

The Elves of the Laurëlorrn

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Background

With the returning of the WFRP license to Games Workshop, the chance of the much-anticipated WFRP Elf sourcebook making its way to print was reduced to nil. It seemed that the creativity of Martin Oliver was destined to remain alone in his computer.

This same fate was shared by some of the work created by Tim Eccles for the Laurëlorrn Elves during the long gone, anarchical years of his youth. Some of the information made its way to the venerable WFRP Archives as an army list prior to the release of the WFB5 Wood Elf army book.

This project is an attempt to bring elements of the two views together with additional material to provide GMs and players of Elven characters with the background necessary to bring this little understood and detailed portion of the Empire to life.

It also should be noted here that Martin Oliver's efforts concentrated on the Wood Elves of the Loren Forest. Portions of his work have been amended for the Wood Elf population in the north-western corner of the Empire.

Introduction

Compared to their kin in the enchanted Loren Forest of southwest Bretonnia, the Wood Elves of the Laurëlorrn Forest are little known. This is surprising given that the Laurëlorrn Elves are not quite as secretive as their more numerous kin.

In fact, the impression that most outsiders have of the Laurëlorrn Elves – who call themselves the Laurëlorrnalim – is from limited interaction from those Elves who decide to make their mark on the larger world. Any assumptions based upon these chance meetings are likely to promote even further misunderstandings between the two races. After all, the individuals who leave the sanctuary of the Laurëlorrn Forest for the dangers of the wider world are hardly representative members of their former communities. Their respective outlook on life, no matter how varied, is seen by their forested kin as “not quite right in the head and heart.”

History

The Beginning of the Wood Elves

One decision, one choice, determined the history of the Wood Elves. When Phoenix King Caradryel gave the order that the fine, proud cities of the Old World were to be abandoned, he lost the hearts of thousands of settlers. There were many who had never seen Ulthuan, who had been born and raised in the colonies. Without warning, when the threat to their safety and tranquillity was at its greatest, these citizens were issued an ultimatum: abandon your homes and flee to Ulthuan, or remain, in peril of your very lives.

The sense of shock, of betrayal, was incredible. Proud princes raged in the streets like madmen, railing against the shame of abandoning their lands. The ordinary folk wept, filled with dread and grief at the prospect of leaving all they knew, taking only what they could carry, queuing like cattle to board the boats leaving from the harbours they had helped to build. All knew the risks of staying, but was life as a refugee, dead to the culture they had helped to build, any worse?

When the last boats sailed, many were left to wander the deserted streets of Tol Alessi, of Sith Rionnasc'namishathir, of a dozen other once-proud colonies. As their kin sailed for Ulthuan, many settlers gathered what they could and struck out for the remotest parts of the Old World. They carried all they could, but the greatest weight for each was the sense of betrayal they carried in their hearts. They would have no more to do with the Phoenix King. They would have no more to do with Ulthuan. As they left their comfortable homes for lives of hardship and suffering, they vowed that they would never, ever rely on anyone again.

Of those few that remained in their cities, none survived. Such rich pickings were soon pillaged and ransacked by Orcs, demolished by Dwarfs or humbled by the vandalism of the Dark Elves. Those hundreds who gave up all hope and motivation, who lost the will to move on and stayed in their homes, also gave up their lives. Not one was left alive at the next waxing of the moon.

The Laurëlorناليم

Unlike the High Elves, Wood Elves attach no great importance to dates and chronologies. Their history is handed down to them through songs, tales and dances, passed on through an oral tradition which values motive and consequence over fact and figure. There are no Wood Elven historians; the closest they have are the minstrels and storytellers who recount the ancient tales that shaped their culture.

This view is further exemplified by the fact that few people know how the Laurëlorناليم came to the Laurëlorن Forest. Scholars acquainted with the history of the Wood Elves of the Loren assume that the Laurëlorن Elves are the descendants of the Lost Kindred, who left their kindred in search of their much-loved and now extinct Wythel Trees. Some speculated that the Laurëlorناليم are an entirely different tribe of Wood Elves altogether given some of their differences with the Loren Elves.

The earliest mention of the Laurëlorناليم come from the oral myths of the Teutognens, as well as the isolated communities of Old Faith worshippers found near the Schadensumpf on the Middenland/Nordland borders. Ancient rock art in this region depicts tall, lithe humanlike figures which are believed to be some of the first depictions of the Wood Elves in the region.

Though warlike, the Teutoggen tribe tended to stay away from the haunted woodland realm of the Laurëlorناليم. It was not until the Norsca invasion of the 8th century that the Wood Elves and humans clash over the forested lands. Strife between the two races was intermittent and seldom expanded beyond raiding and skirmishing.

The real strain came in the 12th century when Norscan raiders led by Harald the Roarer took advantage of the weakened, plague-ravaged land and invaded the north-western portion of the Empire. This invading group was more ambitious and determined than the earlier migration. The previous Norse immigrants were overwhelmed in short-order and their leaders killed. Hungry for more land, Harald led his men into the deeper forests in order to expand the boundaries of the land he claimed. For generations, the Norse battled the Wood Elves to no avail. The Laurëlorناليم had no intention of allowing further encroachment on their homeland and fought a defensive battle. In time, the martial energies of the Norse were spent and they retreated in exhaustion from their failed endeavours.

The outlying settlements of the Laurëlorناليم were allowed to return to their natural state as the Wood Elves retreated further into their forest. The expanded buffer zone between Elf and human became the ground upon which waywatchers and glade guardians constantly patrol to frighten off – or kill if necessary – any who violate the peace of the Laurëlorن.

The Great War against Chaos forced the Laurëlorناليم do alter their isolationist tendencies. The threat of Chaos incursion from the Sea of Claws as well as increasing Beastmen activity from the Drak Wald Forest was enough to compel the Elves to establish joint patrols with the humans in order to protect the borders of Nordland.

This level of co-operation was not to last. Despite Magnus the Pious' reaffirmation of the ancient treaty to which Sigmar agreed, the ambitious Barons of Nordland coveted the rich woodlands of the Laurëlorن. Growing distrust of humanity's motives resulted in the Laurëlorناليم retreat into the forest. Still, a few wary travellers continue to venture into human lands in order to trade.

The Laurëlorن

This magnificent woodland is home to the Laurëlorناليم. It is bordered by the Enchanted Hills in the north and stretches to the Misty Hills in the south. West of the great forest lies the Wasteland and to the east the Imperial province of Nordland. The Baron of that province foolishly claims the Laurëlorن is a part of his domain and makes no secret of his intent to conquer it some day in the near future.

In contrast to the neighbouring and gloomy Drak Wald Forest, the Laurëlorن is bright and lively. Many meadows are found within its borders and the deep forest is not as tangled with

undergrowth. The animals and plant life of the forest is extremely healthy and many of the various species that call the Laurëlorne home are larger than their kind that live elsewhere.

The majestic lornalim trees are found deep within the Laurëlorne. The majority of the Wood Elf settlements are situated on the limbs of these trees, well above the forest floor.

The Laurëlorne is believed to be home to mythical creatures – such as faeries, giant owls, unicorns and zoats – as well as more mundane creatures that one typically finds in the woodlands. There are also rumours of dryads and treemen living among the Laurëlornalims as friends and allies.

Creatures of Chaos are not known to reside within the boundaries of the Wood Elf realm, though some may be found along the fringes bordering the human lands. Other baneful creatures are also kept at bay by the power of the forest as well as the Elves. The enchantment of the Laurëlorne creates magical illusions as a defence against intruders and can be called upon by ritual by any of the Elven mages and priests. These illusions consist of a variety of illusionist spells of increasing level of mastery with increasing forest depth.

Some areas of the forest, the holy glades and the like, are also sentient due to the power of the Elven deities here and will actively attack intruders, directly aiding the Wood Elves. It is even believed that small animals convey constant reports on any invaders to those individual Elves gifted with the ability to converse with them.

As a final defence, the Laurëlornalim have long grown and shaped trees and bushes have grown together to form an impenetrable living wall to protect their more vulnerable settlements. These living fortifications are generally used in conjunction with natural geographical features such as ditches, pits, streams and the like that will be fully utilised.

Laurëlornalim Settlements

Most Wood Elven settlements are small affairs, comprising of between fifty and a hundred individuals. Unlike the small, isolated enclaves elsewhere in the deep forests of the Empire, those in the Laurëlorne are thriving. These follow the patterns established in the smaller settlements and the Athel-Loren, forming a loose alliance of related kindreds who have agreed to rule by a single shared council. This means that all settlements follow the same basic pattern: The Glade.

The term ‘Glade’ is really a misnomer. Few settlements are actually based in a physical glade; instead, most are based around a central clearing, or around a tree which has special significance to the community. Traditionally, each community consisted solely of the members of one kindred. Wood Elves still talk as if this is true today, although the reality is that smaller kindreds may live alongside one another. Stragglers and travellers may also choose to dwell for a while amongst the related families.

Open spaces near the heart of the community are set aside for assembly meetings, gatherings, celebrations, and so on. These usually consist of little more than bare earth; people bring blankets if they wish to sit. Places are also set aside for stores to be kept. These, like the

dwellings, have been created by Treesingers, and are as often underground as they are in the trees. In this manner, stores are kept cool, making them less likely to spoil.

Further out are the dwellings of the kindred. These are scattered around, with no particular rhyme or reason to their layout. In most settlements, these dwellings have been created in the branches of trees by Treesingers, mages trained in the ways of shaping nature to meet the needs of the community. These individuals begin by scaling a suitable tree, sometimes drawing out branches to use as a ladder as they climb, and then bend, shape and unite branches in order to form the structure of the dwelling. Over a period of days, Treesingers use their nurturing magic to grow and weave branches to form the floor, ceiling and walls.

For the most part, these dwellings consist of one room where people gather, eat, cook, sing, and so forth, and small rooms or alcoves which are used as sleeping quarters and to store any personal effects. Guests invariably sleep in the common room, as do many Wood Elven children. The rooms have simple cloth hangings in the place of doors. To keep out the wind, these will be pinned to the walls; similar arrangements are made for the windows. Naturally, such houses are ill-suited for fires. In winter, small wood or coal fires are kindled in large metal bowls, and herbs or resins are often added in order to fill the house with pleasant aromas. These are placed on top of heavy, dead wood, in order to protect the living dwelling. The chances of fires are small as the material of the dwelling is full of sap, thereby rendering the chances of a fire taking hold negligible.

These fires do little to stave off the chill of mid-winter. As the weather turns colder, furs and woollen clothing are broken out of storage and shared around. When houses become too cold, two or more families may move in together. This may make places cramped, but is an important way of keeping the houses warm enough for the Elves to survive in. If the wintry weather becomes particularly severe, the underground storerooms will be cleared out (at this point, the freezing weather will preserve stores perfectly well), and the old, the young and the ill will be moved down into these. Whilst they view the prospect of living underground with revulsion, these rooms prove considerably easier to heat.

The Elves' houses need constant tending if they are to remain habitable. Those abandoned during the winter often need the attentions of a Treesinger come springtime. For the most part, though, these homes are viewed as temporary structures, and it is common for families to move about from year to year. Some families do without homes altogether, spending the summers living an almost nomadic life in the land around the Glade, and sharing a home with others in the winter.

Laurëlorrn Society

Laurëlorrn society is best described as an organised anarchy, in which the rights of the individual are paramount. Their society is, however, highly structured and many tiered. To human eyes, it is impossibly complex, having evolved over the millennia before human existence. Compared with those of the High Elves, however, the structure is very primitive and uncomplicated.

Individual independence is fundamental, and one's social standing is based upon intelligence, intuition, skill, prowess, etc. Age and previous experience are not guarantees of respect, though are likely to be allied to esteemed attributes and skills. Laurëlorناليم society is based on a strong moral/ethical code that is inherent in all Elves and on a total openness and commitment to the community, possibly due to the impossibility of jealousy in their non-materialistic culture.

In effect, the principle of Elven society in the Laurëlorن is that one must fully understand the meaning of all rules and obligations, in order to then ignore them. All action will then be open to the individual, but the consequential results will also be realised and the consequences accepted.

Elven longevity and their easy pace of life allows for the evolution of consensus that such a social system requires. Since Elves love the discussion more than the outcome, all problems can be solved by interaction. In war, however, these luxuries are not available.

Government and the Kindreds

Though to a lesser degree than the inhabitants of the Loren Forest, the Laurëlorناليم are an insular, suspicious people. Their tales of the ancient decree of the Phoenix King Caradryel remind them constantly of the failings of Princes and Kings who have lost touch with the feelings of their people. Thus, Wood Elven communities have no governments or royalty as their independent spirits rail against the prospect of some faceless individual controlling their lives. Instead, they operate more along the lines of an extended family. In fact, the human translation of the name Elves give their communities is 'kindred'.

When problems arise which are beyond the ability of an individual to deal with, they are brought before an assembly of the kindred and discussed. Sometimes, leaders are appointed to focus or coordinate any actions that may need to be taken. More often, individuals undertake responsibility for a part of the task, negotiating further support or advice as needed.

There are exceptions to this, most of which requires unified action by all members of the Laurëlorناليم. When the entire Laurëlorن is threatened by some external enemy, the need for a coordinated effort is vital. Representatives from each Kindred (Glade) assembly are sent forward to represent their community at the Council, presided over by High Priestesses of Isha and Liadriel. The Council meets at the base of the largest lornاليم tree in the heart of the forest.

Kindred traditions

The traditions of each settlement are unique having been shaped by the area around it. Elves of the Glade of Lornاليم are the most knowledgeable of sentient beings of the forest – treemen, dryads, and zoats – and include the most talented Treesingers of the Laurëlorن in their kindred. Those of the Whitefoam Falls, who live along the River Eige and its tributaries in the Enchanted Hills, are skilled in all aspects of river lore as well as strong cliff climbers.

Though shaped by necessity, these traditions do change over time, unlike the stagnant traditions of the Dwarfs. The Elven temperament being what it is, a number of Laurëlorناليم become bored of the traditions they grow up with. When Elves show signs of wanderlust, they are

encouraged to strike out on their own to find a settlement better suited to their current state of mind. Such a journey may involve them risking the perils of the Human lands as they search out other settlements. A small number of Elves may even find they prefer being in the company of humans, adventuring and exploring, indulging their appetite for new experiences, sometimes even lowering themselves to follow a human career. When they finally mature enough (or come to their senses) to return to civilisation, such follies are usually left well behind.

These excursions outside their glade serve many useful purposes. They allow news to be carried, albeit slowly, as well as trade – both material and cultural – between the various Wood Elf populations. Most importantly, these wandering youths often strike up romantic relationships during their exotic travels. Without these, the small communities would have withered long before, blighted by inbreeding.

Physiology

Like other Elves, the Laurëlornalim are known by the ignorant as the ‘fair folk’ – they are pale skinned, with elegant features and hair fine as flax. They are also taller than the other races, and of a slender build. Many Elves believe themselves to be superior to other races in almost every way. They are nimbler, faster, smarter and longer-lived than humans or halflings, not to mention being better skilled at all important survival traits such as woodcraft and hunting. They are also less prone to illness and disease, and generally live for a span of 220 years, though some are believed to be even older.

The only area in which the Elves seem to fall short concerns physical endurance, in which humans have a slight advantage. Some Elves dismiss this as nothing more than their own more highly developed senses allow them to feel pain and suffering far more acutely than the other, less attuned races. This same basic Elven point of view extends to the areas where Dwarfs excel and Elves do not – such as resilience and stubbornness. The Elves simply perceive this as an example of the bestial nature of the Dwarfs given that such qualities are not ones to which any civilised Elf would aspire.

As a result of their racial bias, the Elves feel a certain obligation to help out the less able races. After all, it is not their fault that they may lack the physical and intellectual resources that would help them make their way in the world. Such are the responsibilities of the elite in the natural order of things.

