

Wassers die und Venusfliegenfallen

FURTHER MECHANICS



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Preface



Welcome to the exciting world of **Wassers die und Venusfliegenfallen**. It's a cool tabletop game where you can play with your friends and enjoy a good game night. It isn't really complicated, and it is easy to get by and create some good wholesome fun.

Many communities play a variety of traditional games for hundreds of centuries. The Aztecs played a rudimentary version of football in celebration, chess remains a significant analogy of modern-day strategy, and dice games were once used as a distractor by an ancient kingdom to wait out a decades-long drought by playing one day and eating the next. Sailors spent the long hours at sea playing backgammon and other forms of card games. Japanese children in the WWII internment camps played baseball. Before video games, there were wargames. In the 1970's, **D&D** had set off global controversy for alleged worship of satan and advocating witchcraft.

The game started out with a biology board game that my friend Jakob made in Mr. Voyce's class that was basically Dungeons & Dragons but infinitely better. Then, in 2017 we started developing more. We sought to improve on the original recipe and hopefully **Wassers** will overtake **D&D**.

One of the things we will always cherish with our games is that there is a factor of playability. Whether you are new to **Wassers** or an old-school veteran who was there to experience **Wassers die und Venusfliegenfallen Zeroth Edition**, the campaigns always will be refreshing to the love of the game. That is something that we all wish to share within our board games.

Wassers die und Venusfliegenfallen is lovingly told, not ever finished, always in the making. It requires players to make valuable decisions, to explore the theatre of mind, and entreat their ability to solve difficult problems in a collective effort and create creative solutions. It teaches each other that it is not simply enough to take the world as it is, and instead refute and change it through decisive action.

Wassers is our world and your world entire. It has magical monsters, dark dungeons, high castles, and of course epic bosses and loot at the end. It seems like magic but the breathtaking world is right in your imagination and the magic is the warm memories you make with your friends. Best of luck to you and your journeys.

—The **Wassers die und Venusfliegenfallen** Team

“Never forget what you are, for surely the world will not. Make it your strength. Then it can never be your weakness. Armour yourself in it, and it will never be used to hurt you.”—George R.R. Martin, “A Game of Thrones”

“My name Jeff”—Channing Tatum

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Not Ever Finished, Always In The Making...

**From the *WASSERS DIE UND VENUSFLIEGENFALLEN*
Development Team...**

I'm going to give credit where credit is due. My name is Kyle Anulacion, and at the time this was written, I am a senior at Rodriguez High School. I am the architect (not founder) of *Wassers die und Venusfliegenfallen*, and I have personally written and if not have overseen *all* of the corebooks and supplements. Hence can be over 100, if not 200 pages accredited to my research, curation, and publishing. My colleague Jakob Lee is the one responsible for *Wassers die Shallow und Venus Fliegenfallen*, the predecessor of none other, and as well as creating the *Wassers die und Venusfliegenfallen* name.

In a spark of brilliance, in a stroke of genius, I had written in the preface of every single book unbeknownst to me until the truth was staring at me in the eyes that "*Wassers die und Venusfliegenfallen* is lovingly told, not ever finished, always in the making." And that still holds true. No matter what we choose.

If one thing was to hold true of *Wassers die und Venusfliegenfallen*, it was that I wanted the game to be void of technology as much as possible. This meant independence from "random number generators," "D&D dice" apps, and all other assortments. It means printing. It may be so that they conventionalise the game, but where did Gary Gygax's premise of *Dungeons & Dragons* being a window into another world just through pencil and paper? Pencil and paper it shall be.

Anyways, I seriously busted my balls over the making of *Further Mechanics*. Philosophy, economy, linguistics, and religion were some of the things I did not initially think I was going to write in the making of this book.. I write this sentence as well as the *Economy Mechanics* section nearing Christmas Eve.

The *Wassers die und Venusfliegenfallen* team is comprised of myself as the acting director and writer of nearly all of the books, lead advisor of *The Imperial Library*, and lead game designer, battle designer, and writer, as well as acting Dungeon Master. Jakob Lee is the creator, co-director, and co-designer of mechanics and writing. The original four Lorekeepers, as well as the four members of the first campaign are us two, Isaiah Johnson, and Aaron Artap. Guillermo "William" Ramirez is the writer for metaphysics, religion, as well as a concept writer for races and environment. Accredited *Imperial Library* writers are Ryan Patrick Kinavey, Ian Elinon, and Mac.

Picture credits used in *Wassers die und Venusfliegenfallen: Further Mechanics*:
The cover photo is "Warm" by Guweiz
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Levelling Mechanics: "Waterfall" by Guweiz
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Character Creation Mechanics: "Knight" and "Hunter" by Guweiz
Magic Mechanics: Vainglory Autumn Festival
Lyra Moon Queen, Empress, and Goddess Key Art.
Memes do not deserve credit.

Resources used are *Grain Into Gold* by Board Enterprises. Special thanks to /tg/ - Traditional Games, a board on 4chan.

Foreword

Written by *The Architect of Wassers die und Venusfliegenfallen*

This has been an incredible task. Game mechanics, as I have figured out, are complicated to decide, plan, dissect, and augment. We sacrifice simplicity for depth, but however depth is different from complexity. So we find balance in such things.

Of course, some changes will be inevitable. More books, religions, factions, and locations will be added, new equipment and items and their prices and stats will be made, and new situations will arise that in some way or another necessitates consultation of previous mandates. *Further Mechanics* is a diligent attempt to govern these changes, for if we can, the player experience and the building of the world will experience no difficulty, and ease of effort. Setting down definitive rules effectively cements the game, and for every new situation that arises, we know what to do.

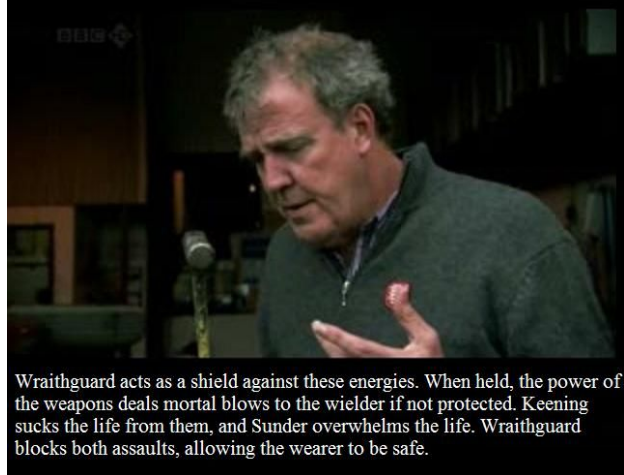
My original intent with *Further Mechanics* was not that. I initially started working out book rewards, item and equipment tables, lists of enemies, and I planned on making tables for food buffs and stat enemies and npc's. But as I progressed, I knew that in the future these tables will not stay like when I left them, and I found importance in the eternal.

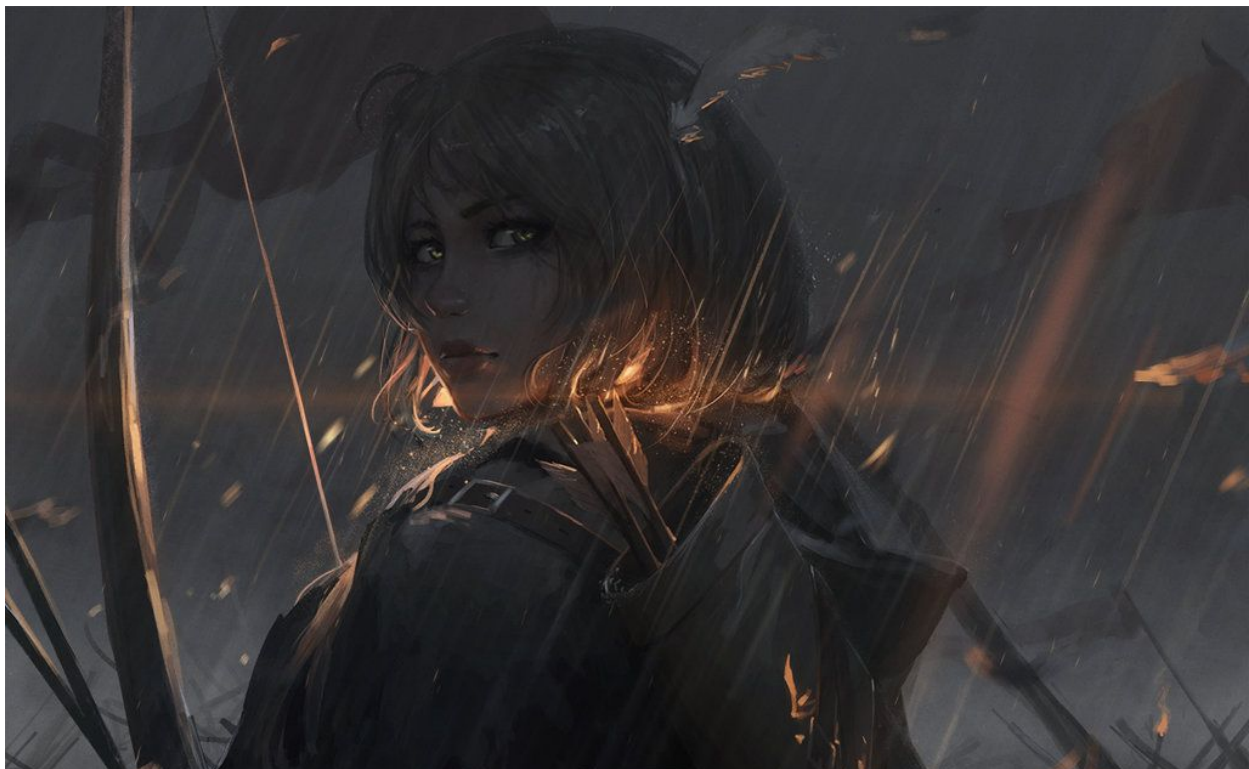
As a general reflection, I now have a profound respect for those who design game and video game mechanics, but perhaps the most genuine of "core" game mechanics are those that needn't badges, leaderboards, virtual currency, and online play. The vision of the game is much more.

Nyle Ar. Ar. 



Thus, Sunder could cause a resonance with the Heart, creating a single tone. Keening, bearing a force which tears the immortal apart, then took that tone and reduced it to its components, shaping them as needed.





About Further Mechanics

Wassers die und Venusfliegenfallen. The intense level of dedication insofar has been tremendous, almost to the point of obsession. Here it is, from scratch more or less, a flourishing fantasy world that is borne from a diverse mythology of warring gods, and from scratch, robust and characteristically simple character creation. *Wassers die und Venusfliegenfallen* as follows, in the penultimate creation and new addition in the world, the idea of *The Imperial Library* brought together a small community of jokesters, poets, saints, sinners, storytellers, mystics, and philosophers, to endow the world of *Wassers* with a personal touch of their own.

Wassers die und Venusfliegenfallen is inexplicably a mysterious world, eclipsed by what the Gods know versus the players down below. Truly, the experiences shared by the players is just

as original and oddly familiar than the other tabletop games that are more widely known.

Wassers die und Venusfliegenfallen is a homebrew, which means that its mechanics are entirely from scratch and serves to reinvent the tabletop dogma in a new way. Though the world may be breathed to life in a multitude of ways, namely personality of the characters, the environment, the lore, the items and equipment and books readily available to consume, all of these are severely diminished by the lack of solid mechanics--the inner workings and processes that creates progression in the game--which thus underscores the importance thereof.

Further Mechanics serves to bridge that gap, providing in excruciating detail the improved and unabridged foundations of *Wassers*....

General Mechanics

Anatomy

Of the three or more players present at the table, one is designated Grand Wizard, or “**Dungeon Master**”, and is thereby the arbiter and narrator of *Wassers die und Venusfliegenfallen*. The DM regulates skill checks and governs the game with the appropriate action.

Wassers die und Venusfliegenfallen's structure requires three or more players in a “session”, a scheduled meeting time. As with most other role playing games, *Wassers* is the dedication of a “campaign”, with each playing session related to the next by results and participant characters who go from episode to episode. As experience builds, so does difficulty.

Lorekeeper

In cases that the present Lorebook is being worked on, players who are present but off-session in the same vicinity as one who is currently writing lore are part of a diet of lorekeepers. Once the person writing lore is done, he must rotate the Lorebook to the next player, or to whomever wants to be the lorekeeper.

The **lorekeeper** must keep the **Lorebook** safe from harm. If any other subject were to see the Lorebook, those who were deified in the book may be alerted and take the Lorebook away, which is dishonourable to both parties. It is thus imperative that the lorekeeper stow the book away in secrecy, and only work on the lore when he or she is in good faith that they will not be caught writing in the lorebook by their supervisor.

Timekeeper

There is an additional organ to the *Wassers die und Venusfliegenfallen* body that is just as important as the Game Master/ Grand Wizard. The **timekeeper** facilitates the real-life time as to spend the minutes of unpacking and packing up the various corebooks, supplements, character sheets, lorebooks, pencils, character sheets, dice, and levelling treats in a comfortable amount of time.

The object of the timekeeper is to check real-life time every 5 or 10 minutes. In cases where the time is limited, the timekeeper may warn that there are 2 minutes left, to which the session can be adjourned and begin to pack up. In cases where time is unlimited, the timekeeper may warn that the session has durated for an hour without anybody noticing, to which the Game Master can declare that the session will last for only 30 minutes before it is adjourned for the day. The timekeeper may additionally be assigned to warn of a specific time.

Customs

The first session of *Wassers die und Venusfliegenfallen* started with everybody saying the phrase “My nama Jeff.” Though this is not facilitated anymore, there is thus a certain sense of tradition in *Wassers*.

Specific clothing may be used for the staff of the session. The Game Master may don the *Green Cloak of Narration*, while the Timekeeper may be clad in the *Poncho of Punctuality*.

Books

Unique to *Wassers die und Venusfliegenfallen* is the world of literature. *The Imperial Library* comprises of The Original Seventy books and counting. These books may be nonfiction primary sources such as memoirs, notes, as well as scripture, myths, and legends about the world. There is a breadth of fictional narratives, short stories, poems, and plays available.

These books can be sold at a shop, on a caravan, or can be examined at a library. Books vary from price to price, but once it is read a one-time perk for reading it is achieved once the book is finished. The book can be read by the DM or the player for shared xp, or can be read silently for one's own gain.

Books can be sold in a merchant shop if the shop's randomised inventory contains it. If the shop calls for 3 random books, then 3 random books are rolled.

Loot

Loot in the game is not necessarily scaled since the items themselves are already scaled. What loot is allotted towards is the categorisation of common loot, rare loot, and legendary loot, which contains legendary items. Legendary items are defined apart from *quest rewards*, items and equipment that can only be earned from completing a special quest and thus omitted from the loot.

Items can come to the players in various ways, namely through rewards at the end of a difficult dungeon raid, as the looting of corpses, by interacting with the natural environment, or via

reward or economy. Once items are in the possession of the player, they can be discarded, given away, given to other players or npc's, sold, or bartered.

Bartering in the game depends on one's charisma when they approach a shop, or how susceptible they are to a merchant's tactics or insistence.

Death

In videogames, there is little consequence in both reality and the in-game world. Death may have some sort of consequence, or possibly even of value to the plot, but these are outlandish to the stereotypical viewing of death in videogames. *Wassers* aims to change this.

When you die in battle, you are required to forfeit 500 gold. There are certain rules placed. *Please refer to Combat Mechanics: Rules.*

When you die outside of battle, you must roll a 1d4. 1: **Repentance.** You have died a wrong death to the dismay of the Old Gods. You may return back to the Mortal Plane in peace. 2: **Oblivion Plane.** Your untimely death means your soul is cast into this plane. You can return to the Mortal Plane through any which method. 3: **Land of Ashes.** You are cursed to roam a Diseased Plane for an eternity. You can return to the Mortal Plane through finding shrines. 4: **Home.** Prepare for a teary reunion with your parents and all your family before you. You are going to wherever your race believes to be the afterlife. *Humans: Heofonum. Argagnonians: Marz. Dwarves: Gasta. Redguard: Holy Zion. Forest Elves: Alfheim. Lorconians: Land of Snow. Khajiiti: D'zaar. Dark Elves: Mirror. Levininians: Terra Plotinus.*

Cookery

Cooking is a great way to earn buffs. One does not need a certain skill level to cook. Meals can be shared with your party or with other people.

Alternatively, you can purchase warm meals in shops, bars, or inns. These are common places where food is sold. It is also a place where tipsters and mercenaries congregate.

To initiate cooking, one must have the required recipe and ingredients before a workstation. He or she can ask an establishment or household to use their kitchen, or perhaps purchase the required tools in order to set up one of their own when in camp.

Recipes can be acquired through eating new foods, observing NPC's eat certain foods, from reading signs in the world that depict food, and from buying cookbooks in shops.

Cooking is near-instantaneous but the ingredients will be expended in the process.

Active Effects

Active effects are additional temporary modifiers that directly affect the player. They have their own dedicated section on the character sheet so that players can take note of what they are afflicted or gifted with. Named permanent active effects are patron bonuses, clothing/item bonuses, and famine. Named temporary active effects are: Poisons, illnesses, and buffs.

Patron bonuses are bestowed onto the player when they visit a temple, monastery, shrine, or any other place of worship or holy site. They must pray or give patronage to the god that is attributed to the temple in order to receive their divine blessing. You can only have one divine blessing at a time.

Some clothes and jewelry, when worn, turn on the magical properties imbued in them. Items that the player possesses may also be of divine origin, or have a spell cast onto them. Whichever the case, some items and equipment in the game give the player active bonuses until they are discarded. These bonuses can either be malicious or beneficial, so be careful around suspicious items.

The "Rule of Three" applies to *Wassers die und Venusfliegenfallen*. You can live for three minutes without oxygenated blood to your brain, three hours without protection from a harsh environment, three days without water, and three weeks without food. The latter two criteria is most important because they are named active effects. Going three days without water contracts "Thirst", which is -20hp/hr, and going three weeks without food contracts "Famine", which is -30hp/hr.

Poisons can be applied to melee weapons to deal additional damage. Poisons last for either three rounds of combat, or two hours.

Illnesses can be contracted through coming into contact with diseased persons, or doing activity that otherwise leaves the immune system defenseless. The duration of illnesses can last for until the player dies, or for a day or two until they naturally recover or are given medicine, depending on the severity of the illness.

Buffs are beneficial active effects granted through arcane dexterity spells or through eating prepared dishes. Buffs last until the next sunrise.

Religion

Because the creation of the *Wassers die und Venusfliegenfallen* world has been muddled by many conflicting theories generated by scholarly debate, it is hard to say how much influence



divine entities have in contributing to current nature. The nature of divinity will be cleared up as time passes. The *Wassers die und Venusfliegenfallen* universe takes place in what is known as the 420 Realms, the Realm, the Mortal Plane, or the Material Plane. All four are used interchangeably.

It is unsafe in this aspect, but these “gods”--deified by the inhabitants--definitely can materialise, and do affect the world either directly or indirectly. The mythological pantheon has been furnished through places of worship: shrines, temples, monasteries, and other holy sites.

The Old Gods, or archaically, the Gods, are part

of traditional antiquity. They are the most popular of all the religions of the realm. They are also known as the Gods of Common. The Elven Gods, or the Gods contemporarily, are parallel interpretations of the former.

Religion Further Mechanics

Building upon the world of *Wassers die und Venusfliegenfallen* with a system of beliefs further presupposed by the advent of divine presence is no easy task.

The libertine poet Faute the Troubadour held an antagonistic view of the elven philosopher Fes’atl’s dialectical philosophy, exemplified through his play, “The Most Terrible of Terrible

Utterances.” It tells of a knight who wanders the land hoping and searching for some kind of “truth”, when his ventures take him to the cave of a hermit. In all of his conversations, the knight is boisterous and denounces any other notion of what he believes to be “the Gods”. His revelry and pomp blinds him.

The hermit insists to the knight’s dismay, “There are gods everywhere, my boy. You have gods within you; you yourself are a god. Am I clear?” To which the knight replies that he does not understand. The soothsayer, adamant:

Then, allow me to pierce your heart with my serenade of cruelty.—Long have I sat here, reading aloud fates most tragic. Woe to the innocent! Woe to the youth marching to their death! Woe to the—; but, then, as if I had been visited by some midwife’s demon, I stumbled upon a mousetrap! A secret tucked away from the sight of man! Oh yes! To say it thrice, it was a terrible, terrible, terrible secret; I have kept it bottled up in all my flighty, buoyant, elaborate mazes and labyrinths!—But, maybe you can slay this minotaur?—Or, will you die trying?

Kek, or Pepe is the father of gods. He is the god of time, prophecy, and knowledge, and is the patron to mystics, hermits, and kings. His worship is outlawed by the Isadorian Empire. *Blessing of Kek: +3 att, +30 hp.* **Donald J. Trump** is a defunct god of the “Old World”. *Approval of Trump: +3 chr.* **Shaq, Omega Shaq, or Ascended Shaq** is the god of magic. He’s patron to wizards, healers, and fistfighters. *Goldbond: +3 dex, healing spells heal 20% more.* **Lucoa, or Quetzalcoatl** is the mythic goddess of beauty, fertility, love, voluptuousness, and thickness. She is patron to women, sculptors, painters, hedonists, and erotics. *Lucoa’s Kiss: Learn all skills 15% faster. +1 chr.* **Mykelonian Clarkstonian** is the god of mathematics, language, and architectonics.

He is patron to scholars, bookkeepers, and scientists. *Blessing of Mykelonian: +3 int, spells cost 10% less mana.* **CeeLo Green** is the god of currency and fortune. He is patron to shopkeepers, bartenders, and any other practitioner of business. *Blessing of CeeLo: +3 chr, prices are 20% better.* Other characters of Common: **John Cena**, who is a demigod. **Kush Daddy**, who is a prophet that temporarily ascended.

In ancient Elven pantheon, the deity of time is known as the god **Aegis**. *Aegis’s Clockwork: +3 agi, +1 rng.* The goddess **Niran** is the deity of the sky, winds, heavens, and nature, and is patron of sailors and travellers. *Niran’s Breath: +30 hp, creation spells cost 20% less.* The god **Daragon** is deity of decay, death, and opposition to energy, and is the patron of murderers and beggars. *Daragon’s Apology: +1 stl, immune to all illnesses.* The goddess **Melida** is the deity of art, music, and literature, and is patron to artists, musicians, poets, and playwrights. *Melida’s Muse: +1 chr, +3 int.* The god **Aridus** is the deity of commerce and fortune, and is the patron of businesses, tricksters, and thieves. *Aridus’s Luck: +1 chr, prices are 30% better.* The goddess **Leira** is the deity of beauty, fertility, intoxication, and love, and is the patron of women, lovers, and erotics. *Leira’s Kiss: +2 chr, healing spells heal 30% more.* The god **Gynd** is the deity of marksmanship, hunting, and games. *Gynd’s Sight: +2 per, +2 rng, +2 stl.* **Galderaan** is the deity of animals and festivities. *Galderaan’s Heart: +2 str, +1 agi.*

Though their religion base is mere remnants, **Myou, or Myoujin** is the ancient belief of *Spirits*, and relies on meditation and monasticism. Families are designated as *Shrinekeepers* for eternity. It is popular in certain communities, and is predominant in the north mountains. They believe the stars are gods, and that they are used for navigation as well as spiritual guidance, or *Tenkan Chishi*. The use of *Tenkan Chishi* for

knowledge is a lifelong task by the blind sisterhood, the **Astral Priestesses**. The four pillars of *Tenkan Chishi* is **simplicity, order, balance, and youth**.

In the Myoujin Constellation, **Berukadan** is the North Star and King of the Celestial Palace. **Erufuda** is the Queen of the Celestial Palace and Empress of the Lunar City. **Bakura** is the Servant. **Aduron** and **Ukio** are the Twin Guards. **Kamino** is the Fisherman. **Kirura** is the Farmer. **Boruburakku** is the Father and Teacher. **Giju** is the Mother and Gardener.

Law

In each city-state, therein exists laws set forth by the kingdom that citizens and visitors must abide by.

Though some city-states have special provisions such as the illegal hunting of some animals, or issues such as the public use of magic, practice of a religion or patronage to a certain god, and prostitution, all city-states agree that thievery, pickpocketing, arson, rape, and murder within the cities themselves are to be punished.

Thievery and pickpocketing under 100 gold coins worth is considered to be a misdemeanour, and if caught the items are confiscated and a fine of 50 coins must be payed, and if not, the burglar faces overnight jail.

