

Demonology

Demonology is the study of demons. Demons in Cinis are spirits that usually reside within the spirit realm. Occasionally freed by wizards, demons can and do at times roam the physical world. Demonology also concerns itself with special forms of spirits, such as ghosts and vampires.

This section is mainly discussion and background, but included is a set of rules to deal with possession, demonic magic, and other crucials.

A Cinis View of Demonology

The following passages are excerpts from a very eminent and respected scholar, Iz'Tallmak. These writings are part of the introduction to his "textbook," *Demonology*.

An Excerpt of Demonology

"The spirit world is chaotic indeed. Storms tear and rend those who attempt to retain coherency. On misstep means certain death. The terrible chaos may be likened to love, which teases only to rend one limb from limb and causes insanity. Indeed, women are like the most powerful storms, beguiling and beautiful from a distance but horrid, cruel, nasty, insolent, venomous, unfaithful, and untrustworthy, even to one who has his life to make her happy, slaved in the university to have a safe wage instead of pursuing his dreams..."

Iz'Tallmak, *Demonology*

"Theory of Demons" - from the work of Iz'Tallmak, Headmaster of Istain University

When a wizard channels and controls magical power, he is using spiritual energy. Spirits are the source of all life and will. As bodies and brains cannot mechanistically explain the mind, consciousness, and magic, the first theories developed described the soul as a spirit trapped within a body and wholly located within the material world.

Further study demonstrated that this theory inadequately accounted for the sudden creation and destruction of spirits made possible by magic. Hence, another realm, spatio-temporally contiguous with Tigmar, has been posited, and evidence gathered through the ages has tended to corroborate this model. Elaborations of this basic theory have changed through time, and the explanations have become more refined with the passing years. The most widely accepted theory at this time is Spiri-Physico Model.

The Spiri-Physico Model is roughly explicated in the following passages. I have drawn the theory primarily from Kobar's *Demons and the Other World* and Coravant's *Spirits*, and I recommend that serious students consult these works for more developed ideas. I also use some of the work of Talot Ybarra, a man who

has performed much valuable research.

The Spiri-Physico Model

[Iz'Tallmak here digresses on the chaotic nature of the spirit realm and reviles his wife, who he recently discovered was having an affair. Iz'Tallmak died shortly after writing these passages, so he never had a chance to edit them properly. We have done this editing for him. Remember the following: the spirit realm is quite tumultuos, with spirit "storms" that rip unprepared spirits apart, in turn feeding the storm with more enegyry. This should help prepare the reader for the passages that follow.]

Larger spirits must work much harder to maintain themselves. Some especially large spirits can even sustain a certain amount of damage before finally decomposing. What they lack in stability, however, they make up in variability and intelligence; a large spirit may have many defense mechanisms, while a tiny one may only have one or two at its disposal.

The point of the explication above is to allow the introduction of Coravant's term Complexity. Complexity is a gauge of intelligence, raw size, and stability. Coravant argues in *Spirits* that the Complexity is unrelated to the size of a spirit, as briefly presented in preceding passages. See my work, *The Large and the Small: Issues of Complexity Theory as Impacted by Coravant* for further information on this subject.

The seat of the mind in living creatures, the brain for animals and the greater races, is designed to control and shape spirits brought into this world. The spirit causes the phenomenon known as life, will, and self-awareness when present in large enough quantities. The larger the spirit, the more generally intelligent and powerful the life may become, although some small spirits are extremely able due to their high Complexities. It is thought that spiritual energies of sufficient size are indeed sentient in their own world, but more on this topic later.

I conjecture that spiritual force is continually directed into our world by some strange soul, a link between two parts of a spirit. The soul, then, connects the spirit within the body to that part that remains in the spiritual realm, although the soul itself is not sentient. A small amount of spiritual force must be continually moved between realms as some mental material will inevitably become corrupted or simply break off and dissipate naturally. As the pure light of Ybarra writes in his work *The Blood of the Vampire*, "Oh cursed existence! Whence this foul spirit of death hath arisen, so too will it depart. Blood of blood, ye leak continually, and why must ye do this? If not so, immortal and blessed would be life." Thus, the soul must be in

continuous operation lest the spiritual mind decay and death ensue.

When a worker of the Art summons magical powers, spiritual force is called. Often, the force is used directly and is not allowed to take shape as a spirit. Sometimes, the magician will wish to use a spirit, however, and will purposefully allow the energy to grow and collect. These spirits may be used for magical purposes, and may be joined to objects to provide a sort of life. As these objects are in need of a soul, the worker must either create a power feed or the mind of the being will slowly disintegrate and will finally vanish entirely, leaving behind a dead body.

