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MYSTERIES OF MAGIC™

Book One: The Heart of Magic™



By Mark Hall
& Kevin Siembieda



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Dedication

Dedicated to the Defilers, my very first gaming group (you know who you are), and to the Palladium Fantasy fans who have kept the torch burning all these years. This one's for you. There is more to come.

It was the *Palladium Fantasy*® setting that inspired me to design the Megaversal game system and to start Palladium Books®. If that's not magic, I don't know what is. To this day, the Palladium Fantasy setting is my personal favorite to run.

– Kevin Siembieda, 2009

The cover, by *David Martin*, depicts a Wizard weaving magic.

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MYSTERIES OF MAGIC™

Book One: The Heart of Magic™

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Special Thanks to Mark Hall for his efforts to breathe new magic into Palladium Fantasy, to Amy, Kent and Mike for their artistry, and to the Palladium Wizards, Alex, Wayne, Julius, Kathy, Jason, Hank, Thom, and all the rest.

– Kevin Siembieda, 2009

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A New Beginning

What you hold in your hand is the first of a series of sourcebooks that delve into the mysteries of magic.

What does that mean, exactly?

It means books filled with new Occupational Character Classes (O.C.C.s), information and details about old O.C.C.s, new spells and rituals, and new disciplines of magic entirely. You'll learn things never known before, and get answers to things you may have wondered about. There will be books that delve into dark arts and reveal areas of magic that are only known and practiced by secret societies, cults, clans, brotherhoods of magic, covens and groups who are all but forgotten.

Some of these known and barely known magicks are used for good, others for evil, and some call upon forces that are best left undisturbed.

This first book explores the two most popular forms of magic in the Palladium World: Wizardry and Warlockry – but focus on areas of the practice that many may not know or understand. Bits of history and knowledge that are not freely shared, including many new spells, old practices revisited, new disciplines (O.C.C.s) and secrets of the trade. In short, *Mysteries of Magic*.

More important, it is a return to the Palladium Fantasy Role-Playing Game – a wonder-filled game setting (my personal favorite), rich in history and ideas, ripe for adventure, and too long left to languish without new material.

A new era for Palladium Fantasy is about to begin.

– Kevin Siembieda, creator of the PFRPG & Publisher – 2009

The Heart of Magic

“This late, on this night, you can barely see them. You have to let your eyes unfocus.

“There! Do you see it? A slight rippling in the air, rising up along the line. And that blue? Do you see a little blue tinged – aura hanging in the air along the line? That’s the color of magic. And it’s always been there at places like this. It’s normal, you just have to be a bit more sensitive and aware of magic energy than most to see and feel it. It is the power that fuels us and all practitioners and creatures of magic. It rises from the ground, a gift from the Earth gods.

“Once you acclimate yourself to them, you’ll be able to see them in the day, as well as the night. You just have to know what to look for. The leaves might be blowing in a breeze that you don’t feel because it isn’t really there, or the animals might act in a way contrary to their natural behavior. I was attacked by bunny rabbits once, and had a grizzled old wolf nuzzle me like a young puppy the same day at a place of magic like this. Where it is strongest you can see it, faintly, especially at night. A touch of blue radiated not from the moon or faerie dust, but from the mystic energy that bounds us to all things. You’ll learn soon enough, my apprentice.

“Now, then, lift yourself off the ground. Just let the energy fill your spirit and give you strength. Feel it. Embrace it, and

climb with the power in your mind. There, you are floating three feet off the ground already. Now climb up to me. You'll get used to it in a bit. Feel that throb? I call it the **Heartbeat of Epim**. It's the power of this magic line. It is the pulse of the entire planet, just throbbing across the surface.

"Now, boy, you've learned a fair bit about magic. Your *Globe of Daylight* is as good as any I've ever seen, and you're getting the hang of the *Tongues* spell, but there's much more to learn. There are things I have never seen. Magicks that men, Elves, Dwarves and creatures of myth practiced long ago that are half forgotten, and others that are completely lost to us today. Even if you spent a century in the **Library at Bletherad**, you still wouldn't know about a quarter of the magic that still exists out there. Ah, but I challenge you to learn as much as suits you, boy. Master the craft and learn the magic that fuels your spirit, and disregard the magic that would corrupt your soul. Many of the so-called lost arts are not so much 'lost' as discarded for good reason. You see, there are disciplines of magic in the world that are not much spoken of or practiced, except by those who find a calling for them. Master what feels right for you, boy, and never let the magic master you."

- Elven Wizard Arius Symmelene, to his current apprentice.

Classifying Magic

You might wonder, what does it matter how you classify magic? After all, magic is magic, right? An *Armor of Ithan* spell cast by a Priest has the same stats as an *Armor of Ithan* spell cast by a Wizard or a Psi-Mystic. In that sense, classifying magic doesn't matter.

However, it makes a *big difference* to the rest of the world how a mage thinks of himself and casts his magic. After all, while a Witch's spell *works* just the same as a Wizard's, the process and source of that power is very different. Whether one is a *Witch* or a *Wizard* is a very important distinction.

The people of the Palladium World divide magic into a wide variety of different categories.

In the Eastern Territory, the *Tri-Arcanum* in the *City of Wisdom* divides magic as follows:

Internal Magic is what they call *psionics*, sometime known as *Mind Magic*;

Granted Magic includes *Witches*, *Warlocks*, and *Priests*, who are *given/granted* their magic power, personal energy base (P.P.E.), and spell casting abilities by a greater supernatural power/being;

and **Weavers**, which includes *Summoners*, *Diabolists*, *Wizards*, *Alchemists*, and anyone else who studies magic, and uses spell invocations or rituals to create magic.

They do not include dragons, Faeries and other creatures born with magic and spell casting abilities (even though some of these beings go forth and learn additional magic) as members of any of the categories above, and if anything, they are an unofficial category in and of themselves. A category that is typically relegated to *monsters* or *inhuman creatures of magic*.

As with most things in life, how one looks at magic is a matter of perception and degree.

Amongst most Goblin tribes, the distinction is between "Cobbler Magic" and "Priest Magic." Since they see little dif-

ference between their Priests and their Witches (i.e. a Priest and a Witch are the same thing to Goblins), they include Witches in the category of "priest." Meanwhile, Cobblers are regarded as an uncommon and distinctly different type of magic user - 'a natural' with Faerie-like magic powers that are not learned nor granted, but an ability which these special Goblins are born with. If there is a third category among most Goblin cultures it is probably "other," as in all other magic used by non-Goblin people.

The women of Lemaria divide magic into "approved" (Warlock and the magic of the Priestesses of Isis) and "unapproved" (anything else, especially any type of magic practiced by a male).

Aside from those specific examples, though, most cultures on Palladium divide magic into similar, if differently named, categories as the *Tri-Arcanum* in the Eastern Territory.

For the purposes of the *Mysteries of Magic* RPG sourcebook series, we divide magic into two broad categories:

1. The Magical Sciences, such as Wizardry, Diabolism, Summoning, and similar forms of magic requiring *extensive study and practice*.

2. The Mystic Arts, such as Warlockry, Priestcraft, Witchcraft and other "arts" partially based on study, but which are just as reliant on *innate, natural ability* and *willpower* like Psi-Mysticism and Cobbler Magic, or on *patronage* or *granted abilities* such as Witches and Warlocks, who get their powers and knowledge from a supernatural being they consider to be their god, lord or master.

As a general rule, if a practitioner of magic can *learn* a new spell, symbol or circle at any time, then the magic they practice is a **Magical Science**. If the character's use of magic is limited, granted or bestowed upon him and can only be acquired when he pledges allegiance to, or worship of, a higher power, and his abilities only go up in level, he practices a **Mystic Art** (Warlocks, Witches and Priests all fall into this category).

The Name Game

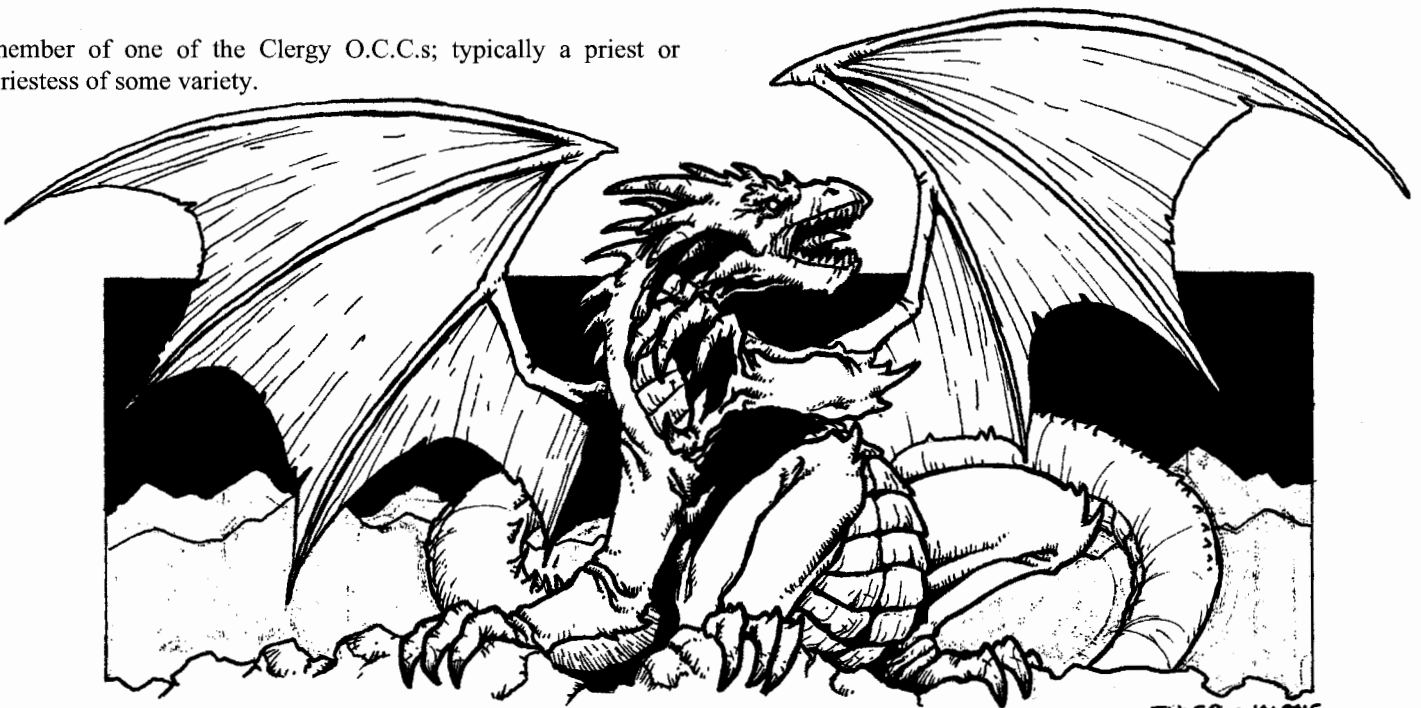
The astute (and the not-so-astute) will quickly realize that there are a lot of general terms floating around to describe the various types of people who have some sort of magic ability. In general, we've tried to keep their use consistent, but there are likely several times when mistakes have been made. For those who might get lost, here's a quick glossary of names for the various groupings one might make, plus some examples.

Acolyte: Typically a young apprentice, helper or devoted worshiper who serves a priest/clergy, cult or church. They don't usually possess or cast magic themselves, but may have access to magic items and weapons provided by the group or priest they serve. Those rare acolytes who *may* be able to cast spells are always inexperienced (first level) and in training.

Apprentice: Typically a young person in the early stages of learning some form of magic. Such a character is being educated (reading, writing, math, lore, etc.) and may have some limited magic abilities (first level or less), but is inexperienced and in the process of learning magic to become a Wizard, etc.

Clergy: Anyone who is a servant of a deity or powerful supernatural being (including Deevils, Demons and Alien Intelligences) from which he or she gets magical powers; a

member of one of the Clergy O.C.C.s; typically a priest or priestess of some variety.



Creatures of Magic: Beings that are not immortal or supernatural (such as demons, Deevils, demigods and gods), but who are more than human, often long lived, and possess magic powers and P.P.E. as a result of their innate, natural, magical essence. Creatures of magic are born with magic powers and do not learn them. Dragons, Faerie Folk, Bug Bears, Cobbler Goblins, the Dragon Wolf, Drakin, Ki-Lin, Lizard Mage, Loogaroo, Scarecrow, Sphinx, Syvan, Unicorn, Waternix, Were-Beasts, Wing Tips, Yema, Za, Zavor and similar beings *born with* magic powers are “creatures of magic.”

Mage: A general term for *Men of Magic*, *spell casters* and others with magical powers, especially learned types such as *Wizards*, *Summoners*, *Diabolists*, *Alchemists*, and *Forsaken Mages*.

Magician: A ‘stage magician’ – someone who uses sleight of hand and tricks instead of *real* magic to entertain and bilk the gullible. This term is often applied to psychics who try to pass themselves off as Men of Magic, and also used derogatorily, especially against Psi-Mystics, Shamans, Druids and those not fully trained in the Magic Sciences.

Men of Magic: Anyone who is a member of one of the Men of Magic O.C.C.s. The term “men” of magic is common as it is the male who wields the greatest power in most Palladium feudal societies, and magic is power. Some cults, sects, guilds and brotherhoods of magic do not allow women. However, females may learn any of the *Magical Sciences* or be a practitioner of the *Mystic Arts* (females tend to lean toward the latter).

Mind Mage: A Master Psychic who possesses a large number of psionic abilities. However, the character is a psychic and his powers are those of the mind, not magic or spell casting.

Practitioner of Magic: Same as “Men of Magic” – Anyone who is a member of one of the Men of Magic O.C.C.s, particularly learned types such as *Wizards*, *Summoners*, *Diabolists* and *Alchemists*.

Priest (Clergy): Male or female who belongs to a church, cult, sect, or religion that worships and serves a particular deity or pantheon of deities from which the Priest derives magical

and/or supernatural powers, often through prayer, faith and devotion. The most common Priest characters are the *Priest of Light* and *Priest of Darkness O.C.C.s*. A Priest O.C.C. always serves a higher power. That supernatural being may be good, selfish or evil, and the alignment, purpose, goals and powers of the Priest are often (though not always) reflective of the gods he serves.

Sometimes, it refers to someone who performs the social duties of a priest; e.g. a Witch, Wizard, Shaman, elder, and similar, who acts as a spiritual advisor and/or community leader for a small town, village, tribe, clan or cult without actually being a Priest O.C.C. or having the powers, abilities or connection to a deity that are requisite for a Priest of Light or Darkness O.C.C.

Priestess (Clergy): Slang for a female priest.

Psychic: Anyone with any psionic powers. Also see Mind Mage.

Sorcerer: Anyone with magic powers or spell casting abilities that they are not born with, including Wizards, Witches, Diabolists, Druids, Psi-Mystics, Necromancers, and Shamans.

Sorceress: Slang for any female with magic powers or spell casting abilities, including Wizards, Witches, Diabolists, Druids, Psi-Mystics, Necromancers, and Shamans.

Spell Caster: Anyone who casts spell invocations as part of their magical repertoire. Wizards, Warlocks, Priests of Light, Alchemists, Shamans, and similar O.C.C.s are all spell casters. Spell descriptions often refer to the “spell caster.”

Supernatural Beings: Most supernatural beings are usually immortal, clearly inhuman and not flesh and blood mortal beings. They include demons, Deevils, demigods, Elementals, gods/deities, vampires, and Alien Intelligences. Such beings are NOT born or found within the natural world, but rather are supernatural invaders from other realms of reality, such as the Elemental Planes, the Dimensions of Hell, and so forth. Most automatically bio-regenerate, possess Supernatural Strength, and a variety of superhuman abilities. Most also possess magic powers and/or psionic abilities.

Magic in History

Magic is part of the very fabric of the Palladium World. It is the science and technology of that world. People who have traveled to distant dimensions report this is true for other worlds as well, but in many cases, magic is only an addendum to their history and lifestyle, and even part of their distant past. In Palladium, magic has always been an important part of the people's lives and has played a huge role throughout its long history.

Here, the touch of magic is on every land and plays a role in every culture and civilization. The threads of magic are woven into history so tightly that, if you were to attempt to pick the magical threads out of the historical tapestry, everything would unravel and fall at your feet. In fact, magic has been the primary and driving "science" and "technology" for the Palladium World. A tool for creation and building, a method of healing, a weapon of war, a means of travel and exploration, and a source of knowledge and learning.

Of course, the study of history on Palladium is a very tenuous thing. Despite the existence of indestructible parchments, very few records survive from any period earlier than the **Millennium of Purification**, and most of those are obviously biased treatises on the *Elf-Dwarf War* and the workings of the *Inquisitorial Synods*.

The only true source for earlier periods in history is the fabled **Tristine Chronicles**. However, its text presents a very real problem for historians since its prose is often unclear and seems to come from a single source. That single source is the main issue for scholars and historians, because it is unknown who he is, what (if any) his agenda might have been, and whether the accounts are firsthand (which would suggest the author is an immortal or other supernatural being capable of living for eons) or that many of the accounts are based on hearsay, ancient legends or some other, unknown source of history. When you know the biases of a source, scholars reason you can take their viewpoint into account while reading their writings. Without that knowledge, a person cannot know what personal bias and opinion may have made their way into the text tinging said history with a personal slant.

Additionally, "Tristine's" style is fairly well known, thus it is easy to duplicate and create fake passages. There are scribes and charlatans in *Credia* and *Caer Itom* who specialize in turning out wedding announcements in the same style as "Tristine" and on parchment made to appear aged and ancient. Without a way to check for authenticity against other documents, or even to be sure that the documents in question are actually part of the *Tristine Chronicles*, any new "finds" must be viewed with considerable suspicion. Furthermore, there are scholars and historians who view many of the commonly accepted passages with suspicion and doubt their authenticity and history of the world. For the most part, the text presented in the *Tristine Chronicles* is accepted as the definitive source of ancient history, not because it's the best source, but because it is the *only* source.

The history of the Palladium World (like the history of Earth) is often divided into "ages" or "eras." While this provides a neat, clear distinction for specific periods of history in the minds of the average scholar and adventurer, to a dedicated his-

torian, it is anything but clear or neat. It is very rare that the end of one age matches up with the beginning of another. For example, there is a one-thousand year gap between the end of the **Millennium of Purification** and the beginning of the **Age of Man**. Furthermore, those ages are often vague periods of time, such as the **Age of a Thousand Magicks**, which no historian can accurately pinpoint on a time-line, or the **Age of Light**, which seems to be nearly as long as all the other ages put together.

This creates a real headache for those who study ancient history, since "the Ages" might be defined differently by different ancient authors and cultures, and they are usually defined *after* the ages have long since ended.

Below is a brief overview for the *history of magic* on Palladium. Though no one scholar is likely to ever agree with all of it, most of them will agree with at least some of it, and that this interpretation is probably the "most accurate" (or "least wrong") of all such historical summaries.

The Dawn Time

The Age of Chaos & the Great Battle

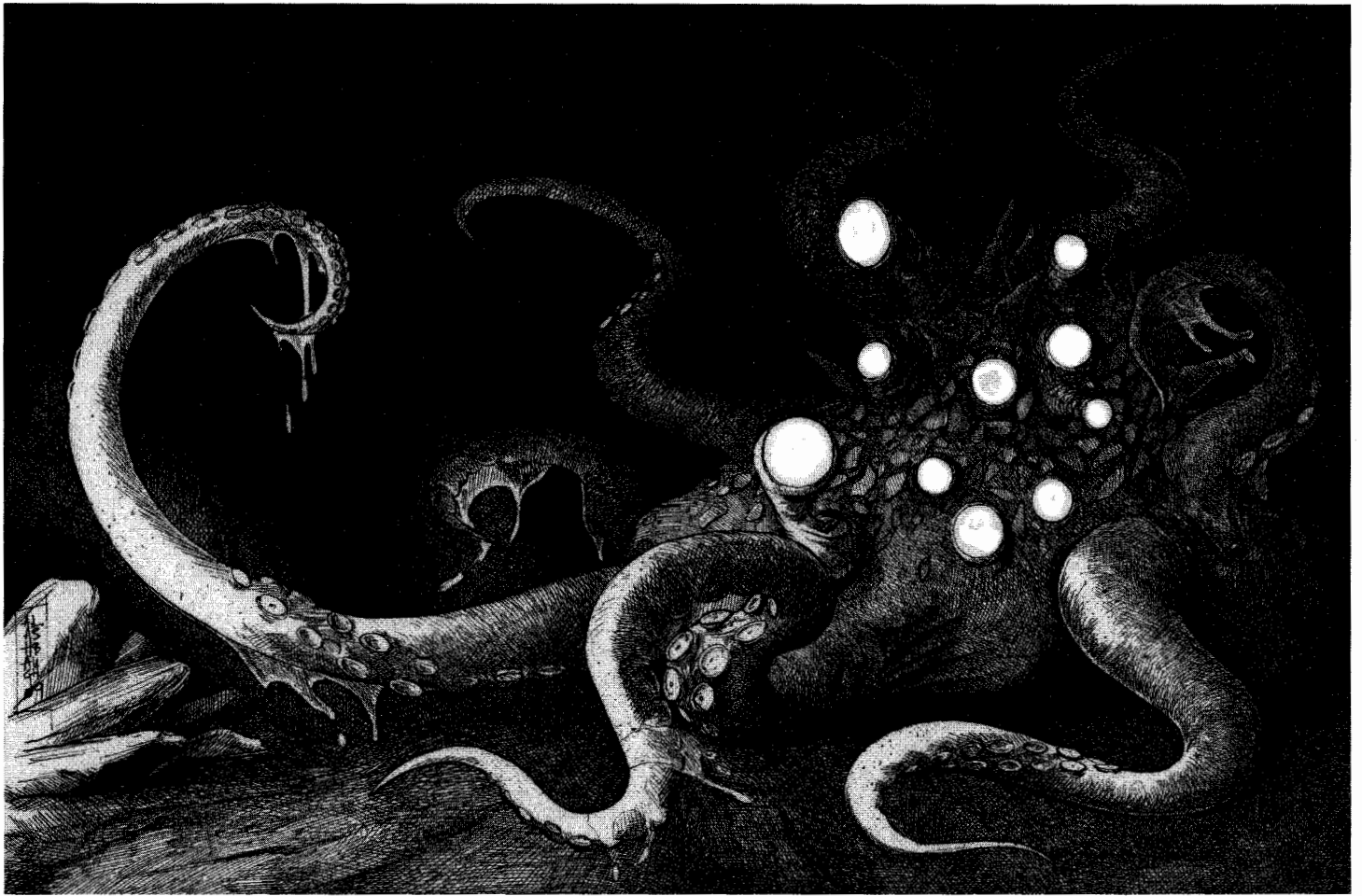
"And from the Dread Old Ones did spring forth myriad magicks, some created from a single word. Thus spell incantation, words of power, symbols of magic, and circles of might came into the world. The power held in a single word is known not to mortals, but was nectar that dripped from the maws of the Dread Ones."

- *The Tristine Chronicles*

None truly know how the Palladium World was created. Many ascribe its creation to the **Old Ones**, though various gods and their cults claim responsibility for one part of the world's creation or another.

What is known is that the beginning of the world was a time of horrible miracles, when magic power flowed freely across the land, in such quantities that there was no true darkness, and nearly every point on the globe was lit from dusk till dawn with the blue light of *ley lines*. Many ruins which seem to be located without reason today, far from water or good land, were once the sites of powerful ley line nexus points; in short, places of magic. Places where vast, flowing natural rivers of magic energy existed, crossed and swelled with power. Places where entire races were created and destroyed during this early age, in the eons uncounted by any save the Old Ones.

Most of the magicks known to men and Elves began as a toy of one Old One or another. While a human child might take a stick and pretend it to be a horse or a sword, the Dread Old Ones were of such power that they would create new life forms from whole cloth and bring new concepts to life using the raw energy of the Palladium World. One (most often **Xy**, the Great Old One and the manifestation of Power Incarnate) would imagine an idea while playing with his mortal creations, and toy with that idea for a year, a decade, a century or millennia. Eventually, after refining the idea to a certain point, the Old One would discard it, only to have it found by another. Some of these "toy" concepts were magical arts or artifacts, others were entire races created to serve the Old Ones and then forgotten or ignored when the god-like beings grew tired of them or they no longer



served a useful purpose. Dragons gathered many of these discarded “toys” of the Old Ones, and learned powerful magicks. In exchange for service, the dragons of ancient times would teach these magicks to Elves, Titans, and countless lost and forgotten archaic people who would pay the price or earned their favor. Races of people discarded by their monstrous creators either thrived or were destroyed; it made no difference to the Old Ones who made them, for they too were just the “playthings” of the mad gods.

Somehow, sometime, somewhere, resistance against the Old Ones began. In their arrogance, the Old Ones had not ensured their “playthings” were harmless to them. And so when Elves, Titans, and scores of races no longer known rose up against their creators, they armed themselves with the discarded “toys” – the magicks of the Old Ones. Such toys included Wizardry, Diabolism, Summoning, Life Force Wizardry, Earth Magic, and other magicks long forgotten. Those who could not use the “toys” of the Old Ones called upon allies of all kinds: Demons and Deevils, gods, and even the Elementals whose essence binds the world. These people were the first Warlocks, Priests, and Witches and, though the Demon and Deevil Lords did not personally take part in the battles, many who called upon them for power were granted power and did engage in battle. Most often, these upstarts faced the warriors who defended the Old Ones: Minotaurs were one such loyal servant of the Old Ones, as were many types of monstrous and demonic creatures unknown to the people of today.

Trillions died on the fields of battle, and entire races were annihilated. No one knows precisely where these battles took place

or who, exactly, participated. It is likely the battles raged across dimensions and upon countless worlds. On Palladium, many point at the Land of the Damned in the north as a last scar of this ancient battle. It is rumored that the evil that now permeates that land is all that remains of the Age of Chaos. It is also rumored that one or more of the Great Old Ones lie dormant under the blistered earth and mountains of this terrible realm.

Even peasants know the outcome of the war. The gods, led by the newly-arisen **Thoth**, forced the Old Ones into a magical slumber, binding them in the bowels of the planet with mystic seals so powerful that they sapped much of the magic energy from the world at large. Unable to destroy the Old Ones, they managed to turn their own considerable might against them, in what is hoped to be eternal slumber deep within the heart of the Palladium World.

Those who survived the war vowed to never forget those who perished, and to never again abuse magic as the Old Ones had, but the passing of a hundred thousand years has a way of dulling the memory and vows of anyone. With the exception of Thoth and perhaps a handful of other gods, those who died are now as ash upon the wind, forgotten as if they never existed.

The Foundations of Thought

The Age of Light & the Battle of the Gods

In an odd way, the **Age of Light** is responsible for much of what the world is today, both technologically and socially, and both come from the presence of magic at the very beginning of mortal society.