Birth, Marriage and Death

Like other Wood Elves, the lives of the Laurëlornalim are governed by the passage of the seasons and the cycle of birth, death and rebirth is integral to their view of the world. They strongly believe that the souls of the dead rest in the spirit world until they have gathered their strength and decided what they want to achieve in their next life. At this point, they are reborn to the world.

As in most cultures, births are a cause for great celebration amongst the Wood Elves. Feasts are held, and offerings made. Sickly children are often attended by Priests of Sarriel, who help lead

the infant's consciousness out from the realm of the dead, and Priests of Isha, who also tends to the mother.

Although Wood Elves do marry, their customs are very different from those of humans or even the High Elves. They view marriage as a new life, and so subject to the same cycles as any other life. Marriage among the Wood Elves is as simple as the couple publicly declare their love and their intention to live as husband and wife. Such declarations can take place whenever and wherever the couple deems appropriate. Marriage ceremonies in the Laurëloron usually take place during the celebrations held on the first day of Spring, when the living creature finally shake off the effects of their winter slumber.

If members of the kindred view a particular marriage as ill-advised then the matter is taken up in assembly. If need be, a close relative of one of the couple is chosen to speak with them about the issues raised in the assembly. If matters cannot be resolved, the couple can choose either to separate or to leave the community together.

There are certain restrictions on who can and who cannot marry, although these are far looser than are found in most societies. No Elf is allowed to marry until they have reached physical maturity (at around 12 for females and 14 for males). No Elf can have more than one spouse at any time; so, any couples who do not renew their vows are considered to be eligible for marriage once more. Single-sex marriages are permitted, but those involved are usually spoken to by an Elder as a matter of course, as the marriage will be barren.

Needless to say, the Wood Elves' view of marriage as bonds of love and acceptance of serial monogamy cause further bafflement and revulsion on the parts of Dwarfs, who view the clan as an immutable and constant foundation for society. Humans have fairly mixed views about all this; many consider it inappropriate and degenerate, although the more liberal (and depraved) see it as another sign of Elven wisdom and enlightenment.

The care and socialisation of children has become a community responsibility. As their society expects mothers and fathers to work alongside other adults in order to ensure that no-one starved to death, the children are left with those unable to work. Injured or venerable Elves take on the role tending and teaching the young until the new generation are old enough to assume their societal responsibilities.

Because of this community upbringing and the loose marital arrangements of Wood Elves, their concept of families is a strange one. A 'family' consists solely of a Wood Elf's mother, and any brothers or sisters (including those with different fathers). Even if the mother remains married to their father, he will still not be considered a member of their family. A wider concept is that of 'kin'. Strictly speaking, this consists of an Elf's family, the families of the mother's sisters, and all the sons and daughters of any of the mother's husbands. In practice, the convoluted relationships of the Elves mean that all members of a community are regarded as being of the same 'kin'. Matters are further confused by wandering Elves who are taken in by the community. These are usually housed with a family, and if the stay lasts for any length of time, are likely to be 'adopted' as part of the family, making them a member of the community.

This unusual set-up has strengthened Wood Elven communities considerably. Since almost everyone is viewed as a relative by marriage of some sort, there is a sense of mutual respect and

obligation. People are willing to share and to support each other, and will go out of their way to help others, knowing that they can count on similar assistance when they need it.

The Wood Elves' death practices are also unique. Because of their belief in reincarnation, death is not viewed with quite the same horror as it is amongst humans. The passing of a friend or loved one is still a sad event, but the sadness is tempered by the belief that the friends may be reunited in some future life.

Since the soul will out-last the body, Wood Elves view their material frame as being borrowed from nature. Each individual chooses their own method of burial before their time is ended, which ensures that their closest friends and family are aware of their wishes. Wood Elves consider it unlucky for a soul if their body is not disposed of according to their wishes. Should an Elf die without a burial preference being known, their family and friends may spend many long hours, usually in the company of a Priest of Sarriel, discussing how the remains should be disposed. In the Laurëlor, cremation is the usual form of disposal. The ashes for the deceased are scattered throughout the Glade by a Priest of Sarriel, who is followed by members of the grieving kindred.

In addition to the burial, many Elves carry out an addition ritual. Many settlements will have a Tree of Remembrance, onto which a scrap of cloth from the clothing of the deceased is usually tied. Some grieving Elves come to mourn or sleep beneath these trees. It is said that the most troubled may, at times, be granted a dream or a vision of the departed soul.

Names

The convoluted family lives of Wood Elves make it hard to trace descent, not that the Laurëloralim really care about such matters. There are no nobles, for who such would be important, among their number. Like those of the Loren, the Laurëloralim tend to carry two names: their given name and their use name.

When an Elf is born, the parents (or closest relatives, if the parents are unavailable) will give the child a name that it will carry throughout its life. In addition, the Elf can choose a name for itself. This may be the given name of someone the Elf admires, or a word describing a trait or activity that is important to them. It is not unheard of for married couples each to take the other's given name as a use name. Use names change as the Elf grows, altering to reflect their developing personality. This, of course, adds to the prevalent human view that Elves are a rather flaky bunch.

Fashion

Given their lifestyle, Wood Elves have little or no concept of fashion. Their clothes are first practical and then comfortable; only after these criteria have been met will appearance be considered. To this end, Wood Elves often embroider and embellish favourite garments, using stylised designs. These designs often incorporate circles, representing the cycle of life, symbols of balance, and images of nature.

In the balmy days of summer, Elves are often warm enough to make clothing unnecessary. While some choose to wear things which enhance their appearance, it is not unusual for others to do without. Many a human lad has lived to regret wandering into a forest after catching a glimpse of an Elf maid going naked.

Just as designs are used to embellish clothes, so it is common for Wood Elves to sport tattoos or, more commonly, temporary decorations worked in paints and dyes. These may be as subtle as using pigments to enhance the appearance of eyes and lips, or as elaborate as turning the entire body into a canvas for some grand work of art. Both sexes use of the whole range of decorations available to them. In fact, it is not considered at all unusual for a man to sport subtle lip and eye make-up, or for a woman to have extensive tattoos.

On the very rare occasions that non-Elves visit an outlying Laurëlorناليم settlement, the Elves will humour the prudish conventions of their guests' social mores by ensuring that all inhabitants wear clothes in order not to shock their guests.

Elven Senses

Wood Elves take great pleasure in stimulating their senses. Like other races, Elves enjoy beholding beauty in all its forms: light playing on the surface of brooks, a beautifully polished gemstone, the smile of a friend, and other such activities. Music and singing that excite the sense of hearing are also enjoyed to the fullest. In addition, Wood Elves find great pleasure with the taste of good food and wine as well as experiencing the world through touch.

The one sense that the Wood Elves take greater stock than any other race is smell. The Elven sense of smell is far more acute than those of humans and they take great delight in the delicate fragrances of flowers, the heady smells of summer, musky scents of autumn. Their study of plants has made them well aware of how each can be used, and how the ground leaves, crushed petals, burnt seeds, distilled oils, and countless other sources and actions can be used to enhance the scent of a place or person.

Elves bath frequently, enjoying its sensation as well as the resulting cleanliness, In contrast, humans wash infrequently, and Dwarfs even rarer still. Unless forced to under less than favourable conditions – such as travelling across country or spending hours cramped in hot, sweaty coaches – Wood Elves will do what they can to remain upwind when dealing with other races. The bodily odours of these races offend the Wood Elves' well-developed senses and do little to help different races to co-exist peaceably.

Flowers are particularly valued by the Laurëlorناليم as ornaments, since they combine scent and appearance. Many Elves grow flowers in their homes, and some wear freshly cut blooms as humans might wear jewellery. This is not something to be done casually, however, as picking flowers is viewed as damaging nature; only the most common of flowers are picked purely to be used for such vanities.

Work and trade

All Laurēlornalim kindreds work for the benefit of their small community. They share work, care for the sick and dying, lessen the impact of an individuals' misfortunes, and distribute the fruits of their labour. Elves do not take turns at each activity as the skills and preferences of individuals are recognised, allowing each to specialise. Some are adept at hunting, others at weaving, still others at singing. Each individual gives what they can to their communities, and takes what they need in return.

Between kindreds, however, traders do barter and exchange goods. This has allowed some kindreds to specialise, forming what humans would describe as cottage industries. Lacking a monetary system, Wood Elves have no precise measures of value. A fur cloak could be exchanged for far more in winter than in summer, for example. Perhaps less easily understood by humans is that the Elves actively seek to buy from traders, even though they could get the same item for less from the person who produced it. Traders form a vital link between communities, and mean that a disaster which strikes one kindred can be alleviated by the good fortune of another. It is important to these communities that these people are supported. Similarly, traders may give away goods if they find a community who is unable to trade, not because this will preserve their market, but because this re-distribution of goods is what their profession is truly concerned with.

Where trade with the outside world occurs, it will be in the form of bartering. Coinage is regarded with scornful amusement, and viewed as a worthless waste of good metal. The hoarding tendency of the Dwarfs and a number of humans is something that the Wood Elves will simply never be able to understand.

Crime

Since Wood Elf communities consist of small groups of relatives, each of whom will readily give whatever they can to support a struggling neighbour, there is little or no crime to speak of.

Wardancers

Not all Elves live amongst kindreds. Those who dedicate themselves to Adamnan-na-Brionha choose to exclude themselves and live in distinct communities. These are usually marked out by a wooden stockade in order to prevent (sometimes fatal) accidents caused by people wandering into a Wardancer settlement without realising it.

Inside, the culture and conventions of the Wood Elves is left behind. Just as Elves view the world in a far more vibrant way than any human could ever hope to appreciate, so the followers of Adamnan experience a reality that lies beyond the comprehension of other Elves; the result resembles nothing more than a human asylum. Not for nothing is Adamnan known as the god of madness.

***** Colour Text *****

Illitharion approached the stockade warily. There was no gate, no watchman; the boundary was clear enough, and anyone who entered did so at their own risk.

Given the choice, he would gladly have turned around and left without further ado; however, Orc scouts had been seen, and it was imperative that the Wardancers were there when battle was joined.

Warily, he entered, and made his way towards the central clearing, trying desperately to blot out the sights he saw around him. Off to one side, two men were biting, punching, kicking at each other, whilst a third painted a mural in the blood which they spilt. Almost in front of him, a naked figure recited a poem whose words meant nothing. His eyes were closed, and his face bore an expression of near-unholy delight. He passed underneath a couple making love in a tree, a youth glass-eyed and sweating from the visions brought on by the Black Lotus leaves he chewed, and a young girl playing a tune consisting of only two notes on a small bone flute.

Finally, he reached the clearing, where an old man sat, surrounded by children's toys. Without once looking up from his games, he said simply,

"You come to ask Adamnan's help in the battle to come, do you not? We will be there. Now, I suggest you leave with all haste, for we have a ritual to perform, and I cannot vouch for your safety once it has begun."

***** End Colour Text *****

In spite of the dangers to health and sanity, many aspiring artists choose to spend time in these settlements, learning from the clerics of Adamnan, and coming to see the world in a new and visionary way. Wood Elves believe that madness and genius go hand in hand, a principle illustrated by the two-faced aspect of Adamnan-na-Brionha. Unsurprisingly, the dwellings sung by the Treesingers of these communities are strange habitations indeed.

Few manual labourers or hunters ever choose to live amongst these people. They are too sane, too firmly involved in the mundane world around them. Fortunately for the followers of Adamnan, the mixture of grudging respect, pity and fear with which the other Elves view them means that they never lack for the basic necessities of life. Such acts of charity are viewed almost superstitiously by many Wood Elves, who treat them as offerings to Adamnan so that they and their kin will never be visited by the peculiar madness that characterises his followers.

The Wardancers form the largest part of these communities. These are warriors who aspire to gain some measure of the skill and cunning of Adamnan. Although there is no set pattern or routine in their lives, rituals punctuate the day. A cleric of Adamnan may suddenly decide to recite one of the epic poems about their god's exploits. A group of arguing warriors may suddenly realise their dispute mirrors a particular myth, and switch seamlessly into a re-telling of that story. The variations are endless; what matters is simply that their holy tales become part of their daily life. Each Wardancer is trained to take part in these re-enactments in some form, either by acting, speaking, or some other means of expression.

The most respected form of storytelling amongst these people, though, is dance. One of Adamnan's many titles is the Lord of the Dance; his followers all seek to master the highly expressive and demanding Wardances. These ritual dances are so important to their society that they have given them their very name.

Because of their social and ritual importance, all prospective Wardancers must understand and be able to perform the various key wardances before anyone will train them in any other skills. Equally, no-one can become an Initiate of Adamnan until they have learnt the dances, and since Wardancers refuse to teach the steps to anyone but each other, this means that all Clerics of Adamnan will have been Wardancers first.

Although their society focuses on Adamnan, the other Elven gods have not been forgotten, and most Wardancers will worship the other gods of their pantheon from time to time. Only Clerics of Adamnan leave the other gods behind as they follow the path of obsession.

Beastfriends

Whilst Humans and Dwarfs domesticate animals, taking them from the wild and training them, the Elves do not. To an Elf, 'taming' a creature is barbarous, a sign of a race's attempt to master nature, rather than work alongside it. They prefer to gain an animal's willing co-operation.

Out of this rapport with nature was born the uniquely Elven career of the Beastfriend (*Caraidh*). Beastfriends develop their natural affinity for a particular animal species to an extraordinary degree. An Elf cannot be a Beastfriend to more than one species at a time; their affinity with the species develops to resemble something akin to the obsession of the Clerics, rather than the broad, balanced temperament of most Elves. For this reason, they are usually treated with caution by their companions.

Beastfriends can sometimes be found living in Elven communities, but for the most part they live wild, far away from other Elves and close to the animals they love. When an Elf becomes a Beastfriend, their choice of favoured animal should be obvious from their temperament. At this point, they need to find a Beastfriend of the appropriate type, and persuade them to train them. If a choice of species isn't clear, then the GM can either choose an animal for the Elf to befriend or refuse to let the individual enter the career, on the grounds that they clearly aren't demonstrating the kind of temperament that being a Beastfriend requires.

Beastfriends of animals other than the ones described below do exist, but are so rare as to be almost legendary. Stories tell of the *Beith-Caradan* (Dragon Riders), for example, the

descendents of Dragon Princes who remained in the colonies when their kin returned to Ulthuan. The legends say that these wait, sleeping with their mounts in an enchanted and ageless sleep, but will rise again when the Elven race is faced with destruction.

Another legendary type of Beastfriend is the *Caraidh Palurim* (“Beastfriend of the Forest Tiger”). These Elves are believed to have befriended the large sabre-toothed cats that were once found in the northern forests of the Empire. Many scholars believe that these large predators became extinct before Sigmar’s time. In the very least, there have not been any recent sightings of such a beast.

*****Sidebar*****

Sidebar: Beith-Caradan ('Dragonkin')

Most human scholars who study the Laurëlorناليم say that the Elven Beith-Caradan are only legend. Once, they say, there were many, and they flew across the great Western Ocean between the Elf lands of Ulthuan and the Old World. Now no-one knows where they are, or even if they exist.

Ancient ballads tell of them fighting the orcs and their kin at the dawn of human history, and some chronicles claim that a handful of Elven dragon-riders fought the hordes of Chaos two centuries ago, but they have not been seen since. Some doubt that they were ever more than the product of a minstrel's fancy, but according to Elven legend the last Dragon Masters sleep deep in the forest, waiting for the time when they are needed to save the world once more.

And as foretold in the Elven legends, a Beith-Caradan will appear from the minstrels' stories to wreak destruction on the enemies of the Laurëlorن Wood Elves. The *Caidillean-coilltean* ('Sleeper in the Forest') is a great fire breathing, magic using forest dragon mounted by an ancient Elf warrior whose origin is a mystery to all but the most knowledgeable of the Elf leaders.

