



Divination Rules of Play

Version 1.0

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Divination

1 The Sewers of Cadwallon

The Sewers of Cadwallon are one of the most dangerous places of Aarklash for the one who does not know how to defend him. Because beyond the terrible odor and beyond the illnesses, there are the vermin living there...not only the rats, but thieves, crooks on the lam, the seedy, the beggars, and even more the Darkness) itself.

By torchlight, stuck in the infamous quagmire up to the knees, Alahel advanced carefully. He reached the goal: the palace of the Duke Den Azhir, sovereign of Cadwallon. It wasn't far. The Messenger had to appear suddenly, there where his enemies were less likely to be waiting for him. Also, if he had chosen to pass through the drains...but this traveling scum entertainer had given him a false plan though paid with the price of gold. Overcome by resentment, Alahel swore to find the scoundrel, once this affair was completed, and to break all his teeth. Alahel's resentment slowly gave way to nervousness. What had become of Hogarth and Kahinir?

The day had hardly begun. Alahel, Hogarth, and Kahinir had passed through the Door of Sleep the night before, accompanied by their men. All had celebrated the victory over the Paladin Noir (Black Paladin) in a small tavern of Cadwallon, before falling asleep in silk cloth. The life of the Adventurer can have its good sides, if one has good relationships. But Alahel had other plans in mind. He had disappeared at dawn, only to return toward the end of the afternoon, feverish as an officer preparing for battle. The Lion carried with him a leather satchel marked with the seal of Alahan, as well as a map of the sewers of Cadwallon. When the parchment was opened, everyone saw that it had been carefully traced on the back of a poor wretch, a sample that had been taken under difficult conditions. A groan of disgust rushed through the assembly. No one dared ask Alahel where he had gotten it nor from whom. The Messenger revealed that the militia that accompanied the Paladin Noir during their scuffle the night before belonged to the guard of the city count...tied to the embassy of Alahan. The objective of Alahel's mission became clear: he had been charged by the kind Gorgyn to clarify the situation on the count's activities. The Paladin Noir's presence helped to solidify Alahel's suspicions: Lyiet Izhar was plotting with the Darkness.

Hogarth and Kahinir voluntarily accepted to help the Lion. After all, he had saved the life of Keltois, the giant. But how could they confound Izhar? Duke Den Azhir gave a reception that evening in his palace, and Alahel had in his satchel proof of the count's treason. The guards' presence would be quite an obstacle...also the Messenger had figured out the plan of a drain passage which led to the palace kitchen.

Alas, a traitor had revealed the intentions of the Adventurers. As soon as they had entered the sewers, men in arms set them upon. The defeat was easy, but it was nothing compared to what would follow. All along their underground voyage, the heroes would discover other soldiers waiting in ambush, but surprised, in their own right, by a terrifying predator. They

were torn to pieces before being eaten. To the last collector, a monstrous camp melted on the troop like a nightmarish horde. The Ghouls perverted Wolfen, degenerated Goblins and even some dwarfs from Mid-Nor had appeared for a meeting with the priest. A real battle took place in the basements of *Ville Franche*. Cannibal appetite and the instinct to survive can increase ten-fold for an individual. Everyone fought with the energy of despair, conscious of the consequences in case of defeat. Cutting down his enemies from right to left, Hogarth told Alahel to run, to finish his mission while his men held back the forces of Darkness in the putrid cavern. Confident in the strength of Colosse, of Kahinir, and of their fighters, Alahel finished off the filthy mutant polymorph that he was facing and disappeared into a tunnel.

Some time passes...

Alahel doesn't stop turning in narrow and smelly corridors, searching in vain to get his bearings on his plan. Finally, he concludes it's useless and scornfully tosses it. A number of rats trickle from the walls to take part in this impromptu feast. A distant sound breaks the rhythm of Alahel's feet in the sickening mud. The Messenger would like to have believed it a neutral animal, but he knew it was highly improbable. He conceals himself in a corner of a cross passage, placing his torch in the passage in front of him. Thus, he could surprise his adversary. His wait was short. A frightening shadow emerged on the drain walls, followed by others just as frightening. Several Ghouls approached slowly, smelling the air, searching for a victim. Alahel could hardly understand how these abominable beings could withstand the odor in such a sickening place. The Ghouls spread out along the walls, helped by their powerful claws. One of them jumped down in the lighted passage and stopped short, smelling the inhospitable heat of the torch. With a clumsy blow, it caused the torch to fall in the water before Alahel could react. In spite of his courage, the Lion suppressed a shudder of pure terror while the darkness took their spots. Now he was as blind as his adversaries and also vulnerable as a new born. An evil thing just a few centimeters from his face made him lose his cool. Alahel jumped to the side. The great movements that he made with his sword *Deliverance* met a soft and bloody mass, provoking in him both relief and apprehension. He drew out a lighter from his pocket and relit the light in the tunnel as well as in his heart. In front on him lay a huge carnival of flesh, fangs, and rusty metal: the abominations that had met him. Terror gave place to rage...the Lion roared defiantly and prepared to meet death head on. But no creature budged. A strange force seemed to restrain them.

"This torch belongs to you, stranger." The voice, broken and weak, came from Alahel's back. The Messenger turned around. *Deliverance* split the air, searching for the heart of the enemy, only to find wood where it sought flesh. The torch, out a few seconds earlier, had deviated from its trajectory. It was now in a bony hand with long and claw-like fingers...the master of this ceremony stood in front of it: a skinny undead being, squeezed into a heavy black cape, wearing a high-top hat. Its naked arms looked surreal, as if its atrophied muscles could raise the mountains.

Alahel tried again to strike his adversary, still without success. A shower of sparks issued from the meeting between *Deliverance* and the dagger that the living-dead had in its other hand. The fury of the Messenger subsided momentarily when the torch lit itself, consuming itself in a purplish, unhealthy fire. "I do not wish for your death. At least, not now. Your friends are in a safe place. Everything rests on you."