Thievery and pickpocketing of over 100 gold coins is considered a serious crime. Damage of property (arson), rape of a distinguished individual, and murder, if caught, are also serious crimes. Serious crimes must be punished by jail time. Depending on the severity, a person faces in-game jail time of a week to a month.

Extremely heinous crimes, such as treason, multiple murders or accounts of arson, a third offense of otherwise crime, or interference with

the Crown and related activities means that the criminal is sent to a prison camp from one month to as much as six months, and at worst, becomes a slave for the rest of his life.

Dungeons and Lairs

Peppered throughout the world are hidden crypts that were forgotten in time. For many adventurers, these ancient dungeons will become the main source of income because of the valuables stored inside by past civilisations. It is likely, however, that throughout the years, these dungeons will be subject to repeated presence. Bandits may hole up in a crypt with beds and supplies (as well as booby traps and security), or aggressive animals may make their stay as well. It may be turned over already by treasure hunters, archaeologists, hermits, or researchers who're faster than you, or you may discover their unfortunate fate.

There are different types of dungeons and lairs. The main distinction between dungeons and lairs is that dungeons are preset, predetermined areas, while lairs are only mentioned by name and randomly generated as the player progresses.

Dungeons Checklist

Scaled: *Rauðskeggjaðr*, Lobster Bandit Hideout, Isadore Castle Basement, the Underglade, the Delphi Damfordudo, Chicken and Rice Burrito Dungeon. **Unscaled:** Garvania Castle, Old Tane.

Lairs

Roll a 1d12. **1: Plundered.** Signs of bedrolls, extinguished fire pit outside. All enemies are dead. All containers are bone dry. **2: Unfortunate.** Bedrolls, firepit, cooking pot outside. Enemies and enemy corpses about. Loot containers are empty but dead treasure hunters with retained loot lay near. **3: Was Researched.** Presence of: Roll 1d4. 1: *Rodrigon Geographic Society*. 2: *Levinian Wizard Academy for Cosmological Archaeology*. 3: *Tane Archaeologists Guild*. 4: Independent research

study. Bedrolls, cooking pot, silverware, crates outside. Dead researchers inside with optimistic notes and diary entries to family. All loot untouched. Excavations with more loot. All loot labelled with brief description. **4: Being Researched.** Roll 1d4 for faction presence. Researchers outside afraid of going in. Injured lay in bedrolls. Will ask for you to clear it out with proof of deed. Will buy artefacts from you that you retrieved. **5: Damned.** Companion trapped in first room. Roll 1d4. 1: *Runaway slaves.* Roll 1d4 for quantity. Roll 1d20 for race and count *eeny-meeny-miny-moe.* Flip a coin. Heads: Male. Tails: Female. 2: *Runaway children.* 3: *Escaped abused wife.* 4: *Escaped convict.* Flip a coin. Heads: *Dead.* Tails: *Alive.* **6: Fortified.** Presence of: Roll 1d4. 1: *Imperial Army.* 2: *Lovingierian C-Quad Regiment Footsoldiers.* 3: *Clarkstonian Hellwrestlers.* 4: *Levinian Battleimages.* **7: Respite for the Honoured Forgotten.** Presence of: Roll 1d8. 1: *Old Boyrider.* 2: *Old Dreamrider.* 3: *Old Watchman.* 4: *Old Woman Warrior of the North.* 5: *Old Mystic.* 6: *Old Ring of the Crown Guard Member.* 8: *Old Lianyungang Warrior.* **8: Bandits.** Curtains of rope and bone, heads on stakes outside. **9: Treasure Hunters.** Bedrolls, firepit, cooking pot outside. **10: Smugglers.** **11: Skeletons.** **12: Infested.** Roll a 1d4. 1: Rats. 2: Lobsters. 3: Wolves. 4: Augenleute.

Lair Checklist

Blindeye Cave, Glutton's Grotto, Rockjoint Cave, Dirtwater Grotto, Crackjaw Cave, Frigate's Hollow, Grotto of the Wooden Stern, Blue Water Cave, Woman's Cavern, Windbitten Depths, Trenchrock Cavern, Swallow Slope, Ice Slip Cave, Shadowshade Pass, Sunglow Crevice, Goodstone Cave, Cave of the Damned, Gildedglen Coven, Sorrow Cave, Greybeard Grotto, Whitewinter Watch, Fes'khein's Shame, Honeystream Cave, Liar's Retreat, Faint Echo Cave, Broken Knife Hideout, Moss Mother Cavern, Lair of the Mvharguert, Bad Shins Pass, Full Moon Cave, Peak of the Wooded Hill

Cavern, Goldenwater Run, Raven's Retreat, Rebel's Cairn, Limerock Burrow, Outpost of the Hermit, Greenshadow Cavern, Shimmer Mist Cave, Darkshadow Pit, Snaplimb Cave, Treeline Sanctum, Stone Creek Cave, Unborn Cave, Sunderstone Pass, Liar's Den, Wandering Hills Cave, River Watch, Dead Man's Retreat, Ashrock Cairn, Crag Ice Crypt, Hagsrock Redoubt, Hag's End, Rocken Ruins, Lost Valley Redoubt, Steep Pass Catacombs, Bitewind Cavern, Blackhearth Barrow, Badmoon Camp, Reekdrift Lair **Drougr Tombs:** *Elven:* Khr'vnguert, Tre'fhenguert, Bhol'gon'tor, Mvharguert, Kheirnud'guert, Atud'sibh'guert, Sorb'tor, Fh'eyrn Tor, Gortnguert, Raugnguert, Tr'dat'nguert. *Human:* Orogaard, Angaard, Vuntgaard, Forsthur, Giermundsensgaard, Amundsensgaard, Hiulgrundsthur, Eirnbeind, Korbangaard, Renwegsthur, Soldatengaard.

Urination

It is with my sincerest apologies that this mechanic exists. Though it might be true that the writer of this book has an anime girl pee (read: not scat) fetish (I'm getting hard), the sole intent of urination in *Wassers die und Venusfliegenfallen* is not for a player's in-game character to relieve their balls, but to punish those who forsake the honour of urinating.

There is no "pee meter" or "pee level" necessary for one to urinate. When one is physiologically required to drink water or any other liquid, it goes without saying that at some point the player character will want to pee. But they can't just pee in the middle of the street or in middle of battle. (Well, they *can* pee in the middle of battle, but this is explained later.) There are two natural ways urination occurs, and two magical usages pertaining to urination, one especially for combat.

The main way urination occurs is through the *Rule of Thumb*. *The Rule of Thumb* is used to determine who in the party must urinate. The *Rule of Thumb*

is fairly simple. At some random time, the Dungeon Master will place his thumb on the table, and the party members that notice must catch on silently. The last person to place their thumb on the table must urinate (in-game). **Roll a 1d20:**

Example Calculation

Str. Modifier	Roll	Piss?
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Notice how urinating in the game is a correlation of the “strength” skill. This is because there is a danger to urination. **1: Urinative Illusion:** This is a critical miss. You feel like you need to pee really badly but no pee comes out. **-5 hp 20: God-Like Golden Flow:** Your pee fuses with the Astral Plane and your wang becomes magically innate, **Roll 1d4. 1-3:** You escape. **4:** Clarkston assumes the corporeal body of you pee, and kills you.

The alternative method to peeing is just stating that you are peeing. You cannot roll for peeing because this is just a normal piss and not a “distinguished piss”.

Urination in combat is a lost art form. Regular peeing can situate in two intentions: the first is that one pees on the ground as a way to relieve the balls. The second type of urination is one urinating with the sole intention of causing harm. The first type requires no skill whatsoever. It is the equivalent of taking a potty break in combat, which means that you just wasted a turn. However, the second type requires skill and expertise. Urine is treated as a projectile weapon and corresponds with the “range” skill. Upon a successful roll, the urine manages to get into the enemy’s eyes and incapacitates him for one combat round. This either means that the player technically gets two rounds to attack, or if the enemy is in the company of others, he is out of the turn for the time being.

A spellcaster can make someone urinate in battle, meaning that they will be incapacitated for one turn since they are urinating. The urination spell costs 20 mana, and the price of the tome varies.

Myoujin and Folk Religion

The principal objects of worship in Myoujin from the earliest times until the present are the divinities known as *Spirits*. Holy places in Saefong are usually marked out with rope of twisted rice straw, and adorned with figures and signs of prayer and deities. Shadowy, formless entities, largely devoid of personality and resembling rather impersonal manifestations of power, are depicted as the celestial bodies that shine above Saefong. They perhaps seem to take residence in shrines, and in deep focus or meditation, one can see these divinities take the corporeal form of famous warriors or other figures of power. Some *Spirits* can reside in natural objects, such as huge trees, oddly-shaped stones, or certain mountains (for which shrines are built upon, or even the mountain itself called as such in its entirety), but there are many which preside over certain crafts or skills, and bestow special excellence on the practitioner. Many religious specialists exist as important bridges between the *Spirits* and the human world, and usually women, indoctrinated into the *Order of the Astral Priestesses*, are vehicles of such in that their voices may be ‘borrowed’ by the *Spirits* for messages, or answers to questions. But second in principle seems to be that the *Spirits* are non-moral, and are powers that respond either favourably or unfavourably to the human community according to the treatment that they receive, as in if the *Spirits* are exposed to the pollutions of blood, dirt, and death. In asserting their nonmoral nature, it is not moral sin that offends them any more than it is moral virtue that pleases them. It is the ritual pollutions which arise unavoidably in the course of human life that offend them, such as blood, especially generated

by women going into labour, menstruating, and effluvia of death. Thus, those who have recently experienced death are prohibited from shrines. Women cannot visit shrines for a certain period after giving birth, or menstruating. At any rate, certain strong and persistent traits in Saefong culture can only be attributed to Myoujin. These traits continually reassert themselves, selecting, stressing, or suppressing the forms of later cults so that despite their new disguises they are instantly recognisable as the old beliefs. *Mikoshi*, or portable shrines, become an institutional part of shrinekeepers who travel out to neighbouring villages to bless households and lords, and pictorial votive tablets and the prayers inscribed on them is part of the continued vitality of religion.

Other ascetic practices that comprise folk religion exist. Those of *Tenkan Chishi* undertook various penances such as isolation from the world, a diet consisting of the products of trees, the cold-water penance in winter, and repetition of holy formulae, in order to achieve union and fusion with a Spirit. The *Order of the Astral Priestesses*, whose members practise a regime of austerities in the fastness of holy mountains, is the most prominent and long-lived of such groups, but has since been effaced.

The Elven gods have been remarked as one of the most undeniably changed gods in terms of thought and religion in elven society, insomuch that some claim that the undoing of the elven gods proved the elves themselves' eventual destruction, as opposed to the millenniums-long longevity of the *Spirits*. The elven gods do bear names, but unlike the *Spirits*, who are nonmoral, harbour elven vice and folly. As explained by a scholarly study of Faute the Troubadour's *The Most Terrible of Terrible Utterances*:

In the story, the religion is polytheistic, but starts to take on the form of the Christian

mystics (the soul as the uncreated part of lived beings; it is irreducible and atomic). The hypocrisy of this is that, with the introduction of guilt and the soul, the old gods began to 'die' multiple prolonged deaths. In essence, the remaining Elven gods are marred with the onset of this development--that which adheres to dualisms (Good and Evil) and a true reality beyond mere appearance.

In Saefong myth, "mado" (refer to *Ariesian Culture, under Economy Mechanics*) fulfils a purifying role. Offering to the *Myoujin* deities were and still are always accompanied by offerings of *mado*. It is not uncommon, particularly at festival time, to see outside *Myoujin* shrines displays of large barrels of *mado* donated by local residents; these are not purely decorative, for drinking the *mado* forms a part of most shrine festivals and in its origins this practice is thought to represent a way of sharing and communing with the gods. The auspicious associations of *mado* drinking is felt today, for it always forms an important and ceremonial part of celebratory occasions: at *Myoujin* weddings it is customary for the bride and groom to take three sips of cold *mado* from three lacquered cups.

As previously discussed, the elves have their own religion. Tea, for elves, is intensely customary and at some points characteristic of religion. Elves commonly used tea as a medicine, to entertain guests, and as a stimulant to ward off sleep during long periods of meditation. They additionally formulated the aesthetic of tea drinking from elven notions of emptiness, simplicity, and restraint. Absolute artlessness, elves even such as the frugal Fes'atl (*Refer to Further Mechanics, under Magic Mechanics*) may have held, that made carefully contrived art. An elven tea room may have the patina of age and the aim of quiet understatement, where complex implications of withered beauty, of imperfection and irregularity as ideals, and of richness veiled in austerity

insomuch that the sound of water boiling in the midst of silence is a facet of the ceremony: a call for mindfulness, and attention to forms. Even tea houses in the city of Tane are simple in spirit and design, and were intended to recreate, in an urban environment, the rustic mountain hut of a hermit or a reclusive priest. For elves, the fusion of everyday features of life into an artistically heightened experience demonstrates generosity with frugal means.

Knight: (Yelling boisterously) O, how I wish this night were auspicious!—No man, not even those most disposed to my plight, can even approach my question without twaddle! From whence does a truthful man emerge? The people are all rabble and herd; they are of no consequence. Their tawdry finery, shoddy and rigid concept-sepulchers at best, with which they ‘adorn’ and ‘beautify’ their superficial truths are nothing to me! I desire a man, an honest man! Maybe from him I can finally, at last, learn—the truth? Possibly!

Phlegm: Harken to the words of repine and misanthropy! Dearest Sir, what fetters your mind to such bad manners? Have you no rectitude or tact?

Knight: Hah, a scoundrel! Do you think I was unawares of my impudence—that I was maybe, perhaps, a bungled fool? I merely ask for a virtuous man; that is all. The providence of the Gods shines upon me, impels me to such questions. Indeed, a daimon has taken liberties with my mind: that I can admit. And now, I suffer from indigestion of the mind; there are cases where this dyspeptic of the spirit haunts my dreams and impregnates me with suspicion—yes, many tender doubts! I only seek a remedy, a simple truthfulness! Is that not allotted to my type?—

Phlegm: The Divinities bring good harvest and

bounty; you bring neither. Do not confound Them with your malign intent! You have shirked your duties long enough, Sir.

Knight: Zounds! You preach and preach from your pulpit! O, hapless peasant, I pity you! No, perhaps I envy you. Perhaps your ‘moral’ paroxysms really just bring me delight! For all your talk of piety, Lorconian, your scope of the Gods is parochial.

Phlegm: Have you no decency?—No righteousness? By the Gods decree, and at their behest, I damn you a thousandfold! May your seed bear no children.

Knight: Bad air! Bad air! I smell the fetid wind of layman contempt! That is all your petty religions are: contempt for the noble, for those who can act! Employ your mediocre trickeries somewhere else, you insufferable cuckold! You deify everything with hideous stink.

Phlegm: Sir, you style yourself with the appurtenances of wit; above all, you make yourself an aristocrat of the conscience! Look upon yourself, fool: your vagaries are like the ebbing waters of the __, always aimless and grasping. And, you ought to know who you are speaking to—a judicious alchemist, a practitioner in the blessed arts of the Gods. Whilst you lay, smitten with the floor and the bugs and the gravel, I am beyond you! Now, wallow in your filth.—

Knight: Begone, eunuch! I yearn for a man who can promise.—

--”The Most Terrible of Terrible Utterances”, by Faute the Troubadour

Known Illnesses

Name	Description	Cure
Shivers	<i>Common illness through extreme exhaustion. Patient is slothful and is cold. -2 str</i>	Copious rest and constant eating.
Fever	<i>Common illness. High temperature. -2 str</i>	Drink water constantly.
Grimshivers	<i>Common disease. Patient is slothful and unenergetic. Uncontrollable shaking. -1 dex, 75% mana</i>	Cured through restoration spells.
Striddors	<i>Contracted from traps & marine life. Common disease especially with children. Windpipe inflated, distinct coughing. -2 att, -1 str</i>	Drink milk dragonberry tea with roasted walnuts.
Vomiting	<i>Common illness that leaves patients feeling dizzy and sick to their stomach. Vomits constantly. 60% hp</i>	Alter diet and drink water constantly.
Fangrot	<i>Rare malnourished illness. Teeth appear yellow and rotting. Difficulty with speech. -2 int, 75% mana</i>	Eat food and drink water constantly.
Kinyen	<i>Contracted from traps. Rare illness characterised by persistent rashes. Severe Kinyen after four days, death in a week. 75% health, 50% hp regen.</i>	Cure through adept restoration spells.
Daragon	<i>Extremely rare and ancient illness from Daragon plant (Extinct). Patient cannot move and has only 3 days to live before Daragon extract stops heart.</i>	Mix walnuts, dragonberry, bless at the Shrine of Atl, eat.
Melida	<i>Conjured from Melida's recantations from Followers of Melida. Extremely rare illness that renders the patient deaf immediately.</i>	Must be rescinded of Melida's recant ASAP. Talk to Mystic or Priest.
Ru'usan	<i>Contracted from infected. Extremely rare illness that develops into deformation of face, stature, and psychology in a week. 50% mana and health.</i>	Ancient potion from Khajiit Mystic.

Economy Mechanics

Further Mechanics

To transform grain into gold is not a fantasy spell. It's something that happens in everyday life. This means that everyday life is impacted by this trade between grain and flour, flour and bread, bread and gold, gold and grain. Even moreso, the ties within all aspects of the fantasy economy all shift and pull against each other.

The economy mechanics will borrow heavily from *Grain Into Gold* by Board Enterprises. As a precondition for the importance of fantasy economy mechanics, *Grain Into Gold* tells us:

Too many good campaigns and good campaign worlds have gone down the tubes because the economics of the setting got out of control. Typically this happens when adventurers roll back into town with so much incredible loot that they off-balance the economy. One of the root causes of this is not the generosity of the game master (as is typically blamed), but instead the lack of logic and intelligence in the game systems economics. What every game master needs is an economy that works for all ranges of people: the rich, the poor, and everyone in-between.

...An important factor must also be stated here in the beginning. Although most game worlds are written and designed so that player characters can adventure through them, this system of economics assumes that adventurers are not the most important people in the world. Adventurers have their place and can become important, but the world really cannot revolve around them. This simply does not make sense.

Even if they save the world from disaster, they will not be the focal point of the world's economy. Adventurers may live "rock-star" lives, but they simply fill one section of the economic picture.

What we can reason is that a game's "economy" is another important facet to what makes the identity of the game. Many game worlds are slim in vision in terms of economy, and revolve around a price system for "upgrades" on existing weapons and equipment, and shops of food and drink are downplayed as a shop for the health bar. This reflects the player's many restrictions in the world. In game worlds that do offer such services from professions, such as barber shops and clothes stores, game makers update the world with egregious prices to adjust for inflation from the players saving so much money from generous in-game rewards, insomuch that a new haircut will cost more than repairing a car. On the other spectrum, prices inadvertently serve to hinder a game's fluidity. Many games have a distinct vision of what story, movement, combat, and levelling will be, but when it comes to economy, it is easy to see that in games that express an open-world vision, many "grind" for in-game currency just as much as "grinding" for experience points.

Marketplaces

The concerns of the player are not how much the self-sufficient farmer yields and sells his grain, or if the baker's family has enough gold coins to come by, or if the middleman has a high enough fee after a moon's worth of work. The common adventurer, who realises the value of the little

trinkets and ornaments he has collected in his journeys, is most concerned with two things: how much his loot is worth in the market, and the services (and their prices) that are offered to him in order to further supply his adventure.

At the many marketplaces, merchants gather goods into one place, buying from overseas and riding around the countryside collecting from farmers (who've neither the time nor expertise to go the market themselves and sell goods), so that customers can browse and buy them in a more convenient manner. But it is not necessarily orderly or formal. Many laws set forth by the city, such as the sale of magics, poisons, or tomes being illegal, and the danger of damaged or defective wares, as well as solid prices, are circumvented or at least ignored in the disorder of the marketplace.

The Art of the Deal

The golden rule of the market is this: *Things in a marketplace will never really have a price on them. Haggling isn't expected, it's required.*

The only reason why merchants are willing to deal with adventurers is because, at the cost of dealing expensively with them, they are profitable, since it is potentially cheaper to buy an item from them than it is to buy an item from their suppliers. At any rate, merchants, dependent on culture, will treat adventurers and their plunder differently. The initial price offered could be ten times the expected sale price, as per the shrewd Ariesian, but players skilled in selling or haggling should be able to get the price down lower than the merchant expects, but not lower than the merchant can afford.

In treating each other equitably, they will assume that the adventurer's loot is not stolen and that it was truly recovered from a tomb of some sort. Defective wares inconsistent with quality also come as a concern to them, since adventurers bring in loot from any which place.

When merchants sell items, they usually sell them at a 50% mark-up, or $\frac{2}{3}$'s of the retail value. With independent suppliers, they can pay $\frac{1}{3}$ to $\frac{1}{2}$ their perceived retail value, or they pay $\frac{1}{3}$ to $\frac{1}{2}$ of what they think they can sell the item for. Items that he think he can put on the shelf and it is *buyable*, he is leaning towards $\frac{1}{2}$. If the item is in need of refurbishing, he will lean towards $\frac{1}{3}$. With extremely valuable items, the merchant is more willing to pay up. If adventurers carry an item to a region where it is extremely rare, he is willing to purchase the item at 50% of the inflated price due to the transportation. To some merchants, some items are just not worth selling and buying, no matter how low the party goes.

The determination of prices stem from the "source". This doesn't just apply to merchants. A blacksmith makes swords, so his shop can be considered an accountable "source". However, some sellers have sources that are not-so accountable, such as the merchant with shoddy swords from a distant city. But he undercuts the blacksmith in order to stay competitive. The merchant next to him may have expert-crafter swords fetching for a handsome price. Or it may be the same swords under a honey tongue. This makes it difficult for the player, who must inspect goods, but the seller has already done that.

Craftsmen

It isn't just merchants trying to get their product out there. It is highly unlikely that in developed cities, most people are self-sufficient, which means that they will rely on craftsmen to build their house, butcher their meat, mend their clothes, sharpen their knives, and brew their beer. In single farms, this may very well happen, but even in small villages is there a carpenter, a butcher, a furrier, a tool maker, and a brewer.

A craftsmen's product comes in one of two ways: It is either his or her profession in which she earns a day's pay with, or it is that they make this product on the side, and so it will fetch for

a cheaper price (for cheaper quality).

Craftsmen are not labourers. Labourers labour, and they don't get any better. Craftsmen are valuable. They spend years honing their skills in a specific field guided by secret techniques and methods that their parents, guild, or clan taught to them to create products of unbelievable quality efficiently. As a result, they may get paid extremely well for their work. As a craft becomes more difficult or a more closely guarded secret, the cost for having someone do it goes up.

In bigger cities, craftsmen may be specialised. In the city, you will not find a "blacksmith". There are farriers, silversmiths, gold smiths, tinkers, tool makers, armourers, buckle smiths, sword smiths, and polearm smiths. You will not find a "carpenter". There are house builders, cabinet makers, coopers, wheelwrights, shipwrights, woodcarvers, and furniture makers.

The things to remember is this: *Craftsmen will look at their materials and make a multiple of the cost, doubling the value of the materials. Specialised craftsmen will quadruple the cost.*

The Adventurer's Guild

The "Risky Jobs" section of *Grain Into Gold* entails certain points to take into consideration:

Certain jobs include a risk factor, a chance that the person doing the job will get hurt. There are all manner of risk factors, and if you think hard enough someone could get hurt at any job, so we're really just talking about the bigger risks and the bigger probabilities.

A night watchman is employed to stand guard. No one really expects him to get hurt, despite the fact that he is technically ready to fight to protect the goods. A soldier is employed year-round in case a war should occur. People expect that a soldier stands a fairly good

chance of injury. Even if the country isn't at war, it is expected to be possible. An explorer, is probably going to make a very good wage, because not only is he at risk from the dangerous people and animals, but also from falling off cliffs and into rivers and such. The bigger the risks and the more likely the risks, the higher the pay.

Now to set numbers on these. Most people who take dangerous jobs recognize that they are dangerous, but still believe that they are completely safe. Otherwise they would not take the job. No soldier joins up thinking, "I'm going to get myself killed!" He thinks, "Someone might shoot at me, but I'll bet I'm better and I'll get him first." Because of this imagined invulnerability, people getting paid to take risks, never really get paid enough for the risks they take. In fact, riskier jobs seldom pay more than 20% above what they would pay if there were little risk.

Of course, really risky jobs can pay much more. This is the difference between a soldier getting paid more than another laborer and an adventurer getting paid far more than the soldier. An adventurer is probably walking into a situation that would get most people killed. Typically an employer will consider certain death (at least for an "average" person) as something they are willing to pay someone else for, since obviously they won't be doing it themselves. But what is it worth? No one can know. That's why the payment for adventurers should be based on how much the employer is going to profit, and not necessarily the worth of the life of an adventurer.