The Age of Light can only be called that in comparison to the darkness of the *Age of Chaos*. Though the Old Ones no longer controlled and changed how the world worked at a moment's notice, their handiwork was everywhere. Monstrous creatures roamed the land, and the great mystical power of the world, though diminished, meant that creatures who hadn't suffered under the Old Ones would come to the Palladium World and wreak their own brand of havoc. Even stable weather patterns and predictable tides were something that survivors had to get used to, since those things were rarely seen under the rule of the Old Ones. With the world free from the whims of the Chaos Lords, however, the surviving races were able to begin to study the sciences, both physical and magical. The remaining "toys" of the Old Ones meant that the *magical sciences* had a significant advantage, and that has continued to this day. Magic was, and is, simply a more efficient means for most of the world's business to be carried out. One Wizard can often do what it would take a physicist, a chemist, three engineers, and a skilled diplomat to accomplish, in a fraction of the time. Those who are interested in how the world works are most often directed to Men of Magic, further perpetuating the cycle which keeps the Palladium World backward compared to technological worlds.

Magic power was so prevalent, great and essential to survival, that it became an indispensable and accepted way of life. At one point, the Palladium World had P.P.E. levels greater than *Rifts Earth*. Many monsters and beings that can be killed today after a hard fight, were untouchable during the early eras when magic reigned. Only those who had magic at their command could challenge, battle, or destroy such beings, making magic a necessity. Unlike the survivors of *Rifts Earth*, the people who vanquished the Old Ones did not have a tradition of science or advanced technology to fall back on or upon which to base powerful new inventions. Their traditions were based entirely around the science of magic, war and survival. Since magic was both powerful and essential, and science and technology were largely unknown, the survivors of ancient Palladium stayed with what they knew: all purpose magic.

It was during the **Age of Light** that a human empire sprang up in the Yin-Sloth Jungles. These people knew nothing about magic, and were deemed insignificant by the rest of the magic-centric people of the world. The only magical art of any consequence known to these humans was Psi-Mysticism and most humans didn't even possess psionic powers. Even the human shamans tended to be psychics or Psi-Mystics rather than priests or mages. In time, however, the Yin-Sloth humans grew in number and sought to learn about magic. They had to if they were to compete with the other "advanced" (magical) people in the world. Still, their knowledge was nothing compared to others, and so it remained until they encountered an ambitious group of *dragons*. Dragons who came from over the northeastern mountains (known today as the *Baalgor mountains*). Dragons who knew much about magic, the Megaverse and the gods. Dragons who were not interested in promoting religion or the gods, but who sought to become gods *themselves*. To that end, these ancient dragons promised to teach the Yin-Sloth humans the secrets of magic in exchange for their acceptance and worship of them as gods. And so, it is said, was born the gods and the religion of Dragonwright.

For awhile these would-be dragon gods seemed to have achieved their dream of being worshiped and attaining godhood. With godhood came immortality and new power for the dragons, and all was good. Over time, however, dissension and rivalry between the dragon gods divided them and pitted them against each other. Civil war erupted between the dragon gods, forcing their human worshipers to take sides with one dragon and reject the others. Other deities were drawn into the growing conflict and a fifty year war ensued. This period has come to be known as the now mythical **Battle of the Gods**. The conflict would result in the destruction of the fledgling human civilization in the jungle, and set human advancement back eons, but other than that, the battle would have had no great consequence in the history of magic or the Palladium World, save that it introduced something the world had never known before, but has known ever since: *religious war*.

Whenever the mystic might of the gods and their followers is brought to bear at one place in the realm of mortals – whether it be in violent anger or defense against an enemy or rival – the result is almost always world-changing. This is why the insanity in the **Western Empire's Middle Kingdoms** is so closely watched. Far from simply being a local concern, if things go too far in the escalating conflict, a battle between gods could reshape the entire world some day. And that's something else for mages, scholars and philosophers to consider, for all the good magic has wrought throughout the ages, it has also been a devastating force of destruction. Entire civilizations, cultures and races have been obliterated by magic, and entire pieces of history wiped away. Civilization on the Palladium World has been destroyed and reborn many, many times in many different images.

Genesis of Power

The Age of a Thousand Magicks

"And 'lo, for a thousand years did reign a thousand magicks, as common as the bee, though the nectar it would bear was bittersweet and destined for ruination."

- *The Tristine Chronicles*

The Age of a Thousand Magicks is a semi-mythical time in the history of Palladium. It cannot be pinpointed to an exact time, at least not from the *Tristine Chronicles* or any of the other sketchy historical sources. Even the records from the *Age of Elves* seem uncertain as to precisely when the Age of a Thousand Magicks existed. What it was, however, is very well known to practitioners of magic as well as many scholars, historians and rulers of the world today. It was a time of power when magic was at its pinnacle. So omnipresent was magic that the broader disciplines of magic were splintered and divided into very narrow *areas of speciality*. Broad form Wizardry as it is known today did not exist. Instead there were, literally, a thousand different, narrowly defined magical practices; some obscure even then, others prominent and well known. Furthermore, the level of magic energy was such that the vague and insubstantial ley lines of today pulsed with light visible for miles, and magic was available to all who had the wit, willpower and discipline to use it. This availability of magic propagated experiments in magic and the development of new spells, rituals, and



forms of magic that have since been forgotten or destroyed, or are practiced only among secret magical sects and societies.

Several things can be said about the **Age of a Thousand Magicks**. First and foremost, it seems that many of the basic spells known to modern Wizards were invented during this period. Likewise, the nineteen power words seem to have settled on their current forms at this time. No one alive today knows what might have been used in place of the modern words of power or the spells that are so well known. When very ancient texts from the *Age of Light* are found and translated, they often contain references to words of power that are unknown today, and do not seem to function for modern practitioners of magic as they did for people in the past. Why this is, no one knows. Some blame the weaker magic levels of the modern day (the lowest they have been in all of recorded history), while others say that modern sorcerers lack the depth of knowledge, skill, and psychological resonance (attunement) with magic that practitioners in the past once held in their grasp. While many would argue this point, the fact remains that an incalculable amount of magic knowledge has been lost and is yet to be rediscovered or recreated.

With all that power and range of magic available in the past, it is not surprising that this was also a time of discord and great philosophical and religious upheaval. It is during this era that the pantheons of the *Northern Gods* and of *Rurga* both begin to be mentioned for the first time. Though *Lista*, *Wolvenar*, and even *Hoknar* seem to be absent, *Kalba* is known to have had a presence and *Rurga's* husband was still discussed in the present tense. During this same period, the sects devoted to the gods of *Aco's Pantheon* seem to have fallen into disfavor and begun to dissolve. It is also interesting to note that both Demons and Deevils seem to have had a number of different names among the Lords of their pantheons. Arguably most notable, is that it was during the Age of a Thousand Magicks that the *Pantheon of Light* and the *Pantheon of Dark* split to become two separate and distinct religious factions, culminating with the murder of *Osiris* and the birth (actually, the adoption) of *Horus*.

There are many secrets of magic from this Age that may never be unraveled or rediscovered. Those Wizards and psychics with the ability to probe artifacts and relics from the past by using specially constructed spells or carefully developed powers, have been unable to get coherent or useful information; not just about magic, but about the era itself. This has suggested to some that even the time period may be somehow obscured by magic. Such attempts to plumb the secrets of the past often result in seeing only a brief and isolated moment in time without context or full understanding of what it is the person is seeing. Other times, the individual cannot understand the language being spoken or does not recognize the archaic symbols seen. It is rather like trying to figure out what a jigsaw puzzle looks like when you have only three pieces, all of which seem to be a single, solid color.

Peace and Atrocity

The Age of Elves and the Elf-Dwarf War

“And so it was for millennia, the Elf and Dwarf realms peacefully co-existed, exchanging gifts of magic and wealth, and sharing the joys life had to offer. Where the Elf ruled the surface

of the New Kingdom, the Dwarf ruled underground, and thus did the two live almost as one. Almost as brothers.”

-The Tristine Chronicles

Eighteen thousand years ago, a group of Elves christened their new alliance across the central plains and savannas, under *Lictalon's Scar* (as the *Old Kingdom Mountains* were then known), as the “New Kingdom.” As they began to grow in power, they moved into *Lictalon's Scar*, seeking copper and tin, the two metals which make bronze, their most advanced metal of the time. It was there that they met a race of miners, who they named “Dwarves,” based on the sound of their language (Dwarf meaning, in the Elven of the time, “rough hewn,” as the Dwarven language sounded rough to them and the Dwarves seemed as if hewn from the very rock of the mountains itself). **The Elves** had long ago mastered spell casting (far more advanced than anything known by Dwarves) and a magic science that was the forerunner of modern Alchemy. Priestcraft, the use of psychic abilities, and Warlockry were also well known to them. Elves were also masters of math, the arts, and engineering that saw the creation of aqueducts and wonderful bridges, towers and castles. **The Dwarves**, on the other hand, had mastered Rune Magic (something new and unknown to the Elves), Diabolism, used Warlockry and Summoning magic, and had developed a science they called “metallurgy.” These underground dwellers were also masters of subterranean engineering, tunneling and architecture that boggled the minds of the surface dwelling Elves.

At first and for a long time, there was great friendship between the two races. The Elves saw great advantage in the use of *iron*, the metal that the Dwarves used in their mines, and the Dwarves were happy to teach their new allies Diabolism and Summoning, magic sciences the Elves easily learned. Meanwhile, the Elves were glad to grow crops and provide the Dwarves with a wealth of food and new tastes, relieving Dwarves from the burden of growing their own food deep underground. Elves also taught their stocky friends the basics of spell casting and proto-Alchemy. For several thousand years, the friendship between the two continued. Ultimately, though, it was metal and magic that drove them apart, as surely as it was hidden secret and simmering resentment.

It was long known to Dwarves that *iron*, like most metals, attracted and held magical energy. It is this property that today keeps Men of Magic from wearing most metal armors, and part of the reason why gold, silver, and quicksilver are used in the construction of wards. The purer the iron, the more readily it absorbed and dispersed magic energies. Thus, most Dwarven weapons, tools and armor were made of iron, and strengthened by magic. Those batches with the impurities which resulted in steel were rejected and re-smelted. Late in the Age of Elves, however, a Dwarven smith began experimenting with the batches of iron that contained the “impurities” that made steel. It was discovered that weapons and armor made of *steel* were nearly as hard as those made of *magical iron*, and could be produced much more quickly and cheaply. Instead of taking years to supply an army with magically enhanced iron weapons and armor, it could now be done in mere months. When the discovery was made public, the Elves asked their allies to share the secret, but the Dwarves refused. Dwarves had already declined to

share the secrets of Rune Magic, which had stuck in the craw of Elves for generations, and now this too was withheld. It made some among the Elves wonder why. Did the Dwarves not trust them? Did the Dwarves plan to use the technology against them? This only added to a sense of paranoia that had been growing for centuries.

It is the nature of humans, Elves and most mortals to distrust and fear what they do not know. This extends to mounting fear and distrust of that which cannot be seen. Though there was much trade and interaction between the two people, the customs, lives and habitats of Elves and Dwarves were very different.

From the Elves' perspective, they lived open lives and with complete transparency because of the fact that they lived out in the open on the surface. To them, the Dwarves lived invisible lives underground. Just as one does not see or know what lies beneath the ocean waves, the Elves knew not what lay below their very feet. Like diving into the sea, Elves could only catch a glimpse of the Dwarven kingdoms and cities inside the mountains and below the surface. There were innumerable underground Dwarven habitats they knew they had never seen. Like a plunge into the sea, a surface dweller could never fathom just how deep and expansive the waters, or in this case, the Dwarven empire, really reached. In short, Elves – even those who shared long periods of time with Dwarves underground or upon the surface – couldn't see and didn't know the extent of the Dwarven kingdoms or the secrets they might hold. Elves had no way of telling how many Dwarves even existed or where their labyrinths might extend. Being underground and locked away inside of mountains, Dwarves were not only hidden, but protected by tons of earth and stone, making any attack on them difficult at best. By comparison, the Elven kingdoms were out in the open and vulnerable to all manner of attacks. The walls of the greatest Elven castle were like paper compared to the walls of a mountain or the depth of earth that shielded the Dwarven cities. Compounded by other obvious secrets, such as the making of steel and, especially the secrets of creating powerful Rune Weapons, Elves became increasingly worried and suspicious of their stout allies. Fear and suspicion that grew and spread like a cancer.

From the Dwarves' perspective, Elves were flightily and arrogant. Dwarves often felt Elves looked down on them, not because of the obvious height disparity, but because they felt Elves regarded them as inferior, less important, and untrustworthy. Even the name, Dwarf, which meant "rough hewn," suggested to Dwarves that the Elves regarded them at best as "diamonds in the rough," while Elvenkind were polished and sparkling gems. This alone did not sit well with the Dwarves, and Elven leanings toward the arts, magic, education, entertainment, philosophy, and intellectual pursuits only seemed to magnify their prissy nature and apparent sense of elitism over the more physical, pragmatic "rough hewn." It did not help that Elves tended to be showy yet aloof by culture and elegant and beautiful by nature. With time, Dwarves came to believe Elves regarded them as second-class inferiors, work mules, builders, and chumps who they could trick into teaching them their secrets of magic, building and manufacturing. Feeling used and unappreciated, Dwarves felt bitter, shared less, and became more secretive. Which, in turn, only fueled the Elves' fear that the Dwarves were up to something detrimental to them.

When the Dwarves refused to share the secret of making steel, the Elves insisted, and the Dwarves dug in their heels refusing to acquiesce. Again, the questions arose, "why not" and "what other secrets might the Dwarves be keeping," only this time the answer imagined was war. The Dwarves had superior defenses, superior steel weapons and superior magic weapons (Rune items). If they would not share their secrets and their weapon technology it could only mean, a) they didn't trust Elves, b) they sought military superiority, and c) they planned to invade and conquer the Elven kingdoms. Somehow the fact that Dwarves, as a nation, had never, ever threatened the Elven kingdoms was lost in the thickening web of fear and paranoia.

Tension and hard feelings grew on both sides. Accusations flew at each other. Relations stiffened and stifled as resentment, anger and fear reached new heights. Diplomatic wars escalated into physical skirmishes, until finally, all-out war ensued.

As is written in the *Tristine Chronicles*: "*And lo, did the Elf and Dwarf draw unto arms against the other, causing the Golden Age of Peace to disappear before the Iron Age of War.*"

Usually, times of war inspire invention and new ways to attack and destroy your enemy. So it was in the Elf-Dwarf War, in which each side tried to outdo the other. Battle magicks that had not been invented during the Age of a Thousand Magicks (a time of chaos, but relative peace) were born on the battlefields of the New Kingdom as one time allies sought new ways to hurt and vanquish each other. Mountain passes in Lictalon's Scar were strewn with wards designed to attack only Elves or Dwarves (and later, only members of individual servitor races, such as the *Quorians* and *Gosai*). Mass summonings went on, unleashing the forces of Hades, Dyval and the Elemental Planes upon opposing armies. Sacrificial altars ran black and wet from the blood sacrifices used to fuel magic and appease the dark powers that were drawn into the war.

It was during the Elf-Dwarf War that the god *Chantico* fell into his current state. Once favored by the gods, the insane war born from imagined fear and resentment caused the gods to weep for Elf and Dwarf and withdraw from the world during that period, finding little worth in supporting either side. Only dark gods and the forces of chaos entered the battle, with the Gods of Light standing behind, succoring the wounded and supporting those who sought peace. *Chantico*, once a God of Light, viewed as a defender of hearth and home, was one of these quiet supporters of peace until corrupting whispers from *Set* hatched a diabolic plan in his mind: The only way to end the war was to bring it to a point where both sides were sickened by the carnage they had caused. So sick were they of the horrors of war, *Chantico*'s followers embraced this philosophy and began to cause even greater atrocities to be done. Where once the captured civilians were returned to their homes after a round of fighting, they were now sent to work camps, forced to toil for their conquerors, then sent to the sacrificial altars to fuel more magic that would be turned against their kinsmen in battle. Many civilian captives were tortured for the pleasure of the troops, their generals, or their demonic and diabolic allies.

When the **Gods of Light** finally learned what *Chantico* had been doing, they took action. They decided that he would be made an example to keep other gods out of the war. They forced *Chantico* into his Primal Manifestation, that of a *rabid dog*, and destroyed his domain. These two things weakened *Chantico* to

the point where attempting to change his own Primal Manifestation would destroy him. With no pantheon to aid him, Chantico would never recover.

The Gods of Darkness, frightened by the display and unable to trust each other, withdrew from the conflict only three years before the Elven kingdoms of the Baalgor Jungles (said to have been paradise on earth), were obliterated and turned into a wasteland. As Set had foretold, only when the people at war became so sickened by the carnage they had caused would the conflict end. Chantico had, in his own way, helped bring about the end of the war. The cost was high. For Chantico, it cost him his sanity, his freedom, and the better part of his power. For the Elves and Dwarves, it cost them both their civilizations and a prosperous future.

Having nearly wiped themselves out, the Elves and Dwarves resolved to never let something like this happen again. They began to seek out and investigate every type of magic they could, and upon finding the seed of evil that it might carry, destroy it. Thus began the Millennium of Purification and the loss of Rune Magic.

War Against Magic

The Millennium of Purification

“United in their sorrow, Dwarf and Elf buried their dead, and began a new campaign of destruction. Not a war to smite down one another, but a war against magic. So it was for one thousand years, that Elf and Dwarf laid waste to the darkest and

most foul ways of magic. Untold numbers of scrolls, tomes, carvings, tapestries, temples and places that showed the way to the practice of dark magicks were obliterated, as were talismans, weapons and items of dark or dangerous ways. Thus, forever was the world cleansed of countless dark and ancient magicks born in the days of chaos or the blackness of the soul. And lo, those who would not surrender and forsake the ways of darkness were hunted and slain. The ashes of their bodies scattered to the wind along with the secrets of their arcane knowledge.”

- The Tristine Chronicles

After the horrors wrought by magic in the Elf-Dwarf War, both races drew together and vowed that such abuses of magic would never happen again. The Dwarves, who are said to have known and practiced the blackest arts, forsook the practice of Rune Magic, destroying its secret methods, and vowed to never again study magic. A vow which is only now beginning to loosen 8,000 years later. Together, the Elves and Dwarves formed the **Inquisitorial Synod**, and launched the **Millennium of Purification**.

Though Elves and Dwarves both speak highly of it today, and it was, perhaps, a necessary measure, the Millennium of Purification was nothing short of a holocaust for Men of Magic. One by one, entire traditions of magic were called before the Synod and forced to divulge their secrets and, often, to forsake their magic. Millennia of accumulated knowledge and tradition were pored over and wiped from the face of the planet in only



one thousand years. Those practitioners who refused were compelled to acquiesce or be destroyed. Those who fled were found, and those who resisted were slain. Demon worshipers and practitioners obviously in the thrall of dark forces were purged – a feat that usually resulted in a tortured death.

In front of the inquisition, it was as if one's entire life was laid bare and, if one mistake was made, or you proved too obstinate, you risked being destroyed along with your scrutinized magical practices and magic possessions. Wars again erupted across the landscape, but this time they were much smaller, with isolated bands, brotherhoods and cults of sorcerers fighting desperately to keep their knowledge from being taken and destroyed. Many who were capable fled Palladium altogether, disappearing to other worlds in other dimensions.

In the thousand years of the **Millennium of Purification**, many dark magicks and questionable magical sciences (many born during the Age of a Thousand Magicks) were forever purged or banished from the world. Unfortunately, many forms of magic that were not tainted with evil, but misunderstood or feared for their potential abuse, were also destroyed.

Some of the magicks destroyed or saved only by taking them off world include *Tattoo Magic*, *Stone Magic* (both found in **Rifts® World Book Two: Atlantis**), *Temporal Magic* (see **Rifts® World Book Three: England**), and, of course, *Rune Magic*, though its practice remains a rare and guarded secret. Many others were forced into hiding, or overlooked due to the small number of practitioners, including *Necromancy*, *Conjuring*, *Life Force Wizardry* and many others, while some escaped complete purging and have been quietly rediscovered in recent generations. (Note: Some of these will be explored in the *Mysteries of Magic* series, until then, see **Adventures on the High Seas, 2nd Edition** for more information about *Necromancy*, and **Mount Nimro** for information about *Conjuring* and *Life Force Wizardry*.)

In the end, the only traditions that remained were those deemed acceptable or too important to eradicate. In some cases, that meant brotherhoods of magic that wielded too much political and social clout to be wiped out. That included the Elves' own, beloved, multi-purpose magical sciences of Wizardry and Diabolism. Elemental magic, in recent years more commonly known as **Warlockry**, would always exist, so long as Elementals chose mortals to bear their power. Likewise, **Witchcraft** could not be wiped out without declaring war on demons and Deevils, so it was condemned, culled, and ignored. **Psi-Mysticism** was as much a state of mind and spirit so it could not be eliminated. **Priestcraft** was ignored for its powers were bestowed by divine beings and were gifts from the gods not considered true magic. The only magical sciences to survive were **Wizardry** and **Diabolism**, but even here, scores of specific magic invocations were forbidden or destroyed. The ancient and more powerful craft of Summoning was wiped out. **Modern Summoning** separated from Diabolism only a few hundred years after the closing of the Inquisitorial Synod once and for all, and so its bloody aspects were lost beneath the academia of Diabolism. **Alchemy** was re-developed approximately three hundred years after the official closing of the *Inquisitorial Synod*, when several journals of Alchemists were discovered and put back into circulation.

The Present Day – The Time of Man

“. . . and though Elf would rule for ten thousand years, it would be man, true men, who would inherit the world.”

- *The Tristine Chronicles*

Mankind has been in ascension for the past six thousand years, since the first founding of the **Western Empire**. Under mankind's auspices, all of the known world (save the Land of the Damned and the darkest recesses of the Yin-Sloth Jungles) has been explored and mapped, though many secrets remain hidden and many ancient secrets remain locked away in ruins yet to be discovered. While many of the great magicks of the Age of a Thousand Magicks and the Elf-Dwarf War are completely lost, weapons of steel are now the primary technology of war, with magic being the main technology of every other endeavor.

The Time of Man has seen relatively little innovation in the realms of magic. If anything, magic is at its weakest and least powerful state ever. While practitioners of magic still wield considerable power and influence, and often find lofty positions within the halls of magical science and the courts of aristocracy, they are not the Wizard Kings, Generals or powerful conduits of social change they were in the past. *Rune Magic* is rumored to have been rediscovered a handful of times over the last six thousand years, each resurgence resulting in the violent and messy end of whoever learned it before their knowledge could be passed on, and certainly before it could be widely disseminated.

Currently, most magical innovation has surfaced in the **Eastern Territory** and the **Wolfen Empire**. As those two empires prepare to go to war against each other, new spells are being invented and old ones are being reinvented on a regular basis. Research into new and old magical techniques and practices continues at a dangerous pace. Neither side is behaving very prudently, leaving those who know history to wonder if the Elf-Dwarf War is about to be played out again with humans and Wolfen assuming taking their place. Both Elves and Dwarves are trying to temper the situation and point to their own mistakes of the past, but so far, their counsel seems to fall upon deaf ears. What will happen should these two ever go to war is a frightening prospect. In fact, some have wondered if the *Time of Man* will give away to the *Era of the Wolf* in years to come.

Unintentionally, the greatest boon to magic during the *Time of Man* has been the **Library of Bletherad**. While the Library refuses to keep spell books on its shelves, they do contain notebooks and all sorts of treatises on magic and its use. This can do as much to instruct someone on how to use magic as an actual spell book. While researchers won't learn any spells from these tomes, sometimes knowing the fundamental concepts of magic, and little details like when to cast a 3 P.P.E. spell, is far better than being able to learn a spell that might cost you 300 P.P.E. There are several similar libraries throughout the world, including *Shadowfall* and *Wisdom*, many of which include actual spell books, but none match the breadth and depth of magical knowledge available at the Library of Bletherad.

Where else but in the shadows of the “Empire of Sin” (**the Western Empire**) and the dank “Home of Ten Thousand Cults” (**the Land of the South Winds**) could one expect to find forbid-

den and so-called lost magicks still being practiced in secret? Both kingdoms remain depositories and refuges for many forbidden disciplines of magic. Many are arguably lesser magicks that have, at least in part, survived the purge of the Millennium of Purification. These forbidden and dark magicks are practiced by secret cults and sects who use the magic for sinister and self-serving purposes. Others have been rediscovered from ancient scrolls, tomes and forgotten jungle ruins.

The Old Kingdom is believed to be a gold mine of ancient Dwarven and even buried Elven ruins, tombs and lost cities where ancient secrets, treasure, magic artifacts and relics can still be unearthed. The Old Kingdom lowlands and mountains have been explored and plundered for thousands of years, requiring adventurers to go ever deeper into the ancient tunnels, but even today, bold explorers and mages surface with treasures pulled from below the earth.

The Baalgor Wastelands and **Yin-Sloth Jungles** are also known to have their share of ancient ruins and treasure troves of magic, weapons or gold, but nothing close to the multitude found in the Old Kingdom. Furthermore, both are savage lands whose ruins are comparatively few and difficult to locate. Though the Great Northern Wilderness is considered to be a pristine forest, it too has ruins from earlier eras, though most are buried and long forgotten, which means they have not been explored for eons. **The Land of the Damned** is reputed to contain both ancient ruins and those who still practice forgotten and forbidden magicks. Some even claim the last survivors of some archaic races are still found walking its cursed earth. However, getting over the mountains of the Northern Hinterlands is nigh impossible, and even if one makes it to the Land of the Damned, none but a tiny handful ever return. Even the fabled Defilers barely made it out by the skin of their teeth. Other places also hold secrets, the trick is finding and keeping them.

Source & Theory of Magic

Where does magic come from?

This is perhaps the most essential question in a magical society, but one to which no one has yet found a satisfactory answer.

There are certainly hundreds of theories, ranging from the reasonable (P.P.E. is a natural force which exists in the universe, and can be used like any other energy) to the ludicrous (P.P.E. is actually the result of rabbits breeding; worlds with high populations of rabbits have high P.P.E. counts), but no one can come up with something that *everyone* agrees has at least some merit.

What is known is that magic is the result of properly channeling and focusing **Potential Psychic Energy (P.P.E.)**. When properly channeled and focused by someone who has the knowledge and a will to use it, *magic* can create almost any effect. The proper channeling of P.P.E. requires words and concentration, and either requires an intense period of training or a link to a supernatural being who provides the actual magic. When improperly channeled, P.P.E. can still have an effect, it's just rarely the effect you want, or the way you expected.

What is P.P.E.?

P.P.E. is the abbreviation for *Potential Psychic Energy*. Every living creature has some degree of P.P.E., even if the amount is so small as to be essentially unmeasurable (such as with most normal insects and arthropods). While non-sentient beings usually have approximately the same amount throughout their lives, fully sentient beings, like humans, Elves, etc., have a substantially greater amount in their childhood and adolescence. That *potential energy* is slowly channeled into various talents, abilities and aptitudes.

While some youthful P.P.E. is spent on growth and mental maturation, most sentient beings fritter away their childhood Potential Psychic Energy on unimportant things. They permanently invest some in a girl that they fell in love with when they were six, or in learning to be really good at some childhood game. While these things are terribly important at the time, when you're an adult it matters very little that you once loved a girl who is now married with five children, or that you were the best there was at hopscotch. As people grow older, their P.P.E. surges once again, preparing for further growth and maturation.