“You are lying. Return to Hell, species of Dark...”

A strange sensation laid hold of Alahel’s mind. He became able to see through the darkness as plain as day. What evil joke is this macabre being playing on me?

“To the Darkness I belong. To the Darkness I return. If it had wanted to kill you, it could have done it long ago. But for a reason that you cannot understand, the Darkness wants you to complete your mission here. Let me guide you towards your destination as a ferryman leads the traveler to the banks of the resurrection.”

Alahel did not lower his guard. Taking stock of the situation, he concluded he didn’t have a choice. Reluctantly, he nodded his head in approval. And it was then the strange cortege of carnal dead crossed the drains of Cadwallon, bearing a pure soul to its destiny. Alahel knew that his journey had ended when he saw the light of men at a gate. The monsters had, for one more year, left their host to return to the Darkness.

“You can enter the palace of Den Azhir by pushing on this small gate. Pay attention. You are going to enter the torture room... Your friends will find you outside at dawn.”

The Messenger has lukewarm feelings. “I know you are only here to finish an evil design. But without you, I would not be of this world. A debt of honor is a debt of honor. My name is Alahel, and I am your servant.”

The strange being had a spasm, almost like it wanted to laugh. “When you plant the blade of your sword into the contemptible heart of Lyiet Izhar, tell him that the next tarot game of the Bogyman will be tattooed on the skin of his back.”

Alahel paled in knowing to what point Death had played with him.

2 Introduction

You have just acquired a figurine destined for the combat game of RAG’NAROK. This one stages vast armies comprised of people who meet one another on the fields of epic battle for the domination or the survival of their civilization. In order to play with the RAG’NAROK figurines, we suggest to you the games rules of CONFRONTATION and of its supplement DIVINATION.

CONFRONTATION permits the simulation of small skirmishes between rival factions with a maximum of feasibility and pleasure. DIVINATION describes the rules that allow you to develop the individuals for whom faith is a perfect arm and invincible shield. You will appreciate the power of the gods of Aarklash through the miracles that they will grant to each of their servants.

To begin playing CONFRONTATION, you need a handful of dice with six sides, currently called d6. You can begin a game just after having chosen your figurines. Along the way, you make up some most important armies; you will be able to use the rules of RAG’NAROK to simulate great battles. Certain rules differ between CONFRONTATION and RAG’NAROK.

Moving from one system to the other will not pose any problem. The principles of the game remain identical.

3 The Models

RACKHAM takes the greatest care in all stages of design and fulfillment of each of your figurines.

To obtain the best results during the painting of your figurines, we advise you to use a modeling knife as well as a selection of small brushes and acrylic paints which can be thinned in water.

Before starting to paint your figurines, eliminate all excess metal with your modeling knife, with the blade pointed away from you so you won't get cut. Then apply an undercoating of white or black paint. Once you have finished these two steps, you are ready to start painting your figurines. The reference cards supplied in the case can serve as a guide.

4 The Miracle Cards

The DIVINATION figurines comprise several types of cards. Just like CONFRONTATION, their characteristics and their skills are described on their reference cards. The other cards are miracle cards. If one of these combatants has one or several magical objects, each is described on a specific card. The figurines that have on their reference cards the characteristic of Faith are called **Priests**.

4.1 Description of the Characteristics of the Miracles

4.1.1 Aspects

The aspects symbolize the action put into place by the divinity so that the miracle takes place. The Aspects are split into three figures, present around the Faith Spiral.

4.1.2 Creation

At the top of the Spiral, draws an element from the void to make it appear on Aarklash.

4.1.3 Alteration

To the left of the Spiral, modifies, more or less deeply, the environment of the Priest (Faithful).

4.1.4 Destruction

Under the Spiral, it pushes out a fragment of Aarklash toward the void.

4.2 Description of the Miracles Cards

A number accompanies each Aspect present on the miracle card. This one represents the initiation degree necessary for the Priest so that the miracle can take place through him. A god cannot produce great miracles through a Priest possessing weak scores within the Aspects. The master degree of three Aspects is indicated on the reference card of the Priest around the Spiral of Faith. The higher the Aspect score of the Priest, the closer he is to his divinity.

4.2.1 Cult

A number of gods live on Aarklash and all do not govern the same aspects of Creation. Each group of people possesses its own Cult. Certain miracles are shared by several Cults; others come from Universal Cult and can, therefore, be adopted by all people.

4.2.2 Difficulty (DIFFICULTE)

Difficulty represents the degree of communion necessary for a miracle. The higher the difficulty, the more the god of the Priest becomes capricious or less inclined to grant the request of its servant. The gods' power is quite restricted on Aarklash. Too brutal an intervention risks unhappiness falling on the Priest's head.

To permit a miracle to take place, the Priest must equal or pass the Difficulte given by a **spurt of DIVINATION**; that is by accumulating a D6 on his score of Temporary Faith. Temporary Faith is explained in the chapter about the rules of la Foi (Faith). Certain miracles have a free Difficulty: In this case, the Priest is the one who fixes the Difficulty before beginning to pray.

4.2.3 Area of Effect

The greater number of miracles have a field of precise action represented by the area of effect (Aire D'Effet). This one can be spread to a fighter or a surface element, to see the entire field of battle.

4.2.4 Range

The Portee (Range) indicates the maximum distance which can separate the Priest from the miracle target. It is explained in centimeters. The Range can sometimes be limited for a Priest or for a combatant in contact with him. The most powerful miracles have an unlimited range.

4.2.5 Duration

If the gods are eternal, the miracles which they produce aren't. The **Duration** represents the interval of time during which the effects of the miracle are applied.