The single most important place for an adventurer to find work is at the Adventurer's Guild. The presence of the Guild is all over. Adventurer's Guild Hall and Lodging Houses offer two services: The first is lodging, for 20 gold coins

per night. This is strictly bedding and storage, and food is excluded from the expenses.

The second is work. In order to receive work, one must be admitted membership into the Guild, and until then he will be a licensed adventurer. The license comes at no cost, but it is a matter of distinguishing a lone adventurer who mucks about the scraps for risky jobs, and a qualified adventurer who is under the dignity and reputation of the Adventurer's Guild.

The first thing players will notice when they walk into an Adventurer's Guild Hall and Lodging House is its large and open main hall flowing with light. Potted trees and wooden tables allow for adventurers and fellow parties to dine, mingle, and plan. At the opposite side of the entrance, there is a long counter where Guild Receptionists stand. Around the room there is usually a corkboard, or the corkboard is behind the receptionists. These are filled with papers.

These papers are "request forms", or job requests from clients. These request forms can be anything, from any sort of client: A forester may need the eliminating of goblins in the forest, a caravaner may need the eradication of slimes in the outskirts, a wizard may need assistance in magical experiments, or the city health inspector may need the eradication of pests in the sewers. There are two types of request forms: Incremental, where the quest reward raises based on the number of enemies defeated, and preset, where the client only wants one specific enemy killed. At any rate, the adventurers must present a proof of extermination (i.e. rats' tails, skeleton bones, vampire head) in order to get the job request award heading back to the lodging house.

These request forms may come from the clients, but the reward does not come directly from them. It is rather the interest of the Adventurer's Guild

Office to pay the adventurers, and instead allocates a budget to the guild for job requests. Because of the budgetary restrictions, an adventurer cannot kill 630 rats in a day and expect the 5 gold per tail quest reward instantly, or kill 30 rats every day in 3 weeks and expect the same compensation every time.

The Adventurer's Guild takes pride in assisting the general good, and its members most likely are bearers of this expectation. In upholding one's honour and honesty in bringing back proof of their extermination, the avoidance of injury of clients and innocents, as well as avoidance of destruction of property is just as important.

Orders of the Realm

There are other ways of looking for work. While most adventurers and adventurer groups look towards the Adventurer's Guild for "employment", some choose to forge individual paths and simply roam the land. They will come into contact with other orders and people who also do dangerous jobs, and thus may ask of their assistance. Though this deference from the Guild is largely unpopular, it sets up an alternative for those looking to retire from the humdrum of the Adventurer's Guild.

Throughout the land, *Wandering Knights* have become a common sight. They are simply called the "Grey", because they themselves claim to be without names. From *Knights of the Grey*:

Crestless and without ties to any of the other known orders, the wandering knights follow their own goals. They are altruistic civilian individuals who've decided to take up armor and weapon, leaving family and name behind in their lonely crusade for the greater good... they wander tirelessly from settlement to settlement to aid those in need... to spill their own blood in the place of the innocent.

Wandering knights are most widely known for their innate arcane sense in detecting magic and magical entities, blessed to them by an unknown god of altruism. This makes them indispensable in witch hunts. Wandering knights most definitely will turn down aid, but if you are persistent enough you can accompany them for a period of time before you and them part ways just as easily as you two met, as such is life.

Andir: A night's black filled with brine; cannot hold all the rotten fears I 'ave tonight. For many steely Watch can visage this ancient line; Stone and Graecian spear to keep the murky hell; and stink and stench t'were it were not; can the wooded bound'ries fare any better.

Miletus: Aye, a Watch's night robs him 'way of the truest sense, he grips his scabbard and doggish robes. ;Guilt-ridden is me; that the wives and sons'd do dwell inside these walls; rely upon our arms.

Andir: For not it be—

Miletus: Quick the mouth'd shuts!

Andir: A scoundrel? A man?

Miletus: Nay, the night.

Andir: And what it does?

Miletus: By Shadow I do spot with mine eye; Something this way comes.

--GREYBEARDS, ACT 1 SC. 1

One of the most established orders in the Realm, **The Watch** is one of the oldest fighting groups to ever exist. Chartered by a king of a forgotten era, a Watchman's job is simple: patrol the ancient wall that snakes through Bareback Spine. Bearing iconic long and draping roughspun cloaks of dark green, they have defended the Realm from the Badlands for tens, if not dozens of generations, through constant rain and snow. The Watch is anything but a honourable profession nowadays.

One is inducted into The Watch through “press gangs”, or groups of men in cities who forcefully take in members, or as an alternative to prison camp labour. Once one is a Watchman, he is only a Watchman once.

One can help The Watch by quelling any infighting, or they can accompany The Watch on their daily scouting runs in the Badlands, which is rife with an assortment of monsters, but never again a Lorconian army.

From the mountains and the mist hail the **Women Warriors of the North**, or “Taeko Warriors”. They are archaically known as “Joshitai”. The Women Warriors of the North follow the teachings of their founder Taeko no Yoichi, a woman warrior herself who taught the women of the entire village to defend themselves. When the civil war between the Miyagawa province and the Yixiao Restoration occurred, the *Joshitai* were great allies of the Miyagawa, fighting more fanatically and dying more honourably than their male counterparts. Though Taeko no Yoichi would lose her life at the Battle of Yanagi Pass, and the rebellion quashed, her sister Yuuko would come to carry the torch for the Women Warriors of the North. Their presence is mostly kept to small settlements and villages, where they protect the innocent from monsters as well as help around and police the men of the villages from harassing women, in exchange for food and bedding. They are rarely called to fight.

Going around, one may have the chance to meet the **Boyridders**, a fighter's guild in the northeast plains, and the **Dreamriders**, a mage's guild that has embassies across the Realm. The Boyriders have shared proper fighting techniques for ages. The Dreamriders have been known for their immense wealth of knowledge of magic, and some high-ranking members of the Levinian Wizard Academy hold membership to the Dreamriders, a feat few have accomplished.



Of all the honoured forgotten, the most disremembered is the ***Order of the Astral Priestesses***. A sisterhood borne from *shrinekeepers*, the Astral Priestesses follow the Myoujin principle of *Tenkan Chishi*, the usage of celestial bodies--spirits, or gods in the celestial sphere-- for navigation and spiritual guidance, but they use it principally for knowledge, becoming blind in the process. As a result, many choose to wear a blindfold along with the traditional robe, capelet, manchettes, and skirt. The elders don elaborate crowns that cover their eyes.

A hundred years ago, the Astral Priestesses suddenly disappeared and nobody is sure why. Nobody has seen an Astral Priestess for those hundred years, and it is unlikely that one will come across one now. However, if that may be the case, Astral Priestesses do not need aid since even though they are blind, they have acute acoustic,

olfactory, and haptic senses guided by *Tenkan Chishi*. They most likely need aid in the collecting and preservation of knowledge: in the form of books, scrolls, tomes, and letters.

Magic

Because of its practical uses outside of warfare, magic has the potentiality to be bought and sold as a commodity, but it is exclusive to those who are magically innate. Those who are magically inert, which is typically most people, cannot possibly spellbind or spellcast. All societies see magic as a specialty, but most can see that it is generally good and is thus not feared in most societies.

There are two main types of magic that most people are familiar with. The first is *spellcasting*, and the second is *alchemy*. *Symbollogy* is rare.

Spellcasters in the market are foremostly

enchanters, and few are “mages for hire”. Enchanters usually are very expensive since few are willing to make common items magical all day, since the practice saps more mana (arcane dexterity) than the other schools of magic, and thus takes longer to recuperate. It is also decidedly that some enchantments only last temporarily. A skilled enchanter might give a weapon his undivided attention for three months in order to make the enchanting effect *binded*, or indefinite.

Alchemy is a more common form of magic since anybody can do it, but the patience and expertise required in finding the ingredients needed for potions can be time-consuming and thus alchemy is out of reach for the common rabble. It is, however, convenient that alchemists sell their wares for as much as half of what an enchanter sells their wares for, because potions are much less temporary, hell, even instantaneous compared to an enchanted magic item. Still, though, alchemy requires various beakers, boils, glasses, and other equipment in order to concoct potions.

Alchemy, to the adventurer, is essential for only one reason: healing potions. If there were no healing potions, then every party would be forced to bring around a magic healer. Which can be quite stressful, and downright annoying at times.

Another knack of alchemy is that the ingredients are icky, and the process is icky, so the taste isn't exactly a honey nut treat with dragonberry tea. So it'll cost extra to make the potion's taste somewhat bearable.

As stated before, the practicality of magic goes beyond combat. While healing dexterity is helpful in battle, it is also used in hospitals. If people can afford it, they would pay these hospitals to heal gashes and broken bones through healing spells. If not, most people such as farmers and commoners would go to the local temple or shrine for a slow

but effective recovery. Contemporary medical treatment without the use of magic is excluded to splints, bandages, and eyepatches, so healing magic has its advantages.

If one could control it, they can use small spells around everyday life. The “Fire” tome can be used to light candles and lamps by using a finger instead of an open palm, and the “Lockpick” tome, in which the arcane environment is warped around a lock, is most definitely useful. Enchanting household items such as hammers and forks to be stronger and magically locking containers and cabinets is useful as well. Those adept in creation dexterity may use familiars for unskilled labour.

Though this is a useful knack, the practice of spellcasting still requires spellbinding, and thus studies in becoming magically innate.

Dining

If one doesn't have the time or resources to cook and would rather spend money on purchasing a hot and ready meal rather than ingredients and cooking utensils, dining out is a convenient way to sate hunger as well as getting buffs. *Refer to “Cookery” under General Mechanics.*

A dish at a local tavern, inn, or lunch cafe usually costs the sum of the price of the ingredients quadrupled. In nice restaurants, more expensive and high-quality ingredients are used, and since there are more people working on food and more preparation time, they will usually multiply the sum of the price of the ingredients by six. Fancy restaurants will probably multiply it by eight to ten times the cost, to compensate for the waitresses, hostesses, busboys, chefs, cooks, and fine linens.

It is also fair that diners falsely advertise in order to sell dishes at a higher price.

Slavery Further Mechanics

“THE ENGRAVED “SEAL” ITSELF IS A CURSE.”

--Old Proverb

Let's get one thing straight: there is slavery in *Wassers die und Venusfliegenfallen*. There are three main reasons why. The first is that in the constant wars between factions and armies, it is most likely that mass amounts of labourers exhausted themselves, and that prisoners-of-war, who're undeserving of the food, water, and (perhaps) conditions that of coin which could have bettered the man who wroughts the iron or sharpens the sword, are quite better off as slaves. As a result, conquered peoples become slaves.

The second reason is that slaves are profitable. Because they are quite literally hands of cheap labour, the costs to maintain slaves in comparison to the selling of their product, say, harvests or mining, makes them indispensable in the market. Slaves themselves are profitable as well. Women give birth. But in another term of profit, slaves *are* a commodity, which means that they can be bought and sold. The discerning of a good slave from a bad slave and a clean slave from an unkempt slave and a slave of vocations from an inept slave is very difficult, especially when the slave auctioneer and the slave seller wants to sell their “wares”. I'm going to disdain from explaining topical things such as slaves being pleasers and slave subjugation for now, but I'll get into it later.

This follows into the third reason, in that slaves are simple alleviators from labour. If the common man whose interest is *not* honour and individuality, and instead is concerned about efficiency, security, and ease of mind, of course he would displace all his own labour to another individual, but the coign of vantage is that with a slave, he is allowed to displace his own labour to a slave regardless of whether or not they want to do it. It is easier to explain this through Georg

Wilhelm Friedrich Hegel's philosophy, and subsequently Karl Marx's.

Marx, concerned with practical politics, looked towards Hegel's “historical materialism”, in which Hegel reevaluated the Romantic's idea of a “world spirit” not as a totality of nature (slumbering in the rocks and trees), but as the sum of human utterances, of human thought and human culture and human life, because only man has a “spirit”. (Think back to Descartes's dualism, where man has a body and a soul.) By extension, Hegel spoke of the progress of “world spirit” throughout history. He reasoned that history was a long chain of reflections that revealed that there is no such objective truths and that all knowledge was human knowledge, and he described the process of change as “dialectical”. There is the “thesis”, the opposing “negation”, and the “negation of the negation”, or in other words, the “thesis”, the “antithesis”, and the “synthesis”, respectively. (The dialectical tension of “dynamic logic” means that “being” is just between “nothing” and “being”, which means that existence is “becoming”.)

Hegel had thus pointed out that historical development is driven by the tension between opposites -- which is then resolved by a sudden change. Marx developed this idea further, but not without claiming that Hegel was standing on his head. While Hegel claimed that the force that drives history forward and dictates material change was the “world spirit”, Karl Marx argued the other way, in that it was in fact “material changes” that impact history. Economic forces in society create change, and thus drive history forward.

Antiquity's philosophy and sciences were completely theoretical in purpose. Nobody was interested in putting new discoveries into practice, because of the way the economic life of the community was organised. It was a “slave society”. Production was mainly based on slave

labour, so the citizens had no need or incentive to increase production with practical innovations.

During that period, the Greeks founded many city-states, both in Greece itself and in the Greek colonies in Southern Italy and Asia Minor, where all manual work was done by slaves, leaving the citizens to devote all their time to politics and culture.

(We can follow Marx's "basis of society" and "superstructure" to his ultimate posit, "class struggle", and thus a transformation into a "classless society", but this was just an introduction to the pillars of slavery. If you want to read more, here is not the place. A deeper discussion on free-will and human rights can be traced through a reading and analysis of Immanuel Kant and John Locke, respectively.)

Slavery

Slave labour would be most common for tedious, laborious tasks, such as carrying heavy objects, picking seeds out of cotton, stoking the fires of a smithy, and most mining. Slaves would also be used in more dangerous situations, including pearl diving, care of dangerous animals, and any number of unusual situations.

The most common type of slaves are those with no skills, and thus are priced at the same amount as beasts of burden. Though slaves may come from any race, they are not stronger than a horse. Thus, their price comes from a slave's ability to follow instructions better, enter a house, and use their hands to follow instructions better.

Compared to beasts of burden a slave would have a longer life span of use, though not necessarily a longer life as a brute labourer.

A basic horse may cost 1,000g, while a war horse may be as much as 2,500g, so a trained slave -- trained in following directions and doing basic work -- would lean around the price of a war horse. 2,500g is relatively cheap, since this is

roughly a month and a half's pay for a labourer. The difference between a regular labourer and a slave is that a slave needs to be fed and housed, which amounts to additional expenses. Most slaveholders would consider an underground basement with slave cells, and grounds for separate slave huts are rare in the Realm unless one holds as so many slaves as they cannot be cramped into these slave cells without a risk of unsanitary conditions affecting the labour and condition of the slaves. A diet barely capable of keeping the slave mostly healthy might cost around 1,000g per annum per slave. That's 2.7g per diem. The additional expense may be slave supervision, in which they might need to be guarded from escaping, or untrained slaves might be supervised while working.

Slaves aren't just for backbreaking work. Many maids at wealthy estates are actually slaves. Slaves with vocations or specialties are rarer and thus more valuable. A slave who could weave baskets may be as much as 3,500g, and a slave that is a skilled craftsman may be as much as 5,000g. Of course, it takes a skilled slave buyer to determine if these skills are legitimate, or if they are simply a lie told by the slave auctioneer. Some qualities of slaves may be certain and contributes to their extremely high price. Since children and infants can be trained more easily and they can grow to be lifelong slaves, they sell for more too. A skilled gladiator may auction for thousands of gold coins, and slaves of great beauty may fetch for even more.

Women slaves will always be more expensive than male slaves since women can give birth to more slaves. Women slaves, especially young girls and beautiful women, are also valuable for one reason: nightly services.

There are two topics that may concern a player in their contact with slaves. These are discarded slaves, and freeing slaves. Both rely on the fact that a slave is bound to their master, in more

ways than one. This makes it difficult for slavery to become fragile in society, because it is very cemented regardless.

Slaves

Slaves may be garbed in dirty rags and frilly maid outfits, blacksmith aprons and farmer overalls, but the main way slaves are distinguished is through their distinct slave branding. On their left arm, all slaves are stamped with a magic seal. This seal can be lifted only with the master's will of release.

There is more than one occasion in which a player can come across a slave. If it happens that you find an abandoned house crawling with monsters, check the basement for slave cells. Here, you will find *discarded slaves*, in which their master did not risk bringing his slaves with him when he escaped, or it may be that he discarded them a few days ago. You may also find discarded slaves in caves huddling for warmth, or wandering around aimlessly in a forest. Whatever the case, some discarded slaves may have a petrification spell cast on them that slowly turns them to rock in weeks, and all most certainly still have their magic seal still cast on them. If the petrification spell did not kill the discarded slave, it would have been dehydration or starvation, but if the spell wasn't cast, the discarded slave will have a tough time trying to find work because of his slave branding.

The only way to help out a discarded slave is for them to claim you as their master, because they were masterless before yet still have the magic seal applied. This means that they are dedicated to your servitude, and until then can you release them from slavery.

Another way to find slaves is if you come across one that is for sale. Players can either actively search for a slave to buy (not recommended, unless you're planning to free him. Hell, isn't that biased? Do whatever you want with your slave.), or in a job request, the client may offer to pay his large sum of gold in the form of a slave. There is

no such thing as buying a slave's freedom. They can be bought their freedom, but one of two ways is that their former master lifts the seal, or they don't, and the slave is masterless. They must be bought or the slave must claim a master, and until then can they released of their magic seal.

Be conscious of the consequences of meeting slaves. Slaves may have escaped and that is the reason why they are masterless. Remember that slaves are a commodity, and that freeing a slave on the spot warrants no pay. Freeing a slave at a good-natured temple may be thanked by the temple keepers in the form of gold and gifts, but if you want the slave's price doubled given to you, return the escaped slave (not discarded slave, discarded slaves are discarded for a reason) to their master.

A suggestion was that slaves ought to be vegan. Though meat costs realms more than vegetables, a diet poor in protein (it is more often than not that copious amounts of protein alternatives are costlier than meat) can directly affect a slave's life and work. Unless the slaves were rounded up for being vegan. It is a possibility that slaves were bought because most were already facing life in prison camps, but slave traders do go into forests and abduct entire elf villages, or similar scenarios in all regions. These slave traders may undercut slave competition and auction them for as little as 300 gold, or even as little as 1 gold.

Property

In video games with a set environment, the game can be very fast-paced, and offer little no respite at all. For games with wider visions, such as open world games, a "base of operations", a "mother base", a virtual house or apartment, or a "safe house" offers a space that is both comfortable and relaxing, and offers a change of pace. Some open sandbox worlds make even require players to build their own homes. Whichever the case, the "home" in video games is the place where one can reconfigure, relax, and perhaps even practice or

as another game mechanic, upgrade the “home” with additional features and cosmetics.

There are two main ways property gets around legally in the world of *Wassers die und Venusfliegenfallen*. This implies that there is such thing as in illegal property. The forest elves, for example, settle in villages in forests under Aldin subjugation, and thus technically can be arrested for illegal encampment. (This has never happened before, but this is to make a comparison.) Similarly, the Lorconians make their tribal camps in Moonfallow, in the Badlands, under no charter or contract for acreage, but continue to do so anyways without regard.

The main way the price of land is determined in a city is through the value of the house, not the plot on it. This means that “acreage” is not purchased, but we talk about the “house” being rented or owned. Property value goes up in a city.

Owning a house means that you either built it, or you bought it. Owning a house can be very expensive, and there is no incentive for investment since in this fantasy economy inflation doesn't drive the value of the house up. It is also assumed that mortgages are difficult to come by. The principle and recurring payments are leaps and bounds of what a city commoner can afford. This means that most of the middle-class home owners either built it themselves or inherited it.

Building a house takes wood. Though the lumberjack cannot be replaced, the sawers can, and sawmills are frequent in rivers. Sawmills reduce the price of lumber since they can cut felled timber really fast.

Now, a decent-sized lot may cost 5,000g. If we're going to build an average house with a cellar, a fireplace, a kitchen, an upstairs with a slanted roof, two bedrooms, some storage areas, and a raised wooden floor, we're looking at about

roughly 12,500 boardfeet of lumber, which is about 10,000g of lumber. A carpenter crew need 30 days, at a daily pay of 110g each. That's 3,300g. For the fireplace, a mason works out to make 125 bricks a day (even though brickmaking is a process that takes a year), and if 18 bricks are 10g, a fireplace of 1,000 bricks is about 560g worth of bricks, or 750g in the city. It'll take the mason three days to do the job, at a daily pay of 110g, and his apprentice at 50g a day, so the grand total for the fireplace is about 1,250g. Another 10,000g in items such as iron grates, hooks, hinges, latches, nails, and brackets is needed before any furniture goes through the door. So a two-bedroom, story and a half, relatively-small wooden house costs 30,000g to build. We haven't even taxed the house yet. (House tax would probably be around 20%, so 6,000g? Or 500g per month.)

If you're going to rent a house, the landlord probably shelled out 30,000g just to build the damn thing. Assuming the house lasts 15 years, he will double the gross and charge 60,000g in rent over 15 years. He also has to cover the 6,000g per annum in taxes, or about 500g per month.

Let's go over furniture really quick. A bed costs 600g, a blanket is about 50g, a bookshelf is 700g, A 1 gal. stone pot may be 25g, a bowl may be 5g, and a 2 gal. cauldron may be 34g. A 4 gal. one may be 55g. A beeswax candle is 10g, and a tallow one is 7g. A chair is 35g. A chess set may be 50g. A cup may be 5g. A fork is 4g. A glass is 7g. A steak knife is 10g, a brass lamp 50g. A simple iron lock is 60g, a pan is 10g, a pillow is 4g, a plate is 3g, a pot is 12g, a bearskin rug is 50g, a table 500g, and a wardrobe 900g. The total cost of furniture for a house with a husband, wife, and child that has all of these items (exempting small furnishings like toys, containers, and weapon racks, basically things that can be do without) is calculated to be 5,635g (things such as beds, pillows, and forks are multiplied by three,

the candles multiplied by 7), but for a party of adventurers, or for the family with extra coin, this may be around 10,000g.

An acre of land out in the country may be 5,000g. This is different than a lot in a city, which may not even be half an acre. Farmers, though, just don't have 5,000g for an acre, let alone 15-20 to feed his family and be self-sufficient, so what the city does is try and give the land to him for free in exchange for a 20-25% tax of what the farmer makes annually, which is typically 1,050g per annum per acre.

In an agriculture-based society, land is the most important commodity, and arable land is the most important type of land. The price of land varies, though. It's a matter of where the land is (, as land near water is more expensive than land further inland), where everything else is, where people are, and what can be done on the land that sets the value on it.

City Economies Overview

As a concluding section, I will describe the general economies of the four most dominant cultures of the Realm: The Ariesians, the Levinians, the Humans, and the Elves. Other cultures will be in reference as a comparison or because of their similarities (most likely because of geographic proximity). Though there are more races, these four are enough justification to present the diversity of economies in *Wassers die und Venusfliegenfallen*, and furthermore I have purposefully ignored the explanations and pricings for basic necessities such as food and equipment, mostly because there will most likely be new items, and *Further Mechanics* does not concern itself in the things in the game that changes, only the natures that dictate the change.

Human Culture

Preliminary: Humans are a race that do not have any distinct specialty. They're akin to the

“Depraved” class in *Dark Souls III*. **Bread:** The most basic food of humans is wheat bread, which is usually flour mixed with water, and frequently with “leaven”, a baking agent that makes the bread rise when in the oven. **Food:** Since humans live near the sea and forests to the north, but really do live in plains, cattle and pigs are common for meat. With the abundance of cows come the abundance of milk. There is a distinguishment between peasant dishes and nice inn meals. Milkbread, and omelettes are popular examples of a peasant dish. Seafood is considered a delicacy since the staple food comes from land. Beer, especially ale of barley, is the most common beverage. **Land:** The Crown owns all the land as it is his rightful kingdom. Not everyone buys land since farmers can appeal to the Crown for a grant, and guilds help businesses pay. A river courses through the city, but it doesn't impede city growth or increases the price of plots. Plots outside of the walls of Isadore are considerably more generous in terms of acreage. (This is because there is no protection from invading armies.) **Overhead:** Taxes are a nuisance, and they are especially expensive these days because of the previous wars, as well as the maintenance of the various guilds, city health council, city guards, and The Watch. *Refer to Orders of the Realm, under Economy Mechanics.* A human farm is a relatively normal thing, with a barn, a house, and a cellar. Draft horses are used. Farmers additionally may grow barley (for beer), and some have built drying sheds. **Cutting Corners:** Truth be told, wheat is shared both by the peasantry and the nobles, but the distinctions between milkbread and “cinnamon milk-dough rounds” is clear. Rye bread is seen as more of a luxury. Farmers are encouraged not to poach in the forests or fish in the seas. However, they can grow walnut, lemons, or cherry trees if they see fit. **Middlemen:** Because the city of Isadore is near the sea, the Crown maintains an imperial trading company of packet ships with the fellow humans the Levinians up north, and caravaners with the Delphi (human as well). The

Crown believes that, because of the dangers of bandits, monsters, and enemies, free trade caravanners and merchants are better off leaving things to the protected middlemen of the Empire. Free trade caravanners and merchants however will flock to the most populated city of the Realm. The Crown regulates the marketplace to the best of their ability to avoid any unnecessary accidents and the like, and thus the marketplace is an organised section of the city with storefronts. The merchants usually hire transporters for their goods, but as of late it has been half and half.

