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ROLE Aids™

Witches



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Witches

WITCHES

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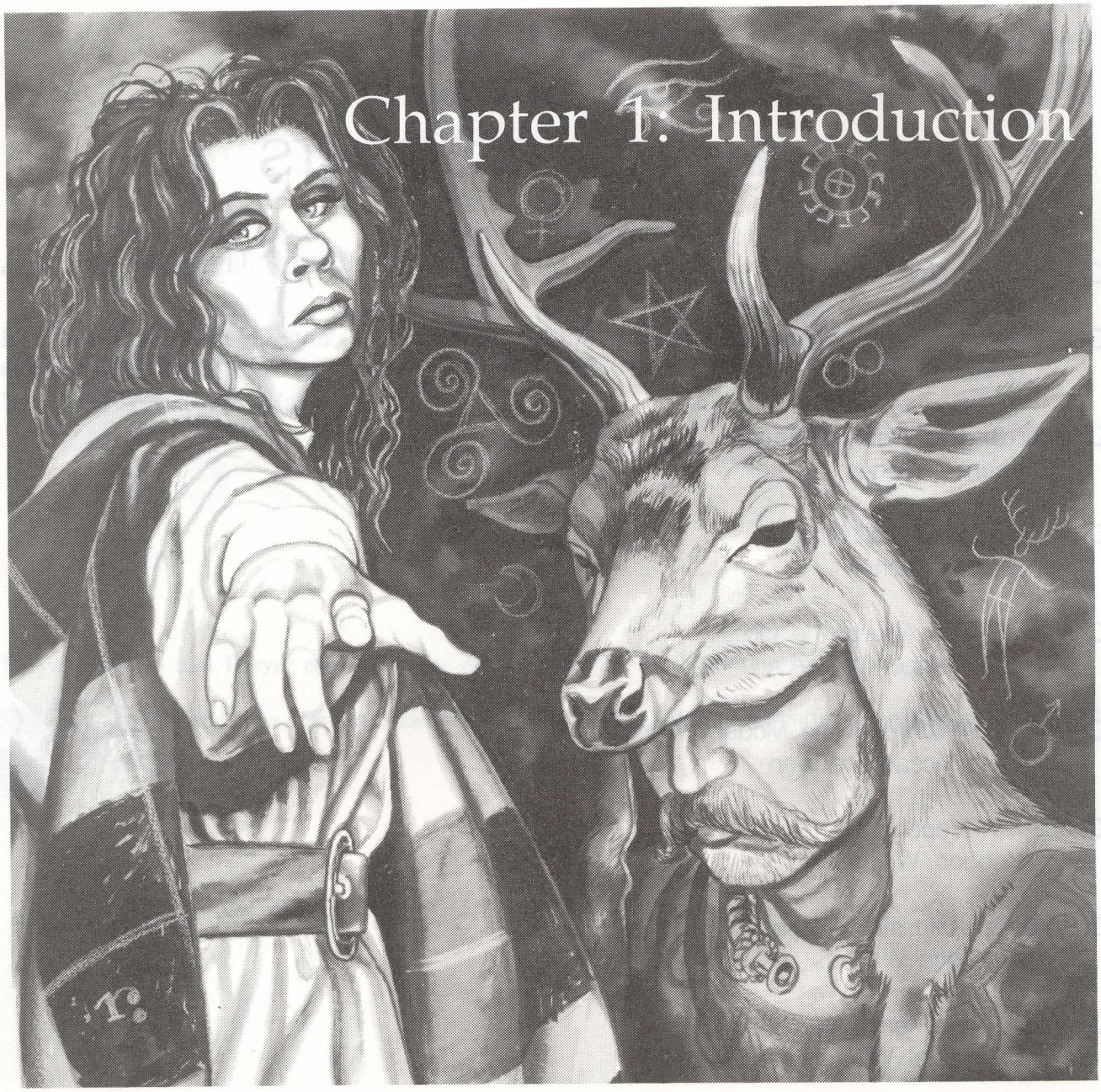
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Chapter 1: Introduction

Myths, legends, and (supposedly) more credible stories concerning witches have been around since the dawn of time, and continue to exist into the present day.

Stories of witches spring from virtually all historical periods and cultures—from the ancient Greeks and the Middle Ages of Europe to present-day America, and from such diverse cultural bases as Australia, Africa, and the Far East. There seems to be an eternal resonance in the concept of witchcraft that explains its continued appearance in folk tales and fiction—and in the news media—throughout history.

But what exactly are witches? And how do they differ from the more "traditional" classifications of spellcasters found in most fantasy role-playing games?

Witches *(and Warlocks)*

Witches are mortals that practice the principles and rituals of a form of magic known as witchcraft. The word "witch" is commonly assumed to refer to a female practitioner, while "warlock" refers to the male equivalent.

Among those who believe in and practice witchcraft, however, "witch" is used to refer to any adept, regardless of gender. The word "warlock" is generally considered a vulgar misnomer, and is used only by those who are uninformed. Following this tradition, this sourcebook will use "witch" to refer to both males and females.

Unlike the more common forms of magic, witchcraft depends on contact with, and cooperation from, a higher power. This higher power can be a god or goddess from a specific mythos, or from a more nebulous source. Certain types of witchcraft are said to draw their power from something that one might call the "overriding female principle," sometimes referred to as the "Earth Mother" or *Gaia*.

While witches actively elicit and direct the powers that come from this higher principle (whatever it may be), they do not create it themselves. In almost all traditions of witchcraft, teachings urge practitioners to use this power with humility and to recognize that, even though the power is allowing witches to enforce their will on the world, the witches are not effecting the change themselves. Even when witches seem to have amazing abilities at their command, these abilities are just the results of the witches being imbued with power from another source. Witches are merely vessels, as some ancient chroniclers write, into which the power is poured.

"Author's Disclaimer"

The traditions in this book are based on historical records. This is a game, however, not an accurate simulation of history, so I have taken considerable liberties with fact to increase playability and to enhance the enjoyment of both GM and Players.

The consequences of the uses of these abilities are far-reaching. Individuals who overstep the bounds laid down by the higher principle are frequently struck down by the powers they wish to control. Witches must always approach any magical working with respect, and even a healthy awe, for that which allows them to do what they wish to do.

The way in which this higher principle operates varies from tradition to tradition. Sometimes, a would-be witch must somehow entice an anthropomorphic god or goddess—who has his or her own motivations and desires—to bestow the power, often through sacrifices that could be considered bribes. In other cases, it is necessary for the witch to strike a deal with the higher principle; in return for being allowed to wield the power, the witch must promise to the greater principle something that it desires. These deals are sometimes as structured and binding as legal contracts (there are frequent stories of prospective witches who must actually sign a physical contract or compact), and the payment can range from something as seemingly minor as continued worship, through specific actions and services, to matters as weighty as the witch's "immortal soul." In yet other cases, the higher principle seems almost indifferent to the actions of mortals, and all that is required is a specific ritual to "call down the power." In all cases, however, it is important to remember that the power is bestowed by something that, in one sense or another, must be considered to be alive; the power is not drawn from physical or paraphysical sources such as the "positive material plane."

One problem with the acquisition of the power is that it isn't totally under the control of the witch. The higher principle might or might not bestow the power, depending on the whim of the moment. In fact, several stories tell of unwilling recipients of the power. While many witches see the power as an advantage, these unfortunates consider it to be a curse.

Witches or Clerics?

Although there are some superficial similarities between witches and clerics, there are very significant differences. The cleric class is similar to certain religious orders of knighthood during the European Middle Ages, or of Japan (the *sohei*). As such, clerics devote themselves to the service of their church, and their spells are granted as a sign of and a reward for their faith. Their continued status and favor with their deity depends on worthiness in a very moral sense. Even clerics of Evil alignment must hold to the tenets of their faith; in Evil orders, these tenets are different, but no less binding.

In the case of witches, however, worthiness in a moral sense rarely comes into question. It's much more of a *quid pro quo* arrangement: as long as the witch holds to his or her side of the deal—whatever that may be—the higher principle will continue to bestow power on the witch. The uses to which the witch applies this power are usually incidental. The gaining of power is usually more of a purchase than a bequest based on worthiness. Thus, witches of the same tradition (roughly equivalent to faiths for clerics) can be of different alignments. (This is not true with clerics—at least, if they want to keep receiving spells from their deity.) In other words, witches can be "white," "black," or "gray."

Black and White Magic

The terms "white" and "black" are frequently used to describe the alignment and actions of witches, and thus extend to the kind of magic they perform. The fact is, however, the power that witches wield has no innate "color" or alignment. The ethical slant of a magical action depends instead on the motives and desires of the individual witch at the moment of casting, and on the outcome of the action, not on the action itself.

White, black, and gray are still convenient terms,

however. The most useful definitions were those used by the Golden Dawn, a magical order in England at the end of the 19th Century of which Aleister Crowley was a member (see **Chapter 5** for more information on the Golden Dawn).

White magic is any magical activity that leads the witch to a deeper or more complete understanding of him- or herself, or of the higher principle that bestows the power. Thus, white magic is the magic of spiritual discovery. *Black magic*, in contrast, is magical activity that causes either physical or non-physical harm to the witch or to anyone else. (This harm can be intentional or unintentional.) The most common type of magic is *gray magic*, which is magical activity that causes either physical or non-physical benefit to the witch or to others. Thus, contrary to the more common definition, healing magic would be classed as gray—not white—magic.

Because the harm caused by black magic can be intentional or unintentional, it's possible for magic that's intended to be gray to cross over into black magic. An example of this that appears in several writings by Golden Dawn members is when a witch casts a spell to acquire a sum of money. The witch discovers soon after that his or her parents have been killed in an accident, and that he or she has inherited their estate.

The Golden Dawn tradition, like most other traditions of witchcraft, holds that practitioners can choose to cast white, black, or gray magic as their desires lead them, without the immediate consequences that clerics or paladins would suffer. In the grand scheme of things, however, "what goes around comes around." A witch who practices black magic will suffer "bad karma," and any harm caused will "come home to roost" in the future.

Witches in the Campaign

The following chapters describe various traditions of witchcraft; each tradition has its own characteristics, restrictions, and "world view." Most forms of witchcraft are specifically human, or restricted to human half-breeds like half-orcs. This is because witchcraft has a distinctly human outlook on the universe, based on humanity's relatively short lifespan. While longer-lived races such as shirelings, dwarves, and elves can wait for things to develop in their good time—over the flow of the centuries—humans simply don't have time to wait.

There are other reasons, of course, for this restriction. Dwarves are innately non-magical, to a large degree, while elves have a different relationship with the higher powers that control the universe. This is indicated by the fact that the Raise Dead spell cannot raise elves, since they have spirits rather than souls.

In general then—and with the notable exception of "Faerie" magic—only the following races can become witches: humans, half-drow, half-elves, and half-orcs.

There are various ways in which Game Masters can incorporate witches into their campaign. GMs might decide that only a certain witchcraft tradition exists in the campaign. Thus, for example, all witches in the campaign world belong to the "high magic" ritual tradition exemplified by Crowley and other members of the Golden Dawn. Alternatively, GMs might decide to throw the whole thing wide open. As the campaign world is home to deities of multiple mythoi, so might the world contain witches of differing traditions. In campaigns such as this, elven witches of the Faerie tradition might rub shoulders with Wiccans (see **Chapter 6**) and medieval-style "low magic" witches (see **Chapter 4**). GMs need to decide which of these traditions to use based on the nature of their own campaigns. (For example, "high fantasy" campaigns with a highly structured mythos should probably have a single tradition of witchcraft, while more eclectic campaigns could use a more "grab bag" approach.)

One of the great strengths of published material dealing with certain diverse fantasy role-playing universes is that these types of universes can support either high or low fantasy, or a mixture of the two, as the GM and Players choose. To maintain this freedom and flexibility, little or no specific world-related information is included in much of this material. Individual GMs can decide exactly how they want to incorporate this material into their personal campaigns.

The witches described in this book are intended primarily for use as Non-Player Characters. Of course, individual GMs can choose to allow Players Characters to become witches.

The "Basic" Witch

In general, a witch of a particular Skill Level is less powerful than a magic-user or a cleric of equivalent Skill. To counterbalance this, witches advance in Skill faster. Witches, like magic-users, cannot wear armor for many of the same reasons as spellcasters: the need for flexibility and lack of physical combat experience. For similar reasons, witches are limited in their choice of weapons to daggers, staves, darts, knives, or slings.

Characters must have an INT score of at least 9 to become a witch. Witches gain 1D4 HTK die per Skill Level from Skill 1 through 10. After Skill 10, witches gain 1 additional HTK per Skill Level advanced, and no longer gain additional HTK bonuses for high STA scores. Use the following tables to determine witches' advancement in Skill Level as they earn Experience Points, and to determine the Skill Levels and numbers of spells they can cast at each Skill Level. The choice of spells open to witches is determined by the tradition that they follow, as will be discussed in later chapters. Witches have spellbooks. However, in general, the descriptions of witch spells are generally simpler than those of normal wizard spells. Thus, each spell, regardless of Skill Level, takes up 1 page of the spellbook. Witches use the same rules as wizards for maximum and minimum number of spells known per Skill Level, based on INT.

Witch Skill Level Table

Skill Level	Experience Pts.	1D4 HTK Dice
1	0	1
2	2,000	2
3	4,000	3
4	8,000	4
5	16,000	5
6	32,000	6
7	48,000	7
8	72,000	8
9	108,000	9
10	200,000	10
11	300,000	10+1
12	600,000	10+2
13	900,000	10+3
14	1,200,000	10+4
15	1,500,000	10+5
16	1,800,000	10+6
17	2,100,000	10+7
18	2,400,000	10+8
19	2,700,000	10+9
20	3,000,000	10+10

Witches over Skill 20 gain 1 HTK per Skill Level, and need an additional 1,500,000 Experience Points.

Witch Spell Progression

	Spell Level								
Skill	1	2	3	4	5	6	7	8	9
1	1	-	-	-	-	-	-	-	-
2	2	-	-	-	-	-	-	-	-
3	2	1	-	-	-	-	-	-	-
4	3	1	-	-	-	-	-	-	-
5	4	1	1	-	-	-	-	-	-
6	4	2	2	-	-	-	-	-	-
7	4	2	2	1	-	-	-	-	-
8	4	3	2	2	-	-	-	-	-
9	4	3	2	2	1	-	-	-	-
10	4	3	3	2	2	-	-	-	-
11	4	4	3	3	2	-	-	-	-
12	4	4	4	3	2	1	-	-	-
13	4	4	4	4	3	2	-	-	-
14	4	4	4	4	4	2	1	-	-
15	4	4	4	4	4	3	1	-	-
16	4	4	4	4	4	3	2	-	-
17	4	4	4	4	4	3	2	1	-
18	4	4	4	4	4	3	2	2	-
19	4	4	4	4	4	3	2	2	1
20	4	4	4	4	4	4	3	3	1
21	5	5	4	4	4	4	4	3	2
22	5	5	5	4	4	4	4	3	3
23	5	5	5	5	5	4	4	4	3
24	5	5	5	5	5	5	4	4	4
25	5	5	5	5	5	5	5	4	4
26	5	5	5	5	5	5	5	5	5
27	6	6	6	5	5	5	5	5	5
28	6	6	6	6	6	6	6	5	5
29	7	7	7	6	6	6	6	6	5

Weapon Proficiency Progression

Initial # of Weapons	Non-Proficiency Penalty	Added Proficiency in Weapons/Skill Level
1	-5	1/6 Skill Levels

THACO Progression

Skill Level	1-3	4-6	7-9	10-12	13-15	16-18	19-20
THACO	20	19	18	17	16	15	14

Chapter 2: Classical Witchcraft

In the Ancient and Classical periods, there were many practices that would fit the definition of "witchcraft." These practices ranged from informal fertility rites in Assyria to the organized and regimented Eleusinian mysteries of Greece. Although the names varied—from Kore to Demeter, and from Ishtar to Venus—all of these practices held the same core beliefs.

At the center of all these traditions was a mother goddess, the ultimate female principle that included aspects of motherhood, fertility, spring, and rebirth. The followers of these traditions worshiped and revered the goddess—under whatever name was currently in style. In return, some of the worshipers were endowed with the powers of witchcraft.

In direct contrast to later religious thought—and to certain other traditions of witchcraft—the mother goddess wasn't portrayed as anywhere near omnipotent or omniscient, and certainly wasn't a fair and objective observer of the behavior of mortals. Instead, the goddess had very human qualities: weaknesses, blind spots, petty jealousies, romantic attraction, etc. Instead of a "higher agenda" that was totally incomprehensible to mortals (a later addition to the concept of deity), the mother goddess's aspirations, goals, and political motivations differed from those of mankind only in scope. The goddess could also be as whimsical and arbitrary as mortals. Flattery could sway her to granting great boons, while indifference or lack of respect, whether real or imagined, could prompt retribution as emotional and petty as any of which a human could be capable.

An upshot of this was that Classical witches—those who petitioned the mother goddess for power—couldn't depend on having their requests granted. To increase their chances, services dedicated to the goddess became more and more sycophantic, filled with flattery and sacrifices.

Classical Witches

Of all witchcraft traditions, the Classical tradition seems to be closest to the conventional definition of religion, and hence a Classical witch might seem to be a kind of cleric. This similarity is only superficial, however. The big difference is one of worthiness and of moral and ethical behavior. As discussed earlier, clerics must abide by the moral and ethical precepts of the deity they worship, and must prove themselves worthy of receiving spells. On the other hand, moral rectitude isn't an issue when it comes to Classical witches. As long as they can "butter up" the goddess well enough to receive the powers they want, it really doesn't matter how they use those powers. Thus, Classical witches can be of any alignment.

Not only must Classical witches memorize spells in the same way that traditional magic-users do, but they must also worship the mother goddess daily in a manner similar to clerics. Daily worship usually involves a few minutes of prayer at nightfall and perhaps again at dawn, but witches often perform more elaborate ceremonies once a week, or even more often. These ceremonies frequently include sacrifices such as animals, plants, and items of value to the witch. The GM should remain aware of how diligent Classical witches are in their devotions, since this has an effect on the chance of spell failure.

Because of the whimsical nature of the mother goddess, there is always a chance that a Classical witch's spell will fail. This chance depends on the witch's APL (this reflects the fact that witches who are more eloquent in their flattery of the goddess are more likely to receive the power they desire and has nothing to do with the witches' appearance).

Use the following table to determine the chance of spell failure:

Witch APL	Chance of Spell Failure
5 or less	60%
6 to 7	50%
8 to 9	40%
10 to 12	30%
13 to 14	20%
15 to 16	15%
17	10%
18+	5%

These chances of spell failure reflect a witch who is diligent in his or her worship of the goddess. The chance of failure is increased by 5% if the witch is somewhat lax, by 10% if the witch rarely worships, and by 20% if he or she never worships the goddess.

In general, failure means that the spell simply doesn't happen at all. The witch forgets the memorized spell as usual, but the magic has no effect whatsoever. Remember,

however, that the goddess is arbitrary, and is not above petty gestures at the expense of her followers. If the witch has done something to actively irritate the goddess, then the spell might work, but with a totally unexpected effect (perhaps similar to the power of a Wand of Wonder), or the spell might backfire on the caster.

Classical witches don't form organized covens. Some witches may work together on a regular basis, or cooperate occasionally, but in general they work on their own.

In game terms, all of the goddesses mentioned earlier can be considered as different aspects of an "ultimate female principle." These aspects differ greatly from one another, however. Statistics are given for two representative goddesses in the accompanying boxes. Classical witches can choose to worship one of the anthropomorphic goddesses whose statistics are given herein, or may follow a more "generic" mother goddess. Whichever goddess—or aspect of the goddess—is chosen, the rules for spell failure, etc. are always used.

World View

The position in society held by Classical witches is rather ambiguous. At some times, and in some cultures, they are a respected part of the fabric of society: people of all social ranks come to them for help, particularly in the form of potions. Under other circumstances, however, Classical witches are seen as a threat to the status quo, and their activities are viewed as innately evil. (This is indicated historically by two alternate translations of the Latin word *sagae*: "sorceress" or "poisoner.") Under these conditions, the practice of Classical witchcraft can be considered a crime for which the punishment ranges from a fine, to imprisonment, and even death. The GM can determine the general attitude toward Classical witches. This can vary from place to place in the campaign world, and even between social classes (for example, peasants may revere the witches, while the ruling classes see them as subversive elements).

In the former case, Classical witches hold the same place in society as do practitioners of "fringe" medicine (e.g., naturopaths, etc.) in our own world. Although the more "conventional" groups—like traditional religions or schools of magic—look on Classical witches as competitors, and sometimes go so far as to brand them charlatans, the people on the street respect their abilities and come to them with their problems. Under these circumstances, Classical witches can sell their potions openly from their own homes, storefronts, or from stalls in the marketplace.

Witches respect the more organized power groups of the world: they know that magic-users and clerics wield considerable power, both magical and political, and that one challenges their dominance at one's own risk. Persecution of minorities is always a looming possibility, and it might not take much to push a permissive society over the line into oppression.

Demeter, *Goddess of Agriculture*

Lesser Goddess
Skill 14 Druid, Skill 12 Ranger,
Skill 15 Illusionist, Skill 10 Bard
STR: 21 (+4, +9), *INT:* 24, *INS:* 24
STA: 21 (+6, +2), *DEX:* 25 (+5, -6), *APL:* 25
HTK: 219, *AC:* 1
MV: 15", *AL:* N. Good
AT: 3/2, *DM:* 2D10 (+9)
THACO: 9
Weapon Proficiencies: bo stick, club, flail, quarterstaff, sling, spear
Weapons: +2 spear
Spells: See following
Specials: See following

As a lesser goddess, Demeter has certain divine abilities which she can use at will: Command, Comprehend Languages, Detect Alignment, Gate, Geas, Quest, Teleport, and True Seeing.

In melee, Demeter uses a +2 spear, which inflicts 2D10 HTK of damage only when wielded by her.

Demeter can also Regenerate 1 HTK/5 turns (due to her STA), and hasAwe Power of up to 12 HTK dice/ Skill Levels (due to her APL).

Demeter appears in the form of a beautiful woman. She Shape Changes at will, and can create any weather conditions for any length of time she wishes. In addition, she can summon and control any type of plant or animal, and can cast Polymorph Other at will.

She rides a chariot pulled by two ancient green dragons.

The whimsical nature of this goddess can reach extreme levels, as in the case of people who have been cursed with powers of witchcraft for which they didn't ask and can't control. The most famous classical example is Cassandra, a woman who could see the future whether she wanted to or not. Perhaps the worst part of the curse was that nobody would ever believe her prophesies . . . (In game terms, Cassandra's foreknowledge could best be described as continuous Foresight and Divination spells.) Characters who sorely offended the goddess might become the unwilling recipients of similar powers. Other possibilities with interesting role-playing potential are: a continuous Taunt spell (anything the Character says will get on somebody's nerves), a permanent version of Scare (the Character's approach makes people uneasy), a form of Emotion (everyone within 10 feet of the Character—including the Character—continuously suffers feelings of hopelessness), a Gust of Wind that issues from the Character's mouth whenever he or she speaks, and a powerful form of Suggestion so that the Character's slightest comment is taken as an order (while this might be advantageous at times, overall this will be much more of a burden than a benefit). Creative GMs will no doubt be able to devise many more intriguing possibilities.

Ishtar, *Goddess of Love and War*

Greater Goddess
Skill 15 Cleric, Skill 20 Ranger
Skill 25 Magic-User
STR: 25 (+7, +14), *INT:* 22, *INS:* 12
STA: 23 (+6, +3), *DEX:* 25 (+5, -6), *APL:* 25
HTK: 250, *AC:* -4
MV: 12", *AL:* Neutral
AT: 2, *DM:* See following
THACO: 1
Weapon Proficiencies: bo stick, darts, jo stick, mace, morning star, quarterstaff, short bow, sling
Magic Items: Blue Crystal Rod (see following)
Spells: See following
Specials: See following

As a greater goddess, Ishtar has certain divine abilities which she can use at will: Command, Comprehend Languages, Detect Alignment, Gate, Geas, Quest, Teleport, and True Seeing.

In melee, Ishtar wields a Blue Crystal Rod [GP value: 20,000], which is a powerful weapon against creatures resistant to magic. The Blue Crystal Rod converts a spell's energy into physical damage at a rate of 10 HTK per spell Skill Level. Thus, if Ishtar strikes an enemy with her Crystal Rod she can inflict 90 HTK of damage by expending a Skill 9 spell, 80 HTK of damage by expending an Skill 8 spell, etc.

Ishtar appears in the form of a beautiful woman. She Shape Changes at will, her strength is that of a titan, and her voice has the effect of a constant Suggestion spell. She can cast 2 spells per round, in any combination.

Ishtar can also Regenerate 1 HTK/3 turns (due to her STA), and has Awe Power of up to 12 HTK dice/ Skill Levels.

Ishtar rides a flying chariot, which is pulled by 7 enchanted lions.

(7) Enchanted Lions
HTK: 11D8, *AC:* -2
MV: 21", *AL:* Neutral
INT: Animal
AT: 3/2, *DM:* 1D8/1D8 (claw/claw)
THACO: 10, *SZ:* L
Specials: Cannot be contolled by anyone except Ishtar herself.

In the latter situation, Classical witches must practice under conditions of the deepest secrecy. The guise they show to the world is usually something innocuous, like herbalist, apothecary, or leech. Only those people whom the witches trust will ever learn the witches' true vocations. People wishing to have potions concocted might be able to track down a witch who can do the job, but the search will often prove difficult. Depending on how fanatically they hold to the "witches are evil" proposition, the "powers that be" of a given area might organize manhunts to track down and arrest practicing witches. The witches' response to this kind of persecution varies from individual to individual. While some witches are fatalistic about the whole thing, taking an attitude of "what can't be cured must be endured," others respond with anger and aggression. These witches might satisfy themselves with petty acts of vengeance against their oppressors, or might band together and actively maneuver against the government in power. (Both actions, if discovered, reinforce the view that witches are dangerous to the status quo, and so it could be argued that active resistance is counterproductive.)

Under both sets of circumstances, Classical witches recognize that their powers set them above non-magical Characters; this advantage is counterbalanced by the necessity to flatter and placate an inherently arbitrary patron goddess. Individual personalities express this balance in different ways. Some witches may behave in a totally arrogant manner, while others act put upon, as though the burdens were greater than the advantages. Most witches fall somewhere in the middle, however.

Classical Magic

Classical witches specialize in the concoction of potions. In addition, they can cast spells, some of which mimic the effects of "standard" magic-user, cleric, druid, and illusionist spells (but are cast using different techniques), and others which are unique to the Classical tradition.

Potions

The potions created by Classical witches are mainly herbal in nature. This means that the majority of ingredients are naturally-occurring substances, rather than the monstrous ichors (e.g., beholder's blood) or symbolic components (e.g., the voice of a spider) that appear in more traditional magic-user potions. This doesn't mean that Classical witches have it easy when collecting ingredients, however. Some substances—particularly those needed for the more powerful potions—are dauntingly expensive or almost impossible to obtain (for example, an extract from a kind of kelp that only grows at depths in

(Continued on page 12)

Available Spells

Classical witches can cast the following spells. Spells marked with an asterisk (*) are spells unique to this tradition. Descriptions for these spells, which are arranged by Skill Level, follow this list.

Skill 1
Affect Normal Fires
Audible Glamer
Cantrip
Change Self
Charm Person
Chill Touch
Color Spray
Dancing Lights
Detect Magic
Feather Fall
Friends
Hold Portal
Hypnotism
Identify
Light
Message
Phantasmal Force
Protection from Evil/Good
Read Magic
Sleep
Spider Climb
Spook
Taunt
Unseen Servant
Wall of Fog

Skill 2
Alter Self
Bind
Blur
Darkness (15')
Deafness
Detect Evil/Good
ESP
Flaming Sphere
Fog Cloud
Forget
Glitterdust
Improved Phant. Force
Invisibility
Know Alignment
Locate Object
Love Charm*
Misdirection
Pyrotechnics
Ray of Enfeeblement
Spectral Hand
Stinking Cloud
Strength
Taint Food and Drink*
Web
Wizard Lock

Skill 3
`Augury*
Blink
Clairaudience
Clairvoyance
Cure Light Wounds*
Delude
Dispel Magic
Feign Death
Flame Arrow
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Phantom Steed
Secret Page
Spectral Force
Suggestion
Vampiric Touch

Skill 4
Call Lightning*
Confusion
Detect Scrying
Emotion
Enervation
Fear
Fertility/Blight*
Fire Charm
Fire Shield
Fire Trap
Magic Mirror
Monster Summoning II
Plant Growth
Polymorph Other
Polymorph Self
Remove Curse
Solid Fog
Sympathetic Magic*
Twilight Sleep*
Wall of Fire
Wall of Ice

Skill 5
Animal Growth
Avoidance
Chaos
Cloudkill
Dismissal
Domination
Dream
False Vision
Feeblemind
Magic Jar
Monster Summoning III
Shadow Magic
Speak With Dead*
Transmute Rock to Mud
Wall of Iron
Wall of Stone

Skill 6
Anti-Magic Shell
Conjure Animals
Control Weather
Death Fog
Ensnarement
Geas
Invisible Stalker
Legend Lore
Mass Suggestion
Monster Summoning IV
Reincarnation
Repulsion
Stone to Flesh
True Seeing

Skill 7
Banishmen
Charm Plants
Finger of Death
Forecage
Influence*
Limited Wish
Monster Summoning V
Power Word, Stun
Shadow Walk
Statue
Vanish
Vision

Skill 8
Antipathy-Sympathy
Binding
Demand
Incendiary Cloud
Mass Charm
Monster Summoning VI
Polymorph Any Object
Power Word, Blind
Symbol
Temporary Death*
Trap the Soul

Skill 9
Astral Spell
Energy Drain
Foresight
Gate
Imprisonment
Monster Summoning VII
Power Word, Kill
Shape Change
Succor
Wish

excess of 50 fathoms). As with other potions, it's up to the GM to determine the appropriate ingredients. In general, the ingredients will cost between 200 and 1,000 gp, higher values reflecting more powerful and more complex potions. The time required to brew, diffuse, distill, decant, and extract the potion is a number of days equal to the cost of the ingredients divided by 100. (Thus a powerful potion can take up to 10 days to create.)

Certain potions are easier for a Classical witch to create, but even the easiest don't guarantee success. Because of the mother goddess' orientation towards nature and fertility, those potions that relate to natural plants and animals (such as Animal Control and Plant Control) are the easiest, with a base chance of success of 80%. More difficult are those that affect humans, demi-humans, or monstrous creatures (such as elixirs of Health, Madness, Human Control, Speed, and Undead Control), with a base chance of success of 70%. The most difficult are those potions, philters, and oils that alter physical or biological laws in a very fundamental way; these include: Flying, Gaseous Form, Invisibility, Oil of Slipperiness, etc., and have a base chance of success of 60%.

The base chance of success is decreased by 1% for each 100 gp worth of ingredients required (reflecting the innate complexity of the potion). The base chance of success is increased by 1% for every two Skill Levels (or fraction thereof) possessed by the witch. (For example, a Skill 7 witch wishes to create a Potion of Gaseous Form. The GM decides that this is of the most difficult class to concoct, and that it will require 70 gp worth of ingredients. This potion will take 7 days to concoct, and the chance for success is 57% [60 - 7 + 4].) If the witch fails the roll, the resulting potion can be totally ineffective or poisonous, or can have the effects of a Potion of Delusion (GM's option). Of course, the witch won't know whether the potion is effective or not until it's tested.

Classical Witch Spell Descriptions

LOVE CHARM (CHARM/ENCHANTMENT)
Skill Level: *2* Components: *V, S, M*
Range: *20 yds/Level* TTC: *2 rounds*
Duration: *Special* Saving Throw: *Neg.*
Area of Effect: *Individual*

This spell allows the caster to generate an intense feeling of love in the subject towards any other person of the opposite sex (the target), including the caster. When the spell takes effect, the subject responds to the target as though he or she had an APL of 19. The subject will do whatever it takes to spend as much time as possible in the company of the target, and is unable to conceive of taking violent action against the target.

Saving throws versus this spell are handled as with the Charm Person spell. The duration of this spell is a function of the subject's INS. The spell is broken if the subject rolls a successful saving throw; the frequency of this saving throw depends on the subject's INS (see the following table).

INS Score	Time Between Checks
3 or less	3 months
4 to 6	2 months
7 to 9	1 month
10 to 12	3 weeks
13 to 14	2 weeks
15 to 16	1 week
17	3 days
18	2 days
19 or more	1 day

Whenever a successful saving throw is made, the subject realizes that the original emotion was somehow bogus or synthetic. (Subsequent events might conceivably have confirmed the emotion, however.) The subject may guess the magical nature of the emotion, but will have no way of identifying the caster.

The saving throw is modified according to the Skill Level of the caster (see the following table).

Caster Skill	Saving Throw Modifier
1-5	+2
6-9	+1
10-12	0
13-15	-1
17-19	-2
20+	-3

The spell is cast in 2 phases. During the first phase, which takes 2 full rounds, the caster must be able to observe the subject, but the range can be up to 20 yards per Skill Level of the caster. The second phase is almost instantaneous, and involves the caster speaking the name of the target directly to the subject. The spell takes effect immediately once the subject hears the name. If the subject doesn't hear the name (for whatever reason), the spell fails.

The material component is a lock of the target's (not the subject's) hair.

TAINT FOOD AND DRINK (ALTERATION)
Skill Level: *2* Components: *V, S*
Range: *20 yards* TTC: *1 round*
Duration: *Permanent* Saving Throw: *None*
Area of Effect: *1 cubic foot/Level, 10'-square area*

This spell is similar in effect to the cleric spell Putrefy Food and Drink (the reverse of Purify Food and Drink). Normally, the food and drink on which the spell is cast becomes noticeably spoiled. When the caster reaches Skill Level 8, however, he or she can specify that the effects not be noticeable. Anyone who consumes the affected substances must save vs. Poison or suffer moderate

gastrointestinal distress.

This spell cannot affect holy or unholy water.

AUGURY (DIVINATION)
Skill Level: *3* Components: *V, S, M*
Range: *0* TTC: *2 rounds*
Duration: *Special* Saving Throw: *None*
Area of Effect: *Special*

This spell duplicates the effects of the cleric spell of the same name. The material components are a dozen small bones, a dozen water-smoothed pebbles, or other similar items. These are not consumed in the casting.

CURE LIGHT WOUNDS (EVOCATION/INVOCATION)
Skill Level: *3* Components: *V, S, M*
Range: *0* TTC: *3 rounds*
Duration: *Permanent* Saving Throw: *None*
Area of Effect: *Individual*

This spell duplicates the effects of the cleric spell of the same name. The material component is a small bag of rare herbs, costing no less than 100 gp to acquire. These herbs are consumed in the casting.

MYSTERY SCRIPT (ALTERATION)
Skill Level: *3* Components: *V, S, M*
Range: *0* TTC: *6 rounds*
Duration: *1 day/Level* Saving Throw: *None*
Area of Effect: *Creature reading script*

This spell is somewhat similar to the illusionist spell Illusionary Script; there are some significant differences, however. While the writing affected by Illusionary Script appears to be magical in nature, or written in a foreign language, a message enchanted with Mystery Script is completely legible, but appears to be a totally different message. Anyone who speaks the word of release, selected by the witch while casting the spell, can remove the enchantment, making the original message appear.

The message to be concealed, up to one standard-sized page of text, must be written before the witch begins casting the spell. When the witch begins the casting, the original message vanishes. The witch must then write the new message (presumably something innocent or misleading). This takes the majority of the 6-round casting time. Finally, the witch binds the spell with the word of release. When the word of release is spoken, or when the spell duration expires, the new message vanishes and the original message reappears.

As with Illusionary Script, a successful casting of Dispel Magic will restore the original message; an unsuccessful casting will obliterate both messages. The original message can be read if the spells True Sight and Detect Invisibility are cast on the script.

The material component is a special silver-based ink with which the new message must be written. This ink costs 325 gp for enough to write a single page of text.

CALL LIGHTNING (INVOCATION/EVOCATION)
Skill Level: *4* Components: *V, S*
Range: *0* TTC: *1 turn*
Duration: *1 turn/Level* Saving Throw: *1/2 damage*
Area of Effect: *360-foot radius*

This spell is identical in effect to the druid spell of the same name. There must be a storm of some sort already in the area or the spell will automatically fail. Each bolt of lightning called forth causes 2D8 HTK of electrical damage, plus an additional 1D8 HTK of damage for each Skill Level attained by the caster. (Thus, a bolt called by a Skill 7 witch will inflict 2D8 + 7D8 HTK on any creature within 10 feet of the point where the bolt strikes.)

FERTILITY/BLIGHT (ALTERATION)
Skill Level: *4* Components: *V, S, M*
Range: *50 yards* TTC: *2 rounds*
Duration: *Permanent* Saving Throw: *None*
Area of Effect: *15 square yds/Level*

In its positive aspect (Fertility), this spell speeds the development of any natural (non-monstrous) forms of plant life. Plant Growth is sped up so that 1 month of normal growth is compressed into 1 day. The spell has enough power to bring any living plants within its area of effect to fruit. Once the plants have reached fruition, they return to their normal rate of growth. Thus, if cast on a field freshly planted with grain, the plants will grow to full height and be ready for harvest within 4 to 7 days (depending on the kind of plant). A freshly-planted apple tree might bear fruit within 36 to 48 days, rather than the normal 3 to 4 years needed for maturity. This spell cannot cause plants to grow larger than normal.

In its negative aspect (Blight), the spell infects all normal plants in the area of effect with a wasting disease. The plants wither, and will die within 1D4 days. Only a Limited Wish, Wish, or similar high-powered spell can reverse the effects. As with Fertility, Blight has no effect on monstrous species.

The material component for Fertility is a handful of naturally-grown grain. The material component for Blight is a handful of ash.

SYMPATHETIC MAGIC (EVOCATION)
Skill Level: *4* Components: *V, S, M*
Range: *Special* TTC: *2 hours*
Duration: *Special* Saving Throw: *Special*
Area of Effect: *Individual*

Sympathetic Magic is the principle whereby any actions—particularly destructive ones—performed on an object that represents a person (usually a doll) is transferred to that person. Thus, if a witch drives pins into a doll that represents a person, that person feels stabbing pains in his or her own body; if the witch burns the doll, the person suffers fevers, etc.



The key point about Sympathetic Magic is that the object must be tied closely (in a mystical sense, of course) with the prospective victim. This is achieved by using some portion of the victim's body—usually a lock of hair, although other things will also serve—in the construction of the doll. Alternately, something of significant emotional value to the victim that he or she has had on his or her person for an extended length of time will also work. Thus, a ring that a woman inherited from her beloved mother, and that she hasn't removed for the past 10 years, would do the job.

The casting of this spell involves constructing the doll and incorporating the personal item(s) from the victim. Dolls are usually made from wax, although wood and even straw would work in a pinch. The doll should resemble—at least vaguely—the victim. Once the casting is complete, the witch can begin to work his or her will on the doll.

Only the witch who constructed the doll and cast the original spell can work the Sympathetic Magic. Baneful magic is performed by inflicting some damage on the doll: running it through with pins, for example, or holding it close over a flame. The GM must determine what damage is inflicted to the victim, judging from what the witch does to the doll. The damage can never be catastrophic, however, and can only kill its victim if it is maintained for a matter of weeks.

Two examples will give the GM some guidelines for determining damage. A witch constructs a wax doll to represent the victim, and every day melts away some of the doll. The victim might suffer debilitating fevers that sap his or her energy; also, each day or two he or she might lose 1 point of STR. When the victim's STR reaches 0, he or she dies. Another witch constructs a wooden doll, then sticks pins into it every day. The victim suffers painful cramps that inflict a -1 penalty to "to hit" rolls; also, the magic inflicts one HTK of damage each day until the victim dies.

Doing something catastrophic to the doll, like setting fire to it, might inflict little damage on the victim, but the magical link would be broken too quickly for the act to kill the victim. For each day that the witch inflicts damage on the doll, the victim must save vs. Spells. A successful save means that the victim has managed to avoid damage that day; a failure means that the victim suffers the appropriate effects.

Once the spell has been cast, the magical link between the doll and the victim remains as long as the victim continues to live. The only way to break the link and ensure the victim's safety is to acquire the doll from the witch and destroy it. (This is safe, since damage is inflicted on the victim only if the witch who made the doll inflicts damage on it.)

The range of the spell depends on the nature of the personal item used to construct the doll. If it was an object possessed by the victim and kept on the victim's person throughout the day, the maximum range is 10 miles. This range increases to 100 miles if the object was also previously possessed by a close relative of the victim. Thus, the ring that the victim inherited from her mother, as mentioned earlier, would give a range of 100 miles. If the item is a lock of hair, the range is 1,000 miles. If it is something even more personal—a severed finger, for example—the range is infinite as long as the victim is on the same plane as the witch.

It's also possible to cast helpful Sympathetic Magic, although this is more difficult. (What can you do to a doll that's obviously being helpful?) Again, this must be mediated by the GM, but the effects will certainly not be great. As an example, a helpful witch might make a doll representing a subject—with the subject's cooperation, perhaps—and then keep it safely stored within a magic

circle or locked in a box of cold iron. Since both of these are symbolically protecting the subject from baneful magic, the subject might receive a +1 bonus to saving throws versus certain kinds of magic.

In many societies, casting baneful Sympathetic Magic is a serious crime that is sometimes punishable by death.

TWILIGHT SLEEP (ENCHANTMENT/CHARM)
Skill Level: *4* Components: *V, S, M*
Range: *10 yards* TTC: *1 round*
Duration: *Special* Saving Throw: *Neg.*
Area of Effect: *Individual*

Initially, the effect of this spell is indistinguishable from that of a normal Sleep spell cast on a single subject: the subject falls into a deep, almost comatose, sleep. Twilight Sleep can affect a subject of any Skill Level, subject to a normal save vs. Spells. The sleeping subject cannot be awakened for 1D4 rounds by any means. However, after that period of time, he or she can be awakened normally.

Once the subject is asleep, the secondary power of the spell comes into effect. Although asleep, the subject can hear and will remember anything said in his or her presence. Anything that the caster says to the subject is treated as a Suggestion spell, taking effect when the subject awakens. The caster can make one suggestion for each 5 Skill Levels he or she possesses (thus, a Skill 11 witch can make 3 suggestions). Unless the suggestions are diametrically opposed to his or her nature, the subject receives no additional saving throws to resist. While the subject will remember anything said by anyone else, he or she won't remember that the caster spoke at all.

The material component is a bud of belladonna that the witch eats during the casting. The witch is totally immune to all effects of the belladonna eaten in this way.

SPEAK WITH DEAD (EVOCATION/INVOCATION)
Skill Level: *5* Components: *V, S, M*
Range: *1 yard* TTC: *1 turn*
Duration: *Special* Saving Throw: *Special*
Area of Effect: *1 creature*

This spell duplicates the effects of the cleric spell of the same name. The material component is a small bowl of blood taken from a creature of the same species as that to be spoken with.

INFLUENCE (INVOCATION, ENCHANTMENT/CHARM)
Skill Level: *7* Components: *V, S*
Range: *1 mile/Level* TTC: *1 turn*
Duration: *Special* Saving Throw: *Neg.*
Area of Effect: *1 creature*

This spell combines some effects of the wizard spells Dream and Suggestion. The subject must already be asleep, and must be at least somewhat familiar to the caster. The subject's saving throw is modified depending on the witch's familiarity with him or her.

Subject is	**Saving Throw Modifier**
Very familiar	-2
Studied carefully	-1
Met casually	0
Seen at a distance	+1
Never seen	+4

If the subject fails the saving throw, the caster can send a message of up to 25 words. This message has the effect of a Suggestion spell, which will take effect when the subject awakens. Unless the suggestion is diametrically opposed to the subject's nature, he or she receives no additional saving throw to resist. If the subject is not asleep at the time of casting, the spell fails.

TEMPORARY DEATH (INVOCATION/EVOCATION)
Skill Level: *8* Components: *V, S, M*
Range: *0* TTC: *2 rounds*
Duration: *1 hr/Level* Saving Throw: *Neg.*
Area of Effect: *1 creature*

When this spell is cast, the subject—which can be the caster or another person—falls into a state of suspended animation similar to that caused by Feign Death, which is indistinguishable from true death. The subject's soul leaves his or her body and travels to the specific plane awaiting it, depending on his or her alignment (thus a truly Lawful Good Character's soul would ascend to the heavens, while the soul of a Character who is strictly Lawful Evil would go to the appropriate plane of hell, etc.). When the duration of the spell expires (1 hour per Skill Level of the caster), the subject's soul returns to his or her body . . . assuming that the body still exists. If the body has been cremated or otherwise destroyed in the meantime, the subject is truly dead; if the body has been buried, the soul will return to the interred body (with all the unpleasant attendant consequences).

If the Character's soul is able to return to his or her body, then he or she will remember everything that transpired during the soul's sojourn to the appropriate otherdimensional plane. (Thus he or she would be able to tell others what the after-life is like.) While the subject's soul is on another plane, it is safe from all attacks or spell effects except those which can reach that plane.

The saving throw can be waived by a willing subject.

The material component is a vial of hemlock extract, which the witch drinks during the casting. If the subject fails the saving throw, or if the saving throw is waived, the hemlock has no effect on the witch. If the subject makes a successfully saving throw versus the spell, however, the witch must then save vs. Poison or die from the draught.

Classical Witch Magic Items

The following magic items are characteristic of the Classical tradition of witchcraft. Although individual GMs may wish to rule otherwise, most of these items can be

created (and used) only by Classical witches. Exceptions are noted in the text.

Wand of Circe
[GP value: 15,000]

This wand, usually made of finely-worked ivory, emits a thin, blue beam that extends to a maximum range of 60 feet. Any creature touched by the beam is instantly Polymorphed into a natural (non-monstrous) animal of the caster's choosing. This effect is permanent, unless reversed by another use of the wand, by a subsequent Polymorph Other spell, or by a Limited Wish, Wish, or other similarly powerful spell.

All animals so created are under the control of the wand's wielder (this effect is similar to that of a Potion of Animal Control). The wand has no such effect on any other animal.

Each use of the Wand of Circe costs one charge. When found, the wand has 4D20 charges remaining. The wand cannot be recharged.