*****End Sidebar*****

The Priesthood

Wood Elves typically revere the gods of their pantheon whenever they undertake a task that falls into a particular god’s realm. Thus, an Elf on the hunt for game will offer praise to Kurnuous for the bounty of the forest and bless the spirit of the creature whose life will be given to feed her kindred. Once the deed is accomplished, that same Elf might then chant a song of thanks to Isha for the berries she collected on her return trip to the forest. Should the Elf then notice the clouds gathering overhead, a plea may be offered to Torothal to stay the rain until the huntress/ gatherer can return safely to her kindred.

In contrast, Elven priests focus sharply on serving their deity. Those who answer this calling abandon their kindred and their familial ties to join with others of the same passion in communities referred to as “*Lothinieal lavintein*” (imprecisely translated as the “divine kindred”

in Old Worlder). These priests focus exclusively on serving their deity, even to the point of asking their patron to intervene on their behalf with other deities. For example, a concerned Priest of Isha might call upon his deity to request that Torothal lessen the torrential rains in order to help a nearby village threatened by floodwaters.

Elven priests strictly adhere to the strictures of their cult and all their activities are undertaken in the honour of their deity. To this end, the rituals of the priesthood are very elaborate affairs which may last for hours. In contrast, the rituals used by normal Elves to change their mindset from a hunter of game (such as in the above example) to a warrior intent on dispatching invading goblins are simple, quick, and highly individualistic.

Fan-Eltharin

As well as shaping their culture, the Wood Elves' unusual attitude to their past influenced their language. The harsh lifestyle that greeted the first refugees who fled their cities made survival their most important concern. This led to a sense of living for the moment, a focus on the practicalities of the present. This aspect of their origins is reflected in the importance of the present tense in their native tongue, Fan-Eltharin, as well as their dialect of Old Worlder. In addition, the past tense is seldom used. When it is, the past tense carries with it connotations of mysticism, legend, or arcane significance.

The close relationship of Wood Elves with the natural world has also influenced their use of language. They have derived thousands of adjectives from the world around them, and extended their terminology to explain and describe the plants, animals and natural phenomenon which High Elves had never experienced. However, they have also lost many High Elven terms, especially those describing smithing, fealty, and (to a lesser extent) scholarship. Such ideas have little or no place in the Wood Elven mentality.

Wood Elves have also neglected numbers. They retain basic numeracy skills, but have little understanding of mathematics, or of precise measures. Instead they rely on estimates and comparisons, and make extensive use of metaphors. Ask an Elf how much corn they will need to feed their family, and they will answer, "enough". Their only measure *is* 'the amount needed to feed a family'; bushels or weights seem a bizarre and unnecessary abstraction. Ask an Elven scout how many troops there are in the enemy's camp, and she will reply, "as many as the stars in the heavens", or "as many as the leaves on the tree." The scout may be able to suggest whether or not the enemy can overwhelm your defences, but he will not even think to try and count them. Such a job would be time-consuming and pointless.

Perhaps most importantly, the Wood Elves' strong oral tradition and flawless memory means that writing is seldom needed. No written form of Fan-Eltharin exists; Wood Elves with the Read/Write skill will have learnt to read and write Tar-Eltharin, or some other language relevant to their profession. It is not true to say, though, that the Wood Elves has no written language: some careers have their own symbols, which are used to pass information secretly. More widespread is the use of generic symbols, each of which is suggestive of a meaning. Nature images, symbols of balance, images of the elements or of war, may all be used to ornament or embellish an item, building, or even people. Whilst having no precise meaning, any Wood Elf

who views them (and anyone else who passes an **Int** test) will be able to discern the general sense of their message.

In most other respects, Fan-Eltharin resembles Tar-Eltharin, and speakers of one language will be understood by the other if the listener passes an **Int** test.

The Wood Elves' attitudes to nature

The hardship endured by the first settlers of the woods meant that each and every resource had to be used sparingly, nurtured, and respected. Abuse was ultimately self-defeating. Even with such care, some kindreds have died with the drying up of vital resources. When the Wythel Trees of Loren faded and died, a whole kindred struck out across the Grey Mountains, never to be seen in Loren again; normally, though, the community simply withers slowly, with the young leaving, and no newcomers staying. Eventually, only the dying elders remain, nurturing the spark of their tradition until it passes from the world forever.

These harsh necessities have led the Wood Elves to consider themselves in an almost symbiotic relationship with nature. They tend it, and it provides for them. The Dwarfen view that nature is a resource, there to be made use of, is simply anathema to them.

In recent decades, a number of important events have threatened a shift in this attitude. Traditionally, Elves hunt and forage, living off what nature provides. Harsh winters make stockpiling essential. Unfortunately, increasing frosts and raiding activity by Orcs and other foul creatures have drastically reduced what can be gathered and stored. In addition, human encroachments along the borders have put pressures on the bounty of the woodlands. In some of the worst hit communities, kindreds have had to watch as people starve to death.

As a response to these pressures, some rogue Elves have started farming. Opinions on this contentious activity span the spectrum. Many traditionalists see it as an exploitation and enslaving of nature, an affront to Isha, and an abominable (human-like) activity that has to be stopped at all costs. They have even gone so far as to smash farming equipment and attack the farmers. A number of the older, more experienced, and liberal-thinking Elves have condemned these attacks as misguided. They argue that, when done properly, farming follows nature, responding to times and seasons, tending and preserving rather than exploiting and destroying. These Elves view farming as a positive development when done properly, and those who oppose it are as misguided as the High Elves in their struggle to freeze the present. Tension between the two factions continues to mount.

The Laurëlorne Elves and the outside world

Relations between Laurëlorne and the surrounding human realms can only be described as frosty. The main desire of the forest-dwellers is simply to be left in peace; any intrusion, even a friendly one, interferes with that desire. The Elves will, without exception, attempt to guide or frightened interlopers out from their lands without having to meet with them. Should these efforts be ignored, or so much as a hand be lifted against any woodland dweller, the Elves will have no qualms about killing the trespasser there and then.

The Empire has made several advances towards the Elven communities in the Laurëlor. Couriers from the Imperial court make the trek to the Nordlander town of Grafenrich to meet with the representative of the Council. Although no official links exist between the Laurëlor settlements and the Empire, Elves have marched into battle alongside their human neighbours when times are desperate. In return, and because the humans have no wish to court trouble, Imperial laws have made it a hanging offence to enter an Elven wood without the express permission of its inhabitants. In practice, this law is almost never enforced as the Baron of Nordland does not recognise any treaties unless he has personally signed it. That seems unlikely given his ambitious claims to the Laurëlor. In any event, the Wood Elves make certain that habitual trespassers are never seen again.

Wariness along the borders of the Laurëlor is a trait shared by both Elves and humans. The Elves watch the barbarous human savages cautiously, sometimes amused, sometimes disgusted by their antics. In contrast, humans try and avoid watching the Elves for fear that this will bring bad luck upon them. Many peasants on the borders of the Laurëlor leave offerings of milk, cheese, or beer, in the hope that this will win the favour of the 'Faerie Folk', and turn their capricious attentiveness elsewhere. By the same superstitious token, soured milk, bad harvests, miscarriages and all sorts of misfortunes are blamed upon the malicious spirits of the woods. Very rarely, a courteous human who shows enough respect for the woods may be approached by Elves and befriended.

Many human villages have stories of the ill-fated individuals who have fallen for a Faerie lover. It has happened that a particularly fetching young lass has caught the eye of an Elf carrying out his business in the lands of men, or that an adventurous young lad has come upon an Elf maid bathing in a forest pool, her hair bedecked by flowers, and that the pair have, for a time, gone to live together beyond the fields we know. Such stories are inevitably tragedies, and are frowned upon by wiser folk of both races, but this does little to dissuade the arduous couple. As time passes, the clash of cultures will mean that neither can understand the other, or the barren nature of the relationship (for such pairings never produce offspring) will cause bitterness and resentment, or, quite simply, the human will grow old and frail whilst the Elf does not. One way or another, the human will eventually find it necessary to leave their green-world lover, and attempt to return to the world of humanity.

If relations with the humans are frosty, and those with Dwarfs terse, the Wood Elves' attitudes to the High Elves are positively hostile. They have not forgotten the bitterness of their great betrayal, and have no wish to start trusting Ulthuan now. The notion that they still fall under the jurisdiction of the Phoenix King is met with anger and contempt, and the position of the Exarchate in Marienburg is viewed with scorn and derision. Whilst they would not dream of starting any conflict with their cousins, individual Wood Elves will be quick to anger at perceived taunts, snubs and ignorance.

Wood Elves of the Laurëlor have rarely encounter the Dark Elves, whose activities are generally confined to the coastal regions of the Sea of Claws, where the human inhabitants serve as both a buffer and warning system (burning buildings have that effect). When they do meet, though, bloodshed is inevitable. The Wood Elves view the Druchii as abominations in exactly the same way that the Elves of Ulthuan do.

The Laurëlorناليم at War

When war threatens, individual Elves willingly give up the right of self-determination for the common good. Even with such sacrifice, Elves expect reasonable treatment and an openness in the decision-making process to the relevant people as actions allow. After all, the Laurëlorناليم are not likely to follow someone seeking to glorify themselves at the expense of their fellows.

War leaders are chosen from those who have proved themselves worthy by their actions, skills, intelligence and martial/magical prowess. Consequently, these leaders tend to be those who are the respected 'advisers' in the organised anarchy that is Elven life. Together, they form The Tree Council, known as the Laurelornim. The Inner Council is comprised of the key personnel for emergency decisions, such as the High Priests of Liadriel and Isha, whilst their advisers form the Outer Council.

Horses are used a great deal among the Laurëlorناليم. The Wood Elf mounts tend to be smaller, more agile, and more intelligent than their human counterpart. Those used by the war leaders are generally white in colour, though other shades ranging to a reddish brown are known. Though stirrups are used in fighting, particularly by the cavalry units, many Elven riders direct their mounts by will and body language of rider. Rider and horse are as close as the tandem can be without the rider being a Beastfriend.

Laurëlorن Religion and Magic

Religion of the Laurëlorناليم

Unlike any other race, the Wood Elves are as attuned to their gods as they are to nature. In fact, the Elves view the whole nature world and divine as inseparable aspects of their lives and identities. They have no real concept of “religious” and “secular”, even though they are well aware as to what the terms mean to other races, especially humankind.

From this perspective, Elves are truly polytheistic in their attitudes. Only Priests and certain “religious” warrior orders are dedicated to one Elf deity above all others.

Wood Elves honour their gods through use of ritual in order to achieve the proper mindset. For example, an Elf preparing to hunt will perform a ritual to Kurnuous to achieve the proper frame of mind to achieve their goal. Preparing for war requires a different ritual to Khaela Mensha Khaine so that the Elf can assume the mantle of a warrior. Rituals are personalised by the individual Elf and typically there is a different one dedicated to each deity in their pantheon. The manifestation of the ritual may range from a simple meditation to a complex dance to an elaborate series of chants and structured ceremony.

The Gods of the Laurëlorناليم

The Wood Elves of the Laurëlorنال share many traits, behaviours, and attitudes with their kin in the Loren Forest. They also share the same deities, though there are no priests or observances for the cults of Khaela Mensha Khaine and Morai-Heg. The reasons for this are unclear, and the Laurëlorنال offer no explanations. Some theologians speculate that the worship of Khaela Mensha Khaine has vanished in part due to the deity's obvious connection to the proscribed human cult of Kháine.

The Laurëlorنال cults share a number of traits. All require the Elves to lead a life that many human scholars classify as “good” or “neutral” (this labelling is, of course, more indicative of the lack of understanding of Elves among such scholars).

There are also no constructed places of worship for believers to congregate. Elves do not worship require a place to worship, unlike humans. There are times, however, that Wood Elves will gather at a location deemed suitable for celebrating the gifts and munificence of the respective deity. Such locations may be a spring of cool water, grove of large trees, tall hilltop, or a cascading waterfall. Stone megaliths and circles are viewed as places of power.

Laurëlorنال cults tend to have respect and reverence for the Old Faith, which shares many views with the Wood Elf religion. Those scholars who are oblivious to the differences claim that the Old Faith derived many of its beliefs from those of the Wood Elves. The Wood Elves humour this type of “quaintness” when they are made aware of this view. The Wood Elf cults are also well disposed towards followers of Taal and Rhya. The Laurëlorنال are indifferent towards the cults of other human deities, although they are very wary of the cults of Ulric and Sigmar. The political aspirations of the leaders of these two cults cause great concerns and threaten the Laurëlorنال.

The attitude towards the Dwarfen pantheon varies from contempt to condescending amusement. In contrast, the Chaos cults and the deities of Orcs and Goblins are viewed with utter disdain and hostility. All who worship these beings are to be exterminated.

Adamnan-Na-Brionha

Description: According to the Elf Songs, Adamnan-na-Brionha was born in the mists before the dawn of time and is the personification of the union between the forces of Sound and Motion. Wardancers hold that he is The First Being, whose dance structured the universe. Adamnan is also referred to as “The First” and “The Lord of the Dance.” The Wardancer deity reflects two seemingly contradictory aspects of life – the joy of dance and the fury of righteous slaying. He appears as a mighty elf, whose left-hand side is slender and graceful, and whose right hand side shows the massive muscles of the mighty warrior. His face is also split between an expression of transcendent bliss and one of eye-popping fury.

The Wardancers believe that it is their fusion of war and dance that provides the earthly interpretation of their divine patron's cosmic manifestation.

Symbol: Adamnan is symbolized by a flute held in a clenched fist. Devotees of the Lord of the Dance usually adopt one of the flamboyant Wardancer hairstyles, and in addition must wear the

deity's symbol either as a pendant or a pair of earrings. In the latter case, they wear a tiny flute, often worked in silver, on their left ear, while the right is home to a clenched fist, usually worked in gold. In some instances, Wardancers are known to wear colourful masks made of wood symbolizing an aspect or facial expression of Adamnan

Holy Days: There are no specific holy days as such holds little meaning for cultists. Events and actions are far more important. Dancing, rightful slaying, training, and testing and initiation of new Wardancers are all held to be sacred events when performed with the proper spirit and attitudes. For those versed in the higher mysteries of Adamnan, each action, no matter how trivial, forms part of the Dance of Life, and every new experience is to be savoured as of equal significance.

Cult Requirements: The cult is open to all Elves. An Elf must dedicate themselves into the Path of the Wardancer and complete the requisite training (career) before proceeding to becoming an Initiate of Adamnan.

Religious Orders: Wardancers are the closest thing to a religious order for this cult.

Strictures: The few formal strictures placed upon its members are:

- Keep themselves fit and supple at all times.
- Never act in a manner that threatens the good of the Elven race.

However, Adamnan is attentive to the manner in which a worshipper approaches her task. For instance, entering combat with joy and righteous anger and fighting with athletic elegance are pleasing to Adamnan. In contrast, killing in a mean-spirited, cowardly, or inelegant fashion attracts his displeasure.

As those who choose to embody the Lord of Dance, Wardancers are expected to learn to master their bodies and their emotions so as to be able to release them with equally measured passion whether they are engaged in the celebration of Adamnan or in the whirling ecstasy of battle in his honour.

Spell Use: Priests of Adamnan may use the following spells:

1st Level: [Battle] Aura of Resistance, Cause Animosity, Cure Light Injury, Detect Magic, Dispirit, Fleet Foot, Flight, Immunity from Poison, Slippery Ground, Steal Mind, Wilt Weapon; [Elemental] Cloud of Smoke; [Illusionist] Bewilder Foe

2nd Level: [Battle] Aura of Protection, Break Weapon, Cause Panic, Leg Breaking, Magical Might, Mental Duel, Mystic Mist, Stampede, Steal Magical Power; [Divine] Dedicate Divine Symbol (Ritual)*; [Elemental] Resist Fire

3rd Level: [Battle] Arrow Invulnerability, Arrow Storm, Cause Cowardly Flight, Cause Fear, Cause Instability, Cause Stupidity, Dispel Magic, Enfeeble, Magic Bridge, Subvert Weapon, Transfer Aura; [Elemental] Dust Storm

4th Level: [Battle] Aura of Invulnerability, Bless (Enchant) Weapon, Cure Severe Wound, Drain Magic, Entanglement, Reverse Spell, Stand Still, Strength of Mind

* see **Divine Spells (Prayers)** below for description

Skills: Initiates and Priests of Adamnan may gain one of the following skills at each level: *Dance, Musicianship, Sing, Street Fighter, and Wrestling*. Such the skill chose be one that had been taken with the Wardancer career, then the Elf gains double the skill bonus. The Elf character must pay for these skills at the normal experience point cost.