Craftsmen: As discussed before, craftsmen are *not* labourers. Craftsmen are organised into guilds, to which the Crown gives the guilds a budget to their discretion, regardless of if these guilds tax their members of membership. Not one faction--be it guild, landowners, merchants--holds excess power except for the Crown, but the Adventurer's Guild is one of the most prominent. If the Adventurer's Guild were to be dismantled, unspeakable consequences would occur. **Textiles:** Sheep's wool is most common for underclothing, while roughspun tunics are most common. There is ample fashion in leather, such as jackets and boots. Bear fur is also popular. **Preservation:** Salted pork is a practice only reserved to ships, thus smoking meats is the principle method of preservation. Though meats are preferred fresh (and thus sausages and the like uncommon), it is more common to see boxed bread, cherries and other fruits made into jams or in preserves, and walnuts in jars. Not everyone can preserve food, which makes the marketplace very expensive. During the winter, ice is used to preserve meats and fruits stocked in preparation. **Containers:** Human beer is famous, because it is beer, and it is principle, and it is staple. The barrel industry profits a lot from this, and in their spare time barrel makers may make containers of other sorts on the side. Baskets, and pottery is rudimentary at most, though. **Mining:** Because of Isadore being in so close proximity to jagged mountains, there is never a shortage of metals, metals which are

constantly being mined by forced labour imperial prison camps. The Crown does not practice slavery, as compared to the humans in Saefong that do. What metals and precious materials the Crown does import from the north, thus, is most likely the product of slave labour. **Magic:** The people of Rodrigon see little practical use for magic, and even if they do, these mages usually are just craftsmen enchanters and alchemists in the city selling niche products. However, the humans to the north (not Levinians, or Delphi, but those who've descended from Saefong) have perfected projectile weaponry with the use of gunpowder, and thus have more reason to dismiss magic. It is worth noting that things such as hydraulic systems, steam engines, and clockwork has *not* developed in the world of *Wassers die und Venusfliegenfallen*. Humans are amazingly simple. There are no magical cotton gins, there are no teleportation tunnels that allow farmers to travel great distances, and there are no weather witches that hold the rain over the fields in order to increase crop yields, and there surely are no druids that can wipe out plagues of locust before they destroy crops. **More:** Humans pray to the Old Gods. There is a Temple of Isadore in the city. They also are very much in support of the merchantry.. And the war.

Elven Culture

Preliminary: Elves are a race little seen in Rodrigon, because their homeland, the forests of Aldin, are south of the massive and dangerous mountain range Bareback Spine. They stand just as tall as humans, but have a slimmer profile, and pointed ears. A deviant of the elf are the "dark" elves, descendants of banished elves, who now roam the Badlands, a region dominated by frost. **Bread:** Because of the lack of arable plains needed for the cultivation of wheat, the elves most basic grain food is common oat. Oats can be removed of their bran and made into oatmeal, or rolled oats. **Food:** In some parts of Aldin, the forests have been cleared in order for villages to

be built. The main city is near the shore, called Tane, where elves are most civilised. (Tane is partial to elves, as the city holds less of the antler-elf-ear magically-innate Gynthians, and even more so of the plant-people, the Alraune.) However, all--elves, gynthians, alraune--do certainly agree that the consumption of meats is strictly forbidden, and virtually all are herbivores. ("Vegetarian" or "vegan" implies that the creature has a moral choice whether to eat meat or not. Herbivores have no such cultural pejorative, and it's more based towards physiological disposition.) There are thus a multitude of vegetables in an elf's diet, but exotic fruits and vegetables such as darkberry and chickpeas, and spices are reserved for the elf nobles. Most elves can afford wood from a coir tree, that when boiled creates a broth that tastes umami. Freshwater is a staple drink, but most elves enjoy various teas.

Land: Since elves live for 300 years and only give birth a few times, the elven population is low, and thus most elven villages revolve around communal living, while gynthians are nomadic. Alraune also have no sense of property. Nobody buys land, except in the city-state of Tane, where elven nobles, who answer to the city council, sell plots. The tracts of forests make for freedom of taxes and law, but also openness to bandits and monsters, which means that most elven settlers will want to band together into small villages, or pay Tane some taxes in hopes of being defended. Farmland is very valuable, and the best and flattest land is covered in oat fields. **Overhead:** Taxes exist only in the city, and it is not that expensive since the city only concerns itself with health and order instead of commerce and war. No sort of draft animal exists for the elves, and everything is worked with their hands. Most elven villages have a communal barn or a storehouse, and the average farmer probably has a private barn to feed his family, or barter some of his crop in exchange for other items, food, and equipment. **Cutting Corners:** Oat comes around in huge quantities, but not all elves can depend solely on

oat, which means that many homes whether a civil elf or a forest elf has a private garden. However, other grains are seen as undesirables. Elven farmers are very likely to have bows and hunt monsters and defend themselves, and forest elven wives are most likely skilled gatherers, foraging for not only wild plants but mushrooms and berries. **Middlemen:** Currency is an issue since most villages rely on a barter system, from person-to-person and from village-to-village. The city-state Tane attempts to regulate coinage and circulate money, but it is hard to do when miners are scarce. (1 gold = 1 nott.) Trade doesn't move very much outside of the region, but organised trade routes do exist that additionally serve as lines of communication to fellow villages. Tane regulates the waters and thus the trade routes, but it is rare that they will export or import goods. The Tane marketplace is a huge open-air thing where carts just pull up, and virtually all transporters are the retailers. **Craftsmen:** Despite Tane being a major city, craftsmen are not organised or monitored in any fashion, but the Adventurer's Guild does have a guild house and lodging in Tane. This keeps costs reasonable, but there are wood carvers and fletchers in the city who rightfully earn far more than the standard rates. **Textiles:** Natural plant fibres such as cotton, hemp, or linen are used for cloaks and outerwear, and water hedges are used for a deep aqua dye. Elves do use leather copiously, for boots, manchettes, and quivers. **Preservation:** Preservation of meats is not an issue because elves and gynthians do not eat meat. Alraune get their energy from the sun. Because the climate is (in retrospect to Earth) mediterranean, summers are generally warm but not too hot, and the winters are cold but only allow for at most rainfall. Sugar beets do grow around the forest, and this may be used to preserve vegetables. **Containers:** As discussed before, elves usually have communal storehouses, but some elves may have some sort of private container made by an expert craftsmen in their village, or bartered from a craftsmen



someplace else. Elven pots and containers are most definitely not decorative. Elven ceramics are better known for being sturdy than for being pretty, but both the ceramics and the skills are very common. **Mining:** It is far more cheaper to import metals than it is to extract them from the few known mineral deposits beneath the forest. The few mines that do exist are very shallow, and are only worked on by mining families. Elves' principle trade with other city-states is for metals, especially raw gold ore and copper ore, since iron and silver is most abundant in Aldin than any place else. These gold and copper ores, as well as silver ore, is smelted down and minted into "notts", post-war currency different from the gold coins Rodrigon uses. There are 100 notts in an Aldinian gold coin, a silver coin is 10 notts, and a copper coin is 1 nott. 50n is about 5000y, or 50g. **Magic:** Elves are a race that seldom even know about magic. Many are practical and stoic, fast

and agile, relying on bows and daggers instead of swords and staffs. Without the practical knowledge or use of magic, many elven villages are confined to their current technologies and naturalist senses. In the city of Tane, there are skilled enchanters and alchemists available to anyone who can pay their price. It is worth noting that adventurers do tend to fence their goods in Tane, where such activities are more acceptable. But magic is rarely seen or heard of outside of the city. The most important cultural aspect of this is that magic is mostly feared because of the long War. Many elves who do know about magic and its abilities refuse to acknowledge it. Dark elves from the Badlands, on the other hand, are host to some of the most dark magical schools in the world. Dark elves consider doing business with demons and spirits something normal, and besides the alchemy and other dark sciences, there has always been a taint of something unearthly. Dark elves really is a misnomer, but they practically excel at destruction spells and other dark arcane arts more than any other race there is. **More:** Hold their own religious pantheon. Also, lovers of philosophy. *Refer to Elf, under Character Creation Mechanics.* Elves really, really, really, really, really, really, really, really, really, really, really, really, really, really, really, really, really like olive oil potato cutlets.

Ariesian Culture

Preliminary: The northern mountains have been a place of mysticism and spiritualism, barred from Rodrigon by the thick mist that surrounds it. The Ariesians live on the northernmost parts of "Saefong", and have been there long before the northern humans have. The ariesians are known for their ram horns that grow at the sides of their head, and are about as tall as humans. They possess no fur, and have five-digit feet. **Bread:** Throughout Saefong, regardless of race, irrigated rice has proved to be the crop best able to support a dense population, and since its introduction it has become a staple food. **Food:** Saefong is by

no means an ideal country for the practice of agriculture. The steep and densely wooded mountain ranges which constitute the country's core leave little to no land area suitable for arable cultivation, and it is a tribute to both to the productive powers of rice as a crop and to the ingenuity and hard labour of generations of ariesians (taught to the humans) that almost complete national self-sufficiency in most food crops has been maintained, despite substantial population growth, throughout most of Saefong's history. Rice's cultivation, as previously touched on, requires both intense and careful labour on part of the farm workers, and the construction and maintenance of an infrastructure of irrigation facilities to provide an adequate and controlled supply of water to each paddy field. The construction of such infrastructure demands considerable planning and investment of time and labour. Sophisticated irrigation systems, involving the construction and maintenance of dams, reservoirs, and feeder-channel networks, are interconnected, insomuch that the same water source flows from one family's fields to another's. (Within villages, the allocation of water and the organisation of the maintenance of facilities has generally been carried out by a communal group to which all rice cultivators belong.) Thus no farmer can be completely independent, and for centuries local co-operation has been an essential part of the year's round of farming operations.

(The symbolic use of food and drink in Saefong is highly developed. Offerings are made at graves and home altars, salt is cast liberally over the *jiksunghai* arena for ritual purification, *mado* is considered a sacred drink, and the mythical properties of rice grown on Saefong soil are renowned. Gifts often take the form of food, from "gift-giving" seasons, to merely stepping into the home of an ariesian. But perhaps the truly distinctive characteristic of Saefong cuisine is the concern for design and visual appeal. *Refer to Myoujin, under General Mechanics.*)

The Saefong fisheries industry is the largest in the Realm: the domestic supply of, and demand for, fisheries products show no signs of abating. Seafood has been a staple of Saefong diet, and the consumption of raw fish with soy sauce can be dated way before written history. However, other alternatives are very popular among the ruling class (which aren't all that common) and the peasantry alike, such as bean curd and boar. Foods that complement rice are things such as curried sauce (which elves hold disdain for), hot soup, raw or cooked fish, or cooked vegetables. Rice cakes are usually reserved for festivals and celebrations. Soups are served as the first thing to a full course meal: seaweed stock, fermented bean paste stock, or beef or chicken stock may be used, and vegetables added in, and sometimes wheat noodles or buckwheat noodles are added. *Mado* is an alcoholic drink made from a fermented mixture of rice, malted rice, and water, refined before bottling, and is usually made at the imperial court and large temples. *Refer to Myoujin and Folk Religion, under General Mechanics.* **Land:** Visitors to the ariesian countryside always comment on the patchwork of cultivated river valleys and terraced hillsides. This patchwork arises from the generally small area of each field or plot, the result of the demands of irrigation construction in a mountainous country and the longstanding pressure to make use of every available corner of cultivable land. The holdings of individual households have as a result generally consisted of several separate plots scattered throughout the area of irrigated and unirrigated land controlled by the provincial government, which as per the reforms are now under the imperial court. **Overhead:** Taxes have gradually transformed from a donation system of bushels of rice as payment to the *xiujeini*, or nobles, who thus respond to the warrior-king of the land, or *xiujei*. This feudalistic system has since been taken over by taxes to the imperial court to provide the state with a stable annual income. These taxes, compared to the Crown, are much

more lenient because of the standard of living for many people is considerably low, considering that it is yet still a rural majority. About half of the economic output is agriculture, and thus the municipal government is pressured by farming interest groups to restrict cheaper imports of rice. Taxation, as well as registration and legal representation, isn't placed on the individual, but rather on the *ie*, or "continuing families," another name for the household, and also the continuing unit which includes both ancestors and descendants to come. Tax rates stem from a percentage of land-value, and thus payments fluctuate according to the harvest. On communal rural living, individual members were supposed to put the needs of the *ie* before their own personal interests and desires, and the contribution of labour and continuation of the family name through the eldest son's inheritance became commonplace, and moulds the collectivist aspect of Saefong, a system which lent itself well to industrialisation, for in each generation there would be young people available to move to the growing urban centres: the young people who begin to create nuclear families. Both horses and oxen are used as draft animals, but it is more common that an entrepreneurial farmer may hold slaves. **Cutting Corners:** As well as rice, farmers may grow an abundance of other crops if the soil permits, such as wheat in the winter, as well as fruit, vegetables, and pulses. They also may go out and fish, or head to the local forest for fuel and fertiliser instead of buying it in the city.

Middlemen: The imperial court forged by the Yixiao made it possible for Saefong to establish contact with neighbouring peoples. Trade of agricultural and seafood products is fairly common and principally done on land, while metals and precious materials such as spices and expensive textiles are done on the high seas. Saefong merchants (from merchant families) do have trouble with pirates, bandits, and monsters, and at times they do contract mercenaries to protect them. While this may seem expensive, the

demand for such aforementioned product accrues much profit. The imperial city of Lian holds a marketplace that a merchant family must submit a form of representation to legally sell their wares there, and storefronts do pay property tax.

Transporters usually are not the retailers, which means that caravans are just as institutional as the merchant family members that are within and beyond domestic marketplaces. **Craftsmen:** Most farmers will make noodles to sell, or their wives will make simple clay pottery, but craftsmen in cities are usually the ones who make the bulk of pottery and china and lacquerware with beyond exceptional quality. Guilds do not exist, but rather entire families (*ie*) dedicated to the craft do, and valuable teachings and techniques exclusive to the family are passed down from generation to generation. This is what separates craftsmen from common labourers, and also considerably raises the price on respectable merit. Decorative arts is a characteristic of Saefong crafts. Porcelain dishes, bowls and flasks, metalwork vases, earthenware and ivory boxes, and lacquerware cabinets are decorated in excruciating detail. (As opposed to simple tea ceramics, which hold little to no decoration on purpose, and almost always made of stoneware.) **Textiles:** The rearing of silkworms is exclusive to Saefong, and rare dyes such as the deep red of bloodthroat flowers, azures, and mountain kishi are abundant in this region. Silk in everyday life is reserved for nobles, but silk in the form of ceremonial dresses such as weddings and festivals are common for everyone. Ropehair ponchos and bamboo hats are considered the poorest of the poor. **Preservation:** Pickling in sugar and fermentation is a favourite among Saefong, but it is exclusive only to vegetables and pulses. Fish, a year-round food in the diversity of species and seasons, is preferred fresh, and it is eaten more commonly than preserved meats. **Containers:** As discussed before, the Saefong have great value in containers, and vases, flasks, boxes, and cabinets are commonly more valuable than the goods that are stored inside. It is larger

containers such as barrels and casks that are made in more crude means such as wood and rope.

Mining: Gold and copper is most abundant in the mountainous regions, and these are mined through slave labour. Copper is smelted with iron to make an alloy, bronze. Steel is also fairly common, as it is used in the construction of handheld weapons. Expert weapon smiths keep the steel demand up and the prices of weapons up since the most durable, sharp, or quickest of blades usually consist of soft, medium, and hard steels that're folded over. The imperial *yong* is the system of currency in Saefong. Yong banknotes (1000y, 5000y, and 10000y) are backed by the circulation and reserves of imperial-minted coins of gold, silver, and copper (500y, 100y, and 10y, respectively). 5000y is about 50g, or 50n. **Magic:** The people of Saefong see little practical use for magic, and even if they do, these mages usually are just craftsmen enchanters and alchemists in the city selling niche products. Gunpowder is common as a ranged weapon. **More:** A long history of war. Ariesians are also highly spiritual.

Levinian Culture

Preliminary: The Gynthians of the North. This is the nickname given to the Levinians, who're humans of unique abilities, but the garnered nickname makes reference to the half-elf half-deer race in the forests of Aldin. Levinians live a lot longer than their human counterparts due to their increased mana, and thus have lifespans of 120-150 years. The Levinians live in the city that surrounds the Levinian Wizard Academy, an all-inclusive academy that pursues the discussion, education, and study of magics, the only example of such kind anywhere in the Realm. **Bread:** Like their human counterpart, wheat (and thus grain, the main component of bread) is the basic food of the levinians. **Food:** Surrounded by the magical Freud Forest, ancient sorcerers who first founded the small temple cleared away the trees, leaving fertile soil. The Academy is surrounded by a city, which is then surrounded by a wall, which is then

surrounded by farms. A short walk away, Dog Bell Bay rests as a major harbour for the Realm and the Crown. Various foods grow in and around levinia, but the main crops are wheat, leeks, cabbages, and carrots. Poultry and beef are common, and there are a few slaughterhouses around the Uranohoshi District, while the Electra District has all of the fancy restaurants. Levinians have a disdain for Saefong cuisine, and lean towards human diet more than anywhere else. Foods imported from anywhere else, however, are considered delicacies. **Land:** The practices of landowning are pretty much the same as of Isadore, where people can either rent or own property. The municipal government likes to lease simple farmers land outside of the walls for economic growth. The wealthy typically own much of the land within the city, except for the Uranohoshi District, where property value fetches way less. **Overhead:** Things that are magically-made or produced with magic have a lesser tax than things that are produced without magic, and this is to promote competition between magically-made consumer products and expert craftsmen. It is ever-so-often that in times of blight or drought, druids and wizards come in from the city to the countryside to dispel locusts or other crop vermin, or bring down water from the sky. This is costly, but the city pays for such inconveniences. A levinian farm is a normal thing, with a barn, a house, a cellar, and other small buildings. Some farms have a building just for their "dairy" where they would keep the dairy goats or cows and the cheese making equipment. A common levinian outbuilding is the coal or wood shack, where fuel for the winter months would be kept. **Cutting Corners:** Close to the Freud Forest, game is considered a suitable alternative to livestock. Stews and soups work well in this cooler, coastal forest environment. Other wheat is also a viable alternative, but only to the eyes of peasants. If viable, magic is used in many instances to cut corners. While flint and steel is considerably cheaper and less time-

consuming than a fire tome, a handful of flint can only last so long. With proper spellbinding and control, a commoner can snap their fingers and wave a hand at the fireplace to make it light. And as long as they live, they can do this indefinitely, and they can control the flame to light candles and large open coals. There is an everyday life spell for cleaning up items and clothes. The “life detection” spell is used by exterminators to weed out pests in homes. Symbollogy (*refer to Symbollogy, under Magic Mechanics*) also offers heat induction circles (a wise alternative to open fires), protection patches to protect from ripping, and magical locks or barriers to protect from theft. Some expert wizards may even conjure familiars to work as unskilled labourers, such as deckhands or longshoremen. Obviously, this makes magic very valuable, and thus such services are very expensive, but in the Levinian Wizard Academy it is very common, and thus sold and bought as a commodity for a cheap price. **Middlemen:** The Levinian Wizard Academy is a crossroad to other, larger cities. This means that things pass through or at least by Levinia frequently, and open the town up to a wide selection of products. The city serves as a huge marketplace, and considering that Levinia is Isadore’s foremost trading partner, it is the primary marketplace for both domestic magical items from export materials, and a primary marketplace for those of Saefong who do not want to travel to Rodrigon or Aldin. The marketplace is a little less organised than the one in Rodrigon, but it definitely has more variety than any place else. **Craftsmen:** As discussed before, craftsmen are *not* labourers. Craftsmen are organised into guilds, to which the Crown gives the guilds a budget to their discretion, regardless of if these guilds tax their members of membership. Not one faction--be it guild, landowners, merchants--holds excess power except for the nobles, but the Adventurer’s Guild is one of the most prominent. If the Adventurer’s Guild were to be dismantled, unspeakable

consequences would occur. Any enchanters and alchemists that do sell their wares in the city are under control by the Academy. **Textiles:** Sheep’s wool is most common for underclothing, while roughspun tunics are most common. There is ample fashion in leather, such as jackets and boots. Magical clothes, or clothes that are conducive of magic are also popular as well. **Preservation:** Salted pork is a practice only reserved to ships, thus smoking meats is the principle method of preservation. Though meats are preferred fresh (and thus sausages and the like uncommon), it is more common to see boxed bread, cherries and other fruits made into jams or in preserves, and walnuts in jars. Not everyone can preserve food, which makes the marketplace very expensive. During the winter, ice is used to preserve meats and fruits stocked in preparation. **Containers:** Levinian containers aren’t something uncommon, but the stoic nature and craftsmanship of such objects is tantamount to a regular humans’. A regular innkeeper or brewer may make containers as a side job. **Mining:** The levinians pretty much rely on the humans for raw materials, and this in turn is minted into gold coins that are legal tender to the Crown. **Magic:** As previously discussed, magic holds a very common influence over the levinians. Magic is probably the single one most valuable commodity in Levinia, and thus this necessitates such things like a magic academy. There are some restrictions to magic that separate the magically-innate from the magically-inert, and even more so against racism and disparity in the districts, something that magic cannot solve.

In-Game Containers and Corresponding Items

Chest	Items	Chest	Items
Weapons Chest	Any 3 Common, 1 Rare	Ingredients Basket	4 Ingredients
Clothes Drawer	Any 3 Common	Locked Weapons Chest	1 Rare
Magic Chest	3 Common	Lockbox	8 Ingredients
Steel Weapons Chest	Any 2 Common, 2 Rare	Ingredients Box	8 Ingredients
Wardrobe	Any 2 Common, 1 Rare	Locked Weapons Storage	2 Rare
Old Magic Chest	2 Common, 2 Rare	Safe	16 Ingredients
Ebony Weapons Chest	Any 1 Rare, 1 Ultra Rare	Locked Weapons Cauldron	1 Ultra Rare
Black Weapons Chest	Any 3 Rare, 1 Ultra Rare	Ingredients Cabinet	16 Ingredients
Closet	2 Rare, 1 Legendary	Locked Weapons Abyss	1 Legendary
Ancient Magic Chest	2 Rare, 1 Legendary	Fuck	32 Ingredients

Containers

Another thing I've neglected to talk about is the containers spread throughout the world. These containers can be found as a reward for reaching the end of a dungeon, or they are simply found inside buildings as part of the environment.

There's not really much to talk about containers save for the fact that their contents are randomised and scaled. Their frequency isn't all that common too, since numerous things can be found inside. The tables needed to choose what's inside these containers is not found in the book since more items are being planned on being added, but for now this is as solid as it gets.



Character Creation Mechanics

Further Mechanics

The ability for one to create their own character spawns a world of ideas, as well as a world of extension. One's character reflects their concrete views and their spontaneous desires: however serious or humorous that may be. Be that as it may, a level of personalisation has come to the games of the new era.

The creation of a new character in *Wassers die und Venusfliegenfallen* will without a doubt impact your playstyle, and the environment. Think of the clashing and blending cultures as your character is made, and think of the individual qualifications that if partial to a party, hold up together as a team.

Character Creation Further Mechanics: -4 Str

I wanted to bring this back, because despite the inherent cesspool that the imageboard 4chan has been known to be, there of course has always been a fanatical interest in part of the frequenters of whatever topic they presume, /tg/ especially.