Love Potion
[GP value: 300]

This sweet-smelling and -tasting potion is similar in effect to a Philter of Love, except that the effect is focused on the person whose name the drinker first hears after quaffing the potion (not the first person the drinker sees, as with the philter).

Dagger of Empathy
[GP value: 10,000]

This magical dagger can be wielded by a Character of any class. When the dagger's wielder enters melee combat with any human, demi-human, or humanoid enemy, the wielder's mind becomes very closely attuned to that of the enemy. This attuning allows the wielder to anticipate the actions of the enemy a split-second before they take place; this has the effect of giving the wielder a +4 bonus on any "to hit" rolls against that enemy, but only when using the dagger. (Note that the dagger itself is not really a +4 dagger, and so cannot hit creatures that can only be struck by +1 or better weapons.)

This close attuning also has a negative effect: the wielder feels the pain of any wound inflicted by the dagger. This vicarious pain has the effect of penalizing the wielder's initiative rolls by +3 for the next 2 rounds after the wound was inflicted. This penalty is not cumulative from wound to wound, however. Also, if the wielder kills the enemy using the dagger, the vicarious death trauma is so profound that the wielder must save vs. Poison (with a +1 bonus to the roll) or fall unconscious for 1 round.

When used against an enemy who is not human, demi-human, or humanoid, the dagger has no magical effects.

Potion of Foresight
[GP value: 500/vial]

If the entire dose of this bitter-tasting potion is quaffed, its effect is identical to the Foresight spell. A smaller draft, equaling one quarter of the full dose, has the effect of an Augury spell.

Potion of Cassandra
[GP value: 800/vial]

This cursed potion is indistinguishable from a Potion of Foresight, and its effects are quite similar. The drinker is aware of the future as if he or she had cast the Foresight spell. The drinker is unable to lie about his or her foreknowledge, however, and must immediately tell anyone within earshot everything he or she has learned. Anyone hearing, however, must save vs. Breath Weapon, with a -3 penalty to the throw, or believe that the drinker is lying; the hearers will believe that the future events will develop in exactly the opposite manner of that described by the drinker.

Classical Witches and the Campaign

Unlike members of many other traditions of witchcraft, Classical witches aren't emotionally tied to their cultural matrix. They are often quite willing to leave their homes and travel, for purposes ranging from acquisition of wealth to satisfaction of their curiosity. Thus Classical witches will sometimes become adventurers. In cultures that oppress practitioners of Classical witchcraft, or consider it to be evil, witches will often travel the world to avoid persecution (adventurers tend to be much more accepting of "unsanctioned" behavior, after all).

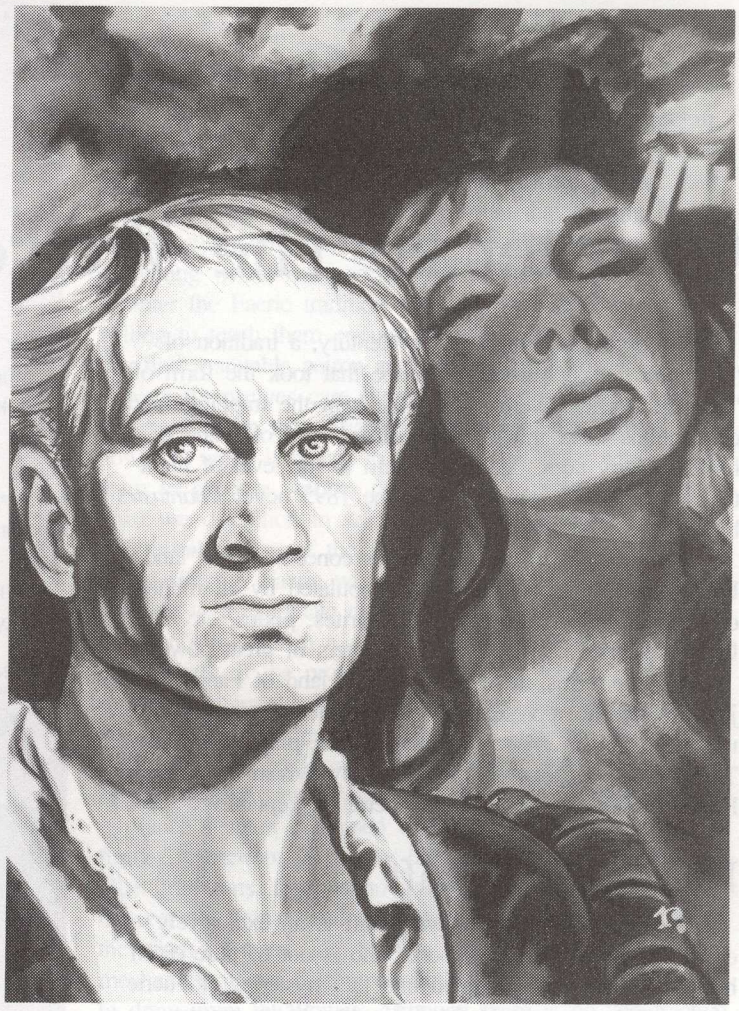
In oppressive cultures, witches will often join forces to try to redress matters. While Good-aligned witches will try to "lobby" the government or use other non-violent means, Evil-aligned witches will sometimes form cabals to try to overthrow the government in power and replace it with one more amenable to their practices (this might involve trying to put a witch on the throne). Alternately, Evil-aligned witches might try to work their way into a position of power within the government. Then, the official oppression can be used as a tool to eliminate those who might potentially challenge the Evil-aligned witch's position.

In those cultures where Classical witches can operate openly, their ability to cast healing spells as well as other more traditional spells makes them a valuable resource for Player Characters.

Character Restrictions

Only human, half-elves, half-drow, and half-orcs can become full-fledged Classical witches. Shirelings can join the tradition, but they cannot progress beyond Skill 3. Characters wishing to become Classical witches must have a minimum INT of 9.

Sample Non-Player Character



Parsimones Attick

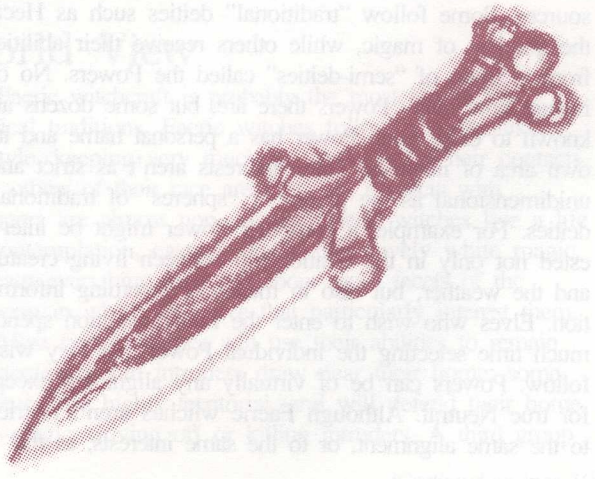
Human, Skill 10 Witch (Classical)
STR: 14, *INT:* 10, *INS:* 8
STA: 12, *DEX:* 12, *APL:* 15
HTK: 28, *AC:* 10
MV: 12", *AL:* C. Good
AT: 1, *DM:* By weapon
THACO: 17
HT: 6'3", *WT:* 210 lbs.
Weapon Proficiencies: dagger, sling
Weapons: dagger, sling
Magic Items: Dagger of Empathy
Spells: Skill 1: Cantrip, Charm Person, Read Magic, Sleep; Skill 2: Forget, Love Charm, Strength; Skill 3: Augury, Cure Light Wounds, Suggestion; Skill 4: Emotion, Sympathetic Magic; Skill 5: Domination, Speak With Dead

Parsimones is a tall, well-built young man with short blonde hair and piercing blue eyes. Parsimones is a notorious ladies' man and is almost irresistible to women . . . and vice-versa. Although there's no direct evidence, some people suspect that he uses his magical abilities to further his womanizing career. Despite these allegations of somewhat unscrupulous behavior, Parsimones is a respected member of the community, and his willingness to help people in trouble is legendary. If people in need of his services are able to pay, he'll charge them all the traffic will bear; if they're in a monetary pinch, however, he'll frequently work on credit.

Parsimones welcomes the opportunity to meet and talk with people who have traveled extensively. As time passes, his fascination with distant lands grows, and many people that know him suspect that one day soon he'll leave his home to take up an adventuring career.

Parsimones is a devoted follower of the goddess Ishtar, and speaks about her with the fervor that one would normally reserve for a lover. This—coupled with the fact that his spells very rarely seem to fail—makes some people think that his attractiveness to females isn't limited entirely to mortals. (In fact, although Parsimones will never willingly speak of this, several years ago he had a very vivid dream—if it was a dream—that the goddess Ishtar came to him one night and shared his bed. Since then, his chance for spell failure has dropped to 1%.)

Parsimones is athletic and quite strong—particularly for a non-warrior. He practices regularly with his dagger and sling, but he never seeks confrontations in which it would be necessary to use them. He would much rather talk his way out of situations than fight.



Chapter 3: The World of Faerie

Towards the end of the 19th Century, a tradition of "romantic fantasy" arose in Europe that took the form of "art tales." These were stories that kept the trappings and conventions—and much of the same sense of wonder—as folk and fairy tales, but raised them to the level of literature. A great example of this is the 1895 novel *Phantastes* by George MacDonald.

A number of romantic fantasies concerned the "land of Faerie," an idyllic, sylvan realm populated by all manner of supernatural creatures: fairies, sprites, pixies, etc. The land of Faerie was ruled by spellcasters of great power.

In game terms, there is no distinct land of Faerie; this is just a symbolic representation of the more isolated and unspoiled sylvan areas of a fantasy role-playing world. These idyllic regions are populated by sylvan elves, and here the Faerie tradition of witchcraft is kept alive.

Faerie Witchcraft

The Faerie tradition of witchcraft is an exclusively elven system of beliefs. No one who is not of pure elven blood has ever been initiated into the mysteries of Faerie witchcraft, nor even told the full extent of its powers. Elves who follow this tradition will rarely if ever display their abilities to non-elves, and some go so far as to keep their powers secret from non-witches of their own race. There are few enough sylvan elves, and only a tiny proportion of these follow the tradition of witchcraft, so this secrecy is possible while in other cultures it would be ludicrous to even attempt.

Faerie witches draw their power from a number of sources. Some follow "traditional" deities such as Hecate, the goddess of magic, while others receive their abilities from a group of "semi-deities" called the Powers. No one is sure how many Powers there are, but some dozens are known to exist. Each Power has a personal name and its own area of interests. These interests aren't as strict and unidimensional as the planes or "spheres" of traditional deities. For example, a particular Power might be interested not only in the relationship between living creatures and the weather, but also in means of recording information. Elves who wish to enter the Faerie tradition spend much time selecting the individual Power that they wish to follow. Powers can be of virtually any alignment except for true Neutral. Although Faerie witches aren't restricted to the same alignment, or to the same interests, as the Power that they follow, no elf would choose to follow a "conflicting" Power. A witch who changed alignment or outlook would probably seek out a new Power. The names of the Powers are generally known only to members of the Faerie tradition,with two exceptions: Shakespeare, in *A Midsummer Night's Dream*, wrote about two Powers, Oberon and Titania, but misclassified them as king and queen of the fairies.

The statistics for Hecate and for a representative Power are given herein.

Power

Skill 12 Druid, Skill 20 Magic-user/Illusionist
Skill 10 Bard
STR: 15 (0, +1), *INT:* 20, *INS:* 20
STA: 20 (+5, +1), *DEX:* 20 (+3, -4), *APL:* 25
HTK: 200, *AC:* 0
MV: 18", *AL:* Any
AT: 1, *DM:* 2D8
THACO: 12
Weapon Proficiencies: Variable
Weapons: Variable
Magic Items: Variable
Spells: Variable
Specials: See following

Powers have certain innate abilities which they can use at will: Command, Comprehend Languages, Detect Alignment, Geas, Teleport, and True Seeing.

Powers can Regenerate 1 HTK/6 turns (due to STA), and have Awe Power up to 12 HTK dice/Skill Levels (due to APL).

On the few occasions that the Powers manifest themselves on the material plane, they usually look like ethereally beautiful elves, slightly smaller and lighter in build than mortal elves.

Powers can appear in either male or female form, while in their true nature they are neither. Their garb and accouterments will usually match their interests (for example, a Power who is interested in ironwork may wear a leather apron). Their choice of weapons will also match their interests (for example, the Power interested in ironwork might be proficient with the hammer). The

Hecate

Lesser Goddess
Skill 14 Druid,
Skill 20 Magic-user/Illusionist (Special, see following)
STR: 12 , *INT:* 25, *INS:* 9
STA: 22 (+6, +2), *DEX:* 20 (+3, -4), *APL:* 25
HTK: 289, *AC:* -2
MV: 12", *AL:* L. Evil
AT: 1, *DM:* See following
THACO: 12
Weapon Proficiencies: bo stick, club, jo stick, quarterstaff
Magic Items: 2 Spheres of Annihilation
Spells: See following
Specials: See following

As a lesser goddess, Hecate has certain divine abilities which she can use at will: Command, Comprehend Languages, Detect Alignment, Gate, Geas, Quest, Teleport, and True Seeing.

Hecate can also Regenerate 1 HTK/4 turns (due to STA), and has Awe Power of up to 12 HTK dice/Skll Levels (due to APL).

Hecate appears as a beautiful woman. As goddess of magic, she can cast any wizard spell as often as she likes without restriction; all spells are cast at Skill 20. During the day she can cast 1 spell per round; at night, she can cast 2 spells per round in any combination.

The symbol of Hecate is the setting moon; Faerie witches who follow Hecate will usually wear or carry this symbol somewhere on their person.

Hecate is often accompanied by 1 to 8 large dogs (these are Polymorphed hell hounds).

(1D8) Hell Hounds
HTK: 6D8, *AC:*4
MV: 12", *AL:* L. Evil
INT: Low
AT: 1, *DM:* 1D6 (bite)
THACO: 13, *SZ:* M
Specials: Only surprised on a 1 on a 1D6; surprise opponents on a 1-4 on a 1D6; breath fire for 6 HTK of daage —target takes only 3 HTK of damage if a save versus Breath Weapons is made; can locate hidden or invisible creatures 50% of the time.

Representative Power

Unlike members of most other traditions of witchcraft, Faerie witches are almost exclusively solitary. They believe that the relationship between themselves and their selected Power is so intensely personal that sharing it with others—even through discussion—would cheapen something which is of great value to them. Elves who wish to enter the Faerie tradition must find a Faerie witch willing to teach them enough about the Powers so that they can find a suitable patron and call on it for power. The Powers themselves care little how "worthy" the witches are that call on them; Faerie witches are very careful, however, when it comes to the worth of those who would learn to become witches themselves. A prospective witch must use discretion in selecting a potential mentor with a very similar view of the world and closely congruent goals and desires. A Faerie witch will definitely not teach the tradition to a candidate that he or she thinks might use the tradition's powers in a way conflicting with the witch's own beliefs. If the prospective witch can find a willing mentor, that mentor teaches the student the names and interests of the different Powers, and helps the student align him- or herself with an appropriate Power, but usually not the same Power that the mentor follows.

Once a witch is aligned with a Power, there are no further restrictions on his or her conduct. Unlike some other traditions, there is no *quid pro quo* arrangement between the Power and the witch; there is no service that the witch must provide. So long as the witch performs the mechanics of spellcasting correctly, he or she will be able to draw upon the Power. Although there is no "contractual obligation" requiring the witch to follow the alignment or other precepts of the selected Power, very few Faerie witches will ever choose to stray. If circumstances change, they will select another Power rather than conflict — even philosophically — with their current Power. (If Player Characters are allowed to become Faerie witches, the GM must firmly stress the emotional nature and strength of this tradition.)

World View

Faerie witchcraft is probably the most insular of magical traditions. Faerie witches follow a hermit-like lifestyle, keeping very much to themselves. Their contacts with others of their race are rare, and contacts with strangers are almost non-existent. Faerie witches live a life of contemplation, casting almost exclusively white magic, to learn everything they can about those facets of the universe in which they live that particularly interest them.

Most Faerie witches will use their abilities to remain undetected should intruders draw near their home; some, however, are highly territorial, and will defend their home with magic, driving off or killing intruders. A third group

(Continued on page 21)

Available Spells

Faerie witches can cast the following spells. Spells marked with an asterisk (*) are spells unique to this tradition. Descriptions for these spells, which are arranged by Skill Level, follow this list.

Skill 1
Audible Glamer
Cantrip
Charm Person
Comprehend Languages
Detect Magic
Erase
Find Familiar
Friends
Hypnotism
Identify
Light
Message
Phantasmal Force
Protection from Evil/Good
Read Magic
Sleep
Spook
Taunt
Ventriloquism

Skill 2
Animal Friendship*
Bind
Blindness
Deafness
Detect Good/Evil
ESP
Fool's Gold
Forget
Hypnotic Pattern
Invisibility
know Alignment
Locate Object
Misdirection
Scare
Whispering Wind

Skill 3
Delude
Dispel Magic
Feign Death
Hold Person
Illusionary Script
Invisibility, 10' Radius
Lethe*
Non-Detection
Remote Seeing*
Speak with Animals*
Spectral Force
Slow Poison*
Suggestion
Tongues
Water Breathing

Skill 4
Call Woodland Beings*
Charm Monster
Confusion
Detect Scrying
Emotion
Enervation
Fear
Fumble
Hallucinatory Terrain
Illusionary Wall
Improved Invisibility
Magic Mirror
Phantasmal Killer
Polymorph Self
Rainbow Pattern
Shadow Monsters
Vacancy
Wizard Eye

Skill 5
Advanced Illusion
Avoidance
Chaos
Contact Other Plane
Demi-Shadow Monsters
Dismissal
Distance Distortion
Domination
Dream
False Vision
Feeblemind
Hold Monster
Magic Jar
Seeming
Sending
Shadow Magic

Skill 6
Animalism*
Anti-Magic Shell
Chain Lightning
Control Weather
Death Spell
Ensnarement
Geas
Legend Lore
Mass Suggestion
Mindwrite*
Mislead
Permanent Illusion
Programmed Illusion
Project Image
True Seeing

Skill 7
Limited Wish
Mass Invisibility
Phase Door
Power Word, Stun
Shadow Walk
Spell Turning
Vanish
Vision

Skill 8
Antipathy-Sympathy
Binding
Demand
Mass Charm
Maze
Mind Blank
Power Word, Blind
Screen
Symbol

Skill 9
Astral Spell
Foresight
Gate
Imprisonment
Mindwipe*
Temporal Stasis
Time Stop
Weird
Wish

treats intruders as a resource. Using magic, they capture and charm anyone foolish enough to come near their home. They then either use the charmed Characters as assistants or laborers, or grill them for useful information from the world outside. When a witch has gained all possible benefits from the intruders, he or she usually lets them go . . . but only after having "wiped" or otherwise modified their memory (perhaps with a Lethe spell).

Faerie witches will rarely if ever leave their sylvan environs, and then only under the most dire of circumstances. For this reason, they are almost never seen as adventurers.

Faerie Magic

Faerie magic is very much concerned with the mind. This doesn't mean that it is highly intellectualized (like the spells of the Golden Dawn tradition); in fact, the casting of Faerie magic is more an emotional than an intellectual exercise. This does mean that most Faerie spells affect the mind of their subject, whether it be the caster or someone else.

Unlike traditional wizards, Faerie witches are able to cast certain spells, the names of which can be found on the priest spell lists. This doesn't mean that Faerie witches can cast priest spells; rather, these witchcraft spells are merely mimic the effects of the priest spells.

Concoctions

Faerie witches are skilled at concocting poisons and sleeping draughts. Given the correct ingredients, witches of Skill 3 or higher can create sleeping draughts that have the same effect on the drinker as a Sleep spell. Initially, these draughts have a distinctively bitter taste. At Skill 6 or higher, however, the witch is able to formulate sleeping draughts that are flavorless, colorless, and odorless. At Skill 6 or higher, witches can also concoct poisons as if they were assassins of equal Skill Level. The ingredients of these concoctions are fairly complex, and must be collected by the witch him- or herself.

Faerie Witch Spell Descriptions

Animal Friendship (Charm)

Skill Level: *2* Components: *V, S*
Range: *10 yards* TTC: *1 turn*
Duration: *Permanent* Saving Throw: *Neg.*
Area of Effect: *1 animal*

This spell duplicates the effects of the druid spell of the same name. As with the druid spell, the witch must truly want to be the animal's friend, without any ulterior motive (for example, the witch is going to eat the animal, use it as "cannon fodder," etc.).

Lethe (Enchantment/Charm)

Skill Level: *3* Components: *V, S, M*
Range: *30 yards* TTC: *2 rounds*
Duration: *Permanent* Saving Throw: *None*
Area of Effect: *20′ cube*

This spell is similar in effect to the magic-user spell Forget, except the period of time that is forgotten is much greater: 3 hours per Skill Level of the caster. (Thus a Skill 20 witch can make a subject forget the past 60 hours.) The excision of so much memory is traumatic. When and if the memory is ever returned (by a Heal or Restoration spell, for example), the shock is so great that the subject must save vs. Wands or be stunned for 1 round per hour of memory excised. Only 1 subject can be affected.

The material component is a drop of liquid extracted from a certain species of small blue woodland flower.

Remote Seeing (Alteration)

Skill Level: *3* Components: *V, S*
Range: *Touch* TTC: *1 round*
Duration: *3 rnds/Level* Saving Throw: *None*
Area of Effect: *Animal*

To use this spell, the witch must have obtained a familiar, using the Find Familiar spell. This spell allows the witch to see through the familiar's eyes. Other than this remote sensing, the witch's communication with and control over the familiar is unchanged. Since few animals have enough abstract spatial reasoning to remember right and left, directing the familiar can be somewhat problematical.

Slow Poison (Alteration)

Skill Level: *3* Components: *V, S, M*
Range: *Touch* TTC: *1 round*
Duration: *2 hrs/Level* Saving Throw: *None*
Area of Effect: *Individual*

This spell duplicates the effects of the cleric spell of the same name. The material component is a bud of garlic that the subject must eat (if slowing an ingested poison), or a dock leaf that the witch must rub on the envenomed wound.

Call Woodland Beings (Conjuration/Summoning)

Skill Level: *4* Components: *V, S*
Range: *100 yds/Level* TTC: *Special*
Duration: *Special* Saving Throw: *Neg.*
Area of Effect: *Special*

This spell duplicates the effects of the druid spell of the same name, with the single modification that all saving throws made by the called animals gain a bonus of +1 (it is easier for the creatures to resist the call).

ANIMALISM (ALTERATION)
Skill Level: *6* Components: *V, S*
Range: *0* TTC: *2 rounds*
Duration: *2 rnds/Level* Saving Throw: *None*
Area of Effect: *Caster*

By this spell, the witch can temporarily take on selected properties of any normal (non-monstrous) creature within his or her territory. The witch can take on one of the following sets of properties from the selected creature:

Combat abilities: The witch gains the THACO and damage of the selected creature. The witch must use the same combat routine as the selected creature (for example, butt or claw/claw/bite).

Speed: The witch gains the ground speed of the selected creature.

Senses: The witch gains the unique sensory abilities of the selected creature (for example, the long-distance vision of an eagle or the thermographic vision of a pit viper).

The witch must select the animal and the set of properties when the spell is cast, and can't change once the spell is in effect. The witch's appearance does not change while the spell is in effect. The selected animal must be native to the region where the witch is casting the spell, but doesn't have to be physically present during the casting.

MINDWRITE (ENCHANTMENT/CHARM)
Skill Level: *6* Components: *V, S, M*
Range: *Touch* TTC: *Special*
Duration: *Permanent* Saving Throw: *Neg.*
Areas of Effect: *Individual*

This powerful spell could be described as the reverse of Lethe: instead of removing the subject's memory, it lets the caster feed false memories into the subject's mind. The subject is unable to distinguish false memories inserted this way from natural memories.

The total duration of "memory time" that the witch can insert is limited to 1 hour per Skill Level. This means that a Skill 16 witch could create memories of an entire 16-hour period that never really happened. The time taken to insert the memories is 5 minutes for each hour of memory being created. Thus, in the previous example, the witch would take 80 minutes, or almost 1 1/2 hours, to insert the memory.

The witch can choose exactly how far back in the subject's memory the false memories should be "spliced in." The limit is 1 year per Skill Level of the caster. Continuing with the previous example, the Skill 16 witch could "insert" the false day so that the subject thinks it occurred anywhere up to 16 years ago.

The witch must have some reasonable familiarity with the events being described, but the subject's own brain fills in the fine details. For example, if the witch is inserting memories of a fishing trip, he or she must be familiar with the sensations of being aboard a fishing boat. The witch doesn't have to fill in all details, such as a boat's color, the captain's name, etc., unless these are somehow significant parts of the memory.

If the subject has real memories covering the same period as the false memories, there might be confusion. The subject can't tell which version of events is the true one, but he or she will recognize that there is some kind of contradiction. This contradiction won't cause a problem unless the memories are specifically linked to a particular day. (For example, the subject remembers spending last midsummer's day at home, but also remembers spending the same day climbing a local mountain. Or, the subject knows he or she spent the 2 weeks centered around last midsummer's day on an adventure in the wilderness, while the subject also remembers that he or she spent last mid-summer's day gaming in the local marketplace.) The GM must adjudicate whether or not the contradiction is striking enough for the subject to worry about it. (If there's no specific date attached to the (false) memory of gaming in the marketplace, then the subject might simply assume that the day he or she remembers took place before or after the adventure.) If the contradiction is sufficiently striking, the subject must save vs. Spells each day or fall into confused introspection (treat as a Confusion spell). False memories that include actions totally against the subject's nature (such as a cleric slaying an enemy with a sword) will immediately cause this introspective, confused state. (For these reasons, a smart witch will remove the real memories using Forget or Lethe—if possible—before implanting the false memories.)

The cleric spells Heal or Restoration (if cast for this specific purpose) or a Wish will so reduce the intensity of the false memories that the subject can recognize them for what they are.

Note that this spell can't be used to convince the subject that he or she is someone else, that he or she has got a different name, hails from a different place, or anything that wide-ranging. These matters are stored in the memory record in too many different places to modify in such a way. For example, a witch might give the subject the memory that—on a particular occasion—someone called him or her by a different name, but this would have no effect on the many other times the subject remembers hearing his or her own name. Mindwrite can't be used to teach a Character a magical or clerical spell, or imbue a non-spellcaster with spellcasting ability. (The subject might think he or she can cast the spell, and falsely remember having done it before, but he or she will still be incapable of casting it now.)

The material component is a stick of burning incense and a small mirror.

MINDWIPE (ALTERATION)
Skill Level: *9* Components: *V, S, M*
Range: *Touch* TTC: *1 hour*
Duration: *Permanent* Saving Throw: *Neg.*
Area of Effect: *Individual*

This spell allows the caster to totally erase the subject's mental record—in other words, to totally obliterate everything that the subject remembers. Mindwipe allows for no half-measures or selective erasures: if the spell succeeds, the subject remembers nothing about his or her past life. It is as if the subject were literally born again, with a totally clear memory. For the first 2D10 hours after the spell is complete, the subject is effectively paralyzed, doing nothing but soaking up sensations. After that, the subject is able to function on a simple physical level—since physical activities such as walking are stored as "muscle memory" in the cerebellum and are beyond the reach of this spell—but that's all. The subject must learn language all over again, can remember no proficiencies that involve even the slightest level of mental involvement, etc. (This is the classic "soap opera" version of amnesia.)



The subject has lost all experiences, except for those at the most grossly physical level, and is effectively a Skill 0 (non-classed) Character once more. If the subject was a fighter, he or she retains one-tenth of the Experience Points possessed before the casting of the spell (these points represent purely physical reactions, etc.); with correct training, the Character can theoretically advance in Skill quite rapidly. If the subject was of any other class, that person's Experience Points drop to 0. Mindwipe will remove all spell-casting ability, but not the potential to retrain as a spellcaster.

When coupled with multiple castings of Mindwrite, Mindwipe can be used to create an entirely new person—the ultimate form of personality manipulation. The subject has no memories, so there is no possibility of contradiction.

A Heal or Restoration spell (if cast for this specific purpose) or a Wish spell will return some of the subject's memory, but not all; there have been physical changes in the makeup of the brain which cannot be reversed. The GM should roll 1D8 and multiply by 10; the result is the percent of memories that have been returned. The shock of returning memory is so great that the subject is stunned (as if by a power word) for 1D8 hours, Feebleminded for another 1D8 hours, and Confused for another 1D4 hours.

Reversing a Mindwipe spell could conceivably turn the subject into a dual- or multi-classed Character. Take, for example, the case of a Character who attained several Skill Levels as a cleric, then was Mindwiped and trained to be a fighter. When the effects of the Mindwipe are removed, the Character becomes a fighter/cleric. If the Character is human, he or she cannot progress in the class held before Mindwipe; if the Character is a race entitled to be multi-classed, he or she can progress in both. There is no way that Characters can gain multiple classes through reversed Mindwipe that they would not otherwise be entitled to (for example, forbidden combinations such as cleric/magic-user). In such a situation, the trauma of returning memory wipes out all class abilities acquired since the Mindwipe.

Mindwipe is a very powerful spell, and, as such, puts significant stress on the caster. The witch must make a System Shock roll or permanently lose 1 point of STA. Whatever the outcome of the roll, the witch must recover for 1D4 days after the casting. During this time, he or she is unable to cast any spells of higher than Skill Level 4, and is incapable of physical exertion (including melee combat).

The material component is a hollow bust of the subject's head, cast from the finest china, which is broken during the casting.

Faerie Magic Items

The following magic items are characteristic of the Faerie tradition. Although individual GMs may wish to rule otherwise, most of these items can be created (or

used) only by Faerie witches. Exceptions are noted in the text.

Stone of Eloquence
[GP value: 10,000]

This is a small, flat stone about the size of a human's palm, and usually it is engraved with mystical symbols. While a Character has a Stone of Eloquence on his or her person, he or she is able to speak most eloquently and persuasively to any subject, effectively raising his or her APL to 18. Fifty percent of Stones of Eloquence have another power as well: they prevent their bearer from telling a lie.

Dart of Sleep
[GP value: 500 each]

The Dart of Sleep has the same effect as the arrows shot by sprites: the victim must save vs. Poison or fall into a comatose sleep for 1D6 hours. Darts of Sleep can be used by any Character. When thrown by a Faerie witch, however, Darts of Sleep hit and cause damage as if they were +1 enchanted weapons.

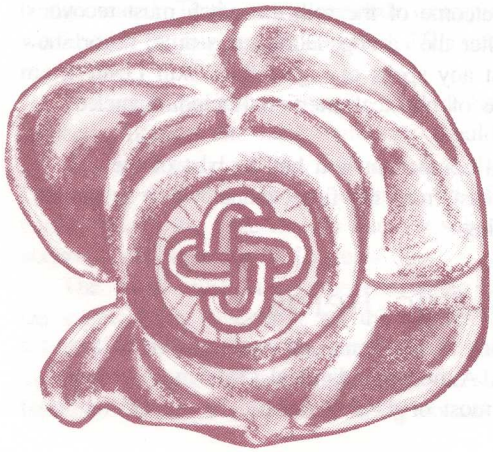
Wand of Forgetfulness
[GP value: 20,000]

This wand has 2 powers. The first is to cast a Lethe spell at Skill 20. This power expends 1 charge. The second is to hold a single target in a state of total mental paralysis. While the effect is maintained, the victim is effectively charmed, and will obey any reasonable suggestion from the wand's wielder. During this period, the victim is not recording any memories. When the effect is released, the victim won't remember anything that happened while he or she was under the effect of the Wand of Forgetfulness. This second power costs 1 charge per turn (or portion) that the effect is maintained.

When found, the wand has 2D20 charges.

Guardians
[GP value: 15,000/pair (750 GP each)]

These small statuettes come in sets of 2 or more. If there are more than 2 in the set, they can be laid out to form a perimeter; if there are only 2, they can be set to form a "trip wire." Any creatures who cross such a perimeter or trip wire—in either direction—without first speaking a word of command must save vs. Spells. Any creature failing this saving throw falls into a fascinated, bemused state similar to that caused by the Hypnotic Pattern spell. In this state, the subject suffers a -3 penalty to any saving throws versus mind-affecting spells (for example, Charm Person, Suggestion, Lethe, etc.). A victim can be freed from the Guardians' effect by someone speaking the word of command, or by being dragged physically out of the area. Otherwise, the victim can make a new saving throw every 2 turns to shake off the effects. (Note that these subsequent saving throws suffer the -3 penalty mentioned previously.)



Guardians cannot be placed more than 50 feet apart, and consecutive Guardians in a perimeter must be in line of sight of each other.

Faerie Witches and the Campaign

Faerie witches experience a tight bond with their sylvan homes, which they will leave only under the most severe duress. If, for example, their homeland is laid waste, Faerie witches will go forth into the world . . . but probably with the sole purpose of revenge against the despoilers. Faerie witch adventurers are very rare, and every one of them is following some specific personal goal. If other Characters' purposes parallel that goal, the witch might join the party; as soon as their objectives diverge, however, the witch will instantly drop the party and continue on his or her own way.

Because of their solitary—almost-secretive—nature, Faerie witches rarely become resources that Player Characters can draw upon for aid or guidance. This is true even if the Player Character party includes elves. In most cases, Player Characters can pass right through the domain of a Faerie witch without even knowing of the witch's existence. In other cases, the first indication that the Player Characters have entered a Faerie witch's territory is when they wake up several days later with gaps in their memories.

Faerie witches of malign outlook can pose significant dangers to travelers, and are probably responsible for many folk tales concerning "haunted woods."

Character Restrictions

Only sylvan elves and pixies can become Faerie witches. Characters wishing to become Faerie witches must have a minimum INT of 10 and a minimum INS of 10.

Sample Non-Player Character



Teela Silvermoon

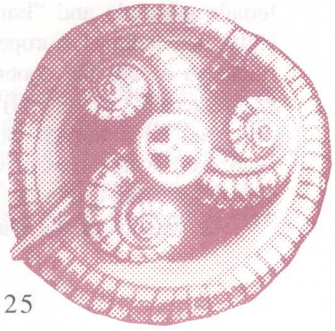
Elf, Skill 13 Witch (Faerie)
STR: 11, *INT:* 15, *INS:* 10
STA: 13, *DEX:* 13, *APL:* 14
HTK: 30, *AC:* 10
MV: 12", *AL:* C. Neutral
AT: 1, *DM:* By weapon
THACO: 16
HT: 5'8", *WT:* 160 lbs.
Weapon Proficiencies: dagger, sling, darts
Weapons: +1 dagger, sling, 6 darts
Magic Items: Guardians (x4), Wand of Forgetfulness, Elven Cloak and Boots, Scroll (Mindwipe), 2 Darts of Sleep
Spells: Skill 1: Charm Person, Phantasmal Force, Sleep (x2); Skill 2: Animal Friendship, Bind, Hypnotic Pattern, Invisibility; Skill 3: Hold Person, Lethe, Remote Seeing, Speak with Animals; Skill 4: Call Woodland Beings, Confusion, Phantasmal Killer, Polymorph Self; Skill 5: Chaos, Dream, Shadow Magic; Skill 6: Animalism, Mindwrite

Teela Silvermoon is a female elf around the age of 650 years. She still appears young, with a beautiful—albeit severe—face. Her long hair is silver-white (from heredity, not from age), and she usually dresses in simple garb of forest colors. Teela is very solitary, even by the standards of other Faerie witches, and highly territorial. Most of the time, she will use her magic to drive away intruders. Although Teela prefers to do this without violence and without running roughshod through people's memory, if more subtle methods won't serve, she will definitely use every power she has.

Teela is always accompanied by her familiar—a hawk she calls Farseer—and several rabbits and squirrels she has magically befriended. These creatures represent a very effective surveillance system, making it virtually impossible for anyone to sneak up on Teela. Teela's home is a graceful structure she's built among the branches of a large tree. She has set out her 4 guardians to form a perimeter around the trunk of her tree.

Teela and the Power that she follows share a great interest in astronomy. She spends most clear nights on a small platform high atop her tree, studying the heavens through intricate lenses she has crafted. Her observations are recorded on scrolls that she keeps elsewhere in her house.

Over the last several years, more and more adventurers have tried to pass through Teela's stretch of forest. Because many of these adventurers have never been seen again (or have been found elsewhere as wandering amnesiacs) folk tales are growing up around Teela's wood. It is now said to be a place of ill omen, and home to a monster that nearby farmers have come to call the "Mind Reaper."



Chapter 4: Medieval Witches

In Europe and America, during the Middle Ages and running right up until the beginning of the twentieth cvery very very very very very entury, "conventional wisdom" concerning witches held that they had to sign a contract or compact with a higher power in order to gain their powers. Because the Church was, at the time, bent on exterminating witchcraft once and for all, it was the official view that this "higher power" was in fact the Devil, or Satan. Confessions from convicted witches seemed to confirm this, and trials sometimes even brought forth examples of compacts signed by the accused witch and various diabolic entities. (Since these confessions were usually extracted under torture, however, their credibility is highly doubtful. Unfortunates being stretched on the rack will almost certainly say whatever they think their torturer wants them to say, if only to make the torture cease.)

Writings from these times that were not influenced by torture indicate that the witches themselves didn't think they were dealing with the Devil. Several contemporary descriptions classified groups practicing witchcraft as "Dianic cults," implying that the witches considered the higher power involved to be Diana. (Diana was originally the Roman goddess of light, mountains and woods, but was soon "hellenised" to become the Greek goddess Artemis, goddess of the hunt.) For game purposes, the higher power approached is the goddess Diana, and definitely not the Devil. There are, however, certain aspects of the Church's perspective that make for interesting game play.

The Dianic Cults

When the Greek civilization faded away, the goddess Diana (or Artemis) underwent a change. Although she'd been worshiped as goddess of the hunt for some centuries, her aspect changed and she became a goddess of nature and fertility. It was in this aspect—as the overriding female principle and "Earth Mother"—that the Dianic Cults of Medieval Europe approached her. Sacrifices and rituals to ensure the continued flourishing of crops (and to ensure fertility in general) were offered up to this female principle. Even though the name "Diana" might not have been used at all times, it was to her that these rituals and sacrifices were directed.

The witches of the Dianic Cults strike a deal ("sign a compact") with Diana based on a physical, written contract. On the goddess's side, Diana endows the supplicant with the powers of witchcraft. The only stricture on the other side of the deal is that the witch yields up his or her "immortal soul" to the goddess upon death. Although this closely parallels the Faustian legends concerning the Devil, no punishment or retribution is intended. When the witch dies, his or her spirit passes to another plane to serve and worship Diana for eternity. (The justice of this is evident: while alive, the powers of Diana serve the witch; after death, the witch's spirit serves Diana.) The major consequence of this is that a Dianic witch, once dead, cannot be brought back to life by any means, including Raise Dead, Reincarnate, Resurrection, or even Wish spells. Any attempt to do so might attract the unwelcome attention of Diana, who is rarely amused when mortals try to take her servants from her.

Dianic witches are also known as "pagan" witches. While this word later took on a negative connotation, it originally came from the word *pagani*, which simply means "country dwellers." As the name implies, Dianic witches typically live in less civilized environs: in crofts, farming villages, and the like. They rarely frequent cities.

Dianic witches meet in groups or "covens," always outdoors at night, and usually under the full moon. These groups are led by a coven leader or Officer. The Officer is the most powerful witch in the region—male or female—and is frequently Skill 12 or higher. The Officer is frequently a country squire or even a member of the local nobility. Weekly meetings of the coven are known as *esbats*, while larger gatherings called *sabbats* are held twice yearly, at the spring and autumn festivals.

Esbats and Sabbats

Esbats and sabbats traditionally begin at midnight. They are riotous affairs, which is why they always take place in out-of-the-way places, often in the depths of forests or on blasted heaths. Esbats are small affairs, with rarely more than a dozen attendees, all members of the local coven. All witches within traveling distance—whether by magical or non-magical means—will attend sabbats unless something highly significant prevents them. Witches from different covens rarely meet except at sabbats.

An esbat or sabbat begins with the kindling of a huge

bonfire. The assembled witches then dance around the fire, their actions becoming more and more frenzied. During this mania, the Officer remains aloof, standing near the fire. As the frenzy reaches its peak, the spirit of Diana takes possession of the Officer and—in a very real sense—he or she becomes Diana (or at least an avatar of her). While the spirit possesses the Officer, he or she speaks with the voice of Diana, and anyone speaking to him or her is speaking directly to the goddess.

In game terms, while the Officer is possessed by the goddess's spirit, he or she can cast spells as though he or she were 2 Skill Levels higher than his or her actual rating. If this entitles the Officer to additional Skill Levels of spells, then the Officer can freely choose from the spell tables of these Skill Levels and cast spells immediately. This effect ends as soon as the esbat or sabbat is concluded, and is mainly intended to allow the Officer to better defend the coven should it fall under attack.

While so possessed, the Officer interviews prospective new members, or candidates, who have been brought to the coven. If the goddess deems them worthy—using criteria known only to her—then the Officer will offer them the compact. This is a contract inscribed on parchment that describes the deal between the candidate and the goddess: in return for Diana imbuing the candidate with the powers of witchcraft, the candidate's soul will serve Diana eternally upon his or her death. The candidate must sign the contract in the presence of the assembled coven. (Although candidates are not required to sign the contract in blood, many do so, thinking it makes the rite more significant and binding.) The contract is of great personal and emotional value to Dianic witches, and they will usually keep it in a safe and secret place; there is no requirement to do so, however.

As soon as the candidate has signed the contract, he or she becomes a Skill 1 witch with 0 Experience Points. As yet, the new witches know no spells. The new initiates usually meet with other members of the coven—usually the witch(es) who proposed the candidate for membership—and the members teach the initiates their complement of Skill 1 spells.

After the "initiation" rituals, there is a feast of union called an *agape*, in which the witches share of a hearty vegetable stew cooked in a large cauldron. (This and the association between witches and potions explain why the cauldron is such an enduring symbol of witchcraft.) After the agape, the esbat or sabbat becomes even wilder, reaching orgiastic heights before it ends around dawn. Frequently, during the later portions of the proceedings, witches will throw sacrifices to Diana into the bonfire. These sacrifices are usually ears of corn, fruit, and other symbols of fertility and rebirth.

Coven Politics

Covens are very loosely knit groups. Witches in the same coven will sometimes not see each other except at the weekly esbats, although others will cooperate for magical or other purposes. There is no rivalry for the position of Officer as there is in other sects or groups. The Officer is traditionally the witch at the highest Skill Level in the area. Should a more powerful witch arrive, or someone within the coven increase significantly in Skill, then the current Officer will usually step aside. Not doing so invites the anger of Diana, so few Officers (no matter how Evil in alignment) will even consider not stepping down. If two local witches are of an equivalent Skill Level, Diana herself will choose one (usually the one with the highest APL). This choice is made at an esbat, where the spirit of Diana possesses one potential Officer but not the other. There is rarely any political intrigue within covens, since their loose structure offers little reward for this activity. (This doesn't mean that coven members will never maneuver against each other, just that the motives will always be personal, not "professional" or political.)

Although there are no alignment restrictions on Dianic witches, all members of a single coven will usually be of compatible alignment. This is by choice rather than by necessity: few witches will join or remain part of a coven whose members are of conflicting alignment. Covens have no rules of behavior and no internal forms of discipline. If a single member of a coven spends her time brewing up and selling poisons while the other members concentrate on healing magic, then individual members may decide to take action. The coven itself will not act to discipline the witch. (Thus, while individuals within a coven may be of any alignment, the entire coven structure could be considered to be mildly Chaotic in outlook.)

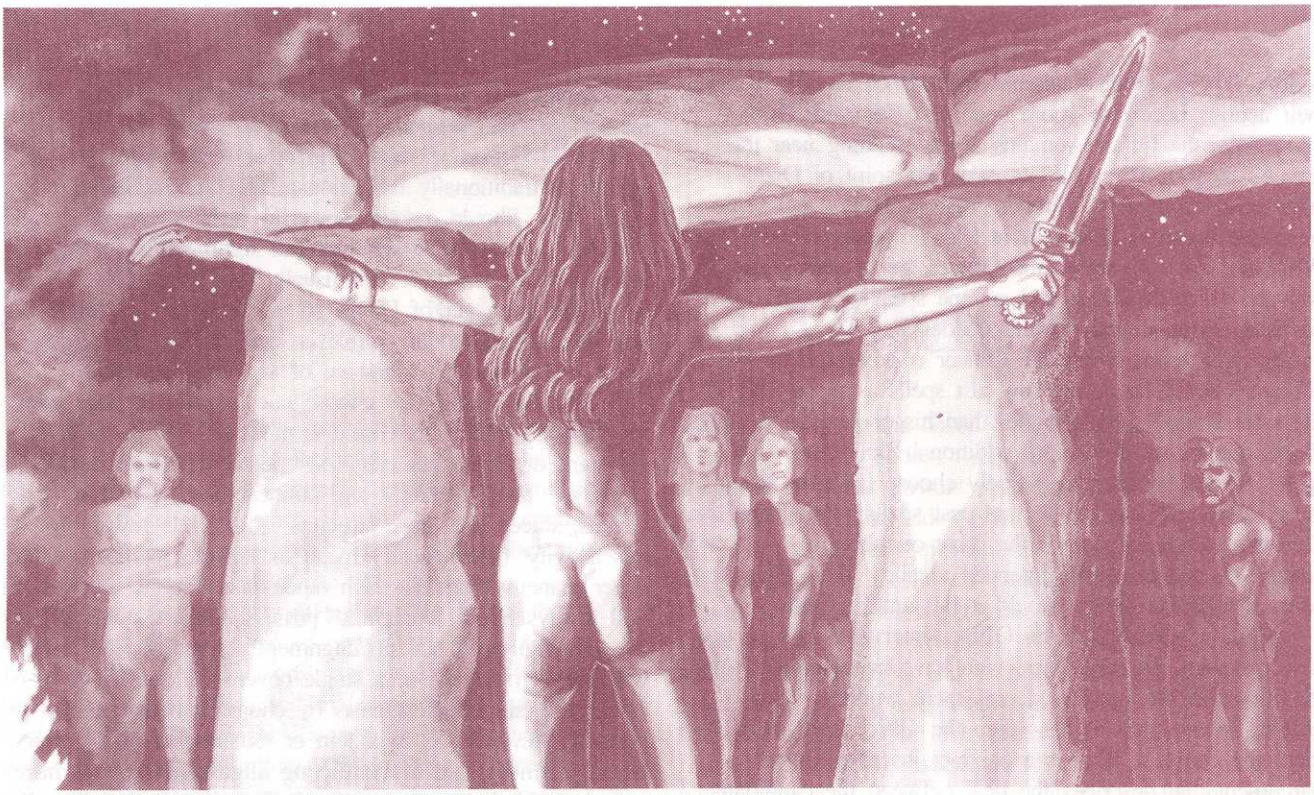
Familiars

Many witches have familiars. Familiars are never monstrous, and are always typical "hedgerow" creatures endemic to the area where the witch lives. Common familiars are cats, crows, mice, or small songbirds. Dianic familiars have no magical powers and bestow no benefits on the witch. They are, however, the most highly intelligent members of their species. (A mouse genius still isn't overly smart, of course.)