Trials: A trial set by Adamnan typically involves dealing with creatures that have shown disrespect towards the Elven race – for example, goblins encroaching into a Wood Elven forest, or Human woodcutters and charcoal-burners daring to invade the deeper forests to cut down the lornalim or other sacred trees. The style and spirit in which a trial is undertaken is at least as important as the outcome.

Blessings: A blessing from Adamnan usually takes the form of the single use of an appropriate spell, a bonus to one of the skills listed above, or the automatic success of one of the following tests: *Fall, Jump, Leap*, or any **WS** or **I** test.

Isha

Description: Isha is the wife of Kurnuous, mother of Liadriel, Mathlann and Torothal. Isha represents the fertility and bounty of the earth and is the mother of the Elven race. Human scholars and Druids believe Isha to be the Elven name for Rhya and, as such, an aspect of the Earth Mother. From this standpoint, both mistakenly believe that the Wood Elves are followers of the Old Faith and their pantheon is no really an assortment of unrelated hero cults.

The Wood Elves are unconcerned with humans' perception of their deities or worship. They know that Isha is the mother of the land and of the flora that grows upon it. To the Elves, the Laurëlorin is Isha personified. The spirits of the trees, plants, hills, rocks, and brooks are infused with her spirit. In fact, the Elves consider Treemen and Dryads as offspring of Isha as do they themselves.

Symbol: Isha's symbols are the leaf of the lornalim or a great oak, a pinecone, or a white tree covered in silver leaves. Her Initiates and Priests wear simple woollen robes with one or more of these symbols sewn into the hems, carved into their staffs, or on the straps of their satchels containing healing herbs.

Holy Days: Isha's main festive days are the Spring Equinox and the Summer Solstice as they are associated with the awakening of plants from their winter slumber and the fullness of life in the forest.

Cult Requirements: Any Wood Elf may venerate Isha, especially when they are engaged in activities such as harvesting fruit and berries, clearing the forest floor of debris, and planting seedlings.

Religious Orders: Isha's Tree Templars are knights devoted to Isha and regard the whole forest as her temple. Consequently, they regard all intrusion as a defilement and regularly make forays into the outer reaches of the forest to discourage any intruders. They are elite cavalry troops and are under the command of Tuisich-Novasmair al Isha.

Strictures: Initiates and Priests of Isha must abide by the following strictures:

- Reverence for the bounty of the earth, the miracle of life.
- Respect and honour for family and kin.
- Defend the woodland realm from any who would destroy, defile, and corrupt it.
- Aid any kin less fortunate, especially the elderly.
- Take from the woodland realm what is needed, but do not despoil.

Spell Use: Priests of Isha are prohibited from using any offensive or harm causing spells. They may use only spells which are protective or defensive in nature such as the following:

1st Level: [Battle] Aura of Resistance, Cure Light Injury, Detect Magic, Fleet Foot, Flight, Immunity from Poison, Wilt Weapon; [Elemental] Cloud of Smoke, Create Spring, Magic Light, Ward of Arrows

2nd Level: [Battle] Aura of Protection, Break Weapon, Mystic Mist; [Divine] Dedicate Divine Symbol (Ritual)*, Ward Vegetation*; [Elemental] Extinguish Fire, Heal Vegetation, Move Object, Resist Fire

3rd Level: [Battle] Arrow Invulnerability, Dispel Magic, Enfeeble, Magic Bridge, Subvert Weapon, Transfer Aura; [Divine] Speak with Dryad*, [Elemental] Banish Elemental, Become Ethereal

4th Level: [Battle] Aura of Invulnerability, Cure Severe Wound, Drain Magic, [Divine] Call Divine Creature (Ritual)*, Call Dryad (Ritual)*, Speak with Treeman*; [Elemental] Change Weather (Ritual), Create Vegetation, Dispel Elementals, Summon Elemental

* see **Divine Spells (Prayers)** below for description

Skills: In addition to skills normally available to them, Priests of Isha may choose one extra skill at each level, from the following list: *Animal Care*, *Augury*, *Cure Disease*, *Heal Wounds*, *Herb Lore*, *Identify Plant*, *Immunity to Disease*, *Manufacture Drugs* (herbal base only), and *Scrying*. As always, skills gained must be paid for with the normal cost of 100 Experience Points.

Trials: Trials set by Isha typically involve caring for the parts of the forest ravaged by those who have despoiled its beauty and working to restore areas blighted by pestilence, whether natural (plague of locusts) or otherwise (malevolent sorcery).

Blessings: Skills favoured by Isha include all curative skills (such as *Cure Disease*, *Heal Wounds*, or *Herb Lore*) and some medicinal (*Manufacture Drugs* with herbal bases). Favoured tests are mainly **Int**, **Cl** and **Fel** tests made in situations where knowledge of and empathy for the woodlands and its enchanted inhabitants are needed.

Kurnuous

Description: Human theologians consider Kurnuous as an aspect of Taal, the god of nature and wild places. In contrast, the Elves consider Taal as nothing more than an artificial human construct created to simplify the complexities of nature to make it more comprehensible.

Kurnuous is one of the major deities of the Elven pantheon. He is both the Lord of the forest animals and Master of the Wild Hunt. Kurnuous is also the patron of the Elven Beastfriends and is worshipped by Elven scouts and hunters. Any who venture into his realm are expected to show the Elven deity the proper respect. To do otherwise will incur Kurnuous' displeasure. If one of forest animals are capriciously killed or maimed, then the offender may incur his wrath.

Kurnuous is normally depicted as an Elf over ten feet in height, with the head and tail of a stag. It is believed that Kurnuous can take the shape of any forest creature at will.

Symbol: Like Taal, Kurnuous is represented by a stag's head with large, branching antlers. Initiates and Priests of Kurnuous dress in the same manner as other Elves. They do embroider the symbols of Kurnuous along the hems of their clothing. These symbols include the skull of a stag, stylized Elf head with antlers, or the head of a unicorn.

Holy Days: Kurnuous has two main holidays: the middle of the spring when food becomes plentiful and the young of the forest animals are born into the world and the middle of autumn when all creatures prepare themselves for the approaching winter. Priests of Kurnuous do not fix the dates of these festivals to any specific date on a calendar. The dates are in fact determined from the various natural signs as interpreted by the Priesthood. Thus, the dates can change from one year to the next.

Cult Requirements: Any Wood Elf may pay reverence to Kurnuous, especially when they are engaged in activity within the forested realms.

Religious Orders: Caraidh Kurnuous - ('Beastfriends of Kurnuous')

This order of priests and initiates of Kurnuous are shapechangers, having been favoured by an animal spirit sent by their lord. They may take on the form of a horse, wolf, bear, cat or boar. In addition, they have been granted holy magical abilities such as a spell.

Strictures: All Initiates and Priests of Kurnuous must abide by the following strictures:

- Never harm any animal except in self-defence, for food, or for need
- Never allow an animal to be harmed, except in similar circumstances as described above.
- Give thanks to the spirit of the animal taken for food or need as they have given up their lives for the benefit of Elfkind.
- Always respect the animals of the wild, whether they are prey or predator.
- Do everything in one's power to force Goblins, Orcs, Beastmen, Skaven, and the other Chaos servants out of the forests.

Spell Use: Priests of Kurnuous may use any Petty Magic, Elemental Magic, and Druidic Priest spells, except Tap Earthpower and Create Special Grove.

1st Level: [Battle] Cure Light Injury, Detect Magic; [Druidic] Animal Mastery, Cure Poison, Heal Animal; [Elemental] Assault of Stones, Blinding Flash; Cloud of Smoke, Magic Light, Ward of Arrows

2nd Level: [Battle] Break Weapon, Stampede; [Divine] Dedicate Divine Symbol (Ritual)*; [Druidic] Giant Animal Mastery, Shapechange, Tanglethorn; [Elemental] Clap of Thunder, Control Lightning, Extinguish Fire, Move Object, Resist Fire

3rd Level: [Battle] Cause Instability, Cause Stupidity, Dispel Magic, Subvert Weapon; [Druidic] Animate Tree; [Elemental] Banish Elemental, Become Ethereal, Crumble Stone, Draw Down Lightning, Dust Storm

4th Level: [Battle] Bless (Enchant) Weapon, Cure Severe Wound, Drain Magic, Entanglement; [Divine] Summon the Wild Hunt*; [Elemental] Change Weather (Ritual), Dispel Elementals, Hedge of Thorns, Summon (Earth) Elemental, Summon Swarm

* see **Divine Spells (Prayers)** below for description

Skills: Initiates of Kurnuous receive the *Charm Animal* skill instead of *Secret Language-Classical*. Priests of Kurnuous may roll once on the Ranger Skill Table (**WFRP**, pg 17) at each level, re-rolling if necessary until they receive a skill which they do not already possess. This is in addition to the skills listed for each level in the **WFRP** rulebook, page 151, and cost the normal 100 experience points. Priests of Kurnuous may gain the *Call Animal* skill at each level above Initiate, taking a different species each time. Alternatively, Initiates and Priests of Kurnuous may choose whenever they advance a level to select the *Augury* skill at the cost 100 experience points.

Trials: Trials set by Kurnuous always involve the protection of the forest and its animals. This can involve driving away those who threaten the inhabitants of the forest whether it is a lone human trapper or a war party of Goblins or Beastmen. In rare circumstances, a trial might have to do with relieving the suffering of animals, such as freeing those captured for human sport like pit-fighting or baiting. The latter kind of trial leads to a certain amount of conflict with humans who enjoy this barbaric and cruel form of entertainment.

Blessings: Skills favoured by Kurnuous are all those that deal with animals: *Animal Care*, *Animal Training*, *Charm Animal*, *Ride*, *Spot Traps*, and *Trick Riding*. Other skills may be favoured depending upon circumstances. Favoured tests are mainly **Cl** and **Fel** tests made in situations where animals are closely involved. On rare occasions, a one-time use of *Call Animal* skill may be granted. Punishments will generally be the reverse effect of blessings. Kurnuous may also decide to inflict a character with the *Animal Aversion* magical disability (**WFRP**, page 138).

Liadriel

Description: Due to the fact that a majority of the Elves encountered by humanity are minstrels by trade, there is a mistaken belief that Liadriel is the major deity of the Wood Elves. Still, Liadriel is a very important deity, especially to the Elves of the Laurëlor. The Patron of Music, Poetry, Dancing, and Wine is androgynous, combining traits both male and female, and appears as an Elf of surpassing beauty with a slight smile. Liadriel always carries a lute and a wineskin.

Symbol: Liadriel is represented by the following symbols: lute and wineskin, cup, and vine leaves with grapes. Initiates and Priests wear green hooded robes which are richly embroidered in gold thread. The embroidery represents a variety of symbols including vine leaves, musical instruments, fruit, and so on.

Holy Days: Holy days, as humans understand them, have no meaning to the cult of Liadriel. The deity is worshipped whenever Wood Elves sing or drink, which is quite frequently. Great feasts and wild celebrations are held on the night of every new moon in honour of Liadriel (the largest of these take place on Hexenstag and Geheimnistag). It is debatable whether these constitute anything more than a feast in which Liadriel is honoured as oppose to a holy day.

Cult Requirements: The cult is opened to all adult Wood Elves.

Religious Orders: There are three such dedicated to Liadriel.

The **Knights of the Order of the Jade Wineskin** are Templars of Liadriel who have sworn their love for the deity and devoted their life to upholding the faith. Normally, this is a fairly easy life of feasting and banqueting although the knights must undergo rigorous training and have limited independence. The Order is deeply involved in defending the Laurëlor and any invasion of it will be declared a Holy War by their leader, the Grand Master Cwr-Calambas Nar Liadriel, as the forest is sacred to Liadriel and it is an act of defilement to so invade it. Fortunately, their holy places and religious glades are hidden deep in the forest and protected by powerful magicks, but the Order realise that any incursions must certainly be stopped before these are reached. To this end, the Order generally prefers to meet their enemies in open battle and remain independent of the main Elven forces, though they do recognise the need for unity and as long as it serves their purpose.

The **Liadrielinim** ('The Lords of Song and Wine') are clerics of Liadriel. They are not best suited to war but will serve as they may under the direction of their holy leader, Party-Lord Mellas Kir Alyar u Liadriel. The Liadrielinim bolster spirits by holding battle feasts and victory banquets dedicated to Liadriel and will appear on the battlefield as needs require.

The **Minstrels of the Order of the Green Lute** are champions have proved their loyalty to Liadriel in many ways and are respected throughout the forest. This unit only bands together on the raising of their amuletic standard in times of a forest emergency, which is generally declared on the occurrence of any organised assault by their leader, the Great Balladeer, Nalfin-Lambaras ur Liadriel.

Strictures: The only strictures in the cult of Liadriel are:

- Always oppose the destruction and desecration of the woodland realm
- Oppose actions that are detrimental to the Elven race.

Spell Use: Priests of Liadriel may use the following spells:

1st Level: [Battle] Aura of Resistance, Cure Light Injury, Detect Magic, Dispirit, Steal Mind, Wilt Weapon; [Illusionist] Assume Illusionary Appearance, Bewilder Foe, Camouflage Area, Camouflage Illusion, Cloak Activity, Glamour, Illusionary Feature, Simple Deception

2nd Level: [Battle] Aura of Protection, Break Weapon, Cause Panic, Mental Duel, Mystic Mist; [Divine] Dedicate Divine Symbol*; [Illusionist] Banish Illusion, Confound Foe, Hallucinate, Illusionary Woods, Lesser Eidolon, Throw Voice

3rd Level: [Battle] Cause Cowardly Flight, Cause Fear, Cause Stupidity, Dispel Magic, Subvert Weapon, Transfer Aura; [Illusionist] Illusionary Enemy, Illusion of Mighty Appearance, Universal Illusion, Vanish

4th Level: [Battle] Aura of Invulnerability, Bless (Enchant) Weapon, Cure Severe Wound, Drain Magic; [Divine] Pacify*; [Illusionist] Complete Illusion, Destroy Illusions, Illusionary Army, Illusion of Darkness, Teleport

* see **Divine Spells (Prayers)** below for description

Skills: Clerics of Liadriel may gain one of the following skills at each level: *Augury, Charm, Consume Alcohol, Dance, Hypnotise, Musicianship, Scrying, Seduction, Sing, and Viniculture*. The skills must be bought with experience points as usual.

Trials: Liadriel does not normally set trials for his/her followers as such. There are occasions, however, where Liadriel considered that the petitioning cleric did not perform in a manner that is consistent with his/her principles. In such cases, the cleric may need to undergo a period of time where Liadriel scrutinizes their performance.

Blessings: Skills favoured by Liadriel are *Augury, Charm, Consume Alcohol, Dance, Hypnotise, Musicianship, Scrying, Seduction, Sing, and Viniculture*. There are no favoured tests, although Liadriel may confer a blessing in the form of a temporary increase in **Fel**.

Sarriel

Description: Sarriel is the God of Dreams as well as the Patron of the healing arts and Protector of the Wandering Elven Spirits. Sarriel is described by his followers as an especially tall Elf of regal bearing and dark, black hair. It is said that sparklings of light shine upon his raven tresses much like the stars twinkling against the night sky.

Symbol: Initiates and Priests of Sarriel identify themselves with the symbol of the white wolf, a sacred spirit beast that is said to help protect the deceased Elven spirits from the foul beasts that stalk the Spirit Realm. Initiates and Priests wear plain hooded robes of midnight blue with symbols of stars and planets sewn onto the hems.