“-4 Str” is a meme on /tg/, or “Traditional Games,” one of the topics of 4chan. Saying “-4 Str” basically implies that if the character is female, she would have a definite -4 strength modifier on her base stats. An “oldfag” (the endearment for veteran 4channers, and in this case, a veteran fa/tg/uy) found proof of the “-4 str” example in the first edition of *Dungeons & Dragons*, wherein femme dwarves had -1 str, elves had -2 str, and

gnomes had -3 str. At “-4 str”’s height, simply saying this on a thread would start a “flamewar,” in which “musclegirls” may be spammed. Still, it is a dead meme, but it still reflects a far cry of today’s issues of the portrayal of women in video games today, and furthermore our definitions of masculine and feminine qualities and hitherto distinctions in the continued debates of sex and gender in today’s society.

Character Sheets

In order to organise the character’s information (by information we really do mean everything that is to come), a player must have a “character sheet” to fill out, and in time many of the values on the character sheet will be most definitely modified. This necessitates a pencil. Additionally, the character sheets may be returned to a folder in cases where the Grand Wizard may not allow the character sheets to be taken home, and otherwise displaced or lost.

We will go through all of the blanks of the character sheet, starting with the top, from top-to-bottom and left-to-right, but only to the dividing line. From the bottom of the dividing line, we will now go top-to-bottom, left-to-right for the remaining blanks. **Player Name.**

As opposed to the character name. This is your name in real life, and it’s just so that the character sheet can be identified easily. **Party Name.** The name of your party, or collective team of players. It may be so that your party all share the same name (since, you know, you are a party), but other situations can arise where a party of two meets another party of two, or that an additional player in later sessions may identify as a different party. Party names can be creative, or the player can even allot themselves in one of the orders of the Realm. *Refer to Orders of the Realm, under Economy Mechanics.* **Character Name.** This is the name of your character, as opposed to the player name. Now may be a good time to look

over the races of the game. If you need help or guidance in creating a character name that befits your character race, read over the race’s language, or dialect to learn about their lexicon in the later pages of this section. **Sex.** Male, or female? No strings or qualms attached. **Age.** Youngster, or old man? It may be good to look at the races to get a window of their lifespan, and see if 50 years to them is elderly, or young adult. **Religion.** Ideology may be complementary, but this is just for your character’s buffs. *Refer to Religion, Religion Further Mechanics, and Myoujin and Folk Religion, under General Mechanics.* **Alignment.** In case you forgot.. **Favourite Music.** Need I say more?

Alignment

Lawful Good	Neutral Good	Chaotic Good
Lawful Neutral	True Neutral	Chaotic Neutral
Lawful Evil	Neutral Evil	Chaotic Evil

Alignment

“**MANY THAT LIVE DESERVE DEATH. AND SOME THAT DIE DESERVE LIFE. CAN YOU GIVE IT TO THEM? THEN DO NOT BE TOO EAGER TO DEAL OUT DEATH IN JUDGEMENT. FOR EVEN THE VERY WISE CANNOT SEE ALL ENDS.**”

--White Gandalf, *The Lord of the Rings*

You may have noticed by now that a good chunk of what alignment and character creation in general is is borrowed from *Wassers die und Venusfliegenfallen IE*. Well, it’s just that simple to understand that it needs no digression. In fact, we’ll look at another /tg/ meme again. *Refer to Elves, under Character Creation Mechanics.*

Races Overview

This.. This is where the magic happens.



Generation One

Humans. *About.* Creatures of no remarkable quality, humans are just about capable of doing anything, but are born under the circumspect that they do not specialise under any certain task. Humans are the most populous of any race, and span all climate zones. This means that there are some noticeable differences between humans of certain regions that do cause infighting between them. The stereotypical human in the Realm arises from the continued presence of the Crown Imperium, a large kingdom that holds much of Rodrigon as its subject. However, the quintessential human historically has been the inter-human struggle for domination before the Crown, and focuses on the creation of vast castle complexes as the symbol and substance of power. Their massive stone walls gave physical protection while their soaring keeps were an eloquent testimony to authority. There are two manifestations of the human castles of old: delicate when seen from a distance, but impenetrable when seen from the base. *Language.* Principally Common. (Author's note: The language section of the races will not only cover

the linguistics and semantics of the language, but also some of the etymology and nomenclature, as well as naming conventions. The most important to the player would be phonology, as are phonemes, or inventory of basic meaningful units of sound within a language. On an additional note about languages of the Realm, as is all of the systems of language are constantly in operation and in a given language at a given time they may seem almost to be monolithic or at least to have sufficient identity that it makes sense, the variations and change in language--dialects and idiolects, may be touched on, but not as so much if the geographical expanse permits. Reflecting English's division into Old English, Middle English, and Modern English, Common is also divided into its old variation, and its new permutation. The language of the Realm, Common, is based on the human's old tongue, of which's true name is now lost to both generations and scholars alike. Nohr, Nier, and Nir are commonplace names. Like English, the earliest period begins with the migration of certain Human tribes, though no records of their language survive. Nir's system of inflections for verbs is

more elaborate, and nouns, adjectives, and definite articles are all inflected for gender, case, and number. The following is taken from Merriam-Webster's *Ninth New Collegiate Dictionary*:

The following brief sample of Old English prose illustrates several of the significant ways in which change has so transformed English that we must look carefully to find points of resemblance between the language of the tenth century and our own. It is taken from Aelfric's "Homily on St. Gregory the Great" and concerns the famous story of how that pope came to send missionaries to convert the Anglo-Saxons to Christianity after seeing Anglo-Saxon boys for sale as slaves in Rome: Eft he axode, hu ðære ðeode nama wære þe hi of comon. Him wæs geandwyrd, þæt hi Angle genemnode wæron. Þa cwæð he, "Rihtlice hi sind Angle gehatene, for ðan ðe hi engla wlite habbað, and swilcum gedafenað þæt hi on heofonum engla geferan beon."

A few of these words will be recognized as identical in spelling with their modern equivalents—he, of, him, for, and, on—and the resemblance of a few others to familiar words may be guessed—nama to name, comon to come, wære to were, wæs to was—but only those who have made a special study of Old English will be able to read the passage with understanding. The sense of it is as follows: Again he [St. Gregory] asked what might be the name of the people from which they came. It was answered to him that they were named Angles. Then he said, "Rightly are they called Angles because they have the beauty of angels, and it is fitting that such as they should be angels' companions in heaven."

And looking at the known castles and tombs of the old humans: *Orogaard, Angaard, Vuntgaard, Forsthur, Giermundensgaard, Amundensgaard, Hiulgrundsthur, Eirnbeind, Korbangaard,*

Renwegsthur, Soldatengaard. A few of these words will be recognised as near-identical in spelling with their modern equivalents, surviving in altered forms, including *gaard* (*garden, or more commonly here as castle*), *thur* (*tomb*), *eirn* (*iron*), *beind* (*bend*), *fors* (*force*), *ren* (*red*), *sen* (*son*), *weg* (*way*), *hiul* (*hill*), *grund* (*ground*), *soldaten* (*solitary*), and some have vanished from the Common lexicon entirely, such as *mund* (*warrior*), *vunt* (*archer*), *gier* (*stone*), and *korban* (*sentinel, or in this case, companion*). Some are named after gods, and some after the name of the presiding lord: Oros, An, Renweg, Giermund and sons, and Amundsen.) Of the lexicons available to scholars today, Nir would most resemble Norse. *Thought and Religion.* The humans today make up the largest population of believers of the Gods, but ever since the recent abdication and ascension, in other words, a change in thrones, the humans' allegiance, as opposed to belief, in some particular gods, is now hotly contested. *Weaknesses.* Ass and titties.

Elves. *About.* (Author's Twaddle: *A Discussion of Elves*, kindly separated into multiple parts: *I: Introduction, Etymology, & History. II: Lewd Elves. III: Selected Texts. IV: /tg/ Are The New Elves. V: Comedy Fantasy Elf Girls. VI: Finale.* (I) Introduction, Etymology, & History. Before continuing on with the subject of one of the most iconic creatures of fantasy as depicted in *Wassers die und Venusfliegenfallen*, it is interesting and hitherto critical to discuss two fastidious denotations of elves that have developed in contemporary times. The first, obviously, is that elves are hackneyed treehuggers. And this poses a problem, as well as spawning much love-hate, about elves, to the concerns of any individual who may accrue a modicum of interest in fantasy settings. From Merriam-Webster's *Ninth New Collegiate Dictionary*, an "elf" is "a small, often mischievous fairy", or secondly a lightly-used term for a "small lively creature, especially a mischievous child" or "a usually lively mischievous or malicious person". We can

describe these sorts of people as “elfishly”, or harbouring qualities that remark them as “elfish”. By extension, the adjective “elfin” is used to denote anything “of, relating to, or produced by an elf”, or “resembling an elf”, or the most interesting of the three definitions, “having otherworldly or magical quality or charm”. These two words did not just appear out of the blue. From these definitions, we can surmise that elves [To those that call these creatures ‘elves’, there is judiciousness in such a plurality of states in that “elfin” is in the apparent placeholder for its sister word, “elven”. The 1985 dictionary does make reference and recourse to “elvish”, but not “elven”, is even more notable. In other words, a bias of “f” over “v”. Be that as it may, the correct term for the plural of “elf” as pedagogically stated, is “elves”.] have naturally been a mythical creature. Mythicism has always been intimate with fantasy settings, after all. Under close circumspection, the elicitation that elves are viewed with dyspeptic remonstrations have been apparent in their origins. The word “elf” is a Middle English word, and it comes from the Old English word “*ælf*”, a cognate of the Old Norse word “*alfr*”, which may have originated from the Latin word “*albus*”, meaning “white”. The word “elven” has its earliest documentation in the 13th century, while “elfin” was first documented in 1596. Elves are one of the oldest western European myths, having roots in Germanic folklore which extends into the pre-Christian era (and thus is almost impossible to pinpoint an origin or original variation). The myth is widespread in the early history of each of the major Germanic cultures which results in varied versions tied to their history. While the name is synonymous with Germanic/Scandinavian folklore, the archetype is quite common under different names, such as nymphs, faeries, and other creatures that tend to get lumped together under the name “fair folk.” Norse mythology the nature of Elves changed wildly based on the author's use of them. In most texts they are similar

to how the Greeks used the word “Daemon,” a reference to most kinds of non-god spiritual beings that tells you very little about what said being is or does other than it not being human (although in some texts Elves includes the gods and not humans, or humans and not gods). One text divides them into *svartálfar* (Black Elves), *dökkálfar* (Dark Elves), and *ljósálfar* (Light Elves). Elves are sometimes a type of Dwarf, or Dwarves are a type of Elves. There are references to paying tribute to Elves, the sun being an Elven creation, Elves wander the countryside and can be seen in mornings, and Elf men lust after human women while human men lust after Elf women and the descendants of such unions are often heroes. Unfortunately Elves aren't actually the focus of any surviving stories, and as a result there are only minor references to them that we no longer have much context for. German myths use Elves as tricksters who are a blight on humanity, causing mischief and disease like a type of fairy rat. Elves also behave like several Greek countryside feyfolk by seducing or raping human men and women. Dwarves are distinct from Elves, but Dwarves can behave like them and use Elf magic against humans. Some historians connect the origins of Elf myths to the Romans, who had myths about the spiritual explanation for misfortune and guerilla warfare they dealt with in the far northwestern reaches of Europe. Some further connect it to a tactic possibly used by the Celts against the Romans, dressing children and small adults in mud and leaf camouflage and using them to sneak into Roman camps to steal supplies and weapons to use against them. Elves in British folklore are fairly synonymous with fairy myths. Elves are often trickster spirits like in Germany, and breed with humans like in the Norse accounts, but British Elves are gone into in depth as having their own kingdoms and politics, using humans as wet-nurses for Elf royalty and Elf nobility forcibly abducting/raping/marrying human maidens. Thus British Elves are less trickster spirits or types of lesser divine beings

and more another race of mortals living in the realm of fairies and playing by fairy rules. Scottish and Irish folklore both kept Elves in the trickster fey position. The Brits took the ljósálfar/dökkálfar distinction one step further by creating the Seelie and Unseelie courts; elves of the Seelie Court were *generally* nicer, as in they'd reward you if you did them a favor and would warn you if you accidentally offended them, and would play mostly harmless, lighthearted pranks. Elves of the Unseelie court were usually assholes that would visit harm on travelers and would hurt you just because they felt like it. In most myths Elves were seen as pagan, repelled by Christianity. The sign of the Pentagram was considered the "Elf Cross" and could be used as a symbol on jewelry or decoration to ward away the ill-intentions of Elves (in theory that would mean Elves not wanting humans to bother them would use the sign of the Christian cross). During the late medieval period and the Enlightenment, Elves were used to add a sense of wonder to stories such as in William Shakespeare's *A Midsummer Night's Dream*, or a touch of eroticism such as in the popular ballad *Elverskud* where a female Elf seduces a young man to be her husband (in most variations he dies before he can). By the 1700's Elves appeared in song and literature to add a sense of beauty to descriptions of the wilderness, an idyllic version of the countryside full of magic and mystery. A kind of war of words was waged around this time between authors from various European countries for ownership of the concept of Elves, waged by famous figures such as Jacob Grimm (of the Brothers Grimm) and Hans Christian Andersen, each of whom carried Elves further away from sexual human-like beings and further towards what we know today as fairies (as in the thing your daughter might run around the house in plastic butterfly wings pretending to be). This continued into the Victorian era where small diminutive humanoids were added to pictures of toadstools or tree branches, helped further by the widespread appeal of fairy tales and the reprinting

of the works of the aforementioned great authors into children's storybooks with thousands of illustrations by different artists. The return of the man-sized Elves came with the 1823 American poem "Twas the Night before Christmas", describing Santa Claus as being "a right jolly old elf" which was followed by an artistic evolution, a key figure of which was cartoonist Thomas Nast, creating a visual and a folklore for Santa Claus as an Elf who is identical to a human as if from Norse mythology, helped by child-sized Elves of the Danish shoemaker Elf variety. Of course, one of the most prominent fantasy writers of the era, J.R.R. Tolkien, must be mentioned here. As described by anonymous, but in personal research I have found anecdotes truthful and earnest to the matter:

Tolkien grew up fascinated by mythology, but thanks to most of the pre-Christian pre-Roman British culture being lost he always felt disappointed that his own people would never have the amazing mythology of the Norse or the Egyptians. As a result he spent much of his youth creating his own, which became a lifetime project. Tolkien's non-fiction scholarly pursuits in the study of language and translation of various classical texts from early European history helped him greatly in his endeavors, allowing him to essentially reverse-engineer a semi-plausible fictional mythology. Tolkien himself was a very devout Catholic and as a result his work shied away from being heavily pagan, taking a note instead from how the Norse mythology gradually changed (Odin becoming less warlike and more wise, Loki changing from clever trickster to villain, Baldur transitioning from unimportant victim in a story about arrogance to being a literal resurrected nice guy everyone loves after the end of the world). Tolkien's fiction borrows heavily from many feyfolk in European folklore which, as previously mentioned, basically can all be fairly called Elves. The

actual word Elves he reserved for his favorite beings in the setting. A recurring theme in his work is the importance of music and passing on stories (because many of the pieces of ancient history we have today were exactly that, stories told by a storyteller or a song sung in celebration or remembrance). Tolkien entrusted his many, many, many, many, many, many, many semi-organized (putting it politely) volumes of notes from a lifetime of work, including enough for many stories, to his own son Christopher along with the control of the canon. Christopher Tolkien has spent most of HIS life trying to decode his father's intent, decipher scribbled notes, and try to figure out what of a hundred versions of one text is the final copy; to this end he published several volumes of collected stories, the last being Tolkien's most important work Beren & Luthien (which was already released in a very abridged form in the Silmarillion).

Tolkien's development of elves is most important to the history of elves because qualities we know of elves, that which is they are the most influential in Tolkien's mythology, they are not greedy or ambitious for power, their rigid psychology, and their binds with nature that're quite physical, was borne from him. *Dungeons & Dragons* would soon enough copy off of Tolkien's elves. And the stereotypical qualities of elves thus arises.. For people to hate.

(II) Lewd Elves. Invariably, the grounds upon which fantasy writers would fain have banished the elves from their settings, I simply state: "*Penem intransentem feminam mammis lactentem.*" Embarrassedly, the discussion of the sexualisation of elves is also needed. What follows is close advisory of the Traditional Games topic, known by its shorthand borne from its URL, and belovedly called "/tg/", pronounced as "tee gee", and corrupted as "tegg", of the popular imageboard site 4chan. The history of Traditional Games is neatly summed up in what is known as

"The History of Teegee", written by namefag "SlowElf~":

'Twas the golden age of 4chan, however the thread of furryism was still fresh in our minds and there were weekly inquisitorial patrols to seek out the rot.

They say once in a few hundred years or a few seconds in internet time...

A great mind is born.

Those few brilliant minds were the drawfags. Arguably they are the ones who wrote and made the law of /tg/. It was, in fact, their threads that kept the furry at bay! Their 40kism naturally drew the Anons to them, their attention away from the furrries. But of course there were deviants to said furrism. This abomination was deemed monstergirl. Although they could barely be called furry, their presence, although resented by some, was welcome in the hearts of others, the threads were enjoyable. But /tg/ kept a watchful eye on their actions, but let us forget the furrries for a moment.

As you know traditional games, is still a form of game. Many thought /tg/ would just end up like /v/ but the faithful stood strong and explored other forms of lulz and entertainment. And although the drawfags had some control over the populace, These pioneers truly forged what was /tg/ related, their names of Anon, every traditionalfaggot wears proudly to this day.

But where other boards troll each other for dominance, teegee trolled for troll's sake, and the enjoyment of the trolling was felt on both sides. A wise Anon once said, "/tg/ trolls itself every hour, every day, every week, not simply for lulz but because there is great purpose in it. /tg/ has mastered the art of playing on both sides of the fence. It's what makes us strong and somehow happy". Just as we thought the furtide had ended it came again, the armies of 711 dared to disturb the pit of fuck and once again the furrries ran rampant through the

boards.

Flare, the hideous abomination that personally lead the assault on /tg/, was once the move, her initial attack was strong but found no sympathy from the elf-fags and monstergirl lovers. Her assault faltered, seeing the weakness the drawfags took the advantage and with their strange talent slew the beast in its lair. But the damage had been done. A single furspawn was born, and its name was Sergalfag. Those /tg/ers too tired to give a fuck let it be, and later discovered they really, really didn't give a fuck even after its first trolls. And so we come to the modern teegee, where true awesome is occasionally forged by our meaty hands. Whether it be fapfics, image threads, trollthreads, discussion threads, or drawthreads, /tg/ is eternally guarded by its army of trolls and SPESS MAHREENS. Remember where you came from /tg/ and your glorious past of glory.

A passage from a text to be heeded as wise, for in the early days of Traditional Games before the level of moderation it has today, a viral question had spread in the form of “original poster” drivel, flooding the board* thereof, and in such, generating much bungled confusion in the form of vagaries, arguments of “alignment**”, pornographic or erotic material [despite Traditional Games being a “blue board”, or a term for a 4chan topic being “safe for work”, in regards to the liberties of erotic material it may bear], and ever-growing bands of users “shitspamming” [to “spam” is to frequently appear in so much as to cause an annoyance, popularised by internet mail services that received such indifferent to “junk mail”] images from a popular wargame called *Warhammer 40k*, and upon success thereof, took the vanity and bravado, and wreaked havoc on Gnoll pornography “dumps***”, webcomic threads, *Dungeons & Dragons* threads, and even spammed *Wh40k* threads of other factions in the setting with Space Marines, the landscape of

Traditional Games so abhorrent and so adverse and so inhospitable and so much a cesspool that moderators who abused their power indifferent to dictators who leech off of their poor countries were stipulated, and all roads leading to these threads being 404'd. [**An ethics-based character creation facet seen foremost in *Dungeons & Dragons*. *Term for the individual topics, or sects, of imageboards, where “threads” are posted and internet users are free to reply to. ***Action used to describe a quick multitude of the dispersal of content in an internet imageboard thread, usually but not restricted to one particular user.] I am talking about “elf slave, wat do”, or “elf slave, wut do”, where the running joke is along the lines of “our game master gave us a virgin elf slave, what should we do?” And that question, its fettered brevity remarked by the hotly contests and vicious debates and tactics that it spawned, is very much tied to this section’s subject. To those who sexualise elves, as many an ero-manga artist would, the pointy-eared magically-inert creatures with long lifespans are prime bait for stories of rape, submitting to sexually aggressive humans and beastfolk, especially orcs, (oh man, orcs,) only after a few short thrusts or rubs. This makes them popular for the genre of manga/anime where they are easily molested and submit to their partners, leaving them dripping with or soaked in semen and possibly pregnant as well. This also makes them popular with mindbreak and willing slavery fetishists. Elves also may be depicted as possessing overly-sensitive ears, that when rubbed turns them into into helpless moaning messes, if not outright drive them to orgasm. Elves are definitely lewd. As one anonymous user decries, “Seriously we only think that the only positive outcome for elves [is] if their women get the tentacle rape treatment.”

(III) Selected Texts. The following selected texts are made available here to demonstrate the fetid pulpit that is the sexualisation of elves attended by Traditional Games, and the paroxysms, parochial,

malign, remonstrated, untact, bungled, of scoundrels, with all impetus, I set forth to edify those who chide at such, or God smite me. And yes, I am in conflict of whether or not I should place these in the *Imperial Library*.

Making Sense of Elven Maidens

By VK Man

The following is an entry into the /tg/ "Smut-Off".

<SFX: Tavern sounds>

'Sometimes, the world made more sense seen through the bottom of a glass'? Is that some kind of human spell? Because I don't see you making much sense here. <pause> Yep! It's me! Your absolute favorite elf to be on adventures with! <pause> Oh, come on! You're just saying that. You know you love me! <pause for more denials> You do not hate all elves. What about Yat? The way you and that elf finish each other's sentences makes you sound like brothers sometimes! <pause> I will definitely enjoy a drink. But I don't think it will stop me talking and I want to try this 'seeking sense' magic. <drinking sounds--big gulp> Now, do I have to narrate my life to make it happen? <pause><Offended> What! I just wanted to be able to see the bottom of the glass, so I drank it. <pause> Too fast for my size! I'm full grown! <pause> You know half your size is full grown for me. And I have all of what you like in all right places.

<Tipsy>

<pause> <coquettishly> Glad you noticed. I see you noticing me a lot....watching me. <pause> Oh, it's more than just 'watching out,' and don't think I haven't noticed how you're always right under me when I'm climbing something... <pause> Ooh another one! I promise to take this one a little slower. <drinking> Oh, you say all these things about us, but what do you know? <pause as he tells you that he KNOWS elves> "You don't know! You've never....never.... been with an elf, so....how. do. you. know? <pause> We are TOO talking about that! Here, kiss me! <kissing starts slow and gets hotter> Mmmm...you're really good

at that! <pause> No..no... that's not the drink talking. I like that you're bigger than I am. <kissing> There's one thing we can do together. <shyly> I bet if we go to your room, we could find others. <pause>

<Tipsier>

Whoa! standing up is....I'm fine. Just a little dizzy. Oh, I'm following you..<SFX stairs, creaky wooden door opening and closing. <Giggle> <More kissing> Love your big warm hands on me! Mmmmm... just pull my gown off. <pause> Silly, you really don't know about us do you? I never wear anything underneath, and I'm always this smooth. <moan> Touch me all you want....learn me....teach me. <moan> Any other sex secrets? Well, maybe I can use magic! Oh! You're mouth on my tits! This is wonderful! <pause> I'm not sure...but maybe when we...join...that makes some sort of magic that will be better when you...you...do...your thing. <pause as he laughs at your faux pas>

Um...Well....um....I don't know either. Of course I've played with myself and my sisters! I just...haven't..whoa...that is beautiful...so thick and <moan> warm. That's because of me? What should I do with it? <pause> I'll...I'll try. Start by kissing? <kissing> <licking> <giggle> I'm glad you are pleased. Is there anything more to drink up here?<pause> Why are you laughing? See, I knew you had a wine flask! <drink> This is good. I feel like....like I want you. <pause> Well <drink> I couldn't get your whole thing in my mouth, but I'm sure I'll have no problem...um.... you know. Wheee! <happy exclamation and he picks you up and throws you on the bed> <kissing> Oh...I do love feeling you on top of me. There's so much of you....and I want to please all of it. <giggle> Do you think you really can get your mouth on ALL of me? That would be heavenly! <moaning> Oh! What you do....with your.....mouth.....with your hands..... You can be very rough with me...if you want to be.... Don't worry. I can take it... and if I get hurt...I can use a healing...spell. <pause> Maybe...

it...is....OH...the wine talking....but that <more excited moaning>...that doesn't mean it's not....telling... the truth...we make sense...Oh...put your...put it inside me! Please? <groan as he enters you> Oh! This feels....<loud moan> So good...so...full...<even more excited moaning> All of you....we are joined...and it' is...sort of....sort of....magical! <improvise to orgasm> <pause for comedown> <laughing> Whoo! <coquettishly> What do you think of elves now? <pause> I should hope so! You know, I don't think that glass showed you anything. We just make sense together.