It is during adolescence that people begin to permanently invest their potential in more important things. This process usually works on an unconscious level in which most people unwittingly invest their energy in talents, skills and aptitudes they need for the rest of their lives. This is often reflected in a character's chosen profession and the corresponding skills and skill bonuses of his O.C.C., R.C.C., or P.C.C.

People with psionic aptitude end up investing most of their P.P.E. in awakening psychic powers within themselves. These psionic abilities are natural abilities, much like a human's opposable thumbs or an Elf's ability to see in the dark. Since P.P.E. was permanently invested in the mind powers, they are now powered exclusively by the person's inner strength, or I.S.P. (Inner Strength Points).

An individual with an interest in magic may unconsciously focus and direct his P.P.E. into talents and aptitude that enable him to use magic, such as the *Psi-Mystic*. However, it is only with proper training, focus and knowledge, that one can *use magic* to its full potential. This requires finding a teacher. That teacher is usually a mage or magic guild who agrees to take on the individual as an apprentice and teach him (or her, though 80% of spell casters are male) one of the *magical sciences*. This may require an annual payment as if the adolescent was going to private school or college, or a commitment to serve X number of years as the teacher's apprentice and assistant/aide. Whether the *apprentice* is treated as a member of the family, a visiting student, servant or slave depends on the Wizard or institution that has agreed to teach the youth the ways of magic. Other times, it is a mage or a member(s) of a magic organization that sees a talent for magic in a young person and *recruits him* to study magic as an apprentice. A benefactor who has voluntarily chosen someone to teach magic rarely charges a fee, is usually considerate of his apprentice's needs, provides one on one tutelage and treats him well. Under this circumstance, the term of service after initial training (which usually takes 5-8 years of apprenticeship to begin with) is half, 2-4 years, compared to individuals, guilds and colleges that teach magic who usually

require 4-8 years of service after the young mage's training is complete. In both cases, however, the apprentice usually considers his time of service an extended period of practice and learning, much like the attending physician at a hospital.

Most apprentices begin their training at a young age (12-20 years old for humans and most races, but up to the age of 40 for the long lived Dwarves and Elves). As long as training starts in adolescence, the apprentice can channel his full potential and youthful P.P.E. into the magical sciences or a mystic art. However, some, particularly the children of magic practitioners who are expected to follow in their parents' footsteps, may begin training in magic as young as four years old. However, training is not complete for these young prodigies until they reach physical maturity (age 21 for humans and most races). Those who start learning magic later in life, after the age of 20 (see the **Forsaken Mage O.C.C.**), or stop studying magic before their training is complete (see the **Half Wizard O.C.C.**), NEVER become *true* masters of magic and are usually looked down upon by full-fledged Men of Magic.

Building a P.P.E. Reserve

Practitioners of magic are among those rare individuals who are taught how to build and maintain a P.P.E. reservoir *inside themselves*. The P.P.E. of a mage is an energy pool or reservoir in which the character can store a greater amount of Potential Psychic Energy (P.P.E.) than that of an ordinary person. More importantly, the Man of Magic knows how to draw upon that energy pool whenever he needs it to cast spells or work his magic. P.P.E. is partially stored inside and completely grounded through the body of the Man of Magic. Consequently, the character's Physical Endurance (P.E. attribute) contributes to the amount of P.P.E. that can be stored. The P.E. is a physical manifestation of the health and resilience of the character. The greater the P.E., the greater the character's resistance to magic (and disease). This also means the P.E. attribute number is added to the character's P.P.E. base or "core" – the P.P.E. contained in his reservoir.

The limitations of the mortal, flesh and blood body means the mage can only contain so much P.P.E. inside of him. With training and experience, that number can grow into the hundreds of P.P.E. points, but seldom more than that. Dragons (a creature of magic), gods and other supernatural beings, by comparison, can have a personal P.P.E. reservoir that numbers into the thousands of points because their inhuman nature allows them to be a larger vessel for magic energy.

Learning how to build one's own, personal P.P.E. reservoir is a large part of the magical training a young mage goes through. Next is learning to focus and control magic, then how to channel it in a way to create a magical effect, charge a ward or energize and activate a magic circle. It is much easier to learn these disciplines when *young*, because P.P.E. is plentiful and the mind is open and ready to learn. This energy reservoir can be channeled into magical effects, forced into a mental or physical construct and unleashed on the world in the form of a spell, ward, or circle. As the magic practitioner grows in experience, he learns how to increase the size of his inner reservoir, giving him more Potential Psychic Energy (P.P.E.) with which to create and manipulate magic.

In addition to the practitioner of magic's own P.P.E. reserve, most Men of Magic can draw, channel and use P.P.E. energy from an outside source. That outside source may be a ley line, a ley line nexus, P.P.E. drawn/syphoned from other living beings (typically via a ritual or a blood sacrifice), or from rare P.P.E. containers such as an amulet or talisman. This outside energy can be temporarily drawn into and around the mage to cast spells or perform feats of magic, but can *not* be made a permanent part of the sorcerer's P.P.E. reservoir nor can it be invested in psychic abilities, new talents, skills or attributes.

Completely depleting one's own P.P.E. reservoir does not tire or hurt the mage, but it does render him incapable of casting magic unless there is an available outside source of Potential Psychic Energy. Without available P.P.E., the character is likely to feel vulnerable, less confident and nervous. Spent P.P.E. regenerates as a natural process of rest. Most magic practitioners learn techniques for meditation and relaxation to expedite the P.P.E. regeneration, but just resting and sleep restores lost energy at a rate of five P.P.E. per hour; meditation, a skill known to all trained Men of Magic, restores spent energy at a rate of 10 P.P.E. per hour. **Note:** In a game context, those of you playing *Men of Magic* should always be careful to keep track of P.P.E. expended in the use of magic, especially spell casting (G.M.s might want to keep a list also). As P.P.E. runs low, the mage may be unable to cast mid or high level spells due to their high cost of P.P.E. Such a limitation may require the mage to think more strategically as the player tries to use the remaining P.P.E. points in magic that serves the character and his teammates best.

Even characters such as **Priests** and **Warlocks**, whose magic powers are *granted*, learn to create a P.P.E. reservoir inside them, though they are usually less adept at it than a Wizard or Summoner. Only the *Witch* doesn't learn anything of the sort, for his P.P.E. is a lump sum granted by whatever being enforces his pact.

Those who come to learn magic late in life, or stop before their training is complete, are at a major disadvantage in terms of P.P.E. While these individuals do gain additional P.P.E. with experience, it is much less than what properly trained Wizards develop, and their magic abilities are severely stunted. (See the **Forsaken Mage O.C.C.** and **Half Wizard O.C.C.** described later in this book.)

P.P.E. and I.S.P.

These two forces are related, but not the same, though they can often achieve a similar result with their respective power. The difference is in where the energy comes from, and how it is used.

Potential Psychic Energy is a form of energy that extends throughout the Megaverse. It can be thought of as the essential force of spirits and souls, intimately tied to the structure of the Megaverse, but not affected by normal physical objects. When present, it indicates that whatever it is attached to has some *capability for change* and is tied to the Megaverse itself.

As noted previously, P.P.E. is spent and decreased in people as they get older and use up their potential. Much of it is lost in adolescence as potential energy is invested in one's career, family, and passions. As most normal people age, they tend to become more rigid in their thinking and lose some of the active

capability for change. Only those who take up the pursuit of magic learn to create and build upon their P.P.E. reserve.

At death, what P.P.E. remains in the body doubles and heads outward. No one is quite sure of the energy's destination or what happens to it. Most priests hold that whatever gods you served in life will gather it to them, while some, not so religious, think that it simply dissipates into the Megaverse.

There has been some speculation that the life essence of a victim of *ritual sacrifice*, as well as those whose P.P.E. is stolen at the time of their death and put into a Rune Weapon or other magical P.P.E. containment device, is trapped in the weapon or container and cannot be spoken to, nor their soul allowed to continue on into the afterlife, until their energy is released or the item destroyed. However, in most cases, this does not seem to be true. If an individual is slain in ritual sacrifice and their P.P.E. siphoned and used in magic or placed in a P.P.E. container, their life essence/soul is NOT trapped or held captive. It continues on. Soul Gems and Rune Weapons are a different story, as they are both a darker magic that captures the entire life essence inside the enchanted device. That is one of many reasons Rune Magic and soul capturing magicks have been abandoned, forsaken or forbidden on the Palladium World. At any rate, if a character is slain and his P.P.E. channeled and used in magic, or placed in a P.P.E. container/battery, the character's soul/life essence is NOT captured too. Similarly, the capture and subsequent storage or use of a character's P.P.E. does NOT hinder his chances for magical Resurrection. Of course, mages knowledgeable enough and powerful enough to resurrect the dead are not common, the price they charge for the service is usually quite steep (and may involve more than mere money), and there are other limitations and conditions that apply (see the spell description in the RPG for more details). In short, P.P.E. and the soul are connected in life, but are two separate things.

Psychic characters expend Inner Strength Points (I.S.P.) to use their psionic powers, not P.P.E. In the case of psychics, I.S.P. represents their mental strength and willpower. Early on in life, probably even before the psychic realized it, his or her Potential Psychic Energy was permanently invested in intuition and powers of the mind, giving him psionic abilities. Unlike P.P.E., depleting one's Inner Strength Points makes the psychic feel a bit mentally fatigued and if it was spent very rapidly, may cause a minor headache or small nosebleed. However, there are no lingering penalties or lasting damage to the mind, spirit or body.

I.S.P. is not tied to a character's age, though since it is the result of P.P.E. being channeled into powers of the mind, most psychics see their powers first manifest in adolescence. Like P.P.E., I.S.P. is restored through rest, sleep and relaxation. Although severe physical brain damage *might* prevent or limit a psychic's powers (Game Master's discretion, and we are talking about severe, permanent brain damage like a frontal lobotomy), mental illness does not. In fact, there are plenty of crazy psychics and Mind Mages who are not negatively affected in the least by their mental disorder(s). In some cases, the insanity may actually help the character focus and use his power, albeit in some dangerous way or delusional capacity.

It is rare that the two types of energy (P.P.E. and I.S.P.) directly interact. Very seldom will there be a conflict between pure P.P.E. and pure I.S.P. However, sometimes they can *indi-*

rectly interact. For example, take the psychic power and magic spell, *Astral Projection*. Both abilities enable a character to project his consciousness onto the Astral Plane and, no matter how they got there, the Wizard and Psychic have *exactly the same* limitations and abilities. It makes no difference how one got there. A psychic trying to break through a *magical Mind Block* is just as stymied as a Wizard trying to break through a psionic Mind Block, and spells, powers, and special techniques can be developed for both.

In terms of raw power, P.P.E. tends to have an edge. In most cases, powers which allow a character to convert I.S.P. to P.P.E. or vice versa result in *one P.P.E.* for every *two I.S.P.*

Design Note: Chi has no direct application in the Palladium Fantasy RPG setting (nor most of Palladium's other games), so it is not discussed here. — *Kevin Siembieda*

What Goes into Making Magic?

As already established, magic requires, first and foremost, *energy*. That energy is represented by P.P.E. Without Potential Psychic Energy, a character can *not* perform, use or cast magic. True magic (not psionics or super-advanced technology that might seem like magic, but "magic" itself) requires Potential Psychic Energy (P.P.E.). However, magic energy is not enough. Magic is much more complex than one might imagine. The user needs to understand what the "magic energy" can do, how to draw upon it, channel it, focus it, mold it with his mind, and make it happen upon command with words. Without mastery of every aspect of magic, a character could stand on a ley line nexus interconnected with a dozen ley lines and still be completely unable to do anything magical. Not a thing. Nothing, no matter how hard he tried or how desperately he might need it to happen.

Mystic energy must be combined with belief, conviction, focus, and direction, all brought into play via knowledge and a number of mental disciplines.

A key component is belief. One must believe in magic to make it work. If the character lacks true belief and conviction, the capabilities of magic are lost to him. In the Palladium World, belief is much easier than in many other settings. Magic is not only *known* to be real and commonly accepted, but it is *the* technology of this world. There is no competing science or technology, no social stigma to suggest magic is not real, inferior, outdated or inappropriate. Consequently, while an outsider from a technological world might see the Palladium World as backwards or uncivilized, it's not true. The Palladium World is different. In effect, the metaphysical **magical sciences** have replaced, or more accurately, prevented physical science and technology as we know it on Earth from taking hold. But magic is, in its own way, the equal to science and technology. After all, magic enables a Wizard to create something from nothing, fly without machines, teleport in the blink of an eye and discharge energy (fire, electricity, etc.) from his fingertips, or command and direct the very elements, and much, much more. Not only that, he can travel to other dimensions/worlds and summon, enslave and command Elementals, demons, and supernatural be-



ings from other worlds. With this such power, there was little need to develop guns, cars, trucks, aircraft, or any type of science. Indeed, Men of Magic through the ages have worked against the development of rival sciences lest they lose their position and power within society. Prevent science and keep the tech level low and reliant on magic, and Men of Magic remain a necessity.

As a result, magic is common, embraced and believed. Still, the ability to believe YOU can cast magic is another thing entirely. Less than 15% of the population have enough belief and conviction in *themselves* to become practitioners of magic.

Understanding the principles of magic, how it works, what one must know, learn, and master requires years of study. The most adept can master magic in 4-8 years, others need 6-15 years, and some even longer. Precisely because magic *is* so important and powerful, not just on an individual basis, but to society as a whole, the masters of magic have worked out entire sciences, complete with methods, procedures, techniques, styles, and philosophies that work best. While magic may, from an outsider's point of view, seem like easy hocus pocus, it is indeed a science that can be measured, described, taught, replicated repeatedly with the same results, and be used for many purposes and applications. While the main focus of adventurers and adventurous mages is travel, combat, escape and survival, magic has been used to build entire cities and help entire civilizations. Magic has been used to divert and cancel (or summon) storms, change the weather, feed the masses, heal, teach, rescue, help, defend people and destroy enemies for countless generations. The greatest cities of humans, Elves, Dwarves, giants and others, were built not only on the backs of slaves and workers, but the backs of Elementals, demons, Deevils, animated dead, monsters and creatures of magic summoned and controlled by Men of Magic.

Knowledge is everything. This is the credo of most true Men of Magic. While the science of magic is their primary area of knowledge and profession, most mages are also scholars and all are well educated. Thus, half the time of Men of Magic is spent learning much more than the magical craft. All can read, write, and do mathematics. Many can speak (and read) two or more languages and most are well versed in history, politics, sociological studies, humanoid behavior, and religion. Thus, practitioners of magic are among the most educated people in the world, in most cases, better educated than royalty and the wealthy, and on par with the greatest of scholars. In fact, many are counted among the greatest of scholars. **Player Note:** In a game context, your character may not be a brainiac nor a dedicated scholar or man of high pursuits, particularly in this part of his life, but he or she *is* among some of the best educated people in the world. The vast majority of people, after all, can not read or write, can only do simple math (if at all) and toil at hard labor to survive. A big part of a Wizard's life, and other Men of Magic, is a strong education, the fundamentals of research, and an understanding of history. For it is only through knowledge that one can understand how best to use his own magic knowledge and abilities. Of course, personality, emotions, goals, challenges and luck (good and bad) all contribute to a sorcerer's personal choices, pursuits and career, but Men of Magic start off with a decided advantage.

Again, in an effort to maintain control and power, Men of Magic have worked at keeping this knowledge to themselves, teaching only (or primarily only) others who follow their path and sharing knowledge with fellow practitioners of magic. Hence, the formation of guilds, brotherhoods, secret societies and similar elite (and restricted) organizations where magic and scholastic pursuits can be learned.

Mental discipline comes next. Meditation, concentration, memorization of vital words, symbols and procedures, using willpower and mental focus to channel and direct magic forces and energy, and related methods and practices are critical to the use of magic. Without them, magic cannot be properly used, directed or repeated.

The symbolic representation of magic is often a mental image. It might involve picturing the perfect stroke of lightning striking your target, or picturing the form you will take after your spell completes, but more often it is an abstract image, only tangentially related to the actual effect of the spell, and then only in the mind of the creator of that spell. Truly powerful spells, or truly insane creators, can have some very odd mental images. Thus, words put in a tried and true formula or spell invocation create continuity and a consistent result every time. They also put in the spell caster's mind a *clear image* of what he can expect. Though their words and symbols may be different, Summoners, Diabolists, and Alchemists fundamentally do the same thing.

The power of words. Combined with magic energy, one must use words or some sort of symbolic representation of the magic he is trying to unleash. **For Wizards**, there is a rigid set of four words – the so-called “simple power words” – repeated in some combination. **For Warlocks** (and Elementalists, a new O.C.C.), those words are the Elemental Words of Power, weaving those four elements together into the form of the magic. **Priests** and **Witches** speak prayers, beseeching their divine or demonic patron for the magic they seek, while **Psi-Mystics** speak a mantra that unlocks the magic within themselves. **Diabolists**, **Summoners**, and presumably **Alchemists** speak elaborate word-formulae, created from the nineteen power words.

The words are as important to the magic as the energy and training. Without some sort of vocalization and visualization, magic simply will not work. Words and symbols help the mage to focus and direct the magic to create the desired effect. In that regard, they are the final step in creating magic.

There are many theories as to why words are necessary for the working of true magic. Theories, but no hard facts. Most Men of Magic believe that the *power words* actually cause a spell, ward, or circle to take effect. Rather like the fuse of an explosive device, the power word creates the spark that ignites the magic, creating not an explosion, but the desired magical effect.

The Pools of Power Theory. Some have wondered whether power words are more than they appear, and that they might actually tap into the power of great, ancient supernatural beings. Proponents of this theory say that beings like the *Old Ones* and *Lictalon* have reputations for power in the minds of people, and that people have thus been subconsciously giving power to these mental representations/symbols of magic power for generation upon generation, so that there is a vast pool of P.P.E. loosely connected to the name and concept of, for example, *Lictalon*. Even when the originator of the name of power, such as *Keron*,

is no longer himself known, the successive generations of magic users have added to this pool, since they associate the name with power. If this is the case, then belief and focus, again, play a role in the use of power words and the execution of magic.

Those who believe this theory that power words tap into an additional *pool of magic* say that the P.P.E. expended by mortals is not sufficient to power a spell by itself. Rather, by invoking *names of power* (which serve as another magic symbol), they are able to draw on some of the energy either from that being directly, or from pools of energy that have collected around these names. Priests, they say, do something similar when they invoke the name(s) of their divine patron/god, only that, since these deities still have conscious control over their own power, the effects are much more limited than magic. Those who oppose the theory point to *Psi-Mystics*, who make up their own words to work their magic, a point which hasn't been answered, and seems to be pointedly ignored. Still, words are part of the mystic equation.

The Dread Power Theory. Related to the “pools of power” theory is the one held by Monk Scholars and those who share their philosophy. Rather than simply drawing on the power which surrounds such names, they hold that Men of Magic tap directly into the power of the *Old Ones*, gently prodding them in their magical slumber by invoking their names. If this happens too often, they warn, the Old Ones will awaken, and the world will again be plunged into darkness and chaos. Of course, those who oppose this theory point to the Elf-Dwarf War and the magical excess on other worlds. If none of these have awakened the Old Ones, they argue, it is unlikely that anything done by mortals today could stir them in their sleep. Ah, say the Monks, have you not heard of the straw that broke the camel's back? And with that, the Monks usually poke at these people with a stick, even after they try to go to sleep. Those who understand the rejoinder might not be convinced, but they do recognize the argument the Monks make as having some merit.

Giving Will Focus Theory. Psi-Mystics maintain that all the power one needs to cast a spell comes from within, and that the words are simply a focus for the will or the “mind's eye.” You say something that creates an image of a blazing fire and a wall of fire springs up. Change it slightly, and think of projectiles, and the magic creates a ball of fire flying through the air, and so on. If others need more power, they claim, then it is only because they force things by advancing ahead of their potential.

The God Theory. Some priests who see the world only through their own narrow lens of belief hold that all magic comes from the gods. Often, they have a corollary that all “good” magic comes from their gods, while everyone else practices some sort of foul sorcery, but this is hardly a majority view among the clergy.

Sources of P.P.E. beyond one's self

There are many commonly accepted, and some not-so-common sources of P.P.E. in the Palladium World. Though not the fountain of mystic energy that it once was, it is still a world fairly rich in magic, at least for those who know where to look and how to use it. Many sorcerers seek new sources of P.P.E. whenever they can, since any source that you may use is an advantage against your opponent. Furthermore, the more mystic

energy to which one has access, the greater the feats of magic one can perform.

The most common form of P.P.E. is, of course, a sorcerer's own inner reserve. Most men of magic draw from their own reservoir of Potential Psychic Energy. Even Summoners, well known for their use of blood sacrifice, default to this for their magical power. After all, having your own P.P.E. reservoir is like traveling with your own, invisible, portable P.P.E. battery *inside* your own body. Since experience grows that reservoir, and a mage is always looking for new ways of storing and channeling P.P.E., most continually test themselves and work at learning more about magic.

Channeling and using greater amounts of P.P.E. The amount of P.P.E. that is held inside a practitioner of magic is not, strictly speaking, the maximum amount of P.P.E. that a sorcerer can hold inside of him, but rather the amount that he can hold comfortably for an indefinite length of time. Most mages trained in creating a reservoir of P.P.E. can, for a very short period, hold and use 50% more P.P.E. than their normal maximum for up to their P.E. in melee rounds (each melee round is 15 seconds). This additional P.P.E. typically comes from rituals or blood sacrifices in which the mage is able to draw upon the P.P.E. of others, but may also come from a ley line, nexus point or other source of P.P.E. He temporarily absorbs that energy and uses it to cast spells or activate magic circles or magic devices that require more P.P.E. than he can normally hold inside himself. Thus, a Wizard with a P.E. of 20 who can normally hold 180 P.P.E. can actually hold up to 270 P.P.E. for up to 20 melee rounds (300 seconds or five minutes). If the mage tries to hold any more, or hold it any longer, the energy simply bleeds out of him, dissipating into the environment without any effect. The "borrowed" or "temporary" P.P.E. is used first, leaving his own personal P.P.E. reserve to be used last. Most sorcerers won't absorb that much energy unless they have to, because it is a disorienting and uncomfortable experience. **Penalties:** The mage feels bloated and painful, as if he ate much, much too much. There is a touch of dizziness, Spd, physical attacks per melee round, combat bonuses, and Perception Rolls are all reduced by half, and skill performance is reduced by 10%, while *super-charged*.

Channeling vast amounts of additional P.P.E. It is important to note that a skilled practitioner of magic can tap into any of the same sources of magic energy noted above, and channel many times greater P.P.E. (600 points per level of experience) by using himself as a connecting conduit to re-channel the energy to power a spell, ward, circle or other magic that requires immense mystic energy, provided he does so quick – *within one melee round (15 seconds)*. It is also best that he channels *all* the extra P.P.E. into *one*, big, magical effect, such as Id Barrier, Create Golem, Dimensional Portal, Resurrection, a Spell of Legend or other spell, ritual or working of magic that requires many hundreds or thousands of P.P.E. Such a channeling of mystic might usually requires a ceremony or ritual and takes 3D4+3 seconds (one third to one full melee round) to complete, during which the mage is completely helpless and unaware of anything but the magic he is trying to complete. **Ritual Note #1:** In the case of all magic ceremonies and rituals, the *entire* ceremony or ritual is designed to gather, build, draw upon and focus the P.P.E. for *one specific purpose (magical result/effect)*. The energy builds and builds until the crescendo (end) of the ritual, at



which point the gathered energy *MUST* be used for the *intended purpose/result*. If the mage uses the energy for any other purpose, even the casting of a minor spell to protect himself, the magic is ruined and the energy dissipates harmlessly in a flash. Likewise, if the master of the ceremony is knocked out or slain, the ceremony is broken and the energy fizzles away without the intended result. That's why all rituals are conducted at a secret (and usually, heavily guarded) location. Some of the most forbidden, deadly and disturbing rituals and religious ceremonies require an inner circle of 3-13 united magic users/clergy, chanting in unison, performing the ceremony together, often entranced and all working as one, toward the same goal. Thus, if one or more members of the group are eliminated, one of the others can continue the ceremony and bring it to its climax. In such rare rituals, only one of the 3-13 is necessary to complete the ceremony. **Ritual Note #2:** Membership to a magical guild, brotherhood, society, cult, sect, coven and similar private or secret groups can provide a mage (or clergy) with the secret place and participants needed for conducting special ceremonies and rituals. Likewise, the "organization" *may* be able and willing to perform rituals that the character does not himself know, on his behalf. Of course, the purpose of the ritual must be disclosed and permission granted for its performance by the guild master, and the service *may* have a cost. If the magic is benign or helpful, and especially if it is beneficial to the guild in some way (enhances their reputation, saves lives, saves or helps the ruling body, makes the group money, etc.), permission is much more likely to be given. If the magic has *negative ramifications* for the guild (political fallout, makes them a target of retribution, cost them money, hurts their reputation, involves conjuring de-

monic or dangerous forces, etc.), permission is likely to be denied. Each magical or religious organization has its own set of rules, customs, bylaws, restrictions, procedures, hierarchy and penalties for breaking the rules.

P.P.E. Batteries. Channeling vast amounts of magic energy requires time and special circumstances (typically many participants, a ritual or ceremony that lasts 10-60 minutes, a blood sacrifice, and so on). Likewise, holding additional energy inside is so uncomfortable, disorienting and temporary, that it is not worthwhile except under certain circumstances, and again, one must have the energy available to super-charge. As a result, many sorcerers turn to P.P.E. batteries, such as those created by the *Talisman spell* and magic items created by *Alchemists*. Such magic items, able to hold P.P.E. for an indefinite period, like a battery, are extremely useful. However, they are rare and very expensive. Tapping a magic item that functions as a P.P.E. battery is simple, and can be done in the course of normal spell casting, provided the spell caster can touch the enchanted item (battery) while performing the spell. With other forms of magic (Ward Magic, Summoning, etc.), the act of drawing upon the P.P.E. battery must be done when the ward or circle is finished and it is the moment of activation (empowering it).

Despite the ease of drawing upon and using magic energy stored in a P.P.E. battery, most men of magic hold such an enchanted object in reserve, rather than use it first. For one thing, the cheapest and most easily available P.P.E. battery is the *Talisman*, created by the *Wizard spell* of the same name. While it does provide 50 P.P.E. that can boost one's power, it can only be recharged by the person who created it, and costs just as much to recharge it (50 P.P.E.) as it did to buy it in the first place. Best to keep that in reserve, most think, and let the energy that will *naturally regenerate* be spent first.

Having several P.P.E. batteries is something of a status symbol amongst some men of magic; after all, someone who has several P.P.E. batteries is a formidable opponent. On the other hand, some feel flaunting such magic items makes you look weak, or makes you a target of a sneak attack and theft. These mages keep their P.P.E. batteries (and other magic items) concealed, but accessible. Both lines of thinking encourage some practitioners of magic to wear false medallions and talismans – little bits of bone, feathers, or whatever the fashion of the day happens to be – made to look like a real enchanted object or P.P.E. battery. Those not familiar with magic and unable to sense magic, are often fooled by such a simple trick. Even most men of magic don't bother sensing magic on the item to see if the objects are real. However, such "cheating" tactics represent another danger – they make the mage a target of attacks. Magical and non-magical opponents always size up those they are about to engage in combat. Most will assess who in a group appears to be the most powerful, dangerous or threatening, and take them down first. Mages are near the top of the list to begin with, so looking more powerful or dangerous could make the character the primary target. However, as noted, since mages are often at or near the top anyway, many don't care and make themselves look as powerful as they can. Ultimately, it depends on the personality and intentions of each individual.

