	each
Gem	Stilbite	5	10 gp	each
Gem	Sugilite	6	50 gp	each
Gem	Sunstone	5	10 gp	1
Gem	Sunstone	5	10 gp	each
Gem	Tanzanite	8	500 gp	each
Gem	Tiger's eye	5	10 gp	each
Gem	Topaz	8	500 gp	each
Gem	Tourmaline	7	100 gp	each
Gem	Turquoise	5	10 gp	each

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Item	Specific	Buy DC	Cost	Amount
Gem	Variscite	5	10 gp	each
Gem	Watermelon (tourmaline)	7	100 gp	each
Gem	Zircon	6	50 gp	each
Glass	Eye	9	2 gp	1
Glass	Rod	8	1 gp	1
Glass	Spheres or Beads	8	1 gp	10
Glowworm	Live	10	5 sp	1
Gold	Dust	5	4 gp, 2sp	oz.
Grand house		11	5,000 gp	each
Granite	Block, small	5	2 sp	2 oz.
Granite	Dust	5	1 sp	oz.
Grappling hook		8	1 gp	each
Guano	Bat	10	5 gp	oz.
Gum	Arabic	10	4 gp	oz.
Hair	Horse	1	1 cp	lbs.
Hammer		2	5 sp	each
Healer's kit		10	50 gp	each
Heart	Hen	1	1 cp	dozen
Hide	Displacer beast	*	GMs discretion	small strip
Holy symbol, silver		5	25 gp	each
Holy symbol, wooden		1	1 gp	each
Honeycomb		4	1 sp	oz.
Horn	Hearing, small	4	1 sp	1
Horse, heavy		13	200 gp	each
Horse, light		10	75 gp	each
Horse, pony		10	30 gp	each
Horse, warhorse, heavy		15	400 gp	each
Horse, warhorse, light		13	100 gp	each
Horse, warpony		12	100 gp	each
Hourglass		10	25 gp	each
Huge castle		32	1,000,000 gp	each
Incense		8	10 gp	oz.
Ink	Lead-based	5	50 gp	oz.
Ink (1 oz. vial)		8	8 gp	each
Inkpen		5	1 sp	each
Inn stay (per day), Common		4	5 sp	each
Inn stay (per day), Good		7	2 gp	each

Item	Specific	Buy DC	Cost	Amount
Inn stay (per day), Poor		2	1 sp	each
Iron	Bar, small	3	5 sp	8 oz.
Iron	Blade	3	1 gp	8 oz.
Iron	Filings or powered	4	5 sp	oz.
Iron	Once part of a hero's armor	*	GMs discretion	piece
Iron	Once part of a war machine	*	GMs discretion	piece
Iron	Once part of Iron Golem	*	GMs discretion	piece
Iron	Sheet	3	5 sp	8 oz.
Ivory	Plaque	10	50 gp	12 oz.
Ivory	Strip	10	50 gp	12 oz.
Jug, clay		0	3 cp	each
Keelboat		20	3,000 gp	each
Keep		25	150,000 gp	each
Laboratory supplies	Various	14	1,000 gp	80 lbs
Ladder, 10-foot		3	5 cp	each
Lamp, common		5	1 sp	each
Lantern, bullseye		6	12 gp	each
Lantern, hooded		6	7 gp	each
Leather	Cured	3	1 sp	8 oz.
Leg	Grasshopper's hind	5	1sp	1
Lime		5	5 cp	oz.
Livestock	Camel	3	10 gp	each
Livestock	Chicken	1	2 cp	each
Livestock	Cow	3	10 gp	each
Livestock	Dog	2	25 gp	each
Livestock	Elephant	10	500 gp	each
Livestock	Elephant, war	15	1,000 gp	each
Livestock	Goat	1	2 gp	each
Livestock	Llama	5	8 gp	each
Livestock	Ox	4	15 gp	each
Livestock	Pig	1	3 gp	each
Livestock	Sheep	2	2 gp	each
Loadstone		10	20 gp	1
Lock, Amazing		12	150 gp	each
Lock, Average		9	40 gp	each
Lock, Good		10	80 gp	each
Lock, Very simple		8	20 gp	each
Longship		25	10,000 gp	each

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Item	Specific	Buy DC	Cost	Amount
Luxury	Coffee	10	10 gp	lbs.
Luxury	Cosmetics	8	1 gp	oz.
Luxury	Tea leaves	6	2 sp	lbs.
Luxury	Tobacco	6	5 sp	lbs.
Magnet	Small, bar	10	40 gp	2
Magnifying glass		16	100 gp	each
Manacles		10	15 gp	each
Manacles, masterwork		12	50 gp	each
Mansion		25	100,000 gp	each
Material	Darkwood	15	20 gp	lbs.
Meals (per day), Common		4	3 sp	each
Meals (per day), Good		7	5 sp	each
Meals (per day), Poor		2	1 sp	each
Meat, chunk of		4	3 sp	each
Mercury		10	25 gp	oz.
Metal	Adamantine	31	2,000 gp	lbs.
Metal	Brass	2	3 sp	lbs.
Metal	Bronze	2	3 sp	lbs.
Metal	Copper	1	5 sp	lbs.
Metal	Electrum	10	25 gp	lbs.
Metal	Gold	11	50 gp	lbs.
Metal	Iron	1	1 sp	lbs.
Metal	Lead	1	5 cp	lbs.
Metal	Mithral	28	1,000 gp	lbs.
Metal	Platinum	15	500 gp	lbs.
Metal	Silver	2	5 gp	lbs.
Metal	Tin	2	1 sp	lbs.
Metal	Zinc	2	3 sp	lbs.
Mica	Chip or ground	8	5 sp	oz.
Mineral	Prism	8	1 gp	1
Mineral	Spheres	8	1 gp	10
Mirror	Silver, small	10	20 gp	1
Mirror		8	1 sp	small piece
Mirror, small steel		8	10 gp	each
Moat with bridge		20	50,000 gp	each
Molasses		6	5 cp	oz.
Monk's outfit		5	5 gp	each
Mug/tankard, clay		1	2 cp	each
Musical instrument, common		4	5 gp	each

Item	Specific	Buy DC	Cost	Amount
Musical instrument, masterwork		10	100 gp	each
Nail	Three-penny	1	1 cp	1
Noble's outfit		10	75 gp	each
Oar		5	2 gp	each
Oil	Sweet	8	1 gp	1 pint
Oil		4	1 sp	1 pint
Oil (1-pint flask)		4	1 sp	each
Ointment	Fat, mushroom powder, saffron,	10	25 gp	1/20th oz.
Paper (sheet)		8	4 sp	each
Parchment	Holy text written upon	8	2 sp	1
Parchment	Loop, twisted	8	3 sp	10
Parchment (sheet)		6	2 sp	each
Peasant's outfit		1	1 sp	each
Phosphorus		8	5 gp	oz.
Pick, miner's		5	3 gp	each
Pitch		8	5 sp	pint
Pitcher, clay		1	2 cp	each
Piton		9	1 sp	each
Platinum	Sword, miniature	12	250 gp	2 oz.
Pole, 10-foot		1	2 sp	each
Pork	Rind	1	2 cp	lbs.
Pot, iron		2	5 sp	each
Potion	Bull's strength	*	GMs discretion	1
Pouch, belt		5	1 gp	each
Power	Red, yellow and blue	8	5 cp	oz.
Ram		10	2,000 gp	each
Ram, portable		12	10 gp	each
Rations, trail (per day)		7	5 sp	each
Rations, trail(per day)		4	5 sp	each
Reed	Short	3	1cp	dozen
Rhubarb	Powder	8	5 sp	oz.
Rope, hemp (50 ft.)		5	1 gp	each
Rope, silk (50 ft.)		10	10 gp	each
Rose	Petals	8	2 sp	oz.
Rowboat		6	50 gp	each
Royal outfit		12	200 gp	each
Sack (empty)		1	1 sp	each
Saddle, exotic, military		15	60 gp	each

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Item	Specific	Buy DC	Cost	Amount
Saddle, exotic, pack		15	15 gp	each
Saddle, exotic, riding		15	30 gp	each
Saddle, military		8	20 gp	each
Saddle, pack		6	15 gp	each
Saddle, riding		6	10 gp	each
Saddlebags		4	4 gp	each
Sailing ship		25	10,000 gp	each
Salt		1	5 gp	lbs.
Sand	Red, yellow and blue	8	5 cp	oz.
Scale	Herring, powered	8	1 gp	oz.
Scale	Snake	10	1 gp	1
Scale, merchants		4	2 gp	each
Scholar's outfit		5	5 gp	each
Sealing wax		5	1 gp	each
Seeds	Sesame	8	1 sp	oz.
Sewing needle		1	5 sp	each
Shell	Nut	1	1 cp	10
Shell	Tortoise	8	2 sp	1
Shell	Turtle	8	2 sp	1
Siege tower		18	1,000 gp	each
Signal whistle		4	8 sp	each
Signet ring		12	5 gp	each
Silver	Bar	5	5 gp	1
Silver	Chain, miniature	8	5 sp	1
Silver	Pin	8	1 cp	1
Silver	Powered	10	25 gp	5 lbs.
Silver	Spoon, tiny	8	5 sp	1
Silver	Whistle, tiny	10	5 sp	1
Silver	Wire	1	1 sp	1
Simple house		8	1,000 gp	each
Skunk cabbage	Leaves	10	1 gp	10
Sled		7	20 gp	each
Sledge		5	1 gp	each
Smokestick		12	20 gp	1
Soap (per lb.)		4	5 sp	each
Spade or shovel		2	2 gp	each
Spell component pouch		8	5 gp	each
Spellbook, wizard's (blank)		12	15 gp	each
Spice	Allspice	9	8 gp	lbs.

Item	Specific	Buy DC	Cost	Amount
Spice	Anise	5	5 gp	lbs.
Spice	Cacao	10	10 gp	lbs.
Spice	Caraway	5	5 gp	lbs.
Spice	Cardamom	16	13 gp	lbs.
Spice	Cinnamon	2	1 gp	lbs.
Spice	Cloves	18	15 gp	lbs.
Spice	Coriander	2	1 gp	lbs.
Spice	Cumin	5	5 gp	lbs.
Spice	Ginger	2	2 gp	lbs.
Spice	Mace	13	12 gp	lbs.
Spice	Nutmeg	12	11 gp	lbs.
Spice	Paprikas	2	1 gp	lbs.
Spice	Pepper	5	2 gp	lbs.
Spice	Peppers (Spicy)	2	1 gp	lbs.
Spice	Saffron	20	15 gp	lbs.
Spice	Salt	1	5 gp	lbs.
Spice	Turmeric	5	5 gp	lbs.
Spice	Vanilla	16	13 gp	lbs.
Spider	Live	10	1 gp	1
Sponge		10	2 sp	1 oz
Spores	Mushroom	12	40 gp	oz.
Spyglass		18	1,000gp	each
Stabling (per day)		5	5 sp	each
Staple	Potato	1	2 cp	lbs.
Staple	Potato flour	1	5 cp	lbs.
Staple	Rice	1	2 cp	lbs.
Staple	Rice flour	1	4 cp	lbs.
Staple	Wheat	1	1 cp	lbs.
Staple	Wheat flour	1	2 cp	lbs.
Statuette	Canine, black	12	50 gp	1
Statuette	Canine, white	12	50 gp	1
Stick	Marked	8	25 gp	set
Stomach	Adder	12	10 gp	1
Sulfer		10	1 gp	oz.
Sunrod		10	2 gp	1
Talc		10	1 gp	oz.
Tallow		2	5 cp	lbs.
Tanglefoot bag		14	50 gp	1
Tart	Tiny	4	1 sp	1
Tindertwig		10	1 gp	1
Tent		8	10 gp	each
Tentacle	Octopus, giant	*	GMs discretion	bit
Tentacle	Squid, giant	*	GMs discretion	bit
Thieves' tools		15	30 gp	each

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Item	Specific	Buy DC	Cost	Amount
Thieves' tools, masterwork		16	100 gp	each
Thong	Leather	2	1 cp	2
Thunderstone		12	30 gp	1
Tongue	Snake	8	5 sp	1
Torch		1	1 cp	each
Tower		20	50,000 gp	each
Traveler's outfit		5	1 gp	each
Vial, ink or potion		5	1 gp	each
Vinegar		2	1 cp	cup
Wagon		6	35 gp	each
Warship		30	25,000 gp	each
Water	Holy	5	25 gp	pint
Water	Unholy	5	25 gp	pint
Water clock		24	1,000 gp	each
Waterskin		5	1 gp	each
Wax		4	1 sp	lbs.
Weapon	Arrows	10	1 gp	each
Weapon	Axe, orc double	15	60 gp	each
Weapon	Axe, throwing	5	8 gp	each
Weapon	Battleaxe	5	10 gp	each
Weapon	Bolts, crossbow	10	1 gp	each
Weapon	Bullets, sling	1	1 sp	each
Weapon	Chain, spiked	15	25 gp	each
Weapon	Crossbow, hand	20	100 gp	each
Weapon	Crossbow, heavy	10	50 gp	each
Weapon	Crossbow, light	10	35 gp	each
Weapon	Crossbow, repeating	22	250 gp	each
Weapon	Dagger	1	2 gp	each
Weapon	Dagger, punching	15	2 gp	each
Weapon	Dart	10	5 sp	each
Weapon	Falchion	10	75 gp	each
Weapon	Flail, dire	15	90 gp	each
Weapon	Flail, heavy	10	15 gp	each
Weapon	Flail, light	5	8 gp	each
Weapon	Gauntlet	5	2 gp	each
Weapon	Gauntlet, spiked	10	2 gp	each
Weapon	Glaive	12	8 gp	each
Weapon	Greataxe	12	20 gp	each
Weapon	Greatclub	12	5 gp	each
Weapon	Greatsword	12	50 gp	each
Weapon	Guisarme	12	9 gp	each
Weapon	Halberd	12	10 gp	each
Weapon	Halfspear	1	1 gp	each
Weapon	Hammer, gnome hooked	15	20 gp	each

Item	Specific	Buy DC	Cost	Amount
Weapon	Hammer, light	5	1 gp	each
Weapon	Handaxe	5	6 gp	each
Weapon	Javelin	5	1 gp	each
Weapon	Kama	15	2 gp	each
Weapon	Kama, halfling	15	2 gp	each
Weapon	Kukri	15	8 gp	each
Weapon	Lance, heavy	10	10 gp	each
Weapon	Lance, light	10	6 gp	each
Weapon	Longbow	10	75 gp	each
Weapon	Longbow, composite	12	100 gp	each
Weapon	Longspear	12	5 gp	each
Weapon	Mace, heavy	6	12 gp	each
Weapon	Mace, light	5	5 gp	each
Weapon	Morningstar	6	8 gp	each
Weapon	Net	5	20 gp	each
Weapon	Nunchaku	15	2 gp	each
Weapon	Nunchaku, halfling	15	2 gp	each
Weapon	Pick, heavy	10	8 gp	each
Weapon	Pick, light	5	4 gp	each
Weapon	Ranseur	12	10 gp	each
Weapon	Rapier	10	20 gp	each
Weapon	Sap	10	1 gp	each
Weapon	Scimitar	10	15 gp	each
Weapon	Scythe	5	18 gp	each
Weapon	Shortbow	10	30 gp	each
Weapon	Shortbow, composite	12	75 gp	each
Weapon	Shortspear	1	2 gp	each
Weapon	Shuriken	15	1 gp	each
Weapon	Siangham	15	3 gp	each
Weapon	Siangham, halfling	15	3 gp	each
Weapon	Sickle	1	6 gp	each
Weapon	Sword, bastard	14	35 gp	each
Weapon	Sword, long	10	15 gp	each
Weapon	Sword, short	5	10 gp	each
Weapon	Sword, two-bladed	15	100 gp	each
Weapon	Trident	10	15 gp	each
Weapon	Urgrosh, dwarven	15	50 gp	each
Weapon	Waraxe, dwarven	15	30 gp	each
Weapon	Warhammer	10	12 gp	each
Weapon	Whip	5	1 gp	each
Web	Spider	8	1 sp	1
Whetstone		1	2 cp	each
Whitewash		4	5 sp	gal.
Wine	Common (pitcher)	2	2 sp	each
Wine	Fine (bottle)	8	10 gp	each
Wool		2	1 cp	oz.

On Those Who Pray

Chapter Six: On Those Who Pray

Although multiple sources of divine power in third edition create more freedom in character generation, it creates problems when transporting a campaign into a magical medieval society. Historic medieval society is strongly influenced by the Roman Catholic Church. Many of the flavorful tidbits of the medieval era (crusades, witch hunts, heretic trials, festivals, celebrations, and social institutions taken on by religion such as marriage, birth, and death) rely on the presence and power of the Catholic Church. This section offers variations for integrating religion in a magical medieval society without losing the flavor of historic medieval times and the importance of religion. GMs should apply these variations to their kingdoms, regions, or cities. There are two types of magical medieval religious societies: multiplicities and patron god societies. Each type has its roots in actual medieval attitudes concerning religion.

This chapter discusses those who pray, not their deities. Pantheons and their functioning is a prerogative of GMs and their campaign worlds. This chapter deals with churches and how they socially interact in a magical medieval society. The church has material goals and uses its material resources to achieve those goals.

Note: The Roman Catholic Church was very powerful in the medieval period, despite schisms, internal conflicts, and local diversity. Unless a magical medieval society is monotheistic or a very strong intolerant patron god society, magical medieval religions will not attain the level of prestige and favor (royal tax exemptions, uncontested alienation, amount of land, and political power) typical of the Roman Catholic Church.

The Multiplicity

The general feeling behind multiplicity is, “to each his own.” Leaders, rulers, city councils, and the local butcher all have their own way of worshipping their own chosen deity, force or nature itself. Multiplicities have different religions, and no single religion has enough power or wealth to assert its personal agenda over other religions. Some multiplicities have favored gods or more powerful churches, which often shifts a multiplicity into a patron god society. Multiplicities do not exclude religious conflict within the same religion, zealotry, and proselytizing among different religions. Multiple religions do not limit the amount of sophistication and structure within a society, and a multiplicity of gods creates religious texture in a campaign. In a multiplicity, individual religions do not have as much land, power, and wealth as the Roman Catholic Church historically did, but religions still play important parts in magical medieval societies. They wield the power of the gods, of life and death, of nature and the unnatural. Magical medieval multiplicities usually occur in what are more accurately described as peripheral kingdoms. Most magical medieval kingdoms have some form of patron god society.

The Patron God

Patron god societies are dedicated to nature, one deity, one force, or a small group of like-minded deities. Like the Greek ideal, a city, region, or kingdom has a protector. The society pays homage to that deity and recognizes the physical church of that deity as an important power center. Such societies

usually worship a deity over a force or philosophy because of religious anthropomorphic tendencies. The differentiating factor between patron god societies and multiplicities is the power level a single religion or church attains within society. A society regards the patron god and his associated church as prominent. Other deities, churches and religions are lesser forces. Patron god societies do not have to worship a singular force, they can have a system of patron gods, where multiple gods have a patron status, but other deities and forces outside the patron system are treated as lesser forces in the area. There are two main factors in creating a patron god society: the demesne of the church of the patron god, and the level of tolerance towards other gods and their worshippers.

Establishing a Patron God Status

Since worshipping nature and all manner of gods and forces grants divine spellcasting and special abilities, the real battle in establishing a religion as the chosen patron god comes in organization, mobilization, and strategy. Wealth, influential patrons, land, many followers, a good reputation among the populace, doing favors for the right people, and politically sabotaging other churches propel a religion well along its way to patron godhood. In the climb to favored religious status, the church of the patron god may form alliances with other groups. Kings, lords, guilds, and other groups may support the church of the patron gods and the church's intolerance, if such support is beneficial to their aims. For example, kings and lords may gain extra finances from taxing alternate religions and their followers. They may gain regular gifts and payments from the church of the patron god. They may gain more land through reclaiming other religion's alienated land. Generally, the more intolerant the religion, the more difficult it is to become the patron god of the society except through force. Intolerant churches usually require a larger bureaucracy to police other religions. They also have a harder time making alliances and gaining support from other groups in society. Once a religion attains patron god status, divination magic, *detect lie*, *zone of truth*, and other divine spells make uncovering coups and policing those who worship alternative gods fairly simple.

Patron God of the City

Due to its concentration of people, labor, and wealth, cities are natural breeding grounds for religious movements and power collection. As religions gain money, social influence, and political backing, they become natural power centers within the city. Patron gods usually develop over time as their churches become more powerful. Patron gods of the city may be the god, or the system of gods, predominantly worshipped by the city's founding citizens. He may have been the favored god among a ward, whose church gained more social and economic power than other religions in the city. Rulers also establish patron gods, asserting their religious preference within their demesne.

Some cities experience theocratic rule, both officially or through puppet lords and city councils. Such religions utilize their social and economic resources to back various causes, wars, taxes, city leaders, or just to fill their own coffers. Moreover, religions

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of the masses have great sway among the tightly packed cities. They provide another way for peasants, burghers, and patricians to distinguish and define who they are in a society that moves and changes faster than its rural predecessors. Using popular support, religions wield their power in direct ways, asserting their force and wealth through warfare and physical maneuvering, or in more subtle ways through moral sponsorship or disdain of ideas, causes, or political figures.

Patron God of the Region

Patron gods of a region control land with its towns, cities, and countryside. The countryside provides churches a constant mundane food supply, natural resources, and manpower. Regional patron gods create networks of social ties and obligations, thereby securing religious identity to geographic identity. Religions that successfully root themselves into the social machinery of a region have a strong base for influence and control in social, economic, and political realms. In some campaigns, the church of the regional patron god may have more regional power and recognition than that of secular leadership.

Patron God of the Kingdom

Kingdom-wide worship of a patron god is the highest political achievement for a religion in the magical medieval society, short of theocracy. Instituted by rulers or other powerful figures, patron gods' churches require a vast network of bureaucracy throughout the kingdom to maintain their support and monitor the rise of other religions. Magical medieval religion, although a spiritual affair, is always grounded in earthly matters. The more power a religion attains, the more earthly matters require its attention.

Patron gods of kingdoms do not necessarily have the support of the populace. For example, rulers may install a new kingdom-wide religion, or invaders may take over a region and implement their cultural, religious, and legal traditions. The important question then becomes a matter of tolerance, both from the ruler and the religion.

Tolerance

The level of tolerance towards other religions defines individual patron god societies. Once a religion attains patron godhood, some form of intolerance is usually pursued. The level of intolerance within the church of the patron god is a good indicator of its power in society. This does not mean all strong churches are spiritual tyrants, but all churches take necessary measures, shoring up their power and resources against other religions. This process usually involves limiting others' power and resources.

When the church of the patron god practices tolerance, it is usually because other religions provide reasons of why tolerance is more fruitful than intolerance. For example, lesser religions that regularly pay their fiscal respects to the church of the patron god receive more tolerance. Perhaps another religion has many powerful followers, and intolerance would alienate too many influential people. Other social, political, and financial incentives often lie at the root of a church's tolerance. This is common in patron god societies with multiple patron gods.

Patron god societies with full tolerance tend to resemble multiplicities with favored gods, where everyone does not have to worship the patron deity. Such patron god societies have churches to other gods with an independent infrastructure. Such tolerant patron god societies still retain a group recognition and implicit respect to the patron deity. People do not have to worship the patron gods, but do not slander or defame their names.

Societies that do not exercise full tolerance usually practice partial tolerance, or conversely, partial intolerance. Cities, regions, and kingdoms may have segregated living communities or wards within a city for non-patron god worshippers. Some levy extra taxes on people worshipping different deities or implement some form of social restraint on people of differing religions. The most common methods of social aggression and intolerance are strict marrying laws and restricted access to certain professions. In less tolerant societies, worshipers of a non-patron god are forced to wear a physical mark demonstrating their religious affiliation. Such marks can be badges, armbands, or even tattoos and scarification.

Social Effects of High Intolerance

Very intolerant patron god societies propagate certain social phenomenon. First, alternative religions and worshippers become easy scapegoats for physical, social, and financial problems that arise in society. Pogroms, surely called religious cleansing in highly intolerant societies, are also more likely to occur. Established ghettos within cities, or entire ghetto-like cities exist if intolerant societies form segregated living communities. Inquisitions, or other organizations and machinery for finding and prosecuting heresy are also more likely in intolerant patron god societies. If neighboring cities, regions, or kingdoms have differing patron gods or support multiplicities of religions, very intolerant societies have increased border tensions and hindered diplomatic relations with them.

Intolerant patron gods also create problems for other power centers in a magical medieval society because other power centers cannot play multiple churches against each other for personal benefit. Kings and lords must balance the power of one concentrated, singular force, rather than the multiplicity or the more-tolerant patron god church where internecine conflict and pursuit of personal power limits the overall power of the religion. Theocratic rule is also more likely with strong intolerant patron god societies, especially in areas of factional kingdoms and weak secular rulers. Conflicts of interest between arcane spellcasters and divine spellcasters sharpen as well. Intolerant patron god societies usually seek a religious monopoly over magic.

Perhaps the most unforeseen yet threatening aspect of highly powerful and intolerant patron god society is the limited viewpoint of such a society. Societies with one prominent philosophy, doctrine, or code exclude other types of thinking. It is limited to the domains, spells, and theology of the religion, which is disadvantageous for the whole society. Besides reluctance to change, new technology, and different magic, intolerant patron god societies have exploitable limitations, especially in warfare and political machinations. For example, an intolerant patron god society may limit the development of

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wizards and their guilds, effecting limiting the magical resources of secular lords and kings. Lawful intolerant patron god societies may have rules of combat, which they follow to their detriment. Chaotic intolerant patron god societies are more susceptible to internal contention, making them inactive at crucial moments. Religion is integral to society's functioning in intolerant patron god societies; therefore enemies may exploit predictable tendencies more successfully because religious thought in intolerant patron god societies is less adaptable.

The Feudal Church

A religious institution of the magical medieval period has many facets to consider. Religions deal with spiritual matters that surpass this world, but are also tied into land ownership, feudal obligations, lords, and kings. Though the idea of religion being separate from worldly concerns is certainly a popular one, in a magical medieval society, nothing is separate from feudalism.

Philosophical Church

Where there are people, there is religion. Their beliefs, questions, and explanations create a social niche for religious institutions to flourish. Theology, creation stories, and descriptions of the afterlife give society definition for the greater sense of motivation in the world that is otherwise unnamed. Weather patterns, cycles, astronomical phenomenon, and natural disasters are often incorporated in theology, providing people with explanations for the fantastic. Whether one god created the world, a giant elephant gave birth to the world, or unknown ancient gods sung the world into existence, philosophically, religion has influence over society because it explains how things work.

Magic

Magic is the most notable difference between magical medieval societies' religion and historical medieval societies' religion. Since magical ability is given to priests who worship nature or any force or god, magic is not the best way for proselytizing churches to prove their supremacy over other theologies. Since priests of different faiths and theologies can reproduce clerical magic, divine magic is inadequate for proving one particular divine concept superior to another.

Miracles

Things historically considered as miraculous, like healing disease, curing blindness, closing wounds, changing substances into other substances, and other mystical acts are more common with the advent of magic, even if divine casters do not use them often. For the magical medieval masses, miraculous works are a form of contemporary myth whose power is not through actuality, but through belief. Miracles are a sign of religious fervor and enthusiasm among the populace. Miracles for magical medieval societies are much grander than miracles of historical medieval societies and occur just as frequently.

Social Church

Religions gain social prestige and influence from their work in society. Agents of religious orders usually have codified roles in serving society, although specific mandates of individual religions are campaign dependent. It is important to note some

churches do not care about proselytizing, preaching, charity, or any other popular social needs. Such religions have agendas that do not depend on the populace for influence. Though some religions do not work at social prestige, it is one of the more effective ways of wielding power in the magical medieval period, a time where laws are from custom and custom from the people. The following are a few of the possible social roles that churches fulfill.

Church Building

In a magical medieval society, the church building is a symbol of community as well as religion, providing reasons and means for people to gather, celebrate, and associate. In the countryside, the church is one of the few stone buildings a peasant often enters; a place of distinction and importance made for gathering. In the city, every ward has at least one church, if not many places of worship for multiple gods. The physical building housing the religion and its servants is home to celebrations, marriages, blessings, mourning, and other religious rites. Life takes place within religious spaces, and rites serve as bookends, marking the beginning and the end. Churches are often centers of business as influential people mingle on a regular basis.

Preaching and Guidance

Usually, part of a religion's purpose is sharing its views on how things work. Priests, from small rural parishes to city cathedrals, have a mandate to spread the influence and will of their religious patron, regardless of alignment and domains. Priests are also community counselors, due their wisdom and social position. People come to rely on priests for advise on uncertain matters. Through these interactions with members of a community, religions and their priests create paradigms for "moral" living based on the ethos, theology, and alignment of each religion and priest. What is one god's sin may be another god's glory.

Proselytizing

Proselytizing is actively trying to convert other people to one's religion. Proselytizing is the next step in religious enthusiasm after preaching, though not necessarily with the blind determination of zealotry. Most proselytizing is no more than one religion holding the inherent belief that people are better off with their religion. This may be for the benefit of the masses, or for the benefit of the religion. Only in strong patron god societies or monotheistic societies can a religion have enough power to coerce or force people into worshipping a particular force, god, or nature.

Rites

Religious rites vary greatly, even within the same religion. They integrate with local customs, incorporating local flavor into religion. There are two kinds of rites, those that apply to all followers and believers, and those only performed by priests of the church, due the power and responsibility bestowed upon them. Confirmation of birth and adulthood, death ceremonies, naming ceremonies, rites for forgiveness, atonement for transgressions, and prayer are fairly common among religions that serve the populace. Some rites for the populace require the presence and intercession of priests, making religious rites a source of income. Making money off rites is not a corrupt action that carries moral implications, although withholding

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rites because of non-payment may be considered as such in some magical medieval societies. Some rituals for priests and the very devout are fasting, meditation, prayer, and purification rituals, traditionally done by bathing or washing away impurities. Priests are usually required to perform the rites of the populous as well.

Holidays and Celebrations

Though holidays and celebrations do not have to be affiliated with a religion, religions usually practice days of celebration, feasting, and remembrance. Special days such as planting, harvest, and the passing of seasons and years are important in the agrarian-based magical medieval society. Remembering important people in the religion's history and figures from the religion's myths provide non-agrarian reasons for festivals. Holidays acknowledging and appeasing dark forces are also a part of some religions.

Some religions adopt secular holidays and give them a religious meaning in an attempt to root itself with a certain community. Adversely, religious holidays can be mutated and warped by the passing of time and the assertion of local custom (How else explain chocolate bunnies?). Some holidays practiced by religions have the barest of religious justifications in order to eat and drink a lot, similar to the debauchery of the Feast of Fools supposedly celebrating the combination of St. Stephen's day, St. John the Evangelist's day, and Holy Innocents.

Charity

Giving to the poor and caring for the sick are two common social responsibilities religions usually adopt. In cities hospitals are generally manned by religions. Charity is a key part of churches, especially proselytizing churches. Giving table scraps and old clothes is a daily ritual for some churches in the city. Some host dinners on days of celebration and holidays, while others use their clerical ability to heal and cure people. Besides giving of its own resources to the poor and sick, religions also encourage other wealthy members of society to show such charity. The majority of charity in magical medieval societies comes from churches.

Other Social Roles

Magical medieval societies attribute roles to religions that are not longer viewed as religious. Religions open schools to educate lay people, giving religion a head start on enculturation a region's youth. A god of travelers has churches along roads providing spare rooms for the weary. A god of trade officiates the launching of the first ship to leave port after stormy winter weather. A new master blacksmith has a priest of the smith god perform a rite on his workshop. In the magical medieval society, local superstition seeps into religion, and some religious rites reflect that integration in a priest's social duties. From the magical medieval mindset, all these examples are religious due to the integration of religion in daily life.

Variant: GMs wishing to increase the role of religion in everyday society can provide a bonus to skill checks (craft, knowledge, diplomacy, etc) to people who observe regular religious rites or places that receive benedictions. If religion is extremely important to a society, GMs can apply penalties to people and places that do not observe or receive regular religious rites.

Political Church

Religions of note are generally a part of the political scene. Some societies value the wisdom of religious figures and rely on their guidance in serious matters. Others rely on omen reading and prophesy in determining action. The ability to return a life that is taken keeps certain divine casters close to rulers and strong lords. Some religions assert themselves in order to have political impact. Politics in the magical medieval period is not clear-cut and often has messy rules with overlapping jurisdiction and contradictory, overriding laws. Magical medieval religious politics are no less the case.

Any established religion with physical buildings, developed organization, hierarchy and followers holds land. Though some churches have humble beginnings, it is not feasible for a religion to acquire much prestige without having private lands. Without holding land, religions cannot build churches, house priests and lay servants, or operate complex religious organizations.

With land ownership and the power of divine magic, religions have bartering points with other power centers. After attaining large tracks of land, magical medieval religions usually attempt to establish religious authority over secular matters by pushing for special privileges.

Religious institutions gain these privileges as they attain more power in society. The more influence they attain, the more privileges lords and kings grant them. Sometimes, kings and lords exchange such privileges for religious support and divine powers. This is not necessarily seen as a corrupt practice in the magical medieval mindset, though a campaign setting may certainly adopt such a view.

Tax Exemptions

Some churches receive exemptions from various levels of taxation. A respected local church may be exempt from paying city taxes, while the prominent church of the patron god receives exemptions on civic and royal taxes. Tax exemptions gain importance as the church acquires more land, creating pockets within a kingdom that generate no income for the ruler or the other lords.

Alienation

Alienation of land is a way for religions to acquire land at the cost of another lord, or even the crown. When a landholder dies, control of his land usually reverts to his lord or the king, depending on the type of feudalism. With the right to alienate land, people leave their land to a church, in effect permanently taking the land away a lord and giving to a religious institution. As long as the religious institution exists, the land is in their control, adding to the church's income and influence.

Alienation of land to the church often happens at the deathbed, in exchange for last rites or religious purification before death. Lords also alienate land as signs of piety and virtue, a stance many religions encourage as long as they are the beneficiaries. Strong kings and rulers may reclaim alienated land from religions, which usually involves demoting or ousting the church in bloody conflict. The privilege of alienation may extend to other powerful groups in a magical medieval society, as

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long as they have another source of power and authority other than being landed.

Canon Law

Canon law creates a religious jurisdiction for members of a religious hierarchy. This has serious implications for magical medieval societies. Since religions internally police themselves and often communally police themselves in relation to differing religions, a priest of a religion can only be prosecuted in a religious court, shielding them from manorial, civic, and royal jurisdiction. Under canon law, religions may also have the right to try transgressors against religious statutes, even if the defendant is not a member of the clergy (not attending religious services, blasphemy, etc.). These laws are completely subject to GMs and their campaign worlds.

As with all rules and laws in the magical medieval period, this is open to debate and interpretation depending upon the strength of religion and the type of feudalism practiced within a society. In a monotheistic or strong intolerant patron god society, the canon court comes from a singular source, drawing its guidelines, rules, and punishments from its theology. In a multiplicity of religions, the religious leaders in a city can draft joint codes of conduct applying to priests of all religions, making canon court another battlefield for influence among religions. Because justice (whether civic, manorial, or royal) brings income, it is unlikely that canon law and religious jurisdiction develop except in the strongest religions. See Chapter Seven: On Those Who Rule for more information on canon law and court.

Investiture

Investiture means the right to establish an office, fill that office, or ratify the person selected for that office. In regard to magical medieval religions, investiture has a long and sordid history beginning through the acquisition of land by religions.