The Aboleth's Touch

By Monster

“And you’re sure this will work?” Seiryte eyed the bottle of thick, viscous liquid, her long ears twitching in curiosity as she watched it sway from one side of the bottle to the next.

“Oh, of course!” The shopkeeper said. “If you’re looking to catch that thing in the lake this’ll attract it for sure.”

“Alright, then I’ll take it.” The plucky elf tossed a few silver on the counter and strolled out of the shop.

The elf held her head with her usual confidence. The towns folk watched her walk past. They all knew she was here to deal with that creature in the lake. They were tired of losing their loved ones in the night and they glorified her as their savior.

Walking right past the rest of the town, Seiryte made her way through the small forest on the outskirts of the village. Just as was described to her, there was a large, crystal clear lake.

Immediately, she was unsettled by how quiet it was. No fish seemed to swim in the water and no birds or wildlife seemed to go near it. Perhaps even the animals knew not to come near this beast. This brought a tinge of fear into Seiryte’s heart, but she choked down that fear. She was a monster hunter. This is what she did for a living. That thing in the lake was her prey and she was

going to catch it.

At the edge of the lake the plump, little elf ran her hands through her blonde hair before stripping from her clothes. The clingy fabric of her tunic caused her large breasts to bounce out as she pulled it over her head. Then, hooking her thumbs into the tops of her tights she wiggled her wide hips as she slid the tight fabric down her legs. Then in one fluid motion she stepped from her boots and pants at once. She reached to the small hidden pocket of her boot and pulled out her knife and grabbed it with her teeth to keep her hands free.

Lastly, she pulled that bottle of viscous liquid from the shopkeeper and poured it all in her hands. She rubbed her hands together before rubbing the oil-like liquid on her skin. She couldn’t help but enjoy the sensation. Her hands slid over every inch of her body. Rolling over her plump breasts, she toyed with her nipples ever so slightly. She rubbed herself down probably longer than she should have, but in the end she steeled herself and stepped into the lake, knife at the ready to strike whatever came near.

With her scent in the water it didn’t take long for the creature to find her. Even without the oil she would have been found immediately. Though, the liquid only made the beast amorous. Before Seiryte was even wading in the water, four tentacles reached out and grabbed each of her limbs, dragging her into the water. The motion was so quick and fast that she had dropped her knife in the shallow water.

Breathlessly, she was pulled through the water fast until suddenly she stopped and was dragged up to the surface. When she finally got her bearings she looked around, the four tentacles were still holding her, splaying her body like an X. She also noticed that she was now in the middle of the lake, being held over the water floating above the surface as if she were some young child’s kite. The creature’s three eyed face breached the water and spoke, “You’re no aboleth.” It said through it’s inhuman lips.

“N-no!” Seiryte stuttered, she was beginning to understand what that clear liquid may have been. “Just what are you then? Hm?” The beast reached out a tongue, nearly as long as one of its tentacles. The slimy, wet thing ran up her legs, tasting her salty crevasse before moving up her body. The tongue rolled across her breasts. “You taste like an aboleth. You taste like an aboleth in heat.” It’s common was precise and almost sounded practiced. Seiryte had assumed it was not its first language.

“I’m an elf!” She cried out as its tongue slithered around her voluptuous body.

“You don’t taste like elf.” The tongue once again moved between her legs, this time it’s tip pushed inside her.

Seiryte let out a cry of shocked pleasure as the aboleth’s tongue proceeded to twirl and writhe within her loins. The sensation was enough for her to twitch and spasm. The invasion of her body left the poor elf feeling violated, but at the same time she felt herself grow wet. How long had it been since she’d had a partner? She couldn’t remember. Just as she started to enjoy the feeling the tongue withdrew from her.

“Yes, now you taste like an elf. Even so, you may be of use.” The aboleth rolled on it’s back, the underside of it’s aberrant body floating to the surface. Just above it’s vicious looking anal fins was a thick, alien cock. The appendage seemed to writhe like one of its tentacles. “Perhaps you can take care of this problem you’ve created for me.”

A stifled gasp escaped her lips as the tentacles lowered her onto the wiggling, purple cock. The thick organ wasted no time entering her already wet hole. As she shook with the pleasure of the aboleth’s cock within her, Seiryte noticed the tentacles moving about her body to get a better grip. They swirled around her, squeezing her so tight that the little layer of fat she had pushed up and around the tentacles ever so slightly.

With it’s new grip around her waist and under her arms, wrapping around her breasts the aboleth took it upon itself to move the elf’s body. He

lifted her up and down atop its cock. Seiryte couldn’t help but hold onto its tentacles as he dragged her up and down. With its member writhing and spinning inside her it didn’t take long for her to come. Her body stiffened and pleasure pulsed through her body. She found the shape of it’s cock in her strange as she tightened in orgasm around it. The aboleth was soon to follow, forcing a thick, viscous fluid deep within her. Seiryte was tired, panting and out of breath. The aboleth was rather refreshed.

Soon, he pulled her back beneath the water and she felt movement as she was dragged through the lake again. The aboleth gingerly placed her back onto the shore.

“If you come to hunt me again, I won’t be so kind.” Seiryte was taken aback that he knew what she was there to do. She scrambled away from the water and took her clothes. As she pulled on her tunic she thought that perhaps she didn’t need to hunt him again. Perhaps all she needed was once more of that aboleth fluid from the shop keeper if she wanted a good time.

- Epilogue -

“At it again, huh?” The shopkeeper said, passing her another bottle of the viscous clear fluid. “What is this, the fourth time?”

“Yeah, well, it’s a slippery one.” Seiryte shrugged and paid the man for the bottle.

As she walked down to the lake, she had a smile on her face and could already feel herself getting wet thinking of the aboleth’s touch.

Elf Maid

By Anonymous

Eh? You've never seen a pair of breasts before?

And you're HOW old?! J-Jeez! Ahahahah!

W-Well, we'd better fix that, then! Just close your eyes for a sec, aaaaaand...

HERE! BOING!

AHAHAHAHA! You should have seen the look on your face! J-Jeez, anon! Th-Th-They're just

sacks of fat on my chest, ya know! Do they really excite you THAT much?! G-Get a look at this, then! See how they bounce up and down! Jiggle jiggle! I-I bet you want to squeeze them too, don't you, Mr. Perverted Virginboy Anon?! G-Go right ahead! Honk these honkin' honkers as much as you want! Take your time! Heck, s-suck on 'em too! I know you really want to~! Just be careful: my nipples are super hard right now! C-Can't imagine whyyyy...~!

I-I-I-I-I bet you wanna see my vagina too! You pervert! W-W-Well, we're already this far! Might as well! I'm not wearing p-panties anyway! S-S-S-So, what do you think? ...Well, I guess that ragin' 'rection in your pants answers THAT question! HAHAHAAAAHA! Y-Y-You're such a pathetic pervert, anon! I-I-I-I bet it's the first one you've seen since you slid out of your mother's! L-L-Look how wet it is, too! Jeezums fucking Crikey, it's so fucking wet! I-I've never seen it this wet before! Look at what you're doing to me, you freaking pervert! Y-You sure know how to make a girl all hot and bothered! Oh, lordy! Christ-on-a-stick! You'd better take some responsibility for this! A-After all, when it's this wet, it's much easier to cram something up there! And I'm leaking like a freaking sieve here! You'd better p-p-p-plug it up RIGHT NOW!

Untitled

By Anonymous

Lisa battered against the slick-sweat arms of the massive ogre as it grabbed hold of her. Grunting when the beast started to tear at her clothes, "Let me go!", she yelped as the beast tore her clothes free from that sweet elven body. Revealing her fat tits and wide child-bearing hips.

Grunting she rolled onto the floor, only to be grabbed tightly by two sets of arms against her own, pulling her upright and into the now sitting Ogre's lap. It's massive shaft, easily capable of piercing her cervix throbbed before her. Worms of thick cum dripping on her stomach as she

struggled to break free.

The Ogre simply chuckled as he lifted her sweaty body upwards, pushing her down onto his cock, with a wet strangled cry the massive arm-thick cock shoved into her pussy. The Ogre's four arms grabbing firm hold of those beautiful tits and her stomach before starting to lift-drop her onto his cock. Slamming it in and out of her quivering cunt.

Lisa's eyes started to roll as the beast battered down the sacred door to her womb, with a wet cry of pain it pierced finally, the ogre's cock shoved deep into her womb. Now fully sheathed the beast really started off on her, using the locked piece of her cervix to hug his cock. It's thick head bloating up before blasting it's rich seed into her spasming cunt, the Ogre chuckled as he saw Lisa slump forward, ropes of semen firing off into her slutty body.

Lisa stumbled after her rather vicious rape with the large cyclops, his cock had truly stretched her out and she breathed hard, taking in the sight of a large waterfall down besides a lake. Approaching it she cleaned herself up best she could, the water, thankfully healing, seemed to seal her pussy up again. Making it just as tight as the first time. Still as nude as when she encountered her first monster she looked around, the cavern seemed to be devoid of any /d/ type monsters, grinning she started walking towards a nearby opening in the cliff face.

Suddenly the water besides her busted open, a massive blue-slab of meat throwing itself at Lisa, with her agile side-step she dodged the creature, smirking at it as she stared at the creature. It's body was massive, easily twice her size and from the look of it, the blue creature was male as well. A massive cock bloating up from it's crotch, the smell was the first thing that hit her, a deep dark secretive smell worming its way into her belly. Without even thinking she fell to her knees, her slutty lips not even capable of stretching to take the tip of the head in she licked around it nonetheless. The creature's volume of precum was

easily the size of a man's blue-balls orgasm and within seconds the elf slut was gurgling it's cum. The creature barked out some sort of strange laughter as it's tongue extending from it's gaping man, with a wet strangled cry Lisa felt that thick thing start to drill apart her tight sphincter, pressing it into her butt and roaming around inside her guts. "Aawwhhmmm *gurrle*" she whimpered around the cock as it's owner viciously attacked her ass.

The beast though felt it's orgasm approaching and pulled her up, Lisa's shock came when it struck her pussy, "Ooh.. that's.. that's never gonna FI-", a wet strangling cry pierced her throat as she started to feel her pussy spread apart.

With a massive thrust the beast slammed it's entire tool into her wet clasping pussy, bursting right into her womb not even giving her the decency to react to the penetration before it started fucking her.

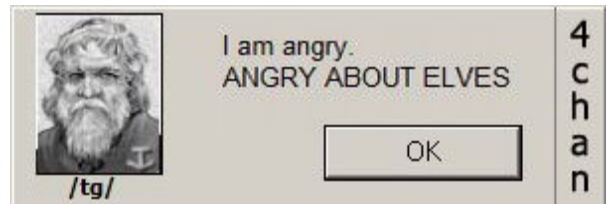
The second it's cum hit her womb though her tits bloated up, going from /d/'s to /f/'s she saw her nipples extend as milk dripped from them. The creature's hips sawing back and forth as he fucked her viciously hard, it's tongue now stuck in her throat Lisa screamed as she climaxed around the rampaging cock inside her cunt.

With a grunt of satisfaction that he had gotten it's mate off earlier than himself the beast fucked through that orgasm and Lisa into another before starting to climax. Spewing hot cockbutter into her pussy, bloating up her stomach so she looked eight months pregnant.

(IV) /tg/ Are The New Elves. An unpopular discovery, to say the least. As an anonymous user dictates:

You are all elves, /tg/.

You've devoted yourselves to interests that, while legitimate and entertaining, are nevertheless acts of pure leisure. You surround yourself with these luxuries, be they expensive



books, costly cards, or pricey miniatures.

Those of you with a creative bent consider yourselves artists, authors, and designers, rather than craftsmen and artisans, no doubt. You have all the time in the world to enjoy these hobbies, these venues of expression of yours.

Often does this board consider itself a cut above the others. "/tg/ is the best board on 4chan, and even Moot has said this," you affirm yourselves with. Just as often do you believe your superior intelligence to set you apart from the common man, the masses of sheep scuttling along in the crowd. Your culture is all but unknown to most, even said to be stagnant or in decline by some.

As for your bodies? Kid yourself not with illusions of being as hardy as a dwarf, though you've probably gained a fair share of dexterity from your click-clacking on a keyboard, painting miniatures, manipulations of cards, and scribbling of notes and numbers on sheets of paper.

Just something to think about.

(V) Comedy Fantasy Elf Girls. At any rate, one must thus be a libertine when it comes to elves as a topic of discussion. Harkening to Tolkien, who saw elves as his favourite race and hitherto such causation urged him to make the elves of yore of such hagiographic origin, these mythical creatures have again and again been reiterated and redefined, sometime with ill-intent, and sometimes out of pure convenience or genericism.

elf JAPAN



KOREA



USA



Few are not as so Sancho Panza, however. “*Danjon Meshi*” (ダンジョン飯), lit. “Dungeon Food”, licensed in english-speaking countries as “Delicious in Dungeon”, is a fantasy comedy manga written and illustrated by Ryouko Kui about a dungeon party who experiences the culinary delights of their situation, whose character, Marcille, a female elven magician, is principally seen in reaction images popular on /tg/. “*Elf-san wa Yaserarenai*” (エルフさんは痩せられない), lit. “Elf Can’t On A Diet”, or licensed as “Plus-Sized Elf”, written and illustrated by Synecdoche (シネクドキ), is another fantasy comedy manga that follows the story of a Japanese nutritionist who aids Erufuda-san, a loveable forest elf who after crossing the boundary from her world to the human world becomes addicted to french fries. I greatly recommend both, especially the latter, since it contains helpful information about exercises, healthy lifestyles, dieting tips, and in one issue, a recipe on delicious low-calorie lightly-oiled homemade french fries, presented in a “monstergirl” harem format, wherein the girls--from a dark elf, to an alraune, to a shark, to an orc, to a lycanthrope, to a pig, to an oni--all each have their own dietary problems, to which our protagonist solves.

(VI) Finale. As a final remark, elves are thus known to be spiritually connected to nature. The

beauty of elves is that of earthly modesty, as art historian Laurie Schneider states of the *Mona Lisa*:

Leonardo compared the human body to the earth. He said that the rocks were like the bones, the earth the flesh and the waterways the circulatory system. In the Mona Lisa, he seems to have expressed this metaphor with the monumental form of a woman, who corresponds to the imaginary landscape behind her.

And the beauty of women is that they are eternal, as Elspeth Thompson describes of *Pomona*:

It is said that the most seductive women seduce even from the grave. Marino Marini’s Pomona of 1941...is more than half peasant woman. She stands very much with her feet on the ground, supported by sturdy legs that might have known work in the fields, with a belly thrust forward, ripe like swelling fruit, and her small high breasts held proudly...As the Etruscan artists adapted Greek forms and put back the life, the earthiness, the human idiosyncrasies, so does Marini play with the Classical forms, and within its restraining format is able to be braver than ever before, and to root the figure more deeply in the earth, with her thick thighs and solid proportions.

)

None the wiser. That is the archaic reputation that humans hold for the creatures of the forest, until the elves became those of civilisation. However, their forbearance has been seen long before any city has taken afoot. Elves are considerably more diverse than humans, since the majority of elves still live in forests, called “forest elves”, and elves borne an ancient divine curse banished to the inhospitable outskirts of civilisation, known as “dark elves”. *Language*. Listed immediately are the known lairs and caverns of Aldin, the elven realm: *Khr’vnguert*, *Tre’fhenguert*, *Bhol’gon’tor*, *Mvharguert*, *Kheirnud’guert*, *Atud’sibh’guert*, *Sorb’tor*, *Fh’eyrn Tor*, *Gortnguert*, *Raugnguert*, *Tr’dat’nguert*. Mind breaking the mindset of fantasy for just some reference to a real culture of Earth, the linguistics of Elven is most similar to Gaelic. Elven is throaty and tongue-heavy, but it is much more complex than Common. We can see that the apostrophes is a decisional marker, and a visual key between descriptors of two subjects that’re present in the same word. For example, “*khr’vnguert*”, where “*Khr’vn*” (pronounced as “Gervin” in Common) may be the name of an elven noble. The latter holds some parallels to Common. Just like the etymology of Earth’s languages, so too does Elven spawn from the same root as Nir, and so two corruptions, or derivatives, “*gaard*” in Common, and “*guert*” (still pronounced the same way) are the same word in nature and sense. So too, is “*thur*” and “*tor*”, respectively. Elven sentence structure is similar to Scottish Gaelic, where in the place of subject, verb, object, or subject-predicate, it is verb, subject, object, or predicate-subject. Imperative sentences follow Common structure, where it is verb, possessive, object. Interrogative sentences follow Common as well. The verb ‘to be’ does not exist in the Elven language, rather it is lit. “to have at”, wherein “*Fis Acad Ta’sibh*” (Pronounced: *hee gad da shiv*) is lit. “Your knowing is at you.” In more sensible terms, or Common, it translates smoothly into “know thyself”. *Thought and Religion*. Initially misanthropic, the elves have always fettered

themselves to primitive magics and communal lifestyles, until the nameless war, that of which brought down a great elven city that rested upon the Second Stone, and a new one built in its place. The elves of old were by all means anything but libertine, but au contraire, elves still impel such even as the dictations are parochial insomuch that new thought simply is remarked as vagaries. Rectitudinous and judicious, the elves followed their own separate but alike pantheon, remarked by gods that more or less have moral vices, and are the embodiment of instincts, indulgences, and frenzies, where “good” and “evil” warrant no such consequence. These appurtenances were only so commonly available and permeated when written language, Elven, came to be, and whereas historians may have written history, so too did they begin to write down mythology. The common knowledge of “too natural” gods generated much scholarly debate--to which we can only deduce that at some point in time, the hypocrisy of the polytheistic attributes seemingly “self-endowed” becomes untied at the seams. In essence, and by principle, the gods themselves have been destroyed. And never before seen has the history of the Realm witness such a renaissance before the nameless war: levinian rustics such as Arvon the Cynic rose popular to the rabble yet disliked by the nobles, yet the wise elf Fes’atl rose without a word spoken yet was irrevocably powerful through lessons common virtue and civic dialogue; so too did emperors come to seek his advice just as the commoners did, until his eventual death for not accepting the elven gods, but not before his teachings had spread out into the far corners of the Realm. Of course, the reputation elves have garnered thus is almost mythical, to have even known of such beautiful and undisturbed peoples beyond the tall mountains of the south. Though this romanticised view may seem to fancy humans, do be warned that this is not the case. To be a lover of elven women, instead of one of your own.. That, is certainly laughable. On an honest note, classical elven cosmology, as opposed to old elven

cosmology, characterised by a plethora of theories on the whole body of things and phenomena observed or postulated as well as the origins thereof, drastically changed during Fes'atl's time, largely due to his efforts alone. What was once a systematic whole held to arise by and persist through the direct intervention of divine power, limited by a bubble or outer sphere of some sorts, was now posited as 'open', in which space is infinite in extent. Other theories exist, where operations in the universe stand on purely mechanistic terms, instead of viewing the world as being in some significant sense 'alive', apart from those that see it as simply a composite of 'matter in motion'. Furthermore, it was Fes'atl himself who principally argued that the universe of their acquaintance, the Realm, as having had a beginning in time, contrary to those who view it as eternal. However, all agreed on the same substance that there could not have been a beginning to, nor will there be cessation from, 'change' in the realm of the material. Among the elves, Fes'atl seems to have seen his '*apeiron*', or 'indefinite' or 'boundless', as being immense in extent and eternally subject to change, in which continual relapse allows for innate memories to manifest in a consummate over-soul. For him, the *apeiron* is divine and steers all things. To what degree if any the views of these early philosophers involved conscious demythologisation of earlier, overtly religious accounts of the realm and its origins is unclear. For Faute the Troubadour, a contemporary critic of Fes'atl, he asserted that all things are "full of gods."

Lorconians. *About.* Those of Lorcon, the exiled brother of Daragon, known as "the twisted prince", the god of decay, death, and opposition to energy. Lorconians are brutish and barbaric, and have always valued the mettle of steel over fragile magics and flimsy bows and arrows. Overwhelmingly tall, almost a foot above a human, they are also muscular and due to their warrior nature fashioned in dreadlocks, long beards, or tattoos of passages of ancient texts that

tells of the sanguine stories of lorconian folk heroes that run across their faces as if they were branded. With a lifespan of little under seventy moons, a lorconian is born from an arranged marriage that the head of the settlement assumes. A lorconian settlement may be around the size of a small community, where individual professions, those of most value or cultural acceptance are menial tasks of strength, such as being smiths, lumberjacks, carpenters, and hunters, are well-standing over those that farm, fish, and do clerical tasks for the head, professions that are held at a distaste but mostly borne out of necessity. Those of the highest respect may be magicians and apothecaries, who are knowledgeable in fields that are uncommon and practiced, and more so professions that the sick and injured rely on. Lorconians are foremost warriors, as close combat, heavy weaponry, and refined technique thereof is what a community may be most reputable for. When born, a lorconian boy may be educated in whatever his family may be good at for the past hundreds of generations. A girl would be more inclined to maternal and feminine tasks that cross all professions, such as cookery, discernment of edible wild plants, and perhaps mending clothing and developing combat skills. *Language.* Lorc is an uncouth and guttural language that perhaps appeared as first a heavy corruption of the exiled elven dialect, but furthermore, lorc has roots in being an original language that along the way some words, pretexts, and semantics from the elven dialect happened into the mix. Not much is known of the lorconian language beyond basic phrases, indicative of maybe their distaste towards written literature and liberal arts yet somehow delighted in bloody stories of ancestors taking down huge monsters and garnering mass harems. "*Gork raas zol*", is a popular folk tale that exhibits such. "*Zug zug*," a female lorconian may respond to you. Do not be fooled by such honeyed words. Given names seem to be taken from natural elements, unlike elves, who name after deities,

actions, and cosmology. “Bogork” seems to be popular. It means, “big tree”. The naming of females are granted somewhat liberties from convention. “Gekag”, or “soft mat used to sleep on”, “Kegazgus”, or “that which is of breast milk”, and “Gog”, or “a sweet food” are common names endeared to female lorconians. *Thought & Religion*. Because lorconians have so frequent brushes with death and danger, they have a higher sense of death than most creatures even before the ancient elves of philosophy, which to them whence it came and thereby heard, seemed to them unpractical and speculative. In terms of critical-level thinking of natural phenomena, mathematics and subsequent merits (such as architecture), and liberal arts, the lorconians’ primary aim was to experience a frugal yet somehow in their sense fulfilling lifestyle, rather than to solve philosophical puzzles or establish the credibility of a philosophical system. Practical application, the eschewing of practical politics, and paradigms of high moral aims presents traditional lorconian thought for eons.

Generation Two

Ariesians. *About.* Natives of Saefong. With an identical lifespan to humans, ariesians have paralleled and even come before their deprived visitors, and yet so the ariesian culture has moulded itself to become the culture of Saefong. Ariesians typically start to grow horns when they are only a week old. They retain these horns for life, and it is with common practice that some decorate their horns. For example, women may place ornamental tiebacks from horn to horn behind them, keeping their hair in place, during festivals, or in times of marriage, tassels are placed on either end. Warriors paint their horns with designs in battle. *Language.* It might seem to the casual observer that Saefong is closely related to Elven, but nothing could be further from the truth. Admittedly, Saefong ‘looks’ similar to Elven, and has absorbed a large number of Elven (and, consequently, Common) words over the

centuries, but these loanwords are merely a sign of cultural contact. Saefong is polysyllabic, atonal, and possesses a complex word formation and a subject-object-verb order. As one may expect, much of the grammar is concerned with variable forms, especially verbs. The rule that the Saefong verb must appear at the end of the sentence is strictly observed, except for occasional inversion for purposes of emphasis. It is all the more surprising that the subject of a Saefong sentence is omitted whenever possible. The reasons for this relative uninterest in marking person lie not so much with grammar as with a cultural preference for oblique reference. Context is usually enough to tell listeners what they need to know, and this has played a major role in the highly developed system of respect language. The respect language marks nouns where necessary, but the system is most highly developed in the verbs, which can either be seen as “humble” or “respectful” depending on the status of the subject of the sentence. *Thought & Religion. Refer to Myoujin & Folk Religion, under General Mechanics.*

Vampires. *About.* The sanguine hunters that’ve befriended the night. Vampires are naturally-born hominids, and live in a civilisation rules by tribal mores that is also innovative. Vampires are a subterranean species, but have sprawling temples and complexes spread about in a large cavern that holds a large city, and even govern themselves--as a theocracy. These vampires, in order to interact with the outside world, need to cast illusory spells to veil their appearance. They are pale, gaunt, and tall, all features that are indicative of a vampire. Also, since I mentioned Nosferatu, they’re probably hideous. As a race of spell casters, they’re on par with—or, even better than—the Lorconians. However, players would have to make immense sacrifices when playing as them, as they lose their freedom to traverse out in the open. *Language.* The vampiric language seems to be closely linked with human language, in manners of conventions, but furthermore since vampires are an isolated peoples, over the

centuries the vampire tongue has since amounted to a lexicon that once rediscovered, sounded haunting yet beautiful, and yet still, for linguists who are heavily engrossed in such a complex language borne from rudimentary and primitive, tribal tongue, still perplexes the realm. 'Sal carthus, en mal carthus, onorum inc'id Deiro theia,' is a popular saying, meaning "the gods cannot tell the grave of a hero apart from the grave of a villain." 'Meios solorum inc iden.' The moon hides nothing.