An endless source of mystic energy is, of course, the network of ley lines which crisscross the planet. Even the dim and low powered ley lines of the World Palladium today offer

an effectively unlimited amount of P.P.E. Unfortunately, the mage can usually only tap it in small amounts. A ley line provides an additional 10 P.P.E. a mage can draw upon every melee round (15 seconds). A practitioner of magic can draw in that P.P.E. to temporarily bolster his own energy reserve (as noted previously), or continually draw upon the 10 P.P.E. to cast low level magic or to supplement his own P.P.E. Furthermore, being on or very near a ley line increases the range, duration and damage of spells, wards, and circles by 50%.

A ley line nexus, where two or more ley lines cross, is a *nexus point*, and the energy is even greater. Double range, duration and damage of spells, wards, and circles, and an additional 20 P.P.E. is available per every melee round (15 seconds). **Furthermore**, each additional ley line beyond two adds another 10 points of P.P.E. available per each melee round and a bonus of +1 to save vs Horror Factor and possession for Men of Magic, as well as increases the range, duration, and damage of spells, circles, and wards another 10% per each line. Of course, ley lines are rare, nexus points are rarer still, nexus points with three ley lines even rarer, and a nexus point with 4-6 interconnecting ley lines rarest of them all.

Although ley lines and nexus points are of considerable strategic importance, to maintain a balance of power, the secrets of the ley lines are kept secret by all men of magic, and it is an unspoken rule that nobody tries to hold a ley line or nexus for himself. Thus, these places of power are usually open to all members of the magic trade. They are also the frequent location of Wizard duels, magic battles and dimensional travel.

The amount of power available at ley lines and nexus points increases at various periods of the day and as a result of solar events such as planetary alignments. The influence of heavenly bodies such as planets, stars, and the sun and moon on mystic energy has led to a fairly detailed science of Astrology. Astrologers make their observations and calculations with the help of mathematics, hourglasses, magical timepieces, history and observation to ensure that their times are correct, and use either the naked eye or various lenses (magical and non-magical) to observe the motions of the stars. Literacy and mathematics are a must, both to record one's own observations and to read the observations of others. **The Church of Dragonwright**, specifically the cult associated with Kormath, maintains some of the most detailed astrological charts in the known world, going back more than fifty thousand years. The problem is many of the Kormath star journals are kept secret and locked away, found in fragments, and have been the target of purges intent on destroying them. **The Almanac of Light and Dark** also keeps excellent records of the past ten years worth of astronomical data, but they tend to be less complete for things of astrological significance. The astrologers of Palladium are very fortunate, in some ways, that the *known world* is so small. As a result, the differences between observations taken in different parts of the world are minor; even charts made in Bizantium are usable by those in the Land of the South Winds with only a minimum of alteration due to different location.

Assuming an astrologer does his research, and correctly interprets his data, he can predict many things. While most people who consult astrologers are seeking information about the future, sorcerers find them useful for their insight into how the heavenly bodies affect magic. While every Man of Magic

knows that midday and midnight provide additional boosts to the power level of a ley line nexus, and that the power available on solstices and equinoxes borders on the immense, only those who are familiar with Astrology know that sometimes, conjunctions of astronomical bodies create temporary boosts to magical energy as well. Most often, these boosts only last a minute or two (long enough for the sun to travel its diameter across the sky), but if they happen at the height of a ritual, they can provide the energy to power the ritual.

In game terms, these conjunctions are usually unavailable to player characters. As heroes, their job is usually to go to the bad guys, not hide off to obscure portions of the world and wait for the stars to align so they can perform a powerful ritual. For Game Masters, astrological conjunctions can be an important story element: "the ritual must be performed at precisely 3:43 in the morning" (or whenever), to create a sense of urgency, establish a race against the clock situation, and force the heroes to find the location of the bad guys and stop them before it is too late. It also allows characters who are skilled in Astrology another reason to use their ability and get additional insight to what's going on. After all, if the bad guys just ran out of their hideout, leaving behind Astrological charts and a few computations, the player character skilled in astrology should be able to figure out what they are up to and where they are headed as surely as if they had drawn him a map. (See *pages 181 & 182 of the Palladium Fantasy RPG* for details about periods of increased energy along ley lines and nexus points.)

Tapping the P.P.E. of other people. Other people can be a tremendous source of Potential Psychic Energy. Simply standing in a crowded market, "borrowing" P.P.E. from the ordinary people around him, a mage can use the energy of others to power his spells or to boost his own reservoir of magic. Best of all, such a tactic can be done without the people around him noticing or feeling what he has done. Of course, the average person doesn't have much P.P.E. available, and the mage can only absorb 1D4 P.P.E. from an unwitting subject at a time. Furthermore, each potential victim of the secret plundering of P.P.E. (one person per level of experience) gets a standard saving throw to save vs magic attack (12 or higher saves).

Drawing P.P.E. from a willing person is much more efficient, enabling the mage to tap as much as 70% of the P.P.E. from one willing participant or 50% from each of several willing participants linked by holding hands. However, to draw upon more than 10 people requires a ritual ceremony.

Each time a sorcerer draws P.P.E. from an unknowing or willing subject without the benefit of a ritual, it requires one melee attack/action to focus on the person or people around him (within 10 feet/3 m per level) and coax the energy out of them. Of course, if you're in combat, you can *not* draw P.P.E. from your enemies, because they see you as a designated foe, are guarded, and therefore keep their P.P.E. to themselves (unwilling subjects). **A Note about Animals:** A mage can not draw P.P.E. from the animals or insects around him in a wilderness or farm setting. Wild animals automatically see people as intruders and enemies, and as such, instantly become unwilling subjects. Even an animal pet instinctively resists giving up P.P.E. when its master tries to draw upon its reserve. Of course, a blood sacrifice in which the animal is killed in a ritual is a different story.

When involved in a non-violent ritual to gain access to P.P.E., everyone's P.P.E. becomes bent toward the ritual leader/mage, and thus it can be harvested freely by him. Up to 70% can be provided by ritual participants. Due to their understanding of magic and channeling magic energy, any Men of Magic participating in the ritual may limit the P.P.E. given freely in the ritual to less than 70% (any amount they desire), or greater, up to 100%. However, to do so, the mages participating must know (or believe they know) the purpose of the ritual or spell to which their P.P.E. is being channeled, be active participants in the ritual, and completely trust the ritual leader/mage/clergy performing the ritual or ceremony. There is very little that five men of magic working together in ritual cannot accomplish, provided they know the ritual, trust each other and seek the same goal – all of which can be more difficult than one might expect, as men of magic are trained to be suspicious and secretive. **Note:** The most powerful spells are only available, or only practical, as rituals because of the immense amount of P.P.E. required to cast them (several hundred to thousands of points). As a result, part of the mage's training is being a showman, winning people's confidence and trust, and learning how to get people involved in the ritual and properly focused so he can tap their P.P.E. If a player puts some special effort into his character's ritual, a Game Master might consider allowing him to use slightly more P.P.E. from the people involved in the ritual, such as 75% or 80%, particularly if the participants are fiercely dedicated and focused to the cause. This is a technique often used by charismatic members of the clergy, since their religion provides the unifying force, trust, fervor and focus for the ritual among members of their religious community, which Wizards and Summoners find hard to match. Again, being a member of a guild, brotherhood, society, sect, cult, etc., can come in handy in this regard, but men of magic are notoriously suspicious of each other and often regard most other practitioners of magic, even friends, as rivals, so it can be difficult getting them to help one another or share their own P.P.E. unless there is a great deal of trust, respect and a sense of mutual purpose.

Having an apprentice can help, as it is his duty to allow his mentor to tap his P.P.E. reserve. However, the mage has a genuine responsibility to teach, care for, and protect those under his tutelage, and not abuse the privilege of having an apprentice.

Blood Sacrifice to acquire P.P.E. Despite what you may think, blood sacrifice is very common even among civilized people. Most practitioners of magic who use blood sacrifices don't kill sentient beings, but animals, which is not illegal nor looked down upon by most cultures. Just as magic is commonplace and accepted, so are rituals such as the slaughter of live animals. To help make the sacrificial act even more acceptable, many sorcerers donate the slain or butchered animal(s) to a local church, community center, farmer, or the needy. Since most rituals are performed in secret, the fact an animal was slain and the reason why (and for that matter, less socially conscious use or disposal of the sacrificial animal) is not likely to even be known to the public or even one's neighbor.

For many Men of Magic, it is the result of the magic that matters, not how you got the energy for it. Of course, the doubled P.P.E. from a single cow probably isn't going to let a mage stop the sun or turn lead into gold, but it can be useful, especially if there are several cattle being killed, such as is necessary

to feed the average town for a day. Even twenty cattle a day, a paltry sum for a large city, can be enough to let a Summoner perform most of his magicks or a Wizard stop a storm from ravaging an unprepared city. Sadly, life is cheap in the harsh world of Palladium. Blood and death are common in even the greatest cities, so few question the slaughter of animals, especially if their meat and hides are sold at a fair price or given to the community. An act most sorcerers are only too happy to do as it is not wasteful, wins friends, builds trust, and makes ties with members of the community. As long as demons and monsters are not the result of the sorcerer's secret rituals and magic, he or she remains a respected member of the community.

Human Sacrifice. Some, of course, don't limit themselves to cattle or sheep. The slaughter of sentient beings, from humans and Elves to Faerie Folk and Dragon Hatchlings, is just too tempting for some Men of Magic, especially those involved with dark magic. Sentient beings, particularly other young men of magic, clergy, Faerie Folk, dragons and other creatures of magic, possess large P.P.E. reservoirs that offer immense levels of P.P.E. at the moment of their death. The doubling effect of death means that sacrificing even one Wizard can provide enough power to do almost anything a sorcerer may wish. The reason children and teens are often targeted for sacrifice is because, as established earlier, the average person possesses the highest amount of P.P.E. they will ever have at a young age. Racial hatred, humans of Wolfen or Orcs, may make such sacrificial killings seem acceptable and even desirable. ("Hey, it's not like I'm killing a person, I'm sacrificing an Orc." Or Ogre, or

Goblin, or Troll, or Bug Bear, or other 'monster.')

Of course, others just enjoy killing. Whether it gives them a thrill or a sense of power above and beyond the magic energy they steal.

Sentient blood sacrifice is mostly limited to those of evil alignment, but, again, sometimes is seen as acceptable and even good, if the sentient sacrificed is an enemy or monster. Still, most characters of good alignment are not likely to kill other sentient beings on a regular basis. Selfish and evil alignments on the other hand . . .

In cultures served by Druids and Shamans, it is not uncommon for an elder or maiden of the tribe to be sacrificed to bring about great magic, or to work magic for the betterment of the tribe. In these cases, however, the 'victim' is usually a willing volunteer who sees his or her sacrifice as the greater good of helping the community. A sentient person *may* be chosen over an animal, because their sacrifice is seen as more valuable and pure, because the person understands the consequences and has made the noble choice. Likewise, some primitive cultures have a tradition of enslaving and/or sacrificing captive enemies.

When practiced in any context, blood sacrifice is typically part of a ritual or ceremony. The sacrifice made at the very height (and end) of the ritual. While it can be used to power invocations, the drawing of the energy usually requires two actions: one to perform the kill and one to absorb or channel the energy. If someone nearby dies or is killed, it has nothing to do with the ritual and the P.P.E. fades away. The ritual leader and the majority of the participants need to stay focused on the ritual or the trance-like focus (or frenzy) is broken and the ritual ru-



ined. Preventing the sacrifice (animal or humanoid) defeats and prevents the ritual from being completed, and there is no magic result. Preventing such a ritual may be as simple as taking away the victim designated for sacrifice. Another may be killing the ritual leader (Wizard, Witch, Priest, Shaman, etc.), however, simply rendering the ritual leader unconscious, or tied up and gagged is sufficient. Likewise, if the focus and/or energy of multiple worshipers/participants is required, dispersing the crowd or creating panic may be enough to break up and defeat the ritual, though not always. If the ritual leader continues despite the chaos around him, it is a safe bet that the ritual either does not need the other participants or has gone far enough where the mage has all that he needs from them, and simply needs to *finish* the ritual with the killing blow. It is also important to understand that while some rituals require a specific time of day, month, year, or planetary alignment, most do not. Consequently, breaking up the ritual and sending the participants or leader running way, or rescuing the intended victim, is likely to only *delay* the outcome, not permanently stop it. All the ritual leader and his participants need is a *new sacrificial victim* and another time or place to *start over*. Or it could be the same place, at a different time, or even the same (or a different) place started over a few minutes later. It all depends on the people, the purpose of the ritual, and the circumstances involved.

As a rule, it is not possible to draw upon the P.P.E. of a practitioner of magic without his permission. The long years of training that built up his P.P.E. reserve also prevents others from drawing upon it while he is alive. To acquire the Potential Psychic Energy of a mage, either he must be convinced to give it freely or you must take it from him. Of course, killing a mage in blood sacrifice doubles his P.P.E. and makes it available to the one conducting the ritual. This will have considerable appeal to some villains. However, not all captured sorcerers face death on a sacrificial table. Sometimes they are worth more alive than dead. Depending on the captor and the situation, a sorcerer could make a good ransom, or bargaining chip, or source of information (via torture or subtler means), or just be fun to enslave and boss around.

The Magical Life

Amara woke slowly, staring up at the thatch roof overhead before admitting to herself that it was, indeed, morning, and therefore time to wake up. The fire had died down overnight, but a whisper and a negligent gesture had it burning merrily, and the flames greedily licked at the new wood a second spell carried from the woodpile to the fire pit. Morning or not, Amara would be damned if she would get out of bed while her one-room shack was still freezing.

Deciding that the room was finally warm enough, Amara levered herself out of bed, stretched mightily for one of such a slight stature and stumbled over to the water bowl. She splashed some water on her face, murmured a quiet spell, and cleaned the sweat and dirt from last night off her body. Her Familiar, Barry, crawled out of his burrow beneath her bed, and sent an angry thought about breakfast, causing Amara to turn around and tell him to be patient. A few minutes later, she began to cook their morning meal. Amara drew the eggs from the chicken

roost she built near the ceiling (out of Barry's reach) and took a bit of herbs from her pharmacopoeia. Some jerked pork was quickly mixed in with the breakfast to keep Barry from grumbling, and once everything was prepared, Amara scraped half of the food on the floor where Barry could get at it, while she finished eating the rest out of the skillet. As she ate, Amara looked through her spell book. Finding her notes and thin collection of spells wanting, she frowned and thought, "Ah, but where am I going to find another, more knowledgeable Wizard in the middle of the Old Kingdom to teach me more?"

A knock at the frame of the door caused Amara to jump up, quickly throw on her robe, and prepare herself before she let in her first pupil of the day.

"Come in," she said.

The student pushed aside the curtain that served as Amara's door and entered. During that moment Amara could see Ogres moving through the village outside. They carried wicked instruments and several had large, snarling dogs straining at the end of leather leashes. Two dogs broke free, and before the curtain fell back into place, she saw them begin to tear into each other.

She turned her attention to the matter at hand and the smiling student in front of her. Amara, the Ogre with an Elven name, and resident Wizard of the Ogre village of Orgrot, began her morning class on literacy, farming, and, she hoped, the next step in her quest to finding her own, suitable apprentice.

Magic is part of the everyday life of Palladium, much as technology is part of the everyday life of our own modern Earth. While not everyone has a Magic Pigeon box on their desk to send and receive missives to people in faraway lands, and very few can afford devices which allow them to ignore the blistering heat of a summer's day in the Baalgor Wastelands (or, as the case may be, Houston, Texas), the fact remains that almost every tiny village will have *someone* who can do something miraculous. This may be a Priest who can heal a broken leg with the simple touch of his hand, and/or a Wizard or Summoner who can call down rain to ease a drought. In towns large or small, a practitioner of magic may devote himself exclusively to his own pursuits and personal study, or he may be a business person who offers his services as a scribe, healer, veterinarian, teacher, advisor, builder, or protector/lawman, and/or be active in the community as town elder, councilman, sheriff, or even mayor. While some Men of Magic choose a life of adventuring and roam across the countryside thwarting (or causing) evil, the vast majority of magic is performed in the day to day lives of otherwise normal people. Magic is used to build, repair, transport goods, heal, help and protect.

The Races and Magic

Magic is such an important facet of life on Palladium that every race, culture and civilization has its own views about it. Even races like the Troglodytes, who do not practice magic themselves, must acknowledge its existence and deal with it as a fact of life. It would take up too much space to cover every single intelligent race and discuss its attitude toward magic, so we present only the most notable major races in the pages that follow.

Peasants, the common man and the working class, in general. It is tempting to say that commoners and peasants of almost every race distrust and fear magic and those who use it, except that sweeping statement is not true. As noted previously, magic is commonplace. It is the technology of this world. Thus, how one regards magic largely depends on their own personal experience. If that experience has been good, then the character probably trusts and likes Men of Magic. If magic is largely unknown to the people of a particular community, then they probably don't have a feeling about it one way or the other. If they have suffered under the yolk of magic then they probably distrust and hate it and all who use it.

Most common folks have heard tales of magic, and may have even seen it in action, or benefitted directly from it, however, most think of magic as out of reach to them. For the peasant class, magic is the exotic domain of the educated elite, aristocrats, royalty and daring world travelers and adventurers. Remember, the civilizations of the Palladium World are medieval-style, class-based societies ruled by a hierarchy that keeps the masses mostly poor and uneducated. Thus, to the working class, the pursuit of magic is not an option, it is available only to the rich, powerful, and educated (and the educated are mostly the rich and powerful). As a result, common people don't hate or distrust magic, they just don't see magic as being available to them, personally. And that's the way the rich, powerful, and Men of Magic have kept things for countless generations. It is a sad fact of life.

Changelings

Perhaps the only career more common amongst Changelings than that of Men of Magic is psychic, and even then it would be too close to call, especially since no one knows how many Changelings there are in the world. ("For all I know, *you* might be a Changeling, stranger.") Changelings may be among the most persecuted and misunderstood races on the planet, feared because they can shape change, at will, into any humanoid race, and any specific individual, right down to an exact duplicate of the person in front of them. Changelings have been feared, hunted, and destroyed by virtually every "civilized" and "barbaric" people in the world. The only reason active genocide against Changelings has stopped is that most authorities believe they, as a people, are nearly extinct. Even today, Changelings are usually slaughtered on sight without any reason needed other than it is a *Changeling*. ("Changeling! Kill it!!") Kill a Changeling without provocation and you are touted as a hero.

Forced to live disguised as other beings and hide from the world, it was only natural and fitting that Changelings would gravitate to a way of life that also involves keeping secrets, the magical sciences and mystic arts. Magic, for a race of people hunted and slaughtered by all other races, is a great equalizer. It is a source of power to battle or escape, or hide from, overwhelming numbers of enemies. Magic can also serve as a great cover. Get caught shape changing, and all a Changeling needs to do is chant strange words and explain that he is a Wizard using a Metamorphosis spell. Of course, to be believed he needs to be able to actually cast other spells.

Changelings may practice any of the magical sciences, but they gravitate toward **Wizardry** because it appeals to them, and make outstanding **Summoners**. It is not that Changelings lack

ability at the other magical sciences, but because they stand so far above the other races in natural ability suitable to a Summoner. It is rare for a Changeling Summoner to lose control of a newly summoned being. Their high *Mental Endurance* and *Mental Affinity* attributes enable Changelings to work many deals in their favor and win battles of will and mind control. (It's also what makes them natural Mind Melters, Psi-Mystics, Psychic Sensitives and Psi-Healers.) Perhaps their only weakness as a Summoner is that should a summoned being find out their true race, it leaves the Changeling vulnerable to blackmail and betrayal by the demonic servant.

A Changeling's high M.E. also means they make **Psi-Mystics** (and *Mind Mages* and other *psychic O.C.C.s.*) of respectable power, though some of their ingrained paranoia shows up in their abilities. For example, it is a rare Changeling Psi-Mystic who does not have at least a few spells designed to conceal their identity, hide and escape.

Changelings tend to avoid becoming Priests. One reason is that some feel like the gods have abandoned them. Another is that Changelings dislike and distrust clergy. Priests and other social leaders have long been associated with *Changeling Inquisitions* that call for the annihilation of their race. Becoming a **Druid** is accessible as they are not regarded as a traditional priest and tend to be solitary enough to avoid problems, or work with people (such as the Danzi of the Eastern Territory) who do not hate the Changelings as much, but still, most Changelings avoid the occupation in favor of psychic, magic, or adventurer O.C.C.s. **Warlocks** don't count as priests either and some Changelings take up Warlockry. However, most are simply not attracted to Elemental Magic.

Coyles (Canine)

Coyles tend to have very few "true" Men of Magic. They are certainly smart enough (too smart by half, many Wolfen will argue), they simply lack the discipline to sit down and study, memorize, meditate, and chant for hours on end. One might think of Coyles as precocious teenagers with Attention Deficit Disorder (ADD). Their minds tend to wander and they crave action. Thus, very few of them can sit still long enough to learn Wizardry, Diabolism, or Summoning, and most hate reading, despise philosophy, and shun higher education. As for a Coyle Alchemist, that is about as likely as a Dwarf and Elf getting married without any fights at the wedding; theoretically possible, but not very realistic.

Coyles are most likely to be warriors, rangers, thieves and assassins, but when they do pursue magic, it is one of the mystic arts. A small percentage of Coyles take quite easily to **Warlockry** and **Witchcraft**, and a few become **Psi-Mystics**, though they're not much for introspection. Coyles, as a race, aren't much for reverence for any kind of authority, including the gods, so the priesthood attracts few of them, and those who study to become Druids tend to wash out after only a few years; the effort that's required is just too much for many of them.

Demons and Deevils

For demons and their ilk, magic is a form of currency used to acquire the truly important things, but unimportant beyond its value for that. This is not to say that Demons and Deevils are indifferent magicians, as that is far from the truth. Rather, they use



and acquire magic simply for what it can do for them, rather than any desire for education, knowledge or to help others. Furthermore, most demonic beings are lazy and tend to rely on their own natural abilities rather than learn true magic. The exceptions are Greater Demons and Demon Lords, who see magic as power and a way to enforce their will upon others. Many Greater Deevils and Demons go on to acquire magic and magic items, either by outright learning the sciences if they have the wit, stealing or bargaining for magical items, or gaining the sponsorship of some Demonic or Infernal lord, Alien Intelligence, or dark god.

A unique aspect of powerful Demon and Deevil Lords, Alien Intelligences, evil gods, and other evil supernatural beings of considerable power, is not their own personal level of mystic power, but rather their ability to share that power with mortals. Demon and Deevil Lords, along with certain individual Greater Demons and Deevils, Alien Intelligences and gods, have the ability to grant magical and supernatural power to a mortal. This, of course, is the basis of **Witchcraft**. The cost for these abilities is high, requiring submission, worship, blood pacts, and other painful sacrifice and servitude, but many Witches view it as a worthwhile trade. Rumors abound in Witch cults that those Witches who serve their master well shall be granted demonic form upon their deaths.

Dragons

Most dragons view magic much the same way a human regards an axe: something that can be either a tool or a weapon, and doesn't need to be thought twice about using. Some species of dragon are incompetent spell casters, and of course, the Hydra, Wooly Dragons, and Cockatrice have no ability to cast magic at all. However, all dragons, with the exception of the Great Wooly, covet mystic knowledge and magic items to one degree or another. When dealing with a truly great dragon spell caster, there is little need for it to take any physical action at all, as the dragon's magic and natural powers are great enough to obliterate the most powerful of mortal warriors and deal with most mortal mages. Where humanoids have P.P.E. reservoirs with a few to several hundred points, a dragon is likely to have

two or three times more P.P.E., while adult and ancient dragons are likely to have thousands of P.P.E. points available. Among creatures of magic, dragons are, generally, the most powerful.

If approached carefully, with many gifts, when the dragon is awake and, if it is in an exceptionally good mood, you can occasionally convince, bargain or flatter the great beast into teaching a mere mortal one or two spell invocations, including a high level spell, and sometimes even forbidden magic spells long forgotten by mortals. Of course, if the dragon isn't in the mood to be helpful, the mage who pesters him is likely to wind up a light, between-naps snack.

Dwarves

Dwarves have completely rejected magic, throwing the baby out with the bath water. The destruction wrought during the Elf-Dwarf War was such that Dwarven society completely gave up on magic, destroyed all spell books, formulas, records, and documents they could find, and just stopped using magic cold-turkey. That included the fabled and coveted secrets of Rune Magic. Dwarves were once among the few to have learned and mastered Rune Magic, but it was one of the damned and forsaken magicks purged during the *Millennium of Purification*. There was a time when not only Rune Magic condemned and forsaken, but tens of thousands of Rune Weapons were gathered and destroyed or dropped in the belly of active volcanoes and the depths of the ocean.

Today, the closest a Dwarf gets to magic is through the clergy and warriors who wield magic weapons, including the few ancient Rune Weapons to survive the purge, nothing more. To this day, the practice of magic of any kind within Dwarven society is condemned, forbidden and punishable by death! Even the mystic arts, like *Psi-Mysticism*, are discouraged and shunned, not that Dwarves are very predisposed to psychic powers; they are creatures of the physical, not metaphysical, world. While one could argue a *Witch* is a sort of Priest or member of the clergy (and they are among some cultures), that argument does not fly among Dwarves, and any Dwarf discovered to be a Witch is put to death. Witches are regarded as pawns of demonic forces and are not tolerated.

It is important to realize that while Dwarves no longer use magic themselves, loathe Witches and Dark Priests, and do not trust Summoners, they do not condemn or forbid other races and cultures the use of magic. A Dwarf may try to counsel against the use of magic, but doesn't hate, fear or reject other people because they do use magic. From time to time, Dwarven communities may even elicit the help of a mage and happily use magic potions, weapons and magic items. Some Dwarves even dare to use magic scrolls to cast magic spells and activate wards, but that's as far as it goes. If Dwarves were to learn that a rogue Dwarven individual, cult or clan is learning and practicing magic, or trying to resurrect one of the forsaken magicks, the Dwarven community would rise up and make every effort to destroy those involved as well as all evidence and aspects of the forbidden magic. **Note:** It is said that the *Millennium of Purification* (and some say the passage of time itself) did not touch the *Land of the Damned*, which means the secrets of Rune Magic and perhaps countless other forbidden magicks (mostly dark magicks) are still practiced there. The trick is getting to the Land of the Damned in one piece, learning or stealing secrets of

the lost magic, and finding a way out, *alive*. That is a trio of tricks than no one is known to have ever managed to accomplish. While there are people who *claim* to have visited the Land of the Damned, the legendary Defilers among them, only the tiniest of a fraction ever really accomplished the feat, and many of them were never the same.