4.2.6 Description

You will find in the description of the miracle all the indicators relative to it, as well as its effects on the game. A miracle is a manifestation of divine power, never underestimate it...

4.2.7 Special

Certain miracles are the secret of a Priest or definite class of Priests. Others demand particular conditions for them to take place. In any case, the rules indicated in the Special part of the miracle take precedence over the normal rules.

4.2.8 Fervor

To accomplish a miracle, especially in the field of battle, is a physical as well as spiritual exploit. Fervor indicates the number of points of Temporary Faith consumed by the Priest to call up a miracle. You will find more ample precision on Temporary Faith in the chapter about it.

4.2.9 Points D'Armee/ P.A.

Like all the different combatants and magical objects, miracles possess a value in Points D'Armee which are added to the total value of the Priest. The Priest can choose to use all or part of the miracles to which he has access, or choose others of them than those with which he is supplied.

5 Mysteries of the Ancients

Although the four Elements and the two Principles of Magic influence the existence of all Creation, the will of the gods governs the destiny of all beings therein. No nonbeliever knows how many gods exercise their powers on Aarklash. Certain deities appear to be identical from one person to another and face one another without pity in the conflicts. The real stakes of these hellish and celestial wars seem sometimes to be absurd and unexplainable. But the one who crosses the vastness of Aarklash knows that appearances can be deceiving.

The Wise Kylon the Elder has formerly suggested a most perceptive hypothesis.

This was confirmed later by the Shaman Enoch the Good Player, thanks to the power of his Mask of Contemplation. The stories tell that in far away times, the gods walked among men. Some of them had created prosperous kingdoms; others reigned through terror and bloodshed: these divine protectors were known by the name of Empires of Eternity. A horrible war between Good and Evil broke out. The gods' powers were so great that their struggles threatened the stability of Creation. Then a great catastrophe destroyed the world such as it was then. The Empires of Eternity were swept from the surface of Aarklash. But the gods couldn't die: their power was too great... They were forced into exile by a "superior power",

and each of them remade their own territory within the confines of reality. The name of this super divine power is never known.

Still, Kylion found its only known mark, cut at the top of a monolith set up on the shore of the small island of Akkylannie. The few men who had survived the gods' madness found themselves free in a world being remade. So that they would not be tempted to form Empires of Eternity, the "superior power" created a plague so terrible that it could kill the gods if they came back to Aarklash—time. But this was without counting on the malice of the gods. If they couldn't tread on the sun of Creation, their unbelievable powers would defy the ban by manifesting themselves through the will of their most devoted servants. Man was mortal, but faith could be transmitted from father to son and down across time. Thus the gods took up their conflicts through their Priests (Faithful ones). The basis of common legends stops here. But as Kylion had stated, and Enoch after him, a major historic fact contradicts this theory. Through the rise of the Baron of Acheron against the kingdom of Alahan, three gods appeared physically: Salauel, Lord of Darkness, as well as his two children, Belial, Prince of the Abyss, and Dhalilia, Queen of Vice.

One of them remained on Aarklash, refuting the former decree. Belial appears "when the fury of battle is at its highest and the soil is filled with the blood of the dead."

Trys the Divine, queen of Alahan and member of the Council of Chimaera, has correctly noted that it has been since this black period that war has, little by little, taken over Aarklash. The Baron of Acheron, the Empire of Dirz and the Sisterhood of Ashinan has spread in hardly a century in three different places. Coincidence or bad omen?

6 Defenders of the Faith

Priests generally inspire a kind of respect mingled with fear for ordinary mortals because they are guardians of the souls of their brothers. Upon offering their life to their god, they gain the god's protection.

Even the Magicians, those who have mastered the occult forces, don't trust the protectors of the faith. A Magician is always able to estimate the power of the Elements. Against a Priest it is disarmed: the power of the gods is universal and unlimited.

Often the Priest are Personalities : they are distinguished from the combatants because they possess a name all their own. To know the rules relatives to the Personalities, look at the **Confrontation** booklet. Like the Magicians, they cannot counter-attack.

Certain Priests differ from their peers because their devotion is a combat armor which they have chosen to take. These warriors for the faith are known as **Moines-Guerriers (Warrior Monks)**. The Warrior Monks often are not figures (characters), but they can use Counter-Attack. You will find the specific rules for Warrior-Monks in the new Competence (Skills) at the end of the booklet.

The Priest (Faithful) and the Warrior-Monks possess another characteristic: Faith Three numbers around the Spirale de Foi (Faith Spiral) represent the degree of Priest's

understanding in three Aspects of his divinity. The number at the top of the Faith Spiral corresponds to Creation. The one to the left symbolizes Alteration. The last, at the Spiral base, represents Destruction.

The higher the number corresponding to an Aspect, the more the Priest is aware of the powers of his god in the domain concerned. The level of the Priest's Aspects sets up conditions for the kind of miracles that his god can perform through him. Among the Competencies of the Priest is his rank in the hierarchy of believers. A score representing the Aura of Faith around the Priest accompanies the Rank. The Aura of Faith is given in centimeters.

The Priest's hierarchy is divided into three levels of conviction: the **Devots (Devouts)** are often sent to the front line to preserve the spiritual strength of the warriors. The **Zelotes (The Zealous)**, more open to the mysteries of the faith, begin to understand the true motives of intervention from their deity. Finally **the Doyens (Senior Members)** have been chosen to be the voice and eye of their god: in them is found the power to open the seven infernal and celestial doors of Aarklash.

Example: Xherus the Visionary, and Priest Gobelin possess Competence Devout value of 7.5. His aura of faith has a radius of 7.5 centimeters around him. His Aspects are 1 (one) in Creation, 2 (two) in Alteration, and 0 (zero) in Destruction. Xherus has, therefore, access to the miracles claiming Aspect Creation 1 and/or Alteration 2. His level of Destruction is too weak for him to choose miracles of Destruction.