Holy Days: There are no specific holy days to Sarriel, though the night is considered his favoured time. Sarriel is usually called upon during sickness to assist the ill and at death to assist the departure of the Elf from his corporeal being.

Cult Requirements: The cult is opened to any Wood Elf who would venture in Sarriel's mysteries.

Religious Orders: The **Shadow Weavers** (or **The Dream-Makers of Sarriel**) are Wood Elf wizards who follow the God of Dreams, due to his relationship with illusionism and have formed their own secret (as secret as Elves can get) society under the tutelage of The Grand Deceiver, Dreamguiler Laquenyar Ral Silmar. Individual members of the society may serve the army as wizards.

Strictures: All followers of Sarriel must abide by the following strictures:

- Always oppose the servants of the Dark Elves, especially the minion of their sorcerors.
- Always oppose Necromancers and any Undead whenever and wherever they encounter them.
- Always oppose those who seek to destroy or defile the Wood Elven homeland.
- Never refuse to attend and care for the ill, especially children.
- Never refuse to listen to the dreams of others.
- Never refuse to conduct a funeral service if requested to do so.
- Never enter or disturb a place of burial which has been properly dedicated to the protection of Sarriel.

Spell Use: Priests of Sarriel may use the following spells:

1st Level: [Battle] Aura of Resistance, Cure Light Injury, Detect Magic, Dispirit, Immunity from Poison, Steal Mind, Wilt Weapon; [Divine] Cure Poison, Funeral Rite (Ritual)**; [Illusionist] Bewilder Foe, Camouflage Area, Camouflage Illusion, Glamour; [Necromantic] Destroy Undead

2nd Level: [Battle] Aura of Protection, Break Weapon, Cause Panic, Magical Might, Mental Duel, Mystic Mist, Steal Magical Power; [Divine] Dedicate Divine Symbol (Ritual)*; Invisibility to Undead**, Treat Illness; [Illusionist] Banish Illusion, Confound Foe, Illusionary Woods, Lesser Eidolon

3rd Level: [Battle] Arrow Invulnerability, Cause Cowardly Flight, Cause Fear, Cause Instability, Cause Stupidity, Dispel Magic, Transfer Aura; [Divine] Heal Injury, Purification Rite (Ritual)**; Wrath of Sarriel (Mórr)**; [Necromantic] Annihilate Undead; [Illusionist] Universal Illusion, Vanish

4th Level: [Battle] Aura of Invulnerability, Bless (Enchant) Weapon, Cure Severe Wound, Drain Magic, Reverse Spell, Stand Still, Strength of Mind; [Divine] Open Sarriel's (Mórr's) Gates**; [Illusionist] Complete Illusion, Destroy Illusions, Teleport

* see **Divine Spells (Prayers)** below for description

** described in **Apocrypha 2: Charts of Darkness**, pages 26-28.

Skills: Initiates of Sarriel must purchase the *Dream Interpretation* skill at normal EP cost in addition to the skills normally available to Initiates. Priests of Sarriel may purchase one of the following skills for each level they've achieved: *Arcane Language- Necromantic Magick*, *Astrology*, *Astronomy*, *Augury*, *Identify Undead*, *Resistance to Illusionist Magic* (see below), *Scrying*, and *Undead Lore* (**Apocrypha 2: Charts of Darkness**, page 25).

Resistance to Illusion Magic: This skill enables the Priest of Mórr to add a +10% modifier to all magic tests against Illusion Magic only.

Trials: Trials set by Sarriel generally involve punishing those who disturb burial places and desecrate the dead. In some instances, trials may be of a more benign nature such as going to place where plague has overtaken inhabitants of a settlement, even a human one, and do what one can to attend to the diseased.

Blessings: Skills favoured by Sarriel include *Astrology*, *Astronomy*, *Augury*, *Cure Disease*, *Dream Interpretation*, *Heal Wounds*, *Identify Undead*, *Magic Awareness*, *Resistance to Illusion Magick*, *Scrying*, and *Undead Lore*. Favoured tests include *Fear*, *Terror*, all Poison, Disease, and other test which counter special attack forms of any Undead creature. Sarriel may also grant a temporary increase to **Int**, **Cl**, and **WP** attributes. Frequently, Sarriel may bless a character by sending a dream to give advice or information.

Torothal

Description: Torothal is the Goddess of Rain and Rivers and is revered almost as much as Isha for the health of the woodland realm. Torothal is generally described as a tall Elven woman with long flowing light blue hair who makes her home in the rivers of any Wood Elf realm. Though normally gentle, Torothal's anger generally manifests itself in the tempests that occasionally batter the land. Many Elves believe that Torothal's anger tends to be directed at the humans who foolishly encroach upon the land.

Symbol: The symbols representing Torothal include water drops, rainbows, and lightning bolts. Initiates and Priests of Torothal wear clothing typical of Wood Elves with the addition of blue trim sewn on the hemlines. Medallions crafted in the shape of one of Torothal's symbols are discreetly worn.

Holy Days: Torothal does not have any holy days as such, though many honour her whenever rain comes to the Laurëlor. Some of those observing the descend of life-nourishing water from the sky perform a dance in celebration of the blessed event, particularly after an unusual dry spell.

Cult Requirements: Any Wood Elf may venerate Torothal wherever water flows whether from the sky or along the various rivers, streams, and waterfalls.

Religious Orders: The cult has two such Orders:

The **Flock of Torothal** are priests who form an unorganised collection of individuals under the leadership of Forest-Lord Eledhir Eidyn u Torothal. Due to their relationship with the goddess, each has the power, in addition to other abilities, to call forth a swarm of Torothal's beloved

forest creatures (the type that live in either the water or fly in the air) in order to defend her forested homeland. The types of swarm that may be called include birds, otters, and frogs.

Torothal's Rain of Death are a band of scout-templars dedicated to the protection of the forest rivers that are so beloved of their goddess, and are the life blood of the forest. The leader, Kinthane Lorfin Alfheim, is an initiate of Torothal and the unit is a semi-religious one under the auspices of the clerics of Torothal.

Strictures: Initiates and Priests of Torothal abide by the following strictures:

- Never dam or otherwise impede the course of a river or other waterways.
- Do not permit the defilement of rivers or other waterways.
- Do not allow a fellow being to go thirsty.
- Do not abuse the animals of the air and water.
- Do not suffer the enemies of Elfkind to harm any living being in the woodland realm.

Spell Use: Priests of Torothal may use the following spells:

1st Level: [Battle] Aura of Resistance, Cure Light Injury, Detect Magic, Dispirit, Flight, Slippery Ground, Wind Blast; [Elemental] Blinding Flash; Cloud of Smoke, Create Spring, Magic Light, Walk on Water

2nd Level: [Battle] Aura of Protection, Cause Panic, Lightning Bolt, Mystic Mist, Steal Magical Power; [Divine] Dedicate Divine Symbol (Ritual)*; [Elemental] Cause Rain, Clap of Thunder, Control Lightning, Extinguish Fire, Icy Ground, Move Object, Resist Fire

3rd Level: [Battle] Arrow Invulnerability, Cause Cowardly Flight, Cause Fear, Cause Stupidity, Dispel Magic, Enfeeble, Transfer Aura; [Divine] Raise Fog*; [Elemental] Banish Elemental, Become Ethereal, Draw Down Lightning

4th Level: [Battle] Aura of Invulnerability, Bless (Enchant) Weapon, Cure Severe Wound, Drain Magic, Reverse Spell, Stand Still; [Elemental] Change Weather (Ritual), Dispel Elementals, Summon (Air or Water) Elemental, Summon Swarm, Swell River

* see **Divine Spells (Prayers)** below for description

Skills: Clerics of Torothal may gain one of the following skills at each level: *Augury*, *Boatbuilding*, *Drowsing*, *Navigate (River)*, *Orientation*, *River Lore*, *Row*, *Sailing*, *Scale Sheer Surface*, *Scrying*, and *Swim*. The skills must be bought with experience points as usual.

Trials: Trials set by Torothal typically involve protecting rivers, waterfalls and other waterways from those who seek to despoil its beauty and deny its use to other denizens of the woodlands and other locales. In some cases, this might also involve protection of the forest where the Wood Elves live.

Blessings: Skills favoured by Torothal are *Augury*, *Drowsing*, *Navigate (River)*, *Orientation*, *River Lore*, *Row*, *Sailing*, *Scrying*, and *Swim*. In addition,

*****Sidebar*****

Sidebar: The Cult of Kern

Wood Elves of the Laurëlor Forest believe that their gods sometime take physical forms to walk and live among them. Occasionally these visitations may result in the birth of a demi-god who becomes a hero in the folklore of the Laurëlor and inspires some to dedicate their lives to follow her example.

One of the better known of these semi-divine beings is Kern, son of the River Goddess Torothal. It is believed that he was the being that sealed the borders of the Laurëlor Forest from the Dwarfs who were quickly returning to the mountains after sacking the High Elven colonial city of Sith Rionnasc'namishathir at the end of the War of the Beard. One of the legends had it that Kern also erected the megalithic stones that mark the boundaries of the Laurëlor in order to offer some protection against Elven enemies as well as maintain the mystical enchantment of the forest itself.

One of the better-known groups that revere Kern is the troop known as Skarloc's Archers. The mysterious leader of the band is also called 'The Hooded One.' Many young and idealistic Elves flock to Skarloc's banner. Among their number is Glam, the Laughing Warrior, renowned as the one of the greatest of the Elven wardancers. It is whispered that only Skarloc can control his mercurial temper. Another member of the band is Kaia Stormwitch, the scouts' wizard and standard bearer. The standard she carries is a holy relic and contains the ashes of the heart of Kern. Finally, there is Araflane Warskald, whose great bronze carynx warhorn doomsounder strikes fear into the hearts of the Archers' enemies.

*****End Sidebar*****

Divine Spells (Prayers)

The following are new Divine Magic spells:

Dedicate Divine Symbol (Ritual)

Spell Level: Second

Magic Points: 8

Range: Touch

Duration: Permanent

Ingredients: Symbol of the appropriate deity

The ritual is similar to that described for the cult of Mórr "Dedicate Staff" (**Apocrypha 2: Chart of Darkness**, page 26-27). Like those in the human cult, Wood Elven priests and sorcerors would have a difficult time casting spells which use components that are of an offensive nature to a Wood Elf's sensitivities, such as body parts of woodland creatures. Being higher magical creatures, the Wood Elves have developed a ritual that calls upon the power of their gods to allow for the permanent blessing of an Elven priest's or sorcerer's holy symbol to act as a focus for their spells.

The ritual involves a 2nd level Priest and her Initiate once the latter has learned the mysteries of his cult and is on the threshold of becoming a Priest. The mentor would have the Initiate first craft the holy symbol by hand and engrave it with the words of power that would be unique to that Elf and used to invoke the magical potential of his inner spirit. The mentor would be lay the Initiate's symbol under her own and chant the cult's litany in order to empower the token. A sacrifice is then called upon, the nature of which also varies by cult. The cult of Adamnan might use drops of the Initiate's blood while Isha might call upon the juice of the rare *Rhathina* berry.

The same ritual is used by Wizardly order, the *Dreinarthia Corlinalith*, (Eldritch Watchers- see below), and other Wood Elf sorcerors of the Laurëlor.

Ward Vegetation

Spell Level: Second

Magic Points: 5 per 125 Cubic Yards

Range: touch

Duration: 1d3 days

Ingredients: None

The cleric is granted the power to protect a large area of vegetation (and the soil within which they are rooted) from blight and other infestations. In addition, this spell can slow any seepage of contamination from Chaos substances such as Warpstone and Warpdust.

The volume to be warded must be marked off by holy symbols inscribed onto the barks of trees and stems of smaller plants. Once invoked, the inscribed symbols disappear from normal view and can only be perceived by those with the Magical Sense skill.

Raise Fog

Spell Level: Third

Magic Points: 8

Range: 48 yards

Duration: 1 hour

Ingredients: A clump of moss mixed with a pinch of algae.

This spell is similar to the second level Battle spell of Mystic Mist (WFRP, page 157) though with a greatly increased area of effect with a 20 yards radius.

Speak with Dryad

Spell Level: Third

Magic Points: 5

Range: Touch

Duration: 1 hour

Ingredients: A twig from a tree inhabited by a dryad

This spell allows the caster to be able to converse with a Dryad even when the Dryad is residing within a tree. The conversation can range from simple discussion of creatures passing through the area to a warning of a destructive force approaching.

Call Divine Creature (Ritual)

Spell Level: Fourth

Magic Points: 12

Range: 100 yards

Duration: 4 hours

Ingredients: A silver horn

This spell allows a priest to call forth a creature that is deemed sacred to the cult. In the case of Isha, such creatures include pegasi, large white stags, and unicorns. The ritual incantation includes the request that the casting priest wishes to make of whichever creature answers the call. Once the creature appears, the priest has to make their case in order to win the creature's cooperation. The priest gains a +20 modifier to their **Fel** (along with any other appropriate modifier)

Call Dryad (Ritual)

Spell Level: Fourth

Magic Points: 14

Range: 100 yards

Duration: 4 hours

Ingredients: Leaf from a Iornalim tree

This spell allows a priest to call forth a dryad. The ritual incantation includes the request that the casting priest wishes to make of the dryad answering the call. Once the creature appears, the priest has to make their case in order to win the creature's cooperation. The priest gains a +20 modifier to their **Fel** (along with any other appropriate modifier)

Pacify

Prayer Rank: Fourth

Magic Points: 12

Range: Personal

Duration: Until next sunrise

Area of Effect: BMP yard radius centred on cleric

Resistance: None

This spell grants the invoking priest the ability to calm all creatures within the area of effect who are hostile towards the priest or his companions. These once hostile creatures will lay down their weapons and sit as they find contentment in the song or music that must accompany this prayer. Moreover, should the invoking priest pass a **Fel** test (with the appropriate modifiers), these creatures may be called upon to provide a service, such as protecting the priest and his companions or leaving them alone. Naturally, any request that is obviously intended to do the pacified creatures harm ("Would you mind looking the other way while I slipped this sword

through your ribs.") automatically ends the spell's effect. If the priest luckily survives that episode, he'll still have to contend with Liadriel (after all, this action would definitely be a gross violation of Liadriel's principles).

This spell also provides the priest and his companions with a +20 modifier to all *fear* and a +10 modifier to all *terror* tests caused by hostile creatures within the area of effect.

Speak with Treeman

Spell Level: Fourth

Magic Points: 8

Range: Touch

Duration: 1 hour

Ingredients: Leaf from a treeman

This spell allows the caster to be able to converse with a Treeman. The conversation can range from simple discussion of creatures passing through the area to a warning of a destructive force approaching.

Summon the Wild Hunt

Spell Level: Fourth

Magic Points: 30

Range: 10 yards of Priest

Duration: Until the hunt is completed or dawn breaks

Ingredients: A hunter's horn

One of the strongest available to Priests, this spell must be used only in the most desperate of situations (e.g., when a mighty Chaos warband of thirty strong led by a Chaos Hero is about to descend on a camp of a young noble lady escorted by three armed guardsmen). The spell grants the Priest the power to summon the Wild Hunt into the world. The Huntsman and his hounds appear facing the direction of their quarry, but wait for the Priest's request before sounding the horn (signalling that the hunt has begun). The Huntsman, a large man with stag antlers and cloven hooves for feet, runs with the baying hounds as they pursue their prey. He is armed with spear, sword, and bow and may use spells as if he were a fourth level Priest of Kurnuous. Should the quarry be particularly powerful, the Huntsman may tap into the Magic Points of his hounds. Thus, only the strongest of foe have any chance -- remote that it is -- to survive the hunt.