Elves

While Elves were just as complicit in the use of destructive and dark magic during the Elf-Dwarf War, they have not rejected magic out of hand. Instead, Elves chose to forsake what they determined to be the darkest, most dangerous forms of magic, and with the help of the Dwarves, tried to purge such magicks from the world. Their campaign of destruction, later dubbed the Millennium of Purification when it started, was so expansive and relentless that those generations charged with the duty spent a thousand years to make certain all of the most heinous magicks were wiped off the face of the planet.

Assuming that their ancestors succeeded in destroying all the wicked magicks in the Millennium of Purification, Elves whole-heartedly embrace the remaining forms of magic, particularly **Wizardry**, **Warlockry**, **Diabolism**, **Psi-Mysticism** and **Summoning**. Unfortunately, this attitude can lead them down intemperate paths, and many an Elven sorcerer has teetered on the brink of corruption or learned a forbidden specialty of magic believed to have been long forgotten or destroyed.

There is still a heavy stigma attached to **Elf Witches**, and they are shunned as outcasts and misanthropes. The same applies to those who dare to dabble in **Necromancy**, **Enchanting**, **Sex Magic** and other dark and dangerous traditions of magic thought to have been purged but which linger in places like the *Empire of Sin* (the Western Empire), secret cults within the *Land of the South Winds*, and the dank recesses of the *Yin-Sloth Jungles* (not to mention the *Land of the Damned*, but most mortals cannot reach that place and return to the world alive).

Among the Wizard-Elves' harshest critics are the Dwarves who consider Elven mages to be self-deluded fools who still insist on playing with fire. Despite the contempt of Dwarves, and the Elves' own sordid past with magic, they remain fascinated with the magical sciences and many are counted among the greatest sorcerers in the world.

Faerie Folk & Creatures of Magic

Faeries, Sprites, and the entire family of Faerie Folk possess a smattering of magic powers including limited spell casting. They do not learn magic, nor do they understand the workings of magic. Instead, they possess spell casting abilities and magic powers to fly, shape change, understand all languages, bio-regenerate and so on. All Faerie Folk of a particular species possess the same natural spell casting abilities and use them on an instinctive level.

Faerie Folk and many creatures to whom magic powers are a natural and intuitive ability similar to a Psi-Mystic are "creatures of magic," which means magic is a part of their lives, abilities and senses. Such beings use magic for fun and mischief as well as a means of attack or defense. They don't pursue magical studies, probably cannot read magic, have no desire or ability to learn additional spells or accumulate magical power, and are never Wizards, Diabolists or any of the Men of Magic O.C.C.s.

They are what they are: spirits of exuberant nature, chaos and mischievous intent. The majority of good, kind and chaotic Faerie Folk (and other creatures of magic) don't mean to hurt, torment or kill humans and other mortals, but may do so by accident because they do not understand the human condition or human frailty. In that regard, Faerie Folk may be considered *alien beings* who look at the world, life and death from a very different perspective from mortals. Evil Faerie Folk, on the other hand, are dark, malevolent beings who like to steal, trick, torment, hurt and kill "Big Folk" (all humanoid life forms). Some prey upon mortals for food, and many even victimize their kinder, gentler, Faerie Folk cousins. It is ironic to note that most wicked Faerie Folk are large compared to actual Faeries, with many like the Puck, Kinnie Ger, and Dead Moon Hag, being roughly human sized.

Since Faerie Folk do not actually know magic, they cannot teach spell invocations or magic knowledge to others. The majority of the small Faerie Folk have no interest in money, gold, gems or power, though there are some, like Leprechauns, who covet such possessions. Nor are they much interested in history or the affairs of mortals, except as it might affect them. Some, especially evil Faerie Folk, have a desire for magic items and treasure, but often know little, if anything, about the items they possess, what they can do, or what Big Folk might call them.

Gnomes

Gnomish Men of Magic tend to be **Wizards** and **Diabolists**, and a good number seem to have a particular interest in spells that involve trickery, concealment, deception and illusions. Though they are a hardy folk, Gnomes lack the controlling nature and strength of spirit necessary to bind and hold a creature to their will, and thus avoid Summoning and magic that dominates, controls or enslaves others. Gnomes dislike magic that enslaves and controls, and view controlling monsters, demons and other supernatural beings as especially unwise and dangerous, especially after the misuse of such magic and creatures during the Elf-Dwarf War.

Gnomes are charismatic, cheerful people who often make use of the ease with which Big Folk overlook them in most matters. This gives them considerable opportunities to practice their magic and pursue other interests in secrecy and with considerable impunity. Thus, it is among the diminishing Gnome population that many of the old, specialized types of magic are still practiced. (**Note:** These magicks are to be presented in future volumes of **Mysteries of Magic**). Most fall into the general category of Wizardry, but are areas of specialization (Ice Magic, Shadow Magic, etc.) and unique orientation.

Since people overlook Gnomes due to their small size, small numbers (Gnomes are on the slow road to extinction), and lack of significance in current society, they also tend to gravitate toward non-magical occupations that involve stealth, secrets, and obscurity such as espionage, information brokering, blackmail, thievery and assassination.

Gnomes don't often become **Alchemists**, but those who do enter the trade are as competent as any other mortal. They may also become **Warlocks** (with Earth and Air seeming to be of particular interest), **Priests** of any religious orientation, and there are Gnome **Druids** in the north. Their lack of psionic talent keeps them from practicing Psi-Mysticism, and very few

Gnomes turn to Witchcraft or any of the so-called “dark arts” as they are just too contrary to their positive natures. Gnome culture is upbeat, friendly, family oriented and encourages close clan ties. This discourages the type of outcast or power-hungry individual who most often accepts a Witch’s pact or engages in dark magic. Furthermore, Gnomish sensibilities and their natural proficiency with Wizardry, Warlockry and Diabolism rarely lead them down the dark paths of magic.

Goblins & Hobgoblins

Few people think of Goblins or Hobgoblins when they think of Men of Magic, and with good reason, Goblins and their Hobgoblin cousins are brawlers, thieves and cutthroats, not mages. What many people do not know is that the Goblin race is a cousin of Faeries and they are considered *Faerie Folk* by the Faerie community. Goblins hate being associated with the pretty and playful beings most people think of when they hear the word “faerie” so they often deny these “lies and rumors” and strive for a reputation as rough and tough rogues. Though the Goblin and Hobgoblin races have lost most of their Faerie powers and magic, some, most notably the **Goblin Cobblers**, still retain their Faerie abilities. However, such individuals are rare (one in a thousand), and the typical Goblin and Hobgoblin seem to have no aptitude or interest in studying or learning magic. Like other Faerie Folk, there seems to be a mental block that discourages the use of learned magic. On the other hand, these two nefarious races LOVE to acquire and use magic weapons, potions and other magic items – except that the more powerful monster races, such as Orcs, Ogres and Trolls (not to mention humans and everyone else), take them away from them whenever they can.

Unlike many other races and cultures, there is no stigma against **Witches** in Goblin society. In fact, Witches are respected and embraced by the Goblin community for the power they provide, as are **Dark Priests**. Goblins and Hobgoblins are, technically, capable of becoming **Priests of Light or Dark**, and **Psi-Mystics**, and some serve ably in that capacity, but their general self-centeredness coupled with their complete lack of introspection makes them poor candidates for either profession. Only the smartest and most ambitious become a Witch, Priest or Psi-Mystic, because such occupations often lead to positions of power and leadership among the Goblin clans and tribes.

Humans

No surprise, humans are the most varied of all the races in their treatment of Men of Magic. Some groups, such as the nation of *Cassandra* on *Lemaria*, rigorously regulate the use of magic, allowing only certain types or people in service to specific organizations (see **Adventures on the High Seas** for more information about Lemaria).

Other kingdoms, like many cities of the *Western Empire*, are a magical free-for-all, with Men of Magic of all kinds. **Wizards**, **Warlocks**, **Diabolists**, **Summoners**, **Witches**, **Necromancers** and members of cults practicing forbidden magic or trying to re-discover lost magicks are all to be found operating in the “Empire of Sin.” Most, even those who practice dark magic, are fairly out in the open there and charge what they can get away with for their services. The same is true in the *Land of the South Winds*, only there, the dark arts are openly condemned, but se-

cretly practiced, and the ruling powers turn a blind eye to countless death cults and practitioners of dark and dangerous magicks.

Elsewhere, at places like the *Timiro Kingdom*, *Eastern Territory*, and *Bizantium*, only the acceptable, “high” magical sciences and mystic arts are allowed, and Necromancy, Witchcraft and dark and forbidden magicks are outlawed. At these kingdoms, practitioners proven to be Witches receive the death penalty, and Necromancers and other practitioners of dark magic are driven away.

Though the relatively short life span of humans makes **Alchemy** a difficult career for them, many humans pursue the study with a fanatical devotion. There is a bare plurality of Elves in the Alchemy business, and within a few generations, that too will likely disappear as human ambition is slowly overwhelming Elven longevity. However, human Alchemists are less likely to have apprentices than Elven Alchemists (after all, they have less time to train them), meaning that their advances seldom enter into the general knowledge of Alchemists everywhere.

Priests are not generally regarded by humans as practitioners of magic, but rather as religious figures, church and social leaders, wise-men and spiritual advisors. Like magic, clergy of a particular god, pantheon, church or philosophy are accepted or rejected depending on the region, ruler and accepted customs and morals of the community. Some humans regularly turn to dark powers, while others abhor their worship and destroy their followers wherever they are found. As the Western Empire’s Middle Kingdoms show, fanaticism is quite possible by humans, and holy wars have ravaged the world in the past. Most humans living in cities consider themselves “too civilized” to follow the barbaric practices of the **Druids** and **Shamans**, but humans living in remote areas form the largest group of Druids after the canine races, and human shamans flourish in the Yin-Sloth Jungles. Priests, Druids, Shamans and Men of Magic are all found among the scattered tribes in the Old Kingdom and the Northern Wilderness.

Kankoran (Canine)

The Kankoran of the Great Northern Wilderness are a simple people viewed by most humans and “civilized” people as true barbarians. They are simple hunter-gatherers who use simple weapons and tools and wear only a loincloth and scars of battle on their bodies. Kankoran reject city-life and civilization. Their standard argument against it tends to be that what the rest of the world calls civilization doesn’t amount to much more than a means of corrupting large numbers of people, and the Wolfen (with whom they have the most contact) haven’t really found a way to refute that. Given this attitude, it’s not surprising that there are almost no Kankoran Men of Magic. There isn’t any physical or metaphysical reason for this, it is a matter of perception and cultural tradition. It’s not that Kankoran consider magic to be bad, it’s just not a part of their world.

The one magical O.C.C. found among the Kankoran is the **Druid**. Traditional Kankoran tribes rarely have a Priest nor do they follow any formal or organized religion of any sort, relying instead on their own abilities and the powers of their *Druids* and *psychics*. The Kankoran’s relationship with nature and respect for it makes Druidism a natural religious orientation. While one

might imagine a tribal people like the Kankoran to have Shamans as well, they do not.

With the growth of the Wolfen Empire, the Kankoran are trying to remain independent and keep to the wilderness. However, as the burgeoning Kingdom of Wolves grows and has need of the Kankoran's unparalleled abilities as scouts and hunters, a small number of Kankoran are slowly being assimilated and urbanized. As these "**City Kankoran**," as they are called by their traditionalist brethren, associate more closely with Wolfen and other "civilized" people, some are taking up their beliefs and gods as well. This means there is the occasional **Kankoran Priest** or **Psi-Mystic** popping up here and there, but they are a rarity. The vast majority (as in 99%) remain dedicated to their old way of life. By the way, the name "City Kankoran" is something of a misnomer, as the average Empire-employed Kankoran is likely to visit a city once or twice a year and most are not comfortable at these noisy, crowded places. They remain most comfortable out in the wilderness, but City Kankoran, employed as scouts and trackers, are much less solitary than their traditional brethren, are usually members of a larger, mixed group of soldiers from squad or platoon size to full companies and brigades, and increasingly eat cooked food, drink alcohol, sleep in tents, and use weapons made of metal. While these may sound like small things to you, they are a giant change for Kankoran, even it is only one percent of them – for now. **Note:** Psychic O.C.C.s among the Kankoran are traditionally the Psychic Sensitive, Psi-Healer and occasional Mind Mage.

Kobolds

For most of the Kobolds' existence the practice of magic was minimal. A Kobold could be a Wizard or pursue any of the magical sciences, but most did not. Their innate ability with shaping metals makes them naturals in the field of Diabolism, and research into magical methods of improving mundane forging is very popular. **Kobold Warlocks** have also been around for ages, many of whom tend towards Earth and/or Fire as their Elemental force of choice. Strangely enough, few Kobolds seem interested in Alchemy or the other magical sciences. While they are attracted by the power provided by magic, the more hands-on nature of **Diabolism** and elemental nature of **Warlocks** resonate with Kobolds more deeply. **Witches** and **clergy** are also found among Kobolds and most communities have a Priest and an acolyte or two, and/or a Witch. Witches are rarely trusted, but they are not openly reviled.

Recently, however, a new phenomenon has arisen, especially in the West, where something new has appeared: **The Kobold Court Mages**. The trend toward embracing magic by the western tribes apparently began with *House Ker* in the Kighfalton Plains, who have maintained a Kobold clan beneath their capital city of *Zalig* for the past two thousand years. The Kobolds are quite happy to live beneath the city, partially in the sewers and partially in warrens of their own construction, and the multitude who do not take up the magical sciences are employed as weaponsmiths, builders, artisans, and warriors, many providing *House Ker* with top-of-the-line armaments and expeditors. In return, the Kobolds are protected from other clans and the more numerous and fecund Goblins. Leave it to the Western Empire to inspire Kobolds to take up magic. This is more unnerving than it may sound, as 20% of the Ker Kobolds are currently

studying magic. Not just Diabolism (24%) and Warlockry (22%), but Wizardry (25%), Summoning (10%), Necromancy (10%) and other more obscure magicks. To what end and where this might lead is anyone's guess.

Ogres

Ogres fall into two categories, both socially and with regards to magic: those raised amongst humans, and those raised amongst the monster races. Interestingly enough, those raised amongst humans are the least likely to practice magic. Their superior size and strength means they are often channeled into physical roles, if not outright forced slavery in which they are relegated to hard labor, cargo hauling, heavy construction, and soldiering.

When raised by fellow 'monsters,' in clans and tribes that often include Kobolds, Goblins, Orcs, Trolls or True Giants, they are treated (or mistreated, as the case may be) as relative equals. More human than they'd like to admit, Ogres can pursue any career. However, they tend to be a simple, warlike people and their association with aggressive, less intelligent Orcs and Goblins, and the more powerful monster races like Trolls and Giants who often take the role of leaders and alpha-dogs, often keeps Ogres in the role of grunts, warriors and strongmen. This means the majority of Ogres are undisciplined savages taught to give vent to violence, aggression and war. Among such *barbarian tribes*, the **Witch**, **Dark Priest**, **Psi-Mystic** and wicked **Shaman** are the most likely Ogres to wield magic, and they are few. However, that is not always the case.

Among clans and tribes where the leader or dominant clan or race is smart, clever and more calculating, Ogres may learn ANY of the magical sciences or mystic arts. However, **Wizardry**, **Necromancy** and **Summoning** are the most popular among Ogre magic users. Warlocks may also exist, but they are seen as less desirable because the mage must ally himself to a supernatural force rather than control it as is the case with Necromancy and Summoning. A Diabolist is rare among the monster races, unless he was taught by a renegade human, Elf, or intelligent monster. Otherwise, the warlike Ogres tend to lack the patience to learn a magic that they perceive as more defensive and static in nature. The Ogre culture promotes action and aggression, not planning and strategy which are best suited for Diabolism. Men of Magic (and in this case, that could be a Lizard Mage, Za, or Giant) find themselves with a plethora of eager Ogre students, seeking to gain an edge with the power of magic, which can make them equal (or better) to any Troll or Giant despite their height advantage and raw power. That appeals to an Ogre, and so does being able to better raid and kill the haughty and pretty humans and Elves.

Of course, this desire for *power* often turns those without options or the aptitude to learn a magical science to **Witchcraft**, or manifests amongst the psychic population as a particularly vicious breed of **Psi-Mystics**. Others may turn to the gods, becoming **Priests of Darkness** to gain power, and since Ogres wander the wilderness and wastelands of the Old Kingdom and Baalgor, there are more **Druids** than one might expect, particularly among the smaller and less violent clans, and especially among clans that are entirely or predominantly Ogres. The Ogre's natural affinity with animals makes them natural candidates for Druidism, and there might be many Ogre Druids if

their culture and associated monster races were not so warlike. Likewise, rare **Ogre Warlocks** tend to have a combative and aggressive outlook, often combining their physical and magical abilities in frightening displays of combat.

Orcs

Orcs are, quite simply, seldom bright enough or patient enough to enter one of the magical sciences. Those few who have tried, usually prove to be woefully inept. It doesn't help that humans, Elves and other student mages of higher intelligence are relentless in taunting, chiding and belittling would-be Orc apprentices. Some Orcs claim their failure at magic, as a people, is a curse of their distant Faerie heritage that haunts them to this day.

In terms of mystic arts, Orcs practice Witchcraft and worship dark gods, so both **Witches** and **Priests of Darkness** may be found among Orc clans and tribes. Nowhere is Witchcraft more prevalent than among Orcs. Many an Orc has sold his or her soul to a Demon or Deevils Lord to become a better warrior through a *Gift of Power*. This can lead to intra-clan warfare, as those with powers granted by rival patrons war against each other. It can also lead to truly frightening forces of Orcs in which their elite warriors may each possess superhuman power by the same demonic being.

Troglodytes

Troglodytes have no Men of Magic of any type. Something about their physical constitutions makes them unable to handle magical energies well, and their generally low I.Q.s further discourage the practice. A very rare Troglodyte might be a Priest or a Witch, but something about them seems to be distasteful to gods and demons alike; few demons offer pacts to Troglodytes, and as a people, they are not very religious. There may be the occasional tribal **Shaman**, but even they are exceedingly rare.

Trolls

Trolls are intelligent and often have a lust for power, but seldom pursue magic. They lack the patience to master Wizardry, the mental stability that is required of Summoners, and a Troll with enough patience to become a Diabolist is fairly rare.

On the other hand, Trolls are all about quick power, and many of them see **Witchcraft** as an easy means to seize it. There are also the occasional Priest of Darkness, but most Trolls hungry for magical power prefer the Gift of Power that comes from Witchcraft. Still, Troll Priests are more common than Wizards, Diabolists, and Summoners combined, and Trolls enjoy allying themselves with dark gods and demonic masters. It appeals to their ruthlessness and brutal nature.

True Giants

The Giant races have embraced their magical heritage for countless generations. Though many Giants are warriors, many pursue magic as a means to greater power. In fact, the majority of clan chiefs and war chiefs are Men of Magic or Priests. They tend towards spell casting magicks such as Wizardry and Warlockry, as well as a variety of forbidden, specialty magicks. It is not from caution that True Giants tend to avoid Summoning and Diabolism, but rather from practicality. In a world dominated by human sized people, creating a ward the size of hu-

man's upper torso or a magic circle as wide as a house is impractical. To make a ward as small as most human Diabolists make them would give any giant permanent eyestrain, if it was possible at all, and a circle large enough for a Giant can cost a fortune in components. Thus, **Warlocks, Wizards, Priests** (especially Priests of Darkness in the area of Mount Nimro) and **Witches** all have a place in Giant society.

Wolfen

Wolfen are regarded by most people, particularly humans, as northern savages or barbarians. Such characterization is unfair, untrue and dangerous. While Wolfen have, indeed, risen from barbarism, they are as smart, cunning and inventive as any human or Dwarf. In just the last 50 years, Wolfen have formed into a true civilization and one of the greatest military powers in the known world. Furthermore, in an effort to find acceptance by the rest of the people of the world, Wolfen have decided they must learn magic. Since arising from barbarism, the more "civilized" magical sciences have become increasingly important and desired by Wolfen. The canines have mistakenly decided that if they exhibit that they too understand and wield magic, the rest of the world will accept that they are no longer barbarians, but a scholarly and learned people. To that end, Wolfen for two decades now, have sought out Elven sorcerers to teach them the ways of magic. They have chosen Elves because they believe they are masters of magic, and because if they can win the support of Elves, the canines believe they will win the support of others. Furthermore, the Wolfen generals realize that they will need magic to fight the humans magic. War with the Eastern Territory seems a certainty, and the Wolfen Empire has no intention of losing that fight. However, the size and appearance of the wolflike canines prevents most humanoids, who more closely resemble humans, from warming up to them. It has been difficult to find outsiders willing to teach Wolfen magic, and the canines have been admonished especially harshly by Elves. Consequently, magic is still a nascent technology amongst the Wolfen, and they have yet to see some of the worst horrors that can come from the misuse of magic. That may be the most dangerous fact of all, for while they are enthusiastic about their magic, Wolfen don't have the experience to understand and give it the respect (even fear) it deserves.

On the other hand, the Wolfen are quite familiar with most of the mystic arts, so many of their men of magic are **Psi-Mystics** and a few are **Druids**. They have recently embraced **Warlockry**, though only the Dark Step and Ursa Rex tribes have it as close to being their main religion, and seek to learn the magical sciences of **Wizardry**, first and foremost, as well as **Diabolism, Summoning** and **Necromancy**. They'd also love to learn the secrets of Rune Magic, but that craft was purged millennia ago.

Speaking of religion, one is well advised to avoid the topic with any Wolfen one meets. Priests of all stripes are very common these days, and three of the tribes (Eastern Arm, Sun Child, and Iron Claw) tend towards religious fanaticism, especially in regard to the *Church of Set*, which many Wolfen seem to find appealing. Led by the priests of the Wolfen god, *Wolvenar*, there is a growing movement to return the tribes to the worship of the *Northern Gods*. Bloody magical and physical battles have raged in the streets of some cities and towns, not to mention the

spiritual struggle that many Wolfen are experiencing as they try to decide which god is "more Wolfen." Set is slowly losing ground in this debate. While he has been worshiped by the Wolfen longer than any other god, and thus has the force of tradition, more Wolfen prefer to see the traits embodied by Wolvenar in themselves, rather than the darkness Set has come to represent. Adding in Fenry Deevil worship doesn't help matters, as their followers tend to fight both the followers of Set and Wolvenar. Since Rhada, who formerly empowered **Wolfen Witches**, is no longer able to do so as easily, the Fenry cult is waning, and those who remain are quickly becoming desperate and looking elsewhere.

Careers in Magic

Beyond the broad sweep of cultural and racial leanings and prejudices, every Wizard, Warlock, and practitioner of magic must have some way of earning a living. Not even magic can completely free a mage from the basic needs of earning money for food, shelter, magic items, retirement and a bit of entertainment. And, while these masters of wonder can stall it for a while, very few Men of Magic can truly avoid death or taxes. Though great tales are told about adventuring Men of Magic, Wizard explorers, demon slayers, heroic mages and immortals, the fact remains that most practitioners of magic (and clergy) are not adventurers (though your player characters probably are). Most have what true adventurers would call a "day job." In truth, *player characters* who are Men of Magic or clergy are the *exception*, not the rule.

As a rule, competent Men of Magic have no trouble finding work. Even *Wizards* with unlikeable or odd personalities, and the magic limited *Forsaken Mage* can graduate his apprenticeship knowing that there are people in need of his special magical abilities and expertise. And, more importantly, that people will not hesitate to pay for their services. The demanding nature of magical studies means that there are always fewer Wizards, Diabolists, Summoners and even Warlocks than people need, so even less diverse mages such as the *Forsaken Mage* and *Half Wizard* can find regular work – and usually high paying and prestigious work. In short, the demand for magic far outstrips the supply of Men of Magic. Where competition for jobs becomes fierce is at the top levels, where the best and most experienced mages may fight for the highest positions.

Day Jobs and Side-Work

Practitioners of magic can find work doing just about anything one can imagine. The lists that follow are just some of the work that comes to mind right off the top of the head. Give more thought to the subject and you can probably double or triple the types of work available. Note that even the most simple or mundane sounding job or business is likely to involve the use of magic, which is why the mage finds easy work and gets paid big bucks.

A Warlock or mage who can summon Earth Elementals and shape earth, rock and metal can find work in construction and building everything from homes to castles and fortifications,

as well as cargo hauling, mining, protection, security and combat work.

A Warlock or mage who can summon Air Elementals and command the wind can find easy work as a spy or message delivery service, in transportation, security and combat, as well as construction and possibly, if powerful enough, weather control.

A Warlock or mage who can summon Water Elementals and command water can find easy work that involves seafaring, fishing, piracy, naval rescue, naval combat, message delivery or transportation by water, as well as construction and manufacturing where water is used, and possibly, if powerful enough, weather control.

A Warlock or mage who can summon Fire Elementals and command heat and fire can find easy work in a foundry, forge or blacksmith, firefighting, demolitions, defense, and combat, as well as construction and manufacturing where fire is used.

A Summoner or mage who can summon and control monsters can use his minions and pets to engage in cargo hauling, construction, physical labor, spying, hunting, guard duty, security and combat work.

Combat & Strong-Arm Jobs. From a raw power and combat point of view, Men of Magic, particularly Wizards, Warlocks, Summoners and Forsaken Mages, can get work as any of the following:

Assassin: Magic can make killing easy and reach those who might otherwise be considered "untouchable" provided one can pay the price.

Bodyguard: Protecting a particular person, persons or group.

Bounty Hunter: Although most Men of Magic involved in bounty hunting team up with Men at Arms to actually bring down and capture their "prey," mages can possess magic that makes bounty hunting easier. Magic that makes them stealthier, unseen, disguised, and able to disable or capture an opponent (Carpet of Adhesion, Magic Net, Cloud of Slumber, Paralysis, etc.) and take down the target of the manhunt (any number of offensive spells) is always welcomed.

Bounty Hunter teams that include one or more mages are likely to specialize in dealing with cultists, demon worshippers, Witches, Necromancers, and other dangerous Men of Magic, psychics, clergy, and rough customers who would give ordinary people, and even capable Men at Arms, difficulty because of their magical or supernatural abilities. The majority of mages who take up this profession are tough, confident and battle experienced adventurers, but others may be inexperienced beginners, idealists or desperate mages down on their luck who need to make money fast. Delivering on a bounty can pay extremely well, though there may be competition from other bounty hunters, mercenaries and adventurers.

Defender: Not necessarily a sheriff, but a resident defender/protector; the guy the townspeople call upon when trouble appears, especially trouble involving gangs of bandits, adventurers, monsters and magic.

Defense Operations, Military and Civilian: Making defensive structures, fortifications, setting traps, alarms and ambushes, and even the mage himself can be a strategic deterrent, using his

magic to hold off, seal off, confuse, impair, delay, trick, distract, attack and kill the enemy via his magic. This is an area where *Diabolists* excel as they can use wards to great effect in areas of defense, traps and security.

Detective/Investigator: Magic can enable Men of Magic to see and sense things ordinary people cannot. Magic can also help the mage locate concealment, find secret compartments, reveal the truth, get people to talk, intimidate, disguise himself, move unseen, and so on. Furthermore, the mage's superior level of education gives him vast knowledge (literacy, lore, medicine, mathematics, science, etc.) that ordinary people do not possess, all of which can help an inquiring and analytical mind with detective work to track down a cheating spouse, uncover a thief or spy, find evidence, recover stolen goods, find kidnap victims and missing people, uncover treachery, unravel mysteries, figure out foul play, and identify the perpetrator of murders, thefts, and other crimes.

