

LYCANTHROPY

There have been many different approaches to the disease of lycanthropy. Many are too complicated to understand or are structured so poorly that the wererecreation dominates the game. Lycanthropy as a form of player character should be discouraged in **AD&D**. This can be done by promoting the human attributes instead of the beast's, thus making lycanthropy undesirable (as it should be).

Some players may not realize that any damage of over 50% of hit points sustained by bites in a fight with a lycanthrope may cause them to be afflicted by the disease. When this happens it may be months after the first night of the change before the character begins to suspect that lycanthropy has taken hold of his or her being. After that first night all that will be remembered is that the character was very ill and extremely tired. In the morning the townspeople will quite possibly be combing the countryside looking for a rampaging lycanthrope. The player character may join in the search for the werebeast, not realizing that he or she is the lycanthrope. After a few months of changing, the adventurer will (or should) begin to suspect that something is wrong. On the nights before the full moon the lycanthrope will become withdrawn and a bit edgy, preferring his or her own company to that of others — including family. It may be the torn and shredded clothes he or she wakes up in or the mud and scratches on the character's arms and legs that trigger the realization that he or she may be the werebeast the townspeople are searching for. If at all possible, the DM should try to moderate the campaign so that the players don't know for several months of game time that the character is now a lycanthrope.

Any human player character (humans are the only beings able to contract lycanthropy) bitten for 50% or more of his or her natural hit points has a 100% chance of becoming a lycanthrope of the same type that attacked him or her. If the player eats any belladonna within an hour after being bitten, there is a 25% chance the disease will not manifest itself, and thus the character will not be afflicted by it. If not, then a 12th or higher level patriarch must be found to administer a *cure disease* within three days after being bitten. If the adventurer is only able to find a patriarch of a high enough level after the initial three days, he or she may elect instead to have the priest attempt a *remove curse*. This spell must be performed on the player character when he or she is in wereform. The beast will need to make a monster's saving throw against magic, and while in wereform the creature will fight violently to put as much distance as it can between it and the patriarch performing the spell. If all this fails, there is still hope . . .

At this point, if the player wishes to remain a lycanthrope the two charts given later should be consulted in handling the lycanthrope as a player character. If the adventurer decides to be cured and the methods mentioned thus far have been unsuccessful, he or she may take refuge in a holy/unholy place such as a monastery or an abbey. There the clerics can administer to the afflicted one holy/unholy water laced with a goodly amount of wolfsbane and belladonna prepared by the spiritual methods of that particular religion. This potion is to be consumed by the victim at least twice a day from a silver chalice. No adventuring may be done by the character while he or she is being treated by the clerics. After a month or more (depending upon how advanced the disease is) the player character should be cured and somewhat poorer in the purse, as this procedure is very costly. The clerics will charge for the cost of the herbs and the holy/unholy water as well as for the services rendered. The DM may also wish to include the level of the priest as well as the adventurer into the cost of this treatment.

If the character has died in a fight with a lycanthrope and is resurrected, the disease will be 100% certain if the cleric raising the adventurer is unaware of the disease or fails to follow the proper procedure to eradicate it. The aforementioned cure will work on the werestricken adventurer who has been resurrected. The cleric can use a *cure disease* (if there is still time) or a *remove curse* (if there isn't) on the dead adventurer before employing the *resurrection* spell. If the cleric doesn't take the above safety measures, then it will be necessary to wait until the adventurer becomes a lycanthrope to try to *remove curse* or use the cure with the herbs and holy/unholy water.

If the character opts to remain a lycanthrope, many things will need to be taken into consideration, such as the mental anguish caused by the act of changing. Other things, like conflicting alignments between the character and his or her lycanthrope nature, and what his or her family and friends will do once they discover that their friend and loved one is the werebeast that might have been terrorizing the countryside on the nights of the full moon, will have to be

determined. The more extreme the difference in the alignments of the adventurer and the beast, the more mental anguish the character will be prone to suffer. For example, a lawful good paladin is bitten by a werewolf, which is a chaotic evil creature. He doesn't discover that he has the disease until it is too late. His mental torment is great, especially when the moon is waxing full, up to the time it is full and then for several days afterwards. (The DM may wish to select a mental disorder from the section on **INSANITY** for the character to suffer from to reflect the effects of the anguish caused by the disease). The paladin, even after being cured, is no longer a paladin because he is no longer pure enough for that honored state. The DM can elect to have the gods send the paladin on a quest in order to restore him to his paladinhood, but it is *not* recommended.

No experience points may be gained by a player character while in lycanthrope form. If the character is a fighter/lycanthrope, the fighter will be able to gain levels only as a fighter, never as a lycanthrope. This applies to all classes. The only way a lycanthrope will ever be able to control the change from man to beast is with time measured by full moons. There will be no control of the change into a werebeast for two years of game time and it will be another year before any control will be gained for the change back into a human. On the nights of a full moon all lycanthropes with less than three years experience as a werebeast will change into their wereform and remain that way from the rise of the moon till dawn.