Native voices from the desert of Syharhalna set up a fourth level of conviction in which the Priest would incarnate his god, body and soul. In spite of the distracting denials of the different Cults of Aarklash, this frightening legend found an echo with the Daikinee Elfs, the Wolfens, and obviously the Acheroniens. Which sensible individual would believe part of such suppositions? Could he have a fourth Aspect?

7 The Cults of Aarklash

There exist many gods who contemplate each Aarklash from a different viewpoint: indulgence, hatred, amusement...but always with a certain covetousness. Each civilization of Aarklash venerates a particular pantheon. Three ways, without essence, seem to group these deities together. Observers of this phenomenon have named them Meandre des Tenebres (Winding Shadows), the Chemins du Destin (Roads of Destiny), and the Voies de la Lumiere (Paths of Light). Certain miracles are fine in each of these three tracks.

7.1 Paths of Light (Les Voies de la Lumiere)

The proud Knights of the kingdom of Alahan honor the entire pantheon of versatile gods. The majority of them are the image of justice and honor, like the ideals of the Lion. Others work for a less noble cause, but indispensable, nonetheless.

7.1.1 Griffons of Akkylainne

For the **Griffons d’Akkylannie**, the splendor of Merin has no limits. The soldiers of Pope Innocent follow to the very letter the precepts of the igneous (fire ?) god. They fight to become part of the Elect, those who will know a better world that was promised to them after the age of Rag’Narok.

7.1.2 Keltois Clan of Sessairs

It is always difficult to distinguish the mythical from the real gods in the pantheon of **Keltois du Clan des Sessairs**. (Some kind of clan. No English equivalents.) Thus the gods whose religion is most lively among the tribes of Avagddu are, unquestionably, Danu and his three daughters: the Metrae. Anyway, several other gods are equally adored during ritual feasts.

7.1.3 Cynwälls Elves

No one knows the gods honored by the strange **Elfes Cynwalls**. Their temple ruins date back several thousand years, and they never discuss their religion in front of strangers.

7.2 Shifting Shadows (Meandres des Tenebres)

The Priest of Acheron differ widely from their fellow creatures on Aarklash. Their power is immeasurable because their god, Salael sent his children to them to help enslave the other people. These avatars, such as Belial with the Black Horns, spread carnage and nourish themselves through terror.

7.2.1 Alchemists of Dirz

It is said that Arh-Tolth has reigned over the empire of **Alchimistes de Dirz** since the foundation of Shamir, the alchemical tower. No one pretends to have met him, but rumor has it that anyone seeing his face goes crazy, which would explain the strange behavior of the Priests.

7.2.2 Akyshan Elves

Scaelin, the high priestess of the **Elfes Akyshan**, is the eye and voice of Lilith, the goddess of darkness. Her daughters, endowed with the powers defying imagination, form her armed arm. Unfortunate for any male who approaches them, because he will be consumed by overwhelming rage which lives in them.

7.2.3 Keltois Clan Drones

Coming from the same race as the Sessairs, the **Keltois du Clan des Drones** recognizes the existence of the gods of their former brothers. They don’t worship any of them. Even worse, they hate them greatly. The Dunes only claim one master –Cernunnos.

7.2.4 Dwarves of Mid-Nor

The **Dwarfs of Mid-Nor** honor a god which cannot be represented. Only the first and greatest among them, the Despot, knows the real reason that pushes the Possessed to sacrifice the souls of the living to the god Mid-Nor.

7.3 **The Paths of Destiny (Les Chemins du destin)**

7.3.1 Daikinees Elves

In the heart of the forest of Quithayran , creatures evolve made of dream and power: the Fayes. These incarnations of nature's vitality are sacred to the **Elfes Daikinees**, because they embody the soul of their people. To believe in them is to believe in eternity.

7.3.2 Orcs

The ways of Chacal are pitiless. The **Orcs** know it and respect those who follow the harshness of Bran-O-Kor. Chacal is in each of his sons; he is their land and their country. To invade Bran-O-Kor is to attack all Orcs.

7.3.3 Wolfen

The **Wolfen** give homage to their mother, Yllia, the moon. Their savage hunts take place under her watchful auspices, and bloody rituals follow victory.

7.3.4 Dwarves of Tir-Na-Bor

Brutal, generous, extreme—these are the gods of the **Nains de Tir-An-Bor**. Coming from the same family, the dwarfs' gods have finally succeeded in reconciliation so as to unite against a common enemy—their terrible brother **Mid-Nor**.

7.3.5 Goblins

Just like the god Rat, the **Gobelins de No-Dan-Kar** can never be totally wiped out. Like Rat, the Goblins discovered the most guarded secrets. Like Rat, the Gobelins are crafty...and like Rat, the Goblins bite terribly, very terribly...

7.3.6 Devourers of Vile-Tis

No **Devoreur de Vile-Tis** pretends to be faithful to any god whatsoever. The somber Wolfen only honor the teachings of the Bete (beast) and deny the power of the gods. In their presence, all faith is shaky.

8 Calling on a Diety

When he raises his army, the player chooses what miracles he is going to attribute to his different Priests. Each Priest must possess his own miracles. In the course of a battle, two Priests can not exchange miracle cards even though they can possess the same ones.

A miracle coming from one cult can be used by all priests of the Cult concerned, but only them. Two cases in particular arise with this rule:

- A miracle dedicated to one of the *Voies d'Alliances* (Alliance Roads), *Meandres des Tenebres* (Winding Shadows), *Voies de la Lumiere* (Paths of Light), or *Chemin du Destin* (Road of Destiny) can be used by all Priests connected to the path indicated.
- A miracle coming from the *Culte Universel* (Universal Cult) can be used by all Priests, without exception.