Huntsman

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
9	85	55	9	9	22	85	6	75	85	85	85	85	85

Magic Points: 40

6 Hounds of the Wild Hunt

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
9	45	0	5	5	11	55	3	0	40	35	60	40	25

Magic Points: 10

Should the Priest summon the Wild Hunt for a trivial matter (e.g., killing a band of ten goblin wolfriders because the Priest and his four buddies didn't want to risk themselves in a battle), the Huntsman will appear without his hounds. Facing the offending Priest, the Huntsman will announce that the Priest has incurred the wrath of Kurnuous and punishment would be forthcoming. There is a 10% chance that the punishment will result in the offending Priest becoming the object of the hunt (in which case the Huntsman will give the cleric a fifteen-minute head start). Otherwise, the Huntsman will simply vanish and the Priest will have to await Kurnuous' decision.

Laurëlorنالim Sorcery

Not all Wood Elf wizards in the Laurëlorن are skilled enough to use Tree Songs. Some who have magical aptitude also possess a harder edge to them that are believed to come from the enchanted forest's being surrounded by forces hostile to its existence. These Elves are the *Dreinarthia Corlinalith*, (Eldritch Watchers), a sorcerous order whose goal is protection of the Laurëlorن at all costs.

The origins of this Order are shrouded in mystery. The Laurelornalim do not talk about it as the Order is secretive even to their own folk. Some believe that they are aligned with the worship of Isha, others with Sarriel. No matter which deity they are aligned, the Eldritch Watchers wield great power and are not restricted in their magic as human wizards. The Eldritch Watchers are able to blend Battle, Elemental, and Illusionist spells without having to pursue each type as specialists. Given this ability, this type of wizard is restricted to Non-Player Characters only.

If, for whatever reason, a GM wants to allow a player to pursue this character, the experience points costs equal that of any specialist wizard career, i.e., everything costs twice in Experience points what it would cost a Battle wizard. Career descriptions are included in the section on Wood Elf careers below.

Spells for Eldritch Watcher characters can only be obtained from the following list:

Petty: Butterfingers, Danger Sense, Dark Sight, Find, Gift of Tongues, Glowing Light, Knock Down, Magic Alarm, Magic Flame, Marsh Lights, Mend, Petty Animal Healing, Petty Beastfriend, Protection from Rain, Sharp Eyes, Sleep, Sounds, Stealth, Weaken Poison

1st Level: [Battle] Aura or Resistance, Cause Animosity, Cure Light Injury, Detect Magic, Dispirit, Fleet Foot, Flight, Immunity from Poison, Slippery Ground, Steal Mind, Wilt Weapon, Wind Blast; [Elemental] Assault of Stones, Blinding Flash; Cloud of Smoke, Create Spring, Magic Light, Walk on Water, Ward of Arrows; [Illusionist] Bewilder Foe, Camouflage Area, Camouflage Illusion, Glamour

2nd Level: [Battle] Aura of Protection, Break Weapon, Cause Panic, Leg Breaking, Magical Might, Mental Duel, Mystic Mist, Stampede, Steal Magical Power; [Divine] Dedicate Divine Symbol (see above); [Elemental] Cause Rain, Clap of Thunder, Control Lightning, Extinguish Fire, Heal Vegetation, Icy Ground, Move Object, Resist Fire; [Illusionist] Banish Illusion, Confound Foe, Illusionary Woods, Lesser Eidolon

3rd Level: [Battle] Arrow Invulnerability, Arrow Storm, Cause Cowardly Flight, Cause Fear, Cause Instability, Cause Stupidity, Dispel Magic, Enfeeble, Magic Bridge, Subvert Weapon, Transfer Aura; [Elemental] Banish Elemental, Become Ethereal, Crumble Stone, Draw Down Lightning, Dust Storm; [Illusionist] Universal Illusion, Vanish

4th Level: [Battle] Aura of Invulnerability, Cure Severe Wound, Drain Magic, Enchant Weapon, Entanglement, Reverse Spell, Stand Still, Strength of Mind; [Elemental] Change Weather (Ritual), Create Vegetation, Dispel Elementals, Hedge of Thorns, Summon Elemental, Summon Swarm, Swell River; [Illusionist] Complete Illusion, Destroy Illusions, Teleport

Another Order of Wood Elf wizards are the **Shadow Weavers** (or **The Dream-Makers of Sarriel**) who are an order dedicated to Sarriel (see above). They specialise in Illusionist magic and follow the Illusionist career path. Laurëlornd wizards who depart their woodland homeland to live among the humans are generally from this Order. In many cases, these Elves keep their abilities secret so as to better spy on the humans, particularly those in the employ of the Baron of Nordland.

Laurëlornd Elf characters

Wood Elven Careers

Instead of rolling on the Career tables in the rulebook (pg. 18), characters should use the tables below. In all other respects, however, the procedure for generating characters remains unchanged. Note that there are few opportunities for military careers in Wood Elf society; the vast majority of Loren's inhabitants follow what are essentially Ranger careers, but are upon to defend their land if needed.

Many of these careers are described in the Warhammer rule book. There is no difference between the Human and Wood Elven versions of these careers, except that Elves will use their own secret signs and languages, which may have little or nothing in common with those of Humans. Should a character of one race try and understand a secret sign or language of the other race (for example, an Elven Far Rider trying to understand a human speaking in the secret language of rangers), they should take an **Int** test. Success indicates that they are able to understand the gist of the message; success by 30 points or more means that they understood it perfectly. Failure of more than 30 points should have catastrophic implications.

Because new careers have been added, the career exits listed in the Warhammer rule book are not necessarily the same for Elves as they are for humans. The careers given in this chapter all have career entry lists, as well as career exits. If a career is listed as being a career entry, for

example Initiate (Kurnous) as a career entry for a Beastfriend, then an Elf following that career can take up the new profession. (In this case, the Initiate could become a Beastfriend). Some careers are not open to Wood Elves. This is usually because opportunities to follow them simply do not exist in Elven society. These careers include:

Basic Careers

Alchemist's Apprentice, Bawd, Beggar, Coachman, Druid, Engineer, Exciseman, Grave Robber, Jailer, Marine, Muleskinner, Noble, Pilot, Pit Fighter, Prospector, Protagonist, Rat Catcher, Roadwarden, Runner, Scribe, Seaman, Servant, Soldier, Squire, Student, Toll-Keeper, Tomb Robber, Troll Slayer, and Tunnel Fighter.

Advanced Careers

Alchemist, Artillerist, some types of Artisan (including printers, shipwrights and stone masons), Assassin, Counterfeiter, Druidic Priest, Free Lance, Giant Slayer, Gunner, Highwayman, Judicial Champion, Lawyer, Navigator, Racketeer, Sapper, Scholar, Sea Captain, Slaver, Torturer.

In addition, further careers (including the ones in this chapter) may, at the GM's discretion, be unavailable for Players of Elven characters. If an Elf leaves their community and lives amongst humans, the standard career entries and exits given in the Warhammer rule book should be used, along with the standard Elven Basic Career Charts (**WERP**, pg. 18).

WARRIOR BASIC CAREERS	
D100	Career
01-10	Bodyguard
11-55	Glade Guard*
-	Labourer
-	Marine
56-65	Mercenary
65-80	Militiaman
-	Noble
81-85	Outlaw
-	Pit Fighter
-	Protagonist
-	Seaman
-	Servant
-	Soldier
-	Squire
-	Troll Slayer
-	Tunnel Fighter
86-00	Watchman

* denotes new career (see below)

RANGER BASIC CAREERS	
D100	Career
01-10	Boatman
11-15	Bounty Hunter
-	Coachman
16-20	Farmer**
21-30	Fisherman
31-40	Gamekeeper
41-50	Glade Rider*
51-55	Herdsman
56-65	Hunter
-	Miner*
-	Muleskinner
66-70	Outrider
-	Pilot
-	Prospector
-	Rat Catcher
-	Roadwarden
-	Runner
-	Toll-Keeper
71-80	Trapper
81-90	Wood Elf Scout*
91-00	Woodsman

* denotes new career (see below)

** described in **Dwarfs:Stone and Steel**, page 82

ROGUE BASIC CAREERS	
D100	Career
01-05	Agitator
-	Bawd
-	Beggar
06-20	Entertainer
21-25	Footpad
26-35	Gambler
-	Grave Robber
-	Jailer
36-50	Minstrel
51-60	Pedlar
61-70	Raconteur
71-75	Rustler
76-85	Smuggler
86-00	Thief
-	Tomb Robber

ACADEMIC BASIC CAREERS	
D100	Career
-	Alchemist's Apprentice
01-05	Artisan's Apprentice
-	Druid
-	Engineer
-	Exciseman
06-15	Forest Guardian*
16-30	Herbalist
31-35	Hypnotist
36-40	Initiate
41-45	Pharmacist
46-50	Physician's Student
-	Scribe
51-60	Seer
-	Student
61-70	Teller*
71-85	Trader
86-00	Wizard's Apprentice

* denotes new career (see below)

Variations on Human careers

Like other larger Elven settlements, the Laurëlorne has Bounty Hunters. These individuals are supported by the community, in return for which they are expected to deliver justice to trespassers (invariably non-Elves), and bring to trial those who have fled rather than face the public shame of a trial. Similarly, Laurëlorne Gamekeepers do not patrol private property, but seek to defend the land from poachers, thieves and raiders.

For careers of this type, use the advance scheme and skills given in the main rule book, but use common sense when determining how they fit into Elven society.

Basic Careers

Forest Guardian

The Elves' interdependence with their forest homes puts them in a delicate position: when disease or disaster strikes an area, whole kindreds are put at risk. For this reason, there will always be Elves in each settlement who tend and care for their habitat. They roam the woods around their homes, looking for signs of sickness, and checking for unnatural damage. Their work often takes them to the scenes of battles, where the forests have been transformed into blood-churned, rust-ridden and charred travesties of their once-verdant glory. Where such extensive work is needed, Forest Guardians from nearby kindreds will usually be called upon to

travel to the scene of the battle, and being their own struggle to help the land grow and become fertile once more.

Whilst Elves rarely meet the legendary Dryads and Treemen, such creatures will always recognise Forest Guardians as healers and servants of the forest, and will treat them with respect.

Advance Scheme

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
					+1	+10		+10		+10			

Skills:

Dowsing
Herb Lore
Identify Plant
Orientation
Plant Care

Trappings:

Dowsing Rods
Sickle
Sling Bag

Career Entries:

Herbalist
Physician's Student

Career Exits:

Initiate (Isha)
Physician
Seer
Teller

Glade Guards

It is hardly surprising that a race that places such great importance on defending its borders will have a standing guard dedicated to the tasks. What is surprising about the Wood Elves is the proportion of their populace involved in this. Almost every Wood Elf will serve as a Glade Guard at some time in their life, forming a front line against attacks and, when necessary, policing the affairs of the kindred. As a result, the Wood Elf nation can, when pressed, mobilise almost in its entirety.

Whenever the number of Glade Guards dwindles, members of the community will volunteer to take a turn, spending a year or so in a state of readiness for conflict, learning the skills and disciplines that have earned the Elven force such a keen reputation amongst the less civilised nations. It is a serious life, poorly suited to the wildness and impulsiveness of the Wood Elves; those who undertake service often become more reflective, more thoughtful as a result, and many life-long friendships are formed through the sense of camaraderie the work brings.

Any established member of the kindred will be welcomed into the Guards. In game terms, this means that the career should always be treated as a career exit for Wood Elves living in a kindred.

Advance Scheme

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
	+10	+10	+1		+4	+10	+1		+10				

Skills:

Disarm
 Dodge Blow
 Strike Mighty Blow
 Strike to Stun

Career Entries:

Mercenary
 Militiaman
 Watchman
 Woodsman

Trappings:

Sleeved Mail Shirt
 Sword or Axe
 50% chance of a Shield
 50% chance of a Spear

Career Exits:

Mercenary Captain
 Templar

Glade Riders

Glade Riders can be found in many of the larger Wood Elven settlements, patrolling the heath, scrub and downs that form the borders of the enclave. In Loren, the Kindred of Equos takes on this responsibility, as it gives them a perfect excuse to tend, breed and care for the herds of Elven steeds descended from the handful that the first refugees managed to spirit away with them to the forests. On these heaths and moors, between the scattered clumps of trees and bushes, their precious horses can graze freely.

Advance Scheme

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
	+10	+10			+2	+10		+10			+10		

Skills:

Animal Care
 Charm Animal (Horse)
 Follow Trail
 Orientation
 Ride - Horse
 Trick Riding
 50% chance of Specialist Weapon – Lance

Career Entries:

Farmer
 Gamekeeper
 Herdsman
 Outrider

Career Exits:

Far Rider
 Wood Elf Scout

Trappings:

Elven steed, trappings and harness
 Leather Jack
 Sword or Axe
 Shield
 Spear

Teller

When a kindred gathers to discuss matters of importance to the community, matters are weighed on their merit, and on the arguments of their protagonists. Such discussions may become heated, and on some of the finer points, experts may need to be consulted. Tellers are individuals who dedicate their lives to supporting the kindred's process of government. At kindred meetings, they will recount relevant stories, clarify points, and sometimes chair the session. They are the nearest the Elves have to lawyers, but could equally well be thought of as social historians.

Outside of meetings, Tellers can usually be found arbitrating in disputes, acting as an emissary, or simply biding their time before their skills are next needed by telling stories to children or helping forage for food. Because of their social role, Tellers are usually well-respected; by the same token, a corrupt or self-centred Teller is viewed with great contempt and disdain.

Advance Scheme

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
					+1				+10	+10	+10		+10

Skills:

Charm
 Ettiquette
 History
 Law (Wood Elven only)
 Public Speaking
 Story Telling

Trappings:

Elven steed, trappings and harness
 Leather Jack
 Sword or Axe
 Shield
 Spear

Career Entries:

Agitator
 Forest Guardian
 Minstrel
 Ranconteur
 Trader

Career Exits:

Demagogue
 Initiate
 Merchant
 Wizard's Apprentice

Wood Elf Scout

Guarding any Wood Elven settlement requires constant vigilance. In a realm the size of Athel Loren, this requires a full-time standing force of Elves dedicated to patrolling, watching, and reconnoitring. Additionally, when unexplained rumours are brought by travellers from other kindreds, the scouts are usually the first dispatched to find out information.

In Athel Loren, the scouts form one kindred, whose tradition extends unbroken back to the first Elves to enter Loren, even before the coming of the refugees.

Advance Scheme

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
	+10	+10			+1	+10		+10			+20		

Skills:

Concealment Rural
 Follow Trail
 Orientation
 Scale Sheer Surface
 Secret Signs - Waywatcher
 Silent Move Rural
 Spot Trap

Trappings:

Elven bow and arrows
 Leather Jerkin

Career Entries:

Bounty Hunter
 Glade Rider
 Hunter
 Trapper

Career Exits:

Mercenary
 Templar
 Wardancer
 Waywatcher

Advanced Careers

Beastfriends

The variety of animals befriended by these Elves is reflected in the diversity between Beastfriends. The different advances and skills associated with the main types of animals are given below. However, all Beastfriends have access to the following common core set of skills:

Skills:

Animal Care	Follow Trail*
Animal Training	Orientation
Call Animal (new skill, see below)	Sixth Sense
Charm Animal*	

*These skills are gained automatically when Beastfriends enter the career, but operate with respect to their specific friend species only. To gain full use of these skills, they can be bought normally using experience points.

Caraidh Bruinn (Beastfriend of the Bear)

The kings of the forest are also beloved to the Elves and have animal keepers dedicated to honour and protect them.

Advance Scheme

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
	+10		+2	+2	+2						+10		

Skills:

Specialist Weapon - Fist
 Street Fighter
 Strike Mighty Blow

Caraidh Much (Beastfriend of the Boar)

These famed Elven animal keepers live with their wards, whom they are dedicated to protect, and have formed mental ties with them. This live in a boar family group external to mainstream Elven communities, but remain integral with them.