Dog Catcher or Monster Chaser: Don't laugh, stray dogs, escaped livestock, wild animals and escaped monsters accidentally (or deliberately) unleashed by a Summoner can be real problems, and a Druid, Air Warlock, Summoner, or Wizard can be very effective in dealing with them. May include work as a veterinarian or exterminator.

In the case of *Monster Chaser*, animal control and/or extermination might include dealing with common pests and wild animals, but the mage's knowledge and magic abilities are more likely to make him a specialist in dealing with problems involving *monsters* and *supernatural pests*. In many cases, the idea is to *chase away* and get rid of the problem, not necessarily destroy a monstrous "pest."

Dragon (or Monster) Slayer: A catchy nom de plume that seldom involves the actual slaying of dragons (though it might), but usually involves hunting down and slaying less powerful, but dangerous monsters. This is likely to include such beings as Adam, Beast Dragons, Catoblepa, Chimera, Entities, Lesser Demons and Deevils, Eye Killers, Feathered Death, dangerous Faerie Folk, Giants, Goblins, Melech, Orcs, Ogres, Trolls, Scorpion Devils, Witches, Worms of Taut and similar creatures. The mage may be the sole "slayer" and hire additional help (the player characters?) as necessary, or he may have a team of Men of Arms and other mages on staff.

Law Enforcement/Sherrif/Defender/Protector: Mages with an interest in law and order, justice, fair play, protecting the innocent, crime busting or fighting, might use their knowledge and magic as a lawman.

Magic for Hire: May also be known as Mage for Hire. This is a mage (or group of mages, or a mixed group of adventurers including one or more mages) who is basically a "gun for hire" – a mercenary – willing to consider just about any job that involves the use of force, confrontation and intimidation. This includes: delivery of a package(s) or message under hostile circumstances, security, guard work, extermination, strong arm work, fighting, and monster hunting. Less scrupulous mages (Anarchist and evil) may also consider work that involves theft, blackmail, kidnaping, murder and other criminal activities. Mercenary mages are also likely to be willing to take on other Men of Magic, including Witches and Necromancers, as well as

cultists and demon worshipers. The majority who take up this profession are tough, confident and battle experienced adventurers, but sometimes they are green idealists or desperate mages down on their luck and need to make money fast. These assignments usually pay extremely well (thousands to tens of thousands of gold) due to the violent and dangerous nature of the work. Also see Bounty Hunter.

Militiaman: Similar to the town defender, only the mage is part of a larger group of paid militiamen hired to protect the town from brigands and monsters. The mage is likely to be the leader or one of the top three leaders in the militia group.

Security: Protecting a particular place, building, property, object or information. A good job for a Diabolist.

Siege: Using long-range offensive magic, Elementals, Golems, monsters, etc. to lay siege against fortified positions, barred gates of entry, barricades, and similar.

Troop Artillery Support: Using long-range offensive magic to provide covering fire, hold the enemy at bay, soften up enemy positions, punch holes in enemy fortifications, and so on.

Troop Logistical Support: Long-range communications via Magic Pigeon, Ley Line Transmission, Air Elementals, and so on, transporting and protecting supplies and supply-lines, troop and small squad transport via magical means, keeping inventory and a host of other things to keep the troops and military operations running smoothly.

Troop Field Doctor: Provide healing and medical assistance as needed, provide countermeasures and defenses to enemy magical attacks and so on.

Warrior/Fighter/Elite Soldier: A mage of action who uses magic in combat.

Education & Administrative Work. Because Men of Magic are members of the intelligencia, they are among the most educated people in the world. Only royalty, aristocrats, and certain merchants, scholars and clergy come close. Education and knowledge is part of a mage's *power*. Men of Magic, particularly Wizards, Warlocks, Diabolists, Summoners, Forsaken Mages, Half Wizards, Necromancers and mages of almost every stripe can get work as any of the following:

Administrator: Taught to be a thinker and skilled not only in magic, but communication, reading, writing, math, lore and other skills, many mages make fine administrators, bookkeepers, clerks, city council members, town advisors/elders, judges, attorneys, politicians and civic leaders, including mayor and governor to tax collector and king.

Advisor: Can offer insight, supposition, knowledge, ideas, and advice on many subjects, from accounting and math to medicine and science, to trade and commerce, to farming and travel, to magic and combat, and many more.

Arbitrator: Resolves civil, business and maybe even marital disputes.

Decipher Magic: Can identify, interpret, and explain magical text, symbols, circles, and suggest (or provide) countermeasures to magical threats.

Doctor/Healer: Knowledge of medicine, herbs and science, to healing magic can make a mage a formidable physician (to people and animals).

Educator/Teacher: Men of Magic can teach reading, writing, and arithmetic, and in many cases, medicine, science, music, magic, and many, many other subjects.

Liaison/Diplomat: May work as a go-between for different races, groups, and factions in town or outsiders trading or negotiating with the town. Again, the mage's education, language skills and sophistication, combined with an automatic position of respect, can make many mages a good liaison, business agent, and/or diplomat.

Mage: As strange as it may sound, the Man of Magic could be the "resident mage" or "Town's Mage." This is the expert the townspeople or villagers consult about concerns and fears about magic, creatures of magic, Faeries, the supernatural, the misuse of magic, curses, etc., and the person who uses his magic to generally help the townspeople in a similar capacity as the town doctor. Meaning he makes house calls and is generally known, trusted, well-liked and respected in the community.

Medium and Ghost Chaser: This mage (or clergy) specializes in communication with and dealing with problems involving ghosts, spirits, Entities, Will-o-the-Wisps, and other magical or lesser supernatural beings that fall into the category of "spirit" or incorporeal being. This work may include dealing with Ghouls and animated dead, though engaging a Necromancer or Witch is probably beyond the scope of this character's job description (see Magic for Hire or Dragon/Monster Slayer as an alternative).

Merchant: Some mages find they enjoy running a business. This could be anything from running a bookstore, magic shop, general store, bakery, trade school (charges admission), scribe and/or translator service (spoken and written), manufacturing, cargo hauling, guard services, teaching magic and fortune telling to running a theater, boardinghouse, tavern, dance hall, gambling house, drug den or place of ill repute, among others.

Scribe: Write, read, and translate written messages and send an appropriate response, write letters dictated to them, keep logs and records, make and keep lists and inventories, handle book-keeping and accounting, write journals and historic accounts, read and write stories and so on.

Storyteller: Most mages know a well of lore, myths, historic accounts, news, gossip, rumors, and their own rich life adventures they can recount to thrill and entertain the masses. Those with the spell knowledge to do so can enhance the stories with magical illusions and/or special effects like Fingers of the Wind, Heavy Breathing, Thunder Clap, a burst of flame, a quick transformation and so on, for a truly memorable and entertaining experience.

Trader: This is a little different than a merchant because a trader usually deals with buying, selling and trading large amounts of merchandise/goods and is likely to represent a large business or town, not his own business.

Translator: Most mages can speak and read two or more languages, and with magic such as Tongues, can understand them all. This is an important ability when dealing with travelers, outsiders, monsters and invaders speaking a foreign language, as well as matters of commerce and business, trade and transportation, religion and politics.



A Few Specialized Jobs & Positions of Note

Merchant Mages

Sellers of magic items. These are Men of Magic who make a living as independent magic merchants or belong to a *Mercantile Mage Guild*, and use their magic powers to protect, move and sell merchandise, negotiate with nonhuman races of humanoid, identify and appraise magic items and suspected magic items, inspect any magic items which may have happened to fall off the back of someone else's wagon (i.e. magic loot stolen from elsewhere), as well as buy, sell, and trade in magic goods. Most are very careful not to use their magic abilities to actually influence people to *buy* their wares, or to force people to sign contracts. Even the use of spells like *Charismatic Aura* is avoided, to say nothing of *Charm*, *Domination*, and similar magicks. Being discovered using such magic influence against a customer typically results in long jail sentences, or nasty community service like building a new sewer system, finding and destroying a Witch, undead, or monster plaguing the community. The most flagrant and nefarious uses of magic manipulation can sometimes even result in a lynching or the Wizard's tongue being cut out.

Sellers of magic services. In addition to Wizards who sell minor magic items and mundane goods, many make a living *selling their magical abilities as a service*. Many people who cannot afford to hire a full-time sorcerer still find it useful to

have the services of one handy, thus, these “Merchant Mages” (*Wizards, Warlocks, Half Wizards, Forsaken Mages, and Diabolists* – rarely Summoners, Psi-Mystics, Necromancers, Witches, or Druids) may sell their spell casting and other magical abilities on the open market. These types (deridingly called “mercenaries,” “mages for hire,” and even “magic prostitutes” by some sorcerers who see such work as below them) cast spells, place wards, purify spoiled food or water, heal the sick (including pets and livestock) and may even summon Elementals, spirits and monsters to perform some sort of work or service, in order to pay their bills or earn money. Common prices are listed below, each assuming a 6th level strength to the magic spell cast; higher powered magic invocations can usually command 20% more per level of experience above 6th, while lower powered magic invocations usually cost 10% less per level lower than 6th.

These Men of Magic sell their service as a spell caster on behalf of a paying client. Spells in high demand often include magic that mends, heals, protects, banishes demons, and other practical applications such as Words of Truth, Purification (food or water), Water to Wine, and countless other spells.

While there are some spell casters who will sell their services as a magic wielding protector/bodyguard, spy, or procurer (often a fancy name for a mage who is willing to use his magic for theft), such Men of Magic are of the more adventurous, cut-throat and mercenary nature (and often of Anarchist or evil alignment). They, like adventuring Wizards and Warrior Mages, are less common than practitioners of magic engaged in more commercial types of magic.

Cost for magic. Depending on the level of the spell, a mage, typically some sort of Wizard or Warlock, will charge a different amount; a good rule of thumb is 10-20 gold per P.P.E. point of the spell, multiplied by the level of the spell. The spell *Magic Pigeon* is particularly favored for quick communication and costs 1200 gold (20 P.P.E. \times 10 gold = 200 \times 6 for the spell level = 1200 gold) on the low end for such a service and 2400 gold on the high end of the spectrum. It is valued because you can get a short message almost anywhere on the continent in five days or less, much faster than conventional travel can provide. Depending on the mage and circumstances (supply and demand), however, the spell caster might be able to get away with charging 50% more than the high price, or even 2, 3, 5 or 10 times more. Most respectable mages and those established in the community seldom price gouge more than double the high end of the going rate, and may limit such tactics to outsiders and strangers. Otherwise, price gouging in times of trouble breeds hostility and resentment in the community when things settle back to normal. It's simple, good business: Treat your customers well and they'll keep coming back. Gouge them, mistreat them and they'll quickly turn to a competitor or find an alternative even if it is more trouble. Honesty and fair play is a virtue.

Most of the time, people don't hire spell casters to simply cast a spell and then go home, but rather for what they can do with their spells. Thus, a Wizard may be hired to translate something, or heal a person, or rid a place of ghosts, with the client paying a fee and the Wizard taking care of it however they can. Most spell casters are happy to provide a free estimate on how much a job should cost and may reduce or waive the fee if it

was much easier than they imagined or if the mage decides he can not do it. Relatively small or easy work can be cheap (100-500 gold), moderately complex is more expensive (1,000-6,000 gold), very difficult, time consuming or dangerous can cost a lot of money (8,000-20,000 gold, sometimes many times more).

If a Warlock is hired for a job that involves summoning an Elemental Fragment (such as a Phantom or Little Mud Mound created by the spells of the same name), then the price is usually double the normal rate, and five to ten times greater if the fragment winds up being destroyed. If a Lesser Elemental is requested, then the price can easily top 60,000 gold, and skyrocket to more than 240,000 if the Elemental is destroyed. You don't even want to know how much it costs for a Greater Elemental, especially if it is destroyed.

Diabolist Fees: The services offered by a Diabolist often include the following:

Silent Alarm: 100-200 gold pieces. This alarm isn't very popular, since only the Diabolist can hear the alarm. Alchemists are able to charge much more because they learn techniques to allow someone else to hear the alarm instead.

Sound Alarm: 300 gold.

Trigger Alarm: 200-300 gold. Slightly more popular, but the fact that the silent alarm is still keyed to the Diabolist makes this simply a wasted condition on most alarms. Many unethical Diabolists will stick this or a Silent Alarm ward into other ward phrases in order to jack the price up.

Colors: 50 gold for any color.

Protection from: Magic, energy, invisibility and undead cost 1,000-4,000 gold each. Mystic Energy Drain runs 10,000-20,000 gold, and any others generally cost only 500-1,000 gold.

Protection by Infliction: Death, agony, blind, burning pain, energy, invisibility, fire, heal, ice, lightning, poison, sickness, and wind cost 3,000-6,000 gold each. All others are 2,000-3,000 gold each. If additional symbols are requested (such as a ward that will only activate against those who use magic, or won't activate for those who are evil), then those additional symbols cost about 200 gold apiece.

Most Diabolists also charge double the going rate for the *components* necessary to work their magic. This is in addition to the prices above. Most are also willing to find and sell components for Diabolism, Summoning, and Alchemy, but charge double plus a hefty commission for the time and work involved.

Most Diabolists will not sell Permanence, Mystic Energy Drain (Protection by Infliction), Power, or any Inflict ward. If they do, one can expect to pay out the nose for them (200,000 to 1.2 million gold each. Permanence is always very expensive and often 2D4 times greater than the highest price.

The Alchemist. It is interesting to note the **Alchemist**, the ultimate “Merchant Mage,” is considered a respected and separate class unto themselves. Alchemists are typically the owners and top merchant of magic goods in a given city, town or magic guild.

More on the Alchemist in a future book.

Court Wizard

Arguably the cushiest job a Wizard can ask for is that of **Court Wizard**; the personal Wizard of a rich, royal or ruling family or lord. Very often, Court Wizards are treated as well as the family, given a place to conduct their magical studies and live in high style.

Day to day responsibilities can be quite minimal, provided the Court Wizard is available upon demand – 24 hours a day. When called upon by the Court Wizard's patron, the mage is expected to make himself promptly available to put on shows of magic, to impress or frighten visiting dignitaries and opposing rulers, to advise his lord on whatever matters he feels need attention at the moment, and otherwise serve as an adornment to the court. While many Court Wizards play important roles as an advisor (sometimes “the” advisor) to royalty and ruling bodies, and may contribute to matters of court and politics, make local policy and influence judicial matters, and may even be involved in matters of defense and war, many other Court Wizards deal with mundane matters such as entertainment, decorations, providing advice on personal matters, tutoring their master's children (though they are seldom solely responsible for this), dealing with trivial matters of the court and household, and showing off (i.e., function as a “trophy” for their lord). The more powerful and famous the Wizard, the more control he is likely to have over his specific duties, but *all* are expected to serve at the whim of their lord and master. In that capacity, all Court Wizards are expected to defend and protect their lord, his family, and his estate to the best of their ability from all manner of invasion and attack – mortal and monstrous. A Court Wizard may also be asked to take the field of combat, but as just noted, is more often expected to be one of the nobleman's personal bodyguards.

One of the primary duties of a Court Wizard is to maintain the **calendar for the court**. The Palladium World does not have a solar year that precisely matches the solar day. To make matters worse, very few kingdoms use the same calendar, or even agree on the length of abstract units of time, like weeks or months. A Dwarven week, for example, is eight days long, while most humans in the East prefer a seven day week. Wolfen begin counting moons beginning with the full moon, while Elves have used the new moon as the beginning of the cycle since the Age of Light (at least, so far as can be told). Thus, Court Wizards need to be able to coordinate these different calendars. If a diplomat from a small, predominantly Elven, barony from the other side of the Great River says that he intends to be in your port at the beginning of the next moon, the Court Wizard is responsible for knowing what he means.

Problems with calendars are most prevalent in the Eastern Territory of course, since the settlers in that region came from many different places. One group might be descended from a group who set out from Timiro, while another might be recently descended from human barbarians out of the Old Kingdom, and a third might be Dwarves who have lived in the same region since the end of the Elf-Dwarf War. The Wolfen Empire is also seeing some difficulties with calendars, especially as they include new states who aren't familiar with any of the standard calendars. Even the Twelve Tribes tend to default to different calendars, with the *Dark Step* using the Druidic calendar, the *Ursa Rex* favoring the calendar of the Northern Religion, and

the *Eastern Arm* using the calendar of the Church of Light and Dark. Increasingly, there is a push to unite the Wolfen Empire under one calendar, but that's often stalled by different factions in the Empire wanting everyone else to change to *their* calendar. Established Kingdoms, such as the Western Empire and Timiro, and even the Land of the South Winds, have their own calendars which are largely standardized, but the Court Wizards in those countries still need to know the calendars of everyone they might have dealings with.



Wise Men

Some men of magic, especially Psi-Mystics, Witches, and Warlocks, seek a quieter, more fulfilling life of a village or town where they can be a part of the community and help people. There, they serve as protector, teacher, and all-around wise man (or wise woman). Since most are well educated, they can serve the community as a scribe, sage, storyteller, healer, advisor, or civic leader, improve the yield of the crops, and otherwise aid the villagers in countless ways. In return, most villages are happy to support their “resident mage” or “wise man” in relative luxury (relative to their own standard of living, which could be peasant poverty, working class, merchant class or royalty). In any case, the Wise Wizard is likely to be provided a private home, food, creature comforts, gifts, and perhaps a share in the community's profits (depends how active and helpful the mage is to them). Many such wise men or resident Wizards have an influential voice in any community affairs, business matters and politics. Of those who are so inclined, many rise to the position of town leader/mayor/governor or other position of leadership

and civic position. Others are happy just to help from the back seat. This job is usually very rewarding emotionally, but may not be so rewarding financially. It depends on the community, leadership and circumstances.

Combat Mages

There is nothing stopping Men of Magic from using their magic for fighting and war rather than commerce, peace and community. Wizards, Warlocks, Summoners, Diabolists, Forsaken Mages, Half Wizards, Witches, Necromancers, and many other specialized spell casters who might go by other names, all possess spells and powers that can be used for fighting and war. Such a sorcerer may go by his usual name (Wizard, Warlock, etc.) or prefer to go by "Combat Mage" or a similar title that indicates his area of speciality is fighting.

There is no difference between this practitioner of magic and any other under that same O.C.C. (Wizard, Warlock, etc.) except that he or she is likely to study and select magic spells of an offensive and defensive nature rather than other types. Of course, since combat is this sorcerer's orientation, his career or job is likely to reflect his combative nature. Fighting Wizards, Warlocks, Summoners and Necromancers (if the laws and morals of the kingdom allow the latter) are in particularly high demand and can make fantastic money as elite battlefield combatants, spies, assassins, officers in the military, lawmen, town defenders, and similar positions. Even those who sell their time and abilities as mercenaries, monster chasers, dragon slayers, lawmen and bodyguards can make excellent money.

Wizards and Summoners find that using their magic in a military camp is quite easy, since they have dozens, if not hundreds or thousands of people nearby from which they can borrow P.P.E. (if the mage is trusted), as well as warriors willing to (or commanded to) participate in rituals prior to charging into battle that enable the mage to power up on P.P.E. or cast powerful magic.

In combat, with many people dying around him, a cunning Wizard or Summoner can keep himself re-supplied with P.P.E. to cast spells by finishing off fallen enemy soldiers not yet dead. As easy as that may sound, it is a bit tricky. Healthy enemies witnessing the unmerciful act of killing are likely to become enraged and target the mage for deadly revenge. Even one's own soldiers are unnerved and often sickened seeing their own mage slaughter helpless enemy soldiers and drink in their swirling life's energy to cast more magic. The latter does great damage to the troops' ability to trust and relate to their Combat Mage, and if they lose trust and a sense of connection with the mage, they will subconsciously resist and hold back their own P.P.E. whenever the mage asks them to contribute it in a ritual or to cast a spell. Another problem is that to absorb the P.P.E. of a dying enemy combatant, the mage must drop everything else he is doing for 1D4 melee rounds to perform the "kill" and absorb the P.P.E. (A simple focusing exercise and minor ritual.) Unless he has allies to defend him as he does so, however, the mage is vulnerable to attack from other enemy forces. As always, if the ritual or spell is interrupted, it fails and, in this case, the P.P.E. is not absorbed. It is also important to note that sorcerers are not usually at the forefront or absolute middle of combat, because they are too valuable a resource on many levels. Consequently,

the mage may be nowhere near dying enemies to kill and take their P.P.E. in ritual sacrifice.

Note: It is *NOT* possible for a mage to absorb the *ambient P.P.E.* released by those dying all around him. For one, he'd have to stop fighting himself and focus entirely on absorbing the ambient P.P.E. released from those dying in the immediate area around him; dangerous at best (see above). But more importantly, the mage cannot sense imminent death, nor see the P.P.E., so he has no idea which of the men around him are about to die or who to approach and focus on to absorb their fleeting energy. Furthermore, P.P.E. released at the moment of death is completely gone within one or two seconds. If it is not absorbed by the mage immediately, it is gone. It does not hang over the battlefield like a fog. And if near a ley line, the P.P.E. of the dead is sucked into the ley line. Lastly, most Men of Magic are *not* ghoulish enough to mimic a Banshee demon and feast on the life essence of those dying around them to fuel their magic.

Men of Magic who tend to specialize in combat are likely to learn Hand to Hand: Basic, and some may even know the skill Hand to Hand: Expert. However, most still only know one or two Weapon Proficiencies (W.P.s), because their orientation is still magic and education. They are *NOT* trained warriors or Men at Arms in the least, they remain Wizards who enjoy combat and as a result, have chosen magic for, and apply their magic to, fighting and defense. Similarly, Summoners usually have their monstrous minions do the actual fighting while they hang back and keep one or more monsters nearby to protect them.

One of the largely forgotten, specialized disciplines of magic is **War Magic**, and its master is the **War Wizard**. These Men of Magic are capable fighters themselves, learn physical and combat skills rather than intellectual or philosophical pursuits, and are more physically competitive. They also wield a range of spells designed for war not known to most Wizards and other Men of Magic. The secrets of War Magic are carefully guarded and exceedingly rare. That knowledge and the War Wizards who use it shall be explored in detail in a future volume of **Mysteries of Magic™**.

Crime Masters & Rogue Wizards

There are Men of Magic who find work, profit and pleasure in criminal activities. Assassination, theft, smuggling and various confidence schemes are ridiculously easy for Men of Magic. The sixth level spell of *Teleport: Lesser* makes for almost undetectable passage of goods across borders, and summoned beings make excellent, expendable henchmen, thugs and killers who can be sent back to their home dimension without a trace when they are done with their dirty work. Likewise, magic can make a mage unseen (Invisibility, Chameleon, Shadow Meld, etc.), disguised (a variety of illusionary spells and metamorphosis, among others), fly, shrink, and countless magical effects that make him suitable for performing acts of robbery, murder, theft, treachery and crime.

Men of Magic who engage in criminal pursuits, however, use extreme discretion, especially in big cities. If a mage is flamboyant or careless and his exploits become known, he is likely to get the authorities and other criminal factions coming down on him. For one thing, many of the illegal activities that Men of Magic excel at are ones that **Thieves' and Assassins' Guilds** re-



gard as their exclusive territory, and unless the mage is a card-carrying member of such a guild, they won't appreciate the competition. And criminal organizations have a way of making unwanted rivals disappear, even those with considerable magic power. As they say, "No matter how subtle the Wizard, a knife between the shoulder blades will severely cramp his style." Thus, Men of Magic are often forced to work with a guild, which is likely to have many members who resent sorcerers.

Magic guilds, brotherhoods, societies and colleges do NOT tolerate members who openly and actively pursue a life of crime or bring negative attention to people of their craft. Such brigands are immediately banished from their fraternity and warned to get out or else. Furthermore, word about the criminal mage is spread quickly throughout the magic community and no other respected guild or group will accept the sorcerer as a member, nor will any Men of Magic help or associate with the criminal. This can put a *Rogue Wizard* at a great disadvantage; such is the influence of most guilds. Furthermore, the authorities may ask the guild to bring the rogue in, or even terminate him. It is a request with which most happily comply as a criminal sorcerer is bad for the reputation of all Men of Magic, and the price for such a service to the community is usually kept low and reasonable.

Most authorities become extremely concerned when a practitioner of magic openly turns to crime. For one, he represents a more dangerous class of criminal. Two, it suggests the mage is

becoming brazen, which makes him a potential threat and unpredictable. Three, a Rogue Wizard may attempt to undermine the authorities and rulers and try to seize control of the community overtly or through underworld operations. This makes the rogue a mad dog who needs to be put down quickly before he causes more harm or disrupts the status quo. The authorities are not helpless in the face of magical larceny. They are likely to have their own Men of Magic, psychics and/or warriors who can hunt down and bring criminals mages to justice. Magic wielding criminals are always high on the priority list for most local authorities. While petty thieves tend to think small, Men of Magic by their very nature are more willing to move on to the big time and are more likely to become a criminal mastermind leading and organizing other criminals than those who do not practice magic.

Mages who specialize in illegal activities usually have a high number of Rogue skills and probably a number of thugs, henchmen or hired guns (or dupes; like the player characters?). Since even a mage turned criminal mastermind is likely to lack combat skills, he almost always has a few (1D6) personal bodyguards or lieutenants he can trust, to protect him around the clock.

Criminal mages who keep a low profile, however, and maintain a cover of respectability and/or plausible deniability, are completely ignored by both the authorities and magical guilds.

Dark Mages

Witches and Necromancers are counted among Dark Mages but there are others.

Any Wizards or Men of Magic who practice long forgotten, condemned or forbidden magic as well as those known to get their power from, or be associated with, dark gods, demons and other evil forces are known as **Dark Wizards** or **Dark Mages**. So might a sorcerer known to be particularly murderous, cruel and evil.

Dark Mages are most commonly found among the monster races and in uncivilized lands such as the Old Kingdom, Baalgor Wasteland, Yin-Sloth Jungles, Isle of the Cyclops, and Land of the South Winds (home to 10,000 cults) as well as the "Empire of Sin" (the Western Empire). A Dark Mage can be any race from human to Troll, and includes such beings of foul heart and dark magic as the notorious Lizard Mage, Mummy Immortalus, Syvan and Za.

Such practitioners of dark magic are likely to have jobs and associates that involve crime, violence, torture, murder and treachery.

Clergy

While not Men of Magic, clergy do cast a small number of limited Wizard spells, perform acts of divine healing, and associate with, and battle, supernatural forces, which merits them inclusion in a book about magic and its mysteries. After all, what's more mysterious than supernatural beings, gods and otherworldly forces?

The "day jobs" of the clergy (Priests and Priestesses) are fairly straightforward:



A **Priest** is a religious representative, if not an outright religious leader, who spreads the word of his particular god and religion, tends to the needs of followers, tries to attract new followers, and raises money and works to keep the church running.

Very few churches and religions of the Palladium World require celibacy of their members, and at least half treat women as equals and allow them to function as Priests and heads of churches and religions. Consequently, many a Priest may have a spouse and be raising (or have already raised) a family. The demands of the family are likely to slow the Priest's rise to high levels of power (experience levels), as half of the character's attention is devoted to the family and the other half to the church and its members. Family ties also encourage many Priests to *settle down* at a permanent location.