The level of Aspects of the Priest must also be superior to or equal to those required by the miracles that he wish to have before the battle. A god cannot be manifested through a Priest who doesn't understand it.

Example: The Pretresse de Fer (Iron Priestess), who possesses the Competence *Devot of Merin*/ 10, can decide to take miracles from the *Culte de Merin*, the *Voies de la Lumiere* and the *Culte Universel*. Her aspects are: Creation 0, Alteration 2, Destruction 1. None of her miracles can have a level above a 2 in Alteration and a 1 in Destruction, nor can she claim any level whatsoever in Creation.

There is no limit to the number of miracles that a Priest can possess. The miracles and the magical objects have a cost in P.A. (Points d'Armee) that is added to the Priest's total cost.

Note: A Priest can only achieve a dedicated miracle once per turn, whatever it may be and whether the call for a miracle happens or not.

To call on one's god demands fervor, concentration and application. In the course of the same round, it is impossible for a Priest to call forth a miracle and : draw, develop a Physical Feat, move from a distance farther than his own Movement.

The miracles, skills, magical objects or experience cards affecting the Movement are not concerned with the last point, just like the Priests Warrior Monks.

Miracles occur during the Divination phase, which happens before the Shooting phase and after the Movement phase.

The Priest who wishes to call upon their god can do it during the Divination phase. They begin with the one whose Discipline score is the highest. Then they continue in descending order. The usual no-claim bonuses for Discipline, such as Competencies or supernatural

effects, will usually apply. If several Priests from the same camp have the same Discipline score, the player who controls them chooses the resolution order of their miracles. In a case of equal Discipline in the enemies' camps, the player who wins the Tactical roll will act first. See the CONFRONTATION booklet to know the rules for the Tactical stream. Creatures that don't possess a Discipline score are considered to have a Discipline score of zero. A Priest cannot produce a miracle if an enemy engages him hand to hand or if he has suffered wounds from the beginning of the round. The Warrior-Monks are exempt from this rule. To be able to produce a miracle, the Priest must see his target or be in contact, base to base, with it.

9 Temporary Faith

To call forth a miracle, the Priest needs the faith of those around him. Without collective faith, the god cannot intervene. In terms of the game, the fervor that accompanies the Priest in his prayer is represented by his score in **Foi Temporaire/ F.T.** This is directly linked to the Priest's rank and to the Aura of Faith inscribed on his reference card.

Count the number of friendly figurines and of the same people that the Priest has set up, **even partially**, at a lesser or equal distance to the Priest's Aura of Faith. The Priest himself is included in this total. Adjust the result according to the Priest's ratio, rounding off the highest.

Table 1 Rank

RANK	RATIO
Devot	1 point of F.T. for 3 allies in the Aura de Foi (Aura of Faith)
Zelote	1 point of F.T. for 2 allies in the Aura de Foi
Doyen	1 point of F.T. for 1 ally in the Aura de Foi

This new score is the total points of the Priest's Foi Temporaire / F.T. (Temporary Faith) for the Divination phase in progress. The non-used points will be lost at the beginning of the following Divination phase. You can use one or several D6 along side of the Priest figurine to represent his total points of Foi Temporaire. **For example**, the Pretresse de Fer (Iron Priestess) can count 4 Lancers of the Griffon in her Aura de Foi which is 10 centimeters. With her ratio of 1 point of F.T. for 3 allies, she has 2 points of Foi Temporaire.

10 Calling for a Miracle

Each Priest can call for one or several miracles during a Divination phase, beginning with the one who has the best Discipline score. A Priest can only call for a miracle once per turn, no matter his Rank and the number of miracles he possesses. He can choose not to call for a miracle during the Divination phase.

Throw a D6 and add the Priest's total of F.T. to equal or surpass the Difficulte (Difficulty) of the miracle called for. This stream (jet) is called the Divination stream. If the final result is inferior to the miracle's Difficulty, the Priest's prayer has not been heard by his god; the miracle doesn't happen. If the final result is superior or equal to the miracle's Difficulty, this one is granted. Apply the effects of the miracle.

10.1 **Reminder**

During a stream of Divination, a natural score of 6 can be rolled. A score of 1 is always an automatic failure, even after having rolled the 6.

To call up a miracle consumes a part of the Priest's Temporary Faith. Once the call for a miracle has been accomplished, deduct the value of Fervor for the miracle from the Priest's Temporary Faith total. The value of miracle fervor is indicated on its card.

If the Priest still has points in Temporary Faith, he can attempt to call for another miracle. He will thus use his new score of Temporary Faith to set up the miracle he wishes to call forth.

The Priest can thus call for miracles so long as he has at least 1 point of Temporary Faith. The non-used F.T. points at the beginning of the following Divination phase are completely lost.

10.2 **Applying the Effects of a Miracle**

The miracle target must reply to all criteria for calling up a miracle. It must be visible for the Priest at the time when the miracle is called for. The target must equally be consistent in the Air of effect and the Span of the miracle. The effects of a miracle successfully called forth are applied immediately. If the Resistance of a figurine falls under 0 (zero) by the effect of a miracle, consider it as KILLED and withdraw it immediately from the field.

10.3 **Reinforcing the Cast**

To increase his chances for reality, a Priest can consume extra points of Temporary Faith. At the time for calling a miracle, the Priest determines how many points of F.T. he wishes to use up. The Priest's F.T. score cannot drop below 1 (one). The points used up are lost.

For each point of F.T. used up in this way, the Priest gets an extra D6 of Divination stream for the miracle he wants to call up. The dice results are not added, only the one that obtains the best score is retained for the Divination stream.

Certain miracles allow you to invest points of Temporary Faith during or after the Divination stream to modify the effects of them. The consequences for these increases are indicated on the miracle cards.