There are two ways for religions to attain land in the magical medieval period, vassalage and alienation. Since alienation is a privilege granted to influential religions, most religions acquire land through vassalage. In vassalage, religions adopt feudal obligations in exchange for land. Religions fulfill military duties directly or by taking vassals and having them perform feudal military service. Other obligations and rights of holding land also become the responsibility of the religion. In return for these obligations, the religion has land to nurture and grow its church.

The core of feudalism is vassalage, an agreement between two people, the lord and the vassal. When a church becomes a vassal of a lord, that agreement is between the lord and the particular religious figure to which the land is given in trust. The problem arises when either of these two people dies. If the religious figure dies, the land, any structures, organizations, and communities on that land revert to the original lord. It is then customary for the lord to choose a new vassal, giving that new vassal the control of the land, buildings, organization, and communities of that fief. If the lord dies, then a new lord is chosen, and the vassalage of the church is nullified by the death of the previous lord. The church, at risk if the new lord refuses to accept the church as a vassal, must swear fealty to the new lord. Most churches legally bind a lord and his

successors to hold the land for a set amount of time. Some churches may even have their high priests as the sole beneficiary of any enfeoffed land, so that no matter who actually stewards the benefice, the high priest is considered the lord.

Religious infeudation leads to a few problems. First, priests are considered feudal lords, which may conflict with religious duties. Second, priests in religions are vassals to secular lords, which limits the moral authority and influence of a church. Third, the situation arises where secular lords are de facto appointing people in positions of power within a religious institution, known as lay investiture. Only strong religions, probably monotheistic societies or strong patron god churches, have the ability to counter this effect. The competitive nature of most magical medieval polytheisms prevents religions from banning together to assert moral authority over secular forces.

There is another form of investiture, where religious persons ratify, or even select candidates for high secular offices. This type of investiture is a public display of a church's moral authority over an office. For example, religious figures performing coronations show a religion's right to anoint rulers. Whether the religion selects the official or is merely a figurehead varies on the campaign setting.

Fiscal Church

Financial responsibilities are a function of religious institutions. Religions cannot avoid finances in a society where churches hold land, contend for prestige among other religions and power centers, cast spells, and create magical items.

Tithe

The traditional income of a magical medieval religion is through tithing. Tithe is a voluntary contribution given to support a religious establishment or institution. Some societies, especially rural communities, may pay tithe in kind, though coin is certainly preferred by religions. If the religion has a hierarchy of churches, a portion of the tithe from smaller churches goes to support the head church. Tithing is done on a church-by-church basis, meaning a church's resources come from collecting tithes from their followers. If a church does not receive enough resources from tithing, priests do not expect any aid from other churches of his religion. Some societies impose tithing by law, though only religiously ruled societies, monotheisms, or strong patron god societies have the power to demand tithes of the general populace. Though some religions survive only on tithes, most find other ways of securing wealth to support their church.

Manorial Income

Although some religions only receive enough land to build a church and feed themselves, other religions acquire vast tracks of land, making them lords in their own right. Food production, commercial crops, and selling surplus provide the sustenance and coin for religious institutions to operate. Some churches work small plots of land, preferring monastic life in rural isolation. Other churches hold large amounts of land, relying on peasants and manorial bureaucracy, selected from religious brethren, to tend the manor. Once a religion is a large landowner, it acquires vassals and creates resources from feudal obligations. When clergy become wealthy lords, religion

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and rulership merge, and this is the normal state of affairs in magical medieval societies. There is no separation of religion from rulership when religions are major landowners.

Magic

Though spellcasting may not be a prerequisite for church membership, divine magic is central to a church's power. Selling spells, stockpiling magical items, and using magic as bartering tools in negotiations with other groups are likely to occur. Each religion has a code about how to use magic and to what extent magic can be used for material benefit. It varies greatly, even within different branches of the same religion.

Corruption

More often than not, some form of financial indiscretion takes place among all branches of religions. Even the most structured and regulated good churches have their bad apples every now and then. What is permissible and what constitutes corruption depends on the tenets of each individual faith. Besides dipping from the manorial surplus, the tithe box, or taking bribes, priests also abuse their position in a number of imaginative ways.

Simony: Simony is the practice of selling church offices for money. Typically reserved for the lesser sons and daughters of the aristocracy and patriciate, a position in a religious hierarchy is a respectable livelihood with many social, and potentially economic, benefits. The more prestigious the church is, the more benefits one attains from being a member of the church's hierarchy. A priesthood of a patron god sells for a much heftier price than one for a lesser church. All religions practice simony on a small scale, and it is socially acceptable. Only the clergy who practice simony on a large are considered corrupt by their peers.

Indulgences: Indulgences are prepaid pardons for moral transgressions not yet committed. Indulgences are also pardons for people already deceased, bought by living relatives and friends. The selling of indulgences only occurs in strong patron god societies, where the religion of the patron god corners the market on forgiveness. Very strong patron god societies may make indulgences from other religions illegal. This does not mean it does not happen, it only means that social and legal prosecution may result in other religions selling indulgences.

Organization

There are as many types of religious organization as there are religions. Religions with multiple churches usually employ some type of hierarchy. There are four basic types of hierarchical organization for magical medieval religions, defined by who is in charge and the relationships between churches of the same religion.

Centralized Hierarchies

Centralized hierarchies follow a chain of command, ending with a leading religious head or council. More structured than other types of hierarchy, centralized hierarchies facilitate internal policing and a level of organization that other religions lack. Under strong or charismatic leadership, centralized religious hierarchies exploit the full power of their religion,

creating and ending disputes, attaining more land and wealth, and uprooting other religions vying for ruling secular favor.

Centralized hierarchies rely on definition: what and who is a part of the religious institution, and what is not. This definition applies to positions within religious institutions, religious doctrine, and the procedures and protocol of the church. Though centralized hierarchies are discriminating by nature, such discrimination does not necessitate intolerance of other religions.

Centralization has its problems. Centralization leads to more and more bureaucracy, making the head of a religion farther away from the individual churches. Such separation of leadership from the local churches leads to increase corruption, dissension, and careerism within the hierarchy. Maintaining a centralized hierarchy requires more work and policing from the leadership against corrupt priests, ambitious clergy, and disputes over the rigidity that comes with centralization. Having a centralized hierarchy does not stop priests from stepping out of line, breaking the chain of command, experiencing interneccine conflict, and does not mean that the head of the religion has unflinching control over all the churches. Centralization is only a model of religious organization, and even the most ideal centralized churches do not attain all the facets of centralization.

The Roman Catholic Church is a good example of a centralized religious hierarchy, where there is one leader to whom all clergy are responsible to and who makes the political and religious decisions of the entire religion.

Decentralized Hierarchies

Decentralization is a familiar friend of magical medieval institutions. It is seen on the manor, within kingdoms, and in religions. Magical medieval institutions have enough autonomy to run themselves while generating benefits for their social sponsors, leadership, or lords. The preference for decentralization is consistent with other magical medieval institutions. The benefit lies in local persons taking care of local business. The main assumption of decentralization is that local people know the most about problems and make the best decisions in resolving problems. Conflict arises when multiple persons think they are the best person to make local decisions. Decentralized religious hierarchies increase the risk of heretical movements, of splinter groups, and of individual high officials wielding disproportionate power within the religion.

Decentralized hierarchies come in many different forms. They are not subject to the strict definitions and order that mark centralized hierarchies. This is not to say that they are disordered or non-discriminating, but rather that decentralization describes how individual churches of the same religion interact with each other.

The most typical decentralized religious hierarchy is one in which multiple churches in different areas sort each church into geographical or political divisions. Each division operates independent of a religious head, unlike the centralized hierarchy. Within each division, the religion may employ any manner of organization. In order to maintain some doctrinal purity and decide upon new developments in society, key

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figures from each division meet and discuss any important matters of theology, politics, or other religious business. These meetings may result in new statements of creed, changes in policy toward secular rulers, or changes in the structure of the church.

Druids often employ this kind of religious structure, where natural landmarks make divisions. Head druids allow a fair amount of autonomy for their priests, and druids meet occasionally to discuss the state of affairs.

Denominationalism

Denominationalism is where multiple religions worship the same force or god, but each branch is a religion in its own right. Denominationalism decreases the power of the god's influence and decreases the overall power of any one denominational religion. This makes land acquisition, political power, and secular recognition harder to attain for denominations of the same god. Denominationalism is common in strong single patron god societies, and very common in centralized patron god societies. Due to the limiting restraints of church hierarchy, individuals find socially viable alternatives to the existing ecclesiastical order. For example, a lawful good patron god has a lawful neutral cleric, who is very frustrated with the "misunderstanding" the others have with the tenets of the god. Being socially connected, charismatic, and powerful, he convinces the others in his church who are sympathetic to his views to start a new church to the same god. To the rest of society, the subtle dogmatic differences between individual denominations are often marginalized in light of other pressing concerns. But these subtle differences can also lead to the most violent and brutal conflicts: religious civil wars. Any shade in between is plausible. Denominationalism is often a step toward decentralization of a centralized religion. In the example above, the two churches may reconcile, but only if a more open attitude of religious organization is acceptable.

Monastic Orders

In a magical medieval Western Europe, monastic organizations are religious in nature, filled with divine spellcasters and members of religious organizations, not tied to the core class of monk. One of the founding principals of monastic orders is worldly isolation of its brethren, removing them from the world's concerns and temptations. Monastic communities usually have more intense religious rites that are practiced more fastidiously than those of traditional churches. Some perform ritual fasts, meditation, and vows of silence to further enhance the solitude that brings them closer to their god. Many monastic orders have tenets regarding wealth and ownership that compliment their rural communal lifestyle. Monasteries usually adopt the tenets of the order's founder, focusing on rural isolation, communal living, and fastidious religious mindfulness.

In general, feudal lords prefer monastic orders to churches for vassalage. In the early magical medieval period, monastic communities attract peasants and settlers to the lord's land. In those uncertain times, peasants fared better in the shadow of strongholds and strong communities like monastic orders; hence lords acquired more peasants without having to build

further fortification or infrastructure. Monastic orders are also not as particular as churches about what fief they receive. In keeping with their simple living, monastic orders generally accept a smaller fief than churches. They also accept wasteland for a fief, working the land and making it fruitful through their hard toil, where as many churches consider wasteland useless. Though monasteries may not pay as much for land than churches, they are more agreeable and less demanding tenants for the feudal lord. This relationship may change as monastic orders ban together or ally with established churches. When this alliance occurs, some monastic orders establish monasteries in magical medieval cities and begin political and financial pursuits on top of previously acquired land.

The number of monasteries held by monastic orders varies with the number of divine casters and followers they attract. Some monastic orders with surplus brethren branch off, sending a portion of its members to another fief to create a monastery and spread the influence of the order.

Some monasteries are groups of religiously like-minded divine casters who prefer living and working on the countryside, establishing their own monastic order with no other affiliations. These orders do not seek political power or financial greatness, rather solitude and honest living. Other monasteries are affiliated with larger established churches or religions for the benefit for both parties. Monastic orders gain influence by making an alliance with an established religion, while religious institutions gain access to the monastic lands and their influence over the community. Some religions found monastic orders within their church, sending them to the country to acquire more land and root the religion into the community. Besides spreading a religion's influence and theology, founding monastic orders creates alternatives for religious agents who seek solitude without breaking up the church.

In cases where religions create their own monastic orders or adopt pre-existing orders, the monastic order is usually outside of the hierarchy. They answer to the leader of the religion directly, without have to go through the proper channels. This creates potential problems with other churches and priests inside the same religion that do not receive such consideration.

There are monastic orders that do not have land, mainly because of the strict tenets of poverty in the order. These agents of unlanded monastic orders are known as mendicants, who travel from village to village, owning next to nothing and denying themselves of all physical comforts save food. Peasants often go to mendicants because their poverty makes them more accessible than regular clergy. The austerity of mendicants often attract many followers by the display of utter faith on the part of its priests, while others disdain priests who beg for food from people with little enough as it is. The advent of magic alleviates some of the social tension by relieving the mendicants' need for begging. *Create Food and Water* provides for the mendicant and those that do not have enough to eat, although such use of magic depends on the tenets of the order. It is also plausible for mendicant orders to require the use of magic for helping others, but the mendicant must beg for his own food.

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The Church of the Neutral Good God

As with all things of the magical medieval period, religious organization does not adhere to neat definitions. Any and all combinations of organizational structure can apply to any and all levels of a religious institution's organization. Take for example a religion worshipping a Neutral Good God. This established church has representation throughout the kingdom, being one of the religions of the three patron gods in the kingdom. Leading the religion on a kingdom-wide level is a council of twelve, who solidify doctrine, codify progression in the church, approve directly or indirectly all new priests, create policy on other religions and secular groups, and lead the entire religion with its infinite wisdom. For organization, the council divides the kingdom into twelve dioceses or divisions, based on geographic, political, and economic lines. Each diocese is run by one of the council, who ensures proper behavior and protocol in the daily dealings of the church.

The three dioceses run by lawful good leadership follow protocol to the best of their ability, abiding to the structure and moral vision of the religion. One of those lawful good diocese leaders is unofficially considered the leading council member because his diocese, containing the royal city, is the wealthiest and the seat of politics. The six neutral good council members follow the church's law most of the time, but they always follow the spirit of the council's law, which is there to ensure that good be done in all its fullness. The three dioceses run by chaotic good council members give their churches and clerics a fair amount of leeway, as long as any breach of church rules does not turn into scandal or ruin, at which point bribery may be an appropriate response.

The overall organization is generally centralized, in the sense that there is a defined doctrine, a set progression for the clergy within the religion, lesser churches that answer to a religious head, and a leading council that creates policy and issues mandates. The actual dioceses are decentralized in the sense that each diocese leader has the ability to run his diocese as he likes, within certain parameters. Within the lawful good run dioceses, centralized organization is more likely than decentralized, whereas lesser churches in chaotic good run dioceses have more leniencies from their diocese leader.

Though the church quickly brought unaffiliated churches worshipping the same god into the fold early on, some monastic orders that worship the same god remain independent of the church hierarchy. Feudal lords and the unified religions of the rival patron gods socially support these independent monastic orders in an attempt to curb the power of the church of the Neutral Good God. The council of twelve begins an ambitious program of founding new monastic orders, offering them prime pieces of land from the church's land. They hope to entice the best priests of the independent monastic orders to begin an order of their own on better land. The council of twelve thinks that this plan is secure, since the newly-founded monastic orders have a feudal relationship with the mother church, even if the religious relationship falls apart.

The council creates a series of rigid rules for the new monasteries, ensuring their ties to the church. Serendipitously, the best land the council can offer is in the diocese of lawful good leadership, where the diocese leaders are best suited for making certain the monasteries abide by these rules.

The council of twelve's plan attracts some of the best minds from the independent monastic orders. Over the course of two decades, the council of twelve manages to bring the independent orders into the fold of the church. The most prominent of the new orders is the Order of the Gull, named in admiration of that noble bird's character.

Over several years, the order attracts many followers and eventually approaches the diocese leader for permission to found a daughter monastery. Given the order's lawful good nature, the diocese leader speaks favorably to the council of twelve when deliberating the matter. The council agrees to the founding of a daughter monastery for the Order of the Gull, giving the monastic order a measure of well-earned freedom in the church. The Order of the Gull sends a dozen of its experienced priests with the founders of the daughter monastery and spreads the word of the Neutral Good God.

As the order grows in prominence and prestige, daughter monasteries spring up throughout the kingdom and even into neighboring kingdoms. After twenty years and forty-five new monasteries, the Order of the Gull runs into problems with the Council, which is now under neutral good leadership. The council tries to curb the growth and power of the order, because it has spread into non-lawful council members' diocese. The order feels wronged. They consider their rapid growth a sign of their pre-eminence within the religion. After much deliberation, the order realizes their monarchical structure is the future of the church. They speak with the lawful good council members and convince them that a greater order in the church is the most effective way of spreading the religion of the Neutral Good God. After much discussion, the lawful good council members agree to split from the church, supported by the funds and prestige of the Order of the Gull. The Order of the Gull and the lawful good priests create an independent lawful good church of the Neutral Good God.

This schism sparks contention among the believers of the Church of the Neutral Good God. New tenets and subtle changes in doctrinal interpretation create confusion among the followers, and this leads to fighting. The "old guard" opposes additional doctrinal rules, claiming such measures fill coffers rather than souls. The "new guard" believes additional rites ensure more mindful piety and create followers who are more deserving of the Neutral Good God's blessing. Regardless of the reasons, the conflict is purely about power: who decides what is the god's will. Both sides believe they are better vessels for the Neutral Good God's will, and are willing to engage in combat to defend their beliefs against those who "taint" the religion.

Hierarchical Progression

Though each religion has different offices, honorary titles, and prized assignments, a religion with an identifiable hierarchy usually follows a certain progression. Every member of the religious hierarchy is considered a full time employee of the church, whose daily task is taking care of the church's affairs. The lowest levels in the hierarchy are laborers and initiates. Laborers are the everyday men and women who take care of the church's needs, from gardeners to kitchen staff. In some monastic orders and churches, the actual priests do these duties, while other churches hire help from the community. Initiates are persons training to become priests through labor

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and absorbing the ethos of the religion. This may involve being a clerk or aid of another priest, living and working in rural communes under church supervision, performing church tasks or missions, or performing unfavorable duties of church upkeep.

In order for an initiate to become a priest, some person higher up in the hierarchy must approve him for religious duty. This may be the head priest at the church the initiate serves, a religious sponsor, or the religious leader or council. The new priest usually remains in the same church or area that he served as an initiate, working under priests who are higher in the hierarchy. Many of the same duties fall upon the new priest, running errands for the church, acting as clerks to other priests, and investigating problems and strange phenomenon in the community. The new priest also has obligations to the flock, though many religions entrust certain rites and social duties to higher-ranking priests over new priests.

Some priests, after time and dedication, or sometimes coin, are given a church and flock of their own. Usually in small rural communities, the church assigns the priest to the post, either filling an empty position or starting a new church in the area. It is up to the priest to tend to the social needs of the community, as well as produce enough food and coin to keep the church and its servants running. New and better posts may be a part of a priest's career, but most usually remain in the same place, geographically and socially. Only the ambitious and wealthy go on to build churches; found new orders within their religion; move into decision-making offices of their religious hierarchy; advise lords, kings, and leading secular figures; and accumulate vast tracks of land with its subsequent wealth and prestige. It is not unusual for clerics high in church organization to have levels in aristocrat, expert or even rogue, depending on their particular path to power.

Social Hierarchies

Third edition, by virtue of levels, creates an implicit equation of more levels equaling higher-ranking or more importance. Though this may be true in abilities, skills, and combat prowess, this is not necessarily true of magical medieval hierarchies. The captain of the guard is not the highest-level fighter or warrior in town. He is the man with wealth or social connections as well as some martial prowess. In some places, the captain of the guard may only have a vague idea of what a great sword looks like. The highest-level fighter is probably a mercenary in town, working for his daily pay, or perhaps the clerk to the captain of the guard, lending his experience to his influential captain.

This is especially true of religious hierarchies. If a person is a part of religious hierarchy, skills and abilities are not the only measure of his advancement in the hierarchy. Mitigating social factors are familial relations, close friends, and social sponsors, people in higher positions who speak on behalf of the priest. There are other considerations: wealth, which in some religions buy offices or influence religious leaders, and social skills like bluff, diplomacy, gather information, innuendo, intimidate, and sense motive. This does not mean the class or character level are not a consideration, just that they are not the only consideration.

Unaffiliated Clerics

Clerics not affiliated with a church or established religion encounter friction because of their lack of social connectivity. This is an axiom throughout a magical medieval society, but more so with religions and clerics. It is best to think of religions as professional groups when considering the social ramifications of unaffiliated clerics practicing or selling magic. This detracts from the church's influence, as well as their coffers. Even if the unaffiliated cleric worships the same god or force as local religions, the social and economic reasons for friction do not disappear. In strong patron god societies with an extensive bureaucracy, religions police the use of "unauthorized" practitioners of divine will and power. Punishments for infractions vary according to campaign specifics: strong reprimands, fines, public humiliations, forced retractions, beatings, confiscation of belongings, branding, exile, death. For a list of typical magical medieval punishments, see Chapter Seven: On Those Who Rule, under Crime and Punishments.

Clerics of Philosophy

Religions worshipping a force or philosophy are in contention with religious organizations that center around a deity. Deity-based religions dislike churches worshipping a force for the same reason that organized religions dislike a bunch of unaffiliated clerics wandering around in their territory. It detracts from their influence in society, creates religious alternatives in an already competitive field, and if it succeeds in attracting followers, takes wealth away from the deity-based religion. Even in religions of philosophy that compliment a deity's alignment, the physical church of the deity seek out those that threaten their influence on secular groups.

Adepts

The adept is a unique cross between arcane and divine magic, with an emphasis on divine casting style and spell selection. Listed in core rulebook II, the adept in a magical medieval society is probably seen as a witch or wise women in the community. Socially, they have abilities to help and heal people, while also having abilities to defend themselves from ordinary persecutors. Adepts are outside of most spellcasting social groups. They are not affiliated with organized spell casters, like clerics and wizards, nor do they congregate with spontaneous arcane casters.

Some societies welcome adepts because they are an alternative to organized religions for healing and aid. Some adepts peacefully exist in society because they use their divine spells to augment their particular profession or craft. Adepts serving as heal alls, spiritual consultants, and midwives earn a community's respect and a place within it.

Mysticism is another way adepts exist in society. Mystic adepts are separate from society, with no social ties or relations to vouch for them. People still require the adept's services, with a wound here and a potion there, but in general, the community is uncertain of the mystic adept's intentions since he has no social ties.

Adepts have potential conflicts with religious organizations, especially if the society is monotheistic or a strong patron god

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society. These conditions make adepts easy scapegoats for the ills that befall a society or targets for heretical purging.

In the smallest of rural communities, there may be some camaraderie among adepts and clerics who are unaffiliated with a larger religious institution. Adepts may form small groups or covens in a community, but large associations like guilds are not in their shamanistic nature.

Druids

Druids have many personas in history, myth, and third edition. Some view druids as a secret society, performing rites and rituals to nature. Some see druids as protectors of nature, while others see druids as maintaining the balance in nature. Some have druidical religion fighting humanity over nature, while others see humanity as a part of nature, having their role to play in the matter. Placing druids in the confines of third edition and a magical medieval society necessitate a few alterations to the druidic order.

One Order

Druids, regardless of the diversity in alignment, all belong to the same druidic society. Such a collection of diversity is only possible through the decentralization of the druidic order. This does not exclude druidic order from having a hierarchy of leading druids pursuing goals and working together. It means that druids, once on their own, have great leeway before the druidic society regulates one of its members. Since all druids are members of druidic society, there is an implicit regard between druids, even if their alignments and personal agendas for nature are diametrically opposed. This, of course, does not exclude conflict within druidic society or druids countering each other's actions. Nature and its agents are competitive and cooperative.

Secret Society

Druids cannot maintain a secret society in a magical medieval world. As a class, druids have fewer spells to counter divination spells, and they rely on multi-classed members and other spellcasters for the protection they do have. Rather than a secret society, think of druids as mystery cults. People know that druids exist and know where to find particular druids in their community. What is secret about the society is what they do and how they do it. A particularly medieval phenomenon is public secrets: those that everyone knows, but no one publicly acknowledges. Druids can easily fall into this category.

Magic makes infiltration of clandestine druidic rites possible. Secret rituals, initiation rites, a special druidic language known only by druids, and an invisible hierarchy hidden from all of society are easily ascertained with arcane and clerical magic.

Seeking the Druid

As nature's boon, many people of the agrarian magical medieval society actively look for druids. Peasants and manorial lords have obvious reasons for nature-oriented spellcasters. Druids are another source of magical aid peasants can appeal to, while manorial lords seek proper feudal obligation from druids in their demesne. Most lords view druids as an exploitable source of magic, to rival other sources of magic, while other divine spellcasters seek druids to secure their monopoly of divine magic.

Druids are also the most prolific spellcasters in a magical medieval society, since they can possibly appear in large numbers in thorps and hamlets. Keeping interest at bay in such a prolific source of magic is difficult.

Alternatives for Druids

There are many ways of integrating druids in a magical medieval society while maintaining their unique druidic attributes. Despite role-playing choices in magical medieval societies, druids remain neutral agents of the nature they worship, preferring solitude and spending the majority of their time in the wilderness. Some druids resist attempts to integrate with society, refusing social obligation in a feudal society. But working outside of society arouses popular suspicion and makes druids easy targets for persecution. For this reason, druids usually have a defined role within society or they risk being hunted or treated as a scapegoat. Other druids integrate with the feudal system. Druids undergo vassalage and acquire land that is socially recognized as theirs. This land does not have to be cultivated in the fashion of other churches. In keeping with the druidic reverence of nature, druid fiefs are usually preserved as forest or a druid grove. These druids view this method as working within the feudal system to acquire land and preserve it, while having social protectors to vouch for the land. Some druids become active lobbyists for nature, which explains why all urban environments have a cornucopia of druids, with numbers similar to adepts, bards, and clerics. Druids worshipping nature deities may work with clerical-based religions of the same deity. This method of affiliation prevents feudal arrangements with secular lords, replacing such obligation for cooperation with a like-minded nature religion.

Most druidic organizations practice all of the above methods of nature worship and preservation. The method chosen depends upon local circumstance and the power of the local druids to enact their will. Druids have powerful bargaining chips due their strong fertile magic, and they almost always peaceably co-exist in their chosen lifestyle. In very powerful feudal societies, druids usually integrate, while in weaker societies, druids maintain more independence.

Evil Religions

In order to discuss evil religions and how they fit into a magical medieval society objectively, it is important to remember a few things. First, in third edition the word "evil" is a definition or flag used as a game mechanic and a guideline for role-playing possibilities. As a mechanic, there is no distinction between the very evil and the slightly evil. Second, evil people and religions do not all sacrifice virgins and actively smite good. There are many different ways to play an evil alignment and many degrees of evil not accounted for in the game mechanics. Third, the problem with evil in third edition is its absolutism and its detectable nature.

Because evil is an absolute quality which is detectable, the existence of evil religions in a magical medieval society is tenuous in kingdoms led by good rulers or societies with a good patron god. More than likely, evil churches are smaller organizations in remote places, similar to other groups ostracized in a magical medieval society. They are the ideal scapegoat, as well as the target of purging and purification waves that hit religions and societies. It is also important to

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remember how difference is dealt with in a magical medieval society: troublemakers are punished, not rehabilitated.

When determining the role and importance of evil religions in neutral and evil societies, social factors are just as important as moral factors. If an evil religion does a lot of social work for purely selfish reasons, they still look acceptable to the populace, even if its clerics glow under a *detect evil* spell. There may be a situation where prominent figures of a community must chose between working with a slightly evil church, perhaps a predominately evil branch of a neutral god, or a destructive evil church who has its hand in all kinds of mischief. Rulers may allow lawful evil religions, knowing that their lawful nature is a way to keep them in check.

Chapter Seven: On Those Who Rule

Feudalism

Feudalism is the basis of aristocratic magical medieval societies. Feudalism is a social, economic and political system in which a subservient peasant class, bound by obligation, works the land for the benefit of a lord. The lord holds the land and the rights associated with land from another lord in exchange for military and other services. Though feudalism is subject to variation, the above is a useable definition. This section addresses the feudal relationship between a lord and his vassal.

Most of the bounty of a magical medieval society resides in the hands of the aristocracy. Nobles control vast amounts of land and subsequently, vast amounts of wealth and power. Beneath the nobility, a large gentry class controls much of the land as vassals of the nobility. Beneath them all, the peasantry toil to produce the fruit for their betters. In a magical medieval society, gaining control of land is gaining self-determination.

"Every lord a land, every land a lord," is an old saying. Feudalism develops to meet the needs of agricultural production and defense in uncertain times. Strongmen gain and hold land through strength and service to stronger men. Magical medieval feudalism has progressed far from the rough days of its inception, but it is still the obvious child of its parent.

Vassalage

The core of feudalism is vassalage. Vassalage is swearing an oath to a lord in exchange for protection. Vassals usually receive land and the power it brings in their benefice, though there are men who swear vassalage without receiving land from his lord. In return for land, the lords gain warriors to defend their lands. The methods of vassalage and the rights associated with land ownership vary according to need, but certain basic similarities exist in all feudal relationships.

The ceremony of commendation seals the feudal relationship between lord and vassal. The ceremony is usually between two free men, limiting vassalage to non-servile people. The commendation ceremony is composed of five distinct actions. Each action is important, as they are the actions of free men, a legal and social status taken seriously in such times.

The first actions are homage, the ancient magical medieval concept by which a man self-surrenders to another. Typically, the prospective vassal makes a statement of intent to become a vassal of said lord. Once the lord accepts the statement, the prospective vassal places his bare hands within the bare hands of his soon-to-be lord, swearing, "I promise by my honor that from this time forward I will be faithful to [lord's name] and will maintain towards him my homage entirely against every man, in good faith and without any deception."

The second action is a visible gesture calculated to impress the ceremony on spectators, insuring the action is memorable. Usually the two men kiss, the lord saying, "Now at last you will be mine."

The third action is investiture, the symbolic handing over of the land to the vassal. After the kiss, the lord presents his new vassal with a token, usually a stick, a knife, or a stalk of wheat, to symbolize the vassal's investiture.

The fourth action is fealty, or the swearing of an oath. The two men swear upon a holy object, which solidifies the vassal's and the lord's fealty. Swearing on holy symbols impress upon the two men and the spectators the serious and severe nature of the oath.

The fifth action is the written word, recorded proof of the relationship. A charter is drawn up recording the ceremony and the precise obligations incurred by the two parties.

As always, there are exceptions within magical medieval societies. Some places do not follow the classic commendation ceremony. In some societies the kiss is absent. In others the act of homage is forgone, because the vassal is an unfree knight, common in certain forms of feudalism. Sometimes the ceremony is simply condensed into a swearing of oaths before witnesses. As in all thing magical medieval, consistency is a mutable term. For example, homage is supposed to be the action of a free man undertaken freely, but in countries where lords are very strong, a great lord can compel his vassal to do homage to another lord. Such exchanges of vassals are rare, but can seal a treaty or ensure goodwill. The ceremony described here is a good generalization, but it only that.

Vassal's Obligation

Vassalage is an obligation not to be entered upon lightly, for the lord as well as the vassal. Each party has rights and obligations to the other, with serious consequences should either fail to perform their promised duties.

A vassal's oath follows these five words: safe, sure, honest, useful, and pliable. A lord must have a safe vassal, who does not cause his lord physical or fiscal injury. A lord must be sure of his vassal's discretion, leaking none of his secrets, such as castle locations, magical resources, or alliances that are his security. A vassal must be honest to do no injury to the rights, prerogatives, and justice of his lord. A vassal must have useful resources, perspective, connections or skills to add to his lord's resources. And lastly, a vassal must to pliable, ensuring his lord has no difficulties from his vassal in accomplishing his desires.

A vassal swears more than the absence of harm to his lord. He holds his lands from his constant right action towards his lord's interest. A vassal provides his strength and wisdom to his lord's abilities. A vassal provides counsel and support to his lord. If a he fails to do any of these things, his lord can accuse him of bad faith and take back his benefice. There is much that remains to be said concerning the role of the vassal. His oath is just the beginning of his obligations to his lord.

Military Obligation: The crux of feudalism is a vassal's obligation of military service to a lord. A lord parcels his land

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to vassals obtaining warriors at his disposal that he does not support year-round. A vassal is responsible for his equipage, as well as the equipage of others if his obligation entails more than just his military service. Some obligation includes several knights, which a vassal usually raises by acquiring vassals of his own.

Military service usually takes place between planting and harvest, lasting 40-90 days. Lords use their military service in different ways, usually towards important matters. Duty of escort, duty in the administration of the lord's manors or household, duty of securing the safety of road travel, or simply carrying messages are a few ways a lord allots his warriors raised from military service. Some lords engage in chevauchees, raiding at another lord's expense and gaining wealth while avoiding combat.

As times change, vassals more commonly pay their military service in money payments, known as scutage, to avoid serving military obligation. Scutage is advantageous to both the lord and his vassal. It allows vassals to avoid the uncertainty of military service and provides their lords coin to hire more professional soldiery. Few lords do not accept scutage from certain vassals, namely those whose counsel and bellicose abilities are too valuable to forgo. But the majority of vassals pay scutage instead of physical service.

Due the long history of infeudation, many variations of military obligation arise. Some vassals entertain yearly visits from their lord and his household as service, paying for the food, lodging, and entertainment of the entire entourage. Others have simpler tasks, such as carrying the high priest's palanquin during his yearly rituals or holding the head of the king as he travels by boat. There are even vassals entirely lacking service obligations, but the most common type of alternate service is castle-guard. Under castle-guard, a vassal sends a contingent of men to a nearby castle providing a permanent garrison for a set period of time. Castle-guard is also commonly substituted by scutage.

Counsel: A vassal is also required to provide counsel to his lord. Almost as important to a lord as military service, a vassal is obligated to appear when summoned by his lord. Lords take this obligation seriously. Vassals who refuse a summons may even lose their benefice. A vassal is required to serve time in his lord's court as an advisor, as well as judge disputes brought before his lord. Scutage cannot abrogate a vassal's obligation of counsel. A suzerain requires his vassals to gather and listen to the opinions of their vassals, especially concerning important legal disputes. There are, of course, relationships where scutage abrogates counsel, but these are few and far between.

Lord's Obligation

In vassalage, lords are also obligated to their vassals. Although the ceremony of commendation does not specifically mention these duties, they are written down in the vassalage charter. Like vassals, lords are obligated to keep good faith with their vassal and not act in any way that would injure the life, honor, or property of the vassal. A lord must also materially support his vassal with protection and maintenance.

Protection: Protection is one of the older feudal obligations a lord pays to his vassals. Feudal protection requires a lord to

come to the assistance of his vassal if he is unjustly attacked, requiring a lord to defend his vassals against their enemies. Such obligation may even propel a lord to war in defense of a vassal. Explicitly stated in the vassalage charter, a lord's protection is usually in the form of military or magical protection.

Another form of a lord's protection is legal. In disputes and infringements, lords vouch for their vassals, offering counsel, advice, and greater resources and wealth to the vassal's corner. Such legal protection can even extend to the king's court, and in rare cases, the lord is required to replace his vassal as the defendant if any case is brought against his vassal.

Maintenance: Maintenance is another obligation of lords, which entails providing their vassals the means to support themselves. A lord usually gives his vassal a fief, allowing vassals to become lords themselves. These land-holding vassals are called knights and are the typical type of vassal. Some vassals are supported at court, called domestic vassals, bachelor knights, or household knights. Bachelor knighthood is usually a temporary affair until the lord can arrange a fief after a few years of good service.

Types of Fiefs

There are two types of fiefs: those held independent of the feudal system and those held from another lord. Fiefs held independent of the feudal system are called allods. Allodial land is free from all obligations (close to a modern concept of landownership if one did not have to pay any taxes associated with the land) and is a remnant from a less civilized past. Allods are rare since most land ends up in the feudal system. In some feudal society, strong barons still hold large amounts of allodial lands, hampering the development of a strong, effective kingship. Fiefs held from another lord are the most common type of fiefs. A brief example explains this clearly: Lord A owns allodial land X. Lord A grants X to lord B who then grants part of X to lord C. Lords B and C hold land in the typical magical medieval manner.

There are two parts of a magical medieval lord's land. There is the land he directly controls, called eminent domain, and the part of his land he has used to enfeoff others, known as the utile domain. Using the same example as above: lord B holds all of X as eminent domain except the part he gave to C, which he holds as utile domain. Lord A holds all of X as utile domain, even the part held by C.