Dir'dak. The mired ones. The Dir'dak, the name a loanword from the Hannele language, meaning "warrior of reflection", or "mirrored warrior", are a race unlike any other; perhaps they are alien, extraterrestrial, and before the advent of the realm's bipedal ancestors. They have no language, no thought and religion, and are ones who live for the sole purpose of killing and consuming. It is not known whether or not Dir'dak can survive on their own; they are a parasitic species that enters a corpse, alive or dead, consuming their neurological matter and through synthesis unprecedented in biological capacity, assumes their identity to a tee. The corpse's main form of communication is inherited and thus fluent, and biological motions--walking, blinking of eyes, a bare smile, snapping of fingers, dancing--are perfect mimicry. It is hard to tell a Dir'dak from a real being. They re-organise the organs inside and they can either use their host's actual mouth or for bigger kills they split the host's ribcage open, reach out with tentacle-like tendrils, shred the prey to pieces with rows of serrated teeth, and reassemble their host's epidermis with ancient magic. Dir'dak can live for hundreds, perhaps years, but the main form of population control is their extremely low number, as even though they have survived this far, they are far from migratory, and even more so are extremely selective of mates, thus the chances of a male Dir'dak meeting a female Dir'dak and copulating are very slim. This means that female Dir'dak, for one reason or another, have a difficult time

finding a mate, thus may become amorous--perhaps through tricking themselves to "be" whatever identity of the species it had assumed--to the same species of their host, which by the way is usually, typically female. With the exploitation of their host's sexual organs and reproductive capabilities, female Dir'dak can use sexual intercourse to ferment eggs that the host is tricked into making, and through a grotesque birth, a host baby that is already marked by an infant Dir'dak inside is born. The male Dir'dak are so few in number because they cannot reproduce with their host's species.

Minor Races

These are races that are derivatives of the main race, or have statuses that remark them as uncommon to the realm. Generation One: **Dark Elf.** A derivative of the elf that hails from a past bloodline exiled. **Khajit.** Nomadic cat people from elsewhere. **Argagnonian.** Gecko people, or more over, people with scales. **Levinian.** Magically-innate humans. Generation Two: **Gythian.** In the same kingdom as the elf; bears antlers and pointed ears. Communal, and magically innate. **Hannele'i.** Tribal islanders. D'you know the song by Elton John? *Well she black as coal, but she burn like fire. And she wrap herself around you like a well-worn tire!* **Alraune.** Sentient plants who photosynthesise energy. Consequentially, too much sun makes them fat. **Hallow.** An ancient race of four-armed people who were quite well-to-do, perhaps even deified by past civilisations, until cursed by some god to roam the inhospitable Badlands forever, along with being cursed with a pestilence indifferent from leprosy. Forced to use magic and alchemy to survive, they also poorly borrow metallurgy from the lorconians, mutilating parts of their bodies to be encased in or supported with metal.

Further Language

<p>Notable Levinian Names</p>	<p><i>Zyrtec the Almighty, Xanax the Wise, Viagra, Claritin the World Destroyer, Hydroxyzine Aqua Technician, Prozac the Protector, Zoloft the Guardian of Oxycodone, the All-Healer Robitussin, Tylenol the Testicle Tickler, Methylphenidate the Omnipotent, Insulin the King, Valium the Philanthropist, Zoloft the Zaftig, Tylenol the Terrible, Adderall the Awoken, Miralax the Mild, Aspirin the All-Knowing, Amoxicillin the All-Powerful, Nyquil the Night-Wanderer, Zicam the Fucking Retard, Wellbutrin the Wise, H the H, Dark Mage Ritalin, Accutane the Annihilator, Paracetamol the Overlord, Prozac the Powerful, Prozac the Maniac, Advil the Antagoniser, Oxycontin the Overseer, Codeine the Conqueror, Xanax the Lesser, Advil the Amazing, Aspirin the Ass-Perisher, Lexapro the Malicious, Codeine the Commanding, Percocet the Powerful and Almighty, Pepto Bismol of the Abyss, Mucinex the Bringer of Mayhem, Prozac the Perilous, Warfarin the Wise, Advil the Almighty, Adderall the Adamant, Robitussin the Righteous, Adderall the Asshole, Celexa the Sensual, Melatonin the Merry, Methamphetamine the Mighty, Zithromax the Necromancer, Roofie the Dominant, Calpol the Cunning, Caffeine the Fast, Prozac the Punisher, NyQuil the Ancient, Xanax the Executor, Simvastatin the Sex God, Fentanyl the Fart Nigga, Lexapro the Lorax, Castor Oil the Cunning, Moment of Time, Benadryl the Benevolent, Prozac the Wise, Albuterol the All-Knowing, Tylenol the Tyrant, Acetaminophen the Asinine, Ephedrine the Clairvoyant, Miralax the Reliever, Advil the Awe-Inspired, Melatonin the Mysterious, Anime Thighs the Thickness Chaser, Calpol the Cauldron Master, Viagra the Vanquisher, Mucinex the Mighty, Advil the Hooker, Percocet the Pyromancer, Benadryl the Slumberer, Valium the Victorious, Fentanyl the Fag, Amoxicillin the Almighty, Humira the Humble, Panadol the Monk, Opiate the Omniscient, Weed the All-Knowing, Vivinc the Vanquished, Durex the Destroyer, NyQuil the Nice, Codeine the Cold One, Garlique the Great, Claritin the Translucent, Advil the Avid, Cialis, Mesothelioma the Magnificent, Adderall the Amazing, Loratadine the Lovely, Effexor the Effect That Makes You Want To Fucking Die, Zoloft the Melancholy, Broxyocytinbibutenate the Brilliant, Laxative the Terror, Oxycontin the Obliterator, Ibuprofen the Insidious, Anesthetic the Anarchist, Fish Oil the Fish Oiler, Amoxicillin of Avarice, Psilocybin the Illusion Master, Prozac the Impenetrable, Ritalin the Hoy Mouse, Lexapro the Luscious, Lorazepam the Leader, Benadryl the Broken, Panadol the Pyromancer, Pepto Bismol the Banisher, Cialis the Bone-Crusher</i></p>
<p>Notable Human Names</p>	<p><i>Kjile the Fuck't</i></p>

Race And Corresponding Skill

	<i>Human</i>	<i>Elf</i>	<i>Dark Elf</i>	<i>Lorconian</i>	<i>Gagnon</i>	<i>Khajiit</i>	<i>Levinian</i>	<i>Ariesian</i>	<i>Vampire</i>	<i>Gythian</i>
<i>Att</i>	10	8	10	12	12	10	8	15	10	8
<i>Def</i>	10	7	9	13	8	8	7	10	8	7
<i>Rng</i>	10	15	8	8	8	10	10	9	10	10
<i>Str</i>	10	7	11	15	10	6	6	13	6	6
<i>Agi</i>	10	10	10	10	11	15	6	7	15	6
<i>Per</i>	10	14	10	10	11	10	11	10	10	11
<i>Stl</i>	10	12	7	8	15	15	10	10	15	10
<i>Chr</i>	10	9	10	9	7	9	12	11	7	12
<i>Int</i>	10	9	10	8	8	10	15	8	8	15
<i>Dex</i>	10	9	15	7	10	7	15	7	10	15

	<i>Hellmage Dexterity</i>	<i>Arcane Dexterity</i>	<i>Creation Dexterity</i>	<i>Healer Dexterity</i>
<i>Human</i>	3	2	2	3
<i>Elf</i>	2	2	2	3
<i>Dark Elf</i>	5	4	3	3
<i>Lorconian</i>	2	2	2	1
<i>Gagnon</i>	3	3	2	2
<i>Khajiit</i>	1	2	2	2
<i>Levinian</i>	0	5	5	5
<i>Ariesian</i>	1	2	2	2
<i>Vampire</i>	4	5	3	3
<i>Gythian</i>	0	5	5	5

Elves According To /tg/

Common Names for Elves	Typical Elven Traits & Habits	Uses of Elves
<ul style="list-style-type: none"> - Elfs - Elfginas - Elftards - Lelves - Those Treehugging Assholes - Fey - The Fair (or Fey) Folk - Douche-bags - Fantasy's Worst Creation, Second Only To Blood Magic - Skinnies - Forest Sluts (Wood Elves) - Pompous Sluts (High Elves) - Edgy Sluts (Dark Elves) - Fruit (a common item of an elven diet) - Smug Forest Cunts - Punching Bags - Long Eared Forrest Mongrels - Dandelion Eaters/Keebs (from Keebler Elves) (Shadowrun) - Knife Ears (Dragon Age) - Santa's Minimum-wage Sweatshop Workers - Keebler Cookie/Cunt - Salad Eaters - Dentists - Vagelves - Cra - Fun Police - Aelves (commonly thought to be a mispronunciation caused by a corporate phallus lodged in the speaker's throat) - Vulaelves - Molesty McGee, the slitheride. - Mer - Hymers - Beren's Folly - Beren's In-laws - Shota Fairy Aliens - Dobbys - Bard Bait - Plains Dwarves - Elfgoo - Ward Saves 	<ul style="list-style-type: none"> - Having long/pointed ears - Being physically agile - Magical powers (or just magic in their blood even if they can't use it) - Lifespan of hundreds to thousands of years, with correspondingly low birth rate.¹ - Hugging trees (How are we supposed to climb them?- an elf) - Anal pounding² - Eating granola or other grain mixtures - Kissing bunnies - Prancing in meadows or equivalent - Snapping in light breezes - Being sissies or girls - Bringing useless cloth to your dwarven fortress - Radiating obscene levels of intense gay - Being unbelievably fucking smug - Washing my boots - Speaking in Dickensian prose and hacking into your computer network - Having Elfginas 	<ul style="list-style-type: none"> - Slaves/pets. - Cocksleeves - 35 elf bone bolts can be made from one elf. The bones are exceptionally splintery. Perfect for dealing with the aforementioned slaves. - Twigs make excellent fire starters - Each elf contains about seven pints of elvish blood; easier to carry if you decant first. - Excellent targets/punching bags. Not only do you hone your skills, but an elf is dead (or at least in pain) at the end. The perfect system! (NOTE: Beware settings where the elves shoot or punch you back). - Snacks. - Easy start for aspiring pimps. - Corporate negotiators - Orators - Actors - Mages - Circus performers - Hackers - Cobblers - Cookie-bakers - Toymakers - Nothing of any value - Being better than you and whichever race you play as (unless you play as an elf) Applying butthurt to their sensitive ego

(All elves are female until proven otherwise. A variant of this axiom is that an elf's gender is "elf".

A common exception to the above is the 'Fair Folk' variant, known to steal children to raise as another elf with no human memories; they'll take your soul if you catch a glimpse of their Wild Hunt, and sadistically murder you if you ever appear near any of their sacred places. In that sense, maybe the Dark Eldar's habits are a spin on their national time-honored traditions. Who knows.)

footnote 1: What elves don't want you to know is they have a birthrate similar to humans, but to achieve their longevity and control their population, they eat their own young. That's why they want you to stay the fuck out of their forests: no witnesses. Another rational and plausible explanation is that, due to their immortality/extreme long-livety, elves limit the number of children they have to prevent overpopulation or simply have widespread female infertility due to anorexia. Alternatively still, their tree-hugging ways tend to result in them getting killed by dangerous animals, keeping their population in check through sheer naiveté.

footnote 2: or they just prefer buttsex

Movement Mechanics

Rules

Movement encompasses any and all actions that the player dictates unto his character during the game. Movement is indifferent to talking, reading, or examining, or even *pickpocketing*, but it is dissimilar to combat movement.

Throughout the session, the players will have to confer and make decisions dependent of the DM's narration, who is only passive. They will have to decide where to go, what quests to take, and what to say. The only thing they do not have control over is the laws of the nature of the game. This is what is meant by movement.

Skill Checks

Also known as “difficulty checks”, these unique tollgates correspond to one's skill levels. Most of the actions the characters will make will be minute or mundane, such as examining a glass bottle, walking down a trail, or shuffling a deck of cards while waiting, but dice checks are needed for intensive actions such as sneaking, casting, perception, and inquiry.

Skill checks are *not* part of the combat system, and they are considered as individual actions. However, critical failures or a “crit” (a critical success), can sometimes deliver consequences that may impart into forced combat.

Refer to the “Skill Level and Corresponding Modifier” table when making skill checks that are dependent or adjacent to a character's skill level.

Skill Checks Procedure

1. **Definition of the circumstance**
First, the obstacle must be identified. The player needn't know about the risks of the obstacle, but he or she can ask the DM about the consequences of the action.
2. **Setting the challenge**
The obstacle is then set to a difficulty check. The “challenge” will be a set number that the player must either roll to or above in order to overcome the skill check.
3. **Addition of modifiers**
The challenge must be modified. These modifications can occur in:
 - a. *Skill level*
The player's skill level modifies the challenge a specific number.
 - b. *Items with modifiers*
Items that bear modifiers that the player is currently in possession of is honoured in the process.
 - c. *Difficulty of the challenge*
If additional obstacles are inherent in the process, their corresponding modifier must be allotted in the process too.
4. **Roll**
The player rolls the dice that is called for. The outcome will decide the consequence of the action.

Example Calculation Setup

Initial Challenge	Modifiers	Final Challenge
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Difficulty Checks

Skill	Action	Challenge
Perception	Listening Stranger conversation Whispers	10 on 1d20 20 on 1d20
	Searching Object is hidden Object is well-hidden	15 on 1d20 20 on 1d20
Charisma	Typical settlement Hostile settlement	10 on 1d20 20 on 1d20
	Bargaining Common Item Rare Item Legendary Item	5 on 1d20 10 on 1d20 20 on 1d20
Intellect	Language; Knowing Common; Reminded Old; Studied Elven; Ruminant Of Creatures; Forbidden	- 10 on 1d20 15 on 1d20 20 on 1d20

Difficulty Modifiers

(Additions and Subtractions are relative to the difficulty check, *not* the player's skill level or roll)
If the modifier adjusts the challenge to go to a number beyond the faces of the dice, add another dice of the same number of faces.

Circumstance	Corresponding Skill	Modifier	Circumstance	Corresponding Skill	Modifier
Nighttime	Stealth	-2	Hidden	Stealth	-2
Listening through a door	Perception	+5	Listening through a thick wall	Perception	+10
Information is readily available	Intellect	-2	Information is hard to come by	Intellect	+5
Information is closely guarded	Intellect	+10	Pickpocket target is occupied	Stealth	+2

Combat Mechanics

Unique to *Wassers die und Venusfliegenfallen* mechanics is the omission of the iconic Dungeon Master Screen. The DM Screen serves as a barrier between the narrator and the players--all rolls that the Dungeon Master makes and all narrative choices are made in total secrecy behind the screen. The omission of the screen serves to make the decisions of the DM as transparent as possible, all the while the availability of the core books encompasses all players to hasten the examination

of reference.

In the sense of rigidity, combat movement is more taxing than general movement, for battle movement is strictly turn-based.

Though battle movement is foremost turn-based, the decisions of the players is chiefly the control of their characters, and apart from the control of the enemies, who are controlled by the DM.

Skill Level and Corresponding Modifier

Level	Modifier	Level	Modifier
1	-5	50-51	+20
2-3	-4	52-53	+21
4-5	-3	54-55	+22
6-7	-2	56-57	+23
8-9	-1	58-59	+24
10-11	0	60-61	+25
12-13	+1	62-63	+26
14-15	+2	64-65	+27
16-17	+3	66-67	+28
18-19	+4	68-69	+29
20-21	+5	70-71	+30
22-23	+6	72-73	+31
24-25	+7	74-75	+32
26-27	+8	76-77	+33
28-29	+9	78-79	+34
30-31	+10	80-81	+35
32-33	+11	82-83	+36
34-35	+12	84-85	+37
36-37	+13	86-87	+38
38-39	+14	88-89	+39
40-41	+15	90-91	+40
42-43	+16	92-93	+41
44-45	+17	94-95	+42
46-47	+18	96-97	+43
48-49	+19	98-99	+44

Further Mechanics

One of the most critical elements of the *Wassers die und Venusfliegenfallen* mechanics is its combat system. The two main concerns of the combat mechanics section are for the combat mechanics to not seem primitive, and at the same time to not seem complicated. These are the two sides of the same coin.

Combat is more or less a large part of an adventure game, even going as far as to say that combat is what makes the reputation of the game, so to ignore issues in combat mechanics mostly delivers a faulty experience that cannot be blamed on player behaviour.

The technical limitations of the game makes context-specific gameplay elements such as timed sequences, quick time events, agility, and speed difficult to incorporate without it being either time-consuming or a general hindrance to the flow of the game. These elements are what distances generations of role-playing games and JRPG's from their predecessors, but at the same time it frequently introduces a bar for players. Introductions of such new systems come frequently, if not all the time, and it's likewise easy to say that the spirit or soul of the game remains timeless, but by contrast the combat of a highly-acclaimed game is distinct in manner alone.

Without a doubt, there is a gap between game/battle directors and the players themselves. By extension, both express a distinct vision that in a way confers to a higher sense of satisfaction, and for players to appraise innovation in game mechanics is most likely an appraisal of it happening to be "seamless", "slick", or bearing "finely-tuned balance". At its core, combat mechanics and battle systems are firmly grounded.

Game designers unintentionally widen this gap with "extra" mechanics: haptic feedback, augmented reality, voice control, and social media. Even more alien are microtransactions and downloadable content. Inevitably, this is what the game is additionally known for, for better or for worse.

Games and game mechanics are heavily discussed and debated via a global community of online users, from forums to comments sections to personal conversation. On the contrary to how players may appraise game mechanics, many may wish for a game to include a first-person view option, or pets, or new emotes. On a more serious level, players discuss critical topics that severely impact the game: the balance of weapons and items, of stats, or even the exclusion of existing mechanics altogether.

Wassers die und Venusfliegenfallen aims to make its combat mechanics a *discussion*, and in no means set in stone. It exposes the unprofessionalism of such a game, but this is reflects the desires of most player experience.

Triggering Combat

Combat can be triggered through several means. Many enemies are inherently aggressive and they will attack anything that is not their kind, unless influenced by a spell, poison, potion, sickness, or disease. Enemies will only attack if they notice you. They will investigate suspicious activity such as noises or misplaced/missing items. Combat is a proximal mechanic, meaning that it only happens when the party is in proximity of the opposing force. Many animals and folk are passive unless provoked.

Other things can trigger combat. Various traps can trigger combat. Incantations, or dialogue can

stir trouble. Sometimes, attacks will come in the form of bonemen or bandits in the wild outdoors.

Rules

During combat, it is allowed that members of a party can join in combat at any time at their discretion. However, any member of a party or a party in its entirety cannot desert a battle if they are the aggressor. If they are not the aggressor, they may flee, but the enemy will soon follow. The enemy will stop following if the party is a far enough distance, or that the party is at a position, situation, or circumstance that prohibits the enemy from doing any damage. If a player dies, they will be stripped of 500 gold and any items obtained during the raid will be confiscated. They are to respawn outside of the raid and cannot join until the party is done. If it just so happens that a player dies in a random attack, the same rules apply, but the player cannot respawn until the raid is finished.

Combat Priority

The first step to combat is deciding combat priority. If a battle between both parties only contain one individual, then combat priority is decidedly against each other. A battle can exist between any number of parties, but it is up to the DM and to the players to whom the parties are aggressive to within the battle.

On an individual scale, combat priority is drawn between player character to the adversary they are attacking, and vice versa. This means that a party may target one specific individual, or that all can attack varying targets.

Turn-Based Battle System

A turn-based battle system is at odds to a turn-based combat system. Turn-based combat

implies that an individual attacks another individual, and the latter individual returns a blow, and this repeats for everyone in the process. A “battle” characteristically encompasses all. A “turn-based” battle means that one party makes a move altogether, and the other party retaliates. One collective move made by a party may be called a “round”.

The turn-based battle system takes notes from the first *Final Fantasy*, in which it spawned later JRPG’s as being characteristically turn-based.

Character Stats

A character’s skill level will determine their stats for the battle.

- MANA: A person’s mana reserve is their dexterity times 10.
- HP: A person’s health is their strength times 10.
- ATT: This skill level corresponds with a modifier of the enemy's challenge.
- DEF: This skill level is a skill check for a 3d20. If it goes above sixty, an additional d20 is added to the combat roll. If it is a miss, the damage is not applied.
- AGI: This skill level determines who attacks first within a round. The player with the highest agility attacks first and it descends to the pc with the lowest agi.

Modifiers

There are two types of offensive modifiers and only one defensive modifier. The two offensive modifiers are attack modifiers and damage modifiers. Attack modifiers modify the attack skill level. Damage modifiers modify the damage dealt by the attacker. The single defensive modifier modifies the defense skill level. No modifiers modify the challenge.

Battle Procedure

Beforehand: Positioning

The parties are diagrammed as to display a visual. Positioning is important as it determines *range*, if ranged weapons are used. Terrain is also taken into consideration. Most important of the diagram is the number of units per a party. Other processes such as the logging of stats, listing of enemy hp are done before the battle is started, to provide quick reference.

1. Combat Priority

The players choose an individual enemy for their characters to target. Simultaneously, the DM chooses which members of the party that the enemies will target. The DM also chooses which enemies ally NPC's will target.

2. Preparing For The Round: Setting Challenges

Each individual has a challenge that will serve as a threshold for the aggressive action, or "hit".

- a. *The Party's Challenges*
A person's dexterity level is examined.
- b. *The Enemies' Challenges*
An enemy's level directly correlates to the challenge.

3. Preparing For The Round: Additional Modifiers

The character modifiers are set in place:

- a. Attack modifiers found in clothing or spells modify only the attack skill. The attack skill is then translated into a corresponding modifier. This modifies the target challenge.

b. Combat Advantage is set if it is apparent.

4. Roll!

- a. The aggressor attacks first. Among the party, the character with the highest agility attacks first. All attack once per round.

Crits

Critical hits, which means that the person succeeds in getting a total of 38-40 on a 2d20, means that the damage is multiplied by x3.

Critical misses, which mean that the person got a total of 2-4 on a 2d20, mean that the enemy is free to interrupt the round chain and retaliate. The x3 multiplier crit and the crit failure applies to enemies.

Several Hits In One Attack

Landing at an attack means that the person can strike with their equipped weapon.

- 1. First, the weapon is examined. If the damage is within a range, the person must roll for the weapon damage. This must happen every time a person succeeds to ensure the variety of the weapon's damage.
- 2. A weapon's hit quantity is determined by its weapon type:
 - Knives have a hit count of 4.
 - Swords have a hit count of 3.
 - Staves have a hit count of 1.
 - Bows have a hit count of 2.
 - Glaives have a hit count of 1.
 - Battleaxes have a hit count of 1.
 - Warhammers have a hit count of 1.

Enemies cannot do multiple hits.