Dianic witches do not choose to have a familiar. Animals will simply "adopt" certain witches and follow them around, while other witches receive no such attention. In most cases, witch and familiar feel mutual affection. Some witches may decide to kill or drive away their familiar, however, and there are no consequences to this action.

World View

Dianic witches don't see themselves as distinct from or superior to the rest of humanity, as do followers of certain other traditions. They are members of their community, and are respected by country folk as purveyors of herbal medicines, or perhaps as fortunetellers. In rural areas, there



is rarely any persecution or denigration of witches, and sometimes people who aren't witches will dabble in herbalism, trying to emulate their powers.

This respect and acceptance is rarely found in cities, however. Here, there are factions and power groups that might see Dianic witches as subversive or threatening to their position. Such groups include highly organized religions, schools of magic, etc. In fact, traditional wizards frequently despise witches and see them as practitioners of "low" or "hedgerow" magic. The rationale behind this could be that "sophisticated" people who pay for wizards' services might hold the wizards in lower regard if it became common knowledge that untutored farm-hands have powers that rival their own. (Then again, this dislike might spring partially from jealousy; witches doubtlessly have much more fun at sabbats than wizards do poking through musty libraries!) Whatever the reason, wizards and other factions frequently decry witchcraft as charlatanism, or claim that witches are in league with a malevolent power.

This enmity is rarely reciprocated by Dianic witches. Although, of course, individual goals and motives vary, most witches have no desire to be subversive. Their interests are usually focused on their immediate vicinity, and so they have little or no concern for the political maneuverings that go on in the cities. Dianic witches aren't stupid, however, and typically realize that there is a strong possibility of persecution if they attract unwanted attention. Thus, while they will openly use their powers to help (or harm) individuals from nearby villages, they will usually be cautious about admitting their abilities to strangers.

For these reasons, Dianic witches very rarely become adventurers. Their concentration is focused on their work and on their own community, and they typically have no interest in seeing the rest of the world.

Dianic Magic

The magical tradition of the Dianic cults mainly revolves around three specializations: amulets, talismans, and potions. In addition to these specializations, Dianic witches can cast normal kinds of spells, and can construct certain enchanted items. These issues will be discussed in later sections.

Amulets and Talismans

Although most people use these terms interchangeably, they are in fact quite different. In the usage of magic, a talisman is an object that draws desirable things and conditions towards the user, such as luck, health, money, or love. An amulet, in contrast, is an object that keeps undesirable things away, such as bad luck or evil. Amulets and talismans are enchanted using a procedure similar to the Enchant an Item spell; however, since they are much weaker than most other magic items, the requirements of the enchantment are much less stringent. The Dianic spell Enchant Amulet/Talisman is discussed in the section on new spells.

Amulets and talismans can be imbued with the following spells:

Diana

Lesser Goddess
Skill 14 Druid, Skill 16 Ranger
Skill 10 Illusionist, Skill 5 Bard
STR: 21 (+4, +9), *INT:* 23, *INS:* 24
STA: 19 (+1, 0), *DEX:* 24 (+5, -6), *APL:* 25
HTK: 219, AC: 1
AT: 2, *DM:* 1D10 (+5) or 2D10 (+9)
MV: 18", *AL:* Neutral
THACO: 5
Weapon Proficiencies: long bow, dagger
Weapons: +3 bow (with+2 arrows), +3 dagger
Spells: See following
Specials: See following



As a lesser goddess, Diana has certain divine abilities which she can use at will: Command, Comprehend Languages, Detect Alignment, Gate, Geas, Quest, Teleport, and True Seeing.

Arrows shot from Diana's +3 long bow do 1D10 HTK of damage, and she uses only +2 arrows. No magical creature that fights with natural weapons (i.e., with claws or fangs) can harm her. In melee combat, she uses a slender +3 dagger that inflicts 2D10 HTK of damage (but only when wielded by Diana).

Diana has Awe Power of up to 12 HTK dice/Skill Levels (due to her APL).

Diana appears in the form of a slim young girl. She Shape Changes at will, and automatically reflects back any spell cast at her to the sender. Whenever she Shape Changes into animal form, she is hastened, as with the Haste spell.

Diana's symbol is the moon, sometimes with a stylized bow superimposed. Silver is holy to Diana (and hence is an important substance to members of the Dianic Cults.)

Amulet	Talisman
Protection from Evil	Infravision
Protection from Cantrips	Friends
Non-Detection	
Protection from Evil	
Protection from Normal Missiles	
Anti-Magic Shell	
Spell Turning	
Mind Blank	

In addition to these "spell-like" amulets and talismans, there are a number of other talismans discussed in the section on magic items.

Amulets and talismans are often small charms or items worn on the person. Any object can be used, however, as long as it is composed of natural materials. (Thus, a magically created item can't be used as an amulet or talisman.) Once created, amulets and talismans can be used by anyone, not just witches.

These items have quite limited powers and range. The ranges of spell-like items is usually one-half of that for the equivalent spell. If the spell normally allows the target a saving throw to negate or lessen the effect, subjects of an amulet-cast spell receive a +3 bonus to their roll. For spells that allow no saving throw, there is a chance equal to 5 times the equivalent spell's Skill Level that the item will simply fail to work on a particular occasion. (Thus, there's a 15% chance that a Protection from Normal Missiles (which is a Skill 3 spell) amulet will fail to stop a given arrow. [5 x 3 = 15]) Amulets and talismans also have limited lifespans: they will remain effective for 1D4+3 months, and, after this time must be re-enchanted from scratch. (Note that there is no way to tell that an amulet or talisman has "run down" without casting a Detect Magic spell. Thus, the first indication a non-witch might receive that his or her Protection from Normal Missiles amulet is no longer functioning is when he or she is struck by a volley of arrows.) An individual can use only one amulet or talisman of a particular type at any given time. Also, no individual can use more than 3 amulets or talismans of any type simultaneously, or all of the items will fail to function. Despite these seeming disadvantages, amulets and talismans are very useful, since their effects are continuous, and don't require concentration from the user.

Potions

Dianic witches are accomplished herbalists, and are skilled at creating potions. They can create any potion that relates to nature or to human and demi-human behavior, but not potions that relate directly to monstrous, enchanted ,or other-worldly creatures. (Thus, they could create a Philter of Love but not a Potion of Dragon Control.)

The ingredients used in creating potions depend on the nature of the potions. Most are herbal in nature—including some very rare herbs—while others are more symbolic (the courage of a hero, for example.). It's up to the GM to determine the appropriate ingredients for any potion. In general, the ingredients will cost between 200 and 1,000 gp, higher values reflecting more powerful and complex potions. The time required to brew, diffuse, distill, decant, and extract the potion is a number of days equal to the cost of the ingredients divided by 100. (Thus a powerful potion can take up to 10 days to create.)

Creating a potion isn't a sure-fire thing. The base chance for success is 60%. For each 100 gp worth of

ingredients required, the chance is decreased by 1%. For every 2 Skill Levels of the witch (or fraction thereof), 2% is added to the chance of success. (For example, a Skill 7 witch wishes to create an Elixir of Health, which the GM decides will require 500 gp worth of ingredients. This potion will take 5 days to concoct, and the chance for success is 63% [60 - 5 + 8].) If the witch fails the roll, the resulting potion can be totally ineffective or poisonous, or can have the effects of a Potion of Delusion (GM's option). Of course, the witch won't know whether the potion is good or not until it's tested.



Dianic Witch Spell Descriptions

AUGURY (DIVINATION)
Skill Level: *2* Components: *V, S, M*
Range: *0* TTC: *2 round*
Duration: *Special* Saving Throw: *None*
Area of Effect: *Special*

This spell duplicates the effects of the cleric spell of the same name, except that the chance for success is 60% (plus 1% per Skill Level of the caster). The material components can be a deck of cards, several dice, or even a handful of coins. These are not consumed in the casting.

WISH OF DIANA
(CONJURATION/SUMMONING, INVOCATION/EVOCATION)
Skill Level: *3* Components: *V, S*
Range: *Unlimited* TTC: *5*
Duration: *Special* Saving Throw: *Special*
Area of Effect: *Special*

The Wish of Diana is a special version of Wish spell that is characteristic of the Dianic cults. In power, it's similar to a Limited Wish; however, it has a number of very significant restrictions.

The caster must state the result he or she wants from the Wish, but must state it in a maximum of 6 words. If the statement of desire runs over 6 words, the result of the spell is in serious doubt. If the first 6 words compose a statement that makes some kind of sense (even if it's not the sense that the caster intended), there is a 50% chance that the spell will take effect. If the first 6 words make up a nonsensical statement, the spell is discharged but has no effect.

A Wish of Diana will always come true, but in a natural—not paranatural—way. The result of the spell will probably not become apparent for 1D6 days. When it does become apparent, there will always be a logical explanation for it. (Using an earlier example, a witch wishes for wealth. Several days later, he or she discovers that his or her parents have just died in an accident, and that he or she has inherited their estate.)

Each time a Character casts this spell, there is a 15% chance that he or she will immediately lose 1 point of INS. A Character reduced to an INS of 0 by flagrant overuse of this spell is dead.

(The GM should be somewhat perverse when adjudicating this spell, but not so much as to decrease Player pleasure. GMs interested in learning some possible consequences of ill-considered wishes should check out the short story, *The Monkey's Paw*.)

AMULET/TALISMAN (ABJURATION/EVOCATION)
Skill Level: *4* Components: *V, S, M*
Range: *0* TTC: *10 rounds*
Duration: *1D4+3 months*
Saving Throw: *None*
Area of Effect: *Object*

This spell allows the witch to imbue a small object (up to about 1 pound in weight) with spell energy, turning it into an amulet or a talisman. This spell can be cast indoors, but is more effective outside at night, under a full moon. The effect of the Amulet/Talisman spell is to make the small object receptive to the power of another spell to be cast on it later. This secondary spell must be cast on the object within two minutes of completing the Amulet/Talisman spell. Only those spells listed in the section of amulets and talismans may be cast on the object. Two different witches can cooperate, one casting the Amulet/Talisman spell, and the other casting the secondary spell. Both must be of the Dianic tradition, however. Only 1 secondary spell can be cast on a single object. Amulets and talismans can be "recharged," as discussed earlier; however, they can only be recharged with the same spell used the first time they were created. No other secondary spell will "take" (for example, a pendant can't be charged with Protection from Evil, then later charged with Friends).

Unlike the Enchant an Item spell, the item on which this spell is cast need not be of high quality or value.

The base chance of success for this spell is 60%, increased by 1% for each Skill Level the caster possesses, with the following additional modifiers. All modifiers are cumulative.

Full Moon	+15%
Night	+10%
Outside	+5%

SYMPATHETIC MAGIC (EVOCATION)
Skill Level: *4* Components: *V, S, M*
Range: *Special* TTC: *2 hours*
Duration: *Special* Saving Throw: *Special*
Area of Effect: *Individual*

Sympathetic Magic is the principle whereby any

(Continued on page 32)

Available Spells

Dianic witches can cast the following spells. Spells marked with an asterisk (*) are spells unique to this tradition. Descriptions for these spells, which are arranged by Skill Level, follow this list.

Skill 1
Affect Normal Fires
Alarm
Armor
Audible Glamer
Cantrip
Change Self
Charm Person
Color Spray
Comprehend Languages
Dancing Lights
Detect Magic
Erase
Feather Fall
Friends
Grease
Hypnotism
Identify
Jump
Light
Mending
Message
Mount
Phantasmal Force
Protection from Evil/Good
Shield
Sleep
Spider Climb
Wall of Fog

Skill 2
Alter Self
Augury*
Blindness
Blur
Continual Light
Darkness 15'
Deafness
Detect Evil/Good
Detect Invisibility
ESP
Fog Cloud
Forget
Glitterdust
Hypnotic Pattern
Invisibility
Irritation
Know Alignment
Levitate
Locate Object
Mirror Image
Misdirection
Protection from Cantrips
Pyrotechnics
Scare
Stinking Cloud
Summon Swarm
Whispering Wind
Wish of Diana*

Skill 3
Clairaudience
Clairvoyance
Delude
Dispel Magic
Feign Death
Fly
Gust of Wind
Haste
Hold Person
Invisibility, 10' Radius
Non-Detection
Phantom Steed
Prot. from Normal Missiles
Secret Page
Slow
Suggestion
Wind Wall

Skill 4
Amulet/Talisman*
Confusion
Detect Scrying
Emotion
Enervation
Fear
Fumble
Hallucinatory Terrain
Magic Mirror
Polymorph Other
Polymorph Self
Stoneskin
Sympathetic Magic*
Wizard Eye

Skill 5
Animal Growth
Avoidance
Dismissal
Distance Distortion
Dream
False Vision
Feeblemind
Magic Jar
Seeming
Sending

Skill 6
Anti-Magic Shell
Conjure Animals
Enchant an Item
Ensnarement
Eyebite
Legend Lore
True Seeing
Veil

Skill 7
Banishment
Duo-Dimension
Limited Wish
Phase Door
Spell Turning
Statue
Vision

Skill 8
Antipathy-Sympathy
Demand
Maze
Mind Blank
Polymorph any Object
Sink
Trap the Soul

Skill 9
Foresight
Shape Change
Succor
Weird

actions, particularly destructive ones, performed on an object (usually a doll) that represents a person is transferred to that person. Thus, if a witch drives pins into a doll that represents a person, that person feels stabbing pains in his or her own body; if the witch burns the doll, the person suffers fevers, etc.

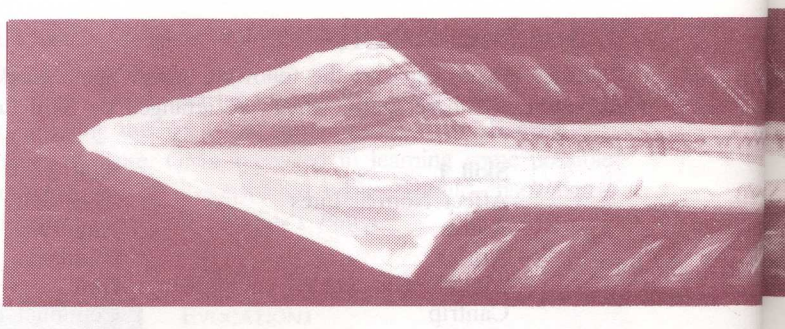
The key point about Sympathetic Magic is that the object must be tied closely (in a mystical sense, of course) with the prospective victim. This is achieved by using some portion of the victim's body—usually a lock of hair, although other things will also serve—in the construction of the doll. Something of significant emotional value to the victim, that he or she has had on his or her person for an extended length of time, will also work. Thus, a ring that a woman inherited from her beloved mother that hasn't been removed for the past ten years would do the job.

The casting of the Sympathetic Magic spell involves constructing the doll, and incorporating the personal item from the victim. Dolls are usually made of wax, although wood or even straw would work. The doll should resemble (at least vaguely) the victim. Once the casting is complete, the witch can begin to work his or her will on the doll.



Only the witch who constructed the doll and cast the original spell can work the Sympathetic Magic. Baneful magic is performed by inflicting some damage on the doll: running it through with pins, for example, or holding it closely over a flame. The GM must determine what damage is inflicted to the victim, judging from what the witch does to the doll. The damage can never be catastrophic, however, and can only kill its victim if it is maintained for a matter of weeks.

Two examples will give the GM some guidelines for determining damage. A witch constructs a wax doll to represent the victim, and every day melts away some of the doll with a candle. The victim might suffer debilitating fevers



that sap his or her energy; also, every day or two he or she might lose 1 point of STR. When his or her STR reaches 0, he or she dies. Another witch constructs a wooden doll, and every day sticks pins into it. The victim suffers painful cramps that inflict a -1 penalty to "to hit" rolls; also, the magic inflicts 1 HTK of damage each day until he or she dies.

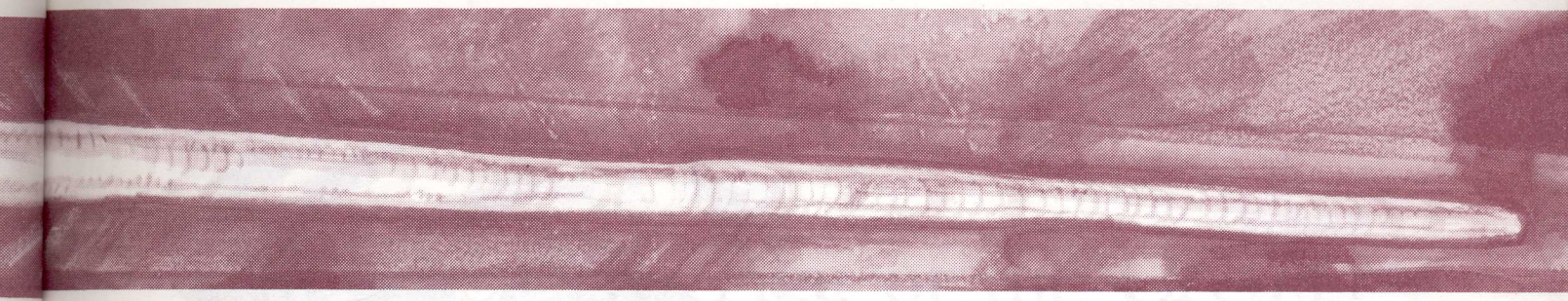
Doing something catastrophic to the doll, like setting fire to it, might inflict some little damage on the victim, but the magical link would be broken too quickly for the act to kill the victim. Each day, the victim must roll a save vs. Breath Weapons. A successful saving throw means that the victim has managed to avoid damage that day; a failed roll means that the victim suffers the appropriate effects.

Once the spell has been cast, the magical link between the doll and the victim remains as long as the victim continues to live. The only way to break the link and ensure the victim's safety is to acquire the doll from the witch and destroy it. (This is safe, since damage is inflicted on the victim only if the witch who made the doll inflicts damage on it.)

The range of the Sympathetic Magic spell depends on the nature of the personal item used to construct the doll. If it was an object possessed by the victim, and kept on the victim's person throughout the day, the maximum range is 10 miles. This range increases to 100 miles if the object was also previously possessed by a close relative of the victim. (Thus, the ring, as previously mentioned, that the victim inherited from her mother would give a range of 100 miles.) If the item is a lock of hair, the range is 1,000 miles. If the item is something even more personal—a severed finger, for example—the range is infinite (as long as the victim is on the same plane as the witch).

It is also possible to cast helpful Sympathetic Magic, although this is more difficult. Again, this must be mediated by the GM, but the effects will certainly not be great. As an example, a helpful witch might make a doll representing a subject—with the subject's cooperation, perhaps—and then keep it safely stored within a magic circle or locked in a box of cold iron. Since both of these are symbolically protecting the subject from baneful magic, the subject might receive a +1 bonus to saving throws against certain kinds of magic.

In many societies, casting baneful Sympathetic Magic is a serious crime, sometimes punishable by death.



Magic Items

The following magic items are characteristic of the Dianic tradition of witchcraft. Although individual GMs may wish to rule otherwise, most of these items can be created (and used) only by Dianic witches.

Talisman of Good Fortune

[GP value: 1,000]

This can be any small item that rural types would commonly carry around with them: pendants, charms, rings, rabbits' feet, even small stones. The Talisman of Good Fortune gives the bearer a +1 (or +5%) bonus to all rolls that govern matters of luck. This would include saving throws, saves against DEX to avoid slipping or falling, etc. There is only a 35% chance that the talisman will operate on any particular day, however; there is no way for determining whether or not the talisman is operating.

Talisman of Wealth

[GP value: 2,000]

As with theTalisman of Good Fortune, this item can take virtually any form. Whenever the bearer finds a lair, etc., and a roll is made for random treasure determination, the GM should modify the roll by 5%, in whichever direction is more beneficial to the bearer.

Oak Arrow

[GP value: 550 each]

As its name implies, the Oak Arrow is a slim, 2-foot long oak shaft, with one end whittled to a point. The workmanship appears rough, and the arrow isn't balanced well enough to be used in a bow (it has no fletching or knock anyway). The arrow allows the user to fly swiftly through the air. The arrow is placed on the ground, pointing precisely in the direction the user wishes to fly. The user then sits on the ground behind the arrow and speaks a word of command. The arrow and the user immediately levitate to whatever height is necessary to clear any obstacles ahead (within the arrow's range), and then fly directly forward at a speed of 24". The arrow cannot be steered; if the user was inaccurate in the placement of the arrow, there is no way to change the course. When the user speaks the word of command again, the arrow immediately stops, and both it and the user lower gently to the ground. The arrow can be used only once in any 24-hour period, and has a maximum range of 100 miles per use. If the user doesn't speak the word of command to stop the flight before the maximum range is exceeded, then the arrow immediately becomes non-magical, and both it and the user fall from the sky.

Dianic Witches and the Campaign

Dianic witches are typically rural types who are unwilling to leave their villages. The only Dianic witches likely to become adventurers are those who have been driven from their homes by persecution or hostility. (This might arise should a "laid-back" region being taken over by a religiously fanatical invader, etc.) Even these displaced Dianics will probably be unwilling to venture to the city. For these reasons, a Dianic witch probably isn't a particularly good choice for a Player Character.

"Hedgerow" witches are great potential allies for the Player Characters, however. If the Player Characters can get past the initial distrust that most rural witches feel towards strangers, a Dianic witch can be a great source of information. Gossip travels as fast at a sabbat or esbat as anywhere else (faster, perhaps), so witches probably know just about everything that's going on in their immediate vicinity. In addition, they can provide the Player Characters with potions, amulets, and talismans.

An Evil Dianic witch can be a formidable adversary. With his or her powers, and a deep familiarity with the people who live in the vicinity, an Evil witch can fairly easily "take over" a village, serving as "advisor" to whatever government is in place, and generally acting as the power behind the throne.

Character Restriction

Only humans, half-elves, half-drow, and half-orcs can become full-fledged Dianic witches. Shirelings can join the tradition, but they cannot progress beyond Skill Level 4. Characters wishing to become Dianic witches must have a minimum INT of 9.

Sample Non-Player Character



Gale Procta

Human, Skill 8 Witch (Dianic)
STR: 10, *INT:* 14, *INS:* 11
STA: 12, *DEX:* 11, *APL:* 12
HTK: 21, *AC:* 10
MV: 12", *AL:* C. Good
AT: 1, *DM:* By weapon
THACO: 18
HT: 5'3", *WT:* 130 lbs.
Weapon Proficiencies: dagger, knife
Weapons: knife
Magic Items: Amulet (Protection from Evil), Oak Arrow, Potion of Healing
Spells: Skill 1: Comprehend Languages, Friends, Protection from Evil, Sleep; Skill 2: Augury, Know Alignment, Wish of Diana; Skill 3: Clairaudience, Clairvoyance; Skill 4: Amulet/ Talisman, Emotion

Gale Procta is in her early thirties, and is a kindly and attractive woman with an air of sadness about her. She lives alone on a small farm, and has to hire local boys to work the fields for her. She's a Dianic witch, and was introduced to the local coven by her mother.

Gale married young to a man she truly loved; however, before they'd been together long, he was forced to go off to war. As soon as he left, she cast a Wish of Diana asking that he never be forced to go into battle. Unfortunately, the wish came true in a particularly perverse way: he was killed on the march before the first battle when a supply wagon broke its wheel and rolled over and crushed him. Since then, Gale has promised herself never to cast another Wish of Diana unless she feels she has no reasonable alternative. Even then, she will not try it without first casting at least one Augury. Gale is well-liked in the community, and helps her neighbors by brewing herbal potions for them. (Most of these are simply tonics or other non-magical infusions, although she occasionally whips up a Potion of Healing if someone is seriously injured.)

Gale is uneducated in the formal sense, but is well-versed in nature. She is suspicious enough of strangers not to let on that she's a witch, but she's by no means hostile or sullen . . . with one notable exception. She still blames the officers for her husband's death (even though in her heart she knows it was her wish that brought it about), and reacts to anyone who wears the uniform of an army officer with hysterical crying and screams of "Murderer!" She will do nothing to help army officers or anyone associated with them.



Chapter 5: The Age of the Occult

As the nineteenth century drew to a close, interest in magic, spiritualism, and other occult subjects climbed to new heights. In England, particularly, members of the middle and upper classes began dabbling in magical traditions, and a number of organized groups or orders (which were almost like gentlemen's clubs for magicians) sprung up. Perhaps the most famous of these was a "lodge" known as the Hermetic Order of the Golden Dawn, founded in the 1880s, which boasted among its membership such well-known occult philosophers as Aleister Crowley, Dion Fortune, MacGregor Mathers, and A.E. Waite.

The members of these clubs were quite different in outlook from the witches of the Dianic cults or of ancient Greece, but their beliefs did have some similarities at the core. As the Greeks believed that a witch's power came from various gods and goddesses of the hellenic pantheon, and the Dianic cults believed their power came from the goddess Diana, the European occultists believed that their power came directly from the "Ultimate Divinity." Although they sometimes used the word "God," they didn't envision an anthropomorphically male entity. They saw the "Ultimate Source of All" as unitary, having united all dualities: positive and negative, male and female, and (presumably) good and evil. It was from this Ultimate Divinity that the members of the Golden Dawn and their ilk drew their powers. Thus, even though they would probably reject the term, they fit the definition of "witch" used in this book.

The Golden Dawn Witches

There were philosophical disagreements between Crowley's Golden Dawn group and similar lodges throughout Europe (and also within these groups); however, the differences in outlook were less than the similarities. For this reason, I use the term "Golden Dawn" witches to refer to all members of this tradition, whether or not they could claim membership to that order.

The Golden Dawn witches approached magic from a totally different standpoint than did the Dianic cults. Gone were the wild emotions of the sabbat and the close kinship with nature. In the Golden Dawn tradition, these were replaced with a cerebral, dignified approach. Golden Dawn witches performed ritual (or "high") magic with a clinical, almost scientific detachment.

The Ultimate Divinity comprises none of the more anthropomorphic aspects common to other traditions. There is no sense of worship, as in the ancient traditions, and none of the *quid pro quo* "contractual obligations" of the Dianic cults. The Ultimate Divinity is respected as the source of the witches' power, but this respect is felt towards electricity in the modern day—an appreciation of its power coupled with a recognition of danger if it is misused—than that extended towards a personage. There is little or no sense that the witch must be somehow "worthy" of receiving the power. If a witch correctly performs the appropriate ritual, the power will be bestowed.

As with many traditions, there are no overt prohibitions against using black magic. Free will is an important part of the Golden Dawn's teachings, and each witch is solely responsible for his or her actions. The tradition does include a system of "cosmic checks and balances," however, very much like the concept of karma. Golden Dawn witches believe in reincarnation and migration of souls. The conditions of a witch's next life will depend on actions taken in this life; in other words, a practitioner of black magic in this life might be reincarnated as a worm (or worse). While most witches of this tradition appreciate the significance of this and temper their behavior with future lives in mind, some take an attitude of "sufficient unto the day the evils thereof," and act for instant gratification. This decision is entirely up to the individual witch, and other members of the tradition will usually respect that choice (although that doesn't mean they'll associate with the witch, of course).

In game terms, this "checks and balances" system puts several restrictions on the Golden Dawn witch when it comes to death and resurrection. When a witch dies, his or her soul passes on to the plane appropriate to the witch's alignment. The soul enjoys only a brief sojourn on this plane, however; in 2D4 days the soul is reincarnated in another creature. If a Resurrection or Raise Dead spell is cast within this time, the dead witch can be returned to life. If the time limit has been exceeded, any such spell will fail (there's simply nobody home).

The process of reincarnation has the same effect as the Reincarnate spell, and the GM can use the same table to determine the creature in which the soul now resides. Unlike the Reincarnate spell, however, the soul remembers

nothing from its past life and in all ways acts like others of its species. Thus, for all intents and purposes, the Character is gone forever. In the rare case that the soul returns as a sentient race, there is a possibility (albeit a slim one) that the creature can be made to remember its past existence through use of a Life Regression spell (discussed later). In this way, there's a distant possibility that the Character might be returned to play, although probably in a "diluted" form.

Optionally, instead of using the Reincarnate spell table, GMs can select the creature to which the soul returns, based on the Character's actions during life. Thus an aggressive, mean-spirited Character would be more likely to return as a wolverine than as a human.

Magical Orders

Most members of the Golden Dawn tradition belong to magical orders or lodges. These are tightly-knit groups dedicated to the study and practice of ritual witchcraft. Since magic in this tradition is highly complex, requiring extensive and detailed knowledge of ritual procedures, it's almost impossible for a would-be witch to learn how to wield the power without joining such a group.

While orders seem to perform a similar function to covens, they are very different organizations. Orders are organized along the lines of English "gentlemen's clubs" of the Edwardian era, often with a well-appointed building dedicated to their use. There is no discrimination based on sex—in fact, some of the most renowned mystic philosophers of England's Occult Age were women—but there definitely is discrimination based on social class. Members of most orders are from the upper-middle or upper socioeconomic classes of society (or at least they so style themselves), and people of lower ranking are "discouraged" from membership. This is easily accomplished, since candidates usually have to be proposed and seconded by members, then voted on by the entire membership, with one negative vote enough to forbid initiation. Hefty initiation fees and monthly dues help keep out "the rabble." Although this is not, and does not have to be, universal, most orders are as difficult to join as exclusive country clubs.

Once a candidate has been accepted, he or she is officially initiated into the order. The details of this initiation vary from order to order, but are usually very symbolic and dignified, like Masonic rituals. Members are bound by oath to keep the details of their initiation inviolably secret; most would do so without the oath, since talking about something so personal and emotional in nature tends to belittle its significance.

Orders are frequently divided into two "lodges." New initiates are part of the outer lodge, where they learn about the philosophy of ritual witchcraft and the history of the order. Usually members of the outer lodge aren't taught any practical magic and are unable to cast spells; they do become well-versed in the theory of spellcasting, however. This training is equivalent to a non-weapon proficiency of spellcraft. Although the outer lodge is usually seen as a stepping stone to practical magic use, some initiates have no ambition to progress to the inner lodge. These are philosophers or students whose interest in magic is entirely intellectual.

When initiates have thoroughly learned the theory of ritual witchcraft, they are invited to join the inner lodge. Should they accept the invitation, they become Skill 1 witches and are taught their first spells (or rituals) by other members of the inner lodge. The members of the outer lodges usually meet once a week for instruction sessions; members of the inner lodges hold meetings as well, but the frequency and the business discussed vary from order to order.

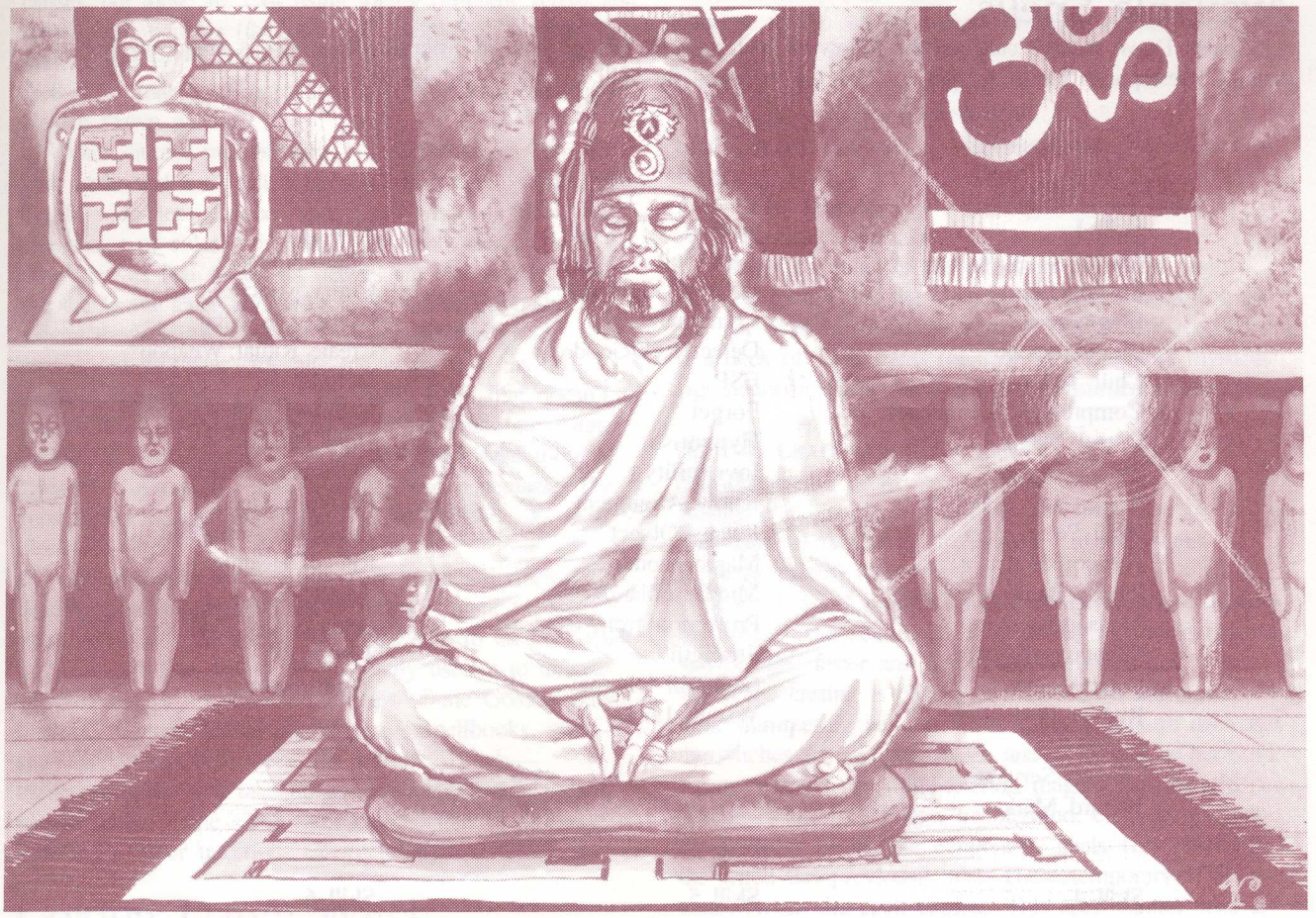
Although orders are highly organized, they are fairly egalitarian when it comes to authority. There is usually a single leader—often called *Pater* if male or *Mater* if female—who is elected by the remainder of the membership. All other members of the inner circle are considered as equals, and frequently refer to each other as *Frater* (brother) or *Soror* (sister). Members of the outer lodge are rarely allowed to vote for the order's leader; otherwise, however, they are considered the equals of the inner lodge members.

Since the Pater or Mater of an order is elected, there is frequently serious political maneuvering when the current leader's term of office is drawing to a close. This activity rarely becomes more blatant than private lobbying and favor trading, however. Relationships between different orders are, for the most part, coolly polite. Although different orders usually vary in the details of their philosophy, they recognize that they are all working in the same tradition. Members of one order are usually welcome to visit another order, although they probably won't be invited to meetings of the inner lodge. Despite these customs of politeness, Golden Dawn witches are as likely to form personal friendships and enmities as any other people, both within and between orders.

World View

Unlike followers of some other traditions, Golden Dawn witches certainly do see themselves as superior to most of those around them. This superiority springs from their power and knowledge, but also from their relatively high social status. In many Golden Dawn witches, this feeling of superiority translates into arrogance, but this isn't always the case.

Because of their position in society, members of the Golden Dawn tradition are among the most politically aware—and active—magic practitioners. Their connection with governments is rarely official (they are not often hired as court magicians, for example), but is usually personal. Simply put, they are often childhood friends of the movers and shakers in society. Through social position



and the disbursement of interesting sums of money, they can usually make sure the political climate is conducive to the well-being of their orders.

This political influence is a form of power well-understood and respected by traditional practitioners of magic. Therefore, the scorn and enmity shown towards "hedgerow witches" is noticeably lacking. (It helps that the Golden Dawn tradition is highly intellectual, and thus pursued only by those of relatively high intelligence.) In some cities, the relationship between orders and the traditional magical community is one of grudging respect. In others, it's a close kinship.

Golden Dawn witches see themselves much as do schools of magic. They are the intellectual aristocracy, and heap scorn on those with the temerity to aspire to their high station. These "pretenders" would include members of almost every other tradition of witchcraft, with the possible exception of followers of Faerie. Golden Dawn witches definitely consider themselves superior to "ordinary people" of all but the highest station. The expression of this superiority varies between witches: some may feel almost protective towards those around them, while others may be nauseatingly arrogant.

Golden Dawn witches are definitely urban. Since much of their magic requires privacy, time, and somewhat elaborate preparations to cast, they are at a disadvantage while traveling, and are thus less likely than those of some traditions to take up adventuring. For those who are willing to put up with the hardships, however, adventuring represents an excellent way of satisfying the strong curiosity that is characteristic of many Golden Dawn witches.

Golden Dawn Magic

Magic in the Golden Dawn tradition seems, in theory at least, very close to that practiced by traditional wizards. Gestures, words of power, and material components are very important, and magic items are more central than they are in some traditions. There are significant differences, however.

The ritual witchcraft of the Golden Dawn is highly cerebral and involves imposing calm on the mind. Thus, it is considerably much more difficult, and often impossible, to cast a ritual witchcraft spell in the heat of combat. Spells unique to this tradition are called rites, and can only be cast in a quiet, private place. They also often require accouterments such as robes, implements known as "weapons" (although they're not built to inflict damage), pentacles, and the like. Golden Dawn witches can cast certain rites that mimic the effects of—and thus bear the same names as—standard spells of other magic-using

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Available Spells

Golden Dawn witches can cast the following spells. Spells marked with an asterisk (*) are spells unique to this tradition. Descrptions for these spells, which are arranged by Skill Level, follow this list.

Skill 1
Armor
Cantrip
Change Self
Charm Person
Chill Touch
Comprehend Languages
Detect Magic
Detect Undead
Erase
Hold Portal
Hypnotism
Lesser Banishing Rite*
Message
Phantasmal Force
Read Magic
Rite of Divination*
Spook
Unseen Servant
Wizard Mark

Skill 2
Alter Self
Body of Light Rite*
Continual Light
Detect Evil/Good
ESP
Forget
Hypnotism
Invisibility
Know Alignment
Locate Object
Magic Mouth
Middle Pillar Rite*
Protection from Cantrips
Strength
Summon Swarm
Wizard Lock

Skill 3
Clairaudience
Clairvoyance
Consecrate Altar*
Create Ritual Weapon*
Delude
Explosive Runes
Hold Person
Illusionary Script
Phantom Steed
Protection from Evil 10'
Rite of Healing*
Secret Page
Sepia Snake Sigil
Tongues
Wraithform

Skill 4
Air Dagger*
Banishing Rite*
Contagion
Detect Scrying
Dimension Door
Enchanted Weapon
Fear
Hallucinatory Terrain
Illusionary Wall
Magic Mirror
Phantasmal Killer
Polymorph Other
Polymorph Self
Relaxation Rite*
Vacancy
Wizard Eye

Skill 5
Animate Dead
Avoidance
Conjure Elemental
Contact Other Plane
Dream
Fabricate
Life Regression*
Magic Jar
Seeming
Sending
Shadow Door
Supreme Invoking Rite*
Telekinesis

Skill 6
Anti-Magic Shell
Contingency
Control Weather
Death Spell
Enchant An Item
Geas
Guards and Wards
Invisible Stalker
Legend Lore
Programmed Illusion
Ritual Wish*
Sealing Rite*
Veil

Skill 7
Astral Banishing Rite*
Astral Projection Rite*
Banishment
Phase Door
Sequester
Shadow Walk
Vision

Skill 8
Antipathy-Sympathy
Binding
Glassteel
Mind Blank
Pathwork*
Polymorph Any Object
Symbol

Skill 9
Foresight
Gate
Imprisonment
Shape Change

classes, but these are cast using totally different verbal and somatic components (the material components remain the same, however). To reflect this difference, all "standard" spells take double the normal casting time when cast by a Golden Dawn witch.

When casting rites of Skill 3 or higher, the witch must wear traditional garb called the *tau* robe. A tau is an ankle-length, wide-sleeved robe made from white or black silk (the choice of color is immaterial), which gets its name from the fact that, when its sleeves are extended, it looks like the Greek letter *tau*. Most rites of Skill 3 or above also require the witch to already have constructed and consecrated an "altar" (despite the word, this has no religious significance). The only Skill 3 rite that doesn't require an already-consecrated altar is Consecrate Altar. Certain rites also require one or more traditional tools or "weapons": a cup, a wand, a dagger, and a pentacle. The construction and nature of these ritual weapons is discussed later.

Golden Dawn witches follow the standard rules for creating potions and enchanting items (except for specific cases discussed following). They are able to create scrolls for their own use, but these are totally useless to anyone else whether or not they're members of the Golden Dawn tradition. Golden Dawn witches have spellbooks, and—since they must describe rather intricate rituals—individual spells that take up as much space as standard wizard spells of the same Skill Level. (This is different from most other traditions of witchcraft.)

Golden Dawn Witch Spell Descriptions

Lesser Banishing Rite (Abjuration)
Skill Level: *1* Components: *V, S*
Range: *0* TTC: *1 round*
Duration: *Special* Saving Throw: *None*
Area of Effect: *Caster*

The Lesser Banishing Rite allows witches to partially protect themselves from malign magic directed at them.

This rite requires the witch to be alone in an enclosed space such as a private room. If the witch is currently the target of ongoing magical attack, the witch receives an additional saving throw to resist the effects of the magic, and gains a bonus of +1 (or +5%) to that saving throw.

Note that most traditional magic spells do not qualify as "ongoing magical attack" because they are instantaneous in their effects. Attacks that do qualify are such things as sympathetic magic (see **Chapter 2** and **Chapter 4**), and psionic attacks from a distance. Also, if the witch is currently being hunted by an Invisible Stalker or Phantasmal Killer, the Lesser Banishing Rite will give the caster a +1 bonus to saves vs. Spells against these magical creatures for the remainder of the day. Finally, when casting the Lesser Banishing Rite, witches can sense the direction and approximate distance (plus or minus 1 mile) from which the attack is coming. (For such things as Invisible Stalker, this tells the witch the direction and distance to the stalker, not the Invisible Stalker spell's caster.)

Rite of Divination (Divination)
Skill Level: *1* Components: *V, S, M*
Range: *0* TTC: *2 rounds*
Duration: *Special* Saving Throw: *None*
Area of Effect: *Special*

This rite duplicates the effects of the cleric spell Augury, except that the chance for success is 60% (plus 1% per Skill Level of the caster). The material component is a deck of Tarot cards (or a deck with similar mystical significance). These cards are not consumed in the casting.

Body of Light Rite (Evocation)
Skill Level: *2* Components: *V*
Range: *0* TTC: *1 round*
Duration: *3 rds/Level* Saving Throw: *None*
Area of Effect: *Caster*

The Body of Light Rite is a mental exercise whereby the witch visualizes a ball of bright light moving first slowly, then faster and faster, around his or her body. When the casting is complete, the witch is surrounded by a faint shimmering aura of white light. This aura decreases the witches Armor Class by 1, and gives him or her a +1 bonus to saves vs. mind-altering magic (for example, Sleep, Phantasmal Force, Feeblemind, etc.). In addition, the Body of Light Rite temporarily heals 1D4 HTK that the witch has previously lost. These temporary HTK vanish when the spell expires. This spell cannot raise a Character's HTK total above its maximum.

Middle Pillar Rite (Evocation)
Skill Level: *2* Components: *V, S*
Range: *0* TTC: *1 round*
Duration: *3 rnds/Level* Saving Throw: *None*
Area of Effect: *Caster*

This rite temporarily bestows upon the witch an additional 2 HTK per 5 Skill Levels attained (or portion thereof). These temporary HTK *can* raise the caster's HTK total above its normal maximum. While the Middle Pillar Rite is in effect, any damage inflicted on the witch is deducted from these temporary HTK. Only when all of the temporary HTK have been expended does the witch suffer "real" damage. Unlimited multiples of this spell may be cast on the witch.

Consecrate Altar (Enchantment, Invocation)
Skill Level: *3* Components: *V, S, M*
Range: *0* TTC: *1 hour*
Duration: *Permanent* Saving Throw: *None*
Areas of Effect: *Object*

Golden Dawn witches must use this spell to create the magical altar that's needed in most spells that follow. The altar is a rectangular block of wood or stone 2 feet wide by 2 feet long by 4 feet high. It is draped with black or white

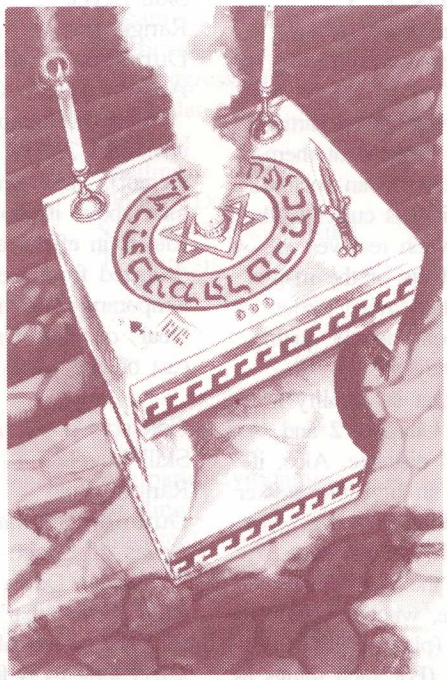
cloth, the color depending on the preference of the witch, not on the type of magic to be performed. While the material of the altar itself is unimportant, the drape must be of the finest silk embroidered with gold thread in cabalistic symbols. Such a drape will cost at least 500 gp (GM's discretion).