Personal Nature of Vassalage

Though vassalage creates a series of relationships ending with a king or emperor, it is ultimately a relationship between two freemen. The suzerain does not receive or give feudal obligations to his vassal's vassal. The phrase, "the vassal of my vassal is not my vassal," is understood by all, though a man may support his lord in his lord's obligation. The only notable exception to this rule is when a lord dies without any potential heirs. The deceased lord's vassals are then considered the vassals of their ex-suzerain.

Recourse for Loss of Faith

If either lord or vassal feels the other is failing his obligations, there is little recourse available. A public declaration of loss of

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faith is the most common recourse, but purely social in nature. In an attempt to remedy such failure, declarations inform society that someone is not performing his promised duties, exerting great social pressure upon the accused. Although social pressures are very strong in a magical medieval society, the accused typically responds with an explanation of his actions. In magical medieval law, which is more customary and less book-bound than modern law, a public explanation often removes much social pressure, allowing others to see that the accused has not acted as badly as his accuser has stated. Despite its challengeable nature, a declaration of loss of faith is an effective method for addressing and amending wrongs between lord and vassal.

If a public declaration does not remedy the situation, the most common recourse is military action. The accuser sends a messenger to the other party, throwing wheat or another symbol of investiture upon the floor before the accused. Throwing away is a physical demonstration of breaking the vassalage. Once the wheat is thrown, the usual outcome is combat.

Multiple Vassalage

Originally, magical medieval vassalage was an exclusive relationship. At one time, a vassal had a single lord, but in a magical medieval society, homage to many different lords is common. So common, in fact, that there are men known to be vassals of more than twenty different lords. There are a few men who refuse multiple vassalage, but they usually suffer from their inability to acquire land rapidly. Owing feudal obligations to multiple lords creates unusual situations in vassalage. Most aspects of vassalage are clear and fairly inflexible, but paying homage to multiple lords creates complexity in social and legal obligations.

The obvious problem with having multiple lords is when they fight each other. A vassal may be forced to choose between his lords, or he may behave as if he were the vassal of neither. Sometimes a vassal benefits when his lords fight each other, playing each side of the conflict for more reward.

Liege Lord

To counter the effects of multiple vassalage, lords created a new class of lordship known as liegeancy. Liegeancy is accepting one lord as the primary lord, or as liege lord. By creating a higher level of homage and fealty, lords hoped to establish a recognized hierarchy among a man's lords. Unfortunately multiple vassalage roots itself into liegeancy as well. Men have as many liege lords as lords, swearing to hold every liege lord in more honor than the others.

A few strong kings manage to usurp the concept of liegeancy, making every vassal swear allegiance to the king during their commendation ceremony. Most kings do not have such power, and those that do continually deal with the complexities of plurality within the feudal system.

Six Rights of Land

Land in a magical medieval society is not just crude earth and vegetation. It is the method of gaining self-determination. That is how lords maintain their vassals through giving them fiefs.

Holding land has many advantages, food and shelter the most obvious. The social and legal aspects of land ownership are more important than fulfilling physical needs because they create feudal power. Land provides six main benefits, considered rights in a magical medieval mindset.

Homage and Fealty

The first right is homage and fealty. By holding land, a vassal can become a lord to his own vassals. Through such subinfeudation, men build up networks of social, fiscal, and military responsibility.

Knight Service

The second benefit of lordship is knight service. Once a lord acquires a vassal, he receives all the rights of obligation under vassalage. His vassal must perform military service, or pay scutage to alleviate such service, and provide counsel and justice duties.

Feudal Aids

A lord's third benefit, feudal aids, gives the man the legal right to enact taxes upon his serfs and vassals for various reasons. All magical medieval societies acknowledge a lord's right to collect feudal aids for the knighting of the lord's eldest son, the marriage of the lord's eldest daughter, and for ransoming the lord if he is ever captured. There are many other feudal aids depending upon local custom: aids for the knighting of any son, aids for the marriage of any daughter, aids for a crusade (in a strong patron god society), aids for a journey to the royal court, and aids for other extraordinary undertakings.

Social Rights

The fourth right involves the lord's social rights. Certain social events are sole property of the lords, such as festivals, fairs, and tourneys. Fairs and markets are fiscally beneficial to the lord, receiving coin from merchants, peasants, and buyers of manorial surplus. These are so lucrative that a lord must be given the right to host a fair or market by his lord. Social events with his peers are another matter entirely. It is not uncommon for lords to spend vast amounts of money on tournaments to visibly display their wealth and power.

Other social events are also the right of the lord. If any person or organization wants to have a festival or celebration within the lord's benefice, the lord must first be consulted. For example, lords have rights over religious festivals. The lord may not have an iron grip over religious activities within his fief, but having such power asserts his authority preeminently within his demesne.

The last social right of a lord is the right of entertainment. With this right, a lord may visit his vassal's manor. When a lord travels, his entire entourage travels with him, including family, advisors, administrative staff, body servants, grooms, horses, hunting dogs, hunting falcons, falconers, huntsmen, lesser staff, and sycophants. During the length of the lord's visitation, his vassal provides food, lodging, and entertainment for his lord and the entire entourage. This right is so favored by lords that a common punishment for insolent vassals is indefinitely hosting their lord.

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Justice

The fifth right of a lord is justice. Most benefices contain a small community or manor to which a lord provides justice. Lords receive coin from settling civil disputes among peasants and fines when peasants do not follow the lord's manorial laws. If a lord has vassals, he also gains the advantage of their counsel. He also exerts his counsel upon the fiefs held from him.

Feudal Incidents

The sixth and final right of a lord is the right to feudal incidents. The most common are forfeiture, relief, wardship, escheat, and marriage. This handful of rights is integral in the definition of a lord, namely because of the social power he wields among his peers. Forfeiture, the sundering of vassalage due to loss of faith or felony against obligation, is the only incident that does not deal with feudal inheritance.

The rights of feudal incidents mainly regard inheritance of fiefs because of the importance of holding land and being lord of the land. Contrary to most modern depictions, primogeniture is not a guarantee of inheritance. Fiefs and benefices are a part of the lord's maintenance obligation to his vassal. That obligation only exists upon the social and legal relationship between a lord and his vassal created at the ceremony of commendation. Vassalage is a relationship between two particular people. It does not recognize inheritability or obligation between the descendants (legal or genetic) of the two parties involved. All vassalage and everything associated with the relationship ends at the death of either the lord or the vassal. In most magical medieval societies, a lord is legally obligated to accept a direct heir of his deceased vassal as the new vassal of the land. This is not the case in all lands, and strong lords may bend or break magical medieval laws.

Relief allows lords to charge one year's gain as an entry fee on the potential inheritor of a fief. Some magical medieval societies have fixed relief payments, but the fee is at least one year's gain or often higher. Wardship allows a lord to hold the fief as eminent domain until an heir of his deceased vassal comes of age, commends himself to the lord, and claims his fiefdom. Escheat reverts the fief back to the lord when his vassal dies without heirs. The feudal incident of marriage provides a lord with the right to decide whom a deceased vassal's female inheritor marries. The incident of marriage is a very powerful aspect of a lord's rights. Determining the fate of fiefs when a lord or vassal dies is very complicated, and many disputes are resolved at the altar.

For example, when a vassal dies, his fief escheats back to the lord if he has no heirs. If there is a male heir, the fief is passed on via relief. If no male heirs are available, it is passed on to a female heir. When a fief is passed to a female heir who is not the widow of the deceased vassal she has two choices. If she wants to choose her own husband, she pays a large amount of money to the lord, usually equal to or greater than a relief. Even if the female inheritor pays, the lord must approve of her choice. If he does not approve, she cannot remarry. Her second choice is to allow the lord to select a husband for her. Widows can pay a large amount of money, usually two or three times a relief, to acquire the status of vassal herself. She must prove to the lord that she is able to perform all of the duties of a

vassal. If she cannot afford or if she cannot prove to the lord her capability, she is forced to remarry to a man selected by the lord.

In some magical medieval societies, a lord's right of marriage extends to his peasants. In such cases, any peasant that wishes to marry must first have approval of the lord and pay the lord a fee. In a very few magical medieval societies, the king has the sole right of marriage, but in most societies the king only has incident over his direct vassals.

Variant: In societies where women are legally equal to men, unlike the historical medieval period, remove the feudal incident of marriage from a lord's rights and change the inheritability of fiefs to include all children, not just male children.

Added Complexity

In a magical medieval society, feudalism is not a simple pyramid of vassalage and landownership eventually ending in a king. As in all things magical medieval, complexity seems almost perversely preferred over simplicity as decades of local custom contradict other decades of local custom.

Alienation

One universal complication of magical medieval feudalism is alienation. Alienation is giving or selling land to another lord or institution, such as a church or arcane order. Alienated land is usually given by the allodial holder, though lords have been known to alienate land enfeoffed to them. Selling and giving land to other feudal lords typically remains in the feudal system, as lords enfeoff the land to acquire more vassals. If the allodial holder alienates the land, a simple transaction occurs. If an enfeoffed holder wants to alienate the land, he surrenders the land up the chain of feudalism until the allodial lord receives it. The allodial lord then relinquishes the land to the new allodial landholder in exchange for a relief, usually 3-4 times the yearly gain of the land. This is the ideal method of alienating land to institutions. Enfeoffed lords who alienated land without going through the proper channels create conflicts between the allodial holders of the land and the lords to which it is alienated.

Problems arise when institutions receive land as vassals of a lord. Feudalism is a personal contract for the life of both parties; however, the life of an institution far exceeds the life of individual lords. This effectively alienates land, because the land never escheats back to the lord. The lord of land held by an institutional vassal loses income from feudal incidents involving inheritability, namely escheat, wardship, relief, and rights of marriage.

To offset this loss of income, lords practice mortmain on institutional vassals to ensure relief payment. The practice of mortmain selects one person from the group, acting as a representative of the group. Once that person dies (even if that person is resurrected), the institution pays the lord relief, and another person is chosen for mortmain. For example, if a lord has a monastic order as a vassal, a single monk from the monastery on the fief is selected for mortmain. When that monk dies, the monastic order pays relief to the lord and chooses another monk from the monastery. This same practice is used when lords enfeoff long-lived races. In these cases, mortmain

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simulates the life of a human. A human member of the enfeoffed populace can stand for mortmain. This person's life is considered the life of the feudal pledge.

Fief Layout

The fief's patchwork nature is another complication of feudalism. A lord may hold a total of twenty square miles of land, but it is more than likely held in the form of many small, disconnected plots as opposed to one large contiguous territory. If a man is lucky enough to have a large contiguous holding, he usually splits it up into many smaller holdings as he subinfeudates his land to acquire vassals. A magical medieval land is patch-worked by individual benefices, some merely being the right to the output of a single mill, which usually results in large landowners having land in many different places. It is not unusual for large landowners to be vassals of more than one king and to hold land from them in territories separated by long distances.

Resurrection Magic

A distinct aspect of divine magic in a magical medieval society is resurrection magic, changing the way feudal society operates. With the variety of religious institutions in a magical medieval society, lords have numerous sources of resurrection magic, should the need arise. Prudent lords hold multiple charters from different religions without informing their ambitious progeny about all of them. Unlike historical medieval societies, magical medieval feudal law must address the complications of resurrection within feudalism. Many societies decide that a dead lord brought back is the same as a lord that has never died. However, it is not uncommon for resurrected lords to pay the same relief that an inheritor would. In some situations lords will hold land in two cultural regions and he will pay relief in one and not the other upon his resurrection.

Feudalism Example

The following is a typical scene in magical medieval feudalism. Lord B has just received land X from Lord A for a knight service of 20 knights. Land X is composed of 25 manors spread out in 10 separate holdings. No 2 holdings are closer than 5 miles from each other. Lord A can hold all his benefice as eminent domain, or demesne, if he wishes to spend a large amount of his time traveling to each of his holdings to dispense justice, watch over his lands to ensure none of his rights are encroached upon, and perform the innumerable other tasks required of a manorial lord. He decides to enfeoff 5 adventurers (C, D, E, F, G) with 2 manors each in exchange for 2 knights each. He also grants 5 manors to a cousin (H) in exchange for 5 knights. He maintains the remaining 10 manors as his demesne, leaving him with only 5 knights to supply to his lord. Lord B has now secured his fief, ensured his rights will be protected, relieved himself of a difficult burden of administration, and increased his social standing.

Next year C dies in a bizarre fish farming accident. He has one heir, a young son, and a widow. Fief C reverts to lord B under the feudal incident of wardship, but widow C wishes to secure her and her son's status, fearing that lord B may marry her off at fee to another who wants her land. She knows that once she is married, her new husband may decide to replace her son's position with one of his own sons. The widow of C

pays a relief to lord B to ensure that he won't force her to remarry. The fee she pays is 4 times the amount fief C produces in one year. She is lucky she can afford it; her husband was a successful adventurer. Lord B is very happy as fief C has now generated 4 years of complete income in a single year, comparable to holding the land in his demesne. He is also glad that he properly judged her resources when he upped the traditional relief from 3 times to 4 times.

During the same year his cousin, vassal H, suffers an attack of conscience and decides he wants to found a monastery to ensure they will pray for his soul every day for centuries. He discusses this desire with lord B. Lord B is none too pleased, but accepts his vassals desires and promises to speak to lord A about H's alienation. Lord B speaks with A upon his delivery of next year's scutage, and A is not pleased. A argues with B, accusing him of not controlling his vassals because he didn't talk H out of his silly desires. By this time, H has made a somewhat preemptory agreement with the local church and has started to build the monastery. Lord A hears of this while lord B is at his court. After an exchange of words, the church's representative in lord A's retinue diplomatically resolves the matter before tempers turn to combat. Under the wise words and promise of double magic tithe from his church retainers for the next 5 years, lord A relents and accepts from lord B the land relinquished by H. Lord A then accepts vassalage of the church, using the abbot as the mortmain. Though Lord A is still the allodial lord, he considers this land alienated. Lord A, however, is irked with lord B and makes him swear to provide the same 25 men, ensuring that lord B cannot argue this point at a later time. Lord B swears his word and a charter is written to witness. Lord B then informs his cousin, lord H, that even though he now only holds 4 manors from him, he will still have to provide 5 knights.

After the New Year, more trouble arrives for fief X. Lord A dies, leaving no heir or widow. Lord A's lord, Z, escheats all lord A's land. Lord B goes to swear fealty to lord Z, but lord Z has already enfeoffed a new lord A. The new lord A has had continual disagreements with lord B for the past 5 years, and he is not willing to simply accept lord B as a vassal without a fee. Lord B is outraged and demands that lord Z force his vassal to follow custom. Unfortunately, lord Z has never particularly liked lord B either. Lord B quickly realizes he may have right to exert forfeiture against lord A. However, besides not being a bloodthirsty man, lord B realizes that if lord Z supports lord A, he has no way of winning. Lord B reluctantly agrees to pay a technically illegal relief to lord A in the amount of 1 year's gain of fief X. Lord A accepts, and lord B returns to his fief to force his vassals to pay additional taxes to support his latest expense.

A few years after the investiture of the new lord A, the powerful lord Z dies. His holdings are thrown into turmoil when 2 of his cousins claim right to his land. A war breaks out and lords D, E, and F perish in the fighting. Lord B is then forced to deal with a similar scuffle over their fiefs by their relations, but on a much smaller scale.

As this example shows, feudalism should not be interpreted as a deterministic system. "If this happens then that happens," is not a proper way of thinking about feudalism. There are customs and laws in feudalism, but laws and customs often

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bow to social strength and persuasion. A magical medieval society is understood through its laws and customs, but defined by its exceptions. A liberal use of favor and coin, what modern society may consider bribery, is a typical occurrence among magical medieval aristocracy.

Aristocracy

The magical medieval aristocracy has four distinct groups: the gentry; the nobility, also known as the peerage; royalty; and the imperials (high kings). Many societies do not have an imperial class, but in almost every magical medieval world there is at least one imperium.

The lowest station in the aristocracy is the gentry. Members of the gentry are knights who hold land and exercise justice, feudal aids, and lordship upon another. There are some knights (bachelor knights and unfree knights) who do not have these rights. They receive social standing by virtue of their knighthood, holding what little social status that can be attained without land and feudal rights. They are considered the least appropriate among the aristocracy for marrying purposes.

Nobles, peers in parliamentary magical medieval societies, occupy the mid to high levels of aristocracy. Usually measured through comparative land ownership within the same kingdom, all nobles are large landowners. When comparing nobility from different kingdoms or nobility that own land in multiple kingdoms, land ownership is not the best way to determine precedence. A noble owning less acreage, but the majority of land in a small kingdom may be more prestigious than a noble with more land from a larger kingdom. In all cases, the history of a familial line and the deeds of ancestors partially determine the prestige of nobility.

Royalty lies at the top of feudal structure. Composed of the blood relatives of a kingdom's sovereign, royals enjoy a close association to the ruler as well as the benefits of nobility. They are large landowners, some families having royal blood from other kingdoms within their veins. The old saying, "royal blood is ambitious blood," is apropos of magical medieval societies as much as historical medieval ones.

The imperials are lords of kings. Magical medieval emperors (often called high kings) are rarely active and strong enough to force their will upon their unruly vassal states, but when an emperor has such power there is little which cannot be accomplished. True imperial power is rarely held for long in a magical medieval society. More often than not, emperors are simply figureheads giving a false sense of unity to a largely unorganized group of kingdoms.

Commonality

Aristocrats all share certain experiences and thinking, despite their different stations. They share similar experiences gained in exercising feudal rights and the privileges of lordship. Every aristocrat has their station, and they must perform the duties of their station. Even the meanest gentry understand the rights, powers, and responsibilities they wield. The aristocracy also has an implicit and ingrained understanding that they are separate from the common cotter, craftsman, or merchant. Such separation is the natural state supported in all things. The combination of these two shared phenomenon creates

the crux of magical medieval feudalism: some people have more rights than others, there are no basic rights of humanity, and anyone who does not agree is trouble.

Education: Aristocratic education is the primary way aristocrats pass down their understanding of the universe and their natural place in society. Both the gentry and the nobility learn the methods and rights of rulership through a more-experienced mentor. The nobility have an immersion system of education. Young nobles learn what nobility is by watching and mimicking elder nobles. Their early years are usually spent with their mother. After six or seven years they follow their fathers around, learning how to manage affairs and social interactions, which are direly important in aristocratic circles. Some nobles send their children to a greater noble's household to learn these same skills. During this time they are inculcated with music, poetry, dance, athletics, horsemanship, archery, hunting, gaming, and magic. Noble youths who reach the age of twelve either continue their education at court or pursue religious or legal studies. Generally nobles do not attend schools or universities, as private tutors provide them what rote or magical learning they need. The exception is younger sons destined for religious, legal, or other livelihoods. A young noble is considered fully-grown when he engages in his first tournament at 16 or 17 years of age.

The young gentry also learn what they need to know by following their father around while he performs his daily routine. They learn to dispense manorial justice, and the traditions and customs of their area. Children of gentry gain what refinement the family can afford. The young gentry engage in hunting, athletics, gaming, and horsemanship, but music, poetry and dance are often glossed over due to fiscal restraint. Unlike the nobility, children of gentry are often educated for religious, legal, or governmental service.

The education of aristocrats focuses upon very practical matters. Besides management and financial concerns, aristocrats' education largely involves the duties of one's station. Young aristocrats learn the social obligations of their station and the particular relationships between stations. For example, sending the first harvest of grapes to the church of the patron god to make the sacramental wine, or the right of the first hunt belonging to the suzerain are passed down from generation to generation through educating young aristocrats in precedence and social order. Budding aristocrats must also know the proper method of addressing others, their order in precedence, the genealogy of great families and their heraldry, what entertainments are appropriate for different visitors, current social alliances, and eligible aristocrats for proper marriages. This is the bulk of aristocratic education, especially of the nobility and royalty. A member of the gentry learns what is appropriate for his social station and tries to prove worthy when interacting in the realm of nobility. A noble learns how to interact with his peers, the sovereign, and the gentry as befitting his noble birth. Kings and imperials learn the art of ruling through example.

Household: Every member of the aristocracy supports a household. Households are collections of servants and other supporters, normally living under the same roof as the lord, whose purpose is to cater to his needs, advertise his status, and create the mode of life that he desires. This typically

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Table VII.1-Precedence

IMPERIALS	
	An emperor (high king)
	Younger sons of the emperor
	Grandsons of the emperor
	Brothers of the emperor
	Uncles of the emperor
	Nephews of the emperor
ROYALTY	
	A king
	An archduke/ a prince
	Younger sons of the sovereign
	Grandsons of the sovereign
	Brothers of the sovereign
	Uncles of the sovereign
	Nephews of the sovereign
	Ambassadors
	Arch-clergy (of highest patron god)
	Lord high chancellor
	Lord high treasurer
	Lord great chamberlain
	Lord high constable
	Keeper of the Great Seal
	Earl marshal
	Lord high admiral
	Arch-clergy (of lesser patron gods)
	Lord steward of the household
	Lord chamberlain of the household
PEERS	
	Dukes
	Marquesses
	Dukes' eldest sons
	Earls
	Marquesses' eldest sons
	Dukes' younger sons
	Viscounts
	Earls' eldest sons
	Marquesses' younger sons
	High-clergy (of patron gods)

GENTRY	
	Commissioners of the Great Seal
	Treasurer of the household
	Comptroller of the household
	Master of the horse
	Vice-chamberlain of the household
	Viscounts' eldest sons
	Earls' younger sons
	Barons' eldest sons
	Knights of the Highest Order
	Lord chief justice
	Master of the rolls
	Judges of the High Court of Justice
	Knights bannerets made by the sovereign in person
	Viscounts' younger sons
	Barons younger sons
	Sons of lords of appeal
	Baronets
	Knights bannerets not made by the sovereign in person
	Knights of the Middle Order
	Knights of the Second class of the Middle Orders
	Knights of the Lesser Orders
	Knights bachelors
	Judges of county courts
	Eldest sons of the younger Sons of peers
	Baronets' eldest sons
	Knights' eldest sons
	Baronets' younger Sons
	Knights' younger Sons

includes ladies-in-waiting, the sons of other nobles, their body servants, and any other people the lord supports in his main manor. The size of households varies on the status of the individual but a rough estimate of 10 to 30 for a member of the gentry, 20 to 50 for a member of the nobility, 50 to 200 for a great landowner, and over 200 for a king.

Households have two tiers: the officers and the lesser servants. The upper tier is composed of stewards, treasurers, chamberlains and the head of each function in the household, namely marshals, kitchen clerks, butlers, and chief chaplains. Larger households often have a separate secretariat to manage the lord's correspondence and writs, which are also included in the upper tier of the household. Officers are usually from a social class similar to their lord's. A noble's officers are usually from the gentry or minor nobility, while a king's are

solely from the nobility. The lesser servants perform the mundane tasks associated with running the household and caring for the lord and officials. This includes household menials, valets, grooms, pages, carvers, waiters, and footmen.

Council: One of the benefits of lordship is council. Councils are composed of the high officers of a lord's household, other landholders of independent political prominence, and lawyers. Councils provide guidance to a lord, they advise on the general running of his affairs, on administrative problems, and on legal interests of the lord. Council members are often attached to particular lords, but there are always a few wise or perhaps simply cunning advisors who counsel several different lords. Most councils have at least one spellcaster, often more than one, who counsel the lord on magical matters.

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Kings

Kingship in a magical medieval society is a personal power. The king wields power through his person and his divine grace, not through law or popular election. Kings are assaulted from all sides daily and must be tireless in maintaining their kingdoms. Kings exert their power through their presence in the kingdom. Strong kings constantly move from one place to another, not trusting the information they receive from their underlings. Though kings have the resources to magically travel, they spend most of their time traveling by horse, because their entire court travels with them. Court, the mechanism of government, is always in the king's location providing him the ability to perform all the needed functions and priorities of kingship.

Kings also bear heavy feudal burdens. They must perform their many responsibilities to their vassals if they wish to maintain their authority. Their duties solidify their power, but force them to long periods of hectic activity. Kings cannot sit in their favorite castle and expect to successfully wield authority from a distance. Although magic provides many ways of exerting authority at a distance, nothing is more impacting than the physical presence of the king. If he is to maintain or expand his authority, he must possess ceaseless energy and vigilance in every feudal sovereign relationship and on his frontiers. He must be suspicious of his intimates and continually circumambulate his kingdom. Kings who deviate from the above may still wield power and authority, but they allow the seeds of dissent to take hold in potentially fertile fields.

Divine Kingship

Kings have a level of authority that dwarfs all but the strongest of barons. Kings can levy taxes; order executions on the spot; and control vast forests, which are subject to swift and harsh forest law. They are the ultimate achievement of the feudal system, and all beneath them dream of becoming kings. Magical medieval kings sit atop the great net of feudalism while caught in the intricate twists and turns of obligation. Besides being the greatest landowner in their kingdom and having resources that far surpass the strongest of their barons, magical medieval kings are the elect of the gods. They are distinct from the rest of the kingdom by their divine right to rule. These divine abilities may come from various sources depending on the kingdom's religious orientation. A king's abilities are usually from a group of like-minded gods or from the election of the entire pantheon. More rarely a single god elects a king, who then combats other kings selected by other gods. Kings receive their powers when they assume their title, either through self-coronation or through a religious ceremony. A magical medieval king's primary power is the ability to *remove disease* as a paladin equal to twice his character level, but he gains several other powers as explained in Appendix III-Magical Medieval King Template.

Tied to the Land

Magical Medieval kings share a close tie to the lands they rule. When the king is hale, the land is hearty, but when he ails, the land deteriorates. Conversely if there is trouble in the land, the king bears the troubles of the land on his person. A king's tie to the land is strong and representative of the king's standing as the guardian of his realm. With great power comes great responsibility.

The specifics of how a king and land relate are solely the GM's domain. Not all kings will have a strong connection to the land, while some will have a truly unearthly attunement to their realms. A few kings can sense unrest in their land through noticing their internal state in time to prevent rebellion, but most kings will not notice a wrong until the wrong bears its fruit. The specifics of this dynamic should be worked out by the GM and should vary from kingdom to kingdom. Generally, strong kings from good lineage will have a greater sensitivity than new kings or kings of questionable descent. Evil kings share the same ties, but a GM shouldn't assume that just because a king is evil his land will suffer. Tied to the land reflects the strength of a king's land and reign. A king may be evil, but he can still be an excellent king, wielding his authority without question.

Multiple Kingships

Although kings display the grace of the gods through their unique abilities, others may receive the gods' graces as well, leading to rival claims of kingship. The gods never revoke their gift. They prefer to provide another with the same benefits. This allows the gods' chosen to triumph, regardless of the outcome. Occasionally a person claims a kingship by force. Though not under the direct blessing of the gods, they are quickly rewarded for their strength and effort. Any person blessed with divine kingship may decline the gift of the gods, but once chosen, kingship is only relinquished through the swearing of fealty to another king.

There are the three main causes of multiple kingships. The first are kings who die leaving no direct heirs. This is the leading cause for incidents of multiple kingships. Several claimants with relatively good justice rise with the gods' blessing in a struggle for the throne. The second reason is weak kings. The gods never look favorably upon weak kings, seen as a poor reflection of the gods and their will. Bad kings may rule for years, perhaps decades, before being opposed by a divinely ordained king. Sometimes it takes only a few years until the gods grow tired of an incompetent king, but more often the gods' dissension of opinion prolongs the affair. The last and least prevalent reason for multiple kingships is kings who ascend the throne in their minority. Though the divine power of their parent transfers to them upon death, the gods occasionally wish another to be king. This is rare since the gods prefer to let a king come into fruition before making such a choice.

Government as an Aspect of Kingship

The blessing of the gods does not secure a crown; those who rule do so through strength, custom, and law, in that order. Government is the mixture of all three traits. Though magical medieval government seems primitive compared to modern government, it is both complex and engaging.

Unlike modern government, magical medieval government is solely concerned with two things: generating wealth for the rulers and peaceful dispute resolution. The more important of these two factors is generating wealth. Peaceful dispute resolution (justice) creates direct wealth through fees and dispensation of justice. Establishing peaceful dispute resolutions creates greater stability and security, increasing a

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ruler's income and improving his chances of transferring his possessions and power to his heirs.

The only common form of government found in magical medieval society is monarchy. Although there are city-states, communes, the very rare republic, and any of the many oligarchies (theocracies and magocracies being the most common), monarchies are the government of almost all magical medieval societies. Every person and society understands single, strong rulers, because they are a physical manifestation of power. Among the ruling class, government is considered a function of kingship. Centralized governments, such as monarchies, reflect the ruler's ability to exert his will upon others.

Types of Monarchy

There are three divisions within magical medieval monarchies, listed from least to most complex: the primitive monarchy, the traditional monarchy, and the representational monarchy. Each sub-division has different aspects, strengths, weaknesses, and possible governmental systems. Each sub-division's traits vary depending upon the strength of the current, and/or most recent, monarch. All three types of monarchies' different traits are discussed throughout the remainder of this chapter and in Chapter Eight: Generating Kingdoms and Aristocracy.

Development of Government

Land Management

Monarchical governments in the magical medieval kingdoms develop as an outgrowth of land management. Handling issues and disputed over land forces a lord to create standard methods of management borrowed from local custom. A lord takes these steps to keep the peace and ensure that he receives what he is entitled to. Eventually the methods for handling the more common problems are codified. This codification of local custom and lord's advantage form what eventually becomes law. The most rudimentary magical medieval government can only begin after this methodological codification. Most primitive monarchies do not develop past damage control in the face of emergencies; therefore the subsequent institutions of land management and following trends do not occur in primitive monarchies.

Religion Forming Monarchies

Religion is a prominent catalyst for centralized magical medieval governments. Again remember that magical medieval governments are simply extensions of powerful landowners' households, mostly the king's. Churches, often placing importance on law or on good, are potential rivals to budding governments, because they offer an alternate source of peaceful dispute resolution with moral authority. In societies with a strong patron god, the church is very influential. Bloody conflicts between the church of the patron god and the government are inevitable, fighting over whom maintains the peace in the kingdom. Warring over the right to maintain peace is a quintessential magical medieval paradox. In societies with a multiplicity of churches, bloody conflict with a budding government is less likely given the greater chance of bloody conflict between other churches. Multiple religions are less of a catalyst toward the development of a centralized government, but they are often more difficult to fully integrate after the

centralized government is established. A single church usually triumphs or is tamed by a government while multiple churches continue fighting with a tenacious obstinacy less typical of single patron god societies.

Treasuries

Treasuries are one of the institutions created after codification of land management. Treasuries account for the king's affairs, ensuring the king has a codified method of generating revenue. Treasuries initially develop from the basic accounting on the lord's demesne. Given the nature of feudalism, the accounting for the king reaches into the domain of many great lords. This eventually develops into a system of taxation control. Handling emergencies and unique situations provides the series of taxation precedents on which more robust treasuries are created. Treasuries account the king's income. There is no kingdom's income separate from the king's income.

Courts

Courts are another institution following the rise of kingdom land management. The king's private court relieves tensions and reduces warfare among the great lords. Eventually the king's authority is strong enough that the king selects judges as his representatives. These royal judges dispense justice throughout the realm in the name of the king. Through this accumulation of authority, kings' courts eventually enjoy the right to hear murder and other serious cases, because he is responsible for peace within his kingdom. He also enjoys the right of settling civil cases concerning land possession. He enjoys these powers, because murder and disturbing legal possession without due process produces disorder. Both of these rights develop and propitiate feudal suzerainty. Courts also provide the king with income as he maintains the peace. Both treasuries and courts generate revenue for the king and should not be confused with a modern concept of governmental income for governmental issues. Magical medieval revenue is for the king and his desires alone.

Note: Unlike other subjects in the development of government, courts do not always originate from land management. Manorial, feudal and royal courts certainly do, other courts do not. See "development of law" in this chapter for more information.

Bureaucracy

Running treasuries and courts requires a body of professional men and women trained in procedure. If a budding government is to last, clerks and their bureaucracy must develop concurrently with treasuries and courts. Creating standard operating procedures and consistent, carefully worded formulas for letters are the most important developmental processes within both treasuries and courts. Clerks replace vague words with specific formulaic wording that cannot be misunderstood, a significant catalyst for more complex magical medieval governments. Clerks and the needed professional institutions associated with them develop the chancery.

Chanceries

Chanceries are the first real magical medieval bureaucratic institutions. Chanceries coordinate the work of courts and treasuries. They issue orders to judges and tax collectors, as well as deal directly with barons, local lords, churches and

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wizards' guilds. Almost all other governmental institutions develop from chanceries, though the more complex ministries of defense, foreign affairs, internal security, intelligence, and trade do not develop until after the magical medieval period.

Each of the three monarchies (primitive, traditional, and representative) has a working chancery. Chanceries in primitive monarchies have barely finished creating acceptable formulaic wording, and their clerks are barely considered professional. Traditional monarchies have chanceries capable of serving the needs of the government and possess professionally trained clerks. Representative monarchies are like traditional monarchies but have more complex and robust chanceries capable of dealing with parliaments. But the chanceries of each vary greatly within their respective types.

The speed at which chanceries develop depends upon each kingdom's circumstance. Chanceries develop faster in kingdoms where the king holds the majority of allodial land. They develop slower in kingdoms where the majority of allodial land is outside the king's influence. Physically smaller kingdoms and their chanceries often develop faster than larger kingdoms, because there are fewer restraints to the king's goals. Kingdoms built upon successive waves of invasion usually develop faster since there are fewer entrenched local customs or laws to be uprooted and replaced with the king's will.

Parliaments

Parliaments allow some representation for the aristocracy. Magical medieval parliaments usually meet annually for a few weeks to discuss important issues. This does not mean that parliaments have the power to make decisions; parliaments merely allow representatives to voice their opinions to the king. The king still makes the final decisions on matters. Parliaments are usually composed of local representatives elected by local lords. Although most parliamentary elections have a façade of democracy, nothing is done without the full approval of the local lords. Often the local lords are the ones to travel to parliament.

Parliaments develop in two main manners. The earliest parliaments develop after particularly abusive kings push the aristocracy too far. The aristocracy rebels and force limitations on the king, if they do not simply kill and replace the king. Parliaments can also develop peaceably. After watching the affairs of a parliament in another kingdom and noting their advantages, kings realize it is more effective to address a parliament with his demands than it is to address every individual, i.e. kings tend to gain more taxation from addressing a parliament.

Although conflict is the natural state between kings and parliaments, kings receive many benefits from a parliament. They can show they have taken feudal counsel for their decisions, and they gain the help of their vassals to impress upon the entire aristocratic station the needs of the king. The aristocrats also gain power since the king more often meets their wishes than if were they to ask separately. This situation of mutual benefit is short-lived once parliaments force enough concessions out of the king in exchange for immediate funds. Most kings find their sovereign power decreasing within 300-500 years of a parliament's foundation.

Diplomacy

Magical medieval diplomacy is an ad hoc affair since there is no ministry of foreign affairs. In fact, magical medieval societies consider the idea of a ministry of foreign affairs ridiculous. To the medieval mindset, trained bureaucratic men lack the knowledge and power to make decisions that are only the concern of kings and great barons. The constant flux of power, alliance, and war also deter magical medieval kingdoms from having institutionalized diplomacy. The speed and complexity of feudal change surpasses the accounting ability of magical medieval men. Relationships form and change too rapidly to be accurately maintained in any sort of governmental record. This inevitably leads to more questioning and conflict concerning land and rights. Most diplomacy in the magical medieval period begins and ends on the battlefield or at the altar.