There are other factors besides the full moon that can cause the release of the wererecreation in a person afflicted with lycanthropy. One common cause is stress during a melee. If the character has lost more than one-third of his or her natural hit points during the fight, there is a 50% chance that the wererecreation will emerge, causing the player character to be disoriented for 1 to 2 rounds (characters with more than two years of experience as a lycanthrope will not suffer this disorientation). During this time, the lycanthrope will be unable to engage in combat. He or she will also sustain damage from the change as shown on the appropriate table given below. Spells used in the vicinity of a lycanthrope such as *monster summoning III-VII*, *conjure animals*, and *animal summoning III* might cause the wererecreation to be released. It will be up to the DM to decide what spells or magic items could trigger the beast inside the afflicted adventurer. Arguments with other player characters as well as fear could cause the change from man to beast.

All lycanthropes will fight and do damage as described in the **MONSTER MANUAL** regardless of how long the character has been a lycanthrope. The diseased adventurer will eventually acquire the alignment of the lycanthrope form (if it isn't the same already) within 2 to 12 months.

While in wereform the character will not be interested in any of his or her belongings and will leave them where the change took place. This includes armor and weapons (except for wererats, who will carry swords).

Werebears are the most powerful form of lycanthrope. As with most lycanthropes, they will eventually flee to the woods. Once a werebear engages in combat with a creature of an evil alignment it will fight until it or its opponent is dead. Seventy-five percent of the time, if a monster with an evil alignment is encountered, the werebear will attack immediately.

Wereboars are the most foul-tempered of the lycanthropes. Their temperament is such that they will not join a party unless they can be the leader. If they do join one and are not its leader, they will argue bitterly with anyone who disagrees with them. This action may cause them to change into their wereform from the stress involved in the argument.

Wererats will want to live in the city near humans (humans being one of their favorite foods). If a human is captured and not eaten immediately, it will probably be held for ransom. A wererat will do all it can to keep the party it is with from discovering that it is a lycanthrope. Wererats are the only lycanthropes that will carry a sword or use any kind of a weapon while in animal form. When the marching order of a party is being decided, a wererat will almost always volunteer to be in the rear.

Weretigers are usually interested only in what benefits them. They will tolerate other cats to a certain extent and perhaps even have one for a companion. In human form weretigers can be mistaken for magic-users if they have a domestic cat for an apparent familiar. For this reason many in **AD&D** will disguise themselves as a magic-user, possibly taking up the trade just enough to give the facade an appearance of realism. Weretigers might have no qualms about turning on their party if the party begins to behave in a manner that the weretiger finds incompatible with its desires.

Werewolves are chaotic evil and therefore very unpredictable, especially in a melee. Werewolves tend to run in packs or family units. Seldom will they join a normal party of adventurers, and if they do, once discovered as a lycanthrope they will turn and attack the party, usually choosing to do so when the adventurers are in combat with another monster.

Change Table For Lycanthropes:

This table will aid the DM in determining the percentage chances of a player character lycanthrope changing into and out of wereform. After six years of experience, lycanthropes will be able to control their change at will.

	1-2 years	3	4	5
WANING MOON				
Full	100%*	75%**	50%	25%
Half	75%**	25%	15%	5%
Quarter	50%	5%	—	—
New Moon	25%**	—	—	—
WAXING MOON				
Quarter	50%	—	—	—
Half	75%**	30%	20%	10%
Full	100%*	80%	55%	30%

* There is no chance for voluntarily changing out of wereform.
 ** There is only a 25% chance for voluntarily changing out of wereform.

Damage Table:

This table shows how much damage a character takes from armor constriction (before the straps burst and it falls off) during sudden change to lycanthrope form.

Armor Type	Were-bear	Were-boar	Were-rat	Were-tiger	Were-wolf
No Armor	0	0	0	0	0
Leather/Padded	1	1	0	1-2	1
Studded Leather/ Ring Mail	1-2	1-2	1	1-3	1-2
Scale Mail	1-3	1-3	1-2	1-4	1-3
Chain Mail	1-4	1-4	1-2	2-4	1-4
Splint Mail/ Banded Mail	2-4	2-4	1-2	2-5	2-4
Plate Mail	2-5	2-5	1-3	2-5	2-5