The Consecrate Altar spell imbues the altar with magical power, allowing it to become one of the material components in other spells. The base chance for success is 75%, plus 1% per Skill Level of the witch. If the spell fails, the witch has no way of knowing it until other spells cast using this same altar fail. Once consecrated, an altar will remain so permanently, unless it is actively desecrated. This can be done by fouling the altar physically, or by any witch (other than the one who originally consecrated it) trying to use it to cast a spell. In such a case, the spell will definitely fail.

CREATE RITUAL WEAPON (ENCHANTMENT, INVOCATION)
Skill Level: *3* Components: *V, S, M*
Range: *0* TTC: *3 turns*
Duration: *Permanent* Saving Throw: *None*
Area of Effect: *Object*

As discussed earlier, magical tools used in the casting of spells are called "weapons." Weapons, in this special sense, are generally incapable of inflicting damage (apart from the dagger, which causes normal dagger damage.)

The four ritual weapons are the wand, cup, dagger, and pentacle; each must be created individually using this spell. Like Consecrate Altar, this spell imbues the item with magical energy, allowing them to become material components in other spells. The wand is a slender rod carved from rare wood, costing at least 200 gp. The dagger is a narrow-bladed knife of the finest workmanship, with a minimum value of 250 gp. The cup is fine china, costing at least 100 gp. The pentacle is a six-inch disk of precious metal or rare wood with a pentagram (five-pointed star) inscribed on it; the metal or wood of the disk has a minimum value of 400 gp.



Once the items have been collected or constructed, the witch can imbue them with magical energy, using one casting of the spell for each item. The base chance for success is 75%, plus 1% per Skill Level of the witch. If the spell fails, the witch has no way of knowing it until other spells cast using the weapon(s) fail. Once consecrated, a weapon will remain so permanently unless it is actively desecrated. This can be done by fouling the item physically (as by using the dagger to draw blood), or by any witch (other than the one who originally consecrated it) trying to use it to cast a spell. In such a case, the spell will definitely fail.

To cast this spell, the witch must have a previously consecrated altar.

RITE OF HEALING (INVOCATION)
Skill Level: *3* Components: *V, S, M*
Range: *0* TTC: *3 rounds*
Duration: *Permanent* Saving Throw: *None*
Area of Effect: *Individual*

Unlike traditional wizards, Golden Dawn witches can cast certain healing spells. However, their effectiveness is limited by the restrictions under which the witch must work.

The Rite of Healing is identical in effect to the priest spell Cure Light Wounds, removing 1D8 HTK worth of damage from the subject. The material components of this spell are a consecrated altar and the four ritual weapons. These are not consumed in the casting.

AIR DAGGER (EVOCATION)
Skill Level: *4* Components: *V, S, M*
Range: *0* TTC: *4 rounds*
Duration: *Special* Saving Throw: *None*
Area of Effect: *Special*

This spell brings into being an invisible blade identical in shape and size to the blade of the witch's ritual dagger. The Air Dagger's blade exactly mimics the movements of the ritual dagger, except at a distance of up to 10 feet away from the caster. The witch can mentally control this distance. Using the Air Dagger, the witch can "remotely" fight an opponent. When used in combat, the Air Dagger's blade becomes visible as a misty shape.

The witch makes all "to hit" rolls normally when using the Air Dagger (since the magical blade mimics the motions of the ritual dagger, the witch's skill with the weapon is the key factor in success). Although the Air Dagger has no bonuses, it can hit many sorts of physical opponents, even those normally struck only by +1 weapons. The Air Dagger remains in existence until it has inflicted a number of HTK points equal to twice the Skill Level of the caster. (Thus, an Air Dagger wielded by a Skill 8 witch will vanish as soon as it has inflicted 16 HTK on any combination of enemies). The witch can dispel the dagger at any time. A Dispel Magic

spell (or equivalent) will also terminate the spell.

The material components of this spell are a consecrated altar and the 4 ritual weapons. These are not consumed in the casting.

Banishing Rite (Abjuration)
Skill Level: *4* Components: *V, S, M*
Range: *0* TTC: *1 turn*
Duration: *Permanent* Saving Throw: *Special*
Area of Effect: *Special*

This spell almost duplicates the effects of the cleric spell Remove Curse. A witch of Skill 10 or higher can use this rite to return a Polymorphed creature to its original form. The Polymorphed creature makes a save vs. Spells; if the save is successful, the spell fails, and the witch must gain a Skill Level before attempting the rite again. A witch of Skill 12 or higher can cure lycanthropy with this spell by casting it on the animal form. The were-creature makes a save versus Spells; if the saving throw is successful, the spell fails, and the witch must gain a Skill Level before attempting the rite again.

The material components of this spell are a consecrated altar and the four ritual weapons. These are not consumed in the casting.

Relaxation Rite (Illusion/Phantasm)
Skill Level: *4* Components: *V, S, M*
Range: *Touch* TTC: *3 rounds*
Duration: *3 turns/Level* Saving Throw: *None*
Area of Effect: *1 to 4 persons*

This spell gives up to 4 persons the illusion that their stress and mental exhaustion have been banished, giving them a freshness and clarity of thought that they normally feel only when healthy and well-rested. It has the effect of temporarily restoring 50% of lost HTK to up to 4 subjects, including the caster. (This is based on the principle that the majority of lost HTK, particularly in higher-Skill Characters, represent stress and mental exhaustion more than physical damage.) When the spell's duration expires, the recipients drop back to their actual HTK amount. In addition, this spell has the same resting effect as four hours of uninterrupted sleep (and is thus useful for spellcasters who simply don't have time to sleep).

The material components of this spell are a consecrated altar and the 4 ritual weapons. These are not consumed in the casting.

Life Regression (Greater Divination)
Skill Level: *5* Components: *V, S, M*
Range: *Touch* TTC: *1D8 turns*
Duration: *Special* Saving Throw: *Special*
Area of Effect: *Individual*

Using this spell, the witch may help another individual to remember details of his or her past life or lives. For obvious reasons, this spell is useful only if the subject has been reincarnated, either by the spell or by being part of a tradition, culture, or religion that includes reincarnation. During the casting, the subject falls into a trance-like state. The variable casting time reflects the difficulty of predicting how long it takes for a particular individual to reach the right depth of trance.

When the casting time is complete, the subject makes a save vs. Spells. This saving throw cannot be waived, even for a willing subject; it reflects the subconscious resistance to the regression. For each 4 Skill Levels (or portion thereof) possessed by the caster, this saving throw is made at a -1 penalty. (Thus, if a Skill 9 witch is casting the spell, the subject saves at -3.) A successful save implies that the spell has failed totally; the witch can't make another attempt on the same subject for 28 days. A failed saving throw means that the spell has taken effect.

The witch can now ask the regressed subject one question for each 3 Skill Levels he or she possesses. The subject will answer these questions to the best of his or her ability, based on the restrictions of the subject's knowledge in his or her past. (To adjudicate this spell, the GM must first decide who or what the subject was in his or her previous life, then decide what he or she knows about the witch's questions.)

If a suitable subject can be found, this spell can be useful for gathering information about historical events, or perhaps for gauging the accuracy of legends, etc. In this way, it can be a useful adjunct to Legend Lore.

The material components of this spell are a consecrated altar and the 4 ritual weapons. These are not consumed in the casting.

Supreme Invoking Rite (Invocation, Necromantic)
Skill Level: *5* Components: *V, S, M*
Range: *0* TTC: *1 turn*
Duration: *1 turn/Level* Saving Throw: *None*
Area of Effect: *10'*

This spell allows the witch to summon or invoke one of the following non-corporeal forms of undead: wraith, spectre, shadow, phantasm, or ghost. The witch can't choose the kind of undead that appears; the GM should roll 1D10 and use the following table to determine the creature invoked:

Die Roll	**Creature**
1-3	Phantasm
4-5	Wraith
6-7	Shadow
8-9	Spectre
10+	Ghost

One point is added to the die roll for each 5 Skill Levels (or portion thereof) of the caster. Thus, a Skill 11 witch would add 3 to his or her die roll.

The invoked creature is not hostile towards the witch and will not immediately attack. On the other hand, the creature is not kindly disposed towards the witch either, and won't automatically follow the witch's instructions. Once the creature is invoked, the witch can issue

instructions. For each service that the witch requests, the creature makes a save vs. Wands; this dice roll is modified by -1 for each 4 Skill Levels (or portion thereof) of the caster. Thus, a creature invoked by a Skill 13 witch would save at -4. If at any time the creature fails a saving throw, it is free of the witch's control. The caster must immediately save vs. Poison with a +3 bonus. If the save is successful, the invoked creature simply vanishes; otherwise, it attacks the caster. (Note that the more powerful undead will probably hold grudges against those that invoked them and will most likely seek vengeance at a later date.)

The invoked creature will perform 1 service for each 5 Skill Levels (or portion thereof) of the caster. The service must be within the physical capabilities of the creature, and most not take a total time longer than 1 turn per Skill Level of the caster. Undead will resist orders that are strongly opposed to their normal behavior. (For example, a Lawful Evil ghost would not willingly accept instructions to protect someone from harm.) The GM should apply a +1 to +3 modifier to the creature's saving throw, depending on how much the instruction conflicts with the undead's outlook.

The material components of this spell are a consecrated altar and the 4 ritual weapons. These are not consumed in the casting.

RITUAL WISH (CONJURATION/SUMMONING)

Skill Level: *6* Component: *V, S, M*
Range: *Unlimited* TTC: *5 rounds*
Duration: *Special* Saving Throw: *Special*
Area of Effect: *Special*

The Ritual Wish is a special version of a Wish spell characteristic of the Golden Dawn tradition. In power, it's similar to a Limited Wish; however, it has a number of very significant restrictions.

The caster must state the result he or she wants from the wish, but must state it in a maximum of 6 words. If the statement of desire runs over 6 words, the result of the spell is in serious doubt. If the first 6 words compose a statement that makes some kind of sense (even if it's not the sense that the caster intended), then the spell will probably take effect (GM discretion). If the first 6 words make up a nonsensical statement, the spell is discharged but has no effect.

A Ritual Wish will always come true, but in a natural—not supernatural—way. The result of the spell will probably not become apparent for 1D6 days. When it does become apparent, there will always be a logical explanation for it. (Using an earlier example, a witch wishes for wealth. Several days later, he discovers that his parents have just died in an accident, and that he's inherited their estate.)

Each time a Character casts this spell, there is a 15% chance that he or she will immediately lose 1 point of INS. A Character reduced to an INS of 0 by flagrant overuse of this spell is dead.

Unlike the similar Wish of Diana, there is a strong measure of "karma" in how a Ritual Wish comes true. For example, if the witch has been performing only white and gray magic, the wish will come true in a non-destructive way. If the witch has been practicing black (malign) magic, the result of the wish will be more negative.

As an example, a witch casts a Ritual Wish for a large sum of money. If the witch's karma is good, then he or she might win a lottery, find a lost purse full of coins, etc. If the witch's karma is bad, however, a messenger might deliver something of great value to the witch's door by accident; the object's real owner—perhaps a high-powered member of the thieves' guild—would then come after the witch to get it back.

The material components of this spell are a consecrated altar and the 4 ritual weapons. These are not consumed in the casting.

SEALING RITE (ABJURATION)

Skill Level: *6* Components: *V, S, M*
Range: *20'* TTC: *1 turn*
Duration: *1 turn/Level* Saving Throw: *Normal*
Area of Effect: *Individual*

The Sealing Rite is cast on an individual and seals the material plane. While the spell is in effect, the individual is unable to travel astrally, by Dimension Door, Blink, Plane Shift, or other similar spells. In addition, the subject is immune to the Magic Jar spell or similar life-trapping magics. If the subject is willing, the saving throw is waived.

The Sealing Rite can also be cast on a dead Character. This casting takes twice as long (2 turns), but categorically prevents the creature from returning as an undead. It also prevents later attempts to Raise, Reincarnate, or Resurrect.

The material components of this spell are a consecrated altar and the 4 ritual weapons. These are not consumed in the casting.

ASTRAL BANISHING RITE (ABJURATION)

Skill Level: *7* Components: *V, S, M*
Range: *50'* TTC: *2 turns*
Duration: *1 day/Level* Saving Throw: *None*
Area of Effect: *20' radius*

The Astral Banishing Rite creates a magical barrier that cannot be crossed, in either direction, by creatures traveling astrally. The barrier is visible only on the astral plane, where it appears as a shimmering sphere. Creatures not traveling astrally can pass into or out of the area of banishment without hindrance. Astral creatures cannot enter the area, however, and anything within the area cannot leave it astrally. Spells such as Dimension Door which use the astral plane cannot be cast into or out of the area of banishment.

The material components of this spell are a consecrated altar and the 4 ritual weapons. These are not consumed in the casting.

ASTRAL PROJECTION RITE (EVOCATION)
Skill Level: *7* Components: *V, S, M*
Range: *0* TTC: *1 turn*
Duration: *Special* Saving Throw: *None*
Area of Effect: *Caster*

This spell duplicates the effects of the cleric spell Astral Spell, except that the caster is unable to take any other creatures with him.

The material components of this spell are a consecrated altar and the 4 ritual weapons. These are not consumed in the casting.

PATHWORK (DIVINATION)
Skill Level: *8* Components: *V, S, M*
Range: *0* TTC: *3 turns*
Duration: *Special* Saving Throw: *None*
Area of Effect: *Caster*

This spell duplicates the effects of the wizard spell Vision. These latter items are not consumed in the casting. (The name of this spell comes from the concept of "walking other paths" for aid or guidance.)

In addition to the item to be sacrificed (which is consumed), the material components of this spell are a consecrated altar and the 4 ritual weapons.

Magic Items

The following magic items are characteristic of the Golden Dawn tradition of witchcraft. Although individual GMs may wish to rule otherwise, most of these items can be created (and used) only by Golden Dawn witches. Exceptions are noted in the text.

GUARDIANS
[GP value: 1,500 each]

Guardians can take almost any form, but are usually small statues or carvings that have been enchanted with a form of elemental magic. They come in 4 forms, paralleling the four magical elements: earth, air, fire, and water. A Guardian has the power to protect a particular area, usually a witch's home. Guardians affect any creature who has malign or deleterious intentions towards the owner of the Guardian (this would include enemies, thieves, etc.). Any such intruder who comes within 30 feet of a Guardian must save vs. Wands or suffer the effects of the guardian's magic.

Earth Guardian: Intruders feel heavy and lethargic. While within range of the Guardian, they act as though under the effects of a Slow spell.

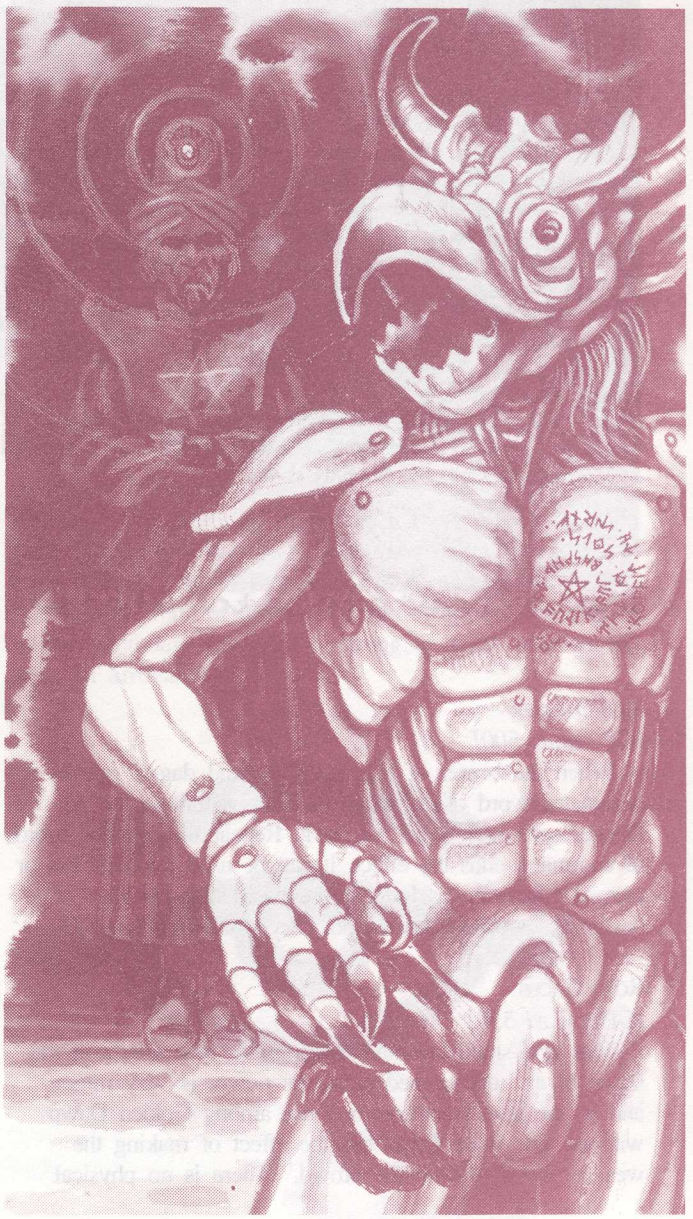
Air Guardian: Intruders feel light-headed and dizzy. While within range of the guardian, both INT and INS are temporarily decreased by 1D4 points.

Fire Guardian: Intruders feel inexplicably edgy, almost paranoid. Their morale is decreased by 3, and their INS temporarily drops by 1D3 points. In contrast, their chance of being surprised is decreased by 1.

Water Guardian: Intruders feel tense, and their attention keeps getting fixed on trivial details. Their INS temporarily drops by 1D4 points, and they suffer a -4 penalty to all initiative rolls and a -2 penalty to proficiency checks that are based on INT or INS.

THE COLLECTOR
[GP value: 75,000]

The Collector is a man-sized mannequin, usually with long arms and legs, and a face of hideous aspect. It is used as a protective device and magical assassin by witches who practice black magic. (The use of the Collector is an Evil act.)



When the witch speaks a word of command, the mannequin animates and will follow simple orders. The Collector doesn't have the intelligence or the coordination to carry out intricate tasks; its intended purpose, for which it is very well suited, is violence.

Collector

HTK: 5D8, AC: 5
MV: 8", *AL:* N. Evil
AT: 2, *DM:* 2D4/2D4 (claw/claw)
INT: Non-, *SZ:* M
THACO: See following
Specials: See following

The Collector attacks with its sharp-nailed hands, and it has a STR of 18. Although the Collector has only 5 HTK, it can attack as if it had significantly more HTK dice (1D8+5 HTK dice). When the Collector kills a creature, it absorbs that creature's soul. (Consequences of this include the fact that a creature killed by a Collector cannot be Raised, Resurrected, etc. until the soul has been freed, possibly by destroying the Collector.) The victimized creature's Skill Level (or number of HTK dice) is added to the Collector's 5 HTK dice, but only for purposes of calculating THACO values; the Collector gains no actual HTK from its victim. For example, a Collector kills a Skill 7 thief. The Collector now has the THACO of a creature with 12 HTK dice (5 + 7).

A Collector cannot contain more than one soul at a time. When a Collector kills another creature, the soul which the Collector currently contains is freed to pass to the outer plane awaiting it.

Air Dagger
[GP value: 500]

When the bearer of this finely-worked dagger speaks a designated word of command, it acts as though the Air Dagger spell had been cast on it. Repeating the same word of command ends the effect. It can be used by any class or race of Character, as long as the wielder knows the designated word of command. (See Air Dagger spell.)

Rose Cross
[GP value: 350]

This is a small talisman carved from rose quartz in the shape of an equal-armed cross. Its power is very minor, and so the item is in common use among Golden Dawn witches. The Rose Cross has the effect of making the wearer "blend in with the crowd." There is no physical change in the wearer's appearance, and at no time does the wearer become in any way invisible. Unless people are actively looking for the wearer in particular, he or she will tend to be ignored. (This can be very useful, for example where pickpockets are operating. Pickpockets aren't looking for the wearer in particular, just for a suitable target, and so will not notice—and hence not rob — the wearer.) The Rose Cross will not protect the wearer from someone making a diligent search for him or her, however. The Rose Cross can be used by anyone of any race and/or class, not just Golden Dawn witches.

Ritual Incense
[GP value: 150/cone]

These small cones of sharp-smelling Ritual Incense are indistinguishable from non-magical incense until lit. Any Golden Dawn witch will immediately recognize the odor of the smoke, however. If a Golden Dawn witch burns this incense while casting spells, the casting time is decreased by 50%. This incense only affects the casting of the spells specific to the Golden Dawn tradition.

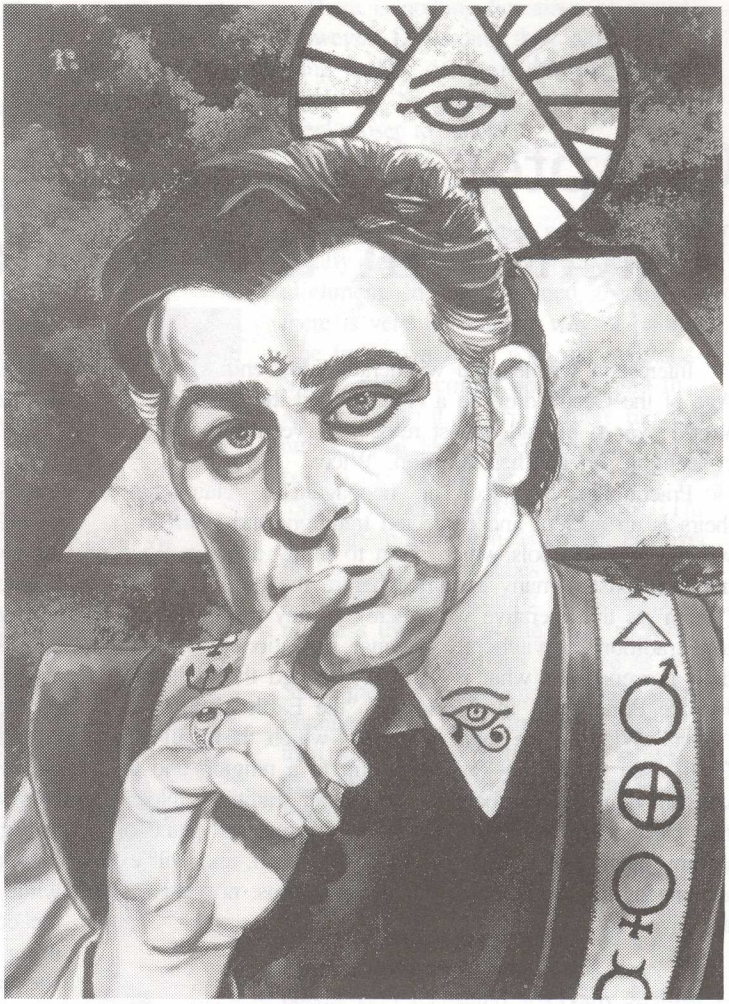
Golden Dawn Witches and the Campaign

Although few Golden Dawn witches feel the urge to leave the urban environment, they can still be a good choice as Player Characters (if the GM allows, of course). Player Characters wishing to become Golden Dawn witches must have a social class of upper-middle class or higher, and must have friends or relatives who are already part of the tradition. Golden Dawn witches are intellectuals, and feel most comfortable in the company of others who enjoy intense philosophical discourse; thus they won't be happy if the rest of the party is made up of "blockheaded sword-swingers." Traditional wizards usually get along well with Golden Dawn witches, as both respect the intellectual requirements of the other's profession. Golden Dawn witches are usually agnostic or atheistic (when it comes to anthropomorphic deities, at least), and so their attitude to clerics will range from gentle derision to outright scorn.

Non-Player Character witches of this tradition rarely mix with anyone of lower social status than themselves. Thus, only high-ranking Player Characters will be able to fraternize with them. If Player Characters can cultivate a friendship, however, Golden Dawn witches can prove valuable sources of information (both through their magical powers and their political awareness).

Character Restrictions

Only humans can join the Golden Dawn tradition, and then only those of upper-middle class or higher social status. Characters wishing to become Golden Dawn witches must have a minimum INT of 13.



Sample Non-Player Character

Frater Acro

Human, Skill 7 Witch (Golden Dawn)
STR: 9, *INT:* 13, *INS:* 13
STA: 10, *DEX:* 11, *APL:* 13
HTK: 17, *AC:* 10
MV: 12", *AL:* Neutral
AT: 1, *DM:* By weapon
THACO: 18
HT: 6'0", *WT:* 180 lbs.
Weapon Proficiencies: dagger, knife
Weapons: dagger
Magic Items: Guardian (Fire), Air Dagger, Consecrated Altar, Ritual Weapons.
Spells: Skill 1: Cantrip, Lesser Banishing Rite, Rite of Divination, Unseen Servant; Skill 2: Body of Light Rite, Middle Pillar Rite; Skill 3: Consecrate Altar, Create Ritual Weapon; Skill 4: Relaxation Rite

Frater Acro is in his early thirties, is quite tall, and is good-looking. His thick black hair is starting to go a little gray. Acro comes from a rich and influential family, and his background shows in his clothes, speech, and bearing. Although he's not actively bigoted towards those of "lower station," his upbringing has indoctrinated him with the fact that the lower classes rarely use their brains and simply don't want to learn how.

Acro joined the order because he was fascinated by the philosophy of magic. Since then, he has practiced white magic almost exclusively, trying to learn as much as he can about himself and his relationship with the Ultimate Divinity. Unlike many of his colleagues in the order, he is interested in learning what lies beyond the bounds of his own country and civilization. He will not travel to accomplish this, however, and relies on reports from those who have actually traveled. (Although he won't admit it to anyone, even to himself, Acro is deathly afraid of stepping outside the comfortable bounds of his class and culture.)

Because of his curiosity, he is much more willing than most of his kind to talk to adventurers of lower social station, so long as they have interesting stories to tell him.

Acro is proud of his membership in the order and of his powers. Although his pride is strong, it hasn't reached the stage of arrogance.



Chapter 6: Witches in the Modern World

Interest in witches and witchcraft didn't end when the Age of the Occult drew to a close around the time of World War I. Instead, it just refocused (yet again) to concentrate on another tradition: Wicca.

Practitioners of Wicca, or "neopaganism," claim that theirs is an ancient and respected tradition, and point to writings and symbols which seem to imply that the Wiccan tradition existed many centuries before the birth of Christ ("seem" is the operative word here). In any case, wicca is a true tradition of witchcraft, because practitioners draw their powers from what is variously termed the "Ultimate Female Principle," "the Goddess," "the Earth Mother" or "Gaia." Wiccans see their practices—which they call "the Craft" (see following)—as more akin to a religion and to worship than do members of most other traditions. Note that Gaia never manifests herself on the material plane or on any other. She is a part of the world itself, and will exist as long as the world does. For these reasons, no statistics are given for Gaia.

The Craft

The word "Wicca" comes from the Anglo-Saxon word *wicce*, which means "wise one." Neopaganism comes from the word *pagani*, meaning "country-dwellers" (as discussed in **Chapter 4**), and implies a return to the traditions of the Medieval "low witches." In fact, the Wiccan tradition is significantly different from Dianic magic (see **Chapter 4**).

In the Wiccan tradition, there is no compact made between the witch and Gaia. As long as the witch correctly performs the mechanics of a spell (with a suitable reverence for the source of the power), Gaia will bestow upon the witch the energy needed to cast the spell. Gaia enforces no ethical or moral system on witches; they can use the power of Gaia for any purpose they see fit. Although there is no official compact, there is a kind of *quid pro quo* relationship. Unlike most other deities, Gaia literally needs the worship of her followers; without that worship, her power would decrease and she would eventually cease to exist. The exchange, then, is that Gaia will grant powers to the witches as long as they continue to worship her.

Unlike members of other traditions, Wiccans can cooperate in the casting of a spell to increase that spell's effectiveness. In fact, there are certain spells unique to the Wiccan tradition that can be cast only by a group of witches operating in consort.

Wiccans congregate in covens. Unlike Dianic covens, these are more tightly-knit, and members are usually friends. Since more than one witch is often needed to cast spells, Wiccan coven meetings are more dignified "working sessions" than the wild esbats and sabbats of the Dianic cults. No Wiccan will join a coven that has an alignment or outlook conflicting with his or her own; conversely, no coven will initiate a prospective witch unless the members are convinced that the candidate will not be in conflict with the direction of the rest of the coven. If it becomes apparent that a witch has transgressed the moral or ethical beliefs of the coven, the other members will expel the transgressor immediately. If the transgression was particularly heinous—for example, if the individual was practicing necromancy of the blackest kind, while the rest of coven is interested only in white magic—the coven might take direct action against the transgressor, using their powers to punish him or her even after he or she has left the coven. However, this punishment will never cause direct damage to the individual, as this would go against a Good coven's beliefs.

Like most other witches, Wiccans can decide freely the direction in which they want to develop their magic. Thus, there are Wiccans of all alignments (although Good-aligned Wiccans and those who are interested mainly in white magic are by far the most common). Since witches form covens with like-minded individuals, there are covens of all alignments. For obvious reasons, those covens that practice black magic usually do so secretly.

Becoming a Wiccan involves an initiation ceremony conducted by a coven. As part of this ceremony, the candidate swears an oath never to disclose the nature of the initiation ceremony or give any details concerning the magic practices of the Craft. This oath is made to Gaia, on the candidate's immortal soul, and is binding. Should the candidate later divulge any of this forbidden knowledge, he or she immediately loses half of his or her Experience Points (with the consequent decrease in Skill Level, HTK, etc.). During the initiation, the candidate is given a new name—a "witch name"—by which he or she is known within the coven. Although there are no penalties for divulging their witch name, most Wiccans keep it secret.

A formal initiation is required to become a Skill 1 witch

with 0 Experience Points. It is impossible to become a wiccan independently, without the cooperation of a coven.

The Coven

Wiccan covens and ceremonies are led by a "priestess," usually (but not always) the female member with the highest Skill Level, who is assisted by a male "priest." Wiccan ceremonies must always be led by a female, so there are no all-male covens. The priestess of a coven is of at least Skill Level 12.

Covens are theoretically immortal, although their members aren't. As members die or leave, they are replaced by new initiates, so the coven and its traditions can continue on for centuries.

The meetings of Wiccan covens combine elements of Golden Dawn "working sessions," traditional religious services, and even Dianic esbats. Wiccans use their meetings to revere and worship Gaia, not as an anthropomorphic figure, but as a pervading force that ties together all facets of the world. Wiccans believe that Gaia is everywhere—in every person or animal, in every blade of grass. In this sense, revering Gaia is no different from revering nature. The worship portions of coven meetings include prayers of thanks and honor to Gaia, which are usually accompanied by a stately dance somewhat similar to a gavotte. Although this dignified dance seems totally different from the wild cavorting of a Dianic sabbat, the purpose is the same: to bring the participants closer to the goddess, and to call her spirit down into the coven leader. This process, called "palingenesis," is like the "possession" of the Officer at a Dianic esbat: in a very real sense, the priestess becomes Gaia (or at least an avatar of her). While the spirit possesses the priestess, she speaks with the voice of Gaia, and anyone speaking to her is speaking directly to the goddess.



In game terms, while the priestess is possessed by the goddess's spirit, she can cast spells as though she were 2 Skill Levels higher than her actual rating. If this entitles the priestess to additional Skill Levels of spells, she can freely choose from the spell tables of these Skill Levels and cast the spells immediately. This effect ends as soon as the coven meeting is concluded, and is mainly intended to allow the priestess to better defend the coven should it fall under attack.

Wiccans are usually "skyclad" (naked) while performing coven services. There is nothing licentious or sexual about this nudity, however. Discarding their clothes is symbolic of discarding earthly concerns that might distract them from their worship of the goddess. In addition, it makes the witches feel closer to nature.

Coven Politics

The level of politics within a coven greatly depends on the predominant alignment. In Good-aligned groups, there is very little in the way of politics. The female member with the highest Skill Level becomes priestess, and that's all there is to it. If two or more members are of equal Skill Level, the one who has been a member of the Craft for the longest usually becomes priestess. (This can vary from coven to coven, however. In some covens, witches of high Skill Level take turns leading services.) The priestess then selects the male member she wishes to assist her to serve as priest. Since there is no concrete benefit to be obtained from being the priest (other than some degree of honor in the eyes of the other coven members), there is little reason for male witches to actively aspire to the position.

In Evil-aligned covens, however, the situation is quite different. The most powerful female member of the coven becomes priestess, but, in this case, power isn't measured solely by Skill Level. Aggressiveness, personality, and downright nastiness can easily make up for being of a lower Skill Level. Since a witch becomes priestess only through the approval of the rest of the coven, the climb to the top usually comprises equal portions of lobbying and intimidation. (This approval is often tacit, in the sense that nobody particularly wants to challenge the would-be priestess for the position.) It's not unheard-of for "leadership challenges" to be settled by formal duels, spontaneous knife-fights, or intricately-planned assassinations. The position of priestess is extremely desirable for a more important reason than leadership of the coven: the feeling of almost limitless power when the priestess becomes the goddess through palingenesis. Since power is usually one of the greatest motivators for Evil Characters, becoming one with a goddess is a very enticing prospect.

As in Good-aligned covens, the priest is selected by the priestess. In Evil-aligned covens, however, the priest has some significant authority over the other members of the

coven. For this reason, political maneuvering and manipulation is common among Evil male members as well.

Accouterments

All Wiccans possess certain items that are symbols of their tradition. Some have a religious significance, while others are specifically required for the casting of Wiccan spells. The most important is the *Athame*, a black-handled knife with mystic symbols engraved on it. As well as being a sign of membership in the Wiccan tradition, the Athame is a necessary tool for many spells. Before it can be used as a magical tool, however, it must be consecrated using the Athame spell. The Athame is never used as a weapon except under dire circumstances, since drawing blood would desecrates the blade. An Athame that has been used as a weapon can no longer be used in spellcasting, and it cannot be consecrated again.

Another symbol of membership is a thin red cord woven from fine silk. Except when worshiping within the coven—when the worshipers must be totally unclad—witches always wear this cord, often out of sight under their clothing. Witches of Skill 10 or higher also wear an intricate silver bracelet on which is inscribed their witch name.

All spells that are cast by a coven (with certain exceptions) require a magic circle within which the witches work their magic. This magic circle must be traced out using a specially-consecrated "sorcerer's sword." This sword must be of the highest quality, and can never be used as a weapon. If it is, it becomes useless as does an Athame. Usually the sword is owned jointly by the members of the coven. Some of the older covens own swords that have been in use for centuries. Whenever the coven is casting spells, the members must burn incense in a censor at the center of the magic circle. This incense is of a special formulation, and costs 250 gp per block. One block will burn for 3 hours.

World View

Wiccans tend to be somewhat secretive about their practices, although not nearly to the degree of Faerie witches. While the Dianic cults turn to secrecy to protect themselves from persecution, Wiccans have no history of oppression which would lead them to camouflage their activities. It's almost as though the Wiccans are somehow ashamed of their actions and beliefs and keep them quiet to avoid derision rather than persecution.

It's certainly true that highly structured groups such as Golden Dawn witches and traditional magic-users and clerics look on the Wiccans with some scorn. Part of this seems to stem from the same reasons as the denigration of Dianic witches: that it would be bad for business if clients found out that generally lesser-educated practitioners can duplicate the powers of the "highly-trained specialists." Another part of it, though, seems to come from ignorance: the members of other traditions simply don't know what powers Wiccans actually wield. This last facet is true of the general "non-witch" populace as well. Most "people on the street" have a very vague, and probably fallacious, image of the beliefs and practices of the Wiccan tradition. Many equate the practice of Wicca with strange sex cults because they misunderstand the symbolic nature of nudity.

Wiccans tend to be members of the middle class: higher in status than those who practice Dianic magic, but lower than those who join the Golden Dawn tradition.

Wiccan Magic

Witches of the Wiccan tradition can cast some spells individually. These spells mimic the effects of "traditional" magic-user and illusionist spells, although the details of their castings are quite different. Spells unique to the Wiccan tradition can only be cast by groups of witches (except for the spells Athame and Air Dagger, discussed following). Usually the entire coven will work together to cast these spells. Only one of the witches involved in the casting must actually know the spell being cast; all must be of a sufficiently high Skill Level to be able to cast the spell, however. Everyone involved in the casting "expends" 1 spell of the appropriate Skill Level. (For example, a Skill 9 witch is involved in the cooperative casting of a Skill 5 spell. He or she is thus unable to cast another Skill 5 spell that day; if he or she has a Skill 5 spell memorized, the spell is immediately forgotten.) Conversely, a witch can join in the casting of a spell if and only if he or she is entitled to cast a spell of that Skill Level on that day. (For example, a Skill 9 witch has already cast his or her single Skill 5 spell for that day. That witch cannot join in the casting of another Skill 5 spell (either cooperatively or singly) until he or she has slept sufficiently.)

Cooperative Spellcasting

There are some spells that can be cast by either a solitary witch or by an entire coven. When these spells are cast by multiple witches, they increase in range, and certain restrictions are removed. The most important restriction is line of sight. While an individual witch must be able to see the subject in order for the spell to work, multiple witches might be able to cast the spell on a subject that they can't see. The only requirement is that one or more of the witches must know the subject well enough to be able to picture him or her accurately. This is similar to the spell Teleport, the success of which depends on familiarity. Use the following table to determine success of a cooperative spell on a distant subject:

Subject is:	Chance of Success
Very familiar	90%
Studied carefully	70%
Met casually	60%
Seen once	30%
Never seen	10%

(Continued on page 50)

Available Spells

Wiccan witches can cast the following spells. Spells marked with an asterisk (*) are spells unique to this tradition. Descriptions for these spells, which are arranged by Skill Level, follow this list.

The dagger symbol (†) indicates traditional wizard spells that can be cast cooperatively (as discussed previously).

Skill 1
Alarm
Athame*
Audible Glamer
Cantrip
Change Self
Charm Person†
Comprehend Languages
Dancing Lights
Detect Magic
Erase
Friends
Hold Portal
Hypnotism
Identify
Light
Message
Phantasmal Force†
Protection from Evil/Good†
Read Magic
Shield
Sleep
Spook
Unseen Servant
Ventriloquism†
Wall of Fog
Wizard Mark

Skill 2
Alter Self
Bind†
Blindness†
Boon*
Darkness 15'
Deafness†
Detect Evil/Good
ESP
Fog Cloud
Forget†
Invisibility
Knock†
Know Alignment
Locate Object
Magic Mouth
Misdirection
Scare
Strength
Web
Whispering Wind†
Wizard Lock

Skill 3
Air Dagger*
Clairaudience
Clairvoyance
Consecrate Sword*
Dispel Magic†
Fly
Hold Person
Hurting*
Love/Hate*
Non-Detection
Phantom Steed
Protection from Normal Missiles
Slow†
Suggestion
Wind Wall

Skill 4
Confusion†
Dimension Door
Disease*
Emotion†
Fear†
Healing*
Magic Mirror
Peace/Stress*
Polymorph Other
Polymorph Self
Rainbow Pattern
Shout
Vacancy
Warding*
Wizard Eye

Skill 5
Advanced Illusion
Avoidance
Chaos†
Dismissal
Domination
Dream†
False Vision
Feeblemind†
Seeming
Sending
Telekinesis
Teleport
Wiccan Wish*

Skill 6
Anti-Magic Shell
Control Weather
Death Spell
Ensnarement
Geas
Guards and Wards
Invisible Stalker
Legend Lore
Mass Suggestion
Mislead
Project Imaget
Shades
True Seeing
Wasting*

Skill 7
Banishmen
Finger of Death
Limited Wish
Phase Door
Plane Communication*
Shadow Walk
Vision

Skill 8
Antipathy-Sympathy
Astral Gate
Demand
Mass Charm
Permanency
Symbol
Trap the Soul

Skill 9
Energy Drain
Foresight
Gate
Imprisonment
Time Stop

When witches cast a cooperative spell, the range is multiplied by one-half the number of witches working the spell. If the spell's range normally depends on the witch's Skill Level, the range is calculated based on the least powerful witch. For example, 12 witches cooperate on casting a Ventriloquism spell, and the least powerful member of this group is Skill 3. The range would be 30 yards if the Skill 3 witch were casting the spell alone; since there are 12 witches working the spell, however, this is multiplied by 6, giving an actual range of 180 yards. If more than 3 witches are cooperating, any saving throw that the subject would normally receive suffers a penalty of -1 for each 5 witches (or portion thereof) above 3. In the previous example, the subject's saving throw to recognize the Ventriloquism spell for what it is would be at -2 (on top of any other modifiers).

Finally, the casting time (TTC) of the spell increases with the square root of the number of witches involved (all fractions are rounded up). In the previous example, the square root of 12 is about 3.46, which is rounded up to 4. This means that the casting time of the Ventriloquism spell is 4 times normal, or 4 segments.

The maximum number of witches that can cooperate in casting a single spell is 13.

As with unique Wiccan spells, only one of the witches involved in the casting must actually know the spell being cast; however, all involved witches must be of a sufficiently high Skill Level to be able to cast the spell.

Keep in mind that everyone involved in a cooperative casting "expends" 1 spell of the appropriate Skill Level. Conversely, a witch can join in the cooperative casting of a spell if and only if he or she is entitled to cast a spell of that Skill Level on that day.

Wiccan Witch Spell Descriptions

ATHAME (ENCHANTMENT)
Skill Level: *1* Components: *V, S, M*
Range: *0* TTC: *5 rounds*
Duration: *Permanent* Saving Throw: *None*
Area of Effect: *Item*

This spell allows the witch to consecrate the Athame, a magical tool necessary in the casting of all other uniquely Wiccan spells. Unlike most other uniquely Wiccan spells, this spell can— and must—be cast by a witch in isolation. No magic circle is necessary for this spell.

The knife to be consecrated must be of the finest quality, costing no less than 100 gp, and the witch must have previously graven certain mystical symbols on it. As discussed previously, the Athame is desecrated if it's ever used as a weapon. A desecrated Athame cannot be reconsecrated; the witch must acquire another knife and consecrate that one.

The material component of this spell is a pearl of at least 250 gp in value, which is dissolved in a cup of milk acid. This solution is then used to anoint the blade.

BOON (EVOCATION/INVOCATION)
Skill Level: *2* Components: *V, S, M*
Range: *10 yards per Skill Level (base)* TTC: *1 turn*
Saving Throw: *None*
Duration: *1/4 rnd/Level (total)*
Area of Effect: *All creatures in a 30' radius*

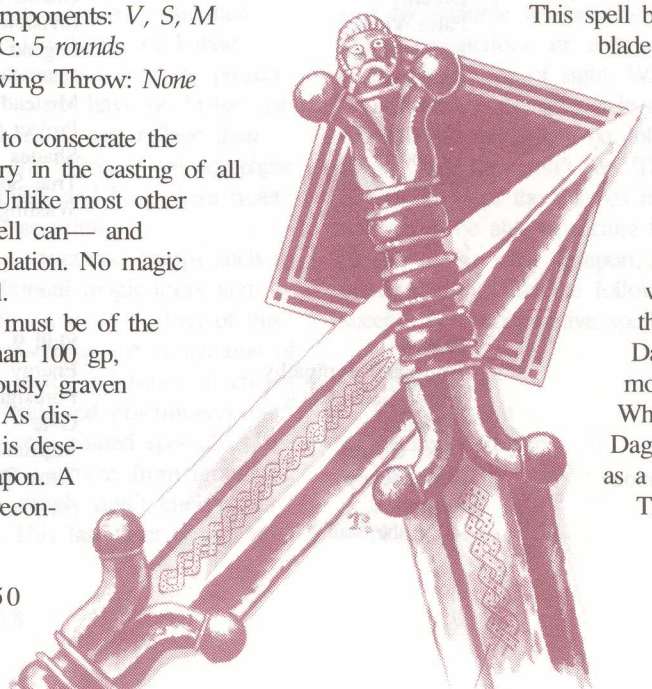
This spell is similar in effect to the cleric spell Bless. The recipients of the spell gain a +1 bonus to morale, to saves versus the effects of fear-inducing spells, and to "to hit" and damage rolls. The base range for the spell is 10 yards per Skill Level of the least powerful witch involved in the casting. This base is multiplied by half the number of witches participating (rounded up). For example, 7 witches participate, with the least powerful witch being Skill 3. The base range is 30 yards, which is multiplied by 4 (3 1/2 rounded up) to yield 120 yards. The participating witches can select where (within the allowed range) the center of the spell effect will be. Any creatures within 30 feet of that center of effect are subject to the spell. The witches must have a clear line of sight to the center of effect. The duration of the spell is found by adding up the total number of Skill Levels involved in the casting, and dividing the total by 4.

At least 2 witches must cooperate to cast this spell; they must be within a magic circle drawn with a Consecrated Sword. Each must have an Athame (the material component of the spell).

AIR DAGGER (EVOCATION/INVOCATION)
Skill Level: *3* Components: *V, S, M*
Range: *0* TTC: *4 rounds*
Duration: *Special* Saving Throw: *None*
Area of Effect: *Special*

This spell brings into being an invisible blade identical in shape and size to the blade of the witch's Athame. The Air Dagger's blade exactly mimics the movements of the Athame, except at a distance of up to 10 feet away from the caster. The witch can mentally control this distance. Using the Air Dagger, the witch can "remotely" fight an opponent. When used in combat, the Air Dagger's blade becomes visible as a misty shape.

The witch makes all "to hit"



rolls normally when using the Air Dagger (since the magical blade mimics the motions of the Athame, the witch's skill with a dagger is the key factor in success). Although the Air Dagger has no bonuses, it can hit many sorts of physical opponents, even those normally struck only by +1 weapons. The Air Dagger remains in existence until it has inflicted a number of HTK points equal to twice the Skill Level of the caster (thus an Air Dagger wielded by a Skill 8 witch will vanish as soon as it has inflicted 16 HTK points of damage on any combination of enemies). The witch can dispel the dagger at any time. A Dispel Magic spell (or equivalent) will terminate the spell. No magic circle is needed, and this spell can be cast by a single witch.

The material components of this spell is the witch's Athame.

CONSECRATE SWORD (ENCHANTMENT)
Skill Level: *3* Components: *V, S, M*
Range: *0* TTC: *1 turn*
Duration: *Permanent* Saving Throw: *None*
Area of Effect: *Item*

This spell allows the coven to consecrate the sword used to draw the magic circles which are necessary in the casting of most Wiccan spells. No magic circle is necessary for this spell. At least 2 witches must cooperate to cast this spell. Each must have an Athame.