11 Censorship

Few individuals on Aarklash can oppose the will of a god without punishment. Once a miracle occurs, no longer can anything stop it. Aware of that, the Priests survey with

particular attention their counterparts on the battle field. When one of them appeals to his god, the Priest will only have a few seconds to react. Therefore, he must draw from his own devotion to attempt to neutralize his enemy.

During the Divination phase, after your adversary has announced his intention to call for a miracle with one of his Priests but before the Divination stream, you can apply Censorship. You must expend points of Temporary Faith of one of your Priest who has a line of view, even part of one, on the adversary Priest. Each point of F.T. expended cancels a point of F.T. of the targeted Priest. Several Priests can get together to neutralize the Faith of their adversary. The total points used up dwindle as well the reserve of the Priest placed under Censure. If the level of a Priest's Temporary Faith goes down to 0 following Censure, he will no longer be able to call up a miracle during that Divination phase.

11.1 Particular Cases

The society of **Griffons d'Akylannie** is completely turned toward the adoration of one god—Merin. The Priests of Akylannie consider the score of 5 as being equal to 6 on their Divination streams. Therefore, they can, if they wish, throw them in.

Mid-Nor is a bitter god of war, and he is present in all his children. The Priests **Nains de Mid-Nor** also consider a score of 5 as equal to 6 on their Divination streams. Therefore, they can throw them (points) in.

Creatures not possessing a Discipline score, like the **Mort-Vivants** (Living Dead) and the Constructs, do not count in the Priest's score of Temporary Faith.

This rule applies equally to basic beings and to Apatrides warriors.

The mercenaries only grant faith to people of their origin or, by default, to their type of dominant alliance—Lumiere (Light), Destin (Destiny) and Tenebres(Darkness). In case of an exception to these rules, the indicators on the card will take precedence over the general rules.

12 Example of Play

After the battle of Min-Dolan Bridge, where the charge of the Pretorian Garde, tore to pieces the demonic hordes of Mid-Nor, the Iron Priestess received the order to cross the Migol River with a phalanx of Griffon Lancers so as to pursue the servants of Despote.

It didn't take long for the detachment to overtake a small troupe of these sinister creatures, led by Neran the Dreadful. After a small skirmish, the gods themselves are going to meet one another through their Priests.

The Cult of the Iron Priestess is “Merin” and her Aspects are Creation 0, Alteration 2, Destruction 1. She possesses miracles “Burning of Infidels” (Merin Cult)—

Creation 0, Alteration 0, Destruction 1) and the “Incarnation of Justice” (Paths of Light Cult—Creation 0, Alteration 2, Destruction 0.)

The Cult of Neran the Dreadful is “Mid-Nor” and his Aspects are Creation 1, Alteration 1, Destruction 1. He possesses miracles “Bewitching of the Doll” (Mid-Nor Cult—Creation 0, Alteration 1, Destruction 1) and “Invoking Harvesters” (Mid-Nor Cult—Creation 1, Alteration 1, Destruction 0.)

The Faith Aura of the Iron Priestess is 10 centimeters. Six Griffon Lancers are located in this perimeter. Her Temporary Faith (F.T.) score is calculated as follows: 1 for the Priestess, 6 for the Lancers and the total divided by 3, because the Rank of the Priestess is “Devot,” which when rounding off the top number, gives an F.T. of 3 for this round.

As for Neran, he benefits from an FT of 4, because 10 Warriors of Mid-Nor are within his Aura of Faith and his Rank is also “Devot”.

The Iron Priestess possesses a Discipline score of 7 against 3 for Neran. Therefore she will move first. She is sufficiently close to one of the Mid-Nor Dwarfs to call out a miracle against him—Burn the Infidel. The difficulty of this miracle is 7. With her FT of 3, the Priestess obtains a score of 4 or more on a D6.

But Neran has decided not to let his adversary act freely. Since he has a line of view on the Priestess, he sacrifices a point of FT to Censure her. Neran’s FT goes to a 3 while that of the Priestess drops to a 2. She therefore now needs a score of 5 or more on a D6 to equal the Difficulty of 7 for Burning the Infidels. The priestess then decides to go all out and sacrifice an extra point of FT to reinforce her tie with Merin. Her FT goes to 1 but she can throw 2 dice for her Appeal stream. She gets the following results: 2 and 5. Like all the Priests of Griffon, the Iron Priestess considers a score of 5 as a 6 on all her streams of Appeal. The 5 therefore changes to a 6 and this score, added to the Priestess’ FT of 1, permits her to finally equal the Difficulty of the miracle. Merin hears the cry of his devoted servant and inflicts a just punishment on the miracle dice. The Burning of Infidels is inflicted on the one who suffers it, a Blessure d’une Force (Strength Wound) equal to the Priest’s FT at the moment when he calls for the miracle. In the present case, the Warrior of Mid-Nor takes a Strength Wound 1 which doesn’t kill him but inflicts a Serious Wound on him.

The Priestess must now subtract the Fervor value from the miracle that she has just called from her FT score. The Fervor of Burn the Infidels is a 2. The Priestess’ FT goes from a 1 to a -1, which has a value of 0.

Now it is the turn of Neran to call on his dark divinity. He tries to open a passage which will permit the demon spirits of Mid-Nor to appear in the plan of Aarklash. The Reapers miracle invocation difficulty is from 6 + 2 per demon invoked in addition to the first. Neran decides not to take the risk and limits his invocation to one Reaper. The FT of Neran is 3; he therefore needs a score of 3 or better on his Appeal stream. The Iron Priestess does not have any points to censure her counterpart. Without any power, she can only pray to Merin...But Mid-Nor hears the prayer. He gets a score of 4 on his Appeal stream (Jet d’Appel) and a horrible winged and ugly creature takes form in front of him.