For example, Kingdom A and Kingdom B are currently at war. King A sends a peace treaty to king B to end their current conflict. On the same day, King A sends correspondence to King B concerning land X. King B is a vassal of King A for land X. Here, King A deals with King B in two different manners, according to two codified relationships. King B is a vassal of King A as well as a king. Being a good vassal and wishing to retain land X from King A, King B sent King A the required amount of men for land X to help King A fight against him in their current conflict.

In place of an ordered diplomatic bureaucracy, individual men are given the power to speak for the king for specific tasks. These men are most commonly dukes, counts, earls, or other particularly powerful barons. They have the social standing and prestige necessary to wield extended sovereign power for a king. The chancellor and his staff perform the secretarial work needed for diplomacy. All records of diplomacy are kept alongside the fiscal records within the chancery.

Overt magic use is almost completely absent in diplomacy, since the use of magic by foreign representatives in the presence of a king or a king's representative has caused more than its fair share of wars. Of course, this does not prevent or deter covert uses of magic.

Development of Law

Magical medieval royal law generally develops in two different ways. The first method, known as single law, develops in smaller kingdoms or kingdoms formed from successive waves of invasion. Single law kingdoms develop faster and are more resistant to collapse. They tend to develop a sense of statehood earlier due to a communal identity throughout the kingdom. Unfortunately, single law kingdoms have more difficulty in assimilating conquered territories because they force their customs and laws on the defeated, displacing their customs and laws.

The second development of law is layered law. Under layered law, the king appoints local administrators who perform their duties according to local law and custom. The law flows from local to regional to royal under layered laws, opposed to local to royal under single law. Layered laws handle the complexities found in large kingdoms with strong local cultures. Layered law kingdoms generally handle territorial acquisitions better

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than single law kingdoms, because they allow natives to retain their own laws and customs. Since local customs are more prevalent and strong in layered law kingdoms, they take longer to develop a sense of statehood and rebellions tend to last longer.

The Nature of Law

Magical medieval justice differs from modern justice in many regards. These ideological differences further root campaigns in a magical medieval mindset.

Inequality: Some men are better than others. This difference of worth is inherent, socially supported, and legally practiced. It is not evil or unlawful, rather good, just, and proper. Laws and determining guilt differs according to social class because the law is a tool of the powerful, mainly used to arbitrate disputes peacefully and generate revenue for landowners. Seeking the “liberty of men” or “justice” in its modern inception is not the role of magical medieval justice.

Custom: Magical medieval justice varies upon the king and custom. Customs determine what is lawful; kings interpret customs, change customs, or simply override them. Wise kings follow custom more than oppose them, but their comparative power grants them leeway from custom. Communities and their customs are insular in a magical medieval society. What is law and custom in one village may not necessarily be considered so in another. Kings and other power centers may attempt to homogenize local customs into single law models, but change comes slowly in a magical medieval world. Laws derived from custom give way to precedent-based common law as magical medieval societies become more mobile. Strong kings and landowners encourage this trend, preferring codification of law, which maintains their preferential authority in courts.

Fonts of Justice: Unlike the modern concept of the state having sole authority to determine justice, there are five primary sources of justice within the average magical medieval kingdom. Their precedence and jurisdiction are not always clear-cut. Manorial law, feudal law, king’s law, canon law, and charter (civic) law are the five fonts of justice in a magical medieval society. Law in a magical medieval society comes primarily from social customs and secondarily from precedence. The five different fonts of justice in a magical medieval kingdom develop concurrently, and each has its socially accepted realm of control. Unlike the modern concept of the state having sole authority, magical medieval people believe justice comes from different sources depending upon the judicial subject. Conflict through the years has given a slight ascendancy to the royal courts, but such ascendancy is far from complete, and most magical medieval people cannot comprehend the idea of justice being administered from only one source. Like everything magical medieval, there are exceptions or additions to this generalization. Each source of justice answers the basic questions of law raised in Aspects of Court.

Speed of Justice: Justice may take a long time in a magical medieval society. A beermaid accused of watering down her beer may wait a full year before being tried and fined in her lord’s hallmote. For major offenses like murder, the deceased’s

family may have to wait years for a verdict, and even longer to receive restitutions for the life taken. The nature of dispensing magical medieval justice accounts for the delay from crime to court. Manors only hold court once a year, as the steward travels from manor to manor. The king’s judges travel from town to town, dispensing royal justice as they go. Dispensing feudal law, which settles disputes among landowners, takes time, because each landowner only serves a limited amount of time in council to his lord. Hierarchical maneuvering usually accounts for delays in canon law (i.e. trying lay brothers and priests in different places according to their station within the church, etc.). Dispensing civic law, though held in a permanent seat year round, sometimes takes a long time due to complications in court. Another factor delaying magical medieval justice is the sheer number of suits. In general, there are too many trials that need to take place and not enough manpower to dispense justice, collect fines and fees, capture outlaws, and enforce the law. This problem permeates into modern justice systems as well.

Authority of Justice: Magical medieval law has less authority than modern law. The authority of the law is only as strong as the lord dispensing it. The lord must enforce judgments, collect fines and fees, and successfully settle civil disputes or his court holds little authority. Enforcing the law becomes more problematic as courts try influential, wealthy, or powerful people. Such people may simply ignore judgment, though GMs may decide to have more powerful law and courts than described here.

Aspects of Court

Court-based law must answer basic questions about its function and effectiveness in order to have authority. These aspects of court are specifically geared toward creating a magical medieval court system, but GMs may use them for creating any type of court-based legal system.

Court Competence: What court tries which cases? This dilemma occurs quite often in a magical medieval society. For example, a crime is committed in one jurisdiction and the criminal is caught in another; a king’s ship docks erratically and damages a free-city’s pier; a member of the clergy who is also a member of the merchant guild is caught breaking guild rules; a merchant of kingdom A breaks merchant guild rules of kingdom B while in a free city in kingdom B. In such cases of overlapping jurisdiction, lords assert their authority to try the case. By winning the right to try a case, a lord expands his jurisdiction as well as gain income generated in dispensing justice. As custom-based law moves to precedent-based law, expanding one’s jurisdiction becomes more important. Each expansion of authority cuts into another’s authority, creating a new precedent.

In the majority of magical medieval kingdoms, precedence of court authority is a question of competence. From most competent to least: king’s court, manorial court, cannon court, and city court. This is a gross generalization, as each court vigorously defends itself from the inevitable jurisdictional encroachments of the other courts. King’s courts are the most voracious of all courts, continually attempting to usurp power from other courts.

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Trial: Magical medieval societies use different types of trials to determine the guilt or innocence of the accused. The most common type of trial is a trial by jury, though the method of choosing jurors varies from place to place. Trial by combat is still honored in some magical medieval societies, as well as compurgation, the act of swearing one's innocence while others swear the defendant is innocent. Unlike modern trial, openness, transparency, and due process are not required. Decisions are often made in secret, evidence is not publicly displayed, and there is no immutable set of procedures.

Court Appearance: Once the appropriate court is determined, how is the adversary made to appear? In some courts a plea is enough to bring the defendant to court. In the majority of magical medieval kingdoms, courts issue summons before an adversary can be seized. The court issues pleas and summons and follows through with the case depending on the nature of the crime and the station of the person raising the case. When a person of high station pleads a crime, he receives quicker and more attentive responses from a court. Greater crimes like treason and murder are tried first, even if other lesser crimes are reported earlier. Though issuing a summons is the first standard action of the court, there are plenty of situations (usually in violent crimes or feudal crimes) where a summons is issued and a man's property is preemptively seized until the court date.

Contumacious Adversaries: If a summoned adversary does not appear before the court, what actions does the court take to determine justice? Can the court seize him or his property? Can the court declare him an outlaw? Can the court declare him guilty if he does not appear in court? These questions depend upon the crime accused, the status of both the accuser and accused, and under which court the case is tried. In the majority of magical medieval kingdoms, each of the above can be performed upon a contumacious person depending upon situation.

Against the Defendant: What can the court do if it finds the defendant guilty? Some cases only require the defendant to recompense the plaintiff, while others additionally require punishment. Punishments vary from amercement (fine) to imprisonment and corporal punishments such as stocks, mutilation, or execution. Punishments vary from court to court, law to law, and kingdom to kingdom.

Against the Plaintiff: Magical medieval courts often have punishments against plaintiffs who fail to prove their case. A court's time is not to be wasted. Under some circumstances, when a man claims wrongdoing from another and cannot prove the wrongdoing, he is punished. This is a holdover from a more primitive time and is not in use in more civilized areas.

Manorial and Feudal Court Procedures

Manorial law and feudal law use the same procedures, but are defined by who is the accused. A lord dispenses justice to his peasants and tenants in manorial court. A lord dispenses justice to his vassals or raises suit against his lord through feudal court.

Manorial court procedures are the simplest of all courts. Manorial courts typically deal with matters such as chicanery, petty theft, impositions on the lord's rights, estate and marriage

issues, feudal issues, matters of debt, and failure to pay feudal aids. The most common of all complaints are farming related, such as sowing too early, working in darkness, being wasteful with seed, and being rough or abusive to food animals. Occasionally more serious matters arise, such as illicit use of magic, arson, rioting, assault, rape, mutilation, or murder. In most magical medieval societies, murder, mutilation, and kidnapping cases are heard in a royal court, the suspect's neighbors being expected to detain him until a royal judge arrives.

The lord of the manor or his representative (usually the steward) presides over manorial courts. Bringing a case before the court requires a court fee from the plaintiff. Juries are composed of 3-6 villagers with honest reputations, but the final decision is the lord's or his representative's. The lord metes out manorial law enforcement, normally but not always, with the consensus of the village. He usually has a manorial staffer (bailiff of serjeant) deal with the day-to-day affairs of the court.

Charter Court Procedures

Charter courts hear many claims similar to a manorial court, but not nearly as many pastoral cases. Charter courts deal with breaking guild laws, matters of debt, market laws, theft, feudal issues, bribery, sanitation laws, robbery, burglary, estate and marriage issues, failure to pay taxes or tolls, smuggling, illicit use of magic, assault, rape, arson, rioting, kidnapping, mutilation, and murder. As in manorial courts, charter courts are usually expected to turn over cases of mutilation, murder, or kidnapping to royal courts. Though a few cities have the king's approval to try such cases, other cities try them anyway. Cities continually attempt to usurp authority from kings and establish autonomy.

Charter courts are not equal. Charter courts of free cities exert more authority than charter courts of non-free cities. Charter courts usually have the most competence questions raised when determining which court tries a case. Charter courts are in a permanent state of flux between establishing autonomy and staving off the authority of other lord's and the king's court.

Elected or appointed judges usually preside over charter courts. The method and laws of selecting judges depends on the city. Charter courts usually have juries of six honest citizens. The judge and jury mete out law enforcement through the city's bailiffs, constables, and captain of the guard.

Ecclesiastical(Canon) Court Procedures

Cannon courts deal with the same matters as charter and manorial courts, but they provide recourse for wrongdoings done by ecclesiastics. Unlike other courts, they usually claim exclusive right over mutilation, kidnapping or murder cases involving ecclesiastics. They also claim jurisdiction over all cases of blasphemy, desecration, and church vandalism. In polytheistic societies, the arguments concerning what cases should be held in the courts of which god can be rather heated. Each court has a different tradition of law, and where a case is heard makes a significant difference in outcome.

Ecclesiastical courts are the most varied of all courts throughout magical medieval societies because their existence and influence depend heavily upon the status of religion in

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the kingdom and the strength of the monarch. In strong patron god societies, ecclesiastical courts attain the greatest possible power for a canon court. In other societies, there may not even be ecclesiastical courts.

Ecclesiastical courts are presided over by the high-ranking clergy possessing jurisdiction over the location of the plea. They usually have juries of six other ecclesiastics. The high-ranking clergy and the jury mete out ecclesiastical law. Their will is enforced by the various martial orders or through agreements with royal, civic, or manorial officials.

Royal Court Procedures

Royal courts preside over the same matters as charter and manorial courts, but they are also concerned with the cases most dear to the kingdom. Matters of kidnapping, mutilation, murder, treason, sedition, international affairs, maritime affairs, feudal issues, illicit magic, and counterfeiting usually fill the dockets of a royal court. There are several different types of royal courts, each with its own purpose and jurisdiction. In royal courts, a judge presides with a jury of 6-12 honest men of the community. In cases involving nobility, a group of nobles serve as jury, though an inferior cannot judge a man of better standing. The king himself presides over the king's court, which accompanies him throughout the year. The king entertains only cases of great importance or those that serendipitously occur near the king's locale.

The king's court is regularly held, occurring in the same place at the same time every year, and the king's court is wherever the king is. Besides the king's court, there are wandering courts that serve the less populated areas of a kingdom. These courts travel long circuits hearing cases. It is not unusual for a person to be held in prison for months until the circuit judge arrives for the trial. These courts also hear cases concerning forest law; a law system with harsh penalties for poachers.

Eyre courts, another type of royal court, audit other courts. Eyre courts travel to designated cities and manorial courts to inspect law records. Eyre courts look for infractions against royal law and fine for various infringements. Infringements provide the king an excuse to reclaim a chartered city or to take a benefice away from a vassal, though wise kings do not use this opportunity lightly or often. Eyre courts are often viewed as another method of king's taxation because infringements on his rights are inevitable. Cities and vassals typically accord Eyre courts an unfriendly reception.

Maritime courts hear cases concerning sea trade. Not all kingdoms have maritime courts. Even those that engage in sea trade may not have maritime courts. A kingdom must engage in a large amount of sea trade before maritime issues constitute a separate court. Maritime courts address infractions of carriage, upkeep, piracy, international maritime affairs, maritime abuse, shipping company laws, ship staffing laws, issues with cargo distribution, permissible trading routes, and smuggling.

Magic and Justice

Magic intrudes in court proceedings on a fairly regular basis. Though the use of magic bolsters the credibility of evidence, justice is still difficult to determine. The credibility of the spellcaster becomes another factor in court. Magic is a great

to tool, used to lead and to mislead. Each society develops different methods for using magic in judicial affairs, though certain magic uses and prohibitions are universal.

Magic is not allowed unless sanctioned by the court, regardless of its effectiveness. The illicit use of magic in a court carries harsh penalties. The judge must grant approval of the magic and the spellcaster before any person uses magic in a case. This usually requires a fee or bribe. Courts do not retain spellcasters for the courts' use. Courts make their money by fees and bribes for the right to use magic in their court. Every litigant has the option of acquiring magical help for their case, and they have the right to defend themselves against magic in court. If an accuser hires a cleric to cast *zone of truth*, the defendant can drink a *potion of glibness* or hire another cleric to counterspell. In fact, the defender may hire the same cleric to not cast the spell. Magic is a lucrative business.

Crime and Punishment

Table VII.2-Crimes and Punishments lists some of the more common magical medieval crimes. Most guilty verdicts in a magical medieval society result in a fee being paid to the injured party and/or a fee being paid to the court. Branding, mutilation, magical punishments and executions are reserved for the worst of crimes, while imprisonment and bondage are used for serious crimes. The punishment of each crime varies depending on the social status of the injured and injuring party. Bringing a case to a court requires a fee as listed in the crimes chart, and seeing a case through to completion, whether successful or not, requires the amount indicated on the chart as well.

Magical medieval crimes are loosely placed into four different types, from worst (A) to least (D). Crime types A usually result in heavy fines of >5,000 gp. Imprisonment [P 61- 240 months], bondage [B 61- 240 months], branding [Br], mutilation [M], or execution [X] is not uncommon, and any combination of the different punishments is not uncommon as well. Crime types B usually result in fines of 500-10,000 gp or imprisonment [P 13-60 months], bondage [B 12-60 months], branding [Br], or mutilation [M]. Combinations of punishments are not uncommon. Crime types C usually result in fines of 100-1,000 gp, bondage [B 1-12 months], imprisonment [P1-12 months], or any combination. Crime types D usually result in minor fines of 1sp-100 gp, imprisonment [P 0.25-1 months], bondage [B 0.25-1 months], or any combination. These are large guidelines that should be flexible enough to accommodate any punishments a GM thinks are appropriate to his campaign. Repetitions of crimes usually accrue harsher punishments within the same crime type, eventually leading to punishments in the immediately higher type. The GM should determine his campaign's particular methods of escalation. Harsher societies have fewer second chances, while lenient societies provide more. The crimes and punishments provided in the crime chart should be viewed as only a guideline for a GM when creating his own system of law.

Enforcement

Enforcing the court's verdicts is difficult. Most imprisonments last for a short time (mainly do lack of holding capacity), and collecting reparations can take years. Even when convicted of a ten-year prison sentence, a criminal can expect to be

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released before the end of his term, and a bribe to the prison guards or warden can shorten even the longest of terms. Repeat offenders are treated harshly when commoners and lightly when nobles. On top of all that, it is not uncommon for a noble to simply not leave his lands if convicted even though he risks the chance of being declared an outlaw if his crime was heinous enough. Most courts lack the resources to adequately force a noble to do what they want him to do. In situations with conflicting nobles, war often results.

Outlaws

Outlawry is common in magical medieval societies. Outlaws are created when a person refuses punishment after being convicted of a type A crime or any murder. Generally all the outlaw's possessions are confiscated, their family is disowned or, less commonly, executed. Outlaws rarely congregate in magical medieval societies as it attracts magical attention. Divination proliferation forces magical medieval outlaws to a more lonely existence than their historical counterparts, unless they possess magic of their own.

Table VII.2-Crimes and Punishments

Crime (committed upon)	Type	Possible courts of jurisdiction	Fee to start case	Average case cost	Punishment for commoner	Punishment for burgess	Punishment for patriciate	Punishment for ecclesiastic	Punishment for aristocrat
Accessory to crime, type A	A	Any	As crime	As crime	Same as crime	Same as crime	Same as crime	Same as crime	1/2 crime
Arson	A	Any	50 gp	500 gp	X	X	X	X	X
Assault, weapon (aristocrat)	A	Any	50 gp	500 gp	X	X	5,000 gp +P12m	5,000 gp +P9m	5,000 gp +P6m
Assault, weapon (burgess, patriciate)	A	Any	50 gp	500 gp	X	X	5,000 gp +P12m	5,000 gp +P9m	5,000 gp +P6m
Assault, weapon (ecclesiastic)	A	Ecclesiastical	50 gp	500 gp	X	X	5,000 gp +P12m	5,000 gp +P9m	5,000 gp +P6m
Bribery (royal official)	A	Royal	10 gp	500 gp	5,000 gp + P12m + B12m	5,000 gp + P12m + B12m	5,000 gp	5,000 gp	5,000 gp
Bribery, receiving (royal official)	A	Royal	10 gp	500 gp	5,000 gp + P12m + B12m	5,000 gp + P12m + B12m	5,000 gp	5,000 gp	5,000 gp
Counterfeiting	A	Royal	10 gp	500 gp	X	X	X	X	X
Fleeing one's lord (commoner)	A	M, R, C	50 gp	500 gp	B240m + Br				
Forgery (aristocrat)	A	Any	50 gp	500 gp	X	X	X	X	X
Forgery (ecclesiastic)	A	Ecclesiastical	50 gp	500 gp	B 60m + Br	B48m + Br	B36m + Br	B24m	B12m
Forgery (royal)	A	Any	10 gp	500 gp	X	X	X	X	X
Forgery (civic)	A	Any	50 gp	500 gp	B 60m + Br	B48m + Br	B36m + Br	B24m	B12m
Kidnapping (aristocrat)	A	R, E, C, M	50 gp	500 gp	X	X	X	X	X
Kidnapping (ecclesiastic)	A	E, R	50 gp	500 gp	X	X	X	X	X
Kidnapping (patriciate)	A	R, E, C, M	50 gp	500 gp	X	X	X	X	X
Magic use, dangerous (injury, damage)	A	Any	100 gp	1,000 gp	B120m + Br	B60m + Br	B48m + Br	B24m + Br	B24m + Br
Magic use, dangerous (injury, no damage)	A	Any	100 gp	1,000 gp	B60m + Br	B48m + Br	B36m + Br	B24m	B12m
Magic use, dangerous (no injury, damage)	A	Any	100 gp	1,000 gp	B 60m + Br	B48m + Br	B36m + Br	B24m	B12m
Magic use, dangerous (no injury, no damage)	A	Any	100 gp	1,000 gp	B24m	B18m	B12m	B6m	B6m
Magic use, mental manipulation	A	Any	100 gp	1,000 gp	10,000 gp	10,000 gp	X	X	X
Maiming (aristocrat)	A	Any	50 gp	500 gp	X	X	X	50,000 gp +P12	50,000 gp +P6
Maiming (ecclesiastic)	A	Ecclesiastical	50 gp	500 gp	X	X	X	10,000 gp +P12	10,000 gp +P6
Maiming (patriciate)	A	Any	50 gp	500 gp	X	X	X	5,000 gp +P12	5,000 gp + P6
Murder (aristocrat)	A	R, E, C, M	50 gp	500 gp	X	X	X	X	X
Murder (burgess)	A	R, E, C, M	50 gp	500 gp	X	X	X	X	X
Murder (ecclesiastic)	A	E, R	50 gp	500 gp	X	X	X	X	X
Murder (patriciate)	A	R, E, C, M	50 gp	500 gp	X	X	X	X	X
Mutilation (aristocrat)	A	R, E, C, M	50 gp	500 gp	X	X	X	X	X

On Those Who Rule

Crime (committed upon)	Type	Possible courts of jurisdiction	Fee to start case	Average case cost	Punishment for commoner	Punishment for burgess	Punishment for patriciate	Punishment for ecclesiastic	Punishment for aristocrat
Mutilation (ecclesiastic)	A	E, R	50 gp	500 gp	X	X	X	X	X
Piracy	A	Royal	10 gp	500 gp	X	X	X	X	X
Poaching	A	Royal	10 gp	500 gp	X	X	X	X	10,000 gp
Rape (aristocrat)	A	Any	10 gp	500 gp	X	X	X	X	X
Rape (ecclesiastic)	A	Ecclesiastical	50 gp	500 gp	X	X	X	X	X
Rape (patriciate)	A	Any	50 gp	500 gp	X	X	X	X	X
Religious arson	A	Ecclesiastical	50 gp	500 gp	X	X	X	X	X
Religious desecration	A	Ecclesiastical	50 gp	500 gp	X	X	10,000 gp	10,000 gp	10,000 gp
Religious slander (aristocrat)	A	Ecclesiastical	10 gp	500 gp	5,000 gp + P12m + B12m	5,000 gp + P12m + B12m	5,000 gp	5,000 gp	5,000 gp
Religious theft, major (>1,000 gp)	A	Ecclesiastical	50 gp	500 gp	5,000 gp + P36m + B24m + M	5,000 gp + P36m + B24m + M	5,000 gp + P24m + B12m	5,000 gp + P24m + B12m	10,000 gp + P12m
Repetition of crime, type A	A	Any	50 gp	500 gp					
Rioting	A	Any	10 gp	500 gp	X	X	X	X	X
Rioting, inciting	A	Any	10 gp	500 gp	X	X	X	X	X
Robbery (aristocrat)	A	Any	50 gp	500 gp	X	X	X	X	X
Robbery (patriciate)	A	Any	50 gp	500 gp	X	X	X	X	X
Robbery, highway	A	Royal	10 gp	500 gp	X	X	X	X	X
Sedition	A	Royal	10 gp	500 gp	X	X	X	X	X
Slander (aristocrat)	A	Any	50 gp	500 gp	X	48Pm + 12 Bm + M	36Pm + 12 Bm	24Pm + 12 Bm	5,000 gp
Smuggling (>1,000 gp)	A	Any	50 gp	500 gp	7,500 gp + P48m + Br	7,500 gp + P48m + Br	7,500 gp + P36m + Br	7,500 gp + P24m + Br	7,500 gp + P12m + Br
Theft, livestock (>1,000 gp)	A	Any	50 gp	500 gp	5,000 gp + P48m + B24m	5,000 gp + P36m + B24m	5,000 gp + P36m + B24m	5,000 gp + P24m + B12m	5,000 gp + P24m + B6m
Theft, livestock (101-1,000 gp)	A	Any	50 gp	500 gp	5,000 gp + P36m	5,000 gp + P36m	5,000 gp + P24m	5,000 gp + P24m	5,000 gp + P12m
Theft (>1,000 gp)	A	Any	50 gp	500 gp	5,000 gp + P36m	5,000 gp + P36m	5,000 gp + P24m	5,000 gp + P24m	5,000 gp + P12m
Torture	A	Any	50 gp	500 gp	X	X	X	X	X
Use of false weights	B	Civic	1 gp	10 gp	500 gp + Br	500 gp + Br	500 gp + Br	2,000 gp	2,000 gp
Accessory to crime, type B	B	Any	As crime	As crime	Same as crime	Same as crime	Same as crime	Same as crime	1/2 crime
Assault, weapon (commoner)	B	Any	10 gp	50 gp	500 gp + P12m	500 gp + P9m	500 gp + P6m	500 gp	500 gp
Assault, weaponless (aristocrat)	B	Any	10 gp	50 gp	1,000 gp + P24m	1,000 gp + P18m	1,000 gp + P12m	1,000 gp + P16m	1,000 gp
Assault, weaponless (burgess, patriciate)	B	Any	10 gp	50 gp	1,000 gp + P18m	1,000 gp + P12m	1,000 gp	1,000 gp	1,000 gp
Assault, weaponless (ecclesiastic)	B	Ecclesiastical	10 gp	50 gp	1,000 gp + P24m	1,000 gp + P18m	1,000 gp + P12m	5,000 gp	1,000 gp
Bribery (city official)	B	Civic	25 gp	100 gp	500 gp	500 gp	500 gp	500 gp	500 gp
Bribery, receiving (city official)	B	Civic	25 gp	100 gp	500 gp	500 gp	500 gp	500 gp	500 gp
Burglary	B	C, M, R	10 gp	50 gp	500 gp + B36m + Br	500 gp + B36m + Br	500 gp + B12m	500 gp + B12m	500 gp + B12m

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Crime (committed upon)	Type	Possible courts of jurisdiction	Fee to start case	Average case cost	Punishment for commoner	Punishment for burgess	Punishment for patriciate	Punishment for ecclesiastic	Punishment for aristocrat
Extortion	B	R, C	10 gp	50 gp	P60/B60 2,000 gp + B60m + M	P48/B48 2,000 gp + P48m + B36m	P36/B35 2,000 gp + P36m + B36m	P36/B36 2,000 gp + P36m + B24m	5,000 gp
False witness, perjury (aristocrat)	B	Any	10 gp	50 gp	2,000 gp + P24m + B24m	2,000 gp + P24m + B12m	2,000 gp + P12mm + B12m	2,000 gp + P12m + B6m	2,000 gp + P24m + B24m
False witness, perjury (commoner)	B	Any	10 gp	50 gp	2,000 gp + P48m + B36m	2,000 gp + P36m + B36m	2,000 gp + P36m + B24m	2,000 gp + P12m + B6m	2,000 gp + P6m + B6m
False witness, perjury (ecclesiastic)	B	Ecclesiastical	10 gp	50 gp	2,000 gp + P36m + B36m	2,000 gp + P36m + B24m	2,000 gp + P24m + B24m	2,000 gp + P24m + B12m	2,000 gp + P24m + B12m
False witness, perjury (patriciate)	B	Any	10 gp	50 gp	2,000 gp + P36m + B24m	2,000 gp + P24m + B24m	2,000 gp + P24m + B12m	2,000 gp + P12m + B12m	2,000 gp + P12m + B6m
False witness, perjury (burgess)	B	Any	10 gp	50 gp	2,000 gp + P24m + B24m	2,000 gp + P24m + B24m	2,000 gp + P12m + B12m	2,000 gp + P12m + B12m	2,000 gp + P12m + B6m
Fencing stolen goods	B	C, R, M	10 gp	50 gp	2,000 gp + P24m + B24m	2,000 gp + P24m + B24m	2,000 gp + P12m + B12m	2,000 gp + P12m	5,000 gp + P6
Forgery (burgess, patriciate)	B	Any	10 gp	50 gp	1,000 gp	1,000 gp	1,000 gp	1,000 gp	1,000 gp
Forgery (commoner)	B	Any	10 gp	50 gp	500 gp	500 gp	500 gp	500 gp	500 gp
Grave robbing	B	Any	10 gp	50 gp	500 gp + B36 + Br	500 gp + B36 + Br	500 gp + B12	500 gp + B12	500 gp + B12
Impersonation (aristocrat)	B	Any	25 gp	100 gp	1,000 gp + P12m + B24m	1,000 gp + P12m + B24m	1,000 gp + P12m + B24m	1,000 gp + P8m	2,500 gp + P3
Impersonation (burgess, patriciate)	B	Any	25 gp	100 gp	1,000 gp	1,000 gp	1,000 gp	1,000 gp	1,000 gp
Impersonation (ecclesiastic)	B	Ecclesiastical	25 gp	100 gp	1,000 gp	1,000 gp	1,000 gp	1,000 gp	1,000 gp
Kidnapping (burgess)	B	R, E, C, M	25 gp	100 gp	1,000 gp + P12m + B24m	1,000 gp + P12m + B12m	1,000 gp + P8m	2,500 gp + P3	2,500 gp + P3
Maiming (burgess)	B	R, E, C, M	25 gp	100 gp	1,000 gp + P12m + B24m	1,000 gp + P12m + B12m	1,000 gp + P8m	2,500 gp + P3	2,500 gp + P3
Murder (commoner)	B	R, E, C, M	25 gp	100 gp	X	X	X	X	X
Mutilation (burgess)	B	R, E, C, M	25 gp	100 gp	1,000 gp + P12m + B12m	1,000 gp + P12m + B12m	1,000 gp + P6m	5,000 gp	5,000 gp
Rape (burgess)	B	Any	25 gp	100 gp	1,000 gp + P6m	1,000 gp + P6m	1,000 gp	1,000 gp	5,000 gp
Religious slander (burgess, patriciate)	B	Ecclesiastical	10 gp	50 gp	500 gp + P6m + B6m	500 gp + P6m + B6m	1,000 gp	1,000 gp	500 gp
Religious slander (ecclesiastic)	B	Ecclesiastical	10 gp	50 gp	1,000 gp + P24m + B12m	1,000 gp + P12m + B12m	1,000 gp	5,000 gp	1,000 gp
Religious theft (10-100 gp)	B	Ecclesiastical	10 gp	50 gp	500 gp + P12mm/B12m	500 gp + P12mm/B12m	1,000 gp	1,000 gp	500 gp
Repetition of crime, type B	B	Any	As crime	As crime					
Robbery (burgess)	B	Any	10 gp	50 gp	500 gp + P24m/B24m	500 gp + P24m/B24m	500 gp	500 gp	500 gp
Slander (burgess, patriciate)	B	Any	5 gp	10 gp	500 gp	500 gp	500 gp	500 gp	500 gp
Slander (ecclesiastic)	B	Ecclesiastical	5 gp	10 gp	500 gp + M	500 gp	500 gp	1,000 gp	500 gp
Smuggling (101-1,000 gp)	B	Any	10 gp	50 gp	1,200 gp + P24m + Br	1,200 gp + P24m + Br	1,200 gp + P6m	1,200 gp + P6m	1,200 gp + P3m

On Those Who Rule

Crime (committed upon)	Type	Possible courts of jurisdiction	Fee to start case	Average case cost	Punishment for commoner	Punishment for burgess	Punishment for patriate	Punishment for ecclesiastic	Punishment for aristocrat
Theft, livestock (10-100 gp)	B	Any	10 gp	50 gp	1,200 gp + P24m + Br	1,200 gp + P24m + Br	1,200 gp + P6m	1,200 gp + P6m	1,200 gp + P3m
Theft (101-1,000 gp)	B	Any	10 gp	50 gp	1,200 gp + P24m	1,200 gp + P24m	1,200 gp	1,200 gp	1,200 gp
Vandalism, major (>100 gp)	B	Any	10 gp	50 gp	500 gp + P4m/B4m	500 gp + P4m/B4m	500 gp	500 gp	500 gp
Accessory to crime, type C	C	Any	As crime	As crime	Same as crime	Same as crime	1/2 crime	1/2 crime	1/2 crime
Assault, weaponless (commoner)	C	Any	10 gp	50 gp	100 gp	100 gp	100 gp	100 gp	None
Impersonation (commoner)	C	Any	10 gp	50 gp	250 gp	250 gp	100 gp	100 gp	100 gp
Kidnapping (commoner)	C	R, E, C, M	10 gp	50 gp	500 gp + P12mm/B12m	500 gp + P12mm/B12m	500 gp + P4m	1,000 gp	500 gp
Maiming (commoner)	C	R, E, C, M	10 gp	50 gp	500 gp + P12mm/B12m	500 gp + P12mm/B12m	500 gp + P4m	1,000 gp	500 gp
Mutilation (commoner)	C	R, E, C, M	10 gp	50 gp	500 gp + P12mm/B12m	500 gp + P12mm/B12m	500 gp + P4m	1,000 gp	500 gp
Rape (commoner)	C	Any	10 gp	50 gp	500 gp	500 gp	250 gp	100 gp	100 gp
Religious slander (commoner)	C	Ecclesiastical	1 gp	5 gp	200 gp	200 gp	200 gp	1,000 gp	100 gp
Religious theft, minor (<10 gp)	C	Ecclesiastical	1 gp	5 gp	500 gp + P12mm/B12m	500 gp + P12mm/B12m	500 gp	500 gp	250gp
Religious trespassing	C	Ecclesiastical	1 gp	5 gp	100 gp	100 gp	100 gp	100 gp	100 gp
Repetition of crime, type C	C	Any	As crime	As crime					
Robbery (commoner)	C	Any	5 gp	25 gp	500 gp + P12mm/B12m	500 gp + P12mm/B12m	250 gp	250 gp	100 gp
Slander (commoner)	C	Any	1 gp	5 gp	100 gp	100 gp	100 gp	100 gp	None
Smuggling (10-100 gp)	C	Any	1 gp	5 gp	100 gp + P12mm	100 gp + P12mm	100 gp	100 gp	100 gp
Theft (10-100 gp)	C	Any	1 gp	5 gp	100 gp + P12mm	100 gp + P12mm	100 gp	100 gp	100 gp
Vandalism, (10-100 gp)	C	Any	1 gp	5 gp	100 gp	100 gp	100 gp	100 gp	100 gp
Accessory to crime, type D	D	Any	As crime	As crime	Same as crime	1/2 crime	1/2 crime	1/2 crime	1/2 crime
Adulterating beer or wine	D	Civic	1 cp	5 cp	None	100 gp and P0.25m	50 gp, or P0.25m	None	None
Adulterating bread	D	Civic	1 cp	5 cp	None	100 gp and P0.25m	50 gp, or P0.25m	None	None
Disorderly conduct	D	Any	1 cp	5 cp	1 gp	1 gp	None	None	None
Disturbing guild business	D	Civic	1 cp	1 gp	100 gp, or P1m	75 gp, or P0.5m	50 gp, or P0.25m	75 gp, or P0.5m	50 gp, or P0.25m
Repetition of crime, type D	D	Any	As crime	As crime					
Smuggling (<10 gp)	D	Any	1 sp	1 gp	50 gp, or P0.75m	50 gp, or P0.75m	25 gp	25 gp	25 gp
Theft, livestock (<10 gp)	D	Any	1 sp	1 gp	50 gp, or P0.75m	50 gp, or P0.75m	25 gp	25 gp	25 gp
Theft (<10 gp)	D	Any	1 cp	1 sp	10 gp, or P0.5m	10 gp, or P0.5m	10 gp	10 gp	10 gp
Trespassing	D	Any	1 cp	5 cp	1 gp	1 gp	None	None	None
Vandalism, minor (<10 gp)	D	Any	1 cp	5 cp	1sp - 10 gp, or P0.25m	1sp - 10 gp, or P0.25m	1sp - 10 gp	1sp - 10 gp	1sp - 10 gp

Generating Kingdoms and Aristocracy

Chapter Eight: Generating Kingdoms and Aristocracy

The kingdom and aristocracy generation system is based on other generation systems as well as historical trends and information. Following, supporting, and explaining the kingdom worksheet, this generation system allows GMs to determine the wealth of a kingdom, its ruler and aristocracy, the number of aristocrats, the amount of land each aristocrat controls, the type of government, the strength of kingship in the kingdom, the population living in cities, the number of rural and urban communities, and other useful information concerning custom-made magical medieval kingdoms.