The sword to be consecrated must be of the finest quality, costing no less than 500 gp, and the witches of the coven must have previously graven certain mystical symbols on it. As discussed above, the sword is desecrated if it's ever used as a weapon. A desecrated sword cannot be reconsecrated.

The material component of this spell is a pearl of at least 1,000 gp value, which is dissolved in a cup of mild acid. This solution is then used to anoint the blade.

HURTING (EVOCATION/INVOCATION)
Skill Level: *3* Components: *V, S, M*
Range: *10 yards/Level (base)*
TTC: *1 turn* Saving Throw: *Neg.*
Duration: *1/4 rnd/Level (total)*
Area of Effect: *All creatures in a 30' radius*

This spell is effectively the reverse of the Skill 2 Boon spell. Recipients of the spell suffer a -1 penalty to morale, to saving throws versus the effects of fear-inducing spells, and to "to hit" dice rolls. The base range for the spell is 10 yards per Skill Level of the least powerful witch involved in the casting. This base is multiplied by half the number of witches participating (rounded up). For example, 7 witches participate, with the least powerful witch being Skill 3. The base range is 30 yards, which is multiplied by 4 (3 1/2 rounded up) to yield 120 yards. The participating witches can select where within the allowed range the center of the spell effect will be. Any creatures within 30 feet of that center of effect are subject to the spell. The witches must have a clear line of sight to the center of effect. The duration of the spell is found by adding up the total number of Skill Levels involved in the casting, and dividing the total by 4.

At least 2 witches must cooperate to cast this spell; they must be within a magic circle drawn with a Consecrated Sword. Each must have an Athame (the material component for the spell).

LOVE/HATE (EVOCATION/INVOCATION, CHARM)
Skill Level: *3* Components: *V, S, M*
Range: *30 yards/Level(base)*
TTC: *1 turn* Saving Throw: *Neg.*
Duration: *Special* Area of Effect: *Individual*

With this spell, witches can generate an emotion of either love or hate in the subject. The witches casting the spell must select a single individual—the target—towards whom the emotion is directed.

The base range for the spell is 30 yards per Skill Level of the least powerful witch involved in the casting. This base is multiplied by half the number of witches participating (rounded up). For example, 9 witches participate, with the least powerful witch being Skill 4. The base range is 120 yards, which is multiplied by 5 (4 1/2 rounded up) to yield 600 yards. The witches do not have to be able to see the subject of the spell, as long as at least one caster is familiar with both the subject and the target of the intended emotion. The success of the spell depends on how well both the subject and the target of the emotion are known to the witches; refer to the table under **Cooperative Spellcasting**. This means that 3 rolls are required to determine the effect of this spell: a percentile roll based on familiarity with the subject of the spell, another percentile roll based on familiarity with the target of the emotion, and finally a normal save vs. Spells. If any one of these rolls is unsuccessful, the spell fails. The witches won't know this immediately, of course.

The emotion induced by this spell is not powerful enough to provoke instant and drastic action. Instead, it subtly affects the subject's behavior. (For example, the subject suddenly realizes that he or she strongly dislikes the target of the emotion, but not enough to immediately attack the target.) Like any other emotion, the love or hate can be affected by subsequent events.

The duration of the spell is a function of the subject's INS. The spell is broken if the subject rolls a successful saving throw; this saving throw is checked on a periodic basis, depending on the subject's INS (see the following table). In this way, the spell is similar to the magic-user spell Charm Person.

INS Score	Time Between Checks
3 or less	3 months
4 to 6	2 months
7 to 9	1 month
10 to 12	3 weeks
13 to 14	2 weeks
15 to 16	1 week
17	3 days
18	2 days
19 or more	1 day

Whenever a successful saving throw is made, the subject realizes that the original emotion was somehow bogus or synthetic. (Subsequent events might conceivably have confirmed the emotion, however.) The subject may guess at the magical nature of the emotion, but will have no way of identifying the casters.

At least 2 witches must cooperate to cast this spell; they must be within a magic circle drawn with a Consecrated Sword, and each must have an Athame (the material component of the spell).

DISEASE (EVOCATION/INVOCATION)
Skill Level: *4* Components: *V, S, M*
Range: *10 yards/Level (base)*
TTC: *1 turn* Saving Throw: *Neg.*
Duration: *Permanent* Area of Effect: *Individual*

This is a long-range version of the cleric spell Cause Disease (the reverse of Cure Disease).

The base range for the spell is 10 yards per Skill Level of the least powerful witch involved in the casting. This base is multiplied by half the number of witches participating (rounded up). For example, 9 witches participate, with the least powerful witch being Skill 4. The base range is 40 yards, which is multiplied by 5 (4 1/2 rounded up) to yield 200 yards. The witches do not have to be able to see the subject of the spell, as long as at least one caster is familiar with the subject. The success of the spell depends on how well the subject is known to the witches; refer to the table under **Cooperative Spellcasting**. In addition, the subject gets a normal save vs. Spells to resist the effect.

If the spell is successful, the subject contracts a debilitating disease. The GM must decide the exact details of the disease. For a typical example: the Disease spell takes effect in 1D12 turns, after which the subject loses 1 point of STR each hour until his or her STR reaches 2. At this point, the subject is weak and virtually helpless. If the subject is a creature with no STR rating, it loses 10% of HTK points per hour until it reaches 10% of its normal total. A Cure Disease spell will instantly cure the disease. Without magic, recovery requires a period of 2D12 days.

The effect of the spell is permanent in that the disease runs its normal course, and it must be treated or cured normally.

At least 2 witches must cooperate to cast this spell; they must be within a magic circle drawn with a Consecrated Sword, and each must have an Athame (the material component for the spell).

HEALING (EVOCATION/INVOCATION)
Skill Level: *4* Components: *V, S, M*
Range: *0* TTC: *2 rounds*
Duration: *Permanent* Saving Throw: *None*
Area of Effect: *Individual*

This spell is similar in effect to a Cure Light Wounds spell, curing 1D8 HTK of damage plus 1 HTK for each 3 witches (or portion thereof) participating in the casting. (Thus, if there are 4 witches participating, the spell will cure 1D8+2 HTK.)

At least 2 witches must cooperate to cast this spell; they must be within a magic circle drawn with a Consecrated Sword, and each must have an Athame. The other material component of the spell is a distilled extract of rare herbs. This elixir costs 50 gp per dose.

PEACE/STRESS (EVOCATION/INVOCATION)
Skill Level: *4* Components: *V, S, M*
Range: *20 yards/Level (base)*
TTC: *1 turn* Saving Throw: *Neg.*
Duration: *1/4 rnd/Level (total)*
Area of Effect: *Individual*

In its positive aspect (Peace), this spell has a number of wide-ranging beneficial effects on the subject's mental processes. Firstly, it gives a bonus of +2 to morale and to saving throws versus any mind-affecting magic. Secondly, it immediately cures insanity or Feeblemind, and removes the effects of Chaos and/or Confusion. Thirdly, it immediately allows a charmed subject another save vs. Spells to shake off the effects of the charm. The bonuses to morale and saving throws have a limited duration: the total number of Skill Levels involved in the casting, divided by 4. The other effects are permanent; of course, this doesn't mean that the Character can't subsequently be affected by another Chaos, Confusion, or other spell. The saving throw versus this spell can be waived by a willing subject; this requires the subject to know exactly when the spell is being cast, so the subject will rarely be able to waive the saving throw for a remote casting.

In its negative aspect (Stress), the spell inflicts inexplicable feelings of worry and tension on the subject. These manifest themselves as a -2 penalty to morale and to all saving throws versus mind-affecting magic. In addition, the spell temporarily decreases the subject's INS by 3 points, which might inflict a further penalty on saving throws. All of these effects last for a quarter of a round times the total number of Skill Levels involved in the casting.

The base range for this spell is 20 yards per Skill Level of the least powerful witch involved in the casting. This base is multiplied by half the number of witches participating (rounded up). For example, 9 witches participate, with the least powerful witch being Skill 4. The base range is

80 yards, which is multiplied by 5 (4 1/2 rounded up) to yield 400 yards. The witches do not have to be able to see the subject of the spell as long as at least one caster is familiar with him or her. The success of the spell depends on how well the subject is known to the witches; refer to the table under **Cooperative Spellcasting**. In addition, the subject gets a normal save vs. Spells to resist the effect (unless this is waived by a willing subject).

At least 2 witches must cooperate to cast this spell; they must be within a magic circle drawn with a Consecrated Sword, and each must have an Athame (the material component of the spell).

WARDING (ABJURATION)
Skill Level: *4* Components: *V, S, M*
Range: *0* TTC: *4 rounds*
Duration: *1/2 rnd/Level (total)*
Saving Throw: *None* Area of Effect: *20' radius*

This spell combines the effects of Protection from Evil/Good, Protection from Cantrips, Non-Detection, and Protection from Normal Missiles into a faintly glowing hemisphere 20 feet in radius. Note that the effects are concentrated in the "wall" of the sphere itself, so non-magical missiles cannot pass into or out of the sphere. If an enemy bowman enters the sphere, however, anyone within is fair game for missile attacks.

The duration of the Warding spell is the total number of Skill Levels involved divided by 2, in rounds.

The Warding sphere remains centered on the magic circle, and will not move with the casters.

At least 2 witches must cooperate to cast this spell; they must be within a magic circle drawn with a Consecrated Sword. Each must have an Athame. The other material component is powdered silver (for Protection from Evil) or iron (for Protection from Good), which is sprinkled around the circumference of the magic circle.

WICCAN WISH (CONJURATION/SUMMONING)
Skill Level: *5* Components: *V, S, M*
Range: *Unlimited* TTC: *5 rounds*
Duration: *Special* Saving Throw: *Special*
Area of Effect: *Special*

The Wiccan Wish is a special version of a Wish spell which is characteristic of the Wiccan tradition. In power, it's similar to a Limited Wish; however, it has a number of very significant restrictions.

The leader of the casting team must state the result he or she wants from the Wish, but must state it in a maximum of 6 words. If the statement of desire runs over 6 words, the result of the spell is in serious doubt. If the first 6 words compose a statement that makes some kind of sense (even if it's not the sense that the caster intended), the spell will probably take effect. If the first 6 words make up a nonsensical statement, the spell is discharged but has no effect.

A Wiccan Wish will always come true, but in a natural—not supernatural—way. The result of the spell will probably not become apparent for 1D6 days. When it does become apparent, there will always be a logical explanation for it. (For example, a group of witches wishes for wealth. Several days later, they discover that the parents of one of the participants have just died in an accident, and the witch has inherited their estate.)

Each time a Character is involved in casting this spell, there is a 15% chance that he or she will immediately lose 1 point of INS. A Character whose INS is reduced to 0 by flagrant overuse of this spell is dead.

At least 2 witches must cooperate to cast this spell; they must be within a magic circle drawn with a Consecrated Sword, and each must have an Athame (the material component of the spell).

WASTING (EVOCATION/INVOCATION)
Skill Level: *6* Components: *V, S, M*
Range: *30 yds/Level (base)* TTC: *3 turns*
Saving Throw: *Neg.* Duration: *Special*
Area of Effect: *Individual*

This powerful spell allows witches to inflict a horrible wasting disease on the subject. The disease causes the subject to lose 1 point of STR, INT, and INS each day. When any one of these attributes reaches 0, the subject dies. This disease takes effect immediately, and its progress can only be stopped by a Heal, Limited Wish, or Wish spell. A Restoration spell or an additional Limited Wish or Wish spell is necessary to restore those STR, INT, and INS points lost up until that time.

The base range for the spell is 30 yards per Skill Level of the least powerful witch involved in the casting. This base is multiplied by half the number of witches participating (rounded up). For example, 9 witches participate, with the least powerful witch being Skill 4. The base range is 120 yards, which is multiplied by 5 (4 1/2 rounded up) to yield 600 yards. The witches do not have to be able to see the subject of the spell as long as at least one caster is familiar with him or her. The success of the spell depends on how well the subject is known to the witches; refer to the table under **Cooperative Spellcasting**. In addition, the subject gets a normal save vs. Spells to resist the effect (unless this is waived by a willing subject).

Because of its insidious and rather horrific effects, the casting of the Wasting spell is considered an Evil act.

At least 2 witches must cooperate to cast this spell; they must be within a magic circle drawn with a Consecrated Sword, and each must have an Athame (the material component of the spell).

PLANAR COMMUNICATION (DIVINATION)
Skill Level: *7* Components: *V, S, M*
Range: *0* TTC: *1 turn*
Duration: *Special* Saving Throw: *None*
Area of Effect: *Special*

This spell is very similar in effect to the magic-user



spell Contact Other Plane. The number of questions that can be asked, and the chances of insanity, knowledge, and veracity are the same as for the traditional spell.

In the Wiccan version, only the leader of the casting team may ask questions, and only the leader runs the risk of insanity or death. The other casters in the team simply add their mental power to support the leader. For each 20 Skill Levels or portion thereof (in addition to the leader) that are involved, the leader can ask one additional question, or decrease the chance of insanity by 5%, but not both.

If the leader is driven insane by the contact, all other participants must save vs. Wands or fall unconscious (as per Sleep spell) for 1D6 turns. If a witch successfully saves, he or she is still confused for 1D4 rounds due to the vicarious shock.

At least 2 witches must cooperate to cast this spell; they must be within a magic circle drawn with a Consecrated Sword. Each must have an Athame (the material component of the spell).

Astral Gate (Evocation)
Skill Level: *8*
Components: *V, S, M*
Range: *0*
TTC: *1 turn*
Duration: *Special*
Saving Throw: *None*
Area of Effect: *Special*

This spell is similar in effect to the cleric spell Astral Spell. One major difference is that only participants in the casting can be transported; non-witches cannot be transported by this spell.

Another potentially significant difference is that safe return is guaranteed only if the casting group remains complete. For each member of the casting group lost or killed, the chance of safely returning drops. The chance of successful return is the percentage of the casting group remaining. For example, 5 witches cast Astral Gate; during their adventures on the astral plane, two of them are killed. The remaining witches represent only 60% of the casting group; thus the chance of safe return is 60%. When the group decides to return, the GM should roll percentile dice. If the roll is successful, the witches return to the material plane safely; if the roll fails, however, the Astral Gate spell is dispelled, and the witches are stranded on the astral plane.

At least 2 witches must cooperate to cast this spell; they must be within a magic circle drawn with a Consecrated Sword, and each must have an Athame (the material component of the spell).

Magic Items

The following magic items are characteristic of the Wiccan tradition of witchcraft. Although individual GMs may wish to rule otherwise, most of these items can be created (and used) only by Wiccan witches. Exceptions are noted in the text.

Air Dagger
[GP value: 500]

When the bearer speaks a word of command, this finely-worked dagger acts as though the spell Air Dagger had been cast on it (see spell descriptions previously). Repeating the word of command ends the effect. The Air Dagger can be used by any class or race of Character, as long as the wielder knows the word of command. If possessed by a Wiccan, it can also be used as an Athame in spellcasting.

Cord of Convocation
[GP value: 750]

This rare item is a length of the finest silk rope, with thin threads of gold worked into it. The cord allows non-witches to join with 1 or more Wiccan witches in the casting of uniquely Wiccan spells. All participants must hold onto the rope for it to take effect. The rope is long enough for up to 10 man-sized Characters to hold onto it simultaneously.

The casting of the spell must be led by a Wiccan witch; the leader must be able to cast the spell in question, but no one else has to do so. Everyone else who holds onto the cord adds 1 Skill Level to the casting for each 6 Skill Levels (or portion thereof) they possess in another class.

Take the following example. A Skill 10 witch wishes to cast a Hurting spell. Normally, this requires at least 2 Wiccan witches, but in this case, there are no other witches present. The witch's companions are as follows: a Skill 7 fighter, a Skill 9 thief, and a Skill 12 cleric. Using a Cord of Convocation, the witch is able to cast the spell. The fighter contributes 2 Skill Levels to the casting, as does the

thief; the cleric contributes 3 Skill Levels. The total number of Skill Levels participating is 17 (10 + 2 + 2 + 3), which means that the spell duration is 17 ÷ 4 (rounded up), or 5 rounds. The range is calculated based on the lowest Skill Level contribution. In this case, it is 2 Skill Levels, which means that the base range is 20 yards. This is multiplied by 2 (half the number of participants), yielding a total range of 40 yards.

A Cord of Convocation lets other Wiccan witches join in the casting of a spell that they would otherwise be of insufficient Skill Level to cast. Wiccan witches contribute all their Skill Levels to the casting.

Bracelet of Contribution

[GP value: 2,500]

This is a heavy silver bracelet, similar to the jewelry worn by powerful Wiccan witches. It effectively doubles the wearer's Skill Level when calculating the total number of Skill Levels participating in a Wiccan spell. The bracelet does not increase the wearer's HTK total, combat abilities, or the number or Skill Level of spells that he or she can cast.

Athame of the Magi

[GP value: 3,000]

This powerfully-enchanted knife has the same effect on the wearer as the Bracelet of Contribution (described previously): it doubles the bearer's Skill Level only when calculating the total number of Skill Levels participating in a Wiccan spell. In addition, it allows the bearer to cast an additional spell of the highest Skill Level to which he or she is entitled. For example, a Skill 12 witch can normally cast 1 Skill 6 spell. While holding the Athame of Magi, the witch can memorize and cast 2 Skill 6 spells per day.

The Athame has one more power that is useful in emergencies: if used in combat, it decreases the wielder's THACO by 2, and gives the wielder a +2 bonus on damage rolls. However, as soon as the Athame is first used as a weapon, it immediately loses its other magical powers described in the preceding paragraph.

Incense of Gaia

[GP value: 300/block]

The small blocks of sharp-smelling Incense of Gaia are indistinguishable from non-magical incense until lit. Any Wiccan will immediately recognize the odor of the smoke, however. If a witch burns this incense while casting Wiccan spells, the casting time is decreased by half. This incense only affects the casting of spells unique to the Wiccan tradition.

Wiccans and the Campaign

Wiccans revere an intense closeness with nature in the form of the Earth Mother. Based on this, it would be reasonable to assume that Wiccan covens meet in the country and shun cities. In fact, the opposite is true: Wiccan covens flourish in the city. It's almost as if turning to Wicca is a response to the pressures of civilization chosen by people who would be unable to forego the advantages of city life.



Few Wiccans become adventurers, mainly because they lose much of their effectiveness if they're isolated. The most useful of their unique spells require the presence of other witches, and these spells' effectiveness increase with more participation. Theoretically, an entire coven could decide to take up the adventuring lifestyle, but this rarely happens.

There have been stories of Evil-aligned covens using their powers to gain political power. All such stories relate that the attempt eventually failed. (Some astute commentators point out that you never hear about a successful conspiracy until well after the fact; thus, there might be some Evil covens that have succeeded in gaining some modicum of power.)

If the Player Characters are able to cultivate a relationship with a coven of Wiccans, these Non-Player Characters could prove valuable resources for the adventurers.

The Wiccan's ability to cast spells remotely is unique, and can be put to many interesting uses under the direction of innovative Players.

Character Restrictions

Only humans, half-elves, half-drow, and half-orcs can become full-fledged Wiccan witches. Shirelings can join the tradition, but they cannot progress beyond Skill 8. Characters wishing to become Wiccans must have a minimum INT of 9.

Sample Non-Player Character



Juli Wyvernspur

Human, Skill 14 Witch (Wiccan)
STR: 9, *INT*: 16, *INS:* 9
STA: 11, *DEX:* 10, *APL:* 15
HTK: 31, *AC:* 10
MV: 12", *AL:* N. Evil
AT: 1, *DM:* By weapon
THACO: 16
HT: 5'1", *WT:* 115 lbs.
Weapon Proficiencies: knife, dagger, sling
Weapons: knife, sling
Magic Items: Air Dagger, Athame of the Magi
Spells: Skill 1: Charm Person, Phantasmal Force, Sleep, Spook; Skill 2: Alter Self, Blindness, Scare, Web; Skill 3: Dispel Magic, Hurting, Protection from Normal Missiles, Suggestion; Skill 4: Confusion, Fear (x2), Polymorph Other; Skill 5: Advanced Illusion, Avoidance, Domination, Feeblemind; Skill 6: Death Spell, Mass Suggestion; Skill 7: Finger of Death
Specials: While in possession of her Athame of the Magi, Juli can cast 2 Skill 7 spells per day rather than just one.

Juli Wyvernspur is in her early twenties, is petite of figure, and has short blonde hair and a face that seems as innocent as a child's. In fact, she's a perfect example of why looks can be deceiving.

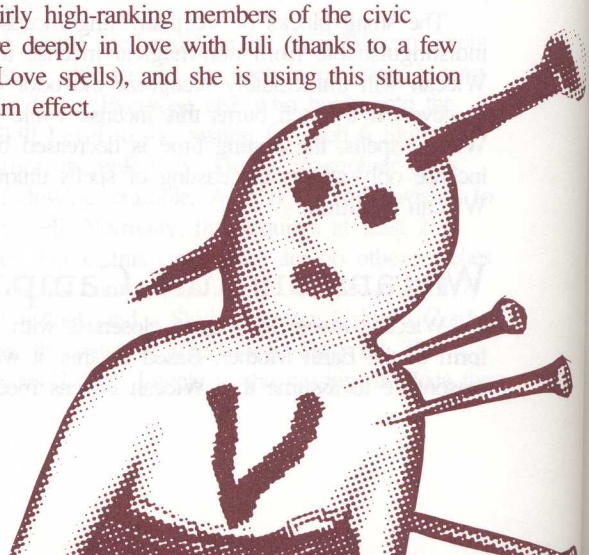
Juli is the priestess of an Evil-aligned coven dedicated to the acquisition of power in all its forms: financial, personal, and political. Although she's not the most powerful member of the coven as measured by Skill Levels, she's undoubtedly the most ruthless and aggressive. Only one coven member has ever seen fit to challenge Juli's assumption of power . . . and that member was never seen again.

Juli Wyvernspur is very advanced in the Craft for someone so young. Her rapid progression is due entirely to her singleminded devotion to building her power. Nothing has ever stood between Juli and the achievement of a major goal, and nothing ever will.

If anyone becomes even a minor threat to Juli's plans, either purposefully or accidentally, the young witch won't hesitate to turn the powers of her coven against them. Once her enmity is aroused, Juli is a formidable opponent, who is not to be dismissed lightly.

The Wyvernspurs are a family of merchants, comfortably settled in the middle class. None of Juli's relatives know about her secret life. (They know that she spends many late evenings away from home, but think only that she has found herself a beau whom she visits on a regular basis.)

Several fairly high-ranking members of the civic government are deeply in love with Juli (thanks to a few well-directed Love spells), and she is using this situation to its maximum effect.



Chapter 7: Voodoo



The people of the Caribbean Islands have developed their own distinctive tradition of witchcraft: Voodoo. (The word is thought to be derived from the word *vodu* in a West African tongue, meaning "demon".) Voodoo originally arose as a religious tradition in West Africa, and was brought to the Caribbean by slaves. Since then, it has developed into a very idiosyncratic form of witchcraft.

In game terms, Voodoo is an exclusively Evil tradition. Practitioners of Voodoo draw their magical strength from members of an array of Dark Powers, which are semi-deities similar in some ways to the Powers followed by elven Faerie witches. No one is sure how many Dark Powers there are, but some dozens are known to exist, each with its personal name and its own sphere of interests. Unlike the Faerie Powers, these supernatural creatures concentrate on generally baneful spheres, such as pain, weakness, and pestilence. So Evil in outlook are these Dark Powers that the actions of all Voodoo witches are warped in the direction of maleficence, regardless of the witch's desires. If witches try to learn about themselves or the world through white magic, the Dark Powers will present any information in its most negative or horrific aspect. Voodoo witches who try to perform beneficial gray magic will constantly see their work perverted to the dark side by the Dark Powers. For these reasons, Good-aligned Characters almost never pursue Voodoo witchcraft; those who do are soon driven from the tradition or corrupted to become Evil. Dark Powers are always of Evil alignment, but they vary with regard to chaos, law, or neutrality. Their followers will usually be of the same alignment, although this is not a requirement.

The Dark Powers are not as powerful as even the lesser gods, although they usually try to convince their followers that they are the equals of the greater gods. They are not demons or devils, but instead a race of nether-creatures neither mortal nor truly divine. There are both male and female Dark Powers. (There are recurring legends that describe the Dark Powers as a race of wicked sorcerers who were raised to their present state by an Evil god with a nasty sense of humor.) A representative of the Dark Powers—one Baron Samedi—is described herein.

Voodoo Witches

Like the gods followed by witches of the Classical tradition, the Dark Powers are typically an arbitrary and whimsical lot. Voodoo witches must constantly "butter up" and placate their Dark Powers with sacrifices. These sacrifices are usually animals, although some Dark Powers require the sacrifice of sentient beings. (Even though they might not specifically require it, most Dark Powers prefer sentient sacrifices.) Because of this whimsical nature, there is always a chance that a Voodoo witch's spell will fail. This chance depends on the witch's APL (this reflects the fact that witches who are more eloquent in their flattery of the Dark Powers are more likely to receive the power they desire). Use the following table to determine the chance of spell failure:

Witch APL	Chance of Spell Failure
5 or less	60%
6 to 7	50%
8 to 9	40%
10 to 12	30%
13 to 14	20%
15 to 16	15%
17	10%
18+	5%

These chances of spell failure reflect a witch who is diligent in his or her attention to the Dark Power through sacrifice, etc. The chance of failure is increased by 5% if the witch is somewhat lax, by 10% if the witch rarely sacrifices, and by 20% if he or she never sacrifices or otherwise appeases the Dark Power.

In general, failure means that the spell simply doesn't happen at all. The witch forgets the memorized spell as usual, but the magic has no effect whatsoever. Remember, however, that Dark Powers are arbitrary, and not above petty gestures at the expense of their followers. If the witch has done something to actively irritate the Dark Power, then the spell might work, but with a totally unexpected side effect (perhaps similar to the power of a Wand of Wonder), or might backfire on the caster.

There is not necessarily a binding compact made between a witch and a Dark Power. As long as the witch continues to make suitable sacrifices, the Dark Power will probably continue to endow the witch with spellcasting power. There is no guarantee that this will be the case, however. (This is one of the problems with depending on an innately Evil patron; the patron might withdraw his or her support at the worst possible time, just to cause trouble for the witch.)

In some cases, however, as when the witch asks for a significant amount of power (in the form of a powerful spell of Skill Level 8 or 9), the Dark Power will sometimes demand a favor in return. This favor will vary depending on the personality of the individual Dark Power, and on the type of power the witch wants. Sometimes, it will be something as relatively simple as an additional sacrifice. Other times, however, the Dark Power will demand a more-extensive service. The service will always be Evil in nature (the assassination of a Good-aligned cleric in a neighboring village, for example). The Dark Power will offer the witch a deal. If the witch refuses, there are no consequences; the witch will simply not receive the desired power. If the witch accepts the deal, the agreement has the effect of a Geas; refusing to honor the bargain causes the witch to sicken and eventually die.

In addition, the witch can petition his or her Dark Power for the ability to cast a single spell 1 Skill Level higher than his or her most powerful spell. (For example, a Skill 11 witch can cast spells of up to Skill Level 5. The witch can specifically petition his or her Dark Power for the ability to memorize and cast a Skill 6 spell.) Depending on the circumstances, the Dark Power might offer the witch a favor: a Geas-enforced service in return for the ability to memorize and cast a single spell of higher Skill Level.

A witch of Skill Level 19 or greater (who is entitled to Skill 9 spells) can petition his or her Dark Power for the ability to cast an additional Skill 9 spell. (For example: a Skill 19 witch would be able to cast 2 Skill 9 spells on that day.) In all cases, this ability to cast a spell of a higher Skill Level (or an extra Skill 9 spell) is a "one-shot" event.

The GM may decide whether or not the Dark Power offers the deal. If the GM doesn't want the Character to be able to cast the higher Skill Level spell, the Dark Power simply ignores him or her and doesn't extend the offer.

Voodoo witches congregate at midnight ritual meetings; the names used for these meetings vary from group to group. Like the sabbats and esbats of Dianic witches, these meetings are riotous affairs, complete with dancing, drinking, and orgiastic excesses. Unlike the meetings of other witchcraft traditions, these are not limited to members. Non-witches can attend; in fact, Voodoo witches often encourage "outsiders" to attend their rituals.

There are two major reasons for the nature of these meetings. The first is that it reinforces the image that most people have of Voodoo witches: they are wild and somewhat unstable and, hence, dangerous people to underestimate or cross. The second is that these meetings are the perfect opportunity for the Voodoo witches to slip their "guests" samples of some of their potions. . . .

No magic is worked at ritual meetings. Rather, they are simply parties and non-magical ceremonies. Ritual meetings always include some kind of sacrifice. (If non-witches are present, the sacrifice is usually limited to a chicken or a goat.)

A ritual meeting is led by a priest. The priest is always the most powerful Voodoo witch in the area, but, as with Wiccans, power isn't measured solely by Skill Level. Aggressiveness, personality, and downright nastiness can easily make up for lower Skill Levels. Since a witch becomes a priest only through the approval of the other witches present at the ritual meeting, the climb to the top usually comprises equal portions of lobbying and intimidation. (This approval is often tacit, in the sense that nobody particularly wants to challenge the would-be priest for the position.) It's not unheard-of for leadership challenges to be settled by formal duels, spontaneous knife-fights, or intricately-planned assassinations. Although the word *priest* carries a male connotation, the dominant witch can be male or female. A male priest is sometimes called an *ougan* and addressed as *Papa*; a female priest is sometimes called a *manbo* and addressed as *Mama*. Within the tradition, witches sometimes address each other as *brother* and *sister*.

Voodoo witches often refer to their tradition as the *Left Hand Path* or the *one and true Dark Path*.

Baron Samedi

Dark Power
Skill 14 Magic-User, Skill 10 Fighter
Skill 13 Illusionist
STR: 20 (+3, +8), *INT:* 20, *INS:* 14
STA: 20 (+5, +1), *DEX:* 21 (+4, -5), *APL:* 20
HTK: 130, *AC:* -2
MV: 18", *AL:* C. Evil
THACO: 11
AT: 2 or 1, *DM:* 1D8 (+8) x2 or 2D10 (+8)
Weapon Proficiencies: bastard sword, dagger, flail, knife, mace, morning star, short sword
Weapons: +2 bastard sword
Spells: See following
Specials: See following

All Dark Power have certain semi-divine abilities which they can use at will: Command, Comprehend Languages, Gate, Geas, Teleport and True Seeing.

No undead creature will attack Baron Samedi; he can attempt to Control Undead as a Skill 16 cleric. In melee combat, he either attacks with two clawed hands or wields a huge notch-bladed bastard sword of +2 enchantment. This sword inflicts 2D6 HTK to anyone not of Chaotic Evil alignment who even touches its hilt; if wielded by anyone other than Baron Samedi or another Dark Power, it acts as a -2 Cursed Sword.

Although Baron Samedi can freely choose his spells from the spell lists available, he will typically use only necromantic or otherwise-baneful spells. He will never Heal anyone other than himself.

Baron Samedi, who can shape change at will, usually appears in the form of a large, powerful, dark-skinned male and is often dressed in formal clothing. Sometimes his broad, handsome face is painted with white make-up to make him appear like a corpse.

Baron Samedi has Awe Power of up to 2 HTK/Skill Levels (due to his APL), and he regenerates 1 HTK/6 turns (due to his STA).

Joining the Tradition

Prospective members of the Voodoo tradition must find a Voodoo witch of Skill Level 5 or higher willing to teach them the philosophy and lore necessary to become a practicing witch. This process involves informing the candidate of everything he or she needs to know about the mentor witch's Dark Power. A witch will only help a candidate align with a Dark Power that the witch already follows. Dark Powers crave new followers; bringing a new member into the fold can only improve the witch's standing with his or her source of power. Since witches usually follow a Dark Power of the same alignment as themselves, a candidate would be well advised to find a mentor with parallel moral and ethical views of the world.

Once the candidate is ready—usually after 2D4 weeks of fairly intensive instruction, during which the candidate acts as assistant and general go-for for the mentor — the mentor invites him or her to the next ritual meeting. Up to this point, the candidate is still a Skill 0 "unclassed" Character. At the ritual meeting, the candidate is introduced to the presiding priest and initiated into the Voodoo tradition. The details of this initiation vary from group to group and are usually somewhat unpleasant, involving, at the very least, a sacrifice of some unfortunate sentient creature or person. After the ritual meeting, the mentor will teach the newly-initiated witch his or her first Skill 1 spells.

Once the new witch is initiated, he or she has no obligation to attend future ritual meetings. Most of the time, however, a witch will do so, since the meetings are good places to "network" with other witches and receive training.

World View

Voodoo witchcraft is an innately Evil tradition, and thus is generally reviled by civilized societies. This revulsion doesn't always extend to all members of such societies, however. People in certain groups, particularly the rural underclass, see Voodoo witches as resources that can give them some control over their lives. Even though these people may not be entirely Evil in alignment, they can justify going to a Voodoo witch in order to get what is theirs. Witches will often sell services such as the brewing of potions or the enchantment of fetishes (which are discussed later), or even the casting of baneful magic against enemies. This sometimes profitable business is why Voodoo witches will often invite non-witches to ritual meetings: it provides free advertising. Unscrupulous landlords or businessmen will sometimes partake of Voodoo witches' services as well, possibly to provide them with a cheap work force in the form of Voodoo zombies (see **Potions** following).

Voodoo witches are usually also members of the rural underclass, or at least were at one time. People who have managed to escape from backbreaking work in the fields and carve a higher niche for themselves in society will often cling to the traditions of their upbringing. Voodoo is often the religion of slavery, and freed (or escaped) slaves will often continue to practice it. Also, Voodoo is often rife among the more brutal—in other words, the less "civilized"—criminal organizations. (There are recurring rumors that describe entire thieves' guilds organized around the Voodoo tradition and run by Voodoo priests, but no such rumor has ever been substantiated. It is known, however, that most of the more "professional" and businesslike thieves' guilds revile Voodoo—they find that it is generally bad for business.)

Voodoo witches generally have a very jaundiced view of those around them. Non-witches are potential clients, potential sacrifices, or potential enemies. Even other

witches are viewed as potential rivals. Voodoo witches usually hate traditional wizards and priests. (These people are frequently in the higher strata of society, so many Voodoo witches are highly jealous of them.) They usually despise members of other witchcraft traditions as well. Although they might not come right out and say it, many voodoo witches believe deep down that the deities followed by other witches are really Dark Powers under another guise. Thus, to Voodoo witches, other traditions are "perversions" of the Left Hand Path.

Lawful and Good governments often try to hunt down and eradicate Voodoo witchcraft within their lands. The voodoo witches know this and take great pains to keep themselves out of sight. Witches won't admit their activities to strangers, and they will never practice magic openly. Ritual meetings are held late at night, and far from well-traveled areas. Locals usually know the identities of the Voodoo witches in their area—they often see them at ritual meetings, after all—but are usually too afraid to divulge this information to adventurers. There are two reasons for this fear. The locals are often afraid that they may be associated with the witches and suffer the same fate. They also fear that the witches will escape extermination and will come back to wreak their vengeance on those who betrayed them.

Voodoo Magic

Voodoo witches specialize in concocting potions, many of which are totally unique to the Voodoo tradition. They also can create fetishes: items that can be used as the focus of magical energy. In addition, they can cast spells, some of which mimic the effects of standard wizard spells (but are cast using different techniques), and others which are unique to the Voodoo tradition. Voodoo spell lists are shorter and less varied than those of most other traditions.

Potions

The potions created by Voodoo witches are generally baneful in nature. Their ingredients are usually poisonous or psychoactive plants, or the venom of various unsavory creatures, and are usually mixed with the blood of sacrificial animals (or humans). As with other potions, it's up to the GM to determine the appropriate ingredients. In general, the ingredients will cost between 200 and 1,000 gp, with higher values reflecting more powerful and complex potions. The time required to brew, diffuse, distill, decant, and extract a potion is a number of days equal to the cost of the ingredients divided by 100. (Thus, a powerful potion can take up to 10 days to create.)

Certain potions are easier for a Voodoo witch to create, but even the easiest are not guaranteed successes. Because of the Dark Powers' orientation towards Evil, those potions that have lethal or baneful effects (such as Delusion, Elixir of Madness, Oil of Fumbling, and, of course, Poison) or those that affect undead are the easiest, with a base chance of success of 80%. Potions specific to the Voodoo tradition fall into this category. More difficult are those that have neutral or potentially beneficial effects (such as Potions of Clairaudience, Climbing, Human Control, and Speed) with a base chance of success of 65%. The most difficult are those that relate to healing; these include Elixirs of Health, Extra-Healing, Healing, and Longevity, and have a base chance of success of 50%.

The base chance of success is decreased by 1% for each 100 gp worth of ingredients required, reflecting the innate complexity of the potion. The base chance of success is increased by 1% for every 2 Skill Levels, or fraction thereof, possessed by the witch. For example, a Skill 7 witch wishes to create a Potion of Healing. The GM decides that this is a very difficult type of potion to concoct, and that it will require 700 gp worth of ingredients. This potion will take 7 days to concoct, and the chance for success is 47% [50 - 7 + 4]. If the witch fails the roll, the resulting potion can be totally ineffective or poisonous, or can have the effects of a Potion of Delusion (GM's option). Of course, the witch won't know whether the potion is effective or not until it's tested.

Following are some potions specific to the Voodoo tradition. Using these as a guide, inventive GMs can come up with additional interesting possibilities.

Mindkiller

[GP value: 1,000]

Similar to the spell Feeblemind, this nasty potion reduces the drinker's INT to 3. The potion's effect is permanent, and neither Dispel Magic nor Remove Curse can reverse it. In fact, Mindkiller causes serious neurological damage, which can be reversed only by Heal, Limited Wish, Wish, or other highly powerful spells. The central ingredient of Mindkiller is a rare root known as "zombie cucumber." Mindkiller has a distinctive, sharp odor and a bitter taste.

Zombie Draught

[GP value: 2,000]

This potion is a refinement of Mindkiller, which also requires zombie cucumber as its central ingredient. Unlike Mindkiller, however, this potion is odorless and tasteless. Within 2D4 hours of quaffing this potion, the imbiber falls into a comatose state indistinguishable from death (treat as the Feign Death spell). As with Mindkiller, simple spells such as Dispel Magic are unable to counter the effects of the potion. Some 2D20 hours later, the victim wakes—often this is after the body has been interred; the Voodoo witch or someone else must dig up the victim before he or she suffocates. This leads to many horrific tales about the newly dead being exhumed and Raised as zombies. During the comatose condition, however, serious (and normally irreversible) neurological damage occurs, reducing the victim's INT to 1. The victim is basically a mindless puppet, a "Voodoo zombie" capable of understanding

simple orders and performing undemanding tasks; the limitations on the victim are similar to those on standard undead zombies and skeletons. Voodoo zombies will obey any order they are given, no matter who issues it, except for obviously self-destructive commands, as long as the order is delivered in a forceful manner.

Voodoo zombies retain their HTK scores, but suffer a -2 penalty to their THACO. Voodoo zombies receive no bonuses from weapon specialization, are totally unable to cast spells or perform intricate actions (such as thief abilities), and always attack last in a round. Also, since Voodoo zombies are not undead, they can't be turned. The effects of Zombie Draught can be reversed only by Heal, Limited Wish, Wish, or other highly powerful spells.

Various unscrupulous landowners pay Voodoo witches to "recruit" zombies to work their lands. Most common folk believe that Voodoo zombies are really undead, and their stories will always reflect this belief.

WISDOM WRACK
[GP VALUE: 750]

This tasteless and odorless potion decreases the drinker's INS by 2D6 points (to a minimum of 3) for 2D4 hours. This decrease in INS might have an effect on the imbiber's magic resistance and on the chances for clerical spell failure (see the standard rule book). In addition, the victim is exceedingly gullible during this time. Anyone who knows that the victim is under the effect of Wisdom Wrack, and acts accordingly, has an effective APL of 18 with regard to the victim. In addition, each time the victim hears a strongly-worded command or order, he or she must save vs. Spells or treat the command as a Suggestion spell.

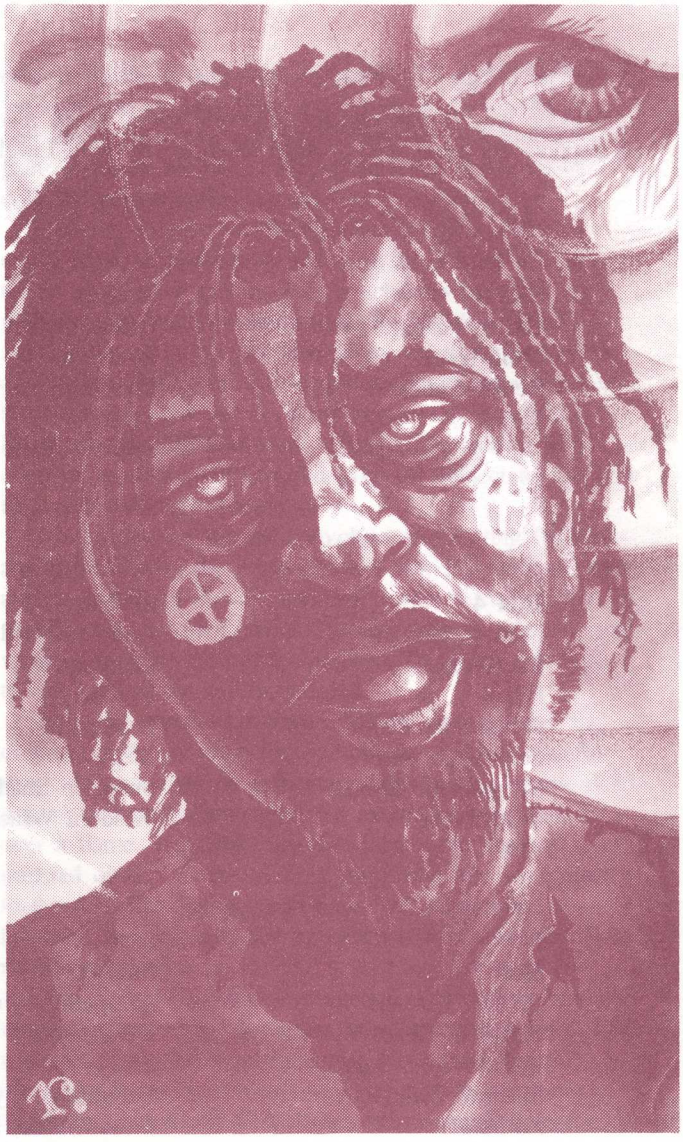
POTION OF LUST
[GP VALUE: 650]

Despite its name, this potion affects more than the libido of the victim. In essence, it enhances the extreme facets of the imbiber's personality. Whatever single indulgence he or she most enjoys—be it food, alcohol, or the companionship of the opposite sex—becomes totally irresistible. The victim of the potion will drink him- or herself unconscious, eat until bloated, or whatever. The effects of the potion last for 2D10 turns.

Fetishes

Fetishes are small items imbued with magical power that Voodoo witches use as "spell focuses" to help them cast a specific spell. The item is charged using a special spell, Create Fetish. During the charging process, the witch must specify exactly to which spell the fetish is to be attuned. (A single fetish can be attuned to only 1 spell.)

Voodoo witches can choose to use an appropriately attuned fetish in the casting of a spell. The use of the fetish cuts the casting time in half; in addition, if the spell entitles the target to a saving throw, this throw is made at a -1 penalty.



Fetishes don't remain attuned forever. Each time a fetish is used, there's a chance that it will lose its power. This chance is equal to 50% minus the Skill Level of the witch who created the fetish. There's no overt indication that the fetish is no longer attuned until a witch tries to use it in casting a spell. A spell cast using a "discharged" fetish takes twice the normal casting time, and the target receives a +2 bonus to any saving throw. Of course, as soon as the witch realizes that the spell is taking too long, he or she can abort the casting, but the spell will be lost.

A Voodoo witch can have no more than 4 fetishes on his or her person at a time. As soon as the witch picks up a fifth, all fetishes become inactive until one is discarded.

Only Voodoo witches can use fetishes in spellcasting. For non-witches, however, fetishes can have a different effect; they give their possessor a +1 bonus to saving throws versus the specific spell to which the fetish was attuned. (Thus, a fighter carrying a Lightning Bolt fetish

(Continued on page 63)

Available Spells

Voodoo witches can cast the following spells. Spells marked with an asterisk (*) are spells unique to this tradition. Descriptions for these spells, which are listed by Skill Level, follow this list.

Skill 1
Charm Person
Chill Touch
Detect Undead
Spook

Skill 2
Create Fetish*
Invisibility
Invisibility to Undead*
Scare
Spectral Hand

Skill 3
Feign Death
Hold Person
Hold Undead
Lightning Bolt
Vampiric Touch
Wraithform

Skill 4
Contagion
Enervation
Fear
Phantasmal Killer
Polymorph Self
Sympathetic Magic*
Wizard Eye

Skill 5
Animate Dead
Domination
Dream
Feeblemind
Magic Jar
Summon Shadow
Wisdom Wrack*

Skill 6
Death Fog
Death Spell
Mass Suggestion

Skill 7
Control Undead
Finger of Death
Power Word, Stun
Shadow Walk
Zombie*

Skill 8
Antipathy-Sympathy
Death Door*
Mass Charm
Polymorph any Object
Power Word, Blind
Trap the Soul

Skill 9
Energy Drain
Imprisonment
Power Word, Kill
Weird



would receive a +1 bonus to saves vs. Lightning-based spells, no matter what the tradition of the caster.) Non-witches can possess no more than one fetish at a time. If a second is carried, both become ineffective. There's a 50% chance that the fetish will become inactive each time that it provides its protective function.

Fetishes are usually simple clumps of feathers, bound together with thread, or items of equal simplicity. The materials typically cost under 1 cp. Fetishes can be recharged using the Create Fetish spell.

Note that in cultures that disapprove of the Voodoo tradition, simple possession of a fetish can be taken as evidence of consorting with Voodoo witches.