In many communities around the known world, especially rural and poor communities, the Priest may be one of the few educated people in town – sometimes the only one. Educated, meaning he has the ability to read, write and do mathematics. Thus, in addition to his church duties, a Priest often serves as the village scribe, reading and writing letters for people, as well as the role of resident storyteller, teacher, arbiter for trade with traveling merchants, and local community representative. Their respected place in the community means the High Priest or one of the other clergy may serve on the city council or even be the town leader, or a judge or arbiter who settles disputes for towns that don't have a judicial system or for people who don't wish to go before the local lord or magistrate.

Many Priests are trained in medicine, as well, and compete with Psi-Healers, Wise Women and Herbalists to maintain the health of the townspeople. The Healing Touch of a Priest gives the clergy an advantage over traditional medicine, as the Priest can magically heal all manner of injuries, from small to grave.

The Priests of small, rural communities rarely see coin, but rather take trade goods, crops, livestock and receive tithes in the form of grain, meat, clothing, bolts of fabric, and other staples from the village they serve. Many temples also have their own vegetable gardens, vineyards, orchards, wineries, farms and/or other facility as a means of making additional income (bee/honey farm, bakery, paper mill, ink maker, candle maker, keep a library, etc.) that may be tended to by the acolytes, Priests or monks, or by townspeople who are followers of the church.

The Community or Parish Priest is charged with establishing and/or maintaining a congregation (followers). This is likely to include the building and upkeep of a church/temple and parish, as well as seeing to the needs of the congregation. The latter may include spiritual, vocational and other types of advisement, healing and caring of the sick, protection of the congregation, raising money, attracting new worshipers and building a larger congregation.

The average parish (and likewise, sect or cult) typically has one High Priest, 4th to 8th level, depending largely on age, environment and opportunity. There are usually 1-4 acolytes who are 1st or 2nd level Priests, plus 1-6 assistants/helpers who are often some of the women or elderly members of their congregation (ordinary people/peasants, farmers, merchants, townsfolk) of low level, usually 1st to 3rd level. A large, affluent church might have a High Priest who is 9th to 14th level, a second in command that is 5th to 8th level, two to three times the number of acolytes and three or four times the assistants and helpers. A militant church, temple or parish of monster races might also have 1-8 "protectors" or "agents" that may include just about any secular O.C.C. from Wizard to warrior, to monsters, demons and Deevils.

Cultists and cult leaders function in a similar way as the parish Priest, just not out in the open. The 4th to 9th level High Priest of a cult is the head of a *secret* religious organization, the 2-6 1st to 3rd level acolytes are his fanatical lieutenants, and the religion they practice is outlawed and forbidden. This usually means the cult worships a dark and dangerous deity, though depending on the situation and location, it could be just the opposite. In any case, a cult typically runs counter to the accepted norm and morals of the community and is forbidden, feared or hated. Its following is usually small (anywhere from a dozen to 2D4 dozen followers), but there are exceptions (cults with 2D4x100 and sometimes even thousands of followers). Frequently, the Priests of a cult and their followers are zealots willing to do almost anything for the High Priest and the cult's cause, including sacrificing their own lives. Unlike most churches and religions that try to work within the community as a viable and positive part of it, most cults are destructive to the community. The cult, its Priests and its followers are usually (though not always) militant, destructive and dangerous. Many are driven by hatred and/or revenge, and *will have* 2-8 "protectors," "avengers" or "operatives" that can include just about any secular O.C.C. from Witches (who worship the same dark god)

and Wizards (often practitioners of dark arts, and rare and forbidden magic) to warriors, Thieves and Assassins, to monsters, demons and Deevils.

Far more prestigious than the position of Parish Priest is that of **Chaplain** or **Court Priest**. A Chaplain serves as a personal Priest and advisor, usually to the rich and powerful, such as a wealthy merchant or noble family, but occasionally for an organization, guild, brotherhood or noble court. The most powerful patron a Chaplain can attract, of course, is a king or other high noble. A Chaplain is often treated as a respected member of the court of the king or noble he serves. Priests who hold such a position tend to be well-supported by their patrons, probably live in the castle or manor house with the nobleman and his family, or nearby cottage home, invited to sit in on all matters of court and kingdom, as well as all feasts and celebrations, and are given as luxurious a lifestyle as the patron can afford to provide. However, Court Priests and most Chaplains find their freedom curtailed by their patron's interests, for they must be at the beck and call of their master, whose needs, petty or grand, outweigh the Chaplain's own or those of his own family. Where a Dark Priest might prefer to inflict harm, doing so will often reflect poorly on his patron, which will cause the Dark Priest to fall from favor and lose his position. Likewise, while a Priest of Light might wish to heal or help someone, or the people at large, the orders of his royal patron can conflict with those of his own morals or the god he follows. Chaplains and Court Priests walk a dangerous line, attempting to serve both mortal patron and deity master at once, and more than one has gone too far to either side and wound up bereft of power, out of a job, dead or hunted as a fugitive. In lands where magic is feared, the Royal Chaplain or Court Priest often assumes many duties that would otherwise fall to a Court Wizard.

The most powerful Priests are **High Priests**. The term "High Priest" always means a powerful and/or influential religious leader. A High Priest may be the leader of a local, regional or national church, and his or her power may be the equivalent of that of a Bishop, Archbishop, Cardinal or even Pope/Supreme Head of the Church. This is the Priest or Priestess who runs a cult, leads a church or leads an entire religious organization.

Large scale churches. Clergy who are members of a larger organization of clergymen and women are sometimes able to get more specialized in their duties. This is especially common in the *Churches of Light, Dark, and Light and Dark*, though it is seen somewhat in the service of other Pantheons as well. *Tolmet*, at one time, had a huge organization devoted to her, allowing tremendous specialization.

Some of these specialized Priests may become the clerks and bureaucrats on which large temples and religious organizations are built and maintained. While these specialized bureaucratic Priests and glorified clerks seldom wield great power granted from their gods, they often rise to the top of their organizations through knowledge and position, and may even come to wield a considerable amount of political influence.

Game Design Note: Priests can *not* learn the magical sciences nor attain additional spells or abilities through study. Any spell casting abilities and magic is granted to the Priest by his deity or pantheon of deities he worships. Without that direct connection to the supernatural, the Priest has no divine or magical ability. Priests, though able to cast some spells and perform

some superhuman feats, such as healing, are not Men of Magic, but a unique and distinctly different O.C.C.

Healing Priests. Another area of specialization within some large organizations is healing. Priests who specialize in healing may become expert in both magical healing and medicine, reasoning that those saved by their actions will feel gratitude towards the god(s) who preserved them and join the church or remain faithful to it. Their dedication to healing may result in extraordinary powers of healing, but they are often less adept at dealing with matters of the church, philosophy and even dealing with the animated dead. As one might expect, Healing Priests are most common among the Priests of Light, though others may also allow this path to be chosen, even some Priests of Darkness who use it to seduce the ill with promises of miraculous healing.

Healing Priest O.C.C. Notes & Modifications:

Bonuses for Healing Priests: Four Medical skills with a +20% bonus for each, +1D6+10 points added to the Priest's permanent P.P.E. base, and the magic spells *Cure Minor Disorders (10)*, *Cure Illness (15)*, and *Create Bread & Milk (15)*, are all granted to the Priest at level two. At level three, the Priest gets the *Purification (20)* spell. For each subsequent new level of experience, one additional Wizard spell can be selected from levels 1-3, and must be related to healing, feeding, protecting and caring for others; no offensive or combat spells whatsoever. **Remember:** A Priest is NOT a practitioner of magic. He does not understand how magic works, cannot learn new spells (has only what is granted to him), and his P.P.E. base is less than true Men of Magic.

O.C.C. Penalties for Healing Priests: Reduce the number of *O.C.C. Related Skills* by half and they get no skill bonuses. The proficiencies for all *Knowledge & Abilities of the Priest*, except Healing Touch, Remove Curse, Resurrection and Spell Casting, are reduced by half!

Same modifications for Priests of Darkness.

Warrior Priests. Militaristic and embattled faiths may have Priests step forward and become Warrior Priests. Skilled in arms, armor, and unarmed combat, these Priests resemble Men of Arms more than men of the cloth. Those who are devoted to protecting, defending and avenging their god(s) and/or church, willingly forsake many of the usual Priestly powers, including Healing Touch, in exchange for the ability to strike down the foes of their gods and religion. Warrior Priests are most often found in the service of *Rurga, Lista, Anhur, Tolmet, Lopnel, the Northern Gods*, and certain factions of the *Dragonwright*, but there are also a growing number of Warrior Priests in service to *Bennu, the Great Phoenix*, due to her war against the pantheon of Taut.

Warrior Priest O.C.C. Notes & Modifications:

Bonuses for Warrior Priests: Hand to Hand: Expert in place of Basic, three W.P.s of choice, two Military skills of choice (+15% skill bonus for each), +1 attack per melee round, +1 to strike, +1 to disarm, +2 to pull punch, +1 to save vs possession, +2D6+4 S.D.C., +12 points added to the permanent P.P.E. base, and the magic spells *Blinding Flash (1)*, *Climb (3)*, *Death Trance (1)*, *Energy Bolt (5)*, and *Armor of Ithan (10)*, are all granted to the Priest at level two. For each subsequent new level of experience, one additional Wizard spell can be selected from

levels 1-3, but must always be offensive/combat in nature. **Remember:** A Priest is NOT a practitioner of magic. He does not understand how magic works, cannot learn new spells, and his P.P.E. base is less than true Men of Magic.

O.C.C. Penalties for Warrior Priests: Reduce the skill bonuses of all *O.C.C. Skills* by half. Reduce the number of *O.C.C. Related Skills* by half and no skill bonuses apply. No *Secondary Skills* are available. Loses all *Knowledge & Abilities of the Priest*, except for Exorcism, Turn Dead and Spell Casting! Does not have the Healing Touch. Furthermore, reduce the Warrior Priest's rate of success with *Special Prayers* by half!

Same modifications for *Warrior Priests of Darkness* except they also keep their Demon Familiar and get it one level sooner.

Scholar Priests. Many Priests devote themselves to the pursuit and preservation (and sometimes the concealment or hoarding) of knowledge. This is often done to further enhance the prestige of their temple and the influence of their faith. These Scholar Priests labor in libraries and universities, may build a library for the temple, study the natural sciences, agriculture, history, philosophy, music, or any field of knowledge that their god(s) might endorse. Some (not all) may also teach. To aid in the pursuit of education, they are granted early access to spells that help in the *gathering of knowledge*, but are less adept healers than other Priests. These Priests, of course, are few and far between. *Aco* and *Thoth* are known to support several, and the growing civilization in the North is encouraging some Priests of those Gods (especially *Epim* and *Belimar*) to take up the task of the scholar.

Scholar Priest O.C.C. Notes & Modifications:

Bonuses for Scholar Priests: Two additional skills of choice selected from *Communication & Performing Arts*, two additional skills of choice from *Domestic*, and three additional skills from *Science or Scholar, Noble & Technical Skills*; all get a +12% skill bonus. +8 points added to the Priest's Permanent P.P.E. base, and the magic spells: *Eyes of Thoth (8)* and *Magic Pigeon (20)* starting at level two. At level three, the Priest gets the *Tongues (12)* spell. For each subsequent new level of experience, one additional Wizard spell can be selected from levels 1-3. **Remember:** A Priest is NOT a practitioner of magic. He does not understand how magic works, cannot learn new spells (has only what is granted to him), and his P.P.E. base is less than true Men of Magic.

O.C.C. Penalties for Scholar Priests: Loses all *Knowledge & Abilities of the Priest*, except Healing Touch, Turn Dead, Penance and Sacrifice, and Spell Casting, however, the Scholar Priest's Healing Touch is greatly diminished. He can use the ability only once per hour and it only restores 1D4 Hit Points or S.D.C. (One M.D.C. to supernatural beings in Mega-Damage settings.)

Same modifications for Priests of Darkness except they still get their Demon Familiar at level six.

Evangelists/Preachers are clergy who travel the world spreading the word about their particular god or pantheon and religion with the purpose of attracting new followers. To that end, the character may perform healing, do work for only food and housing, do good deeds, and tell stories to win the hearts and minds of the people. Once he has their trust and gratitude, he'll try to get them join his religion and worship his gods. Such

Wandering Priests, though transitory, may stay in the same area for weeks, months and sometimes years, especially if people come flocking to him and his church. Although this traveling recruiter of the gods will eventually leave to go elsewhere, he is likely to establish temples and churches wherever he goes, assign other (usually low level) Priests to run the newly established temple or parish, and function as an advisor, as well as continue to recruit, until he or she moves on. These Priests may be of the kindly variety or fire and brimstone type, or anything in-between. **Modifiers:** They get no special powers or bonuses other than +1D8 to S.D.C. and +1 to M.A. Attribute.

Secrets of Wizardry

Of all the magical sciences, Wizardry – including Necromancy, Conjuring, Life Force Wizardry, Shadow Magic and many other less known disciplines and specialty magicks – is the most prolific and popular form of magic. **Spell magic**, in all its forms, takes very little time to enact and has an immediacy, flexibility, and power that attracts a wide variety of people. The fact that Wizardry and its many variants and offshoots are so common today means they have been in practice for countless generations, are generally socially acceptable, and were even more diverse and plentiful in the past. That means a practitioner of magic is more likely to find *ancient scrolls* and *books of spells* than a rare ward symbol, little known magic circle or lost magick. Wizard spells cover the whole gamut: magical enhancement, sensing abilities, transformations and metamorphosis, illusion, mind control, disguise, summoning, torture, elemental forces, healing, defense, combat and others. Some are small effects and others are truly epic and grand.

Unlike Summoners, there are no components, drawing or rituals, and no need to call upon outside forces for aid or rely upon them as henchmen. Unlike Diabolists, there is no planning, no preparations, waiting, strategies and tactics to consider. The fast, if not instant, results of spell magic as practiced under Wizardry make it very appealing to would-be practitioners of magic. So does its broad spectrum of results, effects and manifestations. In short, if he has the power, the talent, and knowledge, a Wizard can *do just about anything*.

Apprenticeship

Who is chosen? As noted elsewhere, an apprentice is always a young person, usually in his teens – sometimes younger, sometimes older – when the youth has a high level of P.P.E. Even children with considerable skill and talent are not admitted into formal magical learning until the age of 12, 13 or 14. Even then, you will note that the actual spell casting/magic using part of the Wizard apprentice's training does not start until he is sev-





eral years older. The reason is simple, it is not until the teen years that most youths have developed the patience, control, social skills, attention span, and focus needed for the magical sciences and mystic arts. Likewise, until an adept is older, he is not likely to understand the full consequences of his actions or have the maturity to accept the responsibility for the power he wields as a Wizard.

A high amount of P.P.E. is critical in becoming a Wizard or any of the Men of Magic, and teens have a good amount of Potential Psychic Energy to channel into that area of development. Of course, the young person must have an interest and an innate talent for magic, which is why an apprentice may also be known as an “adept” – someone with an aptitude for magic and learning.

An adept is sometimes chosen by a Wizard who offers him the great and rare honor to become his handpicked apprentice. Under such rare circumstances, the Wizard covers all costs of the lad’s education and provides room and board. More often, it is the guardian of the teen, or the lad himself, who approaches a Wizard, guild, school or society, and asks if he/they/it would accept him as an apprentice. If accepted under this scenario, the Wizard or magic society may provide room and board, but the apprentice in training must provide his supplies and any extras, as well as agree to anywhere from 2-5 years of service after the apprenticeship officially ends. Even under this situation, it is not uncommon for the organization or mage to require some sort of payment/enrollment fee/tuition to cover basic expenses as well as room and board. In other cases, especially among the wealthy and nobility, a Wizard is hired to teach the ways of magic, or the

would-be apprentice must enroll in a magic college, school, guild, or society, or find a Wizard who will teach for pay (a private instructor) in the magical sciences. This circumstance always requires a high tuition and additional costs for mandatory supplies, room and board.

The training of a Wizard apprentice is not what most people imagine it to be. They think it is all about hocus-pocus, magical secrets, going to alien dimensions, channeling magic energy and casting spells, and fun spells at that. While all of the above are, indeed, aspects of a magical education, the *initial years* of study have little to do with spell casting and the mastery of magic, and everything to do with education.

A typical apprenticeship is 4-8 years of study, with six being the average; sometimes longer, seldom shorter. This period of study is followed by 2-5 years of service (sometimes as much as 8 years or longer), in which the novice mage *works as an assistant* for his mentor or the school/guild/society of magic that trained him. However, this period of service is more than “payment” for the tutelage, as the apprentice’s education and learning process continues, and may be considered “field training” or “journeyman” experience. During this period, the apprentice becomes a full-fledged First Level Wizard on his way to becoming Second Level.

Areas of study

The first year is almost completely dedicated to the basics: **Language** (learning to speak properly, improving and expanding one’s vocabulary, and the basics of debate, analytical reasoning and public speaking), **Literacy** (learning to read,

penmanship and grammar), and **Mathematics: Basic** (the fundamentals of adding, subtracting, multiplication, and other basics of math). Without these basic skills, the young apprentice cannot learn or perform magic well.

At first glance, these areas of study may sound trivial, but they are not. A spell invocation will not work if the words are mispronounced, mixed with slang or not spoken clearly or in the proper order. If the apprentice can't read, he can't use scrolls or learn spell conversion, nor read lists or instructions. If he can't write, he can't keep notes or list his procedures, or make note of important details and experiences; everything must be committed to memory, and memory is fickle and fleeting. Memory requires methodology, practice, and exercise to improve, refine and expand. Like a professional singer or actor, Wizards and all mages must learn to memorize numerous complicated word formulas, magical ingredients and components, and in the proper sequence. One must also learn to pay attention to details and think fast on his feet. Measurements and math are important on so many levels it should be obvious: magical rituals, formulas, the proper amount and use of components and ingredients, calculating time, distance and ley line surges, research, and intelligence gathering, to simply counting money paid for services rendered.

You can see now, why Men of Magic also tend to reject the *uneducated poor* in favor of the upper classes. The merchant class, nobility, intelligentsia, and children of fellow Men of Magic come to them with a basic education and some experience with all of the above. With rare exception, *the poor* come with nothing but open hands and a desire to learn. Sometimes that desire is enough, and with hard work, the peasant or commoner, or member of the monster races, learns quickly and excels. However, even with a determined and highly intelligent uneducated pupil, the amount of time, work and energy to bring him up to speed is many times greater than someone from the learned nobility or upper classes. It is rather like the difference between filling a bucket that is completely empty and one that is half full, the latter takes less water and less time to fill. Furthermore, the rate of failure among those without much or any prior education is astronomically higher. The learning curve is often much too high for them, the work much too demanding, the subjects less familiar, and the level of insecurity, self-doubt and ridicule by others (mages and other apprentices) can be off the chart. For many, it is like scholastic boot camp and too much to handle, so they quit within the first few weeks or months. Those with some prior, formal education (and that's the privileged and nobility) fare much better. Unfair? Perhaps, but that is the reality.

After the first year of intense study and learning of the basics, meditation, concentration and focusing exercises are taught. All help with the apprentice's studies, but also have profound implications in the channeling of magic energy (P.P.E.), recovery of P.P.E., maintaining focus in chaotic environments and spell casting.

Year Three. History, Lore and the study of an additional language are likely to be introduced by the third year of apprenticeship.

Year Four (or year 4-5). New languages/literacy, sciences, medicine, scholastic/technical skills and other areas of study are likely to be introduced in the fourth, but all of it has an eye to-

ward the application of magic and making a living as a mage in the real world. This is also when the theories of magic, fundamental applications of magic and even rudimentary spell casting may finally begin.

The final year or two. Once a student really starts his training, he finds his most important duties tend to involve meditation, focus, concentration and formal education. Regular study of magic, spell conversion, and spell casting doesn't get serious until the last year or so of apprenticeship.

After an educational foundation has been laid and concentration and focus have been relatively mastered, the apprentice moves on to more advanced study programs, methods and procedures that he will need in the successful use of magic. Like an athlete, many of these exercises and routines are not apparent to the public who only see the end result of their hard work, but are the foundation that makes the use of magic possible, and it is a lot more work than anyone ever realizes.

Concentration in chaos. First one learns to focus with laser precision and focus with pinpoint clarity. Once that has been accomplished, the young mage in training must learn to do both in utter chaos. A Wizard, in particular, must be able to concentrate and focus to cast spells. If that concentration is broken and the invocation interrupted, the mage cannot cast the spell. Thus, he must learn to be able to push the world away, while still being aware of what's going on around him, without it making him lose his concentration and focus to cast magic. This is accomplished by reciting a memorized poem, or list, in exact order while being distracted with loud music or several different loud conversations. The next step is to do the same in the middle of a busy, bustling market while shoppers and merchants are talking, shouting, pushing and shoving, and there is a very real chance of getting bumped, jostled, pushed knocked to the ground, or struck by an ox cart. Thunderclaps, Fingers of the Wind, illusions and other magic used to create a chaotic, distracting environment are also valuable in such exercises.

Unlike a Summoner or a Diabolist, who can look at a physical manifestation of their magic for physical reminders, and can focus their concentration on the ward/symbol or circle they are making, a Wizard deals in word sequences (spell invocations) and has to always keep the image of his magic in his head. Thus, concentration and focus are incredibly important. The intense concentration of Men of Magic "creeps out" many people and can make a spell caster seem cold or ruthless as he weaves spells regardless of the death and destruction all around him. Even during quiet moments, a Wizard can sit there and stare at you, or a spot on the wall, or anything at all, with a look of such complete, inscrutable focus on his face that a person might feel as if the mage is mentally dissecting them. This is compounded by the fact that Men of Magic are also taught to be observant, detail oriented and analytical. Likewise, Wizards must learn to maintain focus and concentration to cast spells even when they are boiling hot, freezing, exhausted, and injured and in pain. If they cannot master this (meditation techniques help), they are a liability to themselves and the people who are counting on them, especially in combat, emergencies and high stress situations.

Language studies are vital. For one thing, they are very practical in both magic and other matters of clear communication, debate, politics, negotiation, barter, bluffing, entertainment, dramatic presentation, and matters of life. Being able to talk to

people without the need for the Tongues spell is a good skill to have. Sounding confident or comforting can be critical in many situations. In magic, language has all kinds of important applications. The Wizard must be able to wrap his tongue around foreign and alien names and words, pronounce them correctly and form the proper sounds and cadences for spells, and sometimes even scrolls to work. Wizards only know how to properly use four power words, but proper enunciation is of paramount importance; slurring the Acba, or saying "Peron" instead of "Keron" can mean the difference between life and death, or at least the difference between casting a successful spell and looking really, really silly. As noted before, spell invocations are word sequences that channel magic energy, focus intent and create a desired magical effect. Without proper pronunciation, clear presentation and correct sequence of the word formula, the magic doesn't work.

Literacy is also a fundamental. A mentor will often assign work to a literate apprentice that requires hours of reading, research and study. The ability to read and write is necessary to make notes, keep a journal/diary or spell book, write letters, communicate with fellow mages, clergy and nobility, post warnings, write instructions, make lists, annotate drawings, do research, pass along information, and read books to expand the mind, not to mention read scrolls, learn new magic and understand history. Literacy is also a mark of education and nobility that opens up many, many doors that are closed to the common man. It also offers mages many avenues of knowledge and therefore work other than the use of magic. Knowledge is power, and literacy is the key to the vault of that knowledge.

Mathematics is another building block to knowledge. Mathematics is another core skill taught to Wizard apprentices. Mathematics is useful in spell creation and performing rituals, calculating costs and expenses, basic accounting and bookkeeping, filing, navigation, astrological computations, intelligence gathering and countless other applications.

Even though he may not realize it at first, all of these basic areas of learning help to educate, open the mind, and focus the young Wizard for the use of magic. In addition, they get him used to a lifetime of looking through dusty books for obscure facts, information and insight to the past and present. All other areas of learning, be they medicine, science, or whatever, are the frosting on the cake.

Physical skills and hand to hand combat are not areas given much focus, and the apprentice is lucky if he walks away with Hand to Hand: Basic and one W.P.

The Final Stage of Apprenticeship

Learning magic & spell casting. It is only during the last year or so of apprenticeship that the student is formally taught spell casting. Almost 90% of Wizards learn Sense Magic before they learn any other spell, as it is a relatively benign spell, even if botched (usually, a botched Sense Magic will only result in a splitting headache for a day or two). Spell casting happens in almost comically slow motion, at first, with the apprentice pronouncing each word carefully and clearly, with his mentor nodding permission to then go on to the next word or forcing him to start over. It can take 10-15 minutes to cast even a simple, common knowledge spell with this method, but it works and builds good spell casting habits.

Once a Wizard Apprentice has mastered all of the Common Knowledge Spells, except Enchanted Cauldron, which is held till the very end, his time usually becomes evenly divided between his apprentice duties and more independent study. Evenly divided, of course, means that the apprentice studies and practices for 10 hours a day, works for his mentor another 6-8 hours, and then can do whatever he likes with the rest of his day. Getting a lot of sleep is not a common practice for apprentices in their last year or two of studies. In the world of adventurers, if your Wizard meditates instead of sleeping most nights, it's likely a habit he picked up in that last, hectic year of apprenticeship.

The final component in almost any apprenticeship is the learning of the **Enchanted Cauldron**. Most apprentices never even practice the ritual before their apprenticeship ends. They are told the proper steps to take for possible future use after their apprenticeship is complete. Furthermore, many mentors do not allow its use until after the apprentice has completed his subsequent years of service. In the eyes of most Wizards, once an apprentice has learned the Enchanted Cauldron ritual, he is a fully trained Wizard.

Years of service to the mentor. Generally, a Wizard apprenticeship lasts anywhere from 4-8 years, with six being the average. This is followed by 2-5 years of service (sometimes 8 or more) to his master or the institution that trained the apprentice, before the young Wizard ventures into the world on his own. Those extra 2-5 years (2-4 years for most chosen adepts, 4-8 years for those who paid a college or guild, or hired a mage to teach the apprentice the magical arts) are usually spent as an assistant or servant to his Wizard master. Depending on the mage or institution the young Wizard serves, these years of service may seem like a pleasant continuation of his studies to master magic like a graduate program, or an in the field intern program or on the job training, to feeling like emotional abuse, outright slavery or living hell.

Auras

The Significance of Auras

All things, living and unliving, organic and inorganic, have an aura. The aura is a manifestation of the strength and health of a living creature, both identifying and protecting that being. In most ordinary humanoids, this aura only extends a small way from the body, a handsbreadth at the most. For dragons, other creatures of magic, mages, and supernatural beings, the aura may extend several feet around them.