General Information

The first step of generating a magical medieval kingdom is size, population, and population density.

Size

Most magical medieval kingdoms are not very large. Small kingdoms are around 6,250 sq. miles (79 miles by 79 miles), while larger kingdoms can be as large as 360,000 sq. miles (600 miles by 600 miles). Geography plays a role in determining a kingdom's boundaries. Consider the role of geography when determining the size, shape, and boundaries of a kingdom. Important geographical features, like lakes, rivers, mountains, and forests determine where people naturally settle, where trade routes and commercial centers are, and what kind of boundaries a kingdom has to protect.

Population

In order to qualify as a magical medieval kingdom, it must have a population of 1,000,000 adults. Otherwise consider the area an independent duchy. Most magical medieval kingdoms have a population from 1,000,000 to 10,000,000 adults, though the system can accommodate larger populations and scales down for smaller ones.

Population Density

Population density is adult population divided by a kingdom's sq. miles. Most magical medieval kingdoms have a population density ranging from 30-160 adults per sq. mile. Population density can vary due to geography, age of the kingdoms and its settlements, the prevalence of agrarian magic, or special events, like plague or epidemic.

Rural and Urban Population

Once population is established, determine the percentage of rural inhabitants and urban inhabitants. The percentage of adults living in urban environments (small town or larger) varies from 6.67%-20%, with the average 8% recommended in the core rules. Only established kingdoms in the later magical medieval period with a fair amount of trade and wealth can achieve the greater percentages of urban inhabitants. The remainder of the population is considered the rural population.

Acres Under Cultivation

Divide the rural population by 2 to get the total acreage under cultivation for food production.

Manors

Take the rural population and divide by 450 (the average number of adults residing on a magical medieval manor). This is the average number of manors in the kingdom and reflects the number of manors from a macro perspective of the kingdom. For a micro perspective of a kingdom's manors, see the manor generation system in Chapter Two: Generating Manors.

Number of Towns and Cities

The types and number of urban centers in a magical medieval kingdom depend on the kingdom's total adult population, as shown on Table VIII.1-Urban Center Distribution.

Table VIII.1-Urban Center Distribution*

Community Size	< 2,000,000 Adults	2,000,000 - 4,999,999 Adults	5,000,000 - 10,000,000 Adults	Average Population
Metropolis		25% (1)	25% (2-3)	62,500
Large City	25% (1-2)	20% (2-7)	20% (3-13)	18,500
Small City	20% (2-5)	20% (3-16)	20% (7-32)	8,500
Large Town	30% (6-10)	20% (7-40)	20% (16-80)	3,500
Small Town	25% (13-20)	15% (12-66)	15% (30-133)	1,450

*Note: the city numbers in parenthesis above are based upon an 8% urban population. These numbers will vary with different assumed urban population percentages.

For example, consider a small kingdom with 1,000,000 adults, 80,000 of which are urban (8%) and live in a small town or larger. The most populated city possible is a large city with 20,000 adults (25% of 80,000). The next most populated communities are two small cities, whose total population 16,000 adults. 24,000 adults live in large towns, with an average of 6 large towns of 4,000 adults. The remaining 20,000 adults live in small towns, with an average of 14 small towns of 1,430 adults.

Generating Kingdoms and Aristocracy

Placement of Communities

For those who are committing towns, cities, and rural communities to the map, place communities where there is moving water. Thorps, hamlets, and villages group together, forming pockets of communities among the vast countryside, or strings of communities along a river or important road. Manors are usually within a mile of each other, while a village or small town serves the four or five smaller nearby rural communities. This village or small town acts as a trading post, where people can get goods and supplies. Small towns and large towns are generally spaced five miles apart from each other, surrounded and fed by these rural communities and trading posts. Small cities and large cities are at least 20 miles apart from each other, developing in prosperous areas with surplus food, people, and wealth from rural communities, trading posts, and small and large towns. Metropolises only develop in kingdoms with 2,000,000 or more adults, 5,000,000 for more than one metropolis. It is unlikely that a kingdom has more than one metropolis. Considering the small size of magical medieval kingdoms, resources naturally gravitate into one city and feed its growth into a metropolis, rather than divert into two cities. This is of course barring geographic considerations. For example, if a kingdom spans a mountain range, it is possible to have a metropolis on one side of the mountain and a metropolis on the other side. The end effect is a network of communities with small and large towns in the midst of rural clusters, and small cities, large cities, and metropolises placed at good harbors, river mouths, fords, trade roads, or crossroads.

Cresson, an Example Kingdom

Bordered by the great river Tolar on the north and east, and the forest of Eregon to the west and south, the Kingdom of Cresson contains only 22,500 square miles of land. Pratap Kumar, King of Cresson, presides over this small kingdom. Founded by Pratap's great-grandfather Arun Kumar, Cresson was claimed from the indigenous orc tribes 93 years ago. Now boasting 1,000,000 adults within its borders, the kingdom's population density is roughly 45 people per sq. mile (1,000,000 adults/22,500 sq. miles), with much of the kingdom unsettled between the populated centers. 8% of Cresson's population lives in urban environments with the remaining 920,000 subjects of Cresson living in the countryside, spread over 460,000 cultivated acres (920,000 rural population/2 adults per cultivated acre) or 2044 manors (920,000 rural population/450 adults per manor).

Pushkar, the royal capital, is the most populated city with 20,000 adults, or 25% of the urban population. The next largest cities are Hattighar, with 10,000 adults and Nagpur with 6,000 adults. Of the less than two dozen towns scattered throughout Cresson, the only one of note is the large town of Anarg, serving as a supplier to the villages and manors on the southern border, where there is still an occasional insurgence of humanoid activity.

Government

There are three considerations in determining a kingdom's government: the type of government, the strength of the king, and the amount of allodial land the king owns in the kingdom. These factors are used to generate the income of the aristocracy, as well as the strength of the king compared to

the rest of the aristocracy and the political atmosphere of your kingdom.

Type of Government

Magical medieval governments are usually traditional monarchies, primitive monarchies, and representational monarchies. Monarchy types are usually congruent with other aspects of kingship. For example, primitive kings rarely hold 85% of the land allodially, but GMs should use the appropriate information for their campaign setting. Governmental development and complexity are least under primitive monarchies and greatest under representational monarchies. This coincides with a shift in mindset from baronial authority to royal authority. This affects treasuries, courts, and chanceries in a kingdom.

Strength of King

The five levels of strength from greatest to least are exceptional, strong, average, weak, and pathetic. Indications of strength are a king's political effectiveness, the king's resources in coin and magic, the speed of military mobilization, and the history of the king's lineage. The strength of the king determines how much income the king receives in taxation and how much of the coin slips between his fingers into the coffers of the great landowners and the nobility.

Allodial Land

Allodial land is land held outright without feudal obligation to another lord. The king, great landowners, and nobility usually hold a kingdom's allods. Rarely do members of the gentry hold allods, and if they do, they are insignificant amounts of land. An aristocrat may attempt to manage all his allodial land, though aristocrats usually use that land to acquire more vassals.

The three levels of allodial land established for magical medieval kingdoms are 85%, 50%, and 25%. In the 85% model, a king owns 85% of the kingdom's land allodially. The 50% model gives a king half of the kingdom's land free from feudal obligation. The 25% model has a king own a fourth of the kingdom's land in the form of allods. The remaining land is held allodially by great landowners and nobles in ratio found on Table VIII.2-Allodial Holdings. If a GM wants a different percentage of land ownership, simply determine the percentage of land the king owns allodially. Then give 75% of the remainder to great landowners and 25% to the nobility. GMs may assign any percentage of land as allodial land, but should alter all aspects of kingdom generation accordingly.

Allodial holdings determine the amount of scutage or military obligation an aristocrat receives. It also determines the amount

Table VIII.2-Allodial Holdings

King's Share	Great Landowners' Share	Nobility's Share
85%	11.25%	3.75%
50%	37.50%	12.50%
25%	56.25%	18.75%

Generating Kingdoms and Aristocracy

of income aristocrats make on mines in the kingdom. For example, if the king owns most of the land in a kingdom, he receives 85% of the total scutage collected in the kingdom. The same king also receives a handsome amount of annual income from mines, taking the king's third from a mine's income. But if the king owns 25% of the land allodially, he receives less scutage and mine income, with the great landowners and the nobility absorbing what coin and resources the king does not.

In a magical medieval kingdom, land ownership is as confusing as the feudal system. This system of distributing the kingdom's land in the form of allods does not mean that only subjects of the kingdom own the kingdom's land. For example, the neighboring king may actually own enough land in another kingdom to qualify as a noble of that kingdom. It is not uncommon for affluent and ambitious aristocrats to hold multiple titles, like Pratap who is both the King of Cresson and the Duke of Angent.

Aristocracy

Number

The four stations of aristocracy from greatest to least are the king, great landowners, nobility, and the gentry. In a magical medieval society, land ownership determines the station of the aristocrat, but other considerations, like maintenance consumption and conspicuous consumption, also affect the regard paid to individual aristocrats.

Members of the gentry have at least one manor, nobles at least ten manors, and great landowners at least 40 manors. These manors are the ones directly controlled by the aristocrat, generating a large percentage of an aristocrat's income. For example a great landowner may own 10% of the kingdom's land allodially, with a total of 70 manors on that land. He may personally manage only 45 of those manors, using the 25 other manors to acquire vassals. The great landowner has 45 manors when considering his minimum manors and manorial income. Groups, guilds, or religions holding land are also a part of the feudal system and should be considered equal to a social station for purposes of income generation only.

Manors

Using the average number of manors determined by the rural population (rural population/450), a GM can distribute manors to each station as listed in Table VIII.4-Manor Distribution.

While using the flat percentage and averages make kingdom-wide calculations and trends easier to determine, simple manipulation creates texture among a kingdom's aristocracy and their unique circumstances.

Table VIII.3-Incidence of Aristocrats and Their Minimal Holdings

Station	Number	Minimum Manors
Great Landowners	1/200,000-1/400,000	40
Nobility	1/40,000-1/80,000	10
Gentry	1/1000-1/2000	1

Table VIII.4-Manor Distribution

Station	Percentage of Manors
King	2%
Great Landowners	15%
Nobility	20%
Gentry	63%

Cresson's Elite

In the kingdom of Cresson, there are 5 great landowners (1,000,000 adults/200,000), 25 nobles (1,000,000/40,000), and 1,000 members of the gentry (1,000,000/1,000). All the great landowners manage 306 manors, on average 61 per great landowner. The entire nobility manages 409 manors, on average 16 nobles with 16 manors and 9 nobles with 17 manors. The gentry controls 1,288 manors, on average 712 members of the gentry holding 1 manor and 288 members of the gentry holding 2 manors.

Four of the great landowners are the descendants from the great families who fought alongside Arun Kumar in the great cleansing of the land 93 years ago. Arun handsomely rewarded their heroism and loyalty in land from the newly carved kingdom. Sangita, the final great landowner, has newly stepped into her station. After uncovering a plot to overthrow the king, she deftly uprooted and eliminated the treacherous conspirators, for which Pratap granted a portion of the traitors' lands on top of her modest holdings. Currently, the four great families manage 75 manors, 65 manors, 60 manors, and 56 manors, leaving Sangita 50 manors.

Income

Determining a kingdom's resources according to its aristocracy provides much useful information to GMs. Knowing the king's income allows a GM to assign the kingdom's resources, both mundane and magical. Determining the income of the average great landowner, noble, or member of the gentry provides guidelines in creating unique aristocrats and their holdings.

An aristocrat's income is based on four sources: manorial income, tax income, scutage income, and income from towns and cities. Determining the income of the entire station shows the wealth of the kingdom and its aristocrats, even though every aristocrat does not receive income from all four sources.

Example Worksheet-Cresson's Aristocracy

Station	Number	Manors	Ave. Manors/Person	Allodial Holdings
King	1	41	41	85%
Great Landowners	5	306	61	11.25%
Nobility	25	409	16.36	3.75%
Gentry	1,000	1,288	1.29	0

Generating Kingdoms and Aristocracy

Manorial Income

From a kingdom-wide perspective, manorial income is based on the base manorial income, which is the income of the average manor, taking cash crops, mines, quarries, tax, scutage, expenses, manorial staff, and maintenance consumption into account. The manorial income of an entire station is the base manorial income multiplied by the number of manors held by the entire station. The total manorial income is then divided by the number of aristocrats within the station, arriving to the manorial income of the average member of each station.

Tax Income

Income from taxation is based on the strength of the king. Exceptional kings receive a higher percentage of the total taxation than an average king, while a pathetic king only receives 6% of the total taxation in a kingdom. The great landowners and the nobility usually absorb the taxation that does not reach the throne. The total taxation is (manors in the kingdom – the king's manors)*3000 gp. The king does not pay nor does he receive taxation off the manors he personally manages, which is reflected in the base manorial income for kings, while 3,000 gp is the taxation on the average manor. The king's percentage of total taxation, followed by the great landowners' and nobility's tax income is on Table VIII.5-Taxation Income Distribution. To find the tax income for the average member of each station, divide the tax income of the entire station by the number of aristocrats within the station.

Table VIII.5-Taxation Income Distribution

Strength of Kingship	King's %	Great Landowners' %	Nobility's %
Exceptional	55%	29.25%	15.75%
Strong	43%	37%	20%
Average	30%	45.50%	24.50%
Weak	18%	61.50%	20.50%
Pathetic	6%	61%	33%

Scutage Income

Scutage is payment in place of a feudal military obligation. Though some lords may choose to serve their obligation, all feudal obligations are converted into coin for easier calculations. GMs may determine the amount of scutage that is actually served rather than paid. Scutage is based on the percentage of allodial land the king and other aristocrats hold. If a king owns 50% of the kingdom's land allodially, he receives 50% of the total scutage. Like taxation, the great landowners and nobility absorb what scutage does not go directly to the king. The total scutage income is (total manors-the king's manors)*1,500 gp. Like taxation, the king does not pay scutage or receive scutage on manors he personally manages, which is reflected in the base manor income. The percentage breakdown for determining the distribution of total scutage income follows the allodial land distribution on Table VIII.6-Scutage and Mine Distribution. The table accounts for the entire station. To determine the scutage income for the average

Table VIII.6-Scutage and Mine Distribution

King's Share	Great Landowners' Share	Nobility's Share
85%	11.25%	3.75%
50%	37.50%	12.50%
25%	56.25%	18.75%

member of each station, divide the scutage income by the number of aristocrats within the station.

Mine Income

The mine income accounts for the king's third. The lord's third is already accounted for in the base manor income for each station. The mine income is based on the distribution of allodial land, matching the percentages (Table VIII.6-Scutage and Mine Distribution). If a king owns 85% of the kingdom's land allodially, he receives 85% of the total mine income. To calculate the total mine income, divide the total number of manors by 20 and multiply by 2,300 gp (total manors/20*2,300 gp). The total manors divided by 20 accounts for the incidence of the mines in a magical medieval kingdom. 2,300 gp is the average king's third of all the different types of mines in the kingdom, weighted by occurrence found in Chapter Two: Generating Manors. To find the mine income for the average member of a station, divide the total mine income of the station by the number of aristocrats in the station.

Income from Towns and Cities

The income from towns and cities are either from feudal obligations, payments spelled-out in charters, taxation, or civic gifts to ensure that certain rights, privileges, or free status remain intact. Multiple aristocrats may receive payments from the same city. For example, a great landowner controls a large town, acquiring 5,250 gp from the town. Of that 5,250 gp, the king may tax the great landowner 1,000 gp for allowing him to found or charter a large town in his demesne. So the great landowner receives 4,250 gp and the king receives 1,000 gp from the large town.

If the placement and income of towns and cities do not play a large role in the campaign, simply determine how many towns and cities are in the kingdom, multiply the number of communities by the average income, and distribute according to the distribution used for allodial land, scutage, and mine

Table VIII.7-Income from Towns and Cities

Community Size	Minimum Income	Average Income	Maximum Income
Small Town	360 gp	580 gp	800 gp
Large Town	3,000 gp	5,250 gp	7,500 gp
Small City	18,750 gp	31,875 gp	45,000 gp
Large City	60,000 gp	92,500 gp	125,000 gp
Metropolis	62,500 gp	156,250 gp	250,000 gp

Generating Kingdoms and Aristocracy

income. For example, in Cresson, there is one large city, two small cities, six large towns, and fourteen small towns. The total average income from towns and cities is 195,870 gp. The king receives 85%, the great landowners as a station receive 11.25%, and the nobility as a station receive 3.75%.

If towns and cities are spotlight affairs in the campaign, create each important town and city using the city generation system (Chapter Two: Generating Towns and Cities) and determine the specific income, statistics, and political environment of the

prominent towns and cities. Consider such things as in whose demesne the city lies, who gives the city a charter or free status, and what kind of political tensions and rivalries exist in the city.

Cresson's Income

The following is a completed income worksheet for the aristocrats of Cresson.

Worksheet Example-Cresson's Income

Station	Base Manor Income	Manor Income	Tax Income	Scutage Income	Mine Income	Towns and Cities	Total Income
King	8,250 gp	338,250 gp	2,583,870 gp	2,553,825 gp	195,891 gp	166,489.5 gp	5,838,325.5 gp
Great Landowners	6,500 gp	1,989,000 gp	2,223,330 gp	338,006.25 gp	25,926.75 gp	22,035 gp	4,598,298 gp
The Average Great Landowner	6,500 gp	397,800 gp	444,666 gp	67,601.25 gp	5,185.35 gp	4,407 gp	919,659.6 gp
Nobility	6,500 gp	2,658,500 gp	1,201,800 gp	112,668.75 gp	8,642.25 gp	7,345.125 gp	3,988,956.125 gp
The Average Noble	6,500 gp	106,340 gp	48,072 gp	4,506.75 gp	345.69 gp	293.8 gp	159,558.24 gp
Gentry	7,500 gp	9,660,000 gp	0 gp	0 gp	0 gp	0 gp	9,660,000 gp
The Average Gentry	7,500 gp	9,660 gp	0 gp	0 gp	0 gp	0 gp	9,660 gp

Generating Kingdoms and Aristocracy

Kingdom Worksheet

Name _____	Rural Population _____	Metropolis _____
Ruler's Name _____	Urban Population _____	Large Cities _____
Size _____	Acres Under Cultivation _____	Small Cities _____
Population _____	Average Number of Manors _____	Large Towns _____
Population Density _____		Small Towns _____

Type _____	Attributes: _____
Strength of King _____	_____
Allodial Distribution _____	(King's) _____
_____	(Great Landowners') _____
_____	(Nobility's) _____

Station	Number	Manors	Ave. Manors/Person	Allodial Holdings
King				
Great Landowners				
Nobility				
Gentry				

Total Tax	
Total Scutage	
Total Mine Income	

Station	Base Manor Income	Manor Income	Tax Income	Scutage Income	Mine Income	Towns and Cities	Total Income
King	8,250 gp						
Great Landowners	6,500 gp						
Average Great Landowner	6,500 gp						
Nobility	6,500 gp						
Average Noble	6,500 gp						
Gentry	7,500 gp						
Average Gentry	7,500 gp						

Appendix I-Demographics

Appendix I-Demographics

The demographics appendix is based on the same generating die as core rulebook II, except the highest-level local requires more support. For example, if the highest-level local wizard is 7th level, then the community also has two 5th level, four 3rd level, and eight 1st level wizards. Appendix Table I.1-Demographics allows GMs to manipulate their demographics, change class distribution within a community, and deviate from

the core rulebooks with ease. For example, if a GM wants a city to have a greater proliferation of wizards, she can generate the NPC wizards at a higher-resulting die. Instead of rolling die, a GM can also assign appropriate class levels to NPCs, keeping in mind the number of classed people in a community and limits to highest-level NPC.

Appendix Table I.1-Demographics

Community (generating die)	Minimum Number	Maximum Number	Average Number	Min/Max Highest-Level NPC	Minimum Influence Points	Maximum Influence Points	Average Influence Points
Thorp (d4)	0	1	0.25	--/1st	0	1	0.25
Thorp (d6)	0	3	0.83	--/3rd	0	5	1.3
Thorp (d8)	0	7	1.8	--/5th	0	15	3.8
Thorp (d3)	0	0	0	--	0	0	0
Thorp (2d4)	0	7	1.8	--/5th	0	15	3.6
Thorp (3d4)	0	31	6	--/9th	0	83	16
Thorp (4d4)	1	127	17.35	1st/13th	1	367	51.6
Hamlet (d4)	0	1	0.5	--/2nd	0	0.75	0.75
Hamlet (d6)	0	3	1.3	--/4th	0	8	2.6
Hamlet (d8)	0	7	2.75	--/6th	0	22	6.6
Hamlet (d3)	0	1	0.3	--/1st	0	1	0.3
Hamlet (2d4)	0	7	3	--/6th	0	22	6.5
Hamlet (3d4)	1	31	9	1st/10th	0	114	25
Hamlet (4d4)	1	127	25	2nd/14th	2	494	76.5
Village (d4)	0	3	1.25	--/3rd	0	5	2
Village (d6)	0	7	2.5	--/5th	0	15	5.16
Village (d8)	0	15	4.6	--/7th	0	37	11.25
Village (d3)	0	1	0.6	--/2nd	1	2	1
Village (2d4)	1	15	4.6	1st/7th	1	37	11
Village (3d4)	1	63	13.3	2nd/11th	2	177	38.4
Village (4d4)	3	255	35.7	3rd/15th	5	749	112.3
Small Town (d4)	1	3	2	1st/4th	1	8	4
Small Town (d6)	1	7	3.6	1st/6th	1	22	8.83
Small Town (d8)	1	15	6.5	1st/8th	1	52	17.75
Small Town (d3)	1	3	1.6	1st/3rd	1	5	2.6
Small Town (2d4)	1	15	6.9	2nd/8th	2	52	18
Small Town (3d4)	3	63	19.25	3rd/12th	5	240	57.7
Small Town (4d4)	3	255	50.89	4th/16th	8	1,004	163.2
Large Town (d4)	3	15	8	4th/7th	8	37	20.5
Large Town (d6)	3	31	13	4th/9th	8	83	36.16
Large Town (d8)	3	63	21.5	4th/11th	8	177	63.5
Large Town (d3)	3	7	5.6	4th/6th	8	22	15
Large Town (2d4)	7	63	21.5	5th/11th	15	177	64.5
Large Town (3d4)	7	255	56.4	5th/15th	22	749	181.25
Large Town (4d4)	15	1,023	145.8	7th/19th	37	3,049	484.2

Appendix I-Demographics

Community (generating die)	Minimum Number	Maximum Number	Average Number	Min/Max Highest-Level NPC	Minimum Influence Points	Maximum Influence Points	Average Influence Points
Small City (d4)	30	62	46	7th/10th	74	228	143
Small City (d6)	30	126	76.6	7th/12th	74	480	234.3
Small City (d8)	30	254	118	7th/14th	74	988	391
Small City (d3)	30	62	40.6	7th/9th	74	166	114.6
Small City (2d4)	30	254	124	8th/14th	104	988	402
Small City (3d4)	62	1,022	322	9th/18th	166	4,052	1,072
Small City (4d4)	62	4,094	828.25	10th/22nd	228	16,332	2,795
Large City (d4)	93	381	213	10th/13th	342	1,101	673.5
Large City (d6)	93	765	333	10th/15th	342	2,247	1,070.50
Large City (d8)	93	1,533	537	10th/17th	342	4,545	1,747.50
Large City (d3)	93	189	157	10th/12th	342	720	531
Large City (2d4)	189	1,533	537	11th/17th	531	4,545	1,782
Large City (3d4)	189	6,141	1,374	12th/21st	720	18,357	4,660
Large City (4d4)	381	24,572	3,520.50	13th/25th	1,101	73,641	11,959.50
Metropolis (d4)	508	1,020	764	13th/16th	1,468	4,016	2,614
Metropolis (d6)	508	2,044	1,190.60	13th/18th	1,468	8,104	4,103.30
Metropolis (d8)	508	4,092	1,916	13th/20th	1,468	16,288	6,638
Metropolis (d3)	508	1,020	6,78.6	13th/15th	1,468	2,996	2,146.60
Metropolis (2d4)	508	4,092	2,012	14th/20th	1,976	16,288	6,828
Metropolis (3d4)	1,020	16,380	5,180	15th/24th	2,996	65,424	17,618
Metropolis (4d4)	1,020	65,532	13,280	16th/28th	4,016	262,016	45,256

Community (generating die): A list of the all communities and the various dice rolled to generate different PC and NPC classes.

Minimum Number: The number of NPCs generated when rolling the lowest possible number in generation.

Maximum Number: The number of NPCs generated when rolling the highest possible number in generation.

Average Number: The weighted average from all possible die rolls.

Min/Max Highest-Level NPC: The highest-level NPC when rolling the lowest and the highest on the die. This takes all modifiers into account.

Minimum Influence Points: The total number of levels held by the class in the community when the lowest result is rolled.

Maximum Influence Points: The total number of levels held by the class in the community when the highest result is rolled.

Average Influence Level: The weighted average from all possible rolls. All levels in PC classes, adept, and aristocrat are considered one influence point. All levels in commoner, expert, and warrior are considered ½ points.

Appendix I-Demographics

Appendix Table I.2-Number of Classes People

Community Size	Minimum Number	Maximum Number	Average Number
Thorp	1	182	29
Hamlet	2	184	45
Village	5	378	71
Small Town	18	382	104
Large Town	62	1,554	326
Small City	484	6,308	1,891
Large City	1,782	37,589	8,142
Metropolis	8,136	101,320	30,411

Community Size: The different types of communities listed in core rulebook II.

Minimum Number: The number of classed people in the community when the lowest result is rolled in every class (including generated commoners). Fill in the difference between the population and the minimum number of classed people with 1st level commoners.

Maximum Number: The number of classed people in the community when the highest result is rolled in every class. 1st level commoners are counted in these numbers due to the nature of the generation system. If this number exceeds the number of people possible in the community, simply reduce commoner levels.

Average Number: The weighted average from all possible results from every class. The bulk of classed people are commoners, experts, and warriors. Keeping that in mind, if there are any discrepancies in number of classed people and the desired population, these are the first classes to adjust.

This table gives players and GMs an idea of the number of classed people in a community. If GMs want fewer classed people, they can multi-class NPCs, generating fewer but more powerful NPCs. GMs can also cut back on the number of commoners. Some feel that having epic commoners roaming a small city is a bit absurd.

Appendix Table I.3-Number of Influence Points

Community Size	Minimum Influence Points	Maximum Influence Points	Average Influence Points
Thorp	0.5	257.5	42
Hamlet	1	352.75	68
Village	6	570.5	113
Small Town	18.5	786	179
Large Town	125	2,548.50	642
Small City	1,063	5,920.15	4,015
Large City	4,938	64,204.50	30,600
Metropolis	20,642	230,352	68,627

Community Size: The different types of communities listed in core rulebook II.

Minimum Influence Points: The number of levels from all PC classes, aristocrats, and adepts plus half the levels of commoners, experts, and warriors assuming the lowest possible result from every die roll.

Maximum Influence Points: The number of levels from all PC classes, aristocrats, and adepts plus half the levels of commoners, experts, and warriors assuming the highest possible result from every die roll.

Average Influence Points: The weighted average of all the possible results from every class. Levels of PC classes, aristocrats, and adepts count as 1 influence point, while levels of commoners, experts, and warriors count as ½ points.

This table allows GMs to distribute influence levels (and in effect classed NPCs) into groups, power centers, and perform other types of NPC manipulation. It is important to note that the remainder of the population after generation is distributed in the manner listed in core rulebook II. Their influence points are included in the average.

Appendix I-Demographics

Demographics Worksheet

Community Name:					Community Size:					
Population:					Community Modifier:					
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)										

Appendix I - Demographics

Influence Points Worksheet

Community Name: _____ Community Size: _____

Population: _____ Community Modifier: _____

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)										

Appendix II-Generating Magical Resources

Appendix II-Generating Magical Resources

Each aristocratic station in a magical medieval society receives a percentage of its yearly intake in magic items. Those that do not directly receive magic use their coin to purchase what they require. Generally the gentry and nobility receive 5% of their wealth in magic while great landowners, kings, and emperors receive 10%.

Every station can purchase more magic than the percentage listed here. GMs should carefully consider the effects of large magical consumption in a society. Each item purchased requires money and XP to create, and purchasing large amounts of items with limited supply drives up prices.

Bargaining for Magic

Aristocrats can bargain for magic. Their social and legal ties are strong enough to effectively force their subjects to provide a higher magic percentage than normal for a single year in exchange for a reduction in magic taxation in the following years. Each station may quadruple its intake in magic for a single year. For example, a knight receives 20% of her wealth in magic one year to gain an expensive item, in exchange for magically taxing only 2.5% of her wealth for the next 6 years. GMs should carefully monitor such situations to guarantee such items can actually be created in the given circumstance. Her demesne may not possess a high enough spellcaster to create the item.

Magic and Age

Aristocrats save unused magic. The amount saved depends upon their station: gentry save 35%; nobles save 30%; great landowners, kings, and emperors save 25% yearly. This percentage is added every year. For example: a king receives 600,000 gp in magic one year. The next year he receives 600,000 gp in new magic and he saves 150,000 gp worth from the previous year's magic. The remainder of the magic is expended in the continual struggles of the aristocracy and patriciate.

Obviously magic accumulates rapidly and GMs should decide when an aristocrat is forced to dig into his magic reserves. Unusually expensive wars are the main cause of magic depletion. At any particular time, GMs should assume aristocrats possess 100-200% of their yearly income in magic. This is a quick method of generating NPC aristocratic magical stockpiles.

Examples of Annual Aristocratic Magical Revenue Generation

Gentry: A knight with two manors and a total income of 19,000 gp receives 950 gp of magic a year from his subjects. He receives four potions of *cure light wounds* (200 gp) and a *potion of remove disease* (750 gp) as his magical tax. Being a prudent man, he sends one of his men out to the city to purchase a *potion of glibness* for 500 gp. One never knows when a good falsehood is required.

Noble: A noble with fifteen manors and a total income of 140,000 gp receives 7,000 gp of magic a year from his subjects. He receives three *potions of glibness* (1,500 gp); a *potion of wisdom* (300 gp); a *potion of charisma* (300 gp); a *wand of cure light wounds* (750 gp); *five everburning torches* (750 gp); a *scroll of 1st-level bless, magic weapon, sanctuary, cure moderate wounds, and undetectable alignment* (375 gp); a *scroll of identify* (125 gp); a *stone of alarm* (1,000 gp); and *horseshoes of speed* (1,900 gp).

Great Landowner: A great landowner with 60 manors and a total income of 850,000 gp receives 85,000 gp of magic a year from his subjects. He receives a *100 bolts +1* (4,700 gp); *ten potions of fly* (7,500 gp); *100 potions of cure light wounds* (5,000 gp); *three potions of glibness* (1,500 gp); a *potion of spider climb* (50 gp); *100 scrolls of 1st-level magic missile, sleep, shield, and mount* (10,000 gp); *twenty wands of cure light wounds* (15,000 gp); *ten wands of 1st-level caster magic missile* (7,500 gp); a *wand of charm person* (750 gp); *two wands of enlarge* (1,500 gp), *gauntlets of ogre power* (4,000 gp); *two wands of 3rd-level fireball* (22,500 gp); and *two type one bags of holding* (5,000 gp).

King: An exceptional king with 85% allodial holdings and 40 manors in a small kingdom of one million adults and a total income of 6,650,245 gp receives 665,025 gp of magic a year. He receives *50 +1 large steel shields* (58,500 gp), *50 +1 longbows* (118,750 gp), *2500 +1 arrows* (118,750 gp), *1,000 potions of cure light wounds* (50,000 gp), *100 potions of fly* (75,000 gp), *five staves of fire* (145,000 gp), *50 wands of cure light wounds* (37,500 gp), *two 3ft X 5ft carpets of flying* (36,000 gp), *three hands of glory* (21,600 gp), *three eyes of the eagle* (3,000 gp), *two wands of detect magic* (750 gp), and a *scroll of calm animals and speak with animals* (175 gp).

Appendix III-Magical Medieval King Template

Appendix III-Magical Medieval King Template

Magical medieval kings are the leaders of magical medieval societies of a million or more adults. They are the chosen of the gods and their power is representative of divine will. "Magical medieval king" is a template that can be added to any corporeal creature who rules a magical medieval society of a million or more adults. Creatures with this template retain their creature type.

Hit Dice: Increase to d10. If base creature has greater hit dice, keep original hit dice.

Special Attacks: A king retains all the special attacks of the base creature and also gains the following.

Smite opposite morality (Su): Once per day a king can make a normal attack to deal additional damage equal to its HD total (maximum of +20) against a foe whose morality is opposite of the king's. A good king smites evil, while an evil king smites good. Neutral kings choose to either smite good or evil when attacking.

Special Qualities: A king retains all the special qualities of the base creature and also gains the following ones:

Remove disease (Su): A king can remove disease as a paladin twice his level.

Immunity to level drain (Su): Kings are immune to level drain and level-draining effects.

Undetectability (Su): Kings are completely undetectable by magical means. They provide absolutely no information for any magical information gathering. *Arcane eye, clairaudience/clairvoyance, commune, contact other plane, detect chaos, detect evil, detect good, detect law, detect thoughts, discern lies, discern location, divination, foresight, locate creature, locate object, prying eyes, and scrying* do not effect kings.

Spells such as *arcane eye* or *clairaudience/clairvoyance*, show the entire environment but do not relay any information concerning the king. The caster sees or hears others interacting with what appears to be an invisible or silent creature. If a king is invisible, he is detectable by magic that detects invisible creatures. Kings cannot turn this undetectability on and off.

Presence (Su): Kings have a divinely-inspired presence. Kings receive a +4 enhancement bonus to charisma.

Tied to the land (Su): Magical medieval kings are physically and spiritually tied to their land. The land's health is the king's health and vice versa. GMs should customize this supernatural ability to provide campaign specific information. A short example follows.

Unbalanced land or king: the king or the land has become unbalanced. The land can be unbalanced through the workings of a king's enemies, the scheming of the gods, natural disturbance (famine, drought, earthquakes, volcanoes, large unfriendly creatures with big pointy teeth) or the king can be unbalanced through inappropriate alignment behavior, capture, torture, or magical manipulation. Unbalanced kings lose ability points, levels, skill points, feats, or the special abilities granted by the magical medieval king template. Unbalanced lands generally yield anywhere from 10-60% less. The GM should decide upon all particulars.

Spell resistance: (see table below).

Fire and cold resistance: (see table below).

Damage reduction: (see the table below).

Table III.1-King Template Information

Hit Dice	Fire and Cold Resistance	SR	DR
1-3	5	12	1/-
4-6	10	15	2/-
7-9	15	18	3/-
10-12	20	21	4/-
13+	25	24	5/-

If the base creature already has one or more of these special qualities, use the better value.

Saves: +1 divine bonus to all saving throws.