As the excellent Ybarra records in the first study of his epic of science the Studies of the Dead and Dying, "Second day; the body hath not moved for nigh on 48 hours now. Sad be the wretch who died! No hope of return. I have watched powerless as the soul of my experiment slowly wasted away into nothingness, as reported by my gifted assistant, Cornelius Magistos the Demon Rat. I have failed yet again to stop this accursed leakage. No matter. I shall continue my experiments for the good of all humanity." Further research by Talot Ybarra continues to this day, with no little success in assessing the rate of spiritual decay. I refer the interested to his opus, The Wasted Soul, for further information.

What role does the physical play in life? Some scholars argue that no importance should be attached to the physical body as it is a mere container, like the wax-paper wrapper of a fine Tandus imported chocolate. They are wrong. I find it true that the body's shape is intimately connected with a spirit, as physical corruptions affect the spirit itself, as demonstrated by careful research on condemned prisoners kindly loaned to me by the Wall. Removal of pieces of brain actually causes wild fluctuations in the spirit itself before the final end clouds the study's eyes. Hence, some spirits are "trapped" within certain physical forms, like the infamous Crispier, foul Demon of fire and malice.

When a living being dies, the brain fails, and so too the soul. To restore life, one must both repair damage to the brain and create a new soul after infusing enough spiritual energy for life. This process is extremely difficult, and not often attempted, as the learned Coravant has oft remarked in his work Spirits.

Whence Demons? Spirits that have sizable and stable pieces within their own realm, unlike natural beings, whose spirits dissipate in both realms simultaneously, can sustain the loss of pieces. Sometimes the Wizard will summon a small piece of a large spirit. The remaining spirit continues to exist, although it must likely struggle wildly for some time to reestablish its complete stability...

[Section Continues]

On the Irascible and Intractable Will of the Demon

Through careful questioning of various Demons, it has been ascertained that spirits do not lose consciousness when they return home. Their world is very unlike our own, however, and they return without senses or power, doomed to drift in blackness until recalled.

Demons have the single power of being able to communicate with each other when in their realm, as apparently this does not distract them from their efforts of maintaining their forms. To while away the ages, it seems that a massive and convoluted political structure has been created to occupy these spirits' attentions. Occasionally the actions of Demons in our own world accord with promises, pacts, and wars originating on their own plane.

When a Demon manages to escape from its world, it finds our world much more pleasant and promising than its own, as the Demon has time to worry about things other than bare survival in a chaotic void. Consequently, Demons wish to remain here at any cost, and act ruthlessly to achieve this goal. Thus, the Wizard needs beware of the intelligence, will, and drive unleashed whenever a Demon is summoned.

As Demons quite often are only summoned in part, the remaining piece must compensate for the temporary loss of part of itself. When the summoned spirit is returned to the spirit realm, it is reconnected with its other part, which in the elapsed time has altered itself. Hence, many Demons are quite insane, as they are actually collections of separate personalities, each developed in the physical world.



Demonology in Cinis

Ghosts, spirits, and demons in Cinis are all closely related. The term demon signifies a special type of spirit. Ghosts are usually the spirits of a being one alive and for some reason left to haunt the physical world. Finally, the term spirit refers to many generic sorts of minds, and can be applied to ghosts and demons equally well.

Political organization, due to their continued existence in the spirit realm, makes demons unique. A massive systems of treaties, secret pacts, and contracts binds demons together and gives them purpose when they escape to the physical world.

Some demons merely wish to punish those who have either helped enemies or harmed friends. Other demons, however, may have complicated plans in mind. Some may want to summon their friends into this world, while others may wish to make good contracts. GMs should remember that demons are not simple and viscous; most demons have very complicated desires and plans.

In addition, the Animals and Monsters section of the rules has some sample demons. However, the makers of Cinis recommend that GMs create demons for use within games. Still, the examples provided may be useful, or at least interesting.

The Powers of Spirits

The various powers and specific rules important to demons, ghosts, and spirits are explained in the following sections. These rules are intended to allow GMs to integrate interesting personalities and beings into a game easily. If a game requires different standards (perhaps spirits in some game should not be able to possess sentient beings), these rules may of course be altered.