Advance Scheme

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
	+10		+1	+1	+2	+10					+10	+10	

Skills:

Frenzied Attack
 Street Fighter
 Strike to Injure

Caraidh Iolair (Beastfriend of the Hawk)

Great Claw and the eagles of the Western Forest are highly independent and noble creatures, but have good relations with the Elves and will assist them in their struggle for they have no desire to flee their nests. These are, in fact, the last remnants of the once great species of forest eagle.

Advance Scheme

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
+1	+10	+10			+1	+20			+10	+10			

Skills:

Dodge Blow

Flee!

Strike to Injure

Caraidh Aech (Beastfriend of the Horse)

Advance Scheme

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
+1			+1	+2	+2					+10	+10		

Skills:

Acute Hearing

Flee!

Ride – Horse

Caraidh Cu (Beastfriend of the Hound)

This group of animal keepers roam the forest in a pack and are responsible for keeping the vermin down to acceptable numbers and also hunt down larger intruders. The Elves have adopted many of the mannerisms of their companions and howl orders to them as necessary.

The hounds are descended from the hunting variety that the High Elves brought from Ulthuan over five millennia ago. The Hounds of Laurëlor are a feral version of that ancient breed.

Advance Scheme

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
+1	+10				+2	+10			+10	+10	+10		

Skills:

Acute Hearing

Frenzied Attack

Street Fighter

Caraidh Cadhmorr (Beastfriend of the Cat)

A highly aloof group, these Elves and their companions live a nomadic lifestyle travelling from settlement to settlement, where they are honourably received during their frequently short stays.

Advance Scheme

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
+1	+10		+1		+1	+20				+10		+10	

Skills:

Concealment Rural
Silent Move Rural
Specialist Weapon- Fist

Trappings:

There are no particular trappings associated with the Beastfriend career, although many choose to arm and dress themselves in styles reminiscent of their friend species. Thus, the Caraidh Much favour curving, tusk-like daggers, whilst the Caraidh Bruinn and Caraidh Cadhmorr use clawed knuckle-dusters.

Career Entries:

Gamekeeper
Herdsman
Initiate (Kurnuous)
Woodsman

Career Exits

Priest (Kurnuous)
Waywatcher

Eldritch Watchers

These Laurelornalim wizards follow the same advance scheme as normal wizards (**WFRP**, page 142). The difference comes in the skills they can learn at each level. The following represents the available skills and each must be taken, along with all profile advances, before the character can move to the next level.

Skills:

1st Level:

Arcane Language- Elemental Magick
Arcane Language- Illusionist Magick
Cast Spells- Battle 1
Cast Spells- Elemental 1
Cast Spells- Illusion 1
Magical Awareness
Magic Sense
Meditation
Ride-Horse
Scroll Lore

2nd Level:

Astronomy
Augury
Cast Spells- Battle 2
Cast Spells- Elemental 2
Cast Spells- Illusion 2
Evaluate
Heal Wounds
Herb Lore
Identify Plant
Rune Lore

3rd Level:

Arcane Language- Ancient Elf
 Cast Spells- Battle 3
 Cast Spells- Elemental 3
 Cast Spells- Illusion 3
 Charm Animal
 Cure Disease
 Daemon Lore
 Identify Magical Artefact
 Identify Undead
 Scrying

4th Level:

Arcane Language-Druidic
 Arcane Language-Dwarf
 Arcane Language-Runic*
 Cast Spells- Battle 4
 Cast Spells- Elemental 4
 Cast Spells- Illusion 4
 Hypnotise
 Manufacture Potions
 Manufacture Scrolls
 Prepare Poisons

*as described in **Dwarfs: Stone & Steel**, page 101.

Career Entries:

Wizard's Apprentice

Career Exits:

Next level of Wizardry
 Initiate (Sarriel)

Far Riders

The finest of the Glade Riders are sometimes called upon to undertake particular tasks, scouting out enemy positions, carrying messages and supplies to remote settlements, or leading their comrades into battle. Their travels often take them deep into the barbarous lands of the Empire or Bretonnia, where only guile, cunning and a familiarity with the guttural languages spoken by the humans keep them from being hunted down and murdered as spies. These skilled individuals are known as Far Riders.

Advance Scheme

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
	+30	+10	+2	+1	+4	+20	+2	+20	+20	+10	+20	+20	+10

Skills:

Concealment Rural
 Disarm
 Dodge Blow
 Secret Signs - Waywatcher
 Shadowing
 Silent Move Rural
 Secret Language - Ranger
 Speak Additional Language - Old Worlder
 (generally Breton or Reikspiel dialects)
 Specialist Weapon - Lance
 Specialist Weapon - Two Handed

Trappings:

Elven steed, trappings and harness
 Elven bow and arrows
 Sleeved Mail Shirt
 Sword or Axe
 Shield
 Spear

Career Entries:

Glade Rider
 Wood Elf Scout

Career Exits:

Spy
 Wardancer
 Waywatcher

Wardancers

Amongst the Wood Elves of the Old World, the most feared and respected warriors are the Wardancers. They live for the glory of battle, and dedicate themselves to reaching the peak of fighting prowess. They are also masters of courtesy and dance, performing their intricate manoeuvres with consummate ease and grace. Wardancers are distinguished by their graceful pride, their love of fighting and their fondness for spectacularly-dyed hair, often stiffened with tree-resin.

Wardancers can be found in many of the larger Wood Elven settlements. They prefer the company of their own kind, but often live a little way apart from the main settlement, practicing their warchants and feats of arms whilst waiting for action.

Advance Scheme

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
+1	+40		+1	+1	+6	+30	+2	+10	+10		+20	+10	

Skills:

Acting
Acrobatics
Dance
Disarm
Dodge Blow
Marksmanship - thrown weapons only
Sing
Specialist Weapon - Paired Weapons
Specialist Weapon - Two-Handed Weapons
Strike Mighty Blow
Strike to Injure
Transfix (new skill, see below)
Warchant (new skill, see below)
Wardance (new skill, see below)

Trappings:

Hand Weapon
Shield
One additional weapon, which may be a Hand Weapon, a Spear, a Two-Handed Sword or a Two-Handed Axe

Career Entries:

Bounty Hunter
Far Riders
Mercenary Captain
Outlaw
Waywatcher
Wood Elf Scout

Career Exits:

Initiate (Adamnan-na-Brionha)
Mercenary Captain
Outlaw Chief

Warhawk Riders

A few talented individuals from the area near the Enchanted and Misty Hills manage to develop their understanding of the majestic giant raptors into something far deeper, far more trusting. Such a relationship takes years to build, requiring the Elf to nurse and nurture an orphaned or abandoned fledgling until it is grown. Only the most gifted and dedicated Elves ever achieve this degree of empathy with the Warhawks (or the occasional Giant Eagle). Those few who manage to befriend these magnificent creatures have been known to fly on their backs.

Warhawk Riders patrol the skies above the settlements, spotting potential threats, and scouting

out the rugged terrain that separate parts of the Laurëlor from human habitation. At times when speed is of the essence, they are entrusted with important messages or packages.

Some riders train their Warhawks to fight in battle; these have given their position its distinctive name. However, the death of a Warhawk is a serious matter. Riders come to view their hawks as close friends, or even as kin. It is not uncommon for Riders to take their own lives if their hawk is slain in a battle they chose to join.

Advance Scheme

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
	+10	+10	+2	+2	+5	+20	+2	+10	+20	+10	+20	+10	

Skills:

Animal Care
 Animal Training
 Charm Animal
 Game Hunting
 Orientation
 Ride - Warhawk
 Specialist Weapon - Lance

Career Entries:

Gamekeeper
 Hunter
 Trapper

Career Exits:

None

Trappings:

Elven bow and arrows
 Shield
 Sleeved Mail Shirt
 Spear
 Sword or Axe
 Warhawk, trappings and harness

Waywatcher

When each Wood Elven settlement is so small, a surprise attack would be disastrous. Waywatchers are specially selected from amongst the finest of the Wood Elf Scouts, and given the task of watching over routes leading to the dwellings. Through their knowledge of the terrain, their traps and their stealth, they can often deter forces many times their own number from invading the Glades they defend.

Waywatchers have refined stealth to an art unparalleled in the Old World, dressing in cloaks of green and brown, and working leaves and foliage into their cloaks and clothing. When so disguised, they can hide in branches or bushes mere inches away from their foes. This expertise allows them to acquire the skills *Concealment Rural* and *Silent Move Rural* twice. This doubles the test modifiers associated with *Silent Move Rural*. When Waywatchers use dyes and paints, and entwine foliage and leaves into their clothing, the second purchase of *Concealment Rural* increases hiding test bonuses from +20% to +40% (or from +5% to +10% if moving cautiously).

Advance Scheme

M	WS	BS	S	T	W	I	A	Dex	Ld	Int	Cl	WP	Fel
	+20	+20	+1	+1	+3	+30	+1	+20	+10	+10	+30	+10	

Skills:

Concealment Rural
Follow Trail
Herb Lore
Marksmanship
Orientation
Prepare Poisons
Ride - Horse
Secret Signs - Waywatcher
Set traps
Silent Move Rural
Specialist Weapon - net
Spot Traps

Trappings:

Elven bow and arrows
Leather Jack
Rope - 20 yards
Sword or Axe
Camouflaged cloak and clothes

Career Entries:

Beastfriend
Mercenary
Wood Elf Scout

Career Exits:

Mercenary Captain
Spy
Templar
Wardancer

New Skills

Call Animal

This skill is known only to Elven Beastfriends. They refuse to teach it to any others, out of fear that it might be misused. When a Beastfriend is in a region (usually a forest) where their befriended species lives, they may call out in the language of that species in an attempt to gain the attention of allies. The Beastfriend makes a **Ld** test, and if the test is successful, the animals will appear within 2d10 minutes, in the following numbers:

Creature	Number
Bear	1
Boar	D3
Hawk	1
Horse	1
Hound	D3
Wildcat	D3

The animals should be treated as NPCs, and controlled by the GM. Beastfriends usually call animals when they need their help. Whether or not this help is given will depend on the risk involved to the animal, the extent to which the Beastfriend's plans fit the animal's needs, and so on. Requests to be lead to food or shelter are almost always granted; calls to battle may well be refused, unless the foes threatened the forest or relatives of the animal involved. Beastfriends

who abuse this skill in an attempt to gain expendable troops may well find themselves shunned by the animals and cursed by Kurnuous.

Transfix

This skill is only known by Wardancers, and will not be taught to anyone outside of their number. It allows them to confuse opponents with a rapid succession of feints and flurries. The Wardancer must make a successful **I** test to use this skill. His opponent must make a **WP** test - if he fails, the Wardancer gains a +10 **WS** bonus against him, and the *transfixed* victim suffers a -10 **WS** penalty against the Wardancer. A Wardancer fighting more than one opponent need only make a single **I** test; each opponent must make a **WP** test, and all those who fail are affected as normal. These modifiers continue, without the need for further tests, until the *transfixed* opponent hits the Wardancer (although the hit need not actually cause a wound). The Wardancer cannot *transfix* opponents with **Int** 6 or less, or opponents who are immune to psychology (e.g. Undead).

Warchant

This skill is only known by Wardancers, and will not be taught to anyone outside of their number. Wardancers may sing a *warchant* when charging an opponent. They must make a successful **Int** test to raise a rousing *warchant*, and the effects are as follows: (1) The Wardancer singing the *warchant* may choose to enter *frenzy*; (2) All friendly characters gain a +10 bonus to *fear* and *terror* tests whilst the Wardancer is chanting; (3) All hostile characters and creatures suffer a -10 penalty to all *fear* and *terror* tests whilst the Wardancer is chanting. The *warchant* lasts until the Wardancer is wounded, or until she spends a round out of combat (i.e., a round in which she is neither attacked nor tries to land a blow).

Wardances

Elven Wardancers are expected to master a number of feats of extreme dexterity, unmatched by even the most accomplished of acrobats. As such, the skill cannot be learnt by characters until they have acquired both Acrobatics and Dance.

Each dance has special significance for the Wardancers, representing a legend from the legends of Adamnan-na-Brionha, and forms a part of their ritual storytelling and celebrations. Because of the importance of these ceremonies, all Wardancers are expected to learn these dances as soon as possible, and the individuals tutoring novice Wardancers may well refuse to teach other skills until these have been mastered. Each dance must be bought separately, at 100 EPs each.

In addition to their importance in rituals, Wardancers can use these dances in battle, emulating their god's heroic feats in order to best their foes. A brief description of the main dances, together with their game effects, is given below. Note that only one dance can be performed at a time, although the dance steps being used can be varied from round to round.

Kurnuous' Leap: Kurnuous had grown tired of Adamnan-na-Brionha's trickery, and so when next Adamnan-na-Brionha performed his foolish antics Kurnuous pinned him to a tree with his magic spear, and left him there for three days and three nights to contemplate his folly. When he was released, Adamnan-na-Brionha admitted that he had learnt his lesson; what Kurnuous failed

to realise was that it had not been the lesson he had intended. As soon as Kurnuous' back was turned, Adamnan-na-Brionha stole the spear from its secret hiding place, so that in future he could continue his playful games without fear of retribution. He had learnt a lesson: to weaken his foes before he battled with them! However, Kurnuous was not amused, and loosed his hunt to bring back Adamnan-na-Brionha and the spear. Adamnan-na-Brionha fled to the top of a tall cliff and shattered the land around him, hoping that this would keep him from Kurnuous' wrath. Kurnuous' fury was so great that he vaulted clear up to where Adamnan-na-Brionha was hiding. He took back the spear, and left Adamnan-na-Brionha up there on the cold, barren mountain, without food or drink, cut off from everywhere by the great gulfs he himself had opened up, for a whole year as a punishment.

This is one of the few legends in which Adamnan-na-Brionha is bested. It is treasured by the Wardancers, who view it as a lesson that sometimes, in spite of your wit and skill, the joke will be on you. In Wardancer rituals, the individual playing the role of Kurnuous performs the dance. In combat, this dance can be used to let Wardancers leap to a higher vantage point, such as a ledge or even a branch, or to vault over the heads of their foe, landing to face their backs. Wardancers using this dance can leap (**WFRP**, pg. 75) as if their **M** characteristic was doubled. Alternatively, they can leap upwards, jumping up to their **M** characteristic in yards.

Storm of Blades: Khaela Mensha Khaine was not a god noted for his humour, and once again, Adamnan-na-Brionha's wit led him into trouble. Khaine sought to exile Adamnan-na-Brionha, to limbo, where his madness and mischief could harm no-one. Naturally, Adamnan wasn't impressed by this idea, and told Khaine what he thought of it in no uncertain terms. The other gods, who had grown weary of Adamnan, decided that the matter should be decided by a combat, with Adamnan's fate being determined by the outcome.

Adamnan knew he was no match for Khaine, and so decided to outwit him instead. He protested bitterly, and insisting that he had no chance of winning against the war god, and said that he ought to be given more than one chance to beat Khaine. Khaine, who knew that he could beat Adamnan easily, said he would happily fight him a hundred times, with even one victory allowing Adamnan to remain. Adamnan smiled, and agreed to these terms. As soon as the first fight began, Adamnan split himself into a hundred pieces, each of which hurled itself at Khaine in a mad yet brilliant fury of movement. After all, no-one had said that he couldn't have all of his fights at once! Not even Khaine could hope to win against the ceaseless slashings of a hundred Adamnans, and furiously conceded the battle.

When fighting, Wardancers can use these steps to concentrate several people's attacks on one foe. Vaulting, dashing and leaping, they can pass around or even through a combat, striking blows against a foe who is surrounded, or backed up against a wall, or similarly out of reach for normal combat.

The Silent Ghost: One of Adamnan-na-Brionha's more notorious exploits involved a drinking binge from which the god took almost a year to recover. To celebrate the success of one of his many schemes, Adamnan decided to steal Liadriel's finest berry wine, a brew so heady that even the gods had to drink it in moderation. However, stealing from the gods is no simple matter, so Adamnan decided that first he would learn the skills of stealth from the ghosts who lived in Sarriel's realm. This he did, and with his new-found ability he managed to carry off two full barrels of Liadriel's wine.