Abilities: Same as base creature.

Skills: Same as base creature except bluff, diplomacy, and sense motive are always class skills.

Feats: Same as base creature.

Challenge Rating: Up to 3 HD, as base creature +1; 4 HD to 9 HD, as base creature +2; 10+ HD, as base creature +3.

Special: for purposes of determining experience, magical medieval kings earn experience at their base HD, not their adjusted HD due the magical medieval king template.

Appendix IV-Building System

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Every GM needs to build things; castles, keeps, dungeons, towers, warehouses, shops and even whole cities. Populating an entire world with structures is a hefty task, and normally all a GM requires is imagination and time. But rare is the GM who isn't questioned by a player "how much does a _____ cost?" As players progress in levels, the desire to build a private sanctuary, castle, or thieves' guild creates difficult questions for a GM. How much gold does it cost? How long is construction? How many workers on the site? What are the effects of various magic items and spells?

The magical medieval society building system allows GMs to build, renovate or repair any structure in their magical medieval societies. It is comprehensive, easy to use, and provides accurate building costs while allowing a GM complete control of the parameters within which the building occurs. It simulates and simplifies a very complex situation into a useful game aid for every GM. There are nine steps in the magical medieval building system that accompanies the Building Worksheet. Examples follow at the end of this appendix.

New Structures

Step One: Structure Type

Every structure begins with a desired goal. All structures represent their builders' wishes, and much can be ascertained about the contents of a building from its construction. Houses, shell keeps, mills, mortuaries, freestanding walls, and even ditches represent different types of structures. Each is conceived with different goals and each executes its conception in different manners. How a structure is used determines its type, and the type of structure affects the square foot price of the structure. For different types of structures see Table IV.1-Structure Types.

Step Two: Layout, Walls, and Excavation

Layout: Mapping the structure is the second step in the building system. Determine the square footage of each building by mapping out its footprint and any other levels, above or below. Indicate where the square footage is located within the structure and its height above or below the ground.

Walls: Pay close attention to the thickness of walls when designing structures and include the walls when determining total square footage of the structure. The default thickness of adobe, brick and stone is one foot. Wood and wattle and daub's default thickness is six inches. The minimum thickness of adobe, brick, stone, and wattle and daub is four inches, while wood's minimum thickness is one inch. Any wall can be up to two feet thick at no additional cost, but thicker walls change the basic structure type to "shell keep," reflecting the more advanced construction necessary for such a reinforced defensive structure.

Excavation: Every structure but the simplest need excavation. Generally, most structures only need two cubic feet of excavation per square foot at the foundation level, but basic structures are often built without excavation costs. Large stone structures require five to ten cubic feet of excavation per square

foot at foundation level, and large stone structures (cathedrals, large towers, large gatehouses) need ten to fifteen for structural or defensive reasons. Truly giant stone buildings (the great cathedrals, massive tower) require fifteen to twenty cubic feet of excavation per square foot at foundation level. Structures that are built on riverbanks or marshy ground need deeper foundations than normal (120%-150% of average) unless geography dictates otherwise. Excavation cost per cubic feet depends on the excavation material and any material used for bracing. See Table IV.1-Structure Types for prices.

Step Three: Height

Using the structure's layout determined in step two, allocate the appropriate square footage within each of increments as shown in Table IV.2-Height Modifiers. If the height of a section of square footage exceeds the standard 15-foot increment, price the square footage as if it was at the higher level. For example, if a cleric wants to build a church with a 90-foot high nave roof, the square footage of the nave would be priced as if it was at that height level (+50%). Use the highest point of a structure when determining which height modifier to apply to the cost.

Initial Estimate: The initial estimate allows GMs and PCs a preview on the cost of the building. It relies on three factors: the square foot price determined by the type of structure, height modifiers on square footage above or below ground, and the cost of excavation.

Initial Estimate= (sq. ft. x sq. ft. price x height modifiers) + excavation

For example, consider a twenty-foot tall two-story house, whose footprint is 20 ft. by 20 ft. It has basic excavation, roughly 800 cubic feet, costing 8 gp. The house is 800 sq. ft. with half built on the ground, and half built on the second story. No height modifiers apply when pricing the 400 sq. ft. on the first story, but a 10% height modifier applies to the 400 sq. ft. on the second story. The initial estimate for such a structure is (400 sq. ft. x 1gp/sq. ft.) + (400 sq. ft. x 1 gp/sq. ft. x 1.1 height modifier) + 8 gp excavation, or 848 gp.

Step Four: Materials

A building is composed of three parts: foundation, walls and roof. A builder must decide what material goes into building each part of the structure. This varies depending on the type and function of each structure. Large or tall buildings require a solid stone foundation, while small or low building may be simply built on packed dirt. Wealthier homes may have stone roofs, while poorer homes can only afford thatch. After choosing appropriate materials, apply the proper price modifiers. In the building system, foundations account for 12% of material costs, walls account for 80% and roofs account for 8%. For a list of building materials and their cost, see Table IV.3-Material Modifiers and Table IV.3a-Material Costs. Table IV.3b-Material Properties lists the statistics for each material.

Base Price: The base price accounts for the initial estimate, as well as the material cost. All other modifiers, such as

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carriage, style, and magic, are applied to the base price.

Base Price= Initial Estimate + (Material Modifier x Initial Estimate)

Take the two-story house from the initial estimate example. It has a stone foundation, wooden walls, and a wooden roof: a material modifier of 23%. Its base price is 848 gp + (0.23 x 848 gp) or 1,043 gp.

Step Five: Carriage

In modern times, the price of carrying materials to the construction site is a significant expense. In medieval times it was even more so. A single stone block (1cu. ft.) weighing 155 lbs. doubles in price every twelve miles it travels over land. It is not unusual for the carriage to cost more than the material itself. The best way of moving material is by boat, but most construction requires at least minimal land carriage, as the material moves from the creation site to a loading dock and from an unloading dock to the construction site. A GM must exercise his judgment significantly in this section of price determination. How far away is that stone quarry to the planned castle? How far does that wood have to travel, and in what manner, before it can make the roof for the castle's great hall? GMs dealing with this level of precision should indicate on his campaign map where the construction materials sources are located. Such information may not have any direct result on the construction of a building, but it may be the catalyst for a whole series of adventures as the PCs attempt to secure their lines of supply. Such data gives a campaign depth and provides additional information on any future building considerations. Not all building materials require carriage. Wattle and daub, wood, adobe, and brick may be made at the construction site in order to avoid carriage costs. This, of course, is dependant upon the location and the GM's decisions. Carriage prices are listed in Table IV.4-Carriage Modifiers. Carriage modifiers apply to the percentage of the structure's base price. For example, consider the cost of stone carriage for the roof of a house, whose base price is 20,000 gp. The stone is traveling five miles over land. The carriage for this roof is (8% x 20,000 gp x 40%), or 640 gp.

When doing underground construction, carriage is treated as the distance from the extraction point to the drop-off point.

Variante: If a GM wishes to avoid the more complicated math associated with carriage, a flat +20% can be levied when building simple structures. Carriage costs are an integral part of the cost of building structures, and the standard method should be used when building large structures, as it is far more accurate.

Step Six: Style

Style is a rough measure of the elegance of a structure, both internally and externally. Style is a statement by the owner of the structure, reflecting the social standing of the owner. Even utilitarian structures such as barns, stables and granaries are made of fine woods and ornamented with artistic embellishments when they belong to a king. Style is a blank check, at the GMs discretion, funding all artistic improvements and furnishings within a structure. Style equips a stable with its needed equipage, and a king's stable has the finest of

amenities. Style modifiers are applied twice to a structure's base price: once for the external style of the structure and once for the internal style. Carriage of internal and external items is included in the cost modifiers for style. See Table IV.5-Style Modifiers for types of style and their modifiers.

Step Seven: Final Cost

Final Cost takes into account structure type, material, height, excavation, square footage, carriage, and style.

Final Cost= Base Price + Carriage + (Style Modifier Internal x Base Price) + (Style Modifier External x Base Price)

Step Eight: Construction Time and Crew

To determine building times for any construction, simply divide the final cost of the building by one week's work (gp) found in Table IV.1-Structure Types. This is the total number of weeks required from construction.

When more than one structure type exists for a particular building (such as a great hall that includes an ornate chapel), use the number of gp equal to one week's work for the type of the majority of the building. If the great hall is 90% great hall and 10% church, determine times based upon great hall. If more than one type is equal (50% great hall, 50% church), use the average of the two.

Determining the number of workers required for the many possible constructions under this system is impossible. Every work site is vastly different. Please don't ask me to do it, please... I've already sold my soul once to get the rest of this information from a balor, so I don't have any more bargaining chips left. But for a rough rule of thumb, at most one medium-sized worker works every 25 sq ft of the construction site's footprint. On average, one medium-sized worker will work for every 150 sq ft of footprint. And a minimum to maintain work time is one medium-sized worker for every 450 sq ft of footprint. On sites with height, such as castles or cathedrals, two to three can work on the same footprint listed above for one.

Option: Builders may chose to double construction cost to cut construction time in half, or they may choose to double building time to reduce the final cost by 25%. These changes in time and cost can be done on a week-by-week basis or for the entire building process. These changes can only be made after all magical effects are taken into consideration. In other words, these modifiers can only be applied after completing all nine steps of the building process.

Option Two: Roads, canals, sewers, harbors, and excavation often have more than one work site, thereby decreasing overall time of production. Instead of the normal costs for speeding up production, roads, canals and excavation time can be reduced by 50% for only a 10% increase in cost, reduced by a 75% for only 25% increase in cost, and reduced by 90% for 75% increase in cost. This represents the supply of relatively cheap labor and the large size of many such endeavors.

Step Nine: Magic Modifiers

Determine any magical modifiers to final cost or construction time. See "Magic Spells" and "Wondrous Items" in this appendix.

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Renovations

Renovating structures is a common occurrence in third edition play. Old keeps are claimed, dungeons cleared out and refurbished as bases, and reparations exacted for that errant *fireball*. Players eventually want to know how much it costs to change or rebuild a part of a structure. The magical medieval building system elegantly deals with such issues. There are four basic types of renovations: rebuild, interior and exterior changes, addition, and remodel.

Before any renovation prices can be determined, a GM should go through the process of building the structure to be renovated as if it was being built for the first time. The numbers that come out of this exercise provide the baseline information for the GM to work with when making estimations for reconstructions.

Rebuild

The first type of renovation is the exact rebuild. Exact rebuilds are easily accomplished, and GMs use the numbers from the original build to determine prices. Foundations, walls, or roofs may not have to be rebuilt. Be sure not to include items that are actually not being rebuilt into the rebuild price. Carriage also benefits from such consideration, as only actual construction material requires carriage.

Interior/Exterior Changes

This type of renovation applies to PCs who want to change certain aspects of a structure. Knocking down walls, filling windows and doors, or putting in new walls, doors, or windows are the most common types of interior changes. Adding new levels within a tall open structure is another common occurrence. These types of changes are best dealt with by a GM as a flat square-footage issue. Determine the amount of square footage being altered, and apply all appropriate modifiers as if the square footage was a new structure. This is a simple way to roughly determine reasonable costs for such renovations. If a lot of a structure is being renovated, carefully watch the costs to ensure they are representative and reasonable to the task at hand.

Addition

The third type of renovation is the drastic renovation. A good example of this type of renovation is a king's expansion of a mansion from a mere 25 rooms to a grand 60. In this type of renovation, the original structure "gets lost" in the reconstruction. Medieval churches often underwent such drastic reconstruction. To determine pricing of such projects, price the entire building as a new structure (addition included). Determine the cost of the pre-existing building that is not under construction (i.e. the older portion that is being added to). Subtract the cost of the pre-existing structure from the final cost of the entire project.

Remodel

The final type of common renovation is stylistic. As a PC's wealth grows, the quality of his structures increase in style, reflecting his increased status. This type of renovation is easiest on the GM. To determine pricing, simply find the difference between the old and the new style modifiers, and apply the difference to the structure's base price. In the rare

cases where a higher cost style needs to be reduced, assume such work is done at a mere 1% of what the original style cost. In reduction remodeling, PC regains 30% of the difference between the old style and the new style. As he sells off various carvings, furniture and other accoutrements appropriate to the prior style, this 30% is in gold.

Demolition and Cannibalism

The systematic demolition of a building occasionally occurs in fantasy role-playing games. Such efforts yield 30% of the original structures final cost in usable material. Occasionally an entire structure need not be cannibalized. Only parts needed for construction or for sale are taken, leaving the remainder intact. 30% of the amount cannibalized is useable material.

Castle Construction Advise

Castles are probably the largest structures constructed under this system. Pricing such large and complex buildings is daunting, but given time and experience, the procedure becomes easier.

The first thing to consider is the type of castle being constructed. A typical castle with a keep and concentric outside walls is priced such: keep and towers (shell keep), walls (wall, defensive stone). Any moats (dry or wet) are excavated (stone or earth) with stone sidings if earth. For the rest of the compound, each separate section is priced according to its function. Stables, workshops, chapels, kitchens, granaries, houses, warehouses, cisterns, mausoleums, baths, dovecotes, corrals, barns, bridges, and barracks cover the most usual structures encountered.

Defensive modifications (arrow slits, buttresses, crenellations, drawbridges, gates, glacis, hoardings, machicolations, portcullises, and other like measures) are assumed in the construction of walls and buildings.

Underground Construction

When excavating for dungeons or underground cities, every sq ft of material taken out to create space must be deposited elsewhere, usually placed upon the surface or in an underground cavern. Underground systems are usually closed (the only way to get stuff out of the system is to put in on the surface or through magical means), so any major underground dwellings usually have large amounts of stone piled up around the entrances. This of course is a dead giveaway for the knowledgeable and makes it tremendously difficult to make secret underground lairs from newly constructed habitations. Selling the excavated material as stone may relieve some buildup, but the price of carriage limits the amount of stone that can be unloaded in this fashion.

For dwellers far beneath the surface, expansion is tremendously difficult due this problem. According to some scholars, this is the primary reason for the viciousness and acquisitiveness of the underground races.

Magic

This system is constructed using information from the medieval period. It approximates the costs encountered by medieval

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builders, but it does not take into account the effects magic has upon building. Magic, as it does everywhere, adds another layer of ease and complication to the building process; ease in that it speeds construction, complication in that it is an additional factor of consideration when discussing construction. In order to recognize the power of magic for building, all appropriate spells, magic items, and monstrous creatures from the core rules are listed and explained. Their effects, and the requirements for those effects, are explained as well.

Magic is applied to construction after determining final cost and construction time. When a structure's final cost is reduced, its construction time is similarly reduced. All magic that affects the final cost of a structure will reduce construction time. Magic costs are applied after determining the final cost of a structure. For example a castle costs 5,000,000 gp build. The PC spends 500,000 gp in many different types of magic to lower the castle's final cost to 4,600,000 gp. The castle is built faster because the final cost is 4,600,000 gp, and this final cost determines construction time. The PC actually spent 5,100,000 gp. Magic here, was more expensive in the long run, but the castle was built quicker (roughly 35 weeks quicker).

Magic Spells

Magic reduces the cost or time of construction. It can also increase cost to the benefit of time. As any GM knows, attempting to rationally determine the effects of magic on building is ludicrous. Magic varies tremendously, and building specifics vary tremendously. There is no way to accurately account for every circumstance. A GM must exercise discretion when applying magic to construction.

To calculate the magical effects on construction, create a structure as if no magic is used in its construction. The results provide the mundane cost and construction time of a structure. Many spells reduce cost of construction and the associated time of construction, but the spells often cost more than the amount reduced. The difference should be added to the total cost after all magic is calculated. A building's final cost is a static number that does not change until after all magical effects are calculated. For example a GM prices a castle. He then takes the 200 spells cast during the construction and determines their effects on the final price of his castle. Once all spells have been calculated, he alters the final cost and time of construction to represent each single effect. Spells do not serially alter cost or time. For example: A PC casts two spells on a structure. One reduces the final cost by 1%, while the other reduces final cost by 10 gp. Both of these spells are applied to the final cost of the structure, not the magically-modified final cost. In effect, spells do not "stack."

Each spell has this format: name, description, common uses, cost, break-even point, cost equations (if necessary), and time effects. Break-even point explains the effect of the spell. If the effect of the spell is equal to the mundane cost of duplicating the spell effect, the spell is no more or less expensive than mundane methods. All spells are considered as if cast by a spellcaster of the lowest possible level.

Animate dead: There is nothing quite as useful to a builder as an undead laborer. They never need warmth, sleep, or food,

and they do not fear, tire, complain, or riot. Unfortunately they are the walking dead, which is rather disturbing to most sensible people. In places where the undead are allowed as workers, they can perform basic repetitive tasks. This alleviates the need for much of the laborer associated with most construction sites.

Cost: 150 gp for hire + 50 gp per undead, 50 gp per undead if PC can cast. Break-even point: The first undead must perform 20,000 hours of manual labor to break even with the cost of hiring a living human. Every PC-created undead or every undead after the first must perform 5,000 hours of manual labor to break even with the cost of hiring a living human. Cost equation: Labor is 40-60% of a structure's cost. Of the 40-60% labor cost, 10-30% is basic labor that an undead can perform. The remainder requires the exercise of thought and judgment. If all simple labor is performed by undead the final cost of a structure is reduced by 4-18%. Time effects: Time effects are included by reduced cost of construction.

Fabricate: *Fabricate* is a useful spell for creating small constructions. It's not very cost effective, but it speeds up construction times in structures involving non-mineral materials. *Fabricate* is often used to quickly create lumber of a specific size. It can create very large single beams or small siege engines.

Cost: 450 gp hire or (free) PC. Break-even point: Whenever the fabricated structure is of greater value than the cost of hiring humans to create the structure. *Fabricate* is very rarely cost effective. Cost equation: determine the amount of the structure effected by *fabricate*, divide that amount by the total size of the structure, multiply that amount by the total cost of a structure to determine the amount of gp a *fabricate* spell is equal to for that structure. More than likely this will be less than 450 gp. Time effects: Subtract the amount of gp *fabricate* is equal to as determined in cost equation from the final building cost to determine construction time.

Move earth: *Move earth* has long been a favorite for construction, as it reduces excavation costs. Though every cubic foot removed from one area is added to another area, carriage (moving the newly moved earth, to another location) may still apply.

Cost: 660 gp for hire or (free) PC. Break-even point: One *move earth* spell can move 56,250 cu ft of earth, but to no greater depth than ten feet per casting. The earth moved does not need sidings (it is stable), but many constructions require sidings for structural reasons. Most moats are bricked or lined with stone. *Move earth* will usually be more expensive than mundane methods. Cost equation: remove all cu. ft. affected by *move earth* from excavation costs if no siding is required and no carriage is required to move the newly moved earth. If siding or carriage is required, cut cu. ft. price of excavation in half. For example: excavation, earth (stone braces/siding) would cost 0.025 gp per cu. ft. after a *move earth* spell as opposed to the standard 0.05 gp per cu. ft. Time effects: Time effects are included by reduced cost of construction.

Soften earth and stone: Another useful excavation spell, soften earth and stone, reduces costs and time of excavation. It is more commonly used than *move earth* due it lower level.

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Cost: 60 gp for hire or (free) PC. Break-even point: one *soften earth and stone* spell affects 30 cu. ft., 60 cu. ft., 90 cu. ft., or 120 cu. ft. of material depending upon the hardness of the affected material. Cost equation: One *soften earth and stone* reduces all excavation to the next lowest class of excavation. For example: excavation, stone drops to excavation, earth (stone braces/siding). Time effects: Time effects are included by reduced cost of excavation.

Stone shape: *Stone shape* is often used in quarrying, creating arches, stone excavation, and preliminary sculpture.

Cost: 150 gp for hire or (free) PC. Break-even point: one *stone shape* spell affects 15 cu. ft. Cost equation: depending on style and frequency of use, *stone shape* will reduce total costs by a very low percentage of total costs. Time effects: Time effects are included by reduced cost of construction.

Transmute mud to rock: A spell not commonly used in construction, *transmute mud to rock* is mainly used to create stone when a quarry is far away. Often workers fill molds full of mud before casting the spell to reduce as much shaping of the stone as possible. In such circumstances, *transmute mud to rock* can save significant gp for its beneficiary.

Cost: 450 gp for hire and (free) for PC. Break-even point: one *transmute mud to rock* affects 18,000 cu. ft. of mud. Cost equation: one *transmute mud to rock* spell negates carriage costs for the amount of rock affected. Time effects: Time effects are included by reduced cost of construction.

Transmute rock to mud: The more common of the transmute spells used in construction, *transmute rock to mud* is another excavation spell.

Cost: 450 gp for hire and (free) for PC. Break-even point: one *transmute rock to mud* affects 18,000 cu ft of rock. Cost equations: one *transmute rock to mud* spell reduces excavation, stone to excavation, earth (stone braces/siding). Time effects: Time effects are included by reduced cost of construction.

Wall of stone: A useful construction spell, *wall of stone* provides the strength of hewn stone to structures. Walls of stone are treated as hewn stone and are equal in strength to reinforced stone. They are used to create strong defensible structures.

Cost: 450 gp. Break-even point: one *wall of stone* creates 90 sq ft of one-inch thick stone. Walls of stone are typically created back to back, merging to create thicker walls. Twelve walls of stone will create a foot thick, 15x15 wall, equal to reinforced stone. Cost equations: one *wall of stone* spells equals ½ sq ft of reinforced stone. Time effects: Time effects are included by reduced cost of construction.

Wondrous Items

Wondrous items are also used for construction purposes. Each wondrous item is treated below in a similar manner to spells. The cost associated with a wondrous item is the market price listed in the core rulebook II or the price for the items creation according to item creation rules.

Bag of Holding: Bags of holding speed carriage.

Cost: Varies, see core rule book II. Break-even point: When a *bag of holding* carries its worth in material plus its weight per trip, it has broken even. Cost equations: One *bag of holding* reduces carriage costs for one 100 sq. ft. area of construction by 2%, 4%, 8%, or 12% depending on the bag's size. Divide carriage costs by total number of sq. ft. to determine gp carriage cost per sq ft. Multiply carriage cost per sq. ft. by 100 and then multiply by 2%, 4%, 8%, or 12% to determine gp saved. Time effects: Time effects are included by reduced cost of construction.

Boots, Winged: *Winged boots* allow their wearer to fly. This is useful for carriage and for working in locations that would normally require complicated scaffolding.

Cost: 12,000 gp or (PC) 6,000gp + 480XP. Break-even point: When *winged boots* allow their worth in construction or carriage, they have broke even. Cost equations: One pair of *winged boots* reduces total cost for one 100 sq. ft. area of construction by 2%. Divide final cost by total number of sq. ft. to determine gp cost per sq. ft. Multiply gp cost per sq. ft. by 100 and then multiply by 2% to determine gp saved. Time effects: Time effects are included by reduced cost of construction.

Broom of Flying: A *broom of flying* allows its rider to fly carrying 200 lbs. This is useful for carriage and for working in locations that would normally require complicated scaffolding.

Cost: 15,100 gp or (PC) 7,550gp + 604XP. Break-even point: When a *broom of flying* allows its worth in construction or carriage, it has broken even. Cost equations: One *broom of flying* reduces total cost for one 100 sq ft area of construction by 20%. Divide final cost by total number of sq ft to determine gp cost per sq ft. Multiply gp cost per sq ft by 100 and then multiply by 20% to determine gp saved. Time effects: Time effects are included by reduced cost of construction.

Carpet of Flying: A *carpet of flying* allows its rider to fly. This is useful for carriage and for working in locations that would normally require complicated scaffolding. Carpets of flying are the most useful of all flying wondrous items in construction.

Cost: Varies, see core rulebook II. Break-even point: When a *carpet of flying* allows its worth in construction or carriage, it has broken even. Cost equations: One carpet of flying reduces total cost for one 100 sq. ft. area of construction by 10%, 20%, 30%, or 40% based upon its size. Divide final cost by total number of sq. ft. to determine gp carriage cost per sq. ft. Multiply carriage cost per sq. ft. by 100 and then multiply by 10%, 20%, 30%, or 40% to determine gp saved. Time effects: Time effects are included by reduced cost of construction.

Handy Haversack: *Handy haversacks* speed carriage.

Cost: 2,000 gp or (PC) 1,000 gp +80XP. Break-even point: When a *handy haversack* carries its worth in material plus its weight per trip, it has broken even. Cost equations: One *handy haversack* reduces carriage costs for one 100 sq. ft. area of construction by 1%. Divide carriage costs by total number of

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sq. ft. to determine the amount saved. Time effects: Time effects are included by reduced cost of construction.

Lyre of Building: The most amazing of all constructional magic, a *lyre of building* almost negates the need for workers or material. A single hour of music from this instrument is equivalent to 100 humans laboring for six days, and every hour after the first only requires a Perform check (DC 18) or else the musician must stop. Unfortunately it can only be played once a week, but only the most proficient musicians (perform skill +13 or more) are ever allowed to use a *lyre of building*. Every magical medieval society keeps an almost religiously tight reign upon *lyres of building*. To make one requires permission of the wizards' guild, the permission of the lord in whose land the lyre is being produced, and the permission of the king, regardless of location. If a *lyre of building* is found on a non-guild member, it is legally subject to confiscation. If confiscation is resisted, the offender is legally declared an outlaw by the king. These laws are harsh, but have been enacted to preserve the construction market and to ensure great lords and kings have full use of all *lyres of building* within their lands or kingdoms. A person must have good social standing (member of patriciate, gentry, or nobility) before they are allowed to contract out for a *lyre of building*, and they must gain approval from all concerned parties above. All citizens and subjects are responsible for reporting any mysteriously appearing buildings to the king or his legal representatives, and anyone found deliberately not reporting such occurrences are fined the equivalent of two year's taxes.

Cost: 13,000 gp or (PC) 7,500 gp + 520XP. Break-even: A *lyre of building* usually breaks even in its first hour. Cost equations: Cost equations for a *lyre of building* are very difficult to determine. Unlike all other magic items, it is best for a GM to use a flat 10,000 gp per hour of play equivalent. This is a very rough estimate, but it is appropriate for large constructions and demonstrates the ability of the lyre to construct virtually anything within three or four hours. Time effects: Time effects are included by reduced cost of construction.

Marvelous Pigments: *Marvelous pigments* can create any 10 ft. x 10 ft. structure.

Cost: 5,500 gp or (PC) 2,250 gp +200XP. Break-even point: When a 10 ft. x 10 ft. structure is worth more than 5,500 gp, the pigments have broke even. Cost equations: One application of *marvelous pigments* substitutes for 10 sq ft of a structure. Divide the final price by the total square feet of a structure to get price per sq. ft. and the multiply by 10 to determine gp saved. Time effects: Time effects are included by reduced cost of construction.

Portable Hole: *Portable holes* are the best of the magic items that speed carriage. A *portable hole* can hold more than 15 times what the largest *bag of holding* can hold. It can also hold a hell of a lot of beer.

Cost: 14,000 gp or (PC) 7,000 gp +560XP. Break-even point: When a *portable hole* carries its worth in material plus its weight per trip, it has broken even. Cost equations: One *portable hole* reduces carriage costs for one 200 sq. ft. area of construction by 80%. Divide carriage costs by total number of sq. ft. to determine gp carriage cost per sq. ft. Multiply carriage cost

per sq. ft. by 200, and then multiply by 80% to determine gp saved. Time effects: Time effects are included by reduced cost of construction.

Wings of Flying: *Wings of flying* allow its wearer to fly. This is useful for carriage and for working in locations that would normally require complicated scaffolding.

Cost: 5,500 gp or (PC) 2,250 + 220XP. Break-even point: When a *carpet of flying* allows its worth in construction or carriage, it has broken even. Cost equations: One *carpet of flying* reduces total cost for one 100 sq. ft. area of construction by 10%. Divide final cost by total number of sq. ft. to determine the amount saved. Time effects: Time effects are included by reduced cost of construction.

Monstrous Builders

Inevitably PCs avail themselves of monstrous builders. Whether through *charm monster* or simple bribery, monsters appear on worksites, and GMs adjudicate their special abilities.

Size effects: All building costs are based upon medium-sized builders. Increase carriage costs by a flat 1% for every 20% of the builders being every size category smaller. Reduce carriage costs by a flat 1% for every 20% of the builders being every size category larger. For example: a PC has a work crew of 100 creatures. 60% of them are medium-sized (0% modifier), 20% of them are small-sized (+1% modifier), and 20% of them are huge-sized (-2% modifier) for a total carriage cost change of -1%.

Burrowing: Any burrowing creature removes all costs associated with excavation. A creature must be able to burrow through stone to remove stone excavation costs. Time effects are included by reduced cost of construction.

Flying: One naturally flying creature reduces total cost for one 100 sq ft area of construction by 10%. Divide final cost by total number of sq. ft. to determine the amount saved. Time effects are included by reduced cost of construction.

Final Notes

All prices here are based upon a rough 50%/50% cost breakdown between material/labor. During the medieval period this, on average, ranges anywhere from 60%/40% to 40%/60%. Feel free to alter as needed.

This system is a tool for the GM. It is designed to provide a framework within which to make decisions. It is and always should be subject to the discretion of the GM. Not all modifiers are solely indicative of their proposed function. For example, carriage costs may not only be for the actual carriage, but they are representational of a reasonable amount of carriage. Included in this cost could be bribes, tolls, lodging, meals, and all other types of expenses associate with moving material from one location to another.

Example One: A Simple Great Hall

Step One: Let's say some PCs decide to build a great hall half a mile from a friendly village. The players and the GM talk about what the PCs plan to do with the great hall. The GM decides a house is the closest structural type for their desires,

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since they basically want a place to live, train, and store their excess equipment. The PCs get the permission of the landowner; a contract to pay rent and provide a few minimal services yearly; and find a good mason with whom to discuss their plans.

Step Two: The PCs map out their great hall and enclose 1,000 square feet under a 40-foot tall ceiling in one very large room.

Step Three: Since all of the great hall's square footage is under a 40-foot roof, it is priced at the +20% height increment, since the highest part of the hall is 40 ft. The starting price for the PC's great hall is 1,200 gp. (1000 sq. ft. x 1 price of house per square foot x 1.2 for the +20% height modifier = 1,200 gp) The players also decide to stick with a standard two-foot excavation, and the GM tells them it's fine. They pay 0.01 gp a cubic foot for "Excavation, earth no braces" on 2,000 cubic feet, for a total of 20 gp. The initial estimate is 1,220 gp.

Step Four: The players are concerned about safety, so they modify their plans to allow for two-foot thick stone walls. They want to make the walls thicker, but their GM informs them that if they make the walls thicker, their great hall is more similar to a "shell keep" type than a house, and the price per sq. ft. triples. Since they want to save gold more than they want security, they go with two-foot thick walls. They decide to use a stone foundation since stone walls need a good foundation, and they save a little money by making the roof wood. Applying material costs to the great hall adds +93% of the initial estimate, making the base price 2,354.6 gp. (1,220 gp + 93% of 1,220 gp for the material modifier = 2,354.6 gp).

Step Five: For carriage costs, the GM determines the nearest source of stone is from a quarry thirteen miles away, while wood is available locally. The GM knows a navigable river is within one mile of the PCs' great hall, so he informs the players that they'll have no carriage costs for their wood and only +20% costs for their stone. This adds 433.2464 gp to the cost of the PC's great hall. (Stone composes 92% of the total structure with 12% foundation and 80% walls. 92% of 2,354.6 gp is 2166.232 gp, and 20% of 2166.232 gp = 433.2464 gp).

Step Six: The PCs realize their great hall needs to be adequately furnished and equipped as befitting their wealth and experience, so they decide to have both the interior and exterior classified as "tasteful." This adds an additional 2,943.25 gp to the cost of their great hall. (100% of the base price for "tasteful" internal style is 2,354.6 gp. 25% of the base price for "tasteful" external style is 588.65 gp. 2,354.6 gp internal style + 588.65 gp external style = 2,943.25 gp.)

Step Seven: Totaling up the base price (2,354.6 gp), carriage (433.2464 gp) and style costs (2,943.25 gp) brings the final cost of the great hall to 5731.0964 gp. Once construction is over, the PCs have a comfortable and secure great hall, tastefully decorated with worked stone.

Step Eight: Construction time is a little over seven weeks (5731.0964 gp final price / 800 gp number of gp equal to one week's work = 7.1638).

Step Nine: There are no magical considerations.

Example One Aftermath: The floor plan for the great hall has not been included in this book, because any floor plan is acceptable as long as all 1,000 square feet are under the 40-foot tall ceiling. If the PCs want a single large room with no privacy walls, that's ok. If they want walls, that's ok as well. If the PCs want the walls to extend all 40 feet from floor to ceiling, that's also ok (although somewhat strange). Kitchen or no kitchen, toilet no toilet, and any other reasonable floor plans are acceptable. Chairs, tables, chests, cushions, and rugs are all included in the furnishings under the style modifier. In our example, the PCs great hall was very open with the only walls being around the toilet and a small changing area. They preferred less privacy in exchange for the greater protection a communal room provides those in their uncertain careers.

Example Two: The Great Hall Expansion

Step One: Our PCs have just returned from an extended expedition resulting in the downfall of an previously unknown traitor to the king, and they've reaped the benefits of their actions. The leader of the group, a fighter, was knighted by the king and given a benefice. Fortuitously, the benefice is the right of ownership for the land upon which the players' great hall stands and the nearby village. Finding himself one of the gentry, albeit a small member, the fighter decides to expand the party's great hall into a three-leveled structure. The fighter wants to demonstrate his authority and account for his new entourage and responsibilities. The GM decides the structure type "house" is again most appropriate and informs the players.

Step Two: The PCs map out the renovations. The new structure is composed of 3,000 square feet and the first floor, formerly open, has been divided into smaller rooms. The second floor is ten feet from the ground, while the third is thirty. The first floor is converted into servant quarters, a kitchen, and greeting chambers. The second becomes the main floor containing the large audience chambers and rooms for visiting guests. The third floor is entirely composed of the PCs' private chambers.

Step Three: The GM first prices the square footage for the second and third floors. The second floor comes in at 1,100 gp (1,000 x 1 gp/sq. ft. for structure type "house" x 1.1 for the +10% height modifier). The third floor costs 1,200 gp (1,000 x 1 gp/sq. ft. for structure type "house" X 1.2 for the +20% height modifier). Pricing the first floor is more difficult since it is a renovation. The GM looks at the blue prints and estimates that 200 square feet are being actively renovated, so the PCs have to pay 200 gp for the first floor renovations (200 X 1 gp/sq. ft. for structure type "house"). The initial estimate for the renovation is 2,500 gp.

Step Four: The PCs use the same building materials for the renovations. The material costs for a stone/stone/wood structure +93%. Since the PC's are performing renovations and the foundation and the roof are not being constructed, this lowers the total material modifier down to +74.4% (walls are 80% of a structure and the PCs are only building walls. 80% of +93% original material modifier = +74.4%) This brings the base price for the renovations to 4,360 gp (2,500 gp initial estimate x 1.744 for the material modifier).

Step Five: The PCs use the same sources for their materials as they did for the original building, so they pay a total of 872

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gp for carriage. (Stone composes 100% of the total renovation. 100% of 4,360 gp is 4,360 gp and 20% of 4,360 gp = 872 gp). Since the foundation and roof are already built, only the walls have to be considered.

Step Six: Again, the PCs keep the same style throughout the interior. The PCs only have to pay for interior style since exterior style is remaining unmodified. Applying the +100% interior style modifier to the base price of 4,360 gp gives a style cost of 4,360 gp.