Possession

Ghosts, demons, floating spirits, and other spiritual entities in the physical world are capable of possessing bodies. Any physical object may be possessed, but some objects are much more useful to the free spirit than others. Spirits, usually intelligent, consequently tend to gravitate towards objects which are more rather than less useful. Note that all spirits must have some physical link to prevent them from immediately dissipating. A ghost, for instance, is tied to either an area or an object, while demons and vampires are attached to bodies.

Free spirits without a connection for spiritual nourishment (and most are without this connection) slowly dissipate over time. Spirits become smaller due to this process, and hence less Complex as they sacrifice parts of themselves. To emulate this in Cinis, for every year spent unconnected to a suitable energy source, reduce the spirit's complexity level by 1. Thus, a level 13 spirit that spends 3 years away from a connection is

now only a level 10 spirit. With an appropriate source of power, however, the spirit can regenerate to its full complexity given enough time.

Spirits recognize that they will deteriorate without nourishment, and so many spirits have adapted. A spirit may either suck energy from the auras of others by inverting its own aura, or may possess a body with a spiritual energy feed. Sadly, energy feeds are almost always connected to another spirit, and the spirit in possession does not wish to relinquish control of its lifeline. Occasionally a spell machine may be created that sucks in power that can serve as an appropriate source of nourishment. Such machines usually become warped by a parasitic spirit's presence, and therefore may be guarded in some fashion.

By far the most common occurrence among possession is for a ghost to inhabit a body already owned by another spirit. The rules that follow describe rules for determining the outcome of such battles for the soul.

Possession Battles

Spirits that attempt to use another spirit's soul usually meet some resistance. If the spirit succeeds completely, the other spirit is disconnected and left to wander. Outright failure results in the attacker's repulsion, along with a weakening of the attacker due to spent energy. Other outcomes lie in between, as described on the Possession Outcome Table.

The difficulty of possession depends upon the size and complexity of the spirit currently in possession of the body and soul desired. The more complex the spirit, the more difficult it is to overpower. Likewise, the larger the attacking spirit, the harder the defender must resist. Subtract the Complexity Level of the defending spirit from that of the attacking spirit. Apply this bonus or penalty (the number may be negative) to the roll on the Possession Outcome Table.

Roll on the Possession Outcome Table with 1D12, adding the modifiers described above and apply the results. Roll once for each possession attempt. Spirits may try to possess a target many times, until either they succeed or are destroyed.

A possession attempt takes around 1 minute to execute, during which time the defender has one of two choices. First, the defender may ignore the attack and continue acting. In this case, halve the usual spirit level of the defender. Second, the defender may resist the attack. Some activity is possible, but is not as effective due to the defender's preoccupation. Increase the difficulty of any skill check by one category during this period. A spellcaster may cast spells, but has a +2 SCL penalty on all spells during the attack. Finally, those engaged in Combat lose 2 ranks of appropriate fighting skills.

The Faith of the intended target affects modifies the possession roll. Apply the table below to modifier the chances of success for a possessing spirit:

Table 74: Faith vs. Possession Modifiers

Faith	Modifier
Agnostic	none
Weak	-5 to roll
Normal	+2 to roll
Strong	+5 to roll
Fanatic	double defending spirit's level or +10, whichever is greater

Table 75: Possession Outcomes

Roll	Outcome
-15 or lower	Attacker completely destroyed
-14 - -10	Attacker repulsed and diminished by 10 levels
-9 - -5	Attacker repulsed and diminished by 5 levels
-4 - -1	Attacker repulsed and diminished by 3 levels
0	Attacker repulsed and diminished by 2 levels
1-2	Attacker repulsed and diminished by 1 level
3-4	Attacker repulsed
5	Attacker repulsed but defender weakened by 1 level against attacks made within the next day.
6	Attacker repulsed but defender weakened by 2 levels against attacks made within the next day.
7	Defender in control; attacker may use the defender's soul to replenish itself however. Attacker can only attack again once per day.
8	Defender in control. Attacker can sometimes influence actions. Whenever an act contradicts the attacker's will, another attack for control can be made.
9	Defender in control. The attacker can try to gain control once per day.

Table 75: Possession Outcomes

Roll	Outcome
10	Split control; fight continues. Roll again on this table whenever one spirit contradicts the other's commands. Remember that the attacker is the invading spirit, and low results are better for the body's original owner.
11	Attacker gains control; defender can influence actions and can attempt to regain control once per day.
12	Attacker gains control; defending spirit is still present. Defender can influence attackers actions; the defender can attempt to regain control whenever the attacker performs an act against the defender's wishes.
15-19	Attacker has control; defending spirit still has enough attachment to not dissipate but is otherwise powerless.
20-24	Attacker has complete control; defending spirit is still barely attached and will slowly waste away with no chance of regaining control.
25 or higher	Defended disconnected and reduced by 3 levels; attacker assumes complete control and cannot be exorcised (as no other spirit can resume control).