Voodoo Witch Spell Descriptions

CREATE FETISH (ENCHANTMENT/CHARM)
Skill Level: *2* Components: *V, S, M*
Range: *0* TTC: *1 turn*
Duration: *Special* Saving Throw: *Neg.*
Area of Effect: *1 object*

This spell allows the witch to turn a suitable small object into a fetish, as described in the previous section. The witch must know the spell to which the fetish is to be attuned.

Despite its low Skill Level, this is a very draining spell to cast, requiring a significant recovery time before the witch can cast it again. This recovery time is 20 days divided by the witch's Skill Level. (Thus, a Skill 5 witch must wait 4 days before casting a Create Fetish again, and a Skill 20 witch must wait 1 day.) All restrictions on number of fetishes carried, etc. (as described earlier), hold no matter what the witch's Skill Level.

Also, the material components, in addition to the fetish itself are the same as for the spell to which the fetish is to be attuned. All components except the fetish are consumed in the casting.

INVISIBILITY TO UNDEAD (NECROMANCY)
Skill Level: *2* Components: *V, S, M*
Range: *Touch* TTC: *6 rounds*
Duration: *2D4 rounds* Saving Throw: *Special*
Area of Effect: *Creature touched*

This spell duplicates the effects of the priest spell of the same name. The material component is a pinch of dirt from a fresh grave sprinkled over the recipient of the spell.

SYMPATHETIC MAGIC (EVOCATION)
Skill Level: *4* Components: *V, S, M*
Range: *Special* TTC: *2 hours*
Duration: *Special* Saving Throw: *Special*
Area of Effect: *Individual*

Sympathetic Magic is the principle whereby any actions, particularly destructive ones, performed on an object (usually a doll) that represents a person are transferred to that person. Thus, if a witch drives pins into a doll that represents a person, that person feels stabbing pains in his or her own body; if the witch slowly burns the doll, the person suffers fevers, etc.

The key point about Sympathetic Magic is that the object must be tied closely (in a mystical sense, of course) to the prospective victim. This is achieved by using some portion of the victim's body—usually a lock of hair, although other items will also serve—in the construction of the doll. Something of significant emotional value that the victim has had on his or her person for an extended length of time will also work. Thus, a ring from a loved one that has not been removed from the subject for the past ten years would do the job.

The casting of the spell involves constructing the doll and incorporating the personal item from the victim. Dolls are usually made of wax, although wood or even straw would work. The doll should at least vaguely resemble the victim. Once the casting is complete, the witch can begin to work his or her will on the doll.

Only the witch who constructed the doll and cast the original spell can work the Sympathetic Magic. Baneful magic is performed by inflicting some damage on the doll: running it through with pins, for example, or holding it over a flame. The GM must determine what damage is inflicted on the victim, judging from what the witch does to the doll. The damage can never be catastrophic, however, and can only kill its victim if it is sustained for a number of weeks.

For example: a witch constructs a wax doll to represent the victim, and every day melts away some of the doll with a candle. The victim might suffer debilitating fevers that sap his or her energy; also, every day or two he or she might lose 1 point of STR. When his or her STR reaches 0, he dies.

Another witch constructs a wooden doll, and every day sticks pins into it. The victim suffers painful cramps that inflict a -1 penalty on "to hit" rolls; also, the magic inflicts 1 HTK of damage each day until the victim dies.

Doing something catastrophic to the doll, such as setting fire to it, might inflict some little damage on the victim, but the magical link would be broken too quickly for the act to kill him or her. Each day the victim makes a saving throw vs. Breath Weapons. A successful saving throw means that the victim has managed to avoid damage that day; a failure means that the victim suffers the appropriate effects.

Once the spell has been cast, the magical link between the doll and the victim remains as long as the victim continues to live. The only way to break the link and ensure the victim's safety is to acquire the doll from the witch and destroy it. (This is safe, since damage is inflicted on the victim only if the witch who made the doll inflicts the damage.)

The range of the spell depends on the nature of the

personal item used to construct the doll. If the object was one possessed by the victim, and kept on the victim's person all of the time, the maximum range is 10 miles. This range increases to 100 miles if the object was also previously possessed by a close relative of the victim. (Thus, the ring, as mentioned earlier, that the victim inherited would give a range of 100 miles.) If the item is a lock of hair, the range is 1,000 miles. If it is something even more personal—a severed finger, for example—the range is infinite (as long as the victim is on the same plane as the witch).

It is also possible to cause helpful Sympathetic Magic, although this is more difficult. Again, this must be mediated by the GM, but the effects will certainly not be great. As an example, a helpful witch might make a doll representing a subject—with the subject's cooperation, perhaps—and then keep it safely stored within a magic circle or locked in a box of cold iron. Since both of these are symbolically protecting the subject from baneful magic, the subject might receive a +1 bonus to saving throws versus certain kinds of magic.

In many societies, casting baneful Sympathetic Magic is a serious crime, sometimes punishable by death.

WISDOM WRACK (ENCHANTMENT/CHARM)
Skill Level: *5* Components: *V, S,M*
Range: *5 yds/Level* TTC: *1 round*
Saving Throw: *Neg.* Duration: *Permanent*
Area of Effect: *1 creature*

This spell has the same effect as the potion Wisdom Wrack described earlier, except that the effect is permanent (unless reversed by Heal, Limited Wish, Wish or equally powerful magic). The decrease in INS which results from Wisdom Wrack (see the potion's description) might have an effect on the victim's magic resistance and his or her chances for clerical spell failure (see standard rule book). In addition, the victim is exceedingly gullible during this time. Anyone who knows that the victim is under the effect of Wisdom Wrack (and acts accordingly) has an effective APL of 18 with regard to the victim. In addition, each time the victim hears a strongly-worded command or order, he or she must save vs. Spells or treat the command as a Suggestion spell. The material component of this spell is a leaf from a zombie cucumber plant.

ZOMBIE (ENCHANTMENT/CHARM)
Skill Level: *7* Components: *V, S, M*
Range: *5 yds/Level* TTC: *2 rounds*
Saving Throw: *Neg* Duration: *Permanent*
Area of Effect: *1 creature*

This spell has a similar effect to the potion Zombie Draught described earlier. The recipient of the spell immediately falls into a comatose state indistinguishable from death (treat as the Feign Death spell). After 2D10 rounds, the victim awakens. During the comatose condition, serious, and normally irreversible neurological damage occurs, reducing the victim's INT to 1. The victim has become a "Voodoo zombie" with the properties described in the section on potions (see **Potions**). If a Player Character is the subject of this spell and fails the saving throw, he or she functions as a Non-Player Character under the control of the GM until such time as the Character is healed or otherwise returned to normal. The material components of this spell are a bone from a black cat, a leaf from a zombie cucumber plant, and a ruby of at least 500 gp value. All of these components are consumed in the casting.

DEATH DOOR (NECROMANCY)
Skill Level: *8* Components: *V, S, M*
Range: *0* TTC: *2 rounds*
Duration: *Special* Saving Throw: *Neg.*
Area of Effect: *1 doorway*

Using this spell, the witch can ward a particular doorway so that any creature who tries to pass through the portal, without first speaking a word of command, is immediately the subject of a modified form of Death Spell. A single casting of this spell can kill up to 50 HTK dice or Skill Levels of creatures before becoming inert. Each creature passing through the portal makes a save vs. Wands with a -2 penalty; a successful save means that the creature survives. Even if the creature successfully saves, tits HTK dice or Skill Level is deducted from the total power remaining to the warded doorway. If a creature passing through the door has more HTK dice or Skill Levels than remain to the spell, the spell ends, and the creature is unharmed.

For example: A Voodoo witch has cast Death Door on the doorway into her home. Three Characters try to pass through the portal: a Skill 15 fighter, a Skill 16 cleric, and a Skill 16 wizard. The fighter and cleric fail their saving throws and die immediately; the wizard makes his or her save and survives. The Death Door spell has expended 47 Skill Levels (15 + 16 + 16), which means that only 3 Skill Levels or HTK dice remain. Later, a Skill 4 thief walks through the door. Since the thief has more Skill Levels than remain to the spell, the spell ends and the thief is unaffected.

Note that only the doorway itself is warded. A Character can smash through the wall next to the door and enter safely. A door protected by Death Door radiates a strong aura of necromantic magic. While casting the spell, the witch can choose whether or not the warding is to be visible. If the witch chooses visibility, the door is outlined by a faint blue glow; this glow isn't bright enough to be seen in full daylight, but is obvious under twilight or darker conditions.

The material component of this spell is a quantity of finely powdered platinum, worth no less than 750 gp, which is brushed around the door frame.

Magic Items

The following are some magic items that are characteristic of the Voodoo tradition of witchcraft. Although individual GMs may wish to rule otherwise, most of these items can be created and used only by Voodoo witches. Exceptions are noted in the text.

Hand of Glory

[GP value: 45,000]

This powerful magic item, traditionally created from the hand of an executed murderer, allows the Voodoo witch to open a Gate to the plane where the Dark Powers dwell. The wizard can then call to the denizens of that plane for help. The response will depend on the service required, the alignment of the witch, and the diligence with which he or she has served a Dark Power. In other words, the GM has a free hand. Unless the witch is extremely powerful or the task of great importance to both Dark Power and witch, a Dark Power will almost never come personally, preferring to send a servant instead. This servant can be any Evilly-aligned creature that is magical in nature. Thus, candidates would include undead, efreeti, etc.

A witch using a Hand of Glory must stand within a properly prepared magic circle while opening the Gate. Failing to do so will guarantee that whatever creature emerges from the Gate will immediately attack the witch. Preparing the circle and opening the Gate takes 5 turns.

Opening a Gate using a Hand of Glory ages the witch by 4 years. Only a Voodoo witch can use a Hand of Glory.

Amulet of the Dead

[GP value: 2,000]

This item allows a Voodoo witch to turn or control undead as if he or she were a cleric of half his or her own Skill Level (all fractions are rounded up). Thus, a Skill 7 Voodoo witch wearing an Amulet of the Dead could turn or control undead as if he or she were a Skill 4 cleric.

Vampiric Dagger

[GP value: 2,000]

This enchanted blade has no "to hit" or damage bonuses. However, it transfers HTK from creatures wounded by the blade to the dagger's wielder. For each 10 HTK of damage that the dagger inflicts on an enemy, the wielder's HTK total is temporarily increased by 1. These temporary HTK last for 2D8 rounds, then vanish. During that time, any HTK of damage inflicted on the wielder are taken first from this "pool" of temporary HTK. The Vampiric Dagger will only perform this function against an enemy who is attacking the wielder with intent to kill. (Thus, a wielder can't stock up on HTK by killing a few cows with the dagger.) Anyone, regardless of class or Skill Level, can use a Vampiric Dagger.



Voodoo Witches in the Campaign

Although required to make ongoing sacrifices to their Dark Powers, Voodoo witches are not significantly limited in their freedom of movement or action. Thus, there are not any logistical restrictions against Voodoo witches becoming adventurers.

There are some psychological and practical restrictions, however. Depending on the country and area involved, official reaction to Voodoo witchcraft ranges from legal sanctions, to probable arrest, to violent oppression. When they stay at home, surrounded by non-magic-using people who hold the spellcasters in terrified awe, Voodoo witches have a much easier time of keeping their identities secret. On the road, traveling the countryside and frequently depending on their powers to keep them alive, witches are much more likely to be recognized.

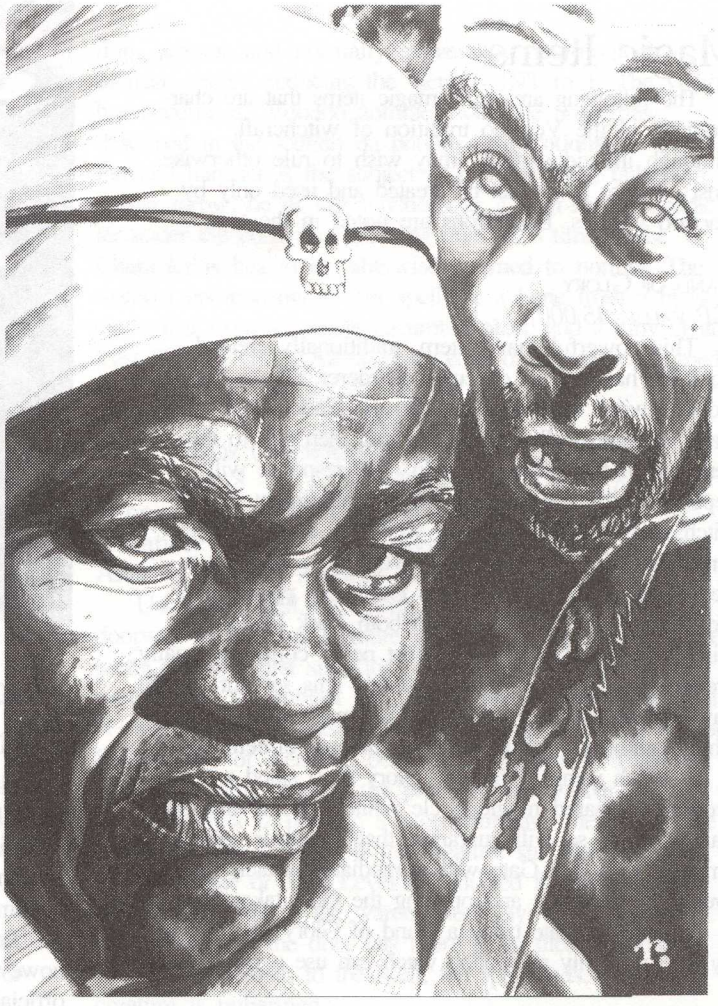
This doesn't mean that all Voodoo witches are bound to the rural life, of course. Ambitious individuals have moved to the cities. But, in almost all cases, they've replaced one form of protection for another. Instead of surrounding themselves with terrorized farm workers, they work among criminal organizations and guilds.

Because of their Evil outlook and activities, Voodoo witches are not recommended as Player Characters.

Character Restrictions

Only humans, half-elves, half-drow, and half-orcs can become full-fledged Voodoo witches. Shirelings can join the tradition, but they cannot progress beyond Skill 4. Characters wishing to become Voodoo witches must have a minimum INT of 9.

Sample Non-Player Character



"Papa" Cortos Amali

Human, Skill 14 Witch (Voodoo)
STR: 14, *INT:* 13, *INS:* 10
STA: 13, *DEX:* 11, *APL:* 14
HTK: 33, *AC:* 10
MV: 12", *AL:* C. Evil
AT: 1, *DM:* By weapon
THACO: 16
HT: 6'0", *WT:* 230 lbs.
Weapon Proficiencies: dagger, knife, sling
Magic Items: Vampiric Dagger, fetishes: Lightning Bolt, Domination, Mass Suggestion, Zombie
Spells: Skill 1: Charm Person (x2), Chill Touch, Spook; Skill 2: Create Fetish, Invisibility, Scare, Spectral Hand; Skill 3: Hold Person, Lightning Bolt, Vampiric Touch, Wraithform; Skill 4: Contagion, Fear, Phantasmal Killer, Sympathetic Magic; Skill 5: Animate Dead, Domination, Magic Jar, Wisdom Wrack; Skill 6: Death Spell, Mass Suggestion; Skill 7: Zombie

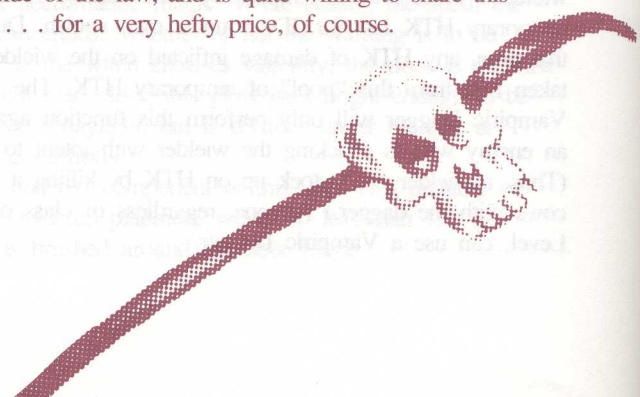
Cortos Amali is a rotund black man with a ready laugh and contagious smile. His jocular manner is just a facade, however. Amali is a killer many times over and a key figure in the underworld.

Born into a poor rural family, Amali realized early that his life was destined to be very much like his father's—decades of backbreaking labor and nothing to show for it—unless he did something about it. That "something" involved robbing and killing the owner of the farm on which he worked, and using the stolen money to move to the city. (It was during this fracas that Amali picked up the first of the many scars which decorate his large expanse of hide.) Once in the city, Amali joined up with a small band of cutthroats and alleybashers. His quick wits—and even quicker blade—soon earned him leadership of the band.

With almost surprising ease, Amali maneuvered his band into the more rarefied and profitable facets of organized crime: smuggling and trade in controlled substances. As his band grew, he actively recruited people from his own background. Cortos Amali had become a Voodoo witch when very young. Now, he was powerful enough to become priest of the central core of his band who followed the Voodoo tradition.

During his impoverished upbringing, Amali had never had enough to eat on a regular basis. Understandably, his mind made the connection between hunger and poverty. As his wealth expands, so does his body.

Amali can be friendly, open, and exceptionall charming . . . when he wants to be. His mood can change in a moment, however, as many "business opponents" have found to their ultimate detriment. If he is approached carefully, with the respect he believes he deserves, he can prove a valuable resource. He has access to information people and materials that are unavailable to anyone on the other side of the law, and is quite willing to share this access . . . for a very hefty price, of course.



Chapter 8: Animistic Witches

Many so-called "primitive" religious and cultural traditions have an "animistic" view of the world. In this tradition, everything, whether alive or not, has a spirit: a supernatural being that somehow represents the central nature of the object in question. Thus, the world is full of spirits: there are tree spirits, river spirits, road spirits, wind spirits, storm spirits, etc. In a truly animistic view of the world, everything that happens does so through the wills of the appropriate spirits. The world is as we know it simply because all of the spirits that make up the world agree among themselves that it should be so.

Many cultures have a corresponding animistic view of witchcraft. Witches are granted their powers by the particular spirits who relate to the particular power being wielded. Thus, an Animistic witch who wishes to cast a Lightning Bolt would have to petition a storm spirit for the power to cast it. Individuals who wish to be successful in the Animistic tradition of witchcraft must be familiar with all of the different spirits, and know exactly how to approach them. (A witch petitioning the earth spirit for the ability to cast an Earthquake spell would handle him- or herself totally differently from a witch petitioning a flower spirit for the power to cast a Plant Growth spell. In the former case, the witch would have to deport him- or herself with pride, almost arrogance. Powerful spirits such as the earth spirit typically disdain weakness, and anyone who approaches them in a fawning or begging manner might find him- or herself turned to a pillar of stone. In contrast, a flower spirit must be approached gently, with politeness and affection . . . but still with a fair measure of respect, of course.) For these reasons, the animistic tradition is perhaps the most demanding on its members.

The Spirits

In the Animistic view, each spirit has its own very limited "sphere" over which it has power. This is usually fairly obvious; a tree spirit would be able to grant spells like Plant Growth or Dimension Door, for example, while a wind spirit might grant Whispering Wind, Shout, Fly, and Wind Wall. Spirits can only grant spells that relate to their sphere of influence. Thus, Animistic witches can't learn or use "generic" spells like Wish that are not related to any particular spirit.

In addition to a sphere of influence, each spirit has a particular alignment and personality. The GM should determine the alignment and personality of the spirits that he or she will be using in the campaign. Examples of alignments and personalities follow. (These descriptions are, of course, subject to the GM's discretion.)

Spirit	Alignment	Dominant personality
Earth	L. Neutral	Proud, intolerant
Fire	C. Neutral	Arbitrary, easily angered
Wind	C. Neutral	Light-hearted, easily angered
Tree	L. Good	Stolid, sensible
Disease	C. Evil	Sly, scheming
Death	L. Evil	Cold, emotionless
River	N. Good	Deliberate, thoughtful
Storm	C. Neutral	Serious, vengeful

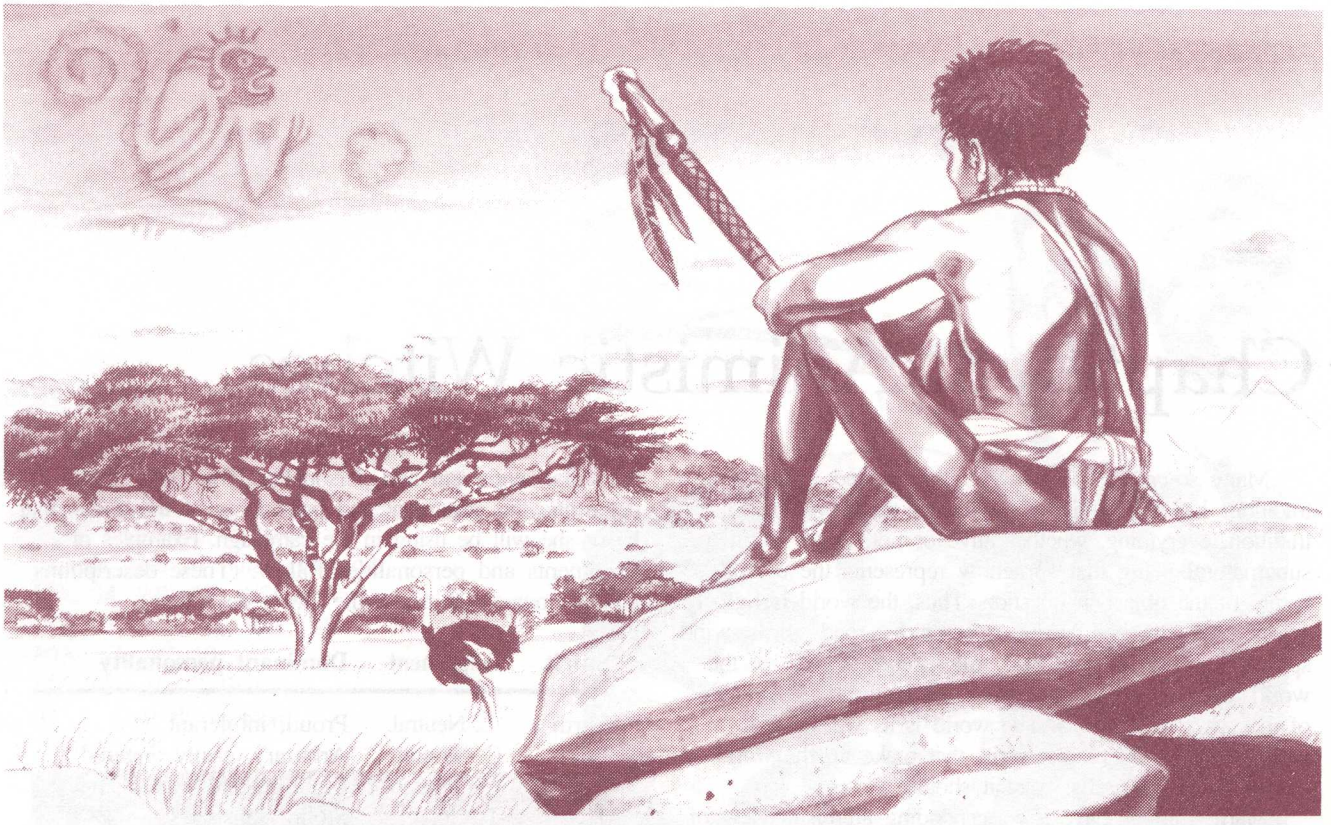
A spirit will expect an Animistic witch to use any spell granted by that spirit in a way that conforms with the spirit's alignment and personality. If a witch uses the granted spell in a conflicting way, the spirit will certainly notice and remember. Next time the witch approaches that spirit for a spell, there's a chance that the spirit won't grant it. In the case of spirits with extreme alignments (Lawful Good, Lawful Evil, Chaotic Good, and Chaotic Evil), or spirits with intolerant or easily angered personalities, the consequences of transgression can be worse than not receiving the desired spell. These spirits are quite likely to show their displeasure by reversing the effects of the spell on the caster, or other heavy-handed means. For these reasons, Animistic witches must be very aware of the spirits' eccentricities and very careful to abide by them.

The rather hodgepodge approach to alignment that an Animistic witch must have has one further consequence. Animistic witches very rarely have extreme alignments themselves. Most are true Neutral, and if they deviate from Neutrality it's not by much. (This makes it much easier for the witches to abide by the spirits' requirements and still get things done.)

Spirits never manifest themselves on the material plane; for this reason, no statistics are given for them.

Animistic Witches

As discussed earlier, Animistic witches must deal with



a wide range of power sources. While each individual spirit is fairly predictable with regard to ethos and personality, the overall effect is somewhat schizoid. A witch who wishes to cast a reasonable variety of spells must deal with different patrons with different outlooks who care very deeply about how the witch uses the powers they bestow.

The GM must reflect this complex relationship. Each time an Animistic witch wishes to cast a spell bestowed by a particular spirit, the GM must decide what alignment the witch personified when he or she last cast a spell bestowed by that same spirit. The GM must then determine how many steps of alignment removed that behavior was from the alignment of the spirit. There is a chance of spell failure that depends on this difference in the number of "steps," as shown in the following table:

Steps of Alignment	Chance of Failure
0	0%
1	10%
2	15%
3	30%
4	50%
5	65%

If the GM has decided that the personality of the spirit is "intolerant," "easily angered," or something equivalent, then this chance of failure might be increased by a factor of 1 to 1/2, or even a factor of 2!

For example, a witch wants to cast an Earthquake spell, which means petitioning the earth spirit for the power. The last time that witch received a spell from the earth spirit, it was another Earthquake spell which the witch used to raze a small village. The GM decides that this action was Chaotic Evil in alignment, which is 3 steps away from the alignment of the earth spirit (Lawful Neutral). This means that the base chance of spell failure is 30%; however, since the earth spirit is a proud and intolerant being, this chance might be increased to 45%, or even to as much as 60%. It's easy to see that it's important to take the spirits' wishes into account when performing animistic magic.

In general, failure means that the spell simply doesn't happen at all. The witch forgets the memorized spell as usual, but the magic has no effect whatsoever. Remember that certain spirits may be angry and vengeful, and not above "sending messages" to Animistic witches. If the witch has done something to actively irritate the spirit, the spell might work, but with a totally unexpected effect (perhaps similar to the power of a Wand of Wonder), or backfire on the caster.

Animistic witches don't strike explicit deals or sign binding compacts with the spirits of the world. Anyone who knows the correct ways to gain the attention of the appropriate spirits may receive the power to cast spells (subject to the judgment of the spirit, of course, as discussed previously). In truth, that's all that animistic witchcraft "spells" really are: tried and true ways of petitioning the appropriate spirit for specific powers. The mechanics of using these "spells" is similar to that of other forms of spellcasting. The witch must memorize the formula beforehand—which takes one-half as long as memorizing a "traditional" wizard spell of equivalent Skill Level—and the casting of the spell wipes the formula from the witch's

mind. The actual casting typically takes twice as long as for an equivalent wizard spell.

Animistic witches are solitary with respect to others of their kind—they don't congregate into covens or have regular meetings. In civilized societies—particularly those with more sophisticated pantheons of deities—Animistic witches are so rare that someone wishing to enter the tradition might find it very difficult to find someone to introduce him or her to the nature of Animistic magic.

Learning the principles of the Animistic tradition takes 2D4 weeks of uninterrupted study at the side of a practicing Animistic witch. No one can enter the tradition without this training period, during which the candidate learns the nature and eccentricities of the most important spirits. After this initial training, the new witch can begin to learn Skill 1 spells. Like "standard" wizards, Animistic witches can research and possibly learn new ways to perform spells that they know exist but can't learn from a mentor.

World View

The Animistic tradition of witchcraft is vanishing. Currently, it flourishes only in isolated and primitive areas, well away from the spread of civilization. In other places, devotees of the more organized pantheons have taught the locals the "truth": that there really are no such things as spirits, and that only the deities exist. (The fact that Animistic witchcraft works seems to be lost on these missionaries. Either they don't believe the evidence of their own senses, or they convince themselves that the powers of Animistic witches actually come from other, more emotionally acceptable, sources.) Even in areas where Animistic witchcraft is still practiced, it is usually limited to the older members of the societies. With few exceptions, the younger members are turning away from the old ways, and hence letting their heritage die. Within one generation, two at most, the Animistic tradition will have vanished.

Practitioners of Animistic magic typically greet this fact with surprising equanimity. These Animistic witches recognize the reality of the more civilized pantheons—although some of them think that the deities are really just communal manifestations of groups of spirits. They also recognize that the days of their tradition are drawing to a close. They still do their best to teach their young the old ways, but most accept that ultimate failure is their destiny.

As the elders of their society, Animistic witches are often held in respect, even reverence, by the other members. Even most of those who have turned away from the old ways treat the elders with politeness, and listen to their opinions, even if they don't act on them. There are some firebrands, however, who see the Animistic witches as contributing to the stagnation of their societies.

Animistic Magic

Unlike almost all other traditions of witchcraft, members of the Animistic tradition are unable to concoct potions, enchant magic items, with the sole exception of amulets. The spell list open to Animistic witches is fairly limited, since only those spells that are closely related to the spheres of the spirits are available.

Amulets

In the Animistic tradition, amulets are small items that provide protection against certain kinds of magical activity. Created using the Charge Amulet spell (discussed later), an amulet is attuned to the sphere of a certain spirit. When the bearer is subject to magical attack of a kind that relates directly to that sphere, he or she receives a bonus of +2 to the saving throw versus that attack. The witch creating the amulet petitions the appropriate spirit to imbue the item with some of the spirit's power. Amulets can be carried and are effective for Characters of any class or Skill Level. Each Character can carry only 1 amulet at any given time; carrying a second amulet makes both amulets inactive until one is discarded.

Animistic witches can create amulets for the spheres of only the most powerful spirits. Permissible spirits, and examples of spells and spell-like attacks that can be affected by such amulets, are listed in the following table.

Spirit	Spells
Fire	Fire Trap, Burning Hands, Pyrotechnics, Fire Shield, Incendiary Cloud, Flaming Sphere, Fireball, Fire Trap, Wall of Fire, Flame Strike, Flame Blade, Fire Seeds, Dragon Fire
Storm	Shocking Grasp, Lightning Bolt, Chain Lightning, Call Lightning, Blue Dragon Breath
Death	Power Word (Kill), Death Spell, Finger of Death
Earth	Flesh to Stone, Sink, Wall of Stone, Dust Devil, Spike Stones, Earthquake

A particular amulet will give its bearer a saving throw bonus versus the listed attack forms only. (GMs can rule that other spirits might be able to cooperate in the creation of amulets as well.)

Amulets cannot be permanently enchanted. The power of a particular amulet will last for 4D20 days, expiring at sunset on the last day. Amulets emanate no aura of magic; it's impossible to tell whether an amulet is still effective. The GM should give Characters no indication whether or not they are still gaining the benefits of an amulet. This will probably involve the GM rolling all relevant saving throws for the Characters.

Available Spells

Animistic witches can cast the following spells. Spells marked with an asterisk (*) are spells unique to this tradition. Descriptions of these spells, which are arranged by Skill Level, follow this list.

Skill 1
Affect Normal Fires
Animal Friendship*
Burning Hands
Chill Touch
Create Water*
Dancing Lights
Detect Undead
Entangle*
Invisibility to Undead*
Light
Shocking Grasp
Sleep
Wall of Fog

Skill 2
Barkskin*
Continual Light
Darkness 15'
Dust Devil*
Flame Blade*
Flaming Sphere
Produce Flame*
Resist Fire/Cold*
Spirit Protection*
Summon Swarm
Whispering Wind

Skill 3
Call Lightning*
Charge Amulet*
Fireball
Fly
Gust of Wind
Lightning Bolt
Meld into Stone*
Water Breathing
Wind Wall

Skill 4
Dig
Fire Charm
Fire Shield
Fire Trap
Hold Plant*
Ice Storm
Plant Growth
Produce Fire*
Shout
Wall of Fire
Wall of Ice

Skill 5
Air Walk*
Airy Water
Cone of Cold
Contact Spirit*
Control Winds*
Stone Shape
Transmute Rock to Mud
Wall of Iron
Wall of Stone

Skill 6
Chain Lightning
Control Weather
Death Spell
Lower Water
Move Earth
Part Water
Stone to Flesh
Transmute Water to Dust

Skill 7
Animate Rock*
Control Undead
Earthquake*
Statue

Skill 8
Incendiary Cloud
Sink

Skill 9
Spirit Gate*



Animistic Witch Spell Descriptions

ANIMAL FRIENDSHIP (ENCHANTMENT/CHARM)
Skill Level: *1* Components: *V, S, M*
Range: *5 yards* TTC: *1 hour*
Duration: *Permanent* Saving Throw: *Neg.*
Area of Effect: *1 animal*

This spell duplicates the effects of the druid spell of the same name. The material component of this spell is a pinch of rock salt.

CREATE WATER (EVOCATION/INVOCATION)
Skill Level: *1* Components: *V, S, M*
Range: *10 yards* TTC: *2 rounds*
Duration: *Permanent* Saving Throw: *none*
Area of Effect: *Up to 16 cubic feet*

This spell duplicates the effects of the priest spell of the same name. This version of the spell is *not* reversible. The material component of this spell is a drop of water.

ENTANGLE (ALTERATION)
Skill Level: *1* Components: *V, S*
Range: *30 yards* TTC: *1 round*
Duration: *5 rounds* Saving Throw: *1/2*
Area of Effect: *15' cube*

This spell duplicates the effects of the druid spell of the same name.

INVISIBILITY TO UNDEAD (ENCHANTMENT/CHARM)
Skill Level: *1* Components: *V, S, M*
Range: *0* TTC: *1 round*
Duration: *5 rounds* Saving Throw: *Special*
Area of Effect: *Caster*

This spell duplicates the effects of the priest spell of the same name. The witch can only cast the spell on him- or herself. The material component of this spell is a fragment of human bone.

BARKSKIN (ALTERATION)
Skill Level: *2* Components: *V, S, M*
Range: *0* TTC: *1 round*
Duration: *2 rnds + 1 rnd/Level*
Saving Throw: *None* Area of Effect: *Caster*

This spell duplicates the effects of the druid spell of the same name. The witch can only cast the spell on him- or herself. The material component of this spell is a handful of tree bark.

DUST DEVIL (CONJURATION/SUMMONING)
Skill Level: *2* Components: *V, S, M*
Range: *20 yards* TTC: *3 rounds*
Duration: *1 rnd/Level* Saving Throw: *None*
Area of Effect: *Special*

This spell duplicates the effects of the priest spell of the same name. The material component of this spell is a pinch of dust.

FLAME BLADE (EVOCATION/INVOCATION)
Skill Level: *2* Components: *V, S*
Range: *0* TTC: *1 round*
Duration: *1/2 rnd/Level* Saving Throw: *None*
Area of Effect: *3' long sword-like blade*

This spell duplicates the effects of the priest spell of the same name.

PRODUCE FLAME (ALTERATION)
Skill Level: *2* Components: *V, S*
Range: *0* TTC: *1 round*
Duration: *1 rnd/Level* Saving Throw: *None*
Area of Effect: *Special*

This spell duplicates the effects of the druid spell of the same name.

RESIST FIRE/COLD (ALTERATION)
Skill Level: *2* Components: *V, S, M*
Range: *0* TTC: *2 rounds*
Duration: *1 rnd/Level* Saving Throw: *None*
Area of Effect: *Caster*

This spell duplicates the effects of the priest spell of the same name. The witch can only cast the spell on him- or herself. The material component of this spell is a pinch of red lead for the fire aspect of the spell, and a short length of woolen yarn for the cold aspect.

SPIRIT PROTECTION (EVOCATION/INVOCATION)
Skill Level: *2* Components: *V, S*
Range: *0* TTC: *5*
Duration: *2 rnds/Level* Saving Throw: *None*
Area of Effect: *Caster*

This spell allows the witch to surround him- or herself with the same kind of protective power as that provided by an amulet. The witch must choose the exact spirit from which he or she will receive the protection; the spell will then provide the witch with a bonus to saving throws versus any magical attack that relates to that spirit's sphere of influence. Witches of Skill 10 or less receive a +2 bonus to their saving throws; witches of Skill 11 or more receive a +3 bonus. For example, a Skill 8 witch chooses to be protected by a fire spirit, would receive a +2 bonus to all saves versus fire-based spells (Fireball, Fire Seeds, Flame Strike, Flame Arrow, etc.).

The range of spirits that can be called upon for the Spirit Protection spell should be wider than that for amulets. GMs can use the table in **Amulets**, previously.

A witch can have only 1 Spirit Protection spell in force at any given time. The witch must terminate the current spell (which he or she can do at will) or wait for it to expire before casting a second Spirit Protection spell.



against that attack. The witch creating the amulet petitions the appropriate spirit to imbue the item with some of the spirit's power.

Despite its relative simplicity, this is a draining task. A recovery period, equal to 40 days divided by the witch's Skill Level (all fractions rounded up), is required between successive castings of this spell. (For example, a Skill 8 witch must wait 5 days before being able to cast this spell again, while a Skill 20 witch need only wait 2 days.)

MELD INTO STONE (ALTERATION)
Skill Level: *3* Components: *V, S, M*
Range: *0* TTC: *2 rounds*
Duration: *6 rnds + 1D6 rnds*
Saving Throw: *None*
Area of Effect: *Caster*

This spell duplicates the effect of the priest spell of the same name. If the witch does not exit from the stone before the spell expires, he or she must save vs. Spells. A failed save means that the casting witch is forever merged with the stone; he or she is instantly and irrevocably dead. A successful save means that the witch is forcefully expelled from the stone, suffering 4D8 HTK in the process.

The material component of this spell is a small cube of marble, its faces graven with mystic symbols. The cube is consumed during the casting.

CALL LIGHTNING (ALTERATION)
Skill Level: *3* Components: *V, S, M*
Range: *0* TTC: *15 rounds*
Duration: *1 turn/Level* Saving Throw: *1/2*
Area of Effect: *360' radius*

This spell duplicates the effects of the druid spell of the same name, except that the damage caused by the bolts is 2D8 plus 1D4 HTK. The material component of this spell is a short piece of gold wire.

CHARGE AMULET (EVOCATION/INVOCATION)
Skill Level: *3* Components: *V, S, M*
Range: *0* TTC: *3 turns*
Duration: *Special* Saving Throw: *None*
Area of Effect: *Object*

This spell allows an Animistic witch to charge a small item with power so that it becomes an amulet. As described in the previous section, an amulet is attuned to the sphere of a certain spirit. When the bearer is subject to magical attack of a kind that relates directly to that sphere, he or she receives a bonus of +2 to the saving throw

HOLD PLANT (ENCHANTMENT/CHARM)
Skill Level: *4* Components: *V, S*
Duration: *1/2 rnd/Level* Saving Throw: *Neg.*
Area of Effect: *Special*

This spell duplicates the effects of the druid spell of the same name.

PRODUCE FIRE (ALTERATION)
Skill Level: *4* Components: *V, S, M*
Duration: *1 round* Saving Throw: *None*
Area of Effect: *8' square*

This spell duplicates the effects of the druid spell of the same name. This version of the spell *can* be reversed. The material components are a pinch of white phosphorus for the Produce Fire aspect, and a pinch of baking soda for the reversed (Quench Fire) aspect.

AIR WALK (ALTERATION)
Skill Level: *5* Components: *V, S, M*
Range: *0* TTC: *5 rounds*
Duration: *1 hr + 1 turn/Level*
Saving Throw: *None* Area of Effect: *Caster*

This spell duplicates the effects of the priest spell of the same name. The witch can only cast the spell on him- or herself. The material component is a small amount of helium gas which the witch inhales during the casting. (The availability of helium gas is up to the GM.)

CONTACT SPIRIT (DIVINATION)
Skill Level: *5* Components: *V, S*
Range: *0* TTC: *2 turns*
Duration: *Special* Saving Throw: *None*
Area of Effect: *Special*

This spell is similar in effect to the magic-user spell Contact Other Plane, except that the witch can only contact a spirit. The witch must select the specific spirit that he or she wants to contact. The chances of knowledge and veracity depend on whether or not the question being asked is related to the spirit's sphere of influence.

As with Contact Other Plane, spirits give only the briefest answers to questions: "yes," "no," "never," "irrelevant," "maybe," etc. For each 2 Skill Levels of the caster, he or she can ask 1 question. There is a base chance of 60% that the spirit will answer truthfully. (This chance can be modified by circumstances, as described following.)

Opening his or her mind to the alien mental processes of a spirit represents a significant risk to the witch. There is a chance that it will drive him or her insane. If insanity occurs, it takes effect as soon as the witch asks the first question. Insanity lasts for 1D3 weeks. Each week there is a chance that the witch will die; this chance is equal to 21% minus his or her Skill Level. A Remove Curse spell will eliminate the chance of death, but will not cure the insanity.

The base chances of insanity, knowledge, and veracity are as follows:

Insanity	**Knowledge**	**Veracity**
30%	60% (80%)*	60% (80%)*

* Percentages in parentheses are for questions that pertain to the spirit's sphere of influence.

The chance of insanity is decreased by 5% for each point of INT the witch has over 15. (For example, a witch with INT 18 would have a 15% chance of going insane.) The chance of veracity is modified by how closely the witch's actions matched the spirit's alignment when the witch last cast a spell that was bestowed by that particular spirit. The GM must decide what alignment the witch personified when he or she last cast such a spell. The GM must then determine how many steps of alignment removed that behavior was from the alignment of the spirit. The chance of veracity is decreased by 10% for each step of alignment difference. (This procedure is discussed earlier in the section entitled "Animistic Witches.")

CONTROL WINDS (ALTERATION)
Skill Level: *5* Components: *V, S, M*
Range: *0* TTC: *3 rounds*
Duration: *1 turn/Level* Saving Throw: *None*
Area of Effect: *30'/Level radius*

This spell duplicates the effects of the druid spell of the same name. The material components are a pinch of dust and a willow branch. These are both consumed in the casting.

ANIMATE ROCK (ALTERATION)
Skill Level: *7* Components: *V, S, M*
Range: *20 yards* TTC: *2 rounds*
Duration: *1 rnd/Level* Saving Throw: *None*
Area of Effect: *2 cubic ft/Level*

This spell duplicates the effects of the druid spell of the same name. The material component is a chunk of rock from a creature that was turned to stone (either by a Flesh to Stone spell or by the attack of a creature such as a cockatrice).

EARTHQUAKE (ALTERATION)
Skill Level: *7* Components: *V, S, M*
Range: *100 yards* TTC: *2 turns*
Duration: *1 round* Saving Throw: *None*
Area of Effect: *5' dia/Level*

This spell duplicates the effects of the cleric spell of the same name. The material components are a piece of gold-bearing rock (worth at least 200 gp) and a small golden trumpet (worth at least 1,000 gp). Both are consumed in the casting.

SPIRIT GATE (CONJURATION/SUMMONING)
Skill Level: *9* Components: *V, S, M*
Range: *10 yards* TTC: *1 turn*
Duration: *Special* Saving Throw: *None*
Area of Effect: *Special*

This spell is similar to the traditional magic-user Gate spell, except that the Spirit Gate opens to the plane of existence where a specified spirit dwells. The spirit will never step through the Spirit Gate itself; instead, it will send a magical servant. The servant that arrives will depend on the specific spirit called, but will have from 6 to 8 HTK dice. The GM must determine what servants are appropriate, but some suggestions are: an elemental of the appropriate type (for fire, air [or storm], water, and earth spirits), a spectre (death spirit), a mummy (disease), or a treant (tree), etc.

As with the standard Gate spell, the response of the servant will depend on the nature of the service that the witch desires. If the service is inconsequential—in the grand scheme of things, of course—it is likely to be insulted, and perhaps attack the witch. If the service is cosmically significant, it will probably perform the

service, and might even refrain from demanding something in return from the witch.

In addition, the response of the servant is affected by how closely the witch's actions matched the spirit's alignment when the witch last cast a spell the spirit bestowed. The GM must decide what alignment the witch personified when he or she last cast such a spell, then determine how many steps of alignment removed that behavior was from the spirit's alignment. For each step of alignment difference, there is a 15% chance that the servant will immediately attack the witch, regardless of the service demanded.

The material component is a block of incense of the most exotic manufacture, costing at least 500 gp per block. Casting this spell ages the witch 5 years.

Magic Items

The following are some magic items that are characteristic of the Animistic tradition of witchcraft.

Spirit Guide

A Spirit Guide can resemble any small object, but is most commonly a talisman or pendant which is attuned to a particular spirit. Once per day, the bearer can mentally ask the Spirit Guide a question about the immediate future. The base chance of the spirit to whom the Spirit Guide is attuned knowing the answer is 30%; this increases to 70% if the question is closely related to the spirit's sphere of influence. If the spirit can answer the question, the answer that the bearer receives is limited by the same constraints as those on an Augury spell. Unlike most forms of Animistic magic, a Spirit Guide's response isn't affected by the bearer's past behavior.

A Spirit Guide can be used only once per day, regardless of who tries to use it. Also, an individual can carry only one Spirit Guide at any given time. Going against either of these conditions immediately disenchants all Spirit Guides involved. Spirit Guides cannot be re-enchanted.

Any Character, regardless of class or alignment, can use a Spirit Guide.

Spiritual Balm

Each vial of this rich-smelling ointment, containing enough Spiritual Balm to anoint one person, is attuned to the sphere of influence of a single spirit. The balm has the effect of totally protecting its wearer from a single magical attack that is closely related to the appropriate spirit's sphere of influence. The attack must be magical, and must be such that it would normally cause physical damage. The wearer of the balm is totally unharmed by the attack. Once the balm has protected its wearer from one such attack, it becomes non-magical (although it does have a beneficial softening effect on the skin, and continues to smell nice). The power of Spiritual Balm lasts only 1D4 hours, after which it becomes forever non-magical.

For example, a Character anoints him- or herself with Spiritual Balm that has been attuned to a fire spirit. Almost immediately, the Character is breathed upon by a red dragon. That Character is totally unaffected by the fire (although the same can't be said for any equipment he or she may be carrying). The Character is totally on his or her own should the dragon decide to breathe on him or her again, of course. However, if the dragon had been of the lightning-spewing blue variety, the Character would take normal damage.

Any Character, regardless of class or alignment, can use Spiritual Balm.

Animistic Witches in the Campaign

Animistic witches are often the elder members of rather primitive societies, and as such are not usually given to travel or adventure. Even among the few younger individuals who follow this tradition, travel isn't a high priority. These people usually prefer to remain at home within their society to work on maintaining the old ways and prevent them from vanishing from the world forever.