Step Seven: Totaling up the base price (4,360 gp), carriage (872 gp), and style costs (4,360 gp) brings the final price to 9,592 gp. For almost twice the cost of the original great hall, the PC have tripled their total living space and maintained the tasteful style they prefer.

Step Eight: Construction time is twelve weeks (9,592 gp final price / 800 gp number of gp equal to one week's work = 11.99)

Step Nine: There are no magical considerations.

Example Three: A Great Church

Step One: After many years of profitable adventuring, the party's cleric decides she wants to lay the foundations of a great church. Like all great churches, she knows it will take many years to complete, but she wants to fund the first construction effort and find funding for the rest. She has the land she needs, because the fighter, moving up into the peerage by this time, has endowed his friends with benefices of their own. The GM decides her church is closest to structure type "church," and informs her.

Step Two: The cleric's player maps out the church, and she certainly doesn't refrain from expense. The church is composed of 19,000 square feet: 4,000 feet at ground level; 3,000 feet in the second story 20 feet up; 2,000 feet in the third story 40 feet up; and 10,000 square feet lies under the magnificently decorated 85 foot-tall roof. The footprint of the building is 14,000 square feet.

Step Three: The GM first determines the cost of excavation. Unlike the other structures constructed by the cleric, her church requires a deep foundation to support its weight. The GM decides on a fifteen-foot deep foundation because it is a large stone structure. The church has 14,000 feet at foundation level, so the excavation price is 4,200 gp. (14,000 sq. ft. footprint X 15 cubic feet of excavation per square foot of footprint X 0.02 the cost for "excavation, earth wood braces") The PC winces at the cost of just the excavation, but she knows the building will take years to finish, so she continues on.

The GM determines the prices of the various levels of square footage. There are 4,000 square feet at ground level costing 10,000 gp (4,000 sq. ft. X 2.5 the cost for "church" type). There are 3,000 square feet at 20 ft height costing 8,250 gp (3,000 sq. ft. X 2.5 the cost for "church" type X 1.1 height modifier). There are 2,000 square feet at 40 ft height costing 6,000 gp (2,000 sq. ft. X 2.5 the cost for "church" type X 1.2 height modifier). And finally there are 10,000 square feet at 85 ft. height costing 37,500 gp (10,000 sq. ft. X 2.5 the cost for "church type" X 1.5 height modifier). The initial estimate of the church including excavation is 65,950 gp.

Step Four: The church is composed entirely of stone adding +100% material modifier. Material costs add 65,950 gp to the cost of the church and makes the base price 131,900 gp.

Step Five: The GM determines the nearest quarry is less than a mile away (one of the cleric's primary considerations when determining where to locate the church), and adds +10% to the base price. Carriage for the church stone costs 13,190 gp (131,900 base price X 1.1 carriage cost).

Step Six: The style of the church must be appropriate to its purpose. The cleric decides that a luxurious exterior and an artistic interior would instill those who enter with the proper piety. This adds 346,237.5 gp to the cost: exterior style adds 82,437.5 gp (131,900 base price X 0.625 external style) and interior style adds 263,800 gp (131,900 base price X 2.00 internal style).

Step Seven: The base price (131,900 gp), carriage (13,190 gp), and style costs (346,237.5 gp) brings the final cost of the church to 491,327.5 gp. The church is a worthy expression of divine prestige.

Step Eight: Construction time is a little over 98 weeks (491,327.5 gp final price / 5,000 gp number of gp for one week's work = 98.2655). It will take longer than this complete, because the PC cannot pay the entire amount and will have to work on financing for several years to complete the church.

Step Nine: For the first time in her building career, the cleric has access to magic that helps building. She's managed to convince her order to loan her a *lyre of building*. This is quite a coup for her, and she promised her entire adventuring group to the king for a special mission. She of course, neglected to mention it to her friends, but she figures they owe her for all those heals during their rowdier years.

Her order promises a 5% increase in their taxes to the king for the use of one of his *lyres of building* and their upfront payment of the 5% expedites the process. The king allows the order use of the lyre for a month, and the cleric manages to talk her order into giving her two weeks of that month. All those years of practicing diplomacy finally paid off big.

The cleric convinces her bardic friend to play the instrument, and he plays away for almost fifteen hours before collapsing in exhaustion. During his fifteen hours of play, the foundation of the church is laid, the walls magically coalesce into their planned beautiful structures and slowly work their way to the sky. The floors tile themselves in expensive marble and beautiful carvings flow out of the supporting pillars.

The ecstatic cleric assesses the situation and commends the bard's performance. He plays again one week later, and although he plays irreverent and bawdy drinking songs for most of his eighteen hours, the cleric is again pleased. All together the lyre has contributed 330,000 gp to the church's construction (33 hours at 10,000 gp an hour = 330,000 gp). This reduces the final cost to 161,327.5 gp and the total working time to 31.66 weeks.

She's even still happy after she discovers a bas-relief of her bardic friend over her bed in her private chamber.

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Structure Types

Aqueduct: Aqueducts are any large structures designed to transport water from one location to another, normally over long distances. They are usually a long bridge-like structure made of stone, supported by piers or towers of stone. Aqueducts can support more than one water channel, having multiple channels placed on top of another. Aqueducts are usually composed entirely of stone. The average width of an aqueduct is five feet, the average height is 50 feet, and the lengths of aqueducts vary greatly, anywhere from a few miles up to 50 or 60.

Barn: Barns are buildings used to shelter harvested crops, livestock or other agricultural materials. Barns are usually of wood, often with a stone foundation, and come in a multitude of shapes and sizes. They are often 20-30 feet tall.

Barrack: Barracks are sleeping/living quarters for military personal. They are usually quite large and provide sleeping quarters for one medium creature per twenty-five square feet. Barracks are often without beds, or only with simple cots or bunk beds.

Bath, public: During medieval times public baths are not uncommon, although not as common as during the Roman centuries. Baths are usually co-ed until their gradual disappearance during the latter 14th century. Medieval bathhouses are not the monstrous affairs like the Romans' (nor as technologically advanced), but are usually constructed of stone with ample room for heating water and for socializing. Privacy is also valued and romantic trysts are not uncommon.

Boarding House: Boarding houses provide long-term temporary residence within cities. They are commonly used by students, or by individuals having long-term business. Boarding houses are usually several stories with multiple, lockable, rooms. They are often renovated large houses or smaller tenement buildings.

Bridge: A bridge is any structure built over a river or gorge creating a path over the obstacle. Medieval bridges are often constructed of wood, but stone is the preferred building material. Bridges vary drastically in length and height, but are usually ten to twenty feet wide. Wider bridges are, of course, not uncommon.

Canal: Canals are artificial waterways for transportation. They are also often simply modifications of an existing river, allowing ship navigation. Medieval canals are usually made of stone, at least twenty feet wide, of varying depth due to circumstance, and often ten or more miles long. Canals play a very important role in transportation in a society where carriage easily doubles or triples prices when extensive land transport is required. When possible, canals link large thoroughfare rivers together near their headwaters, allowing for uninterrupted water transport over great distances, even continental distances. No excavation costs are required for canals, the material modifier is a flat 50%, and there is no carriage costs associated with canals.

Cemetery: Cemeteries are burial places for the dead, in which corpses are interred under the ground. They usually have a

four or five foot tall stone or wooden wall enclosing them. Cemeteries require no excavation, have a flat 50% material modifier, and no carriage costs except under rare circumstances.

Church: A church is a building used for worship. During the medieval period, all churches are of similar construction, often in the rough shape of a cross, and range from small personal affairs to triumphant examples of some of the best art through architecture in the course of history. In a magical medieval society, churches come in a plethora of shapes and sizes. Most are built of stone, as stone is a sign of wealth and prestige. Churches of other materials are not unusual, especially for god and goddess whose domains are oriented towards other construction types.

Cistern: Cisterns are large tanks, usually made of stone, for collecting and/or storing water. Medieval cisterns are located at the ends of aqueducts or in areas requiring a guaranteed water supply. Cisterns are also raised and placed in thick walls or on roofs to gain water pressure through gravity, providing running water for the wealthy. One cubic foot of a cistern holds roughly 7.5 gallons of water. A cistern's size is dependant upon its function. In cities cisterns hold tens of thousands of gallons, while in castles, thousands are more typical. A private cistern holds hundreds.

Coliseum: Coliseums are large buildings or stadiums for sporting events. Common during the Roman centuries, coliseums provide an area for gladiatorial combat and other blood sports as well as more pacific competitions. Coliseums are almost exclusively made of stone, though more primitive versions are simply a large ring of packed earth with poor stone slabs as seating. Coliseums are not built during the medieval period, but they are often cannibalized for stone. In many fantasy worlds, they are common features. Coliseums varied greatly in size, seating a few thousand people up to a hundred thousand people.

Corral: Corrals are enclosures designed to hold livestock. They vary in size depending upon the number of animals needing restraint. Some corrals have stone walls, some wattle and daub, but most have wooden walls. Corrals have no excavation expenses.

Dam: Dams are structures built to hold back running water. Dams may be build of wood or stone and provide many benefits. During the magical medieval period, many smaller rivers are dammed to create millponds and to increase the flow of water over the ever-present mill. City councils damn rivers, allowing council members to build mills right under the drains for maximum mill power and profit. City councils also dam their rivers in aggressive business moves against other millers farther down the river. This reduces or diverts the flow of water from other mills, in order to drive them bankrupt so the "dammers" can purchase them at low prices. This leds to long and expensive litigation between cities during the medieval period. Dams vary greatly in width, depth, and length. The price of dams includes excavation.

Dock: A dock is an excavated basin adjacent to a waterway equipped with gates to keep water out. Docks are used to build or repair ships. During the magical medieval period, there

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Appendix Table IV.1-Structural Types

Structure type	Cost per sq. ft.(gp)	Number of gp equal to one week's work
Aqueduct	3.5	11,000 gp
Barn	0.7	1500 gp
Barrack	0.8	2000 gp
Bath, public	2	3,000 gp
Boarding House	1	800 gp
Bridge	3	1,600 gp
Canal*	1.8	3,600 gp
Cemetery*	0.6	600 gp
Church	2.5	5,000 gp
Cistern	3	6,000 gp
Coliseum	2.5	10,000 gp
Corral*	0.2	1,500 gp
Dam*	2.2	1,000 gp
Dock (earth)*	0.3 per cubic foot	1,500 gp
Dock (stone)*	0.8 per cubic foot	2,000 gp
Dovecote	1	8,00 gp
Excavation, earth no braces/siding*	0.01 per cubic foot	4,00 gp
Excavation, earth stone braces/siding*	0.05 per cubic foot	1,000 gp
Excavation, earth wood braces/siding*	0.02 per cubic foot	8,00 gp
Excavation, stone*	0.2 per cubic foot	1,000 gp
Fountain	5	300 gp
Granary	5	1,200 gp
Guild House	2.5	5,000 gp
Harbor*	3.5	5,000 gp
Hospital/Asylum	1.5	1,200 gp

* See discription before pricing

are three basic types of docks. Wet docks empty and fill with the tide (for wet dock pricing use simple excavation type pricing instead of dock pricing), tidal docks have workable dams to keep out the water during high tide, and dry docks have dams to keep the water out during both low and high tides. The deeper excavation of a dry dock allows the construction of larger ships. Dry docks also had simple machinery to drain water. Docks vary in size depending on needs and type, with dry docks requiring the greatest cubic footage. There are no excavation costs associated with docks.

Dovecote: Dovecotes are usually twenty feet tall and twenty feet in diameter. They are round stone towers with many small cubbyholes on the inner wall, providing nesting space to the

Structure type	Cost per sq. ft.(gp)	Number of gp equal to one week's work
House/Kitchen	1	800 gp
Infirmery	1.1	800 gp
Inn/Tavern	2	1,700 gp
Leisure garden	0.75	300 gp
Library	15	2,000 gp
Lighthouse	3	2,500 gp
Mausoleum	2	4,000 gp
Mill	8	3,000 gp
Office/Administration	1.1	800 gp
Pier	2	800 gp
Prison	1.5	1,800 gp
Road/Plaza*	2	1,000 gp
Sewer (earth)*	1.0 per cubic foot	5,000 gp
Sewer (stone)*	1.2 per cubic foot	4,500 gp
Shell Keep/Donjon/Tower	3.1	8,100 gp
Shop	2.5	2,000 gp
Stable	0.7	1,500 gp
Tenement	1.2	1,000 gp
Theater	1.8	4,500 gp
University*	3.5	6,000 gp
Wall (defensive, brick/adobe)	0.8	2,200 gp
Wall (defensive, stone)	2.5	6,500 gp
Wall (defensive, wood)	0.2	6,00 gp
Warehouse	0.9	1,300 gp
Workshop	1	800 gp

700-1,000 doves within. A revolving ladder allows a servant access to all the cubbyholes by rotating around a central pole. Dovecotes often have wood or even thatch roofs, and a few have stone roofs. The doves provide food and an excellent source of fertilizer for the fields.

Excavation: Excavation is removal of stone or earth from the ground. Ditches and mines are forms of excavation. Excavation is priced according to the hardness of the material being excavated and the necessity of siding. Earth is cheaper than stone, and no sidings are cheaper than sidings. Sidings are required in steep grade earth excavation in order to prevent slides. Wood is the preferred method of siding, but stone is required for some excavations. Deep excavations and

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foundations deeper than five feet require stone sidings. Stone siding is also used in excavations for water storage (wet moats) to keep the water from being quickly absorbed into the earth and potentially effecting foundations of nearby buildings. All material costs of excavation are assumed in the pricing per cubic foot.

Fountain: Fountains release water through pipes into a basin. Fountains in magical medieval times can be fairly primitive affairs, but as they require complicated engineering to create, they are usually ornately decorated or incorporated into sculpture. Fountains are made of stone and require a source of pressurized water. Fountains are of any shape or size. Pricing for a fountain includes excavation costs and assumes no less than 100 ft. of piping is required to reach a water source. If more is required, add excavation costs.

Garden: Though herb and vegetable gardens are quite common in rural communities and small urban communities, gardens of the city are relaxed socializing area for the wealthy. A leisure garden has ornamental plants, a duck or fishpond, and plantings of well tended trees and shrubbery. Leisure gardens are walled off from view and often contain fountains. Herbs are often grown in a set off section of a leisure garden. Leisure gardens are rarely larger than an acre or two, though vast leisure gardens are a significant way of demonstrating wealth.

Granary: Granaries are buildings for storing threshed grain. Granaries are made of stone (there are no material costs in granaries as stone is assumed), because grain must be kept at a proper moisture level or it will be ruined. Stone is also more effective in keeping vermin out. Grain also exerts considerable outward thrust requiring the strength of stone to withstand. Granaries may be made of adobe or brick and doing so reduces the base cost by 25%. Granaries are usually large structures, built on piers to allow an undercurrent of air beneath the structure to maintain moisture and temperature levels. A cubic foot of wheat weighs 48 pounds. Every acre of arable land will produce 480 lbs. of wheat. This production amount does not include any magical assistance.

Guild House: Guild houses are meeting places for guilds. They are usually large, ornate, and structurally complex buildings. Guild houses are often stylistically expensive to demonstrate the power of the guild.

Harbor: A harbor is a protected inlet where ships find shelter from natural and man-made dangers. Magical medieval harbors are mostly simple affairs, but they can be huge and complex engineering endeavors. Harbors are usually constructed of stone, but preliminary harbors can be constructed of wood. Small harbors enclose less than an acre, while large harbors can enclose 40-50 acres. Price only the sq. ft. under construction, not the sq. ft. enclosed by a harbor.

Hospital/Asylum: Hospital/Asylums are structures providing care for the orphaned, elderly, sick, mentally ill, or infirm. Hospitals are common in all urban environments, and the quality of their care varies greatly upon the social class of their wards. More often than not, they are somewhat in a state of disrepair or financial necessity, as charity work is rarely sufficiently funded. Medical care can be received at a hospital,

but the majority of the work done within the structure is concerned with providing for the aged, infirmed, or dying.

House/Kitchen: Houses/Kitchens are buildings within which human beings live and cook. Their primary functions are protection of health and welfare, the protection of material goods, and the preparation of food. Medieval houses/kitchens varied wildly in construction, but the majority is of wattle-and-daub. House and kitchen sizes vary widely. Kitchens were often built independently of houses to reduce the risk of fire. A small covered walkway leads from an external kitchen into the house. This walkway is assumed in the pricing of an external kitchen.

Infirmary: Infirmaries are places of care for the injured or sick. They are usually associated with a monastic order, military group, or guild. They vary in size depending upon the number of individuals the infirmary serves. Typically, there is space for one medium-sized creature for every 50 sq. ft.

Inn/Tavern: Inns are buildings that provide lodging, food, and drink for travelers. Taverns provide only food and drink. Most inns and taverns are made of stone to reduce fire risk and have a cellar or undercroft for storing beer, wine and other liquors. Inns have second and third stories for rooms. A common room is usually available for the lowest rate, but the highest chance for theft. Private rooms or rooms sleeping two or four are also available.

Library: A library is a structure designed to store books. In the medieval period, books are a luxury and highly prized, so libraries are rare and small. In a magical medieval world, libraries are larger and much more common. Libraries are usually multiple-leveled structures built of stone to reduce fire risks. The pricing of a library includes filling it with non-magical books.

Lighthouse: Lighthouses are towers located in important or dangerous places to aid in the safe navigation of ships. Lighthouses are usually made of stone and have a large area on the top for a bonfire and large, very expensive mirrors.

Mausoleum: A mausoleum is a large tomb normally constructed of stone. Both above ground and below ground mausoleums are common. In the medieval period, ossuaries are often packed full of skulls and bones in an orderly fashion. Names and dates of death are occasionally written in ink upon skulls.

Mill: A mill is a structure designed to use water or air power to perform a specific, and sometimes multiple tasks. Common mills during the magical medieval period are for grain, tanning, metalworking (hammer mills), and crushing grapes or olives. Mills are usually constructed of wood or stone, and they occur on the sides of rivers, floating as a boat with anchors holding them mid-stream, and under bridges where the water flow is constricted to provide greater motive power. Windmills occur where a fairly reliable source of wind can be found. Mills are expensive structure to build, as they are mechanically complex and usually require heavy parts.

Office/Administration: Office/Administration buildings commonly have many small rooms linked by hallways. They

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are used for various purposes and have many different shapes and sizes.

Pier: A pier is a structure, supported by piles or pillars, built out over water. It is used as a landing place for ships. Piers in the magical medieval ages are usually wooden, but stone piers are not completely uncommon. Piers are often 50 to 100 feet long and ten to twenty feet wide; however, size does vary.

Road/Plaza: Roads are ways for traveling from one location to another, and plazas are public squares or open areas in cities. For pricing purposes, all roads and plazas are paved, so be certain to use stone as the building material. Paved roads require no excavation, and unpaved roads are priced as excavation if pricing is considered necessary. Roads are usually narrow, rarely larger than ten feet wide and are almost certainly not straight. Plazas vary greatly in size depending on the wealth and location where they are constructed.

Prison: Prisons are structures used to confine creatures. Prisons are normally composed of multiple cells or large rooms with multiple chained or restrained occupants. They are usually made of stone for security reasons and are relatively unsanitary places.

Sewer: A sewer is an underground pipe or tunnel used to carry off water and waste matter. Sewers are excavated and faced with stone. If sewers are cut through stone, they are simply smoothed. Magical medieval sewers are often complex affairs reminiscent of Roman sewers, and most passages are very uncomfortable for medium-sized creatures. A few larger passages serve as major connectors within a sewer system, but most passages are three feet tall or shorter and often not even as wide. Large, old cities may have even larger and more integrated systems. Sewer pricing includes excavation and there is no material pricing for sewers.

Shell Keep/Donjon/Tower: Any tall defensible tower, round or square, usually qualifies as a Shell Keep/Donjon/Tower structure type. Mostly built of stone and having walls at least three feet thick, these structures provide safety to their occupants and often form redoubts in a series of defensive initiatives. Shell keeps, donjons, and towers are typically at least 30 feet tall with a diameter of at least fifteen feet.

Shop: A shop is a building where goods and services are offered for sale. Magical medieval shops commonly occur on the ground floor with the second and third floor being used as a house for the shopkeeper. Shops are mostly of wattle-and-daub or wood, but stone is sometimes used to indicate a certain level of wealth and accomplishment of the establishment. When pricing shops with living quarters above, price the ground floor as a shop and the upper floors as house.

Stable: Stables are buildings in which cattle, horses, or other live stock are sheltered and fed. Horses are the most commonly stabled animals, though plow oxen are also commonly stabled. Stables are usually of wood and occasionally two storied to provide storage space. A single horse requires 40 square feet of stable space. More horses may be crowded into less space, but the possibility for aggression or disease increases drastically.

Tenement: Tenements are large building divided into smaller apartments. Mostly build of wattle-and-daub and occasionally of wood, tenements in magical medieval times are poorly lit, poorly serviced buildings that are prime candidates for fire. They also provide rents to the landowners and shelter to the occupants. Often three or four floors tall, tenements collapse with alarming frequency. Most tenements house two adults per 25 square feet. Children, of course, abound as well within the same 25 square feet.

Theatre: Theatres are buildings designed for the production of plays or presentations and usually have raked seating spaces. Typically made of wood, they lack the coliseum's complicated underground features and do not provide blood sports. They are also quite a bit smaller and do not require the complex engineering needed by coliseums.

University: Universities are the highest educational institutions in a magical medieval society. They are usually a series of building located upon a campus set off from the direct hustle and bustle of a city. University structures are built with wood or stone and include a library. When pricing a university, price all square footage for all building and 1/100th of all open areas (greens, commons) at the listed price. This reflects the vast diversity of a campus with a simplistic, universal pricing. There are no excavation costs associated with a university. A university has no material costs, but carriage still applies; typically, universities are built of stone.

Wall (defensive, brick/adobe): Walls are upright structures that serve to divide, protect, support or enclose. This pricing is only for brick/adobe walls at least three feet thick and freestanding (curtain walls).

Wall (defensive, stone): Walls are upright structures that serve to divide, protect, support or enclose. This pricing is only for stone walls at least three feet thick and freestanding (curtain walls).

Wall (defensive, wood): Walls are upright structures that serve to divide, protect, support or enclose. This pricing is only for wooden walls at least two feet thick and freestanding (curtain walls).

Warehouse: A warehouse houses wares until they are sold or distributed. Warehouses protect goods from theft and damage. Most warehouses are made of wood and vary greatly in size.

Workshop: Any structure whose primary purpose is the construction of saleable goods is a workshop. Magical medieval workshops also double as living quarters. Workshops come in many shapes and sizes; most are of wood and composed of fairly large open spaces to accommodate all the necessary tools of the trade. Large medieval workshops were fairly common, but they should not be confused with a modern manufactory. In medieval times, a single individual would often see a manufactured good through several, if not all, steps in the manufacturing process.

Material

Dirt: Dirt is not usually viewed as a building material per se, but in the magical medieval period, packed dirt was often used

Appendix IV-Building System

as foundations for poor, small buildings.

Thatch: Thatch is a common roofing material made from straw, rushes, or any other straw-like grass. Thatch must be replaced at least yearly, but is so inexpensive it is often chosen for roofing. Thatch is first aligned to insure all reeds are parallel, laid down and held in place by hazel rods and tied at the ends to bind it to the roofing beams. Thatch is highly flammable after drying.

Wattle and Daub: Wattle and daub is the most common construction method during the magical medieval period. Peasant houses are almost exclusively wattle and daub, and even those more well off, have wattle and daub houses. Wattle and daub is a row of upright stakes with the spaces between woven through with small pieces of wood or thatch. On both sides of the wall, the wattle is daubed with clay, earth, plaster or mortar and smoothed. The wall is usually plastered and then whitewashed. Many building, even small churches and structures within castles are built using wattle and daub because it is inexpensive and quickly constructed.

Wood: Wood is the second most common construction material. Unlike modern wood, magical medieval lumber is not seasoned to prevent warping and resist insects. Large, important, structural timbers and decorative lumber are seasoned, reserved for fine construction. Wooden structures usually have stone foundations to help prevent rotting. Wooden structures in the magical medieval period are usually only wooden framed with wattle and daub filling in the space between the studding. Wooden structures are longer lasting and require less maintenance than straight wattle and daub construction. Wooden roofs are well made affairs and provide ample shingling to keep out the weather. During the medieval period, wood progressively becomes more and more expensive as it becomes less common. Wooden interiors do not necessarily indicate wooden floors, as mud was often used as flooring.

Adobe: Adobe is unfired, sun-dried brick. It is often used as a building material in warmer, dryer climates. It is not as strong as fired brick, but given the right levels of humidity, is almost as durable. Adobe is made by placing mud mixed with a little thatch into brick-sized molds and the allowing the bricks to dry in the sun.

Brick: Brick is made in a similar manner as adobe, but instead of being sun-dried, it is placed in a kiln and fired. Bricks come in many shapes, and when used as flooring or roofing materials, they are referred to as tiles.

Stone: Stone is the best of the non-modified building materials in the magical medieval period. Its main benefits are strength and durability. Nothing is as strong and durable as stone. Stone can be carved into intricate sculpture and provides a sense of weight and majesty to a construction. Stone is usually dressed (cut into the shape it needs to be) at the quarry site before carriage, in order to reduce the amount of carriage necessary. Stone is considered masonry for purposes of hardness, hp and climbing DC.

R stone (reinforced stone): Reinforced stone is stone reinforced by metal. This stone is treated as reinforced

Appendix Table IV.2-Height Modifiers

Height	Initial Estimate Modifier
0-15 ft	0%
16-30 ft	10%
31-45 ft	20%
46-60 ft	30%
61-75 ft	40%
76-90 ft	50%
91-105 ft	60%
106-120 ft	80%
126-135 ft	100%
136-150 ft	120%
151-165 ft	140%
166-180 ft	160%
181-195 ft	180%
196-210 ft	200%
211-225 ft	240%
226-240 ft	280%
241-255 ft	320%
256-270 ft	360%
271-285 ft	400%
286-300 ft	450%
301-315 ft	500%
316-330 ft	550%
331-345 ft	600%
345-360 ft	650%
361-375 ft	700%
376-390 ft	750%
391-405 ft	800%
406-420 ft	850%
421-435 ft	900%
435-450 ft	950%
451-465 ft	1000%
466-480 ft	1050%
481-495 ft	1100%
496-510 ft	1150%

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Appendix Table IV.3-Material Modifiers

Foundation/Walls/Roof	Material Modifier Percentage
Dirt/wattle and daub/thatch	2
Dirt/wattle and daub/wood	3
Dirt/wood/thatch	10
Dirt/wood/wood	11
Dirt/adobe/thatch	40
Dirt/adobe/adobe	44
Adobe/wattle and daub/thatch	8
Adobe/wattle and daub/wood	9
Adobe/adobe/thatch	46
Adobe/adobe/adobe	50
Brick/wattle and daub/thatch	8
Brick/wattle and daub/wood	10
Brick/wood/brick	26
Brick/wood/thatch	20
Brick/wood/wood	21
Brick/adobe/thatch	50
Brick/adobe/wood	52
Brick/brick/brick	80
Stone/wattle and daub/thatch	14
Stone/wattle and daub/wood	15
Stone/wood/thatch	22
Stone/wood/wood	23
Stone/wood/brick	28
Stone/wood/stone	30
Stone/adobe/thatch	52
Stone/adobe/wood	53
Stone/brick/thatch	76
Stone/brick/wood	77
Stone/brick/brick	82
Stone/brick/stone	84
Stone/stone/thatch	92
Stone/stone/wood	93
Stone/stone/brick	98
Stone/stone/stone	100
Rstone/wattle and daub/thatch	38
Rstone/wattle and daub/wood	39
Rstone/wood/thatch	46
Rstone/wood/wood	47
Rstone/wood/brick	52
Rstone/wood/stone	54
Rstone/adobe/thatch	76
Rstone/adobe/wood	77
Rstone/brick/thatch	100
Rstone/brick/wood	101
Rstone/brick/brick	106
Rstone/brick/stone	108
Rstone/stone/thatch	116
Rstone/stone/wood	117
Rstone/stone/brick	122
Rstone/stone/stone	124
Rstone/stone/Rstone	140
Rstone/Rstone/thatch	276
Rstone/Rstone/wood	277
Rstone/Rstone/brick	282
Rstone/Rstone/stone	284
Rstone/Rstone/Rstone	300

Appendix Table IV.3a-Material Costs

Material	Base Percentage Cost
R stone	300
Stone	100
Brick	80
Adobe	50
Wood	12.5
Wattle and Daub	2.5
Thatch	0.5
Dirt	0
Structural component	% of total structure
Foundation	12%
Wall	80%
Roof	8%

Appendix Table IV.3b-Material Properties

Wall Type	Typical Thickness	Break DC	Hardness	Hit Points	Climb DC
Adobe	1 ft.	30	6	80 hp	15
Brick	1 ft.	30	6	80 hp	15
Hewn stone	3 ft.	50	8	540 hp	22
Iron	3 in.	30	10	90 hp	25
Masonry	1 ft.	35	8	90 hp	15
Paper	Paper-thin	1	0	1 hp	30
Reinforced masonry	1 ft.	45	8	180 hp	15
Superior masonry	1 ft.	35	8	90 hp	20
Unworked stone	5 ft.	65	8	900 hp	20
Wattle and daub	6 in.	20	3	60 hp	21
Wood	6 in.	20	5	60 hp	21

masonry for purposes of hardness, hp, and climbing DC. It is almost exclusively reserved for military structures.

Style

In this building system, style is a monetary representation of decoration. Style varies according to the society it represents. Some societies value exterior sculpture more than interior refinement, others believe the tapestry is the requirement for true man of the arts. Societal preferences determine what physical ornamentation constitutes style, adding a touch of realism in a GM's game. The styles, from least to greatest, consider both physical comfort and aesthetic comfort.

Rough: Rough is the meanest style. Rough allows a building to perform its function, but offers nothing beyond that. It is uncomfortable, but sound.

Functional: A step above rough, functional provides little additional comfort but is distinct from its lesser brother. Most peasants or laborers live in rough or functional structures.

Utilitarian: Utilitarian is austere, but has a few minor comforts.

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Appendix IV.4-Carriage Modifiers

Distance moved in miles	Stone base cost modifier (land)	Stone base cost modifier (water)	Brick/Adobe base cost modifier (land)	Brick/Adobe base cost modifier (water)	Wood base cost modifier (land)	Wood base cost modifier (water)
0-1	10%	0%	0%	0%	0%	0%
1-3	20%	0%	5%	0%	5%	0%
4-6	40%	5%	10%	0%	10%	0%
7-9	60%	10%	20%	5%	15%	0%
10-12	80%	15%	30%	10%	20%	5%
13-15	100%	20%	40%	15%	25%	10%
16-20	120%	25%	50%	20%	30%	15%
21-30	160%	30%	70%	25%	35%	20%
31-40	200%	35%	90%	30%	40%	25%
41-50	240%	40%	110%	35%	45%	30%
51-60	280%	45%	130%	40%	50%	35%
61-70	320%	50%	150%	45%	55%	40%
71-80	360%	55%	170%	50%	60%	45%
81-90	400%	60%	190%	55%	65%	50%
91-100	440%	65%	210%	60%	70%	55%
100-150	500%	95%	240%	90%	90%	85%
151-200	600%	125%	290%	120%	120%	115%
201-300	700%	155%	340%	150%	150%	145%
301 or more	800%	185%	390%	180%	180%	175%

Appendix Table IV.5-Style Modifiers

Exterior base cost modifier	Style	Interior base cost modifier
0%	Rough	10%
7.5%	Functional	30%
10%	Utilitarian	40%
12.5%	Basic	50%
15%	Normal	60%
25%	Tasteful	100%
37.5%	Ornate	150%
50%	Artistic	200%
62.5%	Luxurious	250%
75%	Royal	300%
100%	Imperial	400%

Basic: Basic provides a small manner of comfort within a mostly utilitarian structure.

Normal: Normal is the baseline for style. It presents a house with normal comforts and is appropriate for average craftsmen.

Tasteful: Tasteful style provides comfort for the building's inhabitants. It is the minimum style of any successful merchant.

Ornate: Providing the first tastes of real wealth, ornate structures are elegantly constructed and filled with fine materials.

Artistic: Artistic structures are a source of pride. They display exterior and interior qualities worthy of good breeding.

Luxurious: Luxurious structures surpass the beauty of artistic structures and provide a greater comfort level. Typical of the wealthy, luxurious structures are often "the expected" by the nobility, while artistic buildings are viewed as "roughing it."

Royal: This style is fit for a king. It is the style expected by royalty and has all the comforts associated with such expectations.

Imperial: Truly works of grandeur, imperial style is expected by emperors and is often associated with the finer holdings of kings.

Note: The greater styles (luxurious, royal, imperial) do not include unique works of art. They are presumed to include all necessary functional and aesthetic items, but these items should not be considered works of art in and of themselves. For example, an imperial house can have lots of paintings, but the prices here assume that none of these paintings are the Mona Lisa. Such unique items should be purchased individually.

Appendix IV-Building System Building Worksheet

Name _____
 Type of Structure _____
 Price Per Sq. Ft. _____

Layout and Excavation

	Total Sq. Ft.	Price Per Sq. Ft.	Height Modifier	Price
Section 1				
Section 2				
Section 3				
Section 4				
Section 5				
Section 6				
Section 7				
Section 8				
Section 9				
Section 10				
Section 11				
Section 12				
Section 13				
Section 14				
Section 15				
Excavation 1				
Excavation 2				
Excavation 3				
Initial Estimate				

Materials

Foundation Material _____	Material Modifier _____
Wall Material _____	Material Cost _____
Roof Material _____	
Base Price	

Carriage

	Material	Carriage Modifier	% of Structure	Carriage Cost
Foundation Carriage			12%	
Wall Carriage			80%	
Roof Carriage			8%	
Carriage Total				

Style

	Style Type	Style Modifier	Style Cost
Interior Style			
Exterior Style			
Total Style Cost			

Final Cost _____
 Construction Time _____

Appendix V- A Magical Medieval Miscellany

A list of expenses in gaining the charter for Hattighar

—from the Hattighar council records.

The summation of various expenses incurred by Hiladon Addric of Hattighar at the king's festival held in Pushkar, in the writing, conception and making of various bills and supplications presented to the king for confirmation and augmentation of the charter of the city's liberties: 500 gp

The expense of Gurraent Gonyc for three journeys to Pushkar for obtaining the said charter for a total of 36 days: 400 gp

As gratuities to the lawyer Galer Rabaen: 40 gp

As gratuities to the lawyer Jereri Addric: 60 gp

As gratuities to the lawyer Garyn Gonyc: 60 gp

The expenses of Kosur ap Lobur for traveling to Pushkar to speak with Numli the Dwarf to discuss the religious aspects of the said charter: 105 gp

Expenses of wine, cherries and other things bought and given to the said lawyers for their advice: 30 gp

For a gift to the doorkeeper of the king's castle for allowing Galer Rabaen to enter: 5 gp

Item, paid for embossing the charter: 120 gp

Item, paid for enrollment of the charter in the king's rolls: 110 gp

Item, one silk cord to bind the charter: 3 gp

Item, paid to the king for the fine of the grant and confirmation of the charter together with certain additions and clauses newly granted and confirmed this year: 1,500 gp

Item, the fee paid for sealing the charter: 900 gp

Item, paid to the scribe's clerk for his assiduous and speedy work in examining the charter: 20 gp

For a wooden box for keeping the charter in: 1 gp

A sample city charter

Pratap, King of Cresson, to his dukes, earls, barons, high priests, clerics, justices, officers and all loyal subjects, greetings. Know that I have granted, and by this charter confirm, to my citizens of Pushkar for themselves and their heirs that they may hold the city of Pushkar of me and my heirs for a farm of 15,000 gp per annum in exchange for the following relief: exemption from market tolls within Pushkar, exemption of bridge and water tolls within Pushkar, exemptions from land taxes within Pushkar and exemption from murder-fine. Furthermore no man shall manufacture woad-dyed cloth within a four-league radius of Puskar. If any man, from

whatever place he originates, lives in Pushkar for a year and a day during a time of peace, without anyone laying claim to him, no-one shall have any lordship over him afterwards except the king. Futhermore Puskar is given the right of merchant and craft guilds, the right to elect a sheriff from themselves of whosoever they want from themselves, and right to set and collect gate tolls as service to allow city maintenance. All royal merchants and members of my household are exempt from all gate tolls of Pushkar. It is my will and firm command that the burgesses shall have and hold the aforesaid customs properly, peacefully, freely, quietly, honorably, fully and wholly.