Confident in the total powers of their respective gods, the Priests reassemble the believers around themselves to unleash divine wrath on their enemies...A new round is begun in Confrontation.

13 New Abilities

13.1 Feal/X

The armies of Aarklash are sometimes composed of warriors who live only for one cause, be it idealistic or nightmarish. Don't count the number of warriors present in the Priest's Faith Aura. The Feal himself gives directly a number of points of Temporary Faith equal to X.

13.2 Iconoclast

Priests Iconoclasts see that their temporary faith depends on their enemies and not on their allies. To calculate their score of temporary faith, count the number of enemy figurines found within their aura of faith, regardless of who they are. The Priest, himself, is included in this total.

13.3 Exalted One (Exalte)

An Exalte owes even more than his life to his god. Intelligent is the one who knows how to distinguish the Exalte's voice from that of his divinity. An Exalte does not consider a 1 as an automatic draw when he sets up a Divination jet, even after having tossed in a 6.

13.4 Martyr/X

Each god of Aarklash has his faithful ones and some of his adorers give proof of an exemplary and suicidal fervor. When a Priest from your camp needs Faith, he can sacrifice a warrior who possesses this Competency at any occasion during the round. The one sacrificed must be in hand to hand contact with the Priest. Through this act, the latter receives X extra points of Temporary Faith. Withdraw the sacrificed warrior as if he had just been killed. He is considered a loss.

13.5 Warrior Monk (Moine-Guerrier)

The Warrior Monks are the Priests for whom faith is a combat, and a way of combat. They use together Faith and warrior arts. Their double Competency relative to some particular Priests is subordinated to the following rules: they can only choose one miracle during the formation of armies. This obligatorily comes from the Cult of their people and none other, except for the Universal Cult. They can call for a miracle in hand to hand combat. They can even call for their miracle if they have suffered a Blessure (wound) jet since the first of the round. They can also use counter attack. They can charge, run, shoot or demonstrate physical prowess and call for a miracle.

13.6 **Miracle Worker (Thaumaturge)**

The fervor of a Thaumaturge (Miracle Worker) is such that the fury of combat only increases his powers. When he attains the level of Blessure Legere (Light Wound), increase his Aura of Faith from 5 centimeters compared with its initial value. In case of a Grave Wound, it will be increased from 10 cm to 15 cm in Blessure Critique (Critical Wound). If the Priest is cared for, his Aura de Foi would adjust, based on the consequence.

14 **The Immortals**

For a number of warriors, the Priests are only manipulators who use ancient beliefs and the ancestral fears of their people to accomplish their ends. Nothing could be further from the truth.

Even the gods themselves can not show themselves on Aarklash, but the celestial and lower legions are there to prove that the legends are real... These beings with powers sometimes terrifying are called the **Immortals**.

The Immortals are grouped together in the same way as the Paths of Alliances presented in the CONFRONTATION booklet: Paths of Light, Roads of Destiny and Meanders of Darkness. An army element can only understand that the Immortals come from their Path of Alliance within their own ranks.

An Immortal can join your army in two ways:

1. If he has been called before the battle; in that case you spend the P.A. indicated on its reference card when you make up your army;
2. If he has been called by a Priest possessing the appropriate miracle in the course of the battle.

There are three Circles of Immortals, symbolizing their power and place in the divine hierarchy. The closer the Immortal's membership Circle is to the Heart of Creation, the more his invocation will be difficult, even perilous.

14.1 **Circles of Immortals**

The Third Circle (Le 3eme Cercle) is made up on minor beings, servants of celestial and demonic powers.

The Second Circle (Le 2eme Cercle) is made up of fighters from occult armies, legions who will pour into Aarklash if the gods were to come back among men.

The First Circle (Le 1er Cercle) is made up of the most powerful and respected beings from Forbidden Spheres. Their power defies imagination...

Each Immortal possesses one of the Skills below. For each one, the **X** corresponds to the fighter's Circle. Example: Etre de Lumiere (Being of Light) / 2 designates a Being of Light from the Second Circle.

14.2 Immortal Skills

14.2.1 Being of Light/X (Etre de Lumiere)

The Beings of Light serve the cause of justice under all forms, be it uncompromising or merciful. They are affiliated with the Paths of Light (Voies de Lumiere). A Being of Light is immunized against all forms of Fear—even from divine or magical origin—and cannot, in any case, pass under control of the enemy. They are considered to possess Just Competence.

14.2.2 Being of Destiny/X (Etre du Destin)

The concept of good and evil is practically unknown to Beings of Destiny. They act based on their desires, according to their immediate environment. They are affiliated with Chemins du Destin (Paths of Destiny). A Being of Destiny is immune to the Assassin Skill. He can charge an enemy that he didn't see at the beginning of his movement and detect Lighters located in his span of Charge. A Being of Destiny is considered to possess the Conscience Skill.

14.2.3 Being of Darkness/X (Etre des Tenebres)

Corruption, desolation, and destruction are the principal reasons why these frightful creatures exist. They are tied to

14.2.4 Winding Shadows (Meandres des Tenebres)

Against a being of darkness, a creature which arouses Fear is no longer immune. His Fear characteristic is transformed into Courage. A Being of Darkness is immune to all forms of Fear, even of divine or magical origin. He cannot fall under the enemy's control.

15 Reunions

Finally Cynlain was an adult. For the first time in his life, he was going to get in on a battle. That day, the tribe was going to meet the Drones, those bloody brutes who had dirtied up the name of Cernunnos for a long time.

That morning, after two hours of fasting, the Elders had come to see him, accompanied by a Priest (Faithful one) from Danu. Sitting cross-legged, he remained impassive when the blade penetrated the skin of his forearm, drawing a chevron. Without uttering a word, he had let the Elders apply the Herbe du Matin (Grass of the Morning) on the wound, assuring Cynlain of a scar that would show everyone he was no longer a child. The pain had been intense for a few minutes, but he didn't allow himself to sweat from it. He was a warrior, like each man from

his line. Just like his father, he would fight the enemies of his tribe and would be ready to give his life for it.