ALIGNMENT

Alignment describes the broad ethos of thinking, reasoning creatures — those unintelligent sorts being placed within the *neutral* area because they are totally uncaring. Note that alignment does not necessarily dictate religious persuasion, although many religious beliefs will dictate alignment. As explained under **ALIGNMENT LANGUAGES** (q.v.) this aspect of alignment is not the major consideration. The overall behavior of the character (or creature) is delineated by alignment, or, in the case of player characters, behavior determines actual alignment. Therefore, besides defining the general tendencies of creatures, it also groups creatures into mutually acceptable or at least non-hostile divisions. This is not to say that groups of similarly aligned creatures cannot be opposed or even mortal enemies. Two nations, for example, with rulers of lawful good alignment can be at war. Bands of orcs can hate each other. But the former would possibly cease their war to oppose a massive invasion of orcs, just as the latter would make common cause against the lawful good men. Thus, alignment describes the world view of creatures and helps to define what their actions, reactions, and purposes will be. It likewise causes a player character to choose an ethos which is appropriate to his or her profession, and alignment also aids players in the definition and role approach of their respective game personae. With the usefulness of alignment determined, definition of the divisions is necessary.

Major Divisions:

There are two major divisions of four opposite points of view. All four are not mutually exclusive, although each pair is mutually opposed.

Law And Chaos: The opposition here is between organized groups and individuals. That is, law dictates that order and organization is necessary and

desirable, while chaos holds to the opposite view. Law generally supports the group as more important than the individual, while chaos promotes the individual over the group.

Good And Evil: Basically stated, the tenets of good are human rights, or in the case of **AD&D**, creature rights. Each creature is entitled to life, relative freedom, and the prospect of happiness. Cruelty and suffering are undesirable. Evil, on the other hand, does not concern itself with rights or happiness; purpose is the determinant.

There can never exist a lawful chaos or an evil good. These, and their reverses, are dichotomous. This is not to say that they cannot exist in the same character or creature if it is insane or controlled by another entity, but as general divisions they are mutually exclusive pairs. Consider also the alignment graph. If law is opposed to chaos, and good to evil, then the radically opposed alignments are lawful neutral — chaotic neutral, neutral good — neutral evil, lawful good — chaotic evil, and lawful evil — chaotic good. Lawful groups might, for example, combine to put down some chaotic threat, for example, just as readily as good groups would combine to suppress some powerful evil. Basic understanding and agreement, however, is within the general specific alignment, i.e. one of the nine categories. These are defined as follows:

NEUTRALITY: Absolute, or true, neutral creatures view everything which exists as an integral, necessary part or function of the entire cosmos. Each thing exists as a part of the whole, one as a check or balance to the other, with life necessary for death, happiness for suffering, good for evil, order for chaos, and vice versa. Nothing must ever become predominant or out of balance. Within this naturalistic ethos, humankind serves a role also, just as all other creatures do. They may be more or less important, but the neutral does not concern himself or herself with these considerations except where it is positively determined that the balance is threatened. Absolute neutrality is in the central or fulcrum position quite logically, as the neutral sees all other alignments as parts of a necessary whole. This alignment is the narrowest in scope.

NEUTRAL GOOD: Creatures of this alignment see the cosmos as a place where law and chaos are merely tools to use in bringing life, happiness, and prosperity to all deserving creatures. Order is not good unless it brings this to all; neither is randomness and total freedom desirable if it does not bring such good.

NEUTRAL EVIL: Similar to the neutral good alignment, that of neutral evil holds that neither groups nor individuals have great meaning. This ethos holds that seeking to promote weal for all actually brings woe to the truly deserving. Natural forces which are meant to cull out the weak and stupid are artificially suppressed by so-called good, and the fittest are wrongfully held back, so whatever means are expedient can be used by the powerful to gain and maintain their dominance, without concern for anything.

LAWFUL GOOD: Creatures of lawful good alignment view the cosmos with varying degrees of lawfulness or desire for good. They are convinced that order and law are absolutely necessary to assure good, and that good is best defined as whatever brings the most benefit to the greater number of decent, thinking creatures and the least woe to the rest.

LAWFUL NEUTRAL: It is the view of this alignment that law and order give purpose and meaning to everything. Without regimentation and strict definition, there would be no purpose in the cosmos. Therefore, whether a law is good or evil is of no import as long as it brings order and meaning.

LAWFUL EVIL: Obviously, all order is not good, nor are all laws beneficial. Lawful evil creatures consider order as the means by which each group is properly placed in the cosmos, from lowest to highest, strongest first, weakest last. Good is seen as an excuse to promote the mediocrity of the whole and suppress the better and more capable, while lawful evilness allows each group to structure itself and fix its place as compared to others, serving the stronger but being served by the weaker.

CHAOTIC GOOD: To the chaotic good individual, freedom and independence are as important to life and happiness. The ethos views this freedom as the only means by which each creature can achieve true satisfaction and happiness. Law, order, social forms, and anything else which tends to restrict or abridge individual freedom is wrong, and each individual is capable of achieving self-realization and prosperity through himself, herself, or itself.