By my hand and seal, Pratap, King of Cresson. Witnesses: Eowadrieng de Albin, Numli the Dwarf, Oswync fitz Richer, Hubert the queen's chamberlain, Aalimond de Preranor, Noiwy Chemdam. Given at West Gate Temple.

A sample free-city charter

Pratap, King of Cresson, to his dukes, earls, barons, high priests, clerics, justices, officers and all loyal subjects, greetings. Know that I have granted, and by this charter confirm, to my citizens of Hattighar for themselves and their heirs that they may hold the city of Hattighar of me and my heirs for a farm of 60,000 gp per annum.

The citizens may appoint as sheriff whomever they want from among themselves and as judge whomever they want from among themselves to take charge pleas of the crown and supervise their conduct; no-one else shall be judge over the citizens of Hattighar. The citizens of Hattighar are exempt from murder-fine, tax on real estate, war tax, and none of them need undertake trial by battle. If a plea to the crown is accused upon a citizen, the citizen may defend himself by adjudication within the city. Within the walls of Hattighar no one need be billeted, neither my household nor anyone elses, nor is any billet to be undertake by force.

All tolls and taxes within Hattighar are confirmed to Hattighar and alienated from me and my heirs for above mentioned farm of 60,000 gp. All royal merchants and members of my household are exempt from any and all taxes and tolls of Hattighar. All merchants and citizens of Hattighar are half exempt from tolls and taxes throughout my realm.

Concerning lands for which citizens bring complaint before me, I shall uphold their rights according to the law of the city. If anyone exacts toll or customs from a citizen of Hattighar, the citizens may in the city recover from members of the borough or town where the toll or customs were taken half the amount given by a citizen or merchant of Hattighar for toll and any and all applicable damages. All debtors who own debts to citizens must repay them, or in the court of Hattighar offer defence that they are not indebted.

By my hand and seal, Pratap, King of Cresson. Witnesses: Eowadrieng de Albin, Numli the Dwarf, Oswync fitz Richer, Hubert the queen's chamberlain, Aalimond de Preranor, Noiwy Chemdam. Given at High North Temple.

Appendix V-A Magical Medieval Miscellany

A sample grant of farm to the town of Nagar

—from the Nagar mayor's records.

This indenture made between the noble lord Numli the Dwarf, Earl of Eastmarch, on the one hand and the mayor, burgesses and community of the town of Napur, on the other hand, evidences that the Earl has granted and farmed to the mayor, burgesses and commonalty, the scope of authority within the town and its suburbs. Including all types of legal and administrative instructions to be made within the same by the bailiffs deputed by them, both of writs of the king and of other executions whatsoever within the town and suburbs. Together with all kinds of revenues from courts, markets, gates of the town and suburbs to be held by them or their deputies. Together with all kinds of rents, leases and other such revenues within the town and suburb: possessions of fugitives and felons, waifs and strays, fines and fees imposed before them or their deputies in the town.

Reserved to the good earl are rents and leases of ovens, mills, watercourses and their rents and tithes accustomedly levied in the past; his right of courts held in Eastmarch and all of its summonses, attachments, and fines and fees. In addition the earl has granted to the mayor, burgesses, and community and their successors the custody of all kinds of prisoners arrested in the town and suburbs, whether for felonies or for trespasses, to be guarded according to the law, just as the past was the responsibility of the earl's bailiffs.

The mayor, burgesses, and community and their successors are to have said rights for the term of ten years only, beginning on the date following this document. For such rights and privileges they are to pay annually to the earl and his heirs 10,000 gp in equal portions at the festival of harvest, festival of new year and festival of first planting. If said amount is at anytime in arrears, wholly or in part, at any of those due dates, it is permissible for the earl and his heirs or officers to arrest the mayor, burgesses, and community and to keep as surety property from the above until they have been satisfied for the arrears of the farm.

In witness to the earl's seal and name on one part of this grant and the names of the mayor, burgesses and community along with their common seal to the other part. Given at Nagpur on 15 September.

Grant of toll exemption

Pratap, King of Cresson, to his dukes, earls, barons, high priests, clerics, justices, officers and all loyal subjects, greetings. Let all know that I have granted to our great men of Pushkar that they may have a merchant guild in Pushkar and that they may be exempt from tolls, passage, customs, taxes, and tithes throughout all of our land. Furthermore no one shall harass them for customs, upon penalty of 1,000 gp.

By my hand and seal, Pratap, King of Cresson. Witnesses: Eowadrieng de Albini, Numli the Dwarf, Oswync fitz Richer, Hubert the queen's chamberlain, Aalimond de Preranor, Noiwy Chemdam. Given at High North Gate.

Sample guild rules

Sample rule guides for guild rules and regulations: not all of these are appropriate for all guilds. Rules appropriate to all guilds are indicated by an A, rules appropriate for merchant guilds are indicated by an M, and rules appropriate to a craft guild are indicated by a C. These rules, though far from complete and greatly simplified, are good guidelines to follow when creating guild statutes.

M: The guild shall have elected from the merchants a guildmaster, a steward, a cleric, four council members, and an usher. The guildmaster shall receive from each person entering the guild for meetings 10 gp, the steward shall receive 5 gp, the cleric shall receive 5 gp, the council members each shall receive 5 gp, and the usher shall receive 1 gp. The guild shall meet twice a year, once after harvest and once before planting.

C: The guild shall have elected from the master craftsmen a guildmaster, a steward, six council members and an usher. The guildmaster shall receive from each person entering the guild for meetings 2 gp, the steward shall receive 1 gp, the council members each shall receive 5 sp, and the usher shall receive 1 sp.

A: When the guild is in session, no strangers are to be present, except when requested by the guildmaster or the council. The council members shall each have a sergeant to serve before them, the steward shall have a sergeant to serve before him, and [M] the cleric shall have a clerk for service or [C] the steward shall have a clerk for service.

A: When the guild is in session a candle is to be burnt at High Temple and a box is to be provided to collect funds for the candle. The extra acquired from the box is to be used in the support of High Gate hospital.

A: When the guild is in session a gallon of wine and two candles are to be provided to the steward, [M] cleric, and the council. A gallon of wine is to be provided to the usher.

A: When the guild is in session, no member of the guild is to be absent. If a guildsman is absent due sickness, he is to receive a gallon of wine and a candle. If a guildsman is absent due to being out of the city and uninformed of the meeting of the guild, he shall receive a gallon of wine if his servants come to get it.

M: When the guild is in session, no member of the guild is to leave the city for any business without the permission of the guildmaster. If a guildsman does, he is to be fined 5 gp, and he is to pay it.

M: When the guild sits, a locked alms box shall be placed at the entry door next to the usher. A donation must be placed within the box for the poor. The alms must be equal or greater than the service paid to the usher, but not to be greater than the service paid the guildmaster. The distribution of the alms is at the discretion of the guildmaster, but an honest reckoning of the distribution must be presented at the next meeting.

A: The steward ought to keep the rolls and treasures of the guild under the seal and approval of the guildmaster of the guild.

Appendix V-A Magical Medieval Miscellany

M: When a guildsman dies, all those who are of the guild and in the city shall attend the service of the dead and the guildsmen shall bear the body and bring it to the place of the dead. Whoever will not do such shall be fined 2 gp, to be given to the poor.

A: When a guildsman dies, his eldest son shall have the seat of his father, or of his uncle, were his father not a guildsman; and he shall have no expense for his seat.

C: When a guildsman dies and he has no money for the funeral expenses, they shall be borne by the guild. If the guildsman leaves a widow who has no support, the guild shall provide 2 gp a month in perpetuity for her support.

A: If a guildsman, through age or infirmity, loss of limb, blind, maimed, deaf, feeble, fire, or vicious misfortune should become unable to support himself through his [M] business or [C] trade he shall receive, at the cost of the guild in a manner fitting to his status: [M] 100 gp or [C] 30 gp.

M: No member of the city shall buy anything to sell again in the same city, unless he is of the guild or enfranchised with such rights. If anyone shall do so and is convicted of it, all that he bought shall be forfeit to the king.

M: No one shall buy oils, millstones, fresh hides or fresh skins, honey, fat or salted fish unless he is a guildsman. No one shall keep a tavern or inn, nor sell cloth at retail, except in fair days unless he is a guildsman. No one shall keep in his granary beyond five quarters to sell at retail unless he is a guildsman.

C: Neither private man nor stranger shall work in the business of the guild excepting that he be of the guild.

M: Neither private man nor stranger shall bargain for or buy any kind of merchandise coming into the city before a

guildsman. A guildsman has preference before a private man or a stranger unto the city.

C: If any member of the guild shall have a surplus of work, so much as that he will be unable to finish and is in danger of losing his work, other members of the guild, as designated by the guildmaster shall help him finish.

C: The guild shall chose three upstanding guildsmen as overseers and inspectors of quality. These inspectors shall visit every guildsman per season to view and discuss the guildsman's work. If after a diligent inspection they find any defaults in quality, they shall report the default to the guildmaster. If any guildsman refuses entrance, or hinders, any overseer they shall receive fee of 5 gp for the first offense and 10 gp for every offense thereafter. For their efforts the overseers shall receive 50 gp per year, but if they are found to be lax, not present at meetings, or favoring their friends at the expense of the guild or other guild members they shall forfeit their position and face fine of 10 gp.

A: If any guildsmen disobeys these rules and statutes and if found guilty by his fellow guildsmen, he shall be punished through fine of [M]50 gp or [C]20 gp for his first offense. His second offense shall be fine of [M] 200 gp or [C] 50 gp. His third offense shall be fine of [M] 400 gp or [C] 100 gp and suspension from enfranchisement for one month. A fourth offense shall result in the expulsion of the rowdy from the guild.

M: The common chest shall be in the house of the guildmaster or of the steward and the three keys of it shall be lodged with three discreet men of the guild or with three of the council. No letter shall be sealed with the common seal unless in the presence of the guildmaster or the council.

Appendix V-A Magical Medieval Miscellany

Examples of Mundane Tolls and Taxes

Appendix Table V.1-Mundane Tolls and Taxes

Item and amount	Toll / Tax
Grain	
A cart load of grain	2 sp
A horse load of grain	1 sp
A sack of flour	1 cp
A wagon load of grain	4 sp
Livestock	
A bull, cow or ox	2 sp
A heavy horse	5 gp
A heavy warhorse	20 gp
A light horse	2 gp
A light warhorse	10 gp
Five large hogs	5 sp
Side of salted bacon	1 sp
Ten chickens	2 cp
Ten geese or ducks	1 sp
Ten goats	2 sp
Ten sheep	1 gp
Ten small hogs	3 sp
Seafood	
A cart load of oysters	4 sp
A cart load of sea fish	1 sp
A dozen eels	1 sp
A dozen lampreys	1 sp
A horse load of sea fish	5 cp
A salmon	1 sp
A thousand herring	1 cp
A tun of sturgeon	1 sp
A wagon load of sea fish	2 sp
One hundred cod	4 sp
One hundred mackeral	3 cp
Ten thousand turbot	5 cp
Other Foodstuffs	
A tun of wine	1 gp
Cart of fresh or salted meat	1 sp
Sack of apples	1 cp

Item and amount	Toll / Tax
Sack of nuts	1 cp
Ten pounds of cheese or butter	1 sp
Ten pounds of lard	1 sp
Ten pounds of pepper	2 gp
Tun of honey	5 gp
Tun of oil (organic source)	5 gp
Two thousand garlic bulbs	1 sp
Two thousand onions	1 sp
Skins	
A beaver pelt	1 gp
A dozen marten skins	1 gp
A dozen weasel skins	1 gp
A hundred fleeces or skins of sheep or goats	2 cp
A hundred skins of rabbits, squirrels or cats	1 cp
A hundred skins of stags, hinds	2 cp
A sable skin	1 gp
A sack of wool	5 sp
A sack of wool fells	1 sp
A single hide of horse, mare, bull or cow	1 cp
A trussed sack of wool	1 gp
A trussed sack of wool fells	5 sp
Cloth	
A cart load of cloth	2 sp
A cart load of linen	50 gp
A horse load of cloth	1 cp
A horse load of linen	20 gp
A wagon load of cloth	5 sp
Horse load of silk	200 gp
One hundred pounds of hemp	1 cp
One hundred pounds of yarn	5 cp
Ten coils of thread of packs	2 cp
Metals, Glass, Dyes and Dying Equipment	
A cart load of ashes	1 gp
A cartload of glass	1 gp

Item and amount	Toll / Tax
A horse load of ashes	5 sp
A horse load of horseshoes	2 sp
A horseload of glass	5 sp
A quarter of woad	2 gp
A wagon load of ashes	2 gp
One hundred pounds of alum	4 gp
One hundred pounds of brasil	4 gp
One hundred pounds of brass, copper, or tin	2 gp
One hundred pounds of lead or iron	1 gp
One hundred pounds of tannin	2 gp
One pound of mercury	5 gp
Wood, Combustibles and Mill Equipment	
A cart load of coal	1 cp
A horse load of coal	1 cp
A millstone	5 gp
A millstone axle	2 gp
A millstone post	5 gp
A pair of handmill millstones	1 cp
A wagon load of coal	2 cp
One hundred boards	1 cp
One hundred faggots	1 cp
Ship Size	
Galley	20 gp
Keelboat	5 gp
Longship	5 gp
Rowboat	1 cp
Sailing ship	20 gp
Entertainment/Animals	
One actor	1 cp
One bear	1 gp
One juggler	1 cp
One monkey	5 sp
One parrot	1 gp
One singer	1 cp
One tumbler	1 cp

Appendix V-A Magical Medieval Miscellany

Examples of Magical Tolls and Taxes

Appendix V.2-Magical Tolls and Taxes

Magic Item	Dim-Faint Aura Strength	Moderate Aura Strength	Strong Aura Strength	Overwhelming Aura Strength
Armor, light	10 gp	100 gp	200 gp	1,000 gp
Armor, medium	15 gp	150 gp	300 gp	1,000 gp
Armor, heavy	20 gp	200 gp	400 gp	1,000 gp
Shield, wood	10 gp	100 gp	200 gp	1,000 gp
Shield, steel	15 gp	150 gp	300 gp	1,000 gp
Shield, tower	20 gp	200 gp	400 gp	1,000 gp
Weapon, simple	10 gp	100 gp	200 gp	1,000 gp
Weapon, martial	15 gp	150 gp	300 gp	1,000 gp
Weapon, exotic	20 gp	200 gp	400 gp	1,000 gp
Potions	5 gp	N/A	N/A	N/A
Rings	100 gp	200 gp	400 gp	1,000 gp
Rods	100 gp	200 gp	400 gp	1,000 gp
Scrolls	5 gp	20 gp	40 gp	N/A
Staves	100 gp	200 gp	400 gp	1,000 gp
Wands	100 gp	200 gp	N/A	N/A
Wondrous item, headband, hat, or helmet	100 gp	200 gp	400 gp	1,000 gp
Wondrous item, eye lenses or goggles	100 gp	200 gp	400 gp	1,000 gp
Wondrous item, cloak, cape, or mantle	100 gp	200 gp	400 gp	1,000 gp
Wondrous item, brooch, medallion, necklace, periapt, or scarab	100 gp	200 gp	400 gp	1,000 gp
Wondrous item, robe	100 gp	200 gp	400 gp	1,000 gp
Wondrous item, vest, vestment, or shirt	100 gp	200 gp	400 gp	1,000 gp
Wondrous item, bracer or bracelets	100 gp	200 gp	400 gp	1,000 gp
Wondrous item, gloves or gauntlets	100 gp	200 gp	400 gp	1,000 gp
Wondrous item, belt	100 gp	200 gp	400 gp	1,000 gp
Wondrous item, boots	100 gp	200 gp	400 gp	1,000 gp

Plot Hooks Compendium

The lord's head shepherd accuses the party's arcane spellcaster of maleficium. The shepherd claims the village sheep are ailing from a vicious disease, poisoning their milk and killing the sheep. Divergent Hook One: Though the PCs stand as sureties for their arcane spellcaster, the lord's representative finds him guilty. The arcane spellcaster must perform a mission for the lord. The other PCs must accompany him, since they stood as sureties. Divergent Hook Two: The shepherd has been paid off by a local lord, in an attempt to undermine the power of the PC party. Divergent Hook Three: PCs pay off the appropriate manorial officials. The local lord takes note of their resources and taxes them accordingly.

The PC lords hear of unrest in the neighboring lord's demesne. Divergent Hook One: Peasants from the neighboring lord's land flock into the PCs' demesne. Divergent Hook Two: A peasant rebellion breaks out, stirring the peasants' anger across the countryside (including the PCs' peasants).

Divergent Hook Three: Neighboring lord accuses PC lords of inciting the rebellion in order to take his land. Divergent Hook Four: Neighboring lord has hired mercenaries to pose as men of PC lords in order to accuse PC lords of inciting rebellion.

The PC lords uncover a group of spellcasters in their demesne who have been avoiding taxes. Divergent Hook One: Spellcasters claim they are guests of the local druids and are therefore exempt from taxation. Divergent Hook Two: Spellcasters produce a writ declaring they are doing the king's duty. Divergent Hook Three: Writ is actually a forgery. Spellcasters are members of the thieves' guild hunting for buried chest of former thieves' guild master.

The local village church asks the PCs to escort their cleric, who is delivering an important sealed message. Divergent Hook One: Manorial clergy attempt to steal message as it contains incriminating evidence of his financial misdeeds.

Appendix V-A Magical Medieval Miscellany

Divergent Hook Two: Manorial clergy attempts to steal message as it contains conspiratorial content.

PC's eldest brother has been demoted due his serious lack of wisdom. PCs must "escort" him to a monastery where he will pursue a life dedicated to the local god. PC's father has hinted PC will become inheritor if he succeeds. Divergent Hook One: Brother's ne'er-do-well friend attempts to rescue him. Divergent Hook Two: Brother enters order and surprisingly, works his way up in the ranks. He remembers what was done to him.

Someone (or something) keeps murdering the village blacksmith at his forge, and there's no sign of wrongdoing. Two dead blacksmiths this year, and no one will even think of going near the forge anymore. Things are breaking down, and the lord is frantic. Divergent Hook One: The manor has recently acquired a new source of ore. The ore turns out to have a strange material in it, which upon forging creates an invisible toxic cloud that kills the forger. Divergent Hook Two: Ore is actually being poisoned by the head miner, whom the lord taxed heavily while running the old mine.

The local wizard-miser has been absent for over six months and is assumed dead. PCs are sent to acquire the best beast owed to the lord. Miser was a spellcaster of some power, and the lord's servants are too fearful to enter his locked home. Divergent Hook One: Miser is not really "dead" per se. Divergent Hook Two: Miser's extra dimensional family has arrived for mourning. They're actually quite polite and provide the beast right away, if not attacked. Divergent Hook Three: House is actually empty and acquiring the beast is easy. But best beast is actually the local miser, who miscast a *polymorph self* and has been living as a large pig in the enclosed back yard. The "pig" tries to communicate by writing 'help me' in different languages with his snout.

Church trouble. Local clergyman starts drinking heavily, and his social services suffer. Peasants ask the PC lords to investigate or find them a new priest. Divergent Hook One: Upon talking to the priest, the PCs discover that he is questioning his faith and has lost all his powers. Divergent Hook Two: Upon talking with priest's superiors, they send a replacement. Divergent Hook Three: The original clergyman drunkenly swears revenge and allies himself with a neighboring lord, who is none too friendly with the PC lords.

PC lords entertain one of the King's justices on their manor. There is an attempt upon his life while under the PC lord's protection. Divergent Hook One: The attempt fails, and PCs must determine the culprit. Divergent Hook Two: The attempt succeeds, and PCs must protect themselves from the king's wrath. Divergent Hook Three: King's main wizardly counsel hated the dead justice and conspired to have him killed. Wizard says he has magical proof the PCs are the killers.

A well-dressed man, apparently a merchant, approaches the PCs. The man informs them the city is a very dangerous place, and they would do well to hire him for protection. Divergent Hook One: If refused, the merchant extorts an upstanding member of the craft guild into accusing the PC's mage of improper use of magic in the city. Divergent Hook Two: If hired by the PCs, the man takes the money, tells craft guild member he's found out who's behind the extortion. Craftsman then publicly accuses PC party based upon his information. Divergent Hook Three: Upon accusation, the merchant offers to vouch for the PC party in exchange for their services.

City council A hires the PC party to demolish the new dam built upstream by a rival city. City council A says members from the rival city council have been trying to buy local grain mills, but no one will sell. They claim city council B is trying to kill the business. Divergent Hook One: Rival city council offers PC party twice as much gp as original city to guard the dam and rival city council wizard offers PC wizard a powerful spell.

A border lord hires the PC to chevauchee into the neighboring kingdom, specifically the lord whose land abuts his and who has recently departed to see his king. Divergent Hook One: Unknown to the border lord, his enemy has hired a group of adventures to protect his land while he makes a trip to his king. Divergent Hook Two: Border lord offers land as opposed to coin for the service.

PC cleric is called back to his ordination church. Divergent Hook One: PC cleric is sent to arrange a lord's alienation plan for the church. Divergent Hook Two: Lord is so impressed by PC cleric, that he says he'll only bestow the land if the PC cleric agrees to run it. Divergent Hook Three: Difficulties arise. Lord's lord doesn't want the land to go into alienation.

PCs are hired as mercenaries to protect a ship laden with expensive cargo traveling to a neighboring kingdom. Divergent Hook One: Upon docking, the ship hits the pier, and a fight ensues between the sailors and dockworkers about whose fault it is. Divergent Hook Two: If the PCs engage in combat, they will be prosecuted for rowdiness. If they use weapons, harsher penalties will apply. Divergent Hook Three: Local patriciate sees the PCs and likes their style. He offers to stand for them at trial if they perform him a favor.

PCs find a lost relic in an evil temple. Divergent Hook One: The church of the PC's cleric asks for the relic. Divergent Hook Two: Another temple learns of the discovery and claims the relic as theirs. PCs are drawn into a jurisdictional battle between the two churches.

Glossary

Acre: 43,560 sq. feet or a roughly 210 ft. by 210 ft. square.

Advocate: Lawyer.

Alchemist: Those creating alchemical substances.

Alienation: The act of separating land from the feudal system; typically by giving land to organizations rather than individuals. Also when individuals sell allods to other parties.

Allod: Land held without feudal obligation, owned outright.

Allodial lord: The lord who holds a piece of land without feudal obligation; the “owner” of the land.

Almoner: The personal who distributes alms to the poor, usually employed by lords and ladies.

Alms: Gifts to the poor including food, clothes, coin, and other goods.

Amercement: Fines for infringement of laws.

Apprentice: Those learning a trade or profession.

Architects: Those who design buildings and structures and oversee construction.

Astrologer: Those who practice divination through the stars, planetary cycles, and other such things.

Banker: Those who make money from lending money to others, or who hold money secure for a fee.

Bachelor knight: A knight without land supported by grants from his lord.

Barber: Personal grooms, as well as blood letters, surgeons, dentists, and general “medical” man.

Bather: People who run baths or the attendants inside baths.

Beadle: Manorial manager that collects seed at harvest for next year’s crop.

Benefice: A collection of land, rights, buildings, and/or communities given by a lord to his vassal, providing the vassal’s material support, in exchange for military service and counsel.

Bleacher: Those who bleach cloth and other textiles.

Bowyer: People who make bows.

Body servant: A lord’s personal servant who attend to his body, i.e. dressing, hair, bathing, cleaning, etc.

Burgher: A citizen of a city; a freeman who is a member of a guild.

Bushel: A unit of dry volume, roughly 4 pecks (2150.42 cubic inches) or 35.239 liters.

Buttery: Where wine and other drinks are stored, typically next to the kitchen.

Canon law: Ecclesiastical law; law which applies to clergy when they break the law or when a law is broken against them.

Capon: A castrated male chicken.

Caravaner: Those who outfit and run caravans.

Carpenter: construction workers who mainly work in wood.

Castle-guard: A form of military service in which a vassal garrisons a castle for a set period of time every year.

Ceremony of Commendation: The ritual where a vassal swears fealty to a lord and receives a benefice.

Chandler: Those who make and sell candles, lanterns, torches, wax, pitch, and soap.

Charter: A legal document stating a town’s or city’s legal status and rights; issued by the town lord or the king.

Chattel: Movable property, usually referring to animals or slaves.

Chevage: A manorial fee for living or living off the manor.

Chevauchee: A raid upon another lord’s resources.

Chicanery: Edging a plow into another man’s strips in the field; a fine worthy offense.

Circuit judge: A traveling royal justice, usually traveling a set annual route.

Clergy member: ordained member of a religion or church.

Cobbler: People who make shoes.

Compurgation: Where the defendant swears they are not guilty.

Cooper: People who make barrels.

Copyist: Those who copy text and books, also known as clerks and used as notaries.

Cotter: A jack of all trades on the manor, usually a peasant who does not own any land in the village except their home.

Curtain wall: The outer wall of a fortification or city; usually made of stone and as thick as 25-30 feet.

Cutler: Those who make knives and other cutlery.

Dairy seller: Those who sell milk and cheese.

Demesne: Synonymous with “domain.”

Distiller: Those who make hard liquor.

Doctor, licensed: Those who tend to medical needs, with some official training.

Doctor, unlicensed: Those who tend to medical needs, without official training.

Dowry: A payment upon marriage, usually by the bride’s family to the groom or groom’s family.

Draper: People who sell cloth.

Dye maker: Those who make dyes and dye cloth, also known as dyers.

Ell: A measurement for cloth or wool, around 45 inches.

Eminent domain: The land that a lord personally manages.

Enfeoff: To provide a fief to a vassal.

Engineers: Those who design structures and large objects, and oversee construction; under an architect.

Engravers: Those who engrave, including metal and wooden items.

Entertainment: The right of lords to stay at their vassal’s manors all expenses paid.

Entry fee: A fee paid by inheritors, people entering and advancing in guilds, and other social entrances.

Escheat: A fee paid by inheritors for assuming vassalage for land.

Eyre court: A royal court that audits other sources of justice for jurisdictional infringement.

Fallow: Cultivated arable land that is not currently growing crops.

Fencing: Purchasing or selling illegal goods for resale.

Fief: A division of land given in a benefice by a lord to his vassal.

Fishmonger: Those who sell fish.

Fletcher: Those who make arrows.

Foddercorn: Feed for animals.

Forest law: Law prohibiting hunting by anyone other than the lord.

Fulling: A method of treating wool, involving washing and extracting the nap.

Fuller: Those who treat wool and prepare it for weavers.

Furlong: A rectangular plot for farming divided into strips; all the strips in a furlong grow the same crops.

Furrier: Those who sell and repair animal fur.

Garderobe: The toilet; the loo; the water closet.

Gentry: The lowest level of landed society.

Girdler: Those who make girdles and belts.

Glass Maker: Those who make glass.

Glazier: Those who set glass, which involves cutting, coloring, and layering.

Gleaning: Cleaning the field after harvest, a job usually given to the young, old, and poor as a form of charity.

Glove Maker: Those who make gloves, also known as glovers.

Goldsmith: Smiths who work with gold.

Granger: Manorial worker who protects the stored grain in the barn from theft.

Grocer: Those who sell fruits, vegetables, and sometimes dry goods.

Groom: Those who tend to horses and stables, also known as ostlers.

Ground rent: A set amount of money paid by the city to the town lord.

Guides/tout: Those who act as guides to newcomers of the city.

Haberdasher: Those who sell men’s clothing and accessories.

Hallmote: The manorial court.

Harrowing: Breaking clods in the fields in preparation for soil aeration and seeding.

Harvest boon: A feast provided by a lord for his peasants performing labor at harvest time.

Hayward: Manorial manager who impounds stray animals and tends to livestock.

Herbalist: Those who make herbal concoctions, also known as apothecaries.

Historian: Those who record events.

Holding the head of the king: An actual duty where a person holds the king's head in their lap, used in traveling.

Household: Those people and places a lord supports, including staff, advisors, visitors, and their entourage.

Household knight: A landless knight who serves the lord's household, usually with the promise of land in the future; maintained by his lord.

Illuminator: Those who draw and paint illustrations in writings.

Infeudation: A vassal being lord over someone else; your vassal making someone else his vassal.

Investiture: Placing, ratifying, or selecting a candidate for a position.

Jongleur: Those who entertain through juggling, acrobatics, music, and recitation.

Journeyman: People practicing a trade or profession; members of a guild above apprentices, below masters.

Judge: Those who preside over courts.

Laborer: Those who perform manual labor without a craft or profession to speak of.

Lauderer: Those who wash clothes and other textiles.

Legerwite: A fine for females having sex outside of marriage.

Maleficium: Harm done to a person or property through magic.

Mason: Those who build most in stone or brick.

Mercenary: Swords for hire; those who fight or do service for coin.

Mendicant: Members of landless monastic orders or wandering unaffiliated monks.

Mercer: People dealing in expensive fabrics.

Midwife: Those who help at birthing.

Miller: Those who run mills.

Minstrel: Those who entertain through music and singing.

Moneychanger: Those who exchange currency and coin.

Mortmain: Choosing a representative's life to signal relief payment to the lord; commonly used with vassals that are organizations and long-lived races.

Nobility: A landed-social class, above gentry, below royalty.

One year's gain: One year's profit.

Pannage: Taking pigs to feed in the forest in autumn.

Pantler: One who supervises the pantry.

Pantry: Storage room for bread and other dry goods.

Peddler: Street sellers without a store or workshop.

Perfumer: Those who make or sell perfumes.

Plasterer: Those who plaster walls in construction.

Porter: Those who carry things.

Pottage: A porridge made from boiled grains and oats; a daily staple for most peasants.

Professor: Those who teach adult students for a living.

Purse maker: Those who make purses and pouches.

Rat catcher: Those hired to catch rats to keep disease down.

Relief: The feudal incident allowing lords to charge one year's gain as an entry fee on the potential inheritor of a fief.

Ridge-and-furrow: The pattern of growth on the fields, with grain grown on the ridge and peas, beans, and vetch in the furrow.

Roofer: Those who construct and repair roofs; slaters with slate roofs, thatchers with thatch roofs.

Saddler and spurrier: Those who make saddles, spurs, bits, bridles, saddle blankets, and other riding equipment.

Sage/scholar: Those who knowledgeable in specific areas.

Satirist: Those who write satire, usually political stabs at personalities of the day.

Scutage: A payment in exchange for serving military service to a lord.

Serf: An unfree peasant, legally and socially tied to his lord's land.

Sheepfold: Collecting the village sheep's manure to fertilize the lord's holdings in the fields; collected by penning or by having the sheep graze on the lord's land.

Silversmith: Smiths that work with silver.

Skinner: Those who skin animals.

Slate: A type of stone used for tiling and roofing due to its cleavage.

Slater: One who makes and repairs slate roofs.

Slaver: Those who sell slaves.

Slave: Cheap labor, :)

Species: Minted coin.

Staple: Crops grown for feeding people and selling the surplus, typically barley, beans, peas, vetch, wheat, and sometimes rye.

Subinfeudation: When lordship and vassalage intermingle over and over, creating a web of complex social and legal relationships in feudal society.

Suzerain: A vassal's lord's lord.

Tailor: Those who make and repair clothes.

Tallage: A manorial tax paid by all the lord's tenants.

Tanner: Those who treat leather for leather workers.

Taxidermist: Those who preserve and stuff dead animals.

Teacher: Those who educate children.

Thatch: Reeds dried and bound together; used in roofing and highly flammable.

Thatcher: One who repairs and makes thatch roofs.

Thieves: Those who make money through illegal activity.

Three-field rotation: A method of farming to keep the soil fruitful; where one field is fallow, one field grows winter wheat, and one field goes spring crops.

Tiler: Those who make and/or place tile.

Tinker: Those who fix brass and other metal items.

Town crier: Those who announce the news.

Town lord: The lord whose land a town or city lies on.

Tun: a large cask used to hold wine.

Undertaker: Those who tend to the dead.

Utile domain: Land used to acquire (enfeoff) vassals.

Vestment maker: Those who make holy clothing for religions and churches.

Vetch: legumes, planted in the spring planting in the furrow.

Villein: An unfree peasant, legally and socially tied to their lord's land.

Vintner: Those who make wine.

Virgate: A measurement of land; anywhere from 18-32 acres.

Wattle-and-daub: Wattle-and-daub is a row of upright stakes with the spaces between woven through with small pieces of wood or thatch. On both sides of the wall, the wattle is daubed with clay, earth, plaster or mortar and smoothed. The wall is usually plastered and then whitewashed.

Warehouse: Those who run warehouses.

Watercarrier: Those who carry and transport water.

Weaponsmith: Those who craft weapons.

Weaver: Those who make cloth.

Wetnurse: Those who feed babies.

Wheelwright: Those who make wheels, carts, and wagons.

Winter wheat: Wheat (sometimes rye) planted in October and harvested in August.

Woad: A plant in the mustard family that yields blue dye, or the blue dye itself.

Woodcarver: Those who carve and make things out of wood, including tools, dishes/utensils, and specialized goods.

Woodseller: Those who sell wood (raw or cut) and charcoal.

Yeomen: Free peasants who owned their land outright (allodially).

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- The Medieval Garden.* Sylvia Landsberg
- The Medieval Machine: The Industrial Revolution of the Middle Ages.* Jean Gimpel
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- The Origins of Modern Germany.* Geoffrey Barraclough
- The Otherside of Western Civilization: Readings in Everyday Life, Vol. I.* Stanley Chodorow
- The Rise of the Feudal Monarchies.* Sidney Painter
- The Ties that Bound: Peasant Families in Medieval England.* Barbara A. Hanawalt
- Titles and Forms of Address: A Guide to their Correct Use.* Thirteenth Edition
- Trial by Fire and Water: The Medieval Judicial Ordeal.* Robert Bartlett

A Magical Medieval Exam

Identify the following:

Suzerain

Chicanery

Year's Gain

Chevauchee

Merchet

Commendation

Escheat

Alienation

Multiple Choice

Who are the instigators behind the schism of the Church of the neutral good god?

- a) Pratap Kumar
- b) The Order of the Gull
- c) Numli the Dwarf

Who is the newest great landowner in Cresson?

- a) Sangita
- b) Oswync fitz Richer
- c) Arun Kumar

What do the Good Fellows exchange for a casting of *plant growth*?

- a) Druidic leading of harvest festivals
- b) Numli the Dwarf's head on a platter
- c) Five acres of forest

Which is a death common to feudal lords?

- a) Fishing farming accidents
- b) Hunting accidents
- c) Accidentally falling on their own swords from behind
- d) All of the above

Essay

In five hundred words or less, describe the nature of feudalism, land acquisition, and vassalage. Include historical and fantastic examples to support your stance on its inception. Spelling and grammar count. This is not an open book exam.

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