There are certain Animistic witches, particularly those who concentrate on drawing power from the wind spirits, who develop a taste for wandering. These rare, footloose individuals can sometimes be found wandering far and wide about the world. Most of these itinerant witches usually avoid big cities; the hustle and bustle is confusing and distasteful to them.

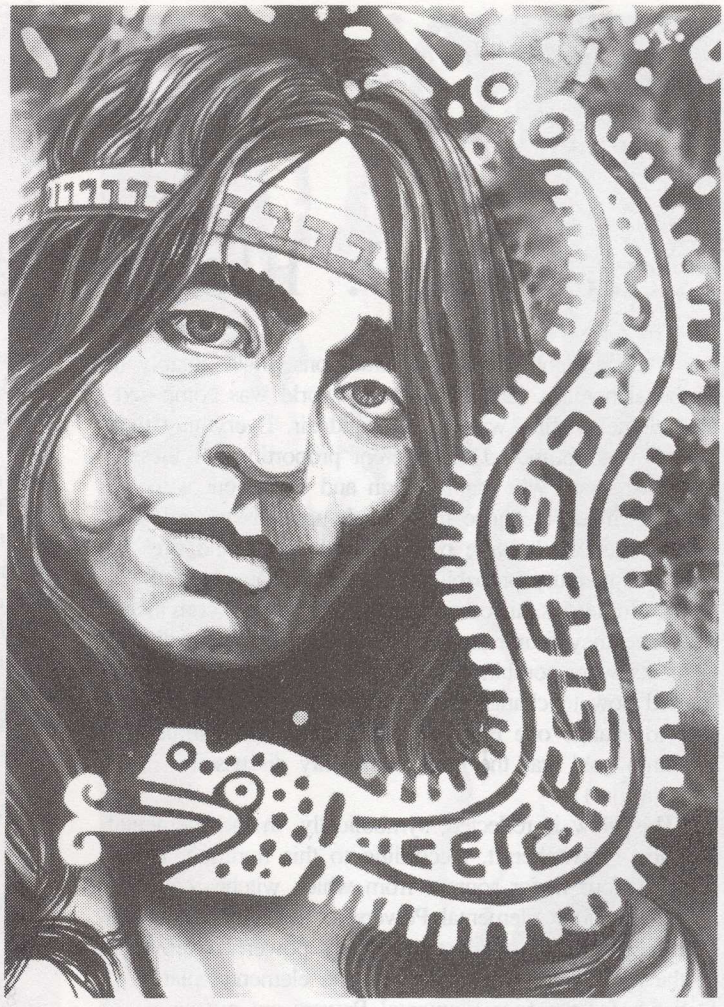
Animistic witches are usually very suspicious of strangers. If the strangers earn their trust, however—often a very difficult task—Animistic witches can prove incredibly helpful.

Because of their typically stationary nature, Animistic witches are not generally good choices for Player Characters. For a Player who enjoys role-playing complex individuals (and with the GM's agreement, of course), an animistic witch can prove a rewarding Character.

Character Restrictions

Only humans, half-elves, half-drow, and half-orcs can become Animistic witches. Those of the latter three races may do so only if they were raised exclusively in primitive human societies. Characters wishing to become Animistic witches must have a minimum INT of 9 and a minimum INS of 10.

Sample Non-Player Character



Tjumbre "the Snake"

Human, Skill 13 Witch (Animistic)
STR: 12, *INT:* 13, *INS:* 11
STA: 11, *DEX:* 14, *APL:* 15
HTK: 31, *AC:* 10
MV: 12", *AL:* Neutral
AT: 1, *DM:* By weapon
THACO: 16
HT: 5'11", *WT:* 180 lbs.
Weapon Proficiencies: dagger, knife, sling
Weapons: dagger, sling
Magic Items: Spirit Guide (storm spirit), Amulet (storm spirit)
Spells: Skill 1: Affect Normal Fires, Burning Hands, Light, Shocking Grasp; Skill 2: Barkskin, Dust Devil, Flame Blade, Spirit Protection; Skill 3: Call Lightning, Charge Amulet, Lightning Bolt (x2); Skill 4: Ice Storm, Shout, Wall of Fire, Wall of Ice; Skill 5: Cone of Cold, Contact Spirit, Control Winds; Skill 6: Control Weather, Part Water

Tjumbre, a young man in his early twenties, is a member of a primitive hunter/gatherer society. He was raised and trained as a tracker and hunter. He learned quickly, and earned the respectful nickname of "The Snake," since no creature ever heard his footsteps.

During Tjumbre's youth, there was only one animistic witch in the village. This was the young man's grandfather, a wizened old man whose refusal to die before he could pass on his teachings was the only thing allowing him to cling to life. When Tjumbre was about 18, he realized how much his grandfather was suffering from the knowledge that nobody cared about the old ways any more. Out of kindness towards his grandfather—and certainly not because of any real interest in the Animistic tradition—Tjumbre took to spending time with the old man and listened to his stories.

To Tjumbre's own surprise, he found the witch's tales fascinating, and a great curiosity about the nature of Animistic magic grew within him, as his grandfather had guessed it would. Everything came to fruition when Tjumbre asked his grandfather to initiate him in the ways of the Animistic tradition.

With training from the aged witch, Tjumbre reached Skill 6 in an astoundingly short period of time. The boy was a natural, as his grandfather had known he would be. When his grandfather finally died, comfortable in the knowledge that the old ways had been kept alive for at least another generation, Tjumbre had to progress on his own. Though his rate of progress has slowed since those first months, he is still rapidly developing his skills.

Tjumbre is an earnest young man, but sometimes his serious manner cracks to show a healthy sense of humor beneath. He recognizes, as did his grandfather, that it's important to his village that the Animistic tradition be kept alive. Therefore, there's no way he'll ever leave, unless he can find and train someone to replace him.

Tjumbre has always been fascinated with the weather, particularly with storms. Thus, it's natural that he receives his most commonly-used spells from the storm spirit. His personality matches that of the storm spirit very closely—both are serious and direct in manner, and both are highly dangerous if crossed—so he is on good terms with it, even though he isn't quite as Chaotic in attitude as the spirit might like. Tjumbre has a slightly less amicable relationship with the fire spirit. Several years ago, he petitioned the disease spirit for spells that he used to defend his village from an invasion force of monstrous creatures. He knows that the spirit wasn't pleased with the way he used the spells. (The spirit would have much preferred him to loose contagion on his own village.) Understandably, he's careful to avoid situations where he'd ever have to ask that spirit for aid again; the risk—almost a certainty—of some nasty form of vengeance is too unpleasant to contemplate.

Chapter 9: Elemental Witches

Many ancient prescientific traditions, most notably that of the alchemists, believed that the world was composed of four elements: fire, water, earth, and air. Everything that existed was composed of different proportions of these elements: wood was mainly earth and water, but with a little air mixed in (since trees reach upwards towards the sky), while metals were predominantly earth and fire (although mercury probably had a bit of water in it as well). Numerous historical philosophers were convinced that once they found out exactly what proportions the elements were combined to form different objects and learned how to change those proportions, they would be able to change one material into another. (Transmuting lead into gold was the most commonly discussed application.)

This view is reflected, symbolically, in the Elemental tradition of witchcraft. According to this tradition, there are only four major sources from which witches can draw power: the four Elemental Powers of the universe. These Elemental Powers are like extremely powerful elementals of the appropriate type, living on the elemental planes. Statistics for the four Elemental Powers are given following.

Elemental Powers are not omnipotent or omniscient; they have weaknesses as do humans. Their personal agendas are usually on a higher, more rarefied plane, but their motives are usually very "human." Somehow, those of humanoid races play rather significant roles in the plans of the Elemental Powers; Elemental Powers somehow need or prefer humanoid followers. Its for this reason that they bother to deal with elemental witches and give them their powers.

Elemental Witches

An individual wishing to become anElemental witch must dedicate him- or herself to one of these four Elemental Powers. Elemental witches are often described as air witches, fire witches, water witches, and earth witches. Once the decision as to Elemental Power has been made, it can't be changed; trying to switch allegiance to another Elemental Power would anger both powers, with very nasty consequences for the witch.

No concrete bargain is struck or compact signed. There is a *quid pro quo* arrangement involved, but a particularly subtle one. In return for receiving the powers that he or she wants, the witch knows that he or she will be used and subtly manipulated, maybe even expended, in the Elemental Power's attempts to reach its goals, whatever they may be. This makes elemental witches a rather fatalistic lot.

The fact that elemental witches are pawns in some greater entity's game has another consequence. Sometimes a witch will unknowingly interfere with the Elemental Power's plans. Elemental Powers can be as petty as school children, and will sometimes punish the witch by withholding spells, or even by causing the spells to backfire. This can be somewhat ameliorated by the witch's ability to "suck up" to the Elemental Power, as reflected by the witch's APL. Use the following table to determine the chance of spell failure. (Note that certain Elemental Powers are affected by APL differently than others.)

Chance of Spell Failure

Witch APL	Earth/Water	Fire/Air
5 or less	60%	80%
6 to 7	50%	70%
8 to 9	40%	50%
10 to 12	30%	30%
13 to 14	20%	20%
15 to 16	15%	10%
17	10%	5%
18+	5%	1%

In general, failure means that the spell simply doesn't work at all. The witch forgets the memorized spell as usual, but the magic has no effect whatsoever. Remember, however, that the Elemental Powers are sometimes arbitrary, and not above petty gestures at the expense of their followers. If the witch has done something to actively irritate the Elemental Power, the spell might work, but with a totally unexpected effect (perhaps similar to a Wand of Wonder), or might backfire on the caster. (The GM should take the personality of the Elemental Power into consideration when deciding this.)

Elemental witches are totally unrestricted in alignment. The Elemental Powers seem totally unconcerned with how the spells they bestow are used as long as their personal interests are furthered. In general, fire witches and air witches are more Chaotic in alignment than earth witches and water witches, but there are notable exceptions to this rule.

GROND

Elemental Power of Earth
STR: 25 (+7, +14), *INT:* 10, *INS:* 10
STA: 25 (+7, +4), *DEX:* 15 (0, -1), *APL:* 13
HTK: 300, *AC:* -5
AT: 1, *DM:* 4D8 (+14)
MV: 18" (48"), *AL:* Neutral
THACO: 5
Spells: See following
Specials: See following

Grond usually manifests himself as a huge, vaguely humanoid mass of stone. Alternately, he sometimes appears as a hugely gnarled oak similar in appearance to a treant. Unlike conventional earth elementals, he can cross any body of water without penalty. He can cast any spell at will that involves plants, animals, or the earth at the rate of 1 per round at Skill Level 30 for range, duration, and damage. In addition, if he deems it necessary, he can instantly summon 2D8 earth elementals of full power and HTK dice to fight at his side.

Grond is very serious and stolid in personality. He is slow to make up his mind, but he is tenacious once he makes a decision.

HISSKATTAKAL

Elemental Power of Fire
STR: 25 (+7, +14), *INT:* 20, *INS:* 8
STA: 25 (+7, +4), *DEX:* 20 (+3, -4), *APL:* 7
HTK: 280, *AC:* -2
AT: 1, *DM:* 6D8 (+14)
MV: 24" (48"), *AL:* Neutral
THACO: 5
Spells: See following
Specials: See following

Hisskattakal usually manifests herself as a vaguely humanoid pillar of fire. Alternately, she can appear as a beautiful young woman with bright red hair and eyes that burn with a red glow.

When she manifests as a pillar of flame, the heat of Hisskattakal's body inflicts 3D10 HTK of damage on anyone foolish enough to come within 20 feet.

Hisskattakal can cast any fire-based spell at will at the rate of 1 per round, at Skill Level 30 for range, duration and damage. In addition, if she deems it necessary, she can instantly summon 2D8 fire elementals of full power and HTK dice to fight at her side.

Although Neutral rather than Chaotic in alignment, Hisskattakal is changeable and sometimes arbitrary. She makes decisions quickly, but then, often reverses them even more quickly. She is unconcerned about hurt caused to others, but she is very quick to avenge insult or injury done to herself. She has a violent temper that vanishes as swiftly as it is triggered



WARRISSH

Elemental Power of Air
STR: 25 (+7, +14), *INT:* 13, *INS:* 9
STA: 25 (+7, +4), *DEX:* 15 (0, -1), *APL:* 20
HTK: 260, *AC:* -3
AT: 1, *DM:* 6D10 (+14)
MV: 48", *AL:* Neutral
THACO: 5
Spells: See following
Specials: See following

Warrissh usually manifests herself as a cloudy vortex of swirling air; she looks much like a larger version of a standard air elemental. Lightning usually flashes within the core of Warrissh's vortex. The strength of Warrissh's winds are so great that any creature weighing less than 750 pounds that comes within 30 feet of her must save vs. Breath Weapons or be swept off his or her feet and suffer 2D8 HTK of damage.

Warrish can cast any spell at will that is based on wind, weather, sound, or lightning at the rate of 1 per round, at Skill 30 for range, duration, and damage. In addition, if she deems it necessary, she can instantly summon 2D8 air elementals of full power and HTK dice to fight at her side.

Warrissh is flighty and totally unpredictable. Some days she makes and reverses decisions on a whim; other days, she ponders every decision carefully. In general, she feels protective towards those who revere her, but it wouldn't do to count on that. Warrissh is the only Elemental Power with a sense of humor.

POULASH

Elemental Power of Water
STR: 25 (+7, +14), *INT:* 20, *INS:* 20
STA: 25 (+7, +4), *DEX:* 9, *APL:* 17
HTK: 290, *AC:* -4
AT: 1, *DM:* 6D10 (+14)
MV: 18"//24", *AL:* Neutral
THACO: 5
Spells: See following
Specials: See following

In water, Poulash will manifest himself as either a cloudy, turbulent area of water or as a huge standing wave. On land, he usually manifests himself as a handsome young man with green eyes and a slight bluish tint to his skin. In the water, the turbulence caused by Poulash's presence is so strong that any swimming creature or vessel that comes within 20 feet of him goes totally out of control with potentially disastrous consequences (at the GM's discretion).

Poulash can cast any water- and temperature-based spell at will at the rate of 1 per round, at Skill Level 30 for range, duration, and damage. In addition, if he deems it necessary, he can instantly summon 2D8 water elementals of full power and HTK dice to fight at his side.

Poulash usually exhibits a thoughtful, contemplative nature. He is slow to make decisions, since he must weigh all consequences, but his decisions are usually good ones. He is greatly angered by personal insult—and occasionally falls into a touchy mood where almost anything is taken as personal insult—and will make great efforts to revenge himself upon those who slighted him.

Philosophical Traditions

In general, the Elemental tradition is quite philosophical in nature, though not as much as, for example, the Golden Dawn tradition. Its members usually come from more civilized societies and are better educated than the norm. Elemental witches will often congregate in small groups, called circles, to discuss the philosophical ramifications of their art. Perhaps surprisingly, these circles are not restricted to witches who follow one certain Elemental Power; a circle can contain any mix of followers of different Elemental Powers. However, circles are usually delineated by alignment: all members of a particular circle are of the same—or at least complementary—alignment.

Although most non-witches believe otherwise, circles are not formed for the purpose of practicing witchcraft or for carrying out strange and secret rituals. Circles are exactly what they appear to be on the surface: small groups of people with a common interest—in this case, witchcraft—who get together to discuss their "hobby." Circles can be of any size (limited, of course, by the maximum number of people who can engage in a discussion without it becoming a university-style lecture), and are not limited to Elemental witches. Many circles have sages and philosophers as members. Although these worthies are not witches, they are very knowledgeable in the theory and history of spellcasting, and so are illuminating additions to any circle.

Circles serve another purpose in addition to offering edifying conversation. As with many other traditions of witchcraft, an individual who wants to become an Elemental witch must receive some basic training from a practicing witch. Circles are good places to find a prospective teacher.

While the Elemental Powers don't have much concern for alignment,Elemental witches themselves usually do. Few witches will give training to an individual who has a conflicting alignment. For this reason, it's important for the would-be witch to find a teacher who views the world in the same way. Since the philosophy and practice of spellcasting doesn't differ from one Elemental Power to

(Continued on page 80)

Available Spells

An elemental witch can learn only those spells that relate directly to the Elemental Power to which he or she is dedicated. In the spell lists that follow, each spell is follows by a letter indicating its elemental nature as follows: F=fire, A=air, W=water, E=earth.

Note that elemental witches gain certain spells—those most closely linked with the Elemental Powers — earlier than do more traditional spellcasters. These spells, marked with a dagger (†), are identical to the traditional versions with regard to casting time, duration, and effect. Spells marked with an asterisk (*) are spells unique to this tradition. Descriptions for these spells, which are arranged by Skill Level, follow this list.

Skill 1
Affect Normal Fires (F)
Burning Hands (F)
Chill Touch (W)
Dancing Lights (A)
Enlarge (E)
Feather Fall (E)
Jump (E)
Light (F,A)
Magic Missile (F)
Mount (E)
Shocking Grasp (A)
Spider Climb (E)
Unseen Servant (A)
Wall of Fog (A)

Skill 2
Continual Light (F, A)
Darkness 15' (A)
Fireballs† (F)
Flaming Sphere (F)
Fog Cloud (A)
Gust of Wind† (A)
Levitate (E)
Lightning Bolt† (A)
Pyrotechnics (F)
Strength (W, E)
Water Blast* (W)
Water Breathing† (W)
Whispering Wind (A)

Skill 3
Elemental Guard* (F, A, W, E)
Flame Arrow (F)
Fire Charm (F)
Fly (E,A)
Ice Storm† (A, W)
Slow (E)
Stoneskin† (E)
Wind Wall (A)

Skill 4
Airy Water† (A, W)
Conjure Elemental† (F, A, W, E)
Dig (E)
Elemental Antipathy* (F, A, W, E)
Fire Shield (F)
Fire Trap (F)
Hallucinatory Terrain (E)
Plant Growth (E)
Shout (A)
Solid Fog (A, E)
Wall of Fire (F)
Wall of Ice (A, W)

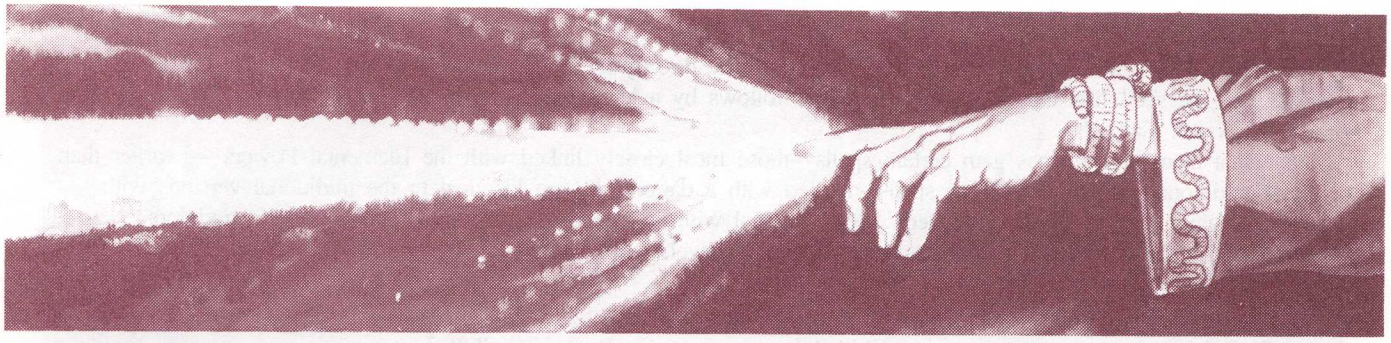
Skill 5
Animal Growth (E)
Cloudkill (A)
Cone of Cold (W)
Contact Elemental Plane* (W, A, F, E)
Distance Distortion (W, E)
Passwall (E)
Stone Shape (E)
Transmute Rock to Mud (W, E)
Wall of Force (A, W, E)
Wall of Stone (E)

Skill 6
Chain Lightning (A)
Control Weather (A)
Death Fog (A)
Disintegrate (E)
Invisible Stalker (A)
Lower Water (W)
Move Earth (E)
Part Water (W)
Stone to Flesh (F, E)
Transmute Water to Dust (F, W, E)

Skill 7
Charm Plants (E)
Delayed Blast Fireball (F)
Reverse Gravity (E)
Shadow Walk (A)
Statue (E)
Transport* (F, A, W, E)

Skill 8
Glassteel (E)
Incendiary Cloud (F)
Sink (E)
Symbol (F, A, W, E)

Skill 9
Astral Spell (F, A, W, E)
Crystal Brittle (E)
Elemental Gate (F, A, W, E)
Meteor Swarm (F)



another, someone wishing to become a fire witch doesn't necessarily have to receive their introductory training from a fire witch; any Elemental witch will do. A witch can only learn spells from another witch who follows the same Elemental Power, however. If no such teacher is available, the witch must research all spells from scratch.

The base period for introductory training is 3D4 weeks. This is decreased by two days for each point of INT that the student has, to a minimum training period of 7 days. After that, the candidate chooses the Elemental Power that he or she will follow, and becomes a Skill 0 elemental witch with 0 Experience Points.

World View

The Elemental tradition of magic is highly intellectualized (although not to the same degree as Golden Dawn witchcraft), and so is generally a product of civilization and cities. There are certain small enclaves of Elemental witches dotted around the rural areas, but most of these were started by city-bred Elemental witches who left the relative comfort and safety of the urban areas to seek adventure. Traveling Elemental witches are rare, but not unlikely.

Some of the more traditional spellcasters look down on Elemental witches, and occasionally counsel governments to rule their practices illegal. The attitudes which prompt such a course of action spring from a basic misunderstanding about the tradition that causes other spellcasters to feel rather insecure. If these witches are really in touch with the elemental forces of the universe, the spellcasters wonder, wouldn't their source of power be greater than anyone else's? This insecurity sometimes manifests itself as jealousy, although the spellcasters would never admit the cause, even to themselves. The elemental witches, of course, could likely set things straight immediately. The Elemental Powers are powerful, but not as powerful as even a lesser god, and their unpredictability lessens their usefulness even more. Unfortunately, nobody bothers to ask them.

Dedication to an Elemental Power means accepting the fact that you'll be used as a pawn in some inscrutable game. This fact breeds a fatalism that sometimes extends to life in general. Not all Elemental witches are fatalistic about everything, however; some witches are highly ambitious, driven individuals.

Individual Elemental witches differ in their attitude towards outsiders. Some arrogantly consider themselves much superior to those around them, while others are more egalitarian in their outlook.

Elemental Magic

Elemental witches cannot create potions, and are unable to enchant magic items. (There are a very few magical items that can be used by members of this tradition, but these items are created by others — perhaps by the Elemental Powers themselves.)

Elemental Witch Spell Descriptions

WATER BLAST (EVOCATION/INVOCATION)
Skill Level: *2* Components: *V, S, M*
Range: *30 yards + 10 yds/Level*
TTC: *3* Saving Throw: *1/2*
Duration: *Instantaneous* Area of Effect: *Special*

This spell causes a high-velocity jet of water to burst from the witch's pointing finger. This jet is powerful enough to cause physical damage to anyone hit by it. The base amount of damage done is 1D8 HTK per Skill Level of the caster, up to a maximum of 10D8. The caster has the choice of concentrating all of this damage on one target, or dividing it evenly among up to four individual targets. These targets must be within an area 15 feet in diameter, or the witch cannot hit all of the targets accurately.

In addition to the damage, Characters who are targets of a Water Blast must roll under their DEX using 4D6 or be knocked off their feet and stunned for 1 round. This roll suffers a penalty, depending on the number of targets among which the witch decides to spread the damage:

No of Targets	Penalty
1	-3
2	-2
3	-1
4	0

A Water Blast can also knock riders off their mounts. Mounted individuals suffer a -2 penalty to their DEX roll, in iraddition to any other modifiers that might apply.

Individuals falling from their mounts will typically suffer 1D6 HTK of damage from the impact. (GMs can rule that the damage can be even higher, particularly if the fall is from a speeding mount.)

Water Blast will work underwater, taking the form of an isolated current of immense velocity which inflicts similar damage. The range is halved, however. The chance of being stunned by the impact remains, except that the check is made against STA rather than DEX.

The material component of this spell is a short, narrow cylinder of canvas, open at both ends.

ELEMENTAL GUARD (ABJURATION)
Skill Level: *3* Components: *V, S, M*
Range: *0* TTC: *3*
Duration: *4 rnds + 1 rnd/Level*
Saving Throw: *None* Area of Effect: *Special*

This spell provides the caster—and, at higher Skill Levels, other Characters—protection against magical attacks that are closely related to the witch's Elemental Power patron. For example, a fire witch casting this spell would receive Protection against Fireballs, Red Dragon Breath, Meteor Swarms, etc., while an air witch would receive protection against Gust of Wind, Lightning Bolt, Cloudkill, etc. This protection takes the form of a +2 bonus to all saving throws versus appropriate magical attacks. At Skill 10 or higher, a successful saving throw means that the witch takes no damage from the attack, even for attacks in which a successful save means half damage. No elemental of the appropriate type will attack the caster for the duration of the spell.

At Skill 10, the witch is able to extend protection to others as well. From Skill 10 to Skill 13, the protection includes up to 2 additional people. They must constantly maintain physical contact with the witch, or the spell ceases to affect them. At Skill 14 to 16, the protection will include up to 4 additional people; they need not maintain physical contact, but they must remain within a 5-foot radius of the caster. At Skill 17 and up, the protection will work for any number of people who are within a 5-foot radius of the caster.

The material component of this spell is a small piece of material that is symbolically related to the witch's Elemental Power (some ash for a fire witch, a vial of water for a water witch, a stone for an earth witch, and a feather for an air witch, for example).

ELEMENTAL ANTIPATHY (ABJURATION)
Skill Level: *4* Components: *V, S, M*
Range: *0* TTC: *7*
Duration: *1 rnd + 1 rnd/Level*
Saving Throw: *None* Area of Effect: *Caster*

This spell grants the caster some protection against magical attacks that are closely related to Elemental Powers other than the witch's patron. For example, an earth witch would gain some protection against Fireballs, Lightning Bolts, Water Blasts, etc. This protection takes the form of a +2 bonus to all saving throws against appropriate magical attacks. At Skill 10 or higher, a successful saving throw means that the witch takes no damage from attacks that are related to a directly opposed elemental power, even for attacks where a successful save means half damage. (For reference, the elements Fire and Water are directly opposed, as are Air and Earth.) In addition, the caster receives a -4 bonus to initiative rolls when in combat with elementals other than those of the witch's own type.

The material component of this spell is a small piece of material that is symbolically related to the element directly opposed to the witch's.

CONTACT ELEMENTAL PLANE (DIVINATION)
Skill Level: *5* Components: *V, S*
Range: *0* TTC: *1 turn*
Duration: *Special* Saving Throw: *None*
Area of Effect: *Special*

This spell is similar in effect to the magic-user spell Contact Other Plane, except that the casting witch can only contact his or her Elemental Power. The chances of knowledge and veracity depend on whether or not the specific question being asked is directly related to the Elemental Power's sphere of influence.

As with Contact Other Plane, Elemental Powers give only the briefest answers to questions: "yes," "no," "never," "irrelevant," "maybe," etc. For each 2 Skill Levels, the witch can ask one question. There is a base chance of 70% that the Elemental Power will answer truthfully, increasing to 80% in the case of questions relating directly to the Power's sphere of influence.

Opening his or her mind to the alien mental processes of an Elemental Power represents a significant risk to the witch. There is a chance that it will drive him or her insane. If insanity occurs, it takes effect as soon as the witch asks the first question. Insanity lasts for 1D4 weeks. Each week there is a chance that the witch will die; this chance is equal to 21% of the witch's Skill Level. A Remove Curse spell will eliminate the chance of death, but will not cure the insanity early.

The base chances of insanity, knowledge and veracity are as follows:

Insanity	**Knowledge**	**Veracity**
30%	50% (90%)*	70% (80%)*

* Percentages in parentheses are for questions that pertain directly to the Elemental Power's sphere of influence.

The chance of insanity is decreased by 5% for each point of INT over 15. Thus, a witch with an INT of 18 would have a 15% chance of going insane.

TRANSPORT (EVOCATION/INVOCATION)
Skill Level: *7* Components: *V*
Range: *Touch* TTC: *3 segments*
Duration: *Instantaneous* Saving Throw: *None*
Area of Effect: *Special*

This spell duplicates the effects of the traditional magic-user Teleport spell. The difference is that the Elemental Power handles the Teleportation rather than the caster. The witch's ability to describe his or her destination to the Elemental Power is what determines the success of the spell.

The accuracy with which the Elemental Power Teleports the caster depends on how remarkable the target area is—in other words, how easily it can be distinguished from other, superficially similar areas. Refer to the following table:

Destination is:	**Chance of Success**
Unique (e.g., directly atop a unique or unmistakable landmark)	95%
Easily Recognizable (unique or unmistakable landmark nearby)	90%
Fairly Recognizable (distinctive landmark nearby)	75%
Vaguely Recognizable (no single differentiating landmark,but multiple smaller landmarks in distinctive orientation)	45%
Unrecognizable (few landmarks of any kind)	25%
Totally Undifferentiated (no landmarks at all; e.g., a particular sand dune in a large desert)	10%

If the witch rolls under the chance of success on 1D100, then he or she arrives 4D10 - 4 yards away from the target in a random direction; the Elemental Power simply can't cut it any finer. For each 1% that the roll exceeds the "success" number, the witch arrives 1 mile away from the target in a random direction. Thus, if aiming for a "totally undifferentiated" target, the witch could conceivably wind up 90 miles off target (which makes sense; one hunk of desert looks very much like another).

The chance for success in the previous table is based on the witch's familiarity with the target area. Less familiarity translates to less chance of success. Use the following modifiers:

Destination is:	**Modifier**
Very familiar	0%
Studied carefully	-5%
Seen casually	-15%
Viewed once	-25%
Never seen	-35%

Example 1: A witch wants to Transport to an "easily recognizable" area that he or she has seen casually. The chance for success is 75% (90 - 15). The witch rolls 1D100 and gets 66, meaning he or she arrives precisely on target.

Note that a witch trying to reach a "totally undifferentiated" locale that he or she has never seen has a chance of success of -25%. Obviously arriving on target is totally impossible. It's important to calculate the chance of success anyway, since it affects how far off target the witch arrives.

Example 2: A witch wants to Transport to a "totally undifferentiated" locale that he or she has viewed once. The chance for success is -15% (10 - 25). He or she rolls 1D100 and gets 95 (it's continuing to be one of those days). This means that he or she arrives 110 miles (95 - [- 15]) away from her target in a randomly determined direction.

ELEMENTAL GATE (CONJURATION/SUMMONING)
Skill Level: *9* Components: *V, S*
Range: *20 yards* TTC: *9*
Duration: *Special* Saving Throw: *None*
Area of Effect: *Special*

This spell is similar to the traditional magic-user spell Gate, except that it can open a connection only to the witch's own elemental plane. Usually a powerful elemental of the appropriate type will come through the Gate to aid—or chastise—the caster. If the matter is important to the Elemental Power, however, he or she might deign to come in person.

Casting this spell ages the witch 5 years.

Magic Items

The following are some magic items that are characteristic of the elemental tradition of witchcraft.

RING OF THE ELEMENTS
[GP VALUE: 8,000]

These rare items come in four varieties: Ring of Fire, Ring of Water, Ring of Earth, and Ring of Air. They usually look like simple, unadorned gold bands, worth no more than 3 gp, and emanate a weak and very vague aura of magic. Any elemental witch who dons such a ring immediately knows its powers, however.

A Ring of the Elements allows an elemental witch to cast spells as if he or she were 1 Skill Level higher. This temporary increase in Skill Level only affects duration, range, damage, etc.; it does not allow the witch to cast any more spells than the number to which he or she is entitled nor does it give more HTK, etc. In addition, the ring gives the witch a +2 bonus to saving throws versus magical attacks related to the directly opposed element (e.g., a water witch receives the bonus against Fireballs, but not against Lightning Bolts).

An elemental witch who tries to don a Ring of the

Elements that is aligned with an element other than the witch's own, he or she immediately suffers 1D8 HTK of damage. (The witch takes only half damage with a successful save vs. Wands). If the ring is aligned with the directly opposed element, the witch receives no save and automatically suffers full damage.

ELEMENTAL SPHERE
[GP VALUE: 15,000]

An Elemental Sphere is a small globe, about the size of a marble, of the finest and most delicate crystal. The sphere has a slight hint of color, and the hue indicates the element with which the sphere is aligned: red for fire, green for water, blue for air, and brown for earth. When an Elemental Sphere is shattered, a very low-powered elemental of the appropriate type instantly appears among the shards. This elemental has only 5 HTK dice, but its other statistics (THACO, etc.) are as those for an Elemental with 8 HTK dice.

The elemental will unswervingly obey the instructions of an Elemental witch of the same type, should one be nearby, for a period of one hour. The elemental will vanish after the hour. If there's no Elemental witch of the appropriate affiliation nearby, the elemental will attack anyone unfortunate enough to cross its path until the hour elapses and the elemental returns to its home plane.

Elemental Witches in the Campaign

Because they are limited to spells specifically related to their patron Elemental Power, members of this tradition have access to few information-gathering spells. As a result, they engage in gray (or black) magic more often than in white magic.

Elemental witches have few constraints on behavior, giving them more freedom of choice than members of many other traditions. They prefer life in the cities, but many choose to give up the comforts and advantages of the urban environment to satisfy their curiosity about the rest of the world. Elemental witches are frequently more direct in their approach to problem solving than most non-witches. Otherwise, they would not have felt drawn to the elemental tradition. Elemental witches also tend to exhibit "tunnel vision" when evaluating something new. In other words, they frequently try to describe or deal with new conditions in terms of what is already familiar to them. This attitude is a natural outgrowth of dealing with a supernatural patron who has a very limited sphere of influence and hence a very limited world view. Other than that, Elemental witches show the same range of personality and outlook as any other type of Character.

For players who want an interesting role-playing opportunity, and who don't mind a somewhat truncated spell list, Elemental witches are a good choice for PCs. Non-Player Character elemental witches can develop as valuable allies or implacable enemies for the adventurers.



Character Restrictions

Only humans, half-elves, half-drow, and half-orcs can become full-fledged Elemental witches. Shirelings can enter the tradition, but cannot progress beyond Skill 6. Characters wishing to become Elemental witches must have a minimum INT of 10.

Sample Non-Player Character



Corel "Firewatcher"

Half-Orc, Skill 15 Witch (Elemental)
STR: 10, *INT:* 14, *INS:* 9
STA: 13, *DEX:* 11, *APL:* 9
HTK: 37, *AC:* 10
MV: 12", *AL:* N. Evil
AT: 1, *DM:* By weapon
THACO: 16
HT: 5'7", *WT:* 135 lbs.
Weapon Proficiencies: dagger, knife, sling
Weapons: dagger, sling
Magic Items: Ring of Fire, Elemental Sphere (fire)
Spells: Skill 1: Affect Normal Fires, Burning Hands, Magic Missile (x2); Skill 2: Fireball (x3), Flaming Sphere; Skill 3: Elemental Guard, Flame Arrow, Fire Charm, Fly; Skill 4: Conjure Elemental, Elemental Antipathy, Fire Shield, Fire Trap; Skill 5: Contact Elemental Plane (x4); Skill 6: Stone to Flesh (x2), Transmute Water to Dust; Skill 6: Transport

In her early thirties, Corel is one of those half-orcs who was lucky enough to resemble her human parent more than her orcish one. Certainly, her features are a little broad and her teeth are a little pronounced, but she is able to pass for a somewhat ugly human.

Corel was born as a result of an orc raid on a small human settlement near the orcs' homeland. Although the raiders were eventually driven off, they left some lasting traces behind them: specifically, Corel, and a general hatred among the populace for anything even vaguely orc-like. Although her mother, the village's only cleric, defended Corel from the townsfolk, the young half-orc learned early on in life what it felt like to be hated. When Corel was fifteen, her mother died. Corel knew well what her life would be like if she stayed in the village—painful and short—so she took to the road and wound up in a nearby city.

No one in the city knew her background, but the trauma of her youth had left its mark. Corel was convinced, right to the core of her being, that everyone around her was plotting to do her harm. She realized that she needed some kind of "equalizer." As luck would have it, she soon met someone who qualified: an aged fire witch who recognized Corel's pain. He introduced her to the Elemental tradition of witchcraft, and tried to alter her outlook on the world.

At first, he seemed to be succeeding; Corel's hatred and fear of the world started to fade. But then, the worst happened. Corel's mentor was killed by a mugger, and the half-orc finally decided the world was as she'd originally thought: a brutal place that killed anyone who showed any form of weakness, including kindness. Since that day, Corel has carved out a little world for herself in the heart of the city. Since she concentrates on offensive spells, she's become a killing machine, and the predators that prowl her area of the inner city fear her and leave her alone.

While Corel has a tendency to shoot first and ask questions later—if there's anyone still alive to answer them—those questions are likely to be very insightful ones. She'll never trust anyone enough to give or accept friendship or affection; however, sincere Player Characters might be able to establish enough rapport with Corel so that she'll help them out in some ways.

Chapter 10: Witches in Fiction

Modern fantasy fiction is replete with spellcasting Characters whom the authors refer to as "witches." In almost all cases, however, these witches don't fit the definition set out at the beginning of the book; the source of their power isn't some other being. Perhaps the best example of this type of spellcaster is Star, from Robert Heinlein's *Glory Road*. Although she's able to cast a variety of "magic spells," these abilities simply depend on knowledge of loopholes in the laws of nature—flaws in the fabric of the universe, as it were—that allow such things to happen.

Other novels propose that "magic" is as much a science as chemistry or physics. Before the Renaissance, magic coexisted with other "pre-sciences" like astrology and alchemy. As the Scientific Method developed, astrology evolved into astronomy and alchemy into chemistry. Because magic didn't fit into the Renaissance world view, and perhaps because the Christian Church was trying to repress it, it was ignored and was never considered a true science. According to such novels, modern spellcasters are like the chemists and herbalists of the Middle Ages; some of their practices work, although they don't know exactly why. These types of spellcasters are more like traditional wizards.

One series of novels deals with spellcasters who fit this book's definition of "witch": the Deryni cycle by Katherine Kurtz.

The Deryni

In Ms. Kurtz's books, the Deryni are a race of humans (perhaps "sub-species" would be a better word) who are naturally attuned to forces of the mind unknown to non-magic-using humans. Members of the Deryni race are able to learn to wield magical energies of great power and subtlety. Although it is never stated directly, one can infer that the power of the Deryni is drawn directly from the greatest source of all in that fictional world: the Christian God. (This is implied by the religious trappings of much of the Deryni's magical working, including such things as the phrase *Fiat Lux* ["Let there be Light"] as a magical trigger. In fact, one of the most dramatic scenes involves summoning angels such as Gabriel and Uriel to aid in the ritual.)

In game terms, Deryni represent a fascinating potential for role-playing. For the purposes of the game, the source of their powers is not the deity of a specific religious tradition, but rather a generalized "Ultimate Divinity" such as that revered by the Golden Dawn witches. Unlike the true Deryni in Ms. Kurtz's books, "Deryni witches" are not a sub-species of humanity; they are, instead, normal humans who have been accepted into a secret tradition of witchcraft. Any human with the correct attribute scores can become a Deryni witch, as long as he or she receives the appropriate training. The required attributes are considerably higher than those for other traditions of witchcraft. A prospective Deryni witch must have a minimum of 10 in each of INT, INS, and APL; in addition, at least one of these attributes must be at least 16. (This makes Deryni witches very rare indeed!)

Characters wishing to become Deryni witches must find a member of the tradition willing to teach them the basic philosophy required by Deryni magic, and then initiate them into the tradition. The basic training typically takes 1D6 weeks; this period is decreased by 2 days for each point of the candidate's INT above 10, to a minimum of 7 days. The initiation is a complex and inviolably secret ceremony of great dignity which involves drinking a diluted Potion of *Merasha* (which is described later). The initiation can be conducted by a single Deryni witch, although other members of the tradition, mostly friends and confidants of the candidate, usually attend the ceremony. After the initiation, the Character is a Skill 1 Deryni witch with 0 Experience Points, and can begin to learn spells.

Deryni witchcraft is an ancient tradition that's been practiced for centuries, usually in deepest secrecy. Writings describing details of various spells—usually in symbolic, rather than specific, language—exist, and are sometimes found in the ruins of deserted Deryni strongholds and homes. These writings can help Deryni witches learn spells that nobody else is able or willing to teach them; however, the witch will still have to do additional research to master the spell(s) described in the writings. If the GM decides that a Deryni witch has access to such writings (of course, the search for them can be the basis of many interesting adventures), the time required to research a spell is one-half of that normally necessary.

There are no overt restrictions on the alignment of a Deryni witch; individuals can be of any alignment. The majority of Deryni witches, however, lean towards Lawful Good or Neutral Good. Chaotic Evil Deryni witches are

very rare indeed, which is just as well.

The majority of Deryni magic is related, directly or indirectly, to the mind. Deryni witches usually have an intellectual outlook on the world; they are usually well-attuned to interconnections between seemingly unrelated matters, and are frequently sterling judges of character. Even when their powers are not known, Deryni witches are frequently highly respected by those around them, and are often approached for advice and counsel. Most Deryni witches enjoy such pastimes as chess and other mental exercises, recognizing that such things hone their mental skills.

Under conditions of stress, Deryni witches are able to cast more spells than those to which they would otherwise be entitled. Drawing on his or her own subconscious, the witch can recall how to cast a spell that he or she already knows but might not have memorized for that day. The witch can then cast this spell in addition to other spells that he or she may already have cast that day. This "forced recollection" is very draining. At the completion of the spell, the witch must save vs. Spells or suffer 1D6 HTK of damage for each Skill Level of the spell so recalled. Most of this damage is psychological, representing exhaustion, but some is physical: minor hemorrhages from cranial capillaries, for example. A successful save negates damage.

In addition, in situations of extreme need, a Deryni witch can petition the Ultimate Divinity for the power to cast a spell 1 Skill Level higher than the most powerful spell the witch is normally able to cast. Thus, a Skill 7 witch, normally only entitled to spells of Skill Levels 1, 2, 3, and 4, can ask for a single Skill 5 spell. The casting time, range, duration, and effect of that spell are as normal and are calculated based on the witch's actual Skill Level, not the Skill Level he or she would normally have to be to cast the spell. This function can have catastrophic effects on the witch. Again, at the completion of the spell, the witch suffers 1D6 HTK of damage for each Skill Level of the spell just cast. In this case, however, there is no saving throw; damage is automatic.

Note that any incurred damage takes effect at the conclusion of the casting time. Thus, it's possible for a witch to sacrifice his or her life—casting a spell that will certainly prove fatal—to save his or her comrades.

World View

Members of the Deryni tradition are usually more politically aware and active than other kinds of witches. Deryni witches hold positions of importance in many governments, and often have great influence on national policies. This is particularly true of Lawful Good individuals, who believe that with their powers comes a responsibility to make sure that those less fortunate than themselves are protected.

This political influence has its drawbacks, of course. At various times in various lands, Deryni witches have operated openly, admitting their nature and abilities freely. Historically, most of these periods have ended with backlashes against the witches. Non-witches frequently become jealous of the combination of magical and political power held by the Deryni witches, and swiftly convince themselves that some kind of "Deryni conspiracy" is underway. These popular backlashes are usually non-violent, consisting of a purge of admitted Deryni witches from the halls of government, but there have been times when overt oppression, and even pogroms, have resulted.

These periods of oppression have frequently been led by members of the more intolerant religious organizations. These clerics feel threatened by the Deryni witches; after all, are not positions as advisors and shapers of national policy best held by followers of the "true faith"? Intolerant religious institutions often hold that Deryni witchcraft is innately Evil, and that it should therefore be stamped out forever. Unfortunately, history shows that these institutions have frequently been successful in convincing others to agree with this view.

For these reasons, modern Deryni witches are understandably hesitant to admit their true powers. Most Lawful lands still have Deryni witches among their leaders, but non-witches are not aware of it. This secrecy extends to less highly-placed Deryni witches as well. Deryni witches often take the guise of other, more socially acceptable Character classes—often wandering clerics of lesser-known deities. Deryni witches also make sure that they pass on stories of past oppression to anyone joining the tradition. It is therefore very rare to find a Deryni witch who will admit his or her true nature and powers to anyone but a well-trusted friend.

For their part, Deryni witches have no quarrel with the religious institutions that surround them. They believe that no conflict exists between their magical practices and standard religions. Many Deryni witches are adamant followers of one faith or another, and are sometimes "lay" members of religious hierarchies. (In other words, they are part of the church bureaucracy, but are not members of the cleric class.)

In general, as long as political issues don't arise, Deryni witches and traditional wizards rarely come into conflict. Each tradition recognizes that the other is powerful and worthy of respect.

Deryni Magic

Deryni witches are able to create potions and enchant certain magical items. In addition, they can cast spells, many of which cannot be duplicated by other magical traditions.

Available Spells

A Deryni witch can select from the following spells. Note that Deryni witches gain certain spells—those most closely linked with the mind—earlier than do more traditional spellcasters. These spells, marked with a dagger (†), are identical to the traditional versions with regard to casting time, duration and effect. Spells marked with an asterisk (*) are spells unique to this tradition. Descriptions of these spells, which are arranged by Skill Level, follow this list.

Skill 1
Charm Person
Detect Magic
ESP†
Forget†
Hypnotism
Identify
Know Alignment†
Lights*
Message
Rapport*
Sleep

Skill 2
Alter Self
Clairaudience†
Clairvoyance†
Delude†
Cure Light Wounds*
Hypnotic Pattern
Scare
Suggestion†

Skill 3
Dispel Magic
Feign Death
Hold Person
Non-Detection
Phantasmal Killer†
Spectral Force

Skill 4
Amplification*
Confusion
Cure Blindness/Deafness*
Detect Scrying
Emotion
Fear
Hallucinatory Terrain
Mental Surgery*
Rainbow Pattern
Vacancy
Wizard Eye

Skill 5
Chaos
Cure Serious Wounds*
Domination
Dream
False Vision
Feeblemind
Hold Monster
Preservation*
Sending

Skill 6
Cure Critical Wounds*
Death Spell
Legend Lore
Mass Suggestion
Mislead
Project Image
Repulsion
Severance*
True Seeing

Skill 7
Banishment
Power Word, Stun
Spell Turning
Vanish
Vision
Wards*

Skill 8
Antipathy-Sympathy
Create Transfer Portal*
Demand
Foresight†
Mass Charm
Mind Blank
Power Word, Blind
Symbol
Trap the Soul

Skill 9
Heal*
Power Word, Kill
Temporal Stasis



Potions

Deryni witches are able to concoct any of the standard magic potions that deal with the mind and with healing. Specifically, they can create Clairaudience, Clairvoyance, Delusion, ESP, Human Control, Philter of Love, Philter of Persuasiveness, Poison, and Vitality. As with other potions, it's up to the GM to determine the appropriate ingredients. In general, the ingredients will cost between 200 and 1,000 gp, higher values reflecting more powerful and more complex potions. The time required to brew, diffuse, distill, decant, and extract the potion is a number of days equal to the cost of the ingredients divided by 100. (Thus, a powerful potion can take up to 10 days to create.)