This dance involves fast, light steps, and allows Wardancers to weave and dodge between and around people and obstacles. This means that they can move as if they had the skill, *Silent Move Rural*. They can also weave through crowds without slowing down, even if they are running. It does not prevent them from being struck at in combat.

The Shadows Coil: One of Adamnan-na-Brionha's most tricky problems was when, for a whole month, a geas was placed upon him by Isha in a desperate attempt to stop his fooling. This geas was such that if he so much as touched another of the gods, or even anything that belonged to them, he would be cast out from their number, never to return. When Khaela Mensha Khaine heard of this, he set out at once to find Adamnan. He was still smarting from his defeat in what should have been a single combat, and saw this as a chance to best his foe. All he had to do was touch him once, and Adamnan would trouble him no more.

Adamnan did his best to hide and to flee, but Khaine was remarkably persistent, and eventually caught up with him. Khaine tried to battle him, but Adamnan knew that if Khaine's sword so much as brushed him, he would be cast out. Desperately, he concentrated on dodging, leaping, side-stepping and evading each and every one of Khaine's blows. Khaine would not give in, however, and kept pressing the attack. The pair carried on like this for two whole weeks, until the full moon signalled the end of Adamnan's geas. As soon as he saw this, he nimbly tripped up his foe, and fled off into the night as quickly as he could, leaving the fallen war god to weary to pick himself up from where he had fallen.

Wardancers who have mastered the steps of The Shadows Coil can choose to use them in combat to evade each and every blow their opponent takes. This gives them a +10 bonus to all *dodge* and *parry* tests, and allows them to attempt to dodge up to two blows (which must both be from the same opponent) in a round, instead of one. However, whilst dancing this dance, Wardancers need to be concentrating completely on their opponent's attacks, which means that they cannot do anything else that round.

Woven Mist: There are many malign entities who would prey on the children of Isha. At the end of the Golden Time, when Chaos was unleashed in all its fury, demons came hunting, seeking to consume or carry off the souls of their victims. For the first time, the Elves felt truly cut-off from their gods; prayers went unanswered, as the surges of power that pulsed from the collapsed Warp Gates kept Isha from intervening in the affairs of Elvenkind. Only Adamnan-na-Brionha could fully understand the madness which Chaos represented; only Adamnan managed to help the Elves in those most troubled of times. As the hordes split the waves and surged towards the Shifting Isles, Adamnan managed to manifest himself as a great sea mist which enveloped the shores. Once inside, the Chaos force was harried and hounded by false visions, illusory shores, nightmares drawn from the minds of the Elven nation, and anything else that Adamnan could find to throw against them. When they finally came to shore and began the slaughter, the Elves they fought were able to take shelter in the writhing mists, ambushing and harrying the invaders at every turn. Whilst Adamnan could not stop the invasion, the mist did help the Elves to hold back that first attack long for enough for Aenarion to reach the shrine of Asuryan, and there to make the sacrifice that enabled him to turn the tide of slaughter.

The intricate and sinuous sequence of jumps, twists and flips which characterise this dance are so mesmerising and bewildering that, in combat, opponents may become transfixed by it. Anybody

fighting the Wardancer must take a **WP** test, or suffer a -10 **WS** penalty on all blows struck that round. Woven Mist will not bewilder opponents fighting the Wardancer's comrades; they will be concentrating on their own combat. Note that this dance has no effect on opponents who are *immune to psychology*, such as Undead.

Whirling Death: Part of Adamnan-na-Brionha's role as the god of madness includes the role of Fury. For the High and Wood Elves, Khaela Mensha Khaine is the god of war, of directed anger; part of the tragedy of the Dark Elves was that they lost the restraint and control which Khaine represented, so that he resembled the berserk fury of Adamnan. The dance of Whirling Death is rarely performed, being too dangerous to play a part in any rituals. In combat, it drives Wardancers into an almost unstoppable state. The dancers automatically become subject to *frenzy* (**WFRP**, pg. 68); no **CI** test needs to be made. Whilst the dance lasts, they cannot dodge or parry. The killing fury is so intense that Wardancers often drive themselves into a state of exhaustion in an effort to destroy their opponents. Any missed **WS** roll can be re-rolled once, but this inhuman effort has a price: each time an attack is re-rolled, reduce the Wardancer's **W** score by 1. Points lost in this way can be regained normally. Wardancers cannot use wounds to re-roll attacks if they are severely wounded. If a re-roll reduces the Wardancer's current wound total to 0, they collapse, exhausted, and will not regain consciousness until they have regained at least 1 wound point. Once begun, the dance of Whirling Death can only be ended by the slaughter of all of the Wardancer's foes.

Being Elven

This chapter contains a number of ideas that should allow players to develop their Elven characters into a truly distinctive, interesting opportunity for role-playing. It is, of course, perfectly possible to play Elves as humans with pointed ears; doing this may well feel more comfortable, and may be more satisfying, for newcomers to role playing, or to people who are more interested in the stories that their characters are part of rather than the character itself.

However, for those for whom role playing is a chance to see the world through different eyes, the ideas presented below give some flavour of what it might mean to be an Elf.

Naturally, there will be people who don't agree with these suggestions, and feel that they have better ideas of how Elves should be in Warhammer. They should ignore these, and take up their alternatives – the point of this is, after all, to have fun rather than to be dogmatic.

The Triad

Humans tend to think in opposites. Hot, cold; rich, poor; alive, dead. It seems natural to humans to split the world in this way. Their world is a world of pairings. Dwarfs and Halflings, it seems, do much the same.

Elves are different, though. Perhaps this is because they developed in isolation from the other races, who mingled with each other throughout their histories. Or maybe they inherited this mode

of thinking from the Old Ones who taught them in the Golden Age. Whatever the reason, Elves tend to think in threes.

But how does that work? The principle is similar to the human idea of opposites; however, whereas humans think of things and their opposites, Elves think of things, their opposites and their absence. Thus they might draw up lists such as hot, cold, numb; rich, poor, unworldly; alive, dead, Undead.

So how is the third term in each list picked? This is where things get slightly complicated. The three terms together – the principle, the contrary principle, and their negation – are together described as a *concept*. The essence being described can only be identified once all three terms are known. Alternatively, if you the concept that is being discussed, it is normally possible to work out some or all of the terms. However, picking the *right* terms from all those that might be used is what makes the Elven language so hard for humans to learn. This forms the basis for much of their poetry, and is also the basis for much of their humour, including their equivalent to the human idea of the pun. The other complication is that many of the terms that get used in the triads could also be considered as concepts in their own right – but at this point, things become altogether too messy, and far too complicated for this simple description.

In the examples above, then, the concepts might be “feelings of heat”, “greed”, and “being”. For the human concept of fear, one triad might be calm, panic and obliviousness. Another might be bravery, cowardice and ignorance. The subtle difference here is that the first triad captures the sense of what it means to *feel* fear; the second describes how fear might be *responded to*.

Within play, this idea of the triad can be used in a number of ways. Skilled players might be able to think on their feet, talking in these ways and perhaps even pausing to explain themselves to the humans (and so on) as they do so, hoping to introduce these strange races to the full and entirely sensible way of thinking of the Elven race. Less demandingly, strategies could be built around the idea of threes. Instead of a scouting force and a main force, Elves would naturally think of scouts, the main force and a base camp. Instead of sneaking past the guard or attacking him, the Elf would suggest sneaking, attacking, or doing nothing. Instead of wondering whether to interrogate or kill the prisoner, the Elf would wonder about interrogating, silencing (killing) or ignoring the prisoner, or perhaps even keeping, killing or releasing them.

The Art of Imprecision

Dwarfs are famed for their engineering, for their steady, measured precision. Elves aren't. There is a good reason for this: Elves don't naturally think in quantities. Whilst they are numerate, the idea of counting things, measuring things up, dividing and quantifying just doesn't seem right to them.

As a result, only small numbers get used on a regular basis. Elves like numbers up to three; they often use four and five in their daily lives. But anything much above seven, and they prefer to resort to analogy instead.

Send a scout out to spy on enemies, and ask how many men hold the gate to the keep, and they might say, “more than we can handle”, or they might say, “as many as the stars of heaven” – but

they won't say, "thirty, give or take a few". They won't sit there and count; they'll take a peek, judge, or see what image the sight suggests to them, and leave it at that.

It's small wonder, then, that Elves have never really become an industrial race. The idea of mass-producing things is almost inconceivable to them. If you don't know who'll hold the sword, how can you balance it properly? If you don't know who you're making armour for, how can you get its proportions correct? How can you craft jewellery without knowing the eye colour, the skin tone, the length, cut and shade of hair of the person who will wear it?

Of course, not all Elven goods are made with a specific person in mind – but many are. Most of the rest are just made for the love of it, and set aside until a person who is well suited to the quirks and characteristics of that particular thing comes along.

Another implication of this is that Elven goods aren't of a consistent quality. Whereas Dwarfs know how to produce a sound result every time, and are proud to be consistently good, this won't satisfy the Elven temperament. They'd rather be fairly good most of the time, with occasional flashes of brilliance. After all, you don't *have* to use the shoddier pieces.

The upshot of this is that Elven workmanship is of high quality, but is scarce. Each piece is distinctive; as a result, they all take a lot longer to make, and so they're more valuable, too. And when things go right, they're exemplary – but equally, a certain amount of work is expected to fail. You can't create a masterpiece every time, even if you do know who you're making it for.

Remembering

Elves are blighted with a tragic characteristic. They remember things. They remember them altogether too well, in fact, often having difficulty keeping their memories in order. Why this is so is a mystery, just like the reason for their thinking in threes. Perhaps it was a habit valued by the Old Ones, and was thus something they 'encouraged' in some way or other.

Regardless of the cause, the implication is that Elves' memories work differently to those of other races. They simply soak up all that they experience, like a sponge – hoarding sights, sounds, tastes as they encounter them. When they are young, this causes them great difficulty. Forgetting things is a skill that they have to struggle to learn, and there are always a few who do not manage to do so in time. They suffer terrible psychological damage as a result, their sense of identity getting warped or battered by the overwhelming deluge of remembrances evoked by each and every new sensation. However, such psychological disorders are not actually as common as the scholars of some other races believe. The humans, for example, think that most Elves are slightly mad, but this is partly just because they don't really understand how Elves think, and partly because those few who do develop psychological damage also tend to be the ones keenest to leave Elven lands and wonder amongst other races. They're simply more likely to come into contact with such atypical individuals, rather than with the well-balanced folk who live out their lives quietly amongst their own kind.

Players of Elven characters need to think quite carefully how all of this will affect their actions in the game. For a start, they need to decide whether or not their character ended up scarred by an inability to master their memories at an early age. If they were, then the rules for generating 1D6

disorders for Elven characters suggested in Apocrypha Now (p. 55) could be adopted; otherwise, this could be ignored.

Attitudes Towards Other Races

Since it's unlikely, however, that many games of WFRP will only involve Wood Elves, it is worth thinking about how they view other races.

Humans

Wood Elves are, of course, all too familiar with men. Relationships tend to be cordial, if formal; the Wood Elves know how swiftly humans' moods change, and how a pact of eternal friendship one decade can be forgotten in the need for timber for a new fleet the next. For the most part, they restrict their dealings to the nobility – not out of snobbery, but simply because this tends to offer the swiftest way of securing their long-term privacy and security. They are also familiar with those humans who live rural lives, and many Wood Elves have spent some small amount of time travelling amongst such settlements, even if only to pass from one of their own realms to another. However, they shun the cities as Wood Elves cannot fully understand how humans can build and inhabit the dense, squalid cities where the allure of nature does not exist.

*****Sidebar*****

Sidebar: The Noleldar

Not all members of the human race feel threatened by the Laurëlorناليم. Many humans have taken to the forest as their home and been well treated and aided by the Elves. In fact, many of them have fled from the harshness of the Old World and are glad to have found peace, that they could not find among their own race, with the Elves. They are thus more than ready to offer their aid in defending the forest.

The Elves have been pleased at the attitude of these people towards venerating the forest and were happy to allow them to settle on the peripheries of the Laurëlorن, where they also provide a useful buffer. The foresters have made many friends and taken up many of the Elves' customs and even a worship of their gods in some cases. The Elves call them *Noleldar*, literally non-Elf, but implying "half-Elf".

The largest of these communities – called Phyrđalhof after its founder by the inhabitants – is situated near Hargendorf Way just north of the Enchanted Hills.

*****End Sidebar*****

Dwarfs

The Wood Elves' dislike of the Dwarfs is far more active than that of the other Elvenkind, since the others rarely come into direct contact with Dwarfs. The Wood Elves still run in to Dwarfs from time to time, and the encounters are rarely civil. Many Dwarf living in nearby human

settlements still use timber rather than coal to fuel their furnaces; and their gold entices human loggers to pay little heed to important Elven principles of forest maintenance. The Elves, for their part, steer clear of Dwarfs – after all, there is little to interest them underground, much less the Dwarfs themselves – but do occasionally stumble upon an enclave within human lands. In both cases, cool exchanges usually see the weaker party leave without a struggle, but it is not unheard of for things to come to blows.

There are stories of bands of adventurers where Elves and Dwarfs have travelled together; these tales are not widely believed, however. Should such a thing come to pass, it would be unlikely that either race would welcome back the errant individual who sullied themselves through prolonged exposure to the strange ways of their age-old rivals.

Halflings

Halflings have become a source of great fascination to the Wood Elves. The Wood Elves see in them a kind of kindred spirit – they live lives in harmony with the natural world, they value peace and pride themselves on their generous natures, they approach life with humour and good cheer, and they excel in their chosen arts (even if these are, almost without exception, culinary). Where their lands border each other, it has become common for members of both races to spend time visiting the others, learning and sharing their cultural heritages.

*****Sidebar*****

Sidebar: The Durmast Halflings

A small group of Halflings have burrowed a home in and around a large oak tree on the outskirts of the Laurëlor Forest, just west of the Nordlander town of Oldenlitz. The original settlers were fleeing persecution in one of the Imperial civil wars, and found the place sheltered and safe. They are primarily a hunter-gatherer community and originally had little contact with the Elves. Despite early misgivings, the Halflings proved harmless and friendly neighbours.

*****End Sidebar*****

Orcs and Goblins

The enmity between Elves and goblinoids is entrenched. True, Dwarfs raid forests and grub about in the dirt, but they do so in the pursuit of civilisation, and their works reveal centuries of craft and labour. On the other hand, Goblins and their kin know only greed and wanton destruction. They are a blight that must be managed – much like a plague of locusts. Even if it were not for the perverse, dark pleasure that these beasts take in their acts of desecration, it would be justification enough to destroy them purely on the grounds of protecting the natural environment.

What particularly concerns the Elves is goblinoids' propensity to breed. Leave two alone in a room for a month, it would seem, and you might well end up with a whole clan on your hands. Like any infection, or any infestation, it is necessary to make sure that every last trace has been thoroughly cleared away to prevent the problem from coming back. Elves know it is their duty to eradicate any and all goblinoids that they find – and they know that they can show no quarter, for

if they did, the lands would be over-run by these teeming, swarming horrors. Scarred warlord, cowering mother or mewling infant, it matters not – an Elf will not hesitate to destroy them all, with no need for a justification beyond the simple management of an otherwise irrepressible pest.

Ogres

Wood Elves are uneasy in the presence of Ogres, simply because their way of life and that of Ogres are completely opposed. Where Elves seek to nurture and create, Ogres seek to consume. Elves are inspired by their senses, and guided by their wits; Ogres are driven by hunger, and guided by their appetites.

There is another reason for this unease, Elves instinctively recognise the touch of Chaos in these creatures; they see how humanity has been lost through the touch of corruption, and this thought makes them shiver. For this is the noblest that humans would be should Chaos take their race – and whilst it is far, far better than that they should become Beastmen, say, the thought of a continent populated by such brutes turns the stomachs of the normally tolerant Elves.