Then his body was painted with the aid of stolen plants, signaling to all today that Cynlain was fighting for the first time. None would come to help him, and all would have an eye on him, assuring themselves that he would bring honor to his people.

Armed with a long sword and shield, he felt the excitement growing inside him—the desire for combat and blood. That evening, when Lahn would have gone to bed, he would return a conqueror or would be crying because of his friends who had died in battle for Danu. A hundred Sessairs were fighting now on the Drune encampment. To the midst of this horde, Cynlan felt himself transported, moved by a rage he didn't understand. The warrior had missed his chance. He was only an arms bearer in the midst of a mass of blind warriors, drunk with combat. Instantly they were in the camp, killing, without discretion, everything that moved. Able-bodied or wounded soldiers, that didn't make any difference to them. All were Drones, their arch enemies.

“Cynlain, listen to me.”

Stopped in full thrust, Cynlain look around. Was this a dream? Did someone just call his name?

“Cynlain, come to me.”

The young man was paralyzed in a kind of stupor. To whom did this voice belong? Who was this man calling to him?

A Drune fell beside him, pierced by a lance.

“Cynlain, don't you recognize me?”

“Mother?”

Was it possible that his mother's spirit was speaking to him? She had died when he was just a child. His remembrances of her were vague, and still her heart couldn't deceive him. Around him the yells doubled in power. From then on, there was no doubt about a victory.

“Cylain, my child, you must get out of here; this battle does not favor you. Danu has authorized me to warn you, allowing me to see you one last time.”

Dropping his arms and his shield, he threw himself among the combatants, dodging several blows, passing between the flames, stepping over bodies. He was going to find his mother again, the one who had brought him into the world, the one whom he has missed so much during his childhood, the one who had loved him so much.

Almost out of breath and observing the forest spread out before him, Cynlain hoped he had not made a mistake. Surely that couldn't be the case. Only Danu could authorize his mother to warn him.

“This way, my child.”

The voice now seemed closer. Keeping his course, he found himself in front of a cavern.

“Approach, approach, Cynlain”

He entered the cavern with a smile, happy to see again the one who had raised him. She was there. He could hardly make her out in the darkness, only seeing a sweet feminine figure. His mother’s spirit was in front of him, which Danu had never thanked.

It was only when she turned around that he understood the horror of the situation. The figure in front of him was not a female at all.

“What, my son? Aren’t you happy to see me again?”

Horrified, Cynlain felt the universe shaking.

His mother was from then on a Banshee, one of those adulterous women, beheaded and transformed into a living-dead through the power of Tenebres (Darkness).

He now understood why his father would never explain to him how his mother had died.

“Your father has not told you everything? May he be damned...be damned both of you.”

Opening her mouth and throwing back her head, she uttered a powerful, unimaginable scream which terrified Cynlain. Petrified, he saw coming from the shadow

superb women with skin as white as ivory. Like wild beasts, they threw themselves on him, their fangs tearing his flesh, truly a living feast. Screaming in pain, he felt the hand of death from the Banshee on him. Several words bounced back and forth, breaking the scream of the one who had been his mother.

A man entered the cavern. Clothed like a Sessairs, his back drooped by time, he carried a spy glass in his left hand and in the right a statuette in the likeness of the Goddess. There emanated from him a light, which when amplified, lit up the whole cavern.

Uttering sinister growls, the two pale women, whose faces were spotted with the blood of the warrior, threw themselves upon the intruder. Raising his hand and closing his eyes, the man suspended them in full flight. They spit their hatred in his face, baring their fangs, gesticulating in the air like marionettes. He closed his fist then, and they disintegrated, falling down as a pile of ashes on the cavern floor.

On his knees, holding his forearm, Cynlain noticed that his mother had left. The man was crouched in front of him.

“Show me you arm,” he said with a voice broken down by the years.

“O...OK.”

Cynlain didn't know which hurt the worst, his wound or the bitterness deep in his heart.

"I am Nemehd, priest of Danu. Let me have a look at that wound."

"How did you find out?"

With a steady hand Nemehd touched the wound lightly and murmured some prayers. The wound closed over, only leaving a small scar as a souvenir.

"Danu guided me to you, young warrior."

"It was m-m-m-my mother."

"It's useless to talk. If Danu permitted this meeting, she had her reasons, even if today you do not understand them. Return to the village. The wounds that you have in your heart will take time to heal, but I know that you will come out from them grown-up.

The day will come when you will need to repay your debt to Danu."

Rising, Cynlain passed to the side of the man, while observing him for a last time.

"You're not coming with me?"

"No, my duty is to remain here. I have chosen to live apart from the tribes," he replied with a sad voice.

"Are you going to find my mother?"

"Go back home, the time is not right."

Without another word, Cynlain left the grotto, even more lost than before, not knowing what he would say to the Elders, to those who had seen him leave the field of battle.

From the grotto, Nemehd look for a long time at the figure moving away from him, knowing that he would never see him again.

"Yes, Cynlain, I must find your mother again--the woman that I loved and the one your father beheaded."

Translator's Notes

Table 2 Revision Histories

Version	Changes
1.0	Initial English translation.
1.1	Minor clean up

15.1 Translation Notes

The format of the rules has been changed slightly to better fit on letter-sized paper; the original rules were a small book that fits inside the figure blister. Changes to existing rules or new rules in existing sections have been highlighted.

15.2 Acknowledgements

Unlike the other rulebooks, Jack Hanner did the original translation of this document. I reformatted the translation to match the other rulebooks. I also took the time to convert some of the terminology into “gamespeak”.

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