Inverted Auras

Some spirits, most notably ghosts, have inverted auras. The purpose of an inverted aura is to suck energy from the outside to provide nourishment. A being within the aura will actually physically feel chilled, and may experience a feeling of dread and malaise. Usually, however, the aura is not strong enough to injure a being greatly, although prolonged exposure to an inverted aura can result in death.

The state of a being's own aura within an inverted aura is important. The more fearful or angered a person becomes, the more energy is channelled into their own aura as a natural defense. The inverted aura allows the ghost to feed from energized auras much more effectively than is otherwise possible. Hence, ghosts often work to terrify their victims. Sometimes the death of a victim produces a great amount of useable energy, and the ghost in such a case may attempt to commit murder.

The effect of spells on the inverted aura is unusual. As the owner of the inverted aura does not have a spiritual barrier, magic is more effective than usual. Unfortunately, the spell target can in some way protect itself by feeding from spell energies. Hence, apply only



one half of the spirit's usual defense bonus to determining spell levels. Note that many spells may be completely useless against a ghost; what would heating or lighting a ghost accomplish?

The actual effects of an inverted aura are left to the GM to decide. Remember, ghosts use inverted auras to feed themselves, and hence do not usually lose Complexity as per normal rules. In fact, drained energy can even be used to power spells, like sound magic, for speech. The following are some suggestions:

Table 76: Possible Negative Aura Effects

Fatigue	-1(or more) to all skill and combat rolls while within the inverted aura
Chilled	feel continually cold, but no real effect
Draining	the victim's defense aura is reduced to half effectiveness for the purpose of spells
Fear	the victim may experience fear from trepidation to outright panic

Magic Used by Spirits

As spirits are built of the stuff that can otherwise be used as raw magical power, they can voluntarily sacrifice part of themselves to use a magic spell. Hence, an angry ghost can move objects with the motion tool to attack people, while the crafty demon can create an energy feed for itself by sacrificing a small part of its initial complexity, a small price to pay indeed for continued life.

The drain on a spirit's Complexity Level is equal to one half of the spell's final level. Note that many low level spells can be powered by ghosts and demons without using Complexity if the spirit's aura is inverted; the energy input is enough to power spells below level 6.

Banishment, Exorcism, and Hold Demon Rules

Spirits, demons, and ghosts can be banished or exorcised. Banishment returns a spirit to its native plane, usually intact and angered. Exorcisms are used to remove a spirit from a possessed body. Usually performed by priests, both of these prayers or rituals may fail depending upon the strength of the spirit. One set of rules, described below, accounts for these three types of spirit magic.

A spirit can also be held, as per the Hold Demon/Undead prayer. A spirit is usually held to make a banishment ritual possible or to prevent the demon from escaping. Held demons are also incapable of possessing

anyone who is not standing directly within them, and so hold prayers can be very useful for protective purposes also. Note that held spirits may still use magic with the usual restrictions.

Spirits of greater Complexity are more resistant to banishments and exorcisms. Prayers have a lower chance of success than rituals, but are still useful nonetheless.

There are three basic types of banishments. The first is the Banish Demon prayer. The second is Banishment - Minor Demon rituals. The third is the Banishment - Major Demon ritual. Different version of these rituals and prayers may change the difficulty from religion to religion, but the three still work about the same as described below.

All banishments, exorcisms, and hold demon prayers and rituals have a base number for success, assuming the ritual or prayer was executed correctly. Ritual and prayer checks are performed before making the Banishment Roll. Prayers should be treated as personal prayers for determining success.

The Banishment Roll is exceedingly simply to perform. Refer to the base number, found below, for the type of banishment attempted. Add the complexity level of the spirit to be banished to the base number to determine the target number. Finally, roll 3D12. If the number is above or equal to the target number, the demon is successfully banished. If the roll is below the target number, the demon is unaffected, and probably irate.

Table 77: Banishment

Name	Target Num.	Type
Banishment	15	Prayer
Banishment - Follower of Light	12	Prayer
Banishment - Minor Demon	10	Ritual
Banishment - Major Demon	5	Ritual
Hold Demon/Undead	10	Prayer
Exorcism	5	Ritual
Command Demon	10	Ritual
Imprison Demon	3	Ritual