Example Combat Initial Calculations Table

Target HP	Target Initial Chall.	Att Lvl	Att Modifier	Target Final Challenge	Roll	Hit Quantity	Damage	Final Damage	Final Target HP
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Example Combat Calculations Table

Target HP	Target Final Challenge	My HP	My Challenge
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Levelling Mechanics

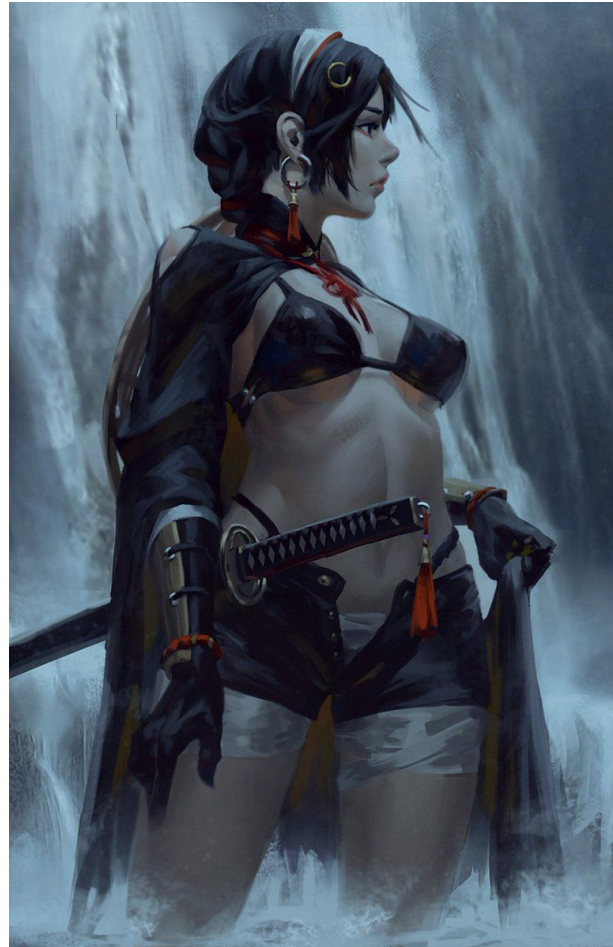
Further Mechanics

Virtually every videogame today, as well as video games for the past 30 years, relies on some sort of progression in order to keep the player dedicated to the game's premise. Even games that do not have a levelling system still yet give the player options to upgrade existing elements, or revolve around an economy system. Levelling is by extension a layer of depth to the game. Whether by token or economy, choice or none, lack of progression is tantamount to a game with one round. With a premise far too simple, the game falls apart at the seams.

Thus, levelling mechanics becomes an important part of what constitutes as the criticism of the game. Many games imply a balanced progression system which includes a rounded levelling system, but in actuality the only bar for players is that levels exponentially require so many points that astronomical numbers must be defeated through what the community calls "xp farming" or "grinding", a repetitive strategy that consumes hours, if not days of real time just to hurdle past another level. In principle, the game is just too simple to not allow levelling mechanics...

Rules

There are two levelling systems that the player should be concerned of. Both can be independent of each other, but aren't necessarily independent. The first one is their player level, which relies on experience points, or "xp", to cross levels. Experience points accumulate over time. The second is their skill level, which uses a point system. Player level requires considerably more points to cross thresholds, but these are solved through taking risks: high-level bosses, and quest rewards. Unlike the player level, which starts at



zero and at level one, a player's skill level varies just from what species a character is. Furthermore, while experience is scalar, which means that it cannot be deduced, and there is only one player level per player, skill is made up of multiple classes each with their own individual skill levels.

Skill Level

These areas of specialisation make it so that one can rely on one skill to excel in one field, but see another skill of their own to be a weakness. In turn, this diversifies a team in each single person's

vocations. Much like real-life, these skills from the start can be worked on in two ways. One can improve their strong skills to become even better at what they are good at. Or, they can solve their areas of weakness. Whichever the case, one must use their skill points earned sparingly.

As you may have guessed, “skill points” are a token economy. One can earn 2 skill points by way of levelling up to improve any skill they choose, or if they do a certain action of good, say, complete a quest or read a book, then they will get an imperative upgrade on the skill that the reward commands.

One must assign themselves a skill class. Skill upgrades that happen to be within their skill class get a 2x multiplier.

Skills

There are ten **skills**. They are **Attack, Defense, Ranged, Strength, Agility, Perception, Stealth, Charisma, Intellect, and Dexterity**. The ten skills are separated into three **skill classes**, or **archetypes**. They are **Way of the Warrior, Way of Magic, and Way of Knowledge**.

The Way of the Warrior involves the discipline of athletics, brunt work, martial arts, blocking, swordsmarts, and archery. Attack, defense, ranged, strength, and agility fall under the Way of the Warrior. The Way of Magic involves the discipline of magics and the arcane arts. Dexterity falls under the Way of Magic. The Way of Knowledge involves one’s visual acuity, locksmarts, sneaking, speechcraft, and linguistics.

The Way of the Warrior

Attack, or *att*, is the measure of a player’s accuracy and proficiency in melee combat. A higher attack level equates to more successful hits.

Defense, or *def*, is the measure of a player’s ability to deflect damage and evade critical damage. Defense is strengthened with arcane shields or

sturdier armour. Being a sponge that soaks up a responsible portion of aggregate party damage is crucial to the party as a whole. If not the party, then one’s protection of their health. It is important to note that defense is not biological. It is a matter of proficiency.

Ranged, or *rng*, is the measure of a player’s proficiency and efficiency with bows, crossbows, and thrown weapons in damaging opponents from a distance. Rangers, or archers, have the highest accuracy of any combat type, and their ability to attack from a distance means that they can “safespot” a melee monster in safety.

Strength, or *str*, is the measure of a player’s prowess, physique, and health. One’s health power, or “hp”, relies on their strength skill level. One must also be a certain strength skill level to wield certain heavy weapons. It also helps to be strong in situations that necessitate such a skill.

Agility, or *agi*, is the measure of a player’s discipline to get to one point to another, either in a complex environment or a very short distance, in the quickest and most efficient way possible. In combat, it means attacking first.

The Way of Magic

Dexterity, or *dex*, is the measure of a player’s discipline in magics and the arcane arts. *Refer to “Magic Mechanics” for further information on dexterity and the schools of magic.*

The Way of Knowledge

Perception, or *per*, is the measure of a player’s proficiency of their senses, as well as a measure of their ability to see, hear, taste, feel, and smell minutely unusual things. Distinguishing, cataloguing, detection, situational awareness, innate naturalist knowledge, all are of perception.

Stealth, or *stl*, is the measure of one’s ability to stay hidden from sensual (not spiritual) detection, and conduct covert or unkind operations silently.

Charisma, or *chr*, is the measure of a player's proficiency in coercion, bargaining, or romancing. The ability to have an iron as well as a golden tongue is indispensable.

Intellect, or *int*, is the measure of a player's intelligence of their environment. Under intellect is one's linguistic intelligence, logical intelligence, spatial intelligence, and naturalistic intelligence.

Player Level

One's player level is a handsome status that shows how far they have progressed in the game. Experience points, that which a player's player level is reliant on, is earned by slaying monsters, either directly or indirectly, and *only* being the final hit. This brings up problems of "kill stealing," but it is usually amended within a group's volitions. Experience points can also be garnered through quest or action rewards. In rare cases, xp points may be rewarded from an unusual action or event.

Levelling Up

In levelling up a player level, one earns 2 skill points to spend on their choice of a skill. Death also does not affect player level, nor skill level. Regardless of one's race, they will always start out as level one with zero xp.

In levelling up, a player (not the playable character) has a choice of a reward. As of December 2017, the rewards are one (1) Morinaga® Hi-Chew™ Green Apple or Grape flavour "Sensationally Chewy Fruit Candy", or one (1) Kopiko® Cappuccino "STRONG & RICH COFFEE CANDY". It is interesting to note that Kopiko® Cappuccino "STRONG & RICH COFFEE

CANDY" has a long history in *Wassers die und Venusfliegenfallen*. It was used as snacks along with Dole® Pineapple and Mango Juice "on the rocks" at the second session ever, held at my house, with the usage of the *Green Cloak of Narration*.

Jail

Perhaps one of the most unusual and cruel punishments in the history of tabletop games, the penalising of the player in real life is apparent with the jail system. If the player happens to end up in jail in the game, he is suspended of all actions in real life and must retire to the *Time-Out Corner of Shame and Solitude*, where he is to think over his actions. Depending on his jail sentence in the game, he may be in the *Time-Out Corner of Shame and Solitude* for from five minutes to as long as two whole sessions.

Depending on the severity of the jail time, the player's skills also deteriorates through time since they are inactive and languid in a jail cell. If sentenced for more than two weeks, the player loses one (1) skill point of each skill for every week they languish in a cell. They still retain their player level and xp, however. If strength and dexterity deteriorates, so does health and mana.

However, the player can choose to escape from jail through any method of his discretion, mainly through lockpicking, coercion or bribery of the jailkeeper, or planned prison breakout with inmates. It may be that his or her party pays the fine to free him, or bust him out. In situations where the player is sentenced to involuntary servitude (read: slavery) or sent to a prison camp, it is imperative that they break him out. Or, you know, purchase him or her back to the group.

XP Table

Lvl	Xp	Diff	Lvl	Xp	Diff	Lvl	Xp	Diff	Lvl	Xp	Diff
1	0	0	26	8,740	898	51	111,945	10,612	76	1,336,443	126,022
2	83	83	27	9,730	990	52	123,660	11,715	77	1,475,581	139,138
3	174	91	28	10,824	1,094	53	136,594	12,934	78	1,629,200	153,619
4	276	102	29	12,031	1,207	54	150,872	14,278	79	1,798,808	169,608
5	388	112	30	13,363	1,332	55	166,636	15,764	80	1,986,068	187,260
6	512	124	31	14,833	1,470	56	184,040	17,404	81	2,192,818	206,750
7	650	138	32	16,456	1,623	57	203,254	19,214	82	2,241,087	228,269
8	801	151	33	18,247	1,791	58	224,486	21,212	83	2,673,114	252,027
9	969	168	34	20,224	1,977	59	247,886	23,420	84	2,951,373	278,259
10	1,154	185	35	22,406	2,182	60	273,742	25,856	85	3,258,594	307,221
11	1,358	204	36	24,815	2,409	61	302,288	28,546	86	3,597,792	339,198
12	1,184	223	37	27,473	2,658	62	333,804	31,516	87	3,972,294	374,502
13	1,833	249	38	30,408	2,935	63	368,599	34,795	88	4,385,776	413,482
14	2,107	274	39	33,648	3,240	64	407,015	38,416	89	4,842,295	456,519
15	2,411	304	40	37,224	3,576	65	449,428	42,413	90	5,346,332	504,037
16	2,746	335	41	41,171	3,947	66	496,254	46,826	91	5,902,831	556,499
17	3,115	369	42	45,529	4,358	67	547,953	51,699	92	6,517,253	614,422
18	3,523	408	43	50,339	4,810	68	605,032	57,079	93	7,195,629	678,376
19	3,973	450	44	55,649	5,130	69	668,051	63,019	94	7,994,614	748,985
20	4,470	497	45	61,512	5,863	70	737,627	69,576	95	8,771,558	826,944
21	5,018	548	46	67,983	6,471	71	814,445	76,818	96	9,684,577	913,019
22	5,624	606	47	75,127	7,144	72	899,257	84,812	97	10,692,629	1,008,052
23	6,291	667	48	83,014	7,887	73	992,865	93,638	98	11,805,606	1,112,977
24	7,028	737	49	91,721	8,707	74	1,096,278	103,383	99	13,034,431	1,228,085
25	7,842	814	50	101,333	9,612	75	1,210,421	114,143	100	14,391,160	1,356,729



Magic Mechanics

Further Mechanics

On *The Myth of Arcane Cosmology*, a collection of scholarly polemics on “ontological magic”:

...Mysticism, a nefarious and underdeveloped school of magic, has hitherto been misunderstood by the childishness of philosophers and wizards. Dogmatists, such as Arvon the Cynic, a Levinian rustic, thought that the essence of mortals comprising of “indestructible, homogenous magicks that interact with one another in empty space.” The instruments of modern alchemy prove otherwise; in fact, there is no reducible soul-residuum within mortals. I contend that magic is mere representation of something that lies beyond the senses...

...The ancient elven philosopher Fes’atl thought that, through a gradual unfolding of

history, mortals could return to their true, magical essences, away from this sordid world of appearance. In this illusory world, we are doomed from the start: while reality is, to him at least, a continual process of unjustified suffering, we are also being guided by larger cosmological forces to repeat it indefinitely. When the last light of existence fades, everything returns to the boundless, or apeiron. In this realm of Being we are a complete, consummate over-soul; however, because of the birth of opposites, we are bound to break up again and form individual bodies. Luckily, Fes’atl claims that we can undo this vicious cycle by the manipulation of magical forms to “tap” into the apeiron. He advances the notion that, because of the latent, repressed memories of our magical-spirit, all of this can be knowable to us. But, why is it that, in previous cycles, no mortal was able to return to Being?

It is because, as he suggests, we have lived our life an indeterminate amount of times that, in the mechanism, we have left "hints" as to our origins. Now, in this cycle, we can become One because we have learned to cast spells and manipulate various magics. Surely, the machinations of a naive mind, but interesting nonetheless...

There are several points of magic that can be probed here. Magic presents itself as not necessarily a higher sense of understanding, but it is akin to (again, deferring to Earth and her goodly philosophers) Plato's idea of *eros*, or Greek for "love", in that a soul (there was a definite distinction between soul and body, in which that the body was temporary and the soul infinite) defers to return to the world of ideas on the wings of love, upon seeing objects in the world of forms. (Plato's philosophical project was the distinguishing between forms and ideas. An illustrative example is the alien in a bakery. If an alien had suddenly travelled to a blue marble of a planet [hint: Earth] and land in some sort of civilisation, imagine them walking inside a bakery and seeing 50 identical gingerbread men lined up. The alien begins to wonder: how does the baker make 50 identical gingerbread men? Well, if you were a human, the answer is quite simple: The baker uses a cookie cutter. So there are two things: the cookie cutter, and the gingerbread men. Of course, upon closer inspection, the alien sees that there are some gingerbread men with bumps or individual pores, some are deformed on one limb and some are more burnt than the others, and one may even be half-eaten, but the alien still has the basic *idea* of what a gingerbread man is inside his head. The alien sees the perfect gingerbread man in his head. *The alien knows the cookie cutter without even seeing the cookie cutter itself with his own eyes.* This means that all horses are the same. Some horses may be of a different colour, and some horses may have a broken leg, some horses trot and some gallop, but we still have a

basic idea of what a horse is. The gingerbread men, the horse, and everything else is what constitutes the "world of forms". The "world of ideas" is what constitutes the basic shapes, or the perfect ideals of the forms. The "world of ideas" and "world of forms" can be thought of as a campfire inside of a cave. Holding up cardboard-cutout shapes of horses and gingerbread men and trees and fish against the fire, we can see the shapes' shadows flicker upon the cave's wall. We can only see these shadows (the "world of forms"), but we can never see their true, perfect shapes (the "world of ideas"). This leads into Plato's Allegory of the Cave, which furthers this cave analogy into social criticism, in which Plato criticises his teacher Socrates's death.) (I deeply apologise for giving you a crash course on antiquity philosophy, and probably on historical revisionist/historical mechanistic philosophy earlier in *Economy Mechanics*. But the explanation of magic in *Wassers die und Venusfliegenfallen* is quite the task, and a good place to start is how magic actually *functions* instead of how magic works.) In this sense, magic is not impractical, in a cosmic sense of course. We'll get to why magic is impractical for most people in the Realm later.

At any rate, though, we can thus infer that magic and cosmology are not related to mythology at all. The ancient elven philosopher Fes'atl only believes in the divine essence of magic. Fes'atl purposefully leaves his stance on gods ambiguous as a means to show people how separate magic is from the Gods. This is important in understanding that magic itself is very independent, but it is still the Gods that can allot their faith in such arcane tasks. You also may have noticed that Fes'atl makes no reference to a "life-force", or "mana". Though this was touched on as "soul-residuum", there is no indication as such, and perhaps it is so that Fes'atl prefers to keep such limitations of Being and One out of the equation as well. At any rate, a fatalistic sense of the universe of *Wassers*

die und Venusfliegenfallen that is purposefully broken as (to word it a weird way, not as a postulation as “free-will”) what Hegel called in his dialectic “Becoming”, in which all the while we perform such magics, we are by principle “Becoming”, or the dialectic between “One” and “Being”, because surely one cannot be a “being” without pursuing “one”, which is why Fes’atl proposed the rhetorical question of no one returning to Being. In *Fis Acad Ta’sibh: A Closer Look At The Arcane Sense*:

The arche, or first principle of things, for Fes’atl, is magic proper. Magic is a permanent substance; it precedes the world of appearance. All things in the organic world, that of becoming and contradiction, give birth to the world of existence; however, this creates a vicious cycle of alienation and torment. Again and again, a cycle is set off in which everything must destroy each other until their contradictions return to the essence of things—magic itself. The stage of this eternal drama, the recurrence of opposites and contradictions which give rise to life, will repeat eternally until one returns to the One (magic). There are memories that the soul harbors. These inherent memories impart the knowledge of techniques and forms which might, hopefully, assist the living in becoming One.

Rules

The magic system attempts to be accessible as possible to starting mages, druids and clerics, as well as offering a plethora or assortment of magics that will strengthen their study into magic. As they get stronger, so too does the magic that they will control. It is through this that magic is weaponized, but everyday magic (as discussed magic is a commodity) is more or less what makes

it all worth the while.

The first postulation of magic is that everybody has the potential to perform magic, as it applies to all beings as well as there being a range of magics to perform. The second is that magic is a study with fields of expertise and specialisation. The third is that magic is limited only in scope, not in application.

Dexterity

One’s capability of magic relies on their dexterity skill level. Everyone has a specific level of dexterity, and this is where racial preference comes in, as some races have more innate dexterity than others. As with any other skill, players can build up dexterity to easily be on par or even surpass others, but it helps to be born strong in one field of focus and work player diversity into the medley of things.

It helps if a wizard or witch selects The Way of Knowledge as his or her class. The dexterity skill is allotted under The Way of Knowledge, and skill upgrades that happen to be under a corresponding skill class focus get a 2x multiplier.

The dexterity skill level is broken up into four schools of magic: **Hellmage Dexterity**, **Arcane Dexterity**, **Creation Dexterity**, and **Healer Dexterity**. A dark elf, who has an initial dexterity skill level of 15, have that 15 broken up into level 5 Hellmage Dex, level 4 Arcane Dex, and level 3 Creation and Healer Dex. All races have a level of dexterity, and likewise all races have school-specific dexterity.

Magic

There are four main schools of magic, and there are three fields of magic. The four main schools are **Destruction**, **Enchanting**, **Creation**, and **Restoration**. The three fields of magic are **spellcraft**, **alchemy**, and **ymbology**. The four schools and the three fields are intertwined

in **wizardry**, or the discovery and study of magic and all things that influence it.

School of Destruction

The *School of Destruction*, also known as *sorcery* and *gramarye*, corresponds to one's *Hellmage Dexterity* level. The School of Destruction involves harnessing the energies of fire, frost, and shock. It is also the pursuit of dark magic, or the dark arts, and occultic matters.

School of Enchanting

The *School of Enchanting* corresponds to one's *Arcane Dexterity* level. The *School of Enchanting*, also known as *arcanology* or *mute wizardry*, is arcane craftsmanship, and is the harnessing of magic in order to add certain magical imbuelement or magical binding to weapons, armour, articles of clothing, and jewelry. Increasing a weapon's durability, or binding it to drain health, flames, or lightning, as well as opening locks fall under the School of Enchanting.

School of Creation

The *School of Creation* corresponds to one's *Creation Dexterity* level. The *School of Creation*, also known as *active cosmology*, governs raising the dead, or summoning creatures from the planes of Oblivion. Conjuring familiars, animals, objects, and shields, as well as summoning dead warriors once-powerful and creating ethereal weapons such as Planar Bows and Swords, fall under the School of Creation.

School of Restoration

The *School of Restoration* corresponds to one's *Healer Dexterity* level. The *School of Restoration* involves the control over life forces. Basic spells such as healing and magical shields are commonplace practice for such studies, but those who are restoratively dexterous can cast massive amounts of burst healing, or magical auras and protective circles.

Spellcraft

There are two main components to *spellcraft*, or *thaumaturgy*, that the player should be concerned of. These two are **spellbinding** and **spellcasting**.

The act of spellbinding and spellcasting relies on one's dexterity level. One's dexterity level determines their level of proficiency. One's proficiency is their level of dexterity as well as a School of Magic's dexterity level. The latter is important because tomes are specific to a School.

Levels of Magical Proficiency And Corresponding Dex Lvl and School Lvl

Magically-Inert	<10/0	Adept	30/10
Novice	10/1	Expert	40/20
Padawan	20/8	Master	50/30

Spellbinding

Spellbinding is what a wizard or witch does in order to gain spells that once bound to them, they are free to use. To bind a spell, one must find a "tome", or a book written in an esoteric yet didactic language that is reflective of *apieron*. A common folk may beer inside these books and see chicken-scratch and doctor's handwriting, but those with high enough dexterity *feel* the text, and thus learn with heart the lessons that the spell tome embodies.

Spellbinding is specific to a level of proficiency. This means that focusing on a certain School makes it so that one can bind destruction tomes, but not arcane tomes.

Of course, tomes are physical things, and when tomes can be bought and sold, they become a commodity, and rare commodities such as tomes are expensive. But, one can always buy a tome (and sell it for profit). It just might be the case that

they cannot bind or cast its spells.

Spellcasting and Mana

One's *mana*, or *mp*, is their otherworldly stamina, or energies that allow for spells to be cast. One's mana is their dexterity level times ten.

It does not take mana to spellbind, but it does take mana to spellcast. Ideally, as one levels up their dexterity, the allotted mana expands, allowing for more powerful spells, or more freedom of spellcasting instead of recovery on and off the battle. As you progress, spellcasting more advanced spells will consume more mana, meaning to say that one must find a balance. It helps to wear additional items that modify mana recovery, mana reserves, mana consumption, and spell effectivity.

Alchemy

Alchemy is a special type of magic that does not require dexterity, and therefore those who are magically-innate can use alchemical consumables. However, it does take an alchemist to make these consumables: so the levels of alchemical proficiency is almost the same as the table of magical proficiency, but one needn't worry about their School level, since alchemy does not adhere to any school. Ideally, this is where healers can deal magical destruction damage on the same proficiency on par with their main School focus. At a basic level, alchemy means that a party can technically be independent of the "mage" of the group: The one that lugs around his staff and robes, but alchemy still adheres to dexterity, so the dedicated is there to be pursued.

Levels of Alchemical Proficiency And Corresponding Dexterity Level

Alchemically-Inert	<10	Allegiant	30
Mundane	10	Pious	40
Reverent	20	Covenantal	50

The thing about alchemy is that it's ostensibly more expensive and more complicated than conventional magic. Alchemy equipment must be bought, and the ingredients for some consumables may've be sought far and wide. *Refer to Magic, under Economy Mechanics.*

Alchemy is not exclusive to drinking icky concoctions: Some players may chew on soaked bark, crush coins under their heel, throw bones in a fire, or stab themselves and administer a special sap. Alchemy does have its merits.

Symbology

Symbology is a high-tier skill after spellcraft and alchemy. It requires the user to make a magic circle with their preferred methods: painting on with a brush, etching on with chalk (from flour with the "Strengthen" arcane tome), cutting into with a knife, creating a patch on clothing, or even branding (in the case of slaves).

Symbology is available to adept-level and above wizards and witches. It does not require dexterity, however its exclusivity means that symbology is rare to find, purchase, and study.

After drawing the circle, the user must utter the circle's use. Magic circles can be anything, from traps, to entities themselves, to adopting additional qualities in whatever object they were writ on. Only then will they consume mana, but mana will regenerate back. A wizard or witch can only make 5 magic circles at a time.

Conventional and Lifestyle Magic

With magic, some things that are difficult in life become a little bit easier.

Lifestyle Magic

Magic	Type	Description
Cleaning	Spellcraft	Padawan. Cleans up the target. <i>40mp</i>
Lighter	Spellcraft	Padawan. Must have a fire tome. User's finger lights up, or target lights up at a snap and point. <i>60mp</i>
Telekinesis	Spellcraft	Padawan. Move objects out of reach. <i>10mp/s</i>
Heat Induction	Symbology	Magic circle that generates heat.
Protection	Symbology	Magic circle that mimics "Reinforce" arcane tome indefinitely. Used on clothing and items, as well as equipment.
Enlock	Symbology	Magic circle that locks something shut. Expert arcane tome "Clairvoyance" can counter this.
Remove Petrification	Alchemy	Tap on affected area with needle soaked in allegiant healing soup or of higher alchemical proficiency.



**THE END OF THE BOOK.
THE START OF YOUR ADVENTURE.**