The base chance of success for creating these potions is 80%. This base chance is decreased by 1% for each 100 gp worth of ingredients required, reflecting the innate complexity of the potion. The base chance of success is increased by 1% for every 2 Skill Levels, or fraction thereof, possessed by the witch.

In addition, there is certain potion, *Merasha*, that is unique to the Deryni tradition. The cost of a dose of *Merasha* is 350 gp, and the chance of successfully concocting the potion is 75%, plus 1% per Skill Level of the witch.

Merasha

Merasha is an extract of a rare herb, and is a narcotic specifically targeted at the regions of the brain that control and direct Deryni magic. It has no noticeable effect on anyone not a Deryni witch, except when used as part of the initiation ceremony. During this ceremony, the candidate drinks a diluted dose of *Merasha*. When imbibed during the initiation, this substance allows an individual to get in touch with areas of the subconscious that cannot otherwise be observed or affected. The subconscious mind allows a Deryni witch to control the powers that he or she receives from the "Ultimate Divinity." Once an individual has been initiated into the Deryni tradition, he or she is subject to the other effects of *Merasha*.

Merasha has powerful effects on Deryni witches. The onset time is 1D2 rounds; for a period of 2D4 hours thereafter, the drinker is effectively Feebleminded (as the spell), and his or her STR and DEX are reduced to 3 each. If consumed in small quantities—say, a small dose which can be mixed undetected with a glass of wine—a successful saving throw vs. Poison negates the effect. In larger quantities, a successful save halves the duration.

Despite its potentially catastrophic effects, *Merasha* has some positive uses. Deryni witches will frequently use low dosages of it as a sedative for other witches, particularly during Mental Surgery.

Since it plays such a large part in their initiation, a very memorable event in their lives, Deryni witches will immediately recognize the smell and taste of *Merasha* in all but the smallest quantities.

Deryni Witch Spell Descriptions

CURE LIGHT WOUNDS (ALTERATION)
Skill Level: *1* Components: *V, S*
Range: *Touch* TTC: *1 round*
Duration: *Permanent* Saving Throw: *None*
Area of Effect: *Individual*

This spell duplicates the effects of the priest spell of the same name. The caster is able to mentally manipulate the tissues of the subject: close ruptured vessels, knit torn muscle fibers, etc. To cast this spell successfully, the witch must have had medical training appropriate for a medieval

environment; he or she must also have total concentration. The Deryni witch is able to Cure him- or herself.

LIGHTS (ALTERATION)
Skill Level: *1* Components: *V*
Range: *30 yards* TTC: *1*
Duration: *2 turns/Level* Saving Throw: *None*
Area of Effect: *Special*

This spell duplicates the effects of the Faerie Fire, Dancing Lights, and Light spells. The light produced is faint and unnoticeable in bright daylight or equivalent illumination. Its color is either white, or a particular color that is characteristic of the Character. (Thus, people who know the caster will recognize his or her Lights' color.)

A variation of this spell known as Handfire creates a small floating ball similar to the result of Dancing Lights. The caster can control the motion of this ball within the range of the spell. The Handfire isn't bright enough to blind anyone, and generates no heat. This spell also allows a Deryni witch to light candles—up to six candles with a single casting of the spell—at a range of up to 20 feet. This aspect of the spell can also be used to ignite combustible materials. (To determine whether the materials will catch or not, the GM should consider this spell to be the equivalent of holding a lighted match to the material for a period of one second; if this would ignite the material in the real world, the spell will do the same.)

On formal occasions (and usually only when no outsiders are present) Deryni witches will wreath themselves in Lights.

RAPPORT (DIVINATION)
Skill Level: *1* Components: *V, S*
Range: *10 yards* TTC: *1 round*
Duration: *1 rnd/Level* Saving Throw: *Special*
Area of Effect: *Special*

There are 8 aspects of this spell. The first and simplest is gained when the Deryni witch first learns the spell. The other aspects become available as the witch advances in Skill Level.

The first aspect is a form of Telepathy that allows up to 6 Deryni witches—and only Deryni witches—to exchange thoughts. Only one of the witches has to cast the spell, but all of the witches involved must be willing participants. The telepathy includes only concepts that can be communicated verbally. The time taken to exchange thoughts is one-fourth the time it would take to communicate the information verbally. This communication is silent, cannot be mentally perceived by others, and cannot be blocked by loud noises. A Dispel Magic cannot break the Rapport, and there is no saving throw.

Witches gain the second aspect, Rapid Sharing, at Skill 3. This is a more sophisticated form of Rapport between the caster and only 1 other Deryni witch. The time required to transfer information is one-fourth of that required for first-aspect Rapport (i.e., one-sixteenth the time it would take to convey the information verbally). In addition, strong sensory data, such as sounds and odors, can be conveyed as well. The other witch must be a willing participant. There is no saving throw allowed.

Witches gain the third aspect, which Deryni witches call Truth-Reading, at Skill 5. This allows the caster to determine if a single individual (who doesn't have to be a Deryni witch) is lying. This is identical to a Detect Lie spell. A normal saving throw applies.

The fourth aspect—Mind Scan—is gained on achieving Skill 7. It allows the witch to scan the mind of another person (who need not be a Deryni witch), letting the witch judge superficial intentions, motives, etc. (This is a slightly deeper scan than that allowed by ESP.) A successful save vs. Spells negates the scan.

Witches gain the fifth aspect on reaching Skill 10. This is an even more sophisticated form of Rapport between the caster and one other Deryni witch. The time required to transfer information is one-tenth of that required for first-aspect Rapport (i.e., one-fortieth the time it would take to convey the information verbally). In addition, fairly subtle sensory data, such as the exact appearance of a person, or a particular shade or hue, can be conveyed as well. ("Seeing" a place second-hand through this aspect of Rapport makes it as familiar to the witch as if the place were "studied carefully.") The other witch must be a willing participant. There is no saving throw.

The sixth aspect is gained on achieving Skill 12. It allows the witch to Suppress a listener's Doubt of any statement the witch may make, and forces the listener to suspend disbelief; the effect is similar to that of Undetectable Lie. The listener makes a save vs. Spells with a -2 penalty. A successful save indicates that the listener suspects, but doesn't know that the witch is lying.

The seventh aspect, a more powerful form of Truth-Reading, is gained when the witch reaches Skill 14. This form of Rapport has the same effect as Detect Lie, except that it extends to as many as four individuals. The standard saving throw applies, with the following modifiers: -3 on the save if only one individual is being "read," -2 for two individuals, -1 for three individuals, and no modifier for four individuals.

The eighth and most powerful aspect is gained when the witch reaches Skill 16. This aspect, Mind Probe, allows the witch to scan the subject's thoughts to the depth allowed by the fifth aspect above (i.e., fairly subtle sensory data). The subject does not have to be willing, or a Deryni witch. A successful save vs. Spells indicates that the subject has managed to block his or her mind to the witch. (Willing participants can waive the saving throw, of course.)

AMPLIFICATION (ALTERATION)
Skill Level: *4* Components: *V, S*
Range: *Touch* TTC: *1 round*
Duration: *Special* Saving Throw: *Special*
Area of Effect: *1 or 2 individuals*

This spell allows a Deryni witch to draw additional power from up to two other Characters to enhance the witch's spellcasting ability. Amplification lets the witch "borrow" Skill Levels from others to increase the witch's own Skill Level for the purpose of calculating range, duration and effects of spells. If the "assisting" Characters are Deryni witches, they increase the casting witch's effective Skill Level by 1 for each 3 Skill Levels they possess (round fractions up). If the Characters are not Deryni witches, they increase the casting witch's effective Skill Level by 1 for each 6 Skill Levels they possess (round fractions up).

For example, a Skill 10 witch casts Amplification on his or her two companions. One is a Skill 4 Deryni witch; the other is a Skill 10 fighter. The Skill 4 witch provides 2 temporary Skill Levels (4/3, rounded up); the Skill 10 fighter provides 2 "temporary Skill Levels" (10/6, rounded up). Thus, the casting witch is temporarily considered to be Skill 14 (10 + 2 + 2).

These temporary Skill Levels last only long enough for the casting witch to cast a single spell. He or she must cast the spell immediately after having cast Amplification. The temporary Skill Levels vanish immediately after casting the second spell, or after 5 minutes (if the witch didn't get the spell off quickly enough). Note that these temporary Skill Levels are only used when calculating duration, range and effect. They do not allow the witch to cast additional spells, or spells of a higher Skill Level than the witch would otherwise be allowed.

Amplification is highly draining for the "assisting" Characters. For 1D3 hours after the casting, they feel weak; these Characters suffer a +3 penalty to initiative rolls and -2 penalties to both "to hit" and damage rolls.

If the assisting Characters are willing participants, no saving throw is applicable. If, however, the witch is casting Amplification on unwilling subjects, each subject may attempt a save vs. Spells. A successful save means that the witch receives no temporary Skill Levels from that Character. (Note that the witch must be touching the subject(s) for the duration of the spell—1 minute. This implies that unwilling participants must be unconscious or otherwise immobilized.)

MENTAL SURGERY (ALTERATION)
Skill Level: *4* Components: *V, S*
Range: *Touch* TTC: *5 rounds*
Duration: *5 rnds/Level* Saving Throw: *Special*
Area of Effect: *Individual*

This spell allows a Deryni witch to perform various subtle manipulations on the mind of a subject. Some of these effects are potentially detrimental, although most are beneficial forms of psychological healing. As with Rapport, there are various aspects of this spell. The first and simplest aspect is gained when the Deryni witch first learns the spell. The other aspects become available as the witch advances in Skill Level.

The first aspect is gained as soon as the witch first learns the spell. The effect is equivalent to the priest spell Remove Fear. No saving throw is applicable, except if the subject is another Deryni witch (see following).

The second aspect, gained at Skill 9, is a more powerful form of Suggestion. The initial saving throw is made at a penalty of -2, and the duration of the effect is potentially permanent. As with Charm Person, the subject makes additional saving throws—these a +2 bonus—at intervals dependent on the subject's INT:

INT score	Time between checks
3 or less	*3 months*
4 to 6	*2 months*
7 to 9	*1 month*
10 to 12	*3 weeks*
13 to 14	*2 weeks*
15 to 16	*1 week*
17	*3 days*
18	*2 days*
19 +	*1 day*

The third aspect, gained at Skill 12, allows the witch to Read the Memories of the subject. This reading is at a considerably deeper level than that allowed by Rapport. The witch can read everything that the subject remembers, with the following restrictions. If the memories are 6 months to a year old, the subject receives another saving throw, this time at +1 bonus. If the memories are one year to five years old, the subject receives another saving throw with a +2 bonus. If the memories are more than five years old, the subject receives another saving throw with a +3 bonus. If the memories are hidden—things that the subject has good reason to keep secret from anyone, or things that the subject is trying to deny to him- or herself—the subject receives another saving throw with a +5 bonus. Memory reading is very draining to the witch; thus, this aspect of the spell can only be used once per week.

The fourth aspect, gained at Skill 13, allows the witch to Cure Insanity or Feeblemind. No saving throw is applicable, except if the subject is another Deryni witch (see following).

The fifth aspect, gained at Skill 16, allows the witch to Adjust the subject's Memory. It lets the caster feed false memories into the subject's mind. The subject is unable to distinguish false memories inserted this way from natural memories. The total duration of "memory time" that the witch can insert is limited to 1 hour per Skill Level. This means that a Skill 16 witch could create memories of an entire 16-hour waking day that never really happened. The time taken to insert the memories is 5 minutes for each 1hour of memory being created. Thus, in the previous example, the witch would take 80 minutes, or almost 1-1/2 hours, to insert the memory.

The witch can choose exactly how far back in the subject's memory-record the false memories should be

inserted. The limit is 1 year per Skill Level of the caster. Continuing with the previous example, the Skill 16 witch could insert the false day so that the subject thinks it occurred anywhere up to 16 years ago. The witch must have some reasonable familiarity with the events being described, but the subject's own brain fills in the fine details. (For example, if the witch is inserting memories of a fishing trip, he or she must be familiar with the sensations of being aboard a fishing boat. The witch doesn't have to fill in all details, such as the boat's color, the captain's name, etc., unless these are somehow significant parts of the memory.)

If the subject has real memories covering the same period as the false memories, there might be confusion. The subject won't be able to tell which version of events is the true one, but he or she will recognize that there is some kind of contradiction. This contradiction won't cause a problem unless the memories are specifically linked to a particular day. (For example, the subject remembers spending last midsummer's day at home, but also remembers spending the same day climbing a local mountain. Or, the subject knows he or she spent the two weeks before and after last midsummer's day on an adventure in the wilderness, while he or she also remembers that he or she spent last midsummer's day gaming in his or her city's marketplace.) The GM must adjudicate whether or not the contradiction is striking enough for the subject to worry about it. (If there's no specific date attached to the false memory of gaming in the marketplace, then the subject might simply assume that the day he or she remembers took place before or after the adventure.) If the contradiction is sufficiently striking, then the subject must save vs. Spells each day or fall into confused introspection (treat as the Confusion spell). False memories that include actions totally against the subject's nature, such as a cleric slaying an enemy with a sword, will immediately cause this introspective, confused state. (For these reasons, a smart witch will remove the real memories using Forget, if possible, before implanting the false memories.)

The cleric spells Heal or Restoration (if cast for this specific purpose) or a Wish will so reduce the intensity of the false memories that the subject can recognize them for what they are.

Note that this spell can't be used to convince the subject that he's someone else, that he's got a different name or hails from a different place, or anything that wide-ranging. These matters are stored in the memory record in too many different places to modify in such a way. For example, a witch might give the subject the memory that, on a particular occasion, someone called him or her by a different name, but this would have no effect on the many other times the subject remembers hearing his or her own name. Mental Surgery can't be used to teach a Character a magical or clerical spell, or imbue a non-spellcaster with spellcasting ability. (The subject might think he or she can cast the spell, and falsely remember having done it before, but he or she will still be incapable of casting it now.)

The sixth and most powerful aspect, gained at Skill 18, allows the witch to plant a "trigger" in the subject's mind. This trigger will be set off, and will kill the victim, whenever a certain set of circumstances arises. These circumstances must be somehow linked with the subject's mind. (An example from Ms. Kurtz's books: A trigger is planted in a man's mind so that, when a Deryni tries to probe his or her mind, the trigger kills the man.) The subject of this aspect receives a save versus Spells at the time of casting. A successful save means that the trigger has not "taken" (of course, the Deryni witch casting the spell doesn't know this). When the conditions of the trigger are met, the subject gets another saving throw, this time versus Death Magic, and with a -2 penalty. A successful save means that the subject lives, but is temporarily Feebleminded for 2D8 hours.

Characters who are not Deryni witches have no saving throw versus the obviously beneficial aspects of this spell (Remove Fear and Cure Insanity, for example). Deryni witches, however, must make saving throws versus even the most beneficial aspects of this spell. (This reflects the difficulty that Deryni witches feel when it comes to letting down their guard and allowing someone to enter their minds.) The only time that a Deryni witch can waive the saving throw is if he or she is under the effects of a mild dose of Merasha. (This is one of the positive uses of the potion.)

WARDS (ABJURATION)

Skill Level: *4*
Range: *0*
Duration: *Special*
Area of Effect: *10' radius hemisphere*
Components: *V, S*
TTC: *3 rounds*
Saving Throw: *None*

This spell allows the caster to create a hemispherical force field around a certain spot; this field will not move with the caster. From the outside, the field appears as a translucent hemisphere of shimmering light, colored either white or the personal color of the caster (see Lights, described earlier). Individuals outside the Wards can see in, but not clearly. From the inside, the field is barely visible; people within can see what is outside clearly.

The Wards spell combines the effects of Protection from Evil, Protection from Normal Missiles, and Non-Detection. In addition, no normal (non-magical) creature can enter or leave the warded area unless the caster opens a portal in the field (this includes the caster). Opening or closing such a portal takes 1 segment for each action. In addition, Wards prevent the transmission of sound across the barrier. Nothing that takes place inside can be heard outside, or vice versa.

Wards can be used in conjunction with a Transfer Portal (described later). Nobody can leave the area of the portal without the cooperation of the caster, except by dispelling the Wards. (They can always use the portal to leave the way they came, however.)

Maintaining Wards takes a minimal level of concentration from the caster. The level of concentration is low enough so that other spells may be cast; however, if the caster is rendered unconscious by a means other than sleep, the Wards collapse. The caster can dispel the Wards at any time, but the action takes one segment. Wards can be dispelled by a successful Dispel Magic spell.

The ceremony of initiation of a new Deryni witch is usually protected by Wards.

CURE SERIOUS WOUNDS (ALTERATION)
Skill Level: *5* Components: *V, S*
Range: *Touch* TTC: *2 rounds*
Duration: *Permanent* Saving Throw: *None*
Area of Effect: *Individual*

This spell duplicates the effects of the priest spell of the same name. The spell allows the caster to mentally manipulate the tissues of the subject: close ruptured vessels, knit torn muscle fibers, etc. To be able to cast this spell successfully, the witch must have received medical training appropriate for a medieval environment; he or she must also have total concentration. A Deryni witch can Cure him- or herself provided the pain from the wound doesn't break the witch's concentration.

PRESERVATION (ABJURATION)
Skill Level: *5* Components: *V, S*
Range: *Touch* TTC: *1 round*
Duration: *Permanent* Saving Throw: *None*
Area of Effect: *1 individual*

As with Rapport, this spell has a number of aspects. The first and simplest is gained when the Deryni witch first learns the spell. The other aspects become available as the witch advances in Skill Level.

The first aspect, which is gained at Skill Level 9, allows the witch to protect a corpse or other such once-living object from decaying for a period of 24 hours.

The second aspect, gained at Skill 11, allows the witch to trap the soul in a dead body. This must be cast within two rounds of the subject's death to be effective. This is a rather horrific act—it prevents the subject's soul from traveling to the appropriate plane awaiting it, and so forestalls its true destiny—and is considered Evil by Deryni witches. A soul so trapped cannot be communicated with, even via Speak with Dead or even more-powerful magic. A creature with its soul trapped in its body cannot be Raised, Resurrected, or Reincarnated. If the body is animated, the soul within is aware of this horrific situation, but is unable to do anything about it. For each turn that the body is animated, there is a cumulative 10% chance that the soul will go irretrievably insane. If the body containing a trapped soul is destroyed, the soul is not released; rather, it is irrevocably bound to the Prime Material Plane. Further, there is a 50% chance that this soul will manifest itself as a haunt, which will be obsessed with finding someone willing and able to free its soul. A Wish has a 75% chance of reversing this spell.

The third aspect, gained at Skill 13, gives the witch the power to release a soul trapped by the second aspect of this spell. Releasing a trapped soul allows it to follow its destiny, and is considered a Good act. This aspect of the spell will dispel and release a haunt that came into being through the use of the second aspect.

The fourth aspect is gained at Skill 14. It allows the witch to draw memories from a fresh corpse and transfer them to the mind of the caster. This "memory transfer" will allow the caster to "remember" even the most minor memories that the dead subject possessed; however, the transfer is never complete. There will be gaps in the memory record; most of these gaps will cover minor incidents or events, but some will obliterate major occurrences as well. Memorized spells cannot be transferred using this method. This spell must be cast within 10 rounds of the subject's death; otherwise the memories fade as the neurons in the subject's brain die off.

This is a powerful, but risky, use of Deryni magic. Once the transfer is complete, the caster must consciously assimilate the memories so received; in other words, the witch must incorporate them into his or her own memory structure. This assimilation takes 16 hours of uninterrupted meditation and introspection. If this process is interrupted before it is complete, the time spent is wasted; the witch must start the assimilation process from the beginning. The process of assimilation prevents the confusion and psychological harm that can result from having two distinct sets of memories. The caster can carry an unassimilated memory set for 3 days without harm. Each day after that, however, the caster must make a System Shock roll. A successful roll means that the caster is maintaining his or her mental stability despite the stress, albeit at the cost of much mental discomfort. A failed System Shock roll means that the caster becomes insane. An insane Character is unable to make the mental effort required to assimilate memory. Each day the Character remains insane, he or she must make another System Shock roll. Failure means death, while success means continued insanity. The only way to save such a Character is to cure the insanity, and then have the Character immediately assimilate the memories.

Once the memories have been assimilated, the caster can effectively draw on the transferred memories, with a base chance of success of 75%. This allows the Character to impersonate the subject from whom the memories were transferred (assuming that he or she can also imitate the physical form of the subject). Only those who were closest to the subject have even a chance of detecting the impersonation. (The GM must arbitrate the chance for detection based on the fact that the emotional aspects of a friendship or relationship are difficult to imitate.)

The fifth aspect, gained at Skill 17, allows the caster to suspend the process of death. The subject's body falls into a state of apparent death (as with the spell Feign Death), and the soul is linked to the body. Unlike Feign Death, the effect is permanent unless reversed, and even a Wish is

incapable of effecting this reversal. The body does not decay, and the soul remains aware of events occurring around the body, but is unable to affect them in any way. Spellcasting is impossible. The subject cannot be Raised, Resurrected or Reincarnated; however, it is possible to communicate with the soul using Speak with Dead. This spell must be cast immediately before, or within 1 minute after, the subject's death. Witches can cast this spell on themselves; in fact, it's a way of forestalling true death. When a witch casts this spell on himself, the casting time is 1 segment.

The final aspect of this spell is gained at Skill 18, and allows the witch to reverse the stasis effect on the fifth aspect. When the stasis is reversed, the body is returned to life, but unconscious and with 0 HTK. If the subject is not Healed or Cured within one minute of the stasis being reversed, he or she will truly die. Neither the fifth nor sixth aspect of this spell are innately Good or Evil.

Cure Critical Wounds (Alteration)
Skill Level: *6* Components: *V, S*
Range: *Touch* TTC: *2 rounds*
Duration: *Permanent* Saving Throw: *None*
Area of Effect: *Individual*

This spell duplicates the effects of the priest spell of the same name. The spell allows the caster to mentally manipulate the tissues of the subject: close ruptured vessels, knit torn muscle fibers, etc. To be able to cast this spell successfully, the witch must have had medical training appropriate to a medieval environment; he or she must also have total concentration. A Deryni witch can Cure him- or herself, provided the pain from the wound does not break the witch's concentration.

Severance (Alteration)
Skill Level: *6* Components: *V, S*
Range: *Touch* TTC: *3*
Duration: *Permanent* Saving Throw: *Neg.*
Area of Effect: *Individual*

This powerful spell allows the caster to remove spellcasting powers from a subject. The victim of this spell immediately ceases to be a wizard, cleric, witch, etc. He or she maintains all other benefits and penalties of Skill Level and class—THACO, armor/weapon restrictions, HTK, etc.—but is unable to cast spells or perform any spell-like acts. These include the innate abilities of Characters such as paladins, etc. A Character affected by Severance cannot advance in Skill Level in their spellcasting class. If they are multi-classed, however, they can advance in a non-spellcasting class. In addition, a Severed Character can opt to begin training in another, non-spellcasting class, beginning again from 0 Experience Points. Spellcasters other than Deryni witches gain a saving throw, with a +1 bonus, against this spell; a successful save means that the Character retains his or her spellcasting abilities, and is aware of exactly what the caster tried to do. Deryni witches, on the other hand, receive no saving throw versus this spell. A Severed Deryni witch is indistinguishable from a normal human, and is immune to the effects of Merasha.

This spell can be reversed to remove Severance. The subject immediately regains all spellcasting ability, and can once more advance in Skill Level. (All spells that were memorized at the time the Severance was cast are lost, however.) If, since the original Severance was cast, the subject has trained in another class that is incompatible with their spellcasting class—such as fighter, in the case of a Severed human wizard, for example—all abilities and skills gained from the second class are immediately lost. (The flood of returning abilities has simply wiped out those abilities.)

Create Transfer Portal
(Alteration, Evocation/Invocation)
Skill Level: *6* Components: *V, S, M*
Range: *0* TTC: *1 turn*
Duration: *Permanent* Saving Throw: *None*
Area of Effect: *3' by 3' square*

This spell allows a Deryni witch to create a Transfer Portal, a kind of magical teleportation device.

This spell can be reversed to permanently disenchant and destroy a Transfer Portal. No material components are necessary for this reversed version, and the casting time drops to 1 round.

The material component is powdered diamond, worth at least 5,000 gp.

Heal (Alteration)
Skill Level: *9* Components: *V, S*
Range: *Touch* TTC: *3 rounds*
Duration: *Permanent* Saving Throw: *None*
Area of Effect: *Individual*

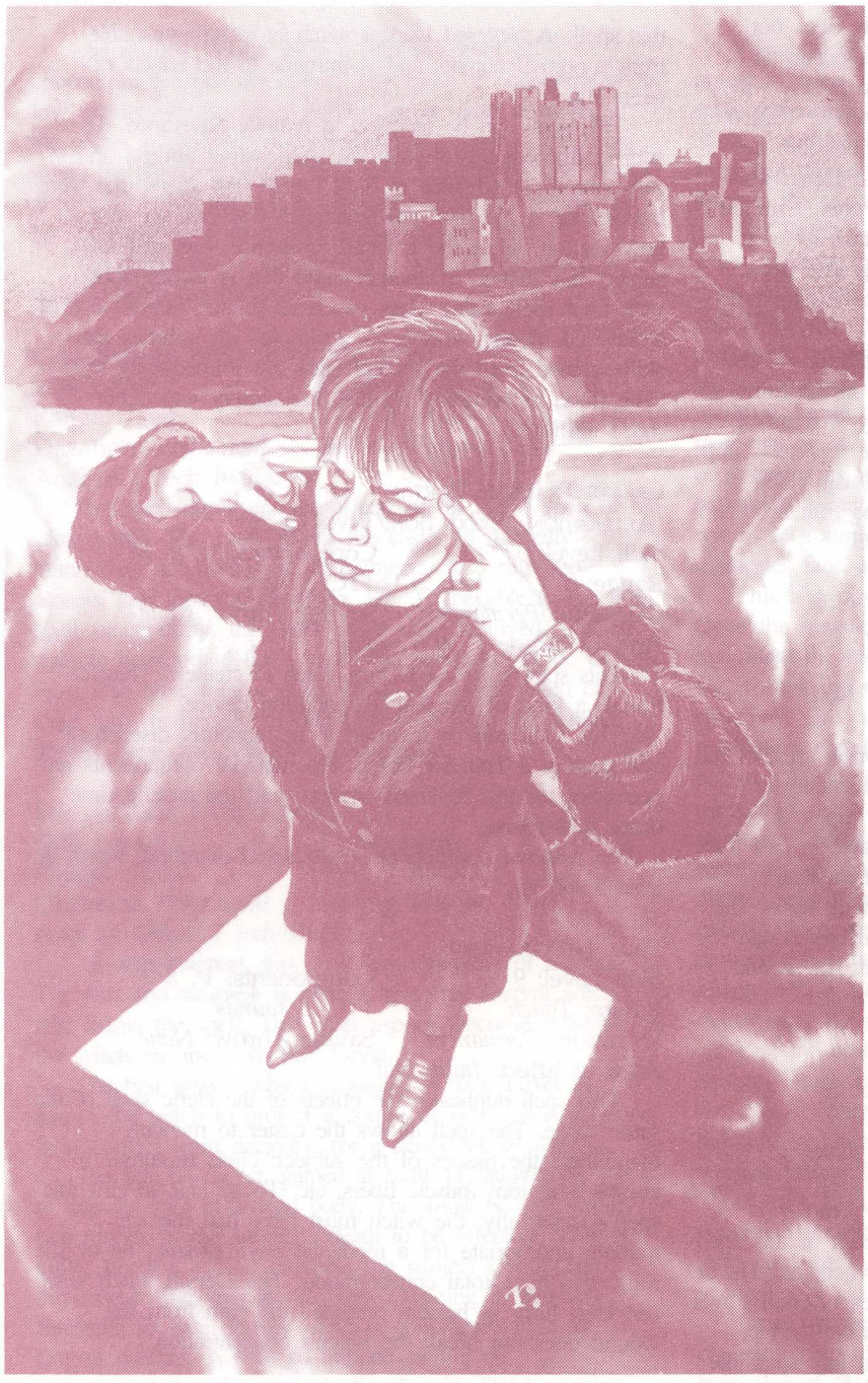
This spell duplicates the effects of the cleric spell of the same name. The spell allows the caster to mentally manipulate the tissues of the subject: close ruptured vessels, knit torn muscle fibers, etc. To be able to cast this spell successfully, the witch must have had medical training appropriate for a medieval environment.; he or she must also have total concentration. The Deryni witch witch can Heal him- or herself, provided the pain from the wound does not break the witch's concentration.

Magic Items

The following are some magic items that are characteristic of the Deryni tradition of witchcraft. Although individual GMs may wish to rule otherwise, most of these items can be created and used only by Deryni witches. Exceptions are noted in the text.

Shiral Crystal
[GP value: 25,000]

This amber-colored semi-precious stone is highly attuned to the power flow of Deryni witchcraft. If any



spells of the Deryni tradition are cast within a 30-foot radius of a Shiral Crystal, the stone will glow with a warm amber light. (Thus, shirals are useful in detecting otherwise unnoticeable uses of Deryni witchcraft.)

In addition, a Deryni witch can infuse a Shiral with a single selected Deryni spell. This involves casting the spell on the crystal (so it must be a spell that the witch has memorized); the spell does not affect the crystal, however. During the casting, the Deryni witch also sets up a "trigger condition," or a set of circumstances under which the spell will be released. The trigger can be any simple and straightforward condition, such as might be used for a Magic Mouth spell. The trigger cannot necessarily differentiate one individual from another, however, even the caster. When the condition is met, the power of the spell is released, with the same effect as if the witch cast the spell at that moment. (Note that spells that have a range of "touch" can only be triggered if someone or something touches the crystal.) Once the magical energy has been discharged, the Shiral returns to its normal condition. (It will still glow if exposed to Deryni witchcraft, and can be recharged with another spell.)

The casting time for the spell infused into the crystal is increased by one-third, to reflect the time necessary to implant the trigger.

Transfer Portal

[GP value: 35,000]

This device can only be used by Deryni witches or those in their company. Created by the spell Create Transfer Portal, a Portal is an area of floor or open ground that has been specially enchanted. A Portal can be no larger than 3' by 3', but may be smaller. It has no distinguishing features. However, a Deryni witch casting Detect Magic can immediately recognize a Transfer Portal.

To use a Portal, a Deryni witch must stand on the Portal and build up a mental image of the location of any other Portal known to him. (The other Portal must be sufficiently familiar to the witch to enable the witch to be able to have a mental picture of the area.) The witch is instantly Teleported to the other Portal (and only to the other Portal). All of the witch's equipment, and up to two companions —who need not be Deryni witches— can be Teleported as well. Once a Portal has been created, using it requires no expenditure of magical energy; thus, Portals are of incredible value to Deryni witches, even though they are more limited than standard Teleport spells when it comes to destinations.

As described earlier, the spell Wards can be used to temporarily deactivate a Portal.

MEDALLION OF RAPPORT
[GP VALUE: 20,000]

Although called a medallion, this can take the form of any small metal object. Once properly attuned, a Medallion can allow 2 individuals, only one of whom need be a Deryni witch, to enter into the first level of Rapport, regardless of the distance that separates them. This Rapport can be maintained for up to 1 turn, and during that time the 2 people can mentally communicate as though they were talking face to face. For the Rapport to take place, both participants must be willing, and must be in a relaxed state. (Thus, Rapport in the heat of combat is impossible.) If one of the participants is not a Deryni witch, he or she must be the one who wears the Medallion. If both participants are witches, either can wear the Medallion. A non-Deryni cannot initiate Rapport; only the witch can do so.

To attune the Medallion, both participants must be present and willing. One of the participants casts the spell Rapport on the Medallion, then both participants touch it. The witch who cast the Rapport can cancel the attuning at any time, simply by touching the Medallion and concentrating on breaking the link. Otherwise, the attunement will last for 4D12 days, after which time the link ends. There is no limit to the number of times a Medallion of Rapport can be used.

WARDS MAJOR MATRIX
[GP VALUE: 50,000]

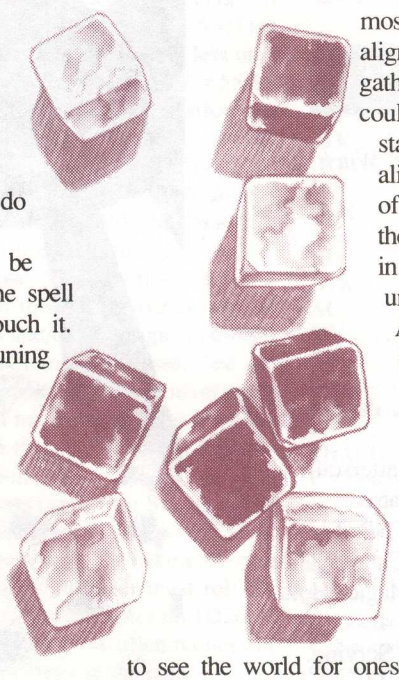
These are eight small cubes, the size of dice. Four of the cubes are white, made of the finest marble, while the other four are black obsidian. All eight cubes must be present for the Wards Major Matrix to work.

The cubes are used in conjunction with the Wards spell, and allow a Deryni witch to set up a Wards barrier that is unbreakable and that cannot be Dispelled by any creature of less than demigod status.

There are to be other uses for the Wards Major Matrix, but they have been lost in the depths of time. (Innovative GMs can, no doubt, come up with other uses for these items, and can generate interesting adventures around finding out what some of these "lost powers" might be.)

Deryni Witches and the Campaign

Deryni witches can conceivably be among the most influential Characters in a campaign. One reason is that they are frequently connected, in one way or another, with the "powers that be." Another reason is their very real magical power. Although their spell list is more constrained than some other forms of spellcasters, they have almost unparalleled abilities to manipulate minds and memories. Couple this with the fact that they can Cure and Heal almost as well as clerics, and Deryni witches become either the most beneficial of allies or the most terrible of enemies. (In cultures where the Deryni tradition is widespread, their influence becomes even greater, since such a society of Deryni witches would have set up a broad network of Transfer Portals. The importance of the fast travel and communications that these provide should not be underestimated.)



It is probably just as well that most Deryni witches are of Good alignment. A band of Deryni witches gathering together for fell purposes could conceivably topple the most stable government. There are Evil-aligned Deryni witches, and some of these have probably infiltrated the governments of most lands, but in general they are too few to cause unreasonable amounts of strife. Also, other members of the tradition who are more aligned towards Good do their best to keep these Evil witches in check.

Deryni witches are more apt to travel than members of most other witchcraft traditions. This is due to curiosity, and to the realization that it's important to see the world for oneself before making political decisions. Many Deryni witches who join the tradition while young spend some years adventuring before settling down to lives of respectability.

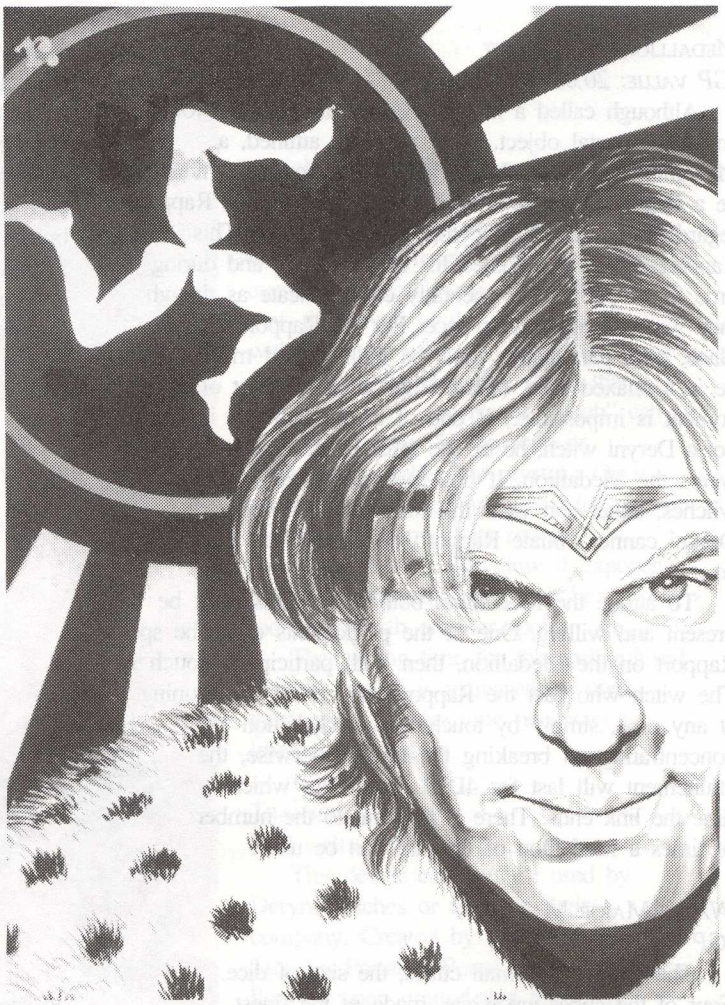
Members of this tradition are scattered throughout the world, under varying degrees of secrecy. In the towns and cities, they are often influential members of the society; in the rural areas, they are often local nobles and landowners. Senior officers in the armies of many lands are actually dual-classed Deryni witches, since their abilities typically make them excellent leaders.

Deryni witches make good Player Characters with one caveat: they can be extremely, perhaps unbalancingly, powerful. GMs must be careful to ensure that Player Character Deryni witches labor under the same restrictions of caution and secrecy that Non-Player Characters do.

Character Restrictions

Only humans can become Deryni witches. Characters wishing to become Deryni witches must have a minimum of 10 in each of INT, INS, and APL; in addition, at least one of these attributes must be at least 16.

Sample Non-Player Character



Joram Thuryn

Human, Skill 5 Fighter, Skill 18 Witch (Deryni)
STR: 14, *INT:* 16, *INS:* 13
STA: 13, *DEX:* 12, *APL:* 14
HTK: 64, *AC:* 10
MV: 12", *AL:* L. Good
AT: 1, *DM:* By weapon
THACO: 16
HT: 6'1", *WT:* 195 lbs.
Weapon Proficiencies: bo stick, dagger, knife, quarterstaff, sling
Weapons: +2 dagger, knife, quarterstaff, sling
Magic Items: Wards Major Matrix
Spells: Skill 1: Detect Magic, ESP, Lights, Rapport; Skill 2: Clairaudience, Clairvoyance, Suggestion (x2); Skill 3: Dispel Magic, Hold Person (x2), Non-Detection: Skill 4: Amplification, Confusion, Detect Scrying, Emotion; Skill 5: Domination, Feeblemind, Preservation, Send; Skill 6: Legend Lore, Mass Suggestion, Severance; Skill 7: Wards (x2); Skill 8: Antipathy-Sympathy, Create Transfer Portal

Joram, who is in his early thirties, is a handsome, broad-shouldered man with blond hair and piercing gray eyes. He has a ready wit, is highly intelligent, and is a good judge of character.

Born the second son of a noble family, he underwent some military training before giving up the pursuit of arms to pursue other callings. He wished to join the priesthood to become a cleric of Athena, but his father persuaded him otherwise and initiated him into the Deryni tradition. Since then, Joram has joined the bureaucracy of the church of Athena, but as a lay member.

Due to his father's importance and his own abilities, Joram is very well-connected in the capital, and has friends placed highly in the government. He uses his considerable influence to try to block political moves that he thinks would detract from justice and security, two things that he thinks the government has a responsibility to provide to every citizen.

Joram has been very careful to keep his true abilities secret. His father has told him blood-chilling stories about oppression of Deryni witches in other lands, and he's taken those stories to heart. Even his closest friends—except for other members of the tradition, of course—are unaware that he is a Deryni witch. There are some who suspect that Joram is actually a full-fledged cleric of Athena, however. They've seen some hints of his power, but have jumped to entirely the wrong conclusion. He certainly won't divulge his true nature to strangers, no matter how persuasive and charming (e.g., Player Characters).

Although Joram is usually quite easygoing, he is an implacable enemy of Evil. If he is convinced that a cause is just, he will back it with all the power at his command.

How To

use this book

Standard terms/abbreviations: 'D' is used as an abbreviation for "die" or "dice." 1D20 means roll one 20-sided die; 1D100 (or D%) means roll two 10-sided dice sequentially, generating a percentage or number between 01 and 00 (read 00 as 100); 3D6 means roll three 6-sided dice and add the results for the sum, etc..

Value assumes that the value of one gold piece is about $20 in current U.S. dollars. An income of 10 gold pieces (or gp) would be a very profitable day for a merchant, but 1-5 gold pieces is a more likely sum for a day's effort. Henchmens' wages are usually 2 gp per day per 2 Skill levels, with a dramatic increase for jobs that are perceived to be dangerous.

Armor Class works on a scale in which a lower number is better. A Character with no armor is AC: 10 (unless otherwise stated within a Characters' race statistics). A shield adds 1 to make AC: 9; chain mail is AC: 5; and plate mail and shield is AC: 2. (See the standard rule book for details.)

HTK means Hits To Kill. This is the number of points of damage that a Character or monster may sustain before being killed. Player Characters and Non-Player Characters determine how many HTK they have by rolling one die for every Skill level they have (unless otherwise stated); the number of sides the die has depends on the Character's class. (See standard rule book for more information on determining PC and NPC HTK.)

Monsters always use 8-sided dice to determine how many HTK they have. The number of dice used is indicated in parenthesis for monsters.

Movement (MV) is the speed of a Character or monster on a constant basis. It can be adjusted to whatever scale is needed by adjusting ground scale accordingly (the most common is 1 square or hex = 10 feet).

There may be two or more numbers given. This indicates that the Character or monster can travel in more than one mode (see standard rule book).

THACO means "To Hit Armor Class 0." When you know a Character's or monster's THACO, you will know the number required to score a successful hit on 1D20 (or multiply that number by 5 to get the percentage chance of success). A target's Armor Class is subtracted from the attacker's THACO to obtain the required die roll on 1D20.

For example, if a Character's THACO is 16 and his target is wearing chain mail with no shield (AC: 5), the Character needs to roll 11 or less on 1D20 (16-5=11) or roll 55% or less on a D% (11 x 5% = 55%).

Characteristics (or attributes, ability scores, or statistics) are derived from 3D6. The lowest score for a human is 3, and the highest score is an 18/00. (See standard rule book for more information.)

Spell Abilities: Many deities and monsters listed in this book have the use of certain spells and/or the magical abilities of specified Character classes. See the standard rule book for descriptions of spells not described herein, and/or for more information on the magic-using Character classes mentioned.

Saving Throws (save vs.): Saving throw values are listed for each Character class in the standard rule book. To make a successful saving throw, a Player must roll the *saving throw value or higher* on 1D20. A successful saving throw often reduces or negates certain types of damage.

Saving throw bonuses are added to the number the Character rolls on 1D20. For instance, the save vs. Breath Weapon for a Skill 4 cleric is 15. The cleric must normally roll a 15 or higher to save vs. Breath Weapon; if he or she is wearing armor which gives a +2 vs. Breath Weapons, however, he or she need only roll a 13 or higher to make a successful saving throw (13+2=15).

Ability rolls on a Character's statistics (attributes) work much like saving throws. On certain occasions, your Character will be directed to "save against" an attribute.

For example, if a Player wants his or her Character to detect a lie or get information, he or she may have to save on a die roll against his or her Insight (INS).

Roll 1D20 for all ability rolls. If the resulting number is *equal to or lower than* the statistic, the save is successful. With such a roll, a Character is able to tell if a person is lying, for example.

Ability rolls are often modified. If instructed to make an INS ability roll (roll against a Character's INS) at +3, add 3 to the die roll. For example, if a Character's INS is 12 the Character's Player rolls a 10, he or she fails to make the save (10+3=13).

Magic Resistance indicates the percentage chance of a spell's failure on a given deity or monster. It is based on a spell being cast by a Skill 11 spell caster, and must be adjusted upwards by 5% for each level below 11, and downwards for each level above 11. Where there is no value given, the deity's or monster's magic resistance is assumed to be "standard." (See the standard rule book for more information.)

ABBREVIATIONS

STR	Strength
INT	Intellect
INS	Insight
DEX	Dexterity
STA	Stamina
APL	Appeal
HTK	Hits To Kill
AC	Armor Class
MV	Movement
AL	Alignment
AT	Attacks
DM	Damage
SZ	Size
THACO	To Hit Armor Class 0
L. Good or LG	Lawful Good
L. Neutral or LN	Lawful Neutral
L. Evil or LE	Lawful Evil
N	Neutral
N. Good or NG	Neutral Good
N. Evil or NE	Neutral Evil
C. Good or CG	Chaotic Good
C. Neutral or CN	Chaotic Neutral
C. Evil or CE	Chaotic Evil
PC(s)	Player Character(s)
NPC(s)	Non-Player Character(s)
cp	copper piece(s)
sp	silver piece(s)
ep	electrum piece(s)
gp or GP	gold piece(s)
pp	platinum piece(s)
GM	Game Master
S	Smaller than man-size
M	Man-size
L	Larger than man-size
PP	Pick Pockets
OL	Open Locks
F/RT	Find/Remove Traps
MS	Move Silently
H in S	Hide in Shadows
HN	Hear Noise
CW	Climb Walls
RL	Read Languages
XP or Exp	Experience Points
MR	Magic Resistance
V	Verbal
S	Somatic
M	Material
D	Druid(ical)
C	Cleric(al)
I	Illusionist
MU	Magic-User

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