Every single aura is unique and identifiable. Even as changes occur in a person's life, his aura remains identifiable to people who have viewed it before (so long as his True Name has not changed or he has not altered his aura). Those who can **See Aura** can identify experience through the strength of the aura, P.P.E. by its brilliance and light blue color, health by its integrity, race by its shape and hue, and the presence of magic, psionics, or possession by additional dimensions or flaws of the aura. Thus, if a psychic or a spell caster with the ability to *See Aura* looks at the aura of a human being, he knows the person is a human, even if he has magically changed his physical form to look like a different race of humanoid or an animal via a meta-

morphosis spell or other magic. Likewise, if a Wolfen Druid changes into animal form, he still has a Wolfen's aura. There are few exceptions to this. **Changelings** have an aura that is very similar to that of both humans and Elves, and whatever the weird nature of these beings is, it enables the Changeling's aura to always mimic the aura of whatever race he is pretending to be. **Were-Shamans** have auras that, as they grow in experience, come to resemble that of their *primary totem animal*. By sixth level, those who continue with the same totem are almost impossible to tell apart from their totem animal, even when they are in humanoid form. **Some psychics** may possess the ability to *Alter Aura* and can deliberately change their aura as they wish. This is usually done to trick or confuse those who can see auras.

Intelligent creatures, especially sentient beings, have much more powerful auras than common, non-living objects, or even simple magic items. Thus, by interacting with objects, the stronger aura leaves impressions on the objects (places too). If the interaction is particularly intense or long-term, the psychic impressions left behind are imbedded in the object, leaving especially deep and lasting marks. This is what is detected and "read" by the psionic power of *Object Read*.

Echoes of a person's aura also cling to any magical constructs they create, be they wards, circles, spells, or magical items. These fade over time, as the magic creates its own aura, but for the first few hours after a long-duration magic, it is quite

easy to see the aura of who created it. However, only those who have seen the aura before will know who the person is.

As a manifestation of internal energies, auras react automatically to external threats. Attempts to use magic on a sentient being, be it with a *Charm* spell or a *Carpet of Adhesion*, are met with automatic resistance – a saving throw vs magic. Some believe that automatic defense against magic is linked, at least in part, with a person's aura. Since an aura's strength is determined by a person's physical health and stamina, a high P.E. attribute number provides a *bonus* to save vs magic. This "aura" of protection extends, in most cases, to the clothing or armor one is wearing, so it too is covered by the saving throw. Most handheld weapons (usually made of metal or minerals) are not usually protected by one's aura or natural resistance to magic. The protective qualities of one's own aura remain constant, unless compromised by one's *true name*.

Familiars

The life of many Men of Magic is a fairly lonely one. Most people simply do not or cannot understand what they think about, and many even fear them a bit. Those who don't fear Wizards respect them, to the point of staying aloof or treating them rather like nobility or celebrities. Ordinary people wonder what they think about and imagine the marvels they must have



witnessed. Even adventuring companions cannot fully understand what's going through the minds of their sorcerer buddies and some Men at Arms never completely trust any mage. Thus, the life of a Wizard and other practitioner of magic can be a bit isolated and lonely. Certainly most things involving magic are done in secret, further isolating mages. Given this often solitary and secretive lifestyle, it is not surprising that many sorcerers turn to animals for companionship. Given their abilities, it's also not surprising that Wizards invest a fragment of their own power into those most trusted of animal companions, their *Familiar*.

Familiars are ordinary animals made into something out of the ordinary and magical. The *Familiar* fills many roles: friend, companion, helper, scout, spy, and guard to watch over a sorcerer and his belongings. While some people give the animals unflattering names such as "Hell Hounds" and "Wizard's Birds," they are known by mages, as a group, simply as *Familiars*. As for specific Familiars, the Wizard will give his companion a name, and come to think of his as a dear and loyal friend, or even as a member of the family. (**Note:** This does not apply to demons bound with the "Summon Greater Familiar" spell, nor to a Witch's or Dark Priest's *Demon Familiar*.)

There are many ways of binding Familiars. *Beastmasters*, *Were-Shamans*, and *Druids* each have a different process as part of their natural development and union with nature. *Wizards* and *Forsaken Mages* may learn a spell or purchase a scroll which enables them to bind an animal to their life force to become their Familiar. Sometimes a *Half Wizard*, *Diabolist*, *Summoner* or other *Man of Magic* will purchase a scroll with this spell on it, so he too can have a Familiar. If an *Alchemist* knows the spell, he's likely (70% chance) to stock at least one copy of it, and usually sells it for around 100,000 gold, the low end of the standard rates, because the spell can only be used by fellow Men of Magic. *Psi-Mystics* and *Warlocks* are the exceptions when it comes to Familiars, and never have one, nor do they seem to want one. *Necromancers* and *Life Force Wizards* seldom have a Familiar as they do not link to life in a friendly manner. *Summoners* and *Diabolists* don't seem to care for them either. For that matter, not all Wizards and other sorcerers want a Familiar. Many do not like the potential drawbacks of linking their own life force to another creature and losing Hit Points and P.P.E. as a result, while others prefer a solitary life and have no desire to have a pet or animal companion hanging on them. It should be mentioned here, that people not skilled in some form of magic, or mystically linked to wildlife and nature, cannot have a Familiar – the emotional, mental and mystical bond just never happens. It has been speculated by scholars that to be linked to an animal in such a strong way, one must possess relatively high levels of P.P.E. and already share a connection to the mystical or supernatural.

Wizards who do choose to have a Familiar, however, gain certain benefits. Gaining a Familiar gives a sorcerer six extra Hit Points, plus the mage and his animal Familiar share an instant and permanent *empathic bond* and *telepathic link*. When one is in danger, the other knows it, and they both know roughly where the other is at all times. Each instinctively *understands* the other and can engage in what is, in effect, two-way mental communication. Even if the Familiar is not intelligent enough to communicate in the form of language, the Wizard knows what it means,

wants, needs, fears, etc., and vice versa. Empathic and telepathic communication is limited to a range of only 600 feet (183 m), though the sense that the other is in danger, sad, happy, nervous, frightened, is felt no matter the distance between them.

While the maximum weight for a Familiar acquired through the spell *Familiar Link* is 25 pounds (11.25 kg), this can be circumvented somewhat by linking to the animal while it is still a baby or very young. As the animal grows larger and heavier, like a wolf or mountain lion, the link between the Wizard and animal remains. However, the animal must have been less than 25 pounds (11.25 kg) when the original Familiar Link was forged. Even then, there are some limits. The Wizard cannot link with creatures of magic, supernatural creatures, intelligent creatures, or truly massive beasts like horses, oxen, bears, elephants, whales, etc. Fully grown, the animal cannot be larger than a tiger and cannot weigh more than 400 pounds (180 kg). Note that most animals such as large dogs, coyotes, wolves, lynx, wolverines, badgers, eagles, etc., weigh less than 120 pounds (54 kg). The largest possible choices are the big cats like the puma/mountain lion, African lion, and tiger, but if selected as a Familiar, its growth may be stunted. The Familiar cannot exceed 400 lbs (180 kg) full grown, so for the truly big cats like the African lions and tigers, which attain weights of 500-700 pounds (225 to 315 kg), the familiar may look like the runt of the litter.

There are a few drawbacks to a Familiar link. No matter the distance between its human master and the Familiar, its master feels the pain of his animal friend. If the Familiar suffers 5 points of damage (S.D.C. or Hit Point), the Wizard also takes 5 points of damage. If the Familiar dies, the Wizard permanently loses 10 Hit Points (the six points gained from the Familiar Link, plus four more). The Hit Point loss is effective immediately, and there is also a 50% chance the mage suffers shock and lapses into a coma for 1D6 hours when it dies. Many of those who lose their animal "friend" sink into depression and must roll to *save vs insanity* (12 or higher, no bonuses apply). A **failed roll** means -5% on the performance of all skills, and -1 on combat actions for the next 3D4+4 days.

Lastly, the link between the Familiar means the mage can be identified and sometimes tracked via his link with the animal. Characters who can *See Aura* are able to see that the animal has the unique aura of a Familiar (with hints of magic and aspects of its humanoid master's aura), and once identified as a Familiar, they can try to follow it and see who it goes to and treats as its master. This identification also means enemies can trap, torture or deliberately kill the Familiar to get at its master or lure him out of hiding.

One of the best kept secrets of Wizardry is that Familiars have augmented abilities. For one, the animal will live for as long as the Wizard it is linked with. In the case of small animals from mice to ferrets with a natural life span of 3-7 years, this is an eternity. Thus, if the Wizard lives for 50 years after the link (that could be 150 years for Elves), so does the animal. If the animal has surpassed its natural life span, when the Wizard dies, it also dies. If not, the animal goes back to its normal behavior and lives for its natural life span. Similarly, because of the telepathic and empathic link with its intelligent, humanoid master, a Familiar exhibits much greater intelligence than a normal animal of the same species. This is due to the constant mental com-

mands and communications between man and animal. However, what may appear to be intelligence and cunning is the animal following the commands and instruction of its intelligent master. **Note:** While a Familiar is a close and loyal friend and companion, it is not mindless nor a slave. It expects to be loved, cared for and treated well, and if it is mistreated, starved, beaten or made to risk its life on a regular basis, it will become mean, rebellious and possibly allow its master to be slain.

Ah, but there is more. A Wizard may choose to *permanently spend P.P.E.* at the time of the initial linking with his animal companion to increase the animal's abilities beyond those of the normal creature.

Special Instilled Familiar Augmented Abilities:

Each of these abilities or bonus packages requires the sacrifice of permanent P.P.E. That means even if the Familiar is killed, the P.P.E. invested in it vanishes with its demise. The permanent P.P.E. cost of each ability is listed after its name. Few mages purchase more than 2-4 abilities, because once the P.P.E. is spent, it is gone forever. **Note:** All bonuses are in addition to the animal's natural abilities. Special abilities vanish if the Wizard dies and the animal goes on to live a normal life.

Enhanced Combat Abilities (8 P.P.E.): The animal is +1 on initiative, +1 on Perception Rolls, +1 to save vs Horror Factor,

and either +4 to dodge and +1D6 to Spd if it is a meek, non-aggressive creature (most herbivores, birds, rodents and scavengers) or +1 attack per melee round for predatory animals.

Enhanced Healing (6 P.P.E.): The Familiar gains a +6 to save vs poisons, toxins, and disease, and heals at three times the natural rate.

Enhanced Hit Points (15 P.P.E. Maximum): Every point of P.P.E. invested in this power gives the Familiar one additional Hit Point.

Enhanced S.D.C. (10 P.P.E. Maximum): Every point of P.P.E. invested in this power gives the Familiar two additional S.D.C. points.

Enhanced Speed (6 P.P.E.): Increase the Familiar's Spd by 20%.

Impervious to Cold (6 P.P.E.): The Familiar is immune to all natural cold, and takes half damage from supernatural and magic based cold attacks/spells.

Impervious to Fire (8 P.P.E.): The Familiar is immune to natural fire and heat, and takes half damage from supernatural and magical fire.

Nightvision (6 P.P.E.): Animals cannot see in the dark as well as many people think, but this enhancement enables it to see in total darkness up to 300 feet (91.5 m). This ability is in place at all times.



See the Invisible (12 P.P.E.): The Familiar can see invisible creatures, objects, spirits, etc., just as the first level spell of the same name. This ability is in place at all times.

Share Memories (10 P.P.E.): The Wizard and Familiar have all of their memories in common. This allows one to recognize people, places, and things seen by the other, or to recall bits of notable conversation, memorable voices, and sounds the other heard, and so on. This is *not* Total Recall, and the memories tend to be only those that left a lasting impression (exciting, fun, frightening, dangerous, etc.). It works very much like your own, real memory.

Share Sight (15 P.P.E.): The Wizard may choose to see through his Familiar's eyes for up to three minutes per level of experience during a 24 hour period. This is done by simply closing his own eyes and concentrating. No other action can be performed in a melee round when the sorcerer chooses to do this, including parrying, dodging, or moving. The Familiar may, similarly, choose to see through his master's eyes.

Speech (10 P.P.E.): The Familiar can speak the Wizard's native (or favored) language, clearly and intelligibly to his master and, if allowed or instructed to do so by his master, speak to others. Can understand every language known to its master, but can only speak the one. Conversation is limited by the animal's intelligence and perspective. For example, many animals do not see color, or see in a different color spectrum (chickens and most birds, for example, see in the ultraviolet spectrum, which means they see in hues of purple, not full color). Likewise, an animal is likely to identify people, objects and things by their scent/smells, sound, taste and texture rather than color, size, shape, words or decoration. Speech is likely to be short sentences and phrases. ("The enemy approaches." "The one you seek is behind the oak door." "Run Thom, danger comes." "Fire! Run!" "Monsters hide around the corner." "Help me." "Can't get out." "Lost." "This way you come." And so on.)

Magic Guilds

Why Join or Create a Magic Guild or Society?

The size and scope of magical societies vary greatly. Every guild, brotherhood, society, sect, magic college, cult, and Witch coven is a magical society.

Magic Guilds tend to be large trade organizations that offer a wide variety of services and conveniences to their members (see the **Palladium Fantasy Role Playing Game**, pages 102 and 103). For others, their *society* may be small, secretive and meet in "Murray's basement." Their "magical library" may be "whatever we haven't sold yet so we can afford food," or whatever they've managed to steal. Others may be massive complexes that rival a college campus, or an innocuous house or manor, or the top floor (or basement) of an inn, general store, church or other building in town. Each will have its own set of founders, rules, goals and agenda. Some will serve their members well, others are schemes for the founders to get rich or control the lucrative magic market in their town. Some are open and fairly transparent, others are closed and secretive. Some strive to use magic to benefit the community, others are elitists who strive to benefit only the members, or manipulate the community to make themselves and their members richer and more powerful.

Some have religious affiliations, others are secular. All have one thing in common: They are places where fellow practitioners of magic can gather, share experiences, exchange ideas and be among others who understand their lives and the magic they wield.

Most Men of Magic recognize the value of joining together with like minds for mutual support. In addition to the Member Services of guilds large and small, all magical societies are designed to provide their members a place where they can relax, let their hair down, and be with others like themselves. Members may offer emotional support to each other, help talk others through emotionally trying times and establish friendships (and rivalries), and provide support in other ways. They may be willing to participate in experiments or magic rituals, they may share and teach one another magic spells, and they may provide alibis and cover stories for one another. When not all secretive and magical, they may open up to members they like and trust, play cards, throw darts, drink, laugh, tell jokes, be silly, get drunk together and behave in ways the outside world would never imagine – like ordinary Joes. This makes many guilds and magical societies a safe haven, if not a home away from home. At the larger guilds and societies, the Wizard may even have a private room or residence in the guild house or magic community.

In game terms, many player characters may belong to a guild, pay dues, and enjoy some of the privileges of membership, but as adventurers, they are away so much that the player characters are not likely to be involved in the politics of the guild or in its founding or day to day operations. Unless players are very ambitious and fairly diplomatic, it is pretty unlikely that they will ever need to know what goes into the creation of a magical society. However, most magical societies can be pretty easily defined with just a few questions, even if the creation of the guild takes months or years of game time, or days of Game Master preparation to get it just right. Game Masters and players are encouraged to use their imaginations when coming up with *their own* magical societies for their games, but the questions below might help to make sure you cover the important basics. This helps to define the magical society in the most basic terms. A Game Master likely knows what he wants the magical society to be in the context of his game, but if it is a player founded organization it is important for the player characters to be involved.

1. What kind of society is this going to be? Large or small? Is it going to be a guild? A cult? A college of magical learning?

2. What are people trying to accomplish by starting or joining this magical society?

3. Is it secret or open?

4. Who is the society trying to attract? Wizards only? All Men of Magic? Select Men of Magic? Members with good alignment only? A particular social strata? Rich? Poor?

5. What are the founders trying to accomplish? What is the society's goal, purpose and agenda?

6. What services do they hope to offer?

Knowing the answers to the questions above lets you continue to the next step, which is figuring out how the society will be structured and run.

Most "Guilds" are going to be a combination of democracies, meritocracies, and "sticking someone else with the job" type groups. Leadership positions in guilds seldom carry much in the way of perks, but they do involve a small to good amount of power and influence within the guild and the community in which it is located. Reputation and influence helps to compensate for the large workload and responsibilities of running the society.

Religious organizations and many sects tend to have a hierarchical structure, with one person (usually the most powerful) at the top, and differing levels of power and responsibility at each level from top to bottom.

Cults tend to be autocratic, with a single person making nearly all the important decisions, while covens are usually small enough to be completely communal with everyone having a say in all the issues, though some have a primary leader, with the remaining members being equals.

Guilds may have any number of command structures but hierarchical and democratic are most common, with about half being one and half being the other; 50/50.

Brotherhoods and colleges tend to be democratic institutions.

Such Hierarchical and autocratic structures tend to respond very quickly to changing events, provided the head of the group is willing to take action, while democracies and communal structures tend to take a bit more time to act, and may even be fragmented in the beginning. On the other hand, those same democratic structures tend to attract people of significant power and those seeking to maintain their own autonomy. Communal societies tend to be close-knit, familial and very protective of their group and its members; striking against one almost always brings a counterstrike from the rest of the community.

The next step is determining the resources of the organization and how the group is going to support itself and even make a profit. The greatest resource of a magical society is its members. The more the members bring to the group (reputation, marketable skills, insight, leadership, etc.), the better the society should fare. This means a magical society could start in a basement, tent or under a tree, but its success depends on where the leadership and members take it. This may start by each founding member investing or donating so much of his or her own money and time, membership fees and dues, services the group can charge its members for, services the group can charge the community and outsiders for, and other things the founding and subsequent members can do to earn more money and improve their reputation. The founding members may own a portion of the organization and share in its profits as it grows, or they may donate their money and time without any future financial compensation, however, they are likely to hold a significant position and have considerable clout within it.

The group can support itself with membership dues and attracting new members and/or by offering magical and other services the community needs (scribe services, teaching, healing, protection, etc.).

Over time, some guilds become very rich and powerful, controlling the magical segment of the local economy and having tremendous importance and influence in the community. The largest guilds and societies may have hundreds and even thou-

sands of members of one or many different magic O.C.C.s, with many times more contacts, associates, friends and sources of information throughout the community. Some may even have satellite guild offices in neighboring cities, towns and communities, spreading their influence across the land. Size, success, reputation and influence will ultimately determine the full measure of the magical society's reach, membership dues, available resources and how strict or controlling it may behave. Large or small, the organization might require that its members turn over 10-50% of their income, even if they get very little for their money. Why become a member? Many reasons. The reputation of the guild or society may, all by itself, give the mage instant respect and credibility, earn him top pay for the work he does without haggling, open doors, influence strangers or the rich and famous, and even ward off potential enemies. Those who belong to a magic society have (at least some) measure of support from the organization and its members. If the society is powerful, there are a lot of con artists, thugs, politicians and brigands who don't want trouble or retribution from the magic guild or any of its members. Being blacklisted or besmirched by such a powerful group can spell the end of political careers and hurt or crush a business. Invoking the ire of one mage or a small adventuring group is one thing, offending an entire, powerful organization is quite another. Of course, not all magic guilds, cults, and societies carry that kind of clout, not even some of the biggest; still, it is like belonging to a gang or influential family, and membership alone has its advantages. In addition to that, many magic societies, from tiny cults and sects to guilds and brotherhoods, offer arbitration services, advisors, private banking and lending (members only), secure storage (a place to lock away rare magic items and valuables in relative safety), low cost housing (members only), low cost healing/medical services, and access the guild's library, records, elders, other members, laboratories, and other facilities.

Those starting a magical society will need to figure out what the organization can offer to its members. As noted above, that can be very little to a great deal. Much will depend on the goals and resources available to the magical society. Such benefits depend primarily on the prosperity of the organization, available resources and the goals put in place by the founders (and enforced by those running the operation), not size. Some of the largest and most influential magic guilds are the stingiest, and some of the smallest are the most open-minded, generous and supportive.

The most profitable, organized and service oriented magic societies (which may include tiny, small and medium sized groups, not just the big guilds) may offer apprenticeship programs, tutelage of mundane skills such as reading, writing and arithmetic, reduced rates on services to members (typically 20-50% less), reasonably-priced magic items, access to a library, as well as the possibility of making contact with other specialists and prospective clients, first crack at paying positions within the organization, and so on. Even the poorest magic societies offer camaraderie, friendship, limited influence, access to books, knowledge, members and contacts. Most importantly, all provide a sense of belonging to something bigger and the companionship of others. While the group may not have housing, a member is likely to have a home to crash at in times of need.

The next thing to determine is what services are available to non-members. Most offer few, if any, FREE services to the public. However, those who do are often the most embraced and respected in the community. Most do, however, offer a variety of services for pay. Again, as already covered, to what extent these services are available depends on the founders, the goal and agenda/purpose and intentions for the organization, and the available resources (i.e. money to spend and what the membership is willing to provide). Any and all of the work available to Men of Magic can be made available to the public/non-members. Service to the public, by the way, is not only a great way to become an important and welcomed part of the community and make money for the guild (i.e. the guild gets a cut of 10-50% for every service its members provide), but it is a way for many of the members (as many as 95%) to earn a living. Who are you going to use to cure your child, heal your lame horse, escort your merchant caravan, get rid of a troublesome spirit, protect you from an invading monster, and so on? Some adventurer who happened to come to town, a visitor you don't know, someone out of town, or a mage you know or who has been endorsed (by membership alone) by the guild in your community? Answer: A member of the organization you know and trust; the group that has ties to the community and guarantees its work.

One example of a fledgling magic society: Take the Druid Cet's attempt to form a society of Druids in a new tribe. The tribe has perhaps 100 people of several races, including about ten Druids, most of whom are primarily interested in helping "their people," rather than the tribe as a whole. From the set-up, we already know the answer to the first question: This society will be a religious guild, designed to bring all the practitioners of Druidism in the tribe together. There will be aspects of a magic college in this organization, since new Druids will have to be trained, as well as a professional association.

Next, Cet has to look at how he wants the guild to be organized. While the bickering of the various Druids makes it very tempting to declare this an autocracy, he thinks it might be better to organize it along communal lines. This gives everyone a voice in decision making, and fosters a feeling of unity and family between them. In time, if the tribe grows large enough, he sees it becoming a democracy or meritocracy, but he wants to start small and build and change as time and success may dictate. It's a good decision.

Then he needs to determine the guild's resources and services. His resources are the ten Druids of the tribe, and the services they can provide encompass everything Druids are usually responsible for, from the health of the tribe to the connection with the spirits and gods which they see guiding their lives. Now, given the wide variety of abilities that these Druids have, this can be either a very narrow or very broad set of services based on their pool of skills and magic abilities. Furthermore, since this is a *tribe*, not a merchantile organization, Cet considers opening the guild to others with special abilities. This would mean including the tribe's *Goblin Cobbler* and *11 psychics* into the magical society. There are a lot of things to consider and questions to ask. The answers and choices Cet makes will define his magical society and, in this case, could affect whether his tribe survives the winter.

Minerals & Magic

The influence of minerals on magic

The nature of *Potential Psychic Energy* is not completely understood. Wizards know it is a natural energy source, and some have even speculated it may be some sort of "earth" energy or "life" energy, hence the ley lines. The problem with this theory is that P.P.E. seems to transcend the physical world and influence all aspects of the world from the physical to energy to the metaphysical (magic and the supernatural). It even has a presence and influence in time and other dimensions. In short, the greatest "mystery of magic" is magic itself. While people have learned to use and manipulate mystic energy (P.P.E.) to replicate the same result, they do not know why they are able to do it. Nor is it understood why some aspects of the physical world seem to influence, affect or change magic energy.

For example, the influence of many minerals on magic is not widely known nor understood. Nobody knows how or why, but certain minerals have a small to often profound affect on magic, creatures of magic and the supernatural.

This is why weapons made of, or coated in, **silver** often do additional damage to creatures of magic, some demons and other supernatural beings. Silver is a mineral.

Likewise **bone**, containing the mineral compound of **calcium**, inflicts damage to some creatures of magic and supernatural beings. It may also explain why Wizards can create mummies and animate skeletons and the dead. This may be why Necromancers have so many spells, such control over bones and the dead, and wield a vast amount of power over the dead. After all, what are the dead? Mostly skin, *minerals* and *bone*.

Salt (sodium chloride) is another mineral that is known to have a disruptive effect on certain creatures of magic, most notably Faerie Folk.

Iron and **steel** (a blend of different, processed metallic minerals) have a profound effect on magic and, for reasons not understood by Wizards or Alchemists, interfere with spell casting. This is why Men of Magic cannot cover themselves in metal armor. If they do, many key aspects of their magic are significantly reduced, to their detriment. (See page 104 of the **Palladium Fantasy RPG** for details.) Pure iron also has an effect or does damage to some supernatural beings and creatures of magic, as does wood, which has a high mineral content.

Crystals are perhaps the most profound example of the interaction and effect minerals have over magic. Crystals are a necessary component of many magic rituals, circles, Alchemy and the creation of magic items. Crystals can hold and contain magic energy as a P.P.E. battery and can also house souls or life essences. Crystals are used to make all sorts of magic weapons and items (often as a component), can transform, transfigure and increase magic energy, and are required to power many magical constructs such as *Golems*.

The average person isn't aware of the effect minerals have on magic because, **a**) the average person doesn't need to know this information, **b**) it is one of the Mysteries of Magic that mages keep to themselves, and **c**) the average person doesn't know what minerals are. For example, most people do not think of *iron, steel, bronze, silver, gold, or crystals*, including most gem-



stones from diamonds to quartz, as “minerals.” They see “metal” as, well, metal, or rock, or something different than a mineral. Likewise, gems and crystals are typically thought of as “stone,” but much of what we think of as *stone* is really a *mineral*, including ores we use to make metal weapons, tools, armor, equipment and the precious metals and gemstones we use to make jewelry.

It is easy for an **Alchemist**, who understands chemical compositions and what is or is not a mineral. An Alchemist must take such matters of composition into account in his magical experiments and creation of magic items, but most other people do not. Likewise, minerals are accounted for in the creation of Circle Magic and Diabolism (at least, the tried and true wards and circles; experimental stuff is another matter entirely), but neither Alchemist nor mage understands why certain minerals have any affect on magic whatsoever.

While all of this may seem to support some connection to the earth or Earth Magic and the physical world, what, exactly that connection *may* be is a mystery. Nor does it explain how magic and magic energy crosses so many different lines – the elements, the physical, the metaphysical, the mind, time, space, dimensions and even reality.

Spell Breaking

To most people, casting spells is what Wizards do. They know a lot of stuff, but casting spells is what makes a Wizard a Wizard, and earns them respect and fear. Some people even

consider Men of Magic superhuman. After all, they can use magic to change their form, raise walls of stone or fire, teleport, turn invisible and travel to other worlds. However, practitioners of magic are very human and have their personal flaws, foibles and inherent occupational weaknesses.

One weakness is that mages are not usually well skilled in physical combat, nor are they usually physically powerful. For that matter, most Men of Magic prefer intellectual pursuits rather than engaging in hard labor or anything too physically demanding. Such is the nature of their minds, personalities and powers. For the vast majority of Wizards and spell casters, this is not a problem because they are not involved in combat or physical labor. For mages who are adventurers, explorers, mercenaries, or involved in military operations, they and their teammates are aware of the weakness and take measures to mitigate the danger. In short, it is best if a mage is accompanied by one or more bodyguards/friends/protectors at all times.

Interrupting a spell caster. Another inherent weaknesses of the Wizard is maintaining concentration and focus to cast magic. Break a spell caster’s concentration and you prevent him from casting the spell. An attacker doesn’t even have to kill the Wizard, just prevent him from talking and finishing the verbalization of the invocation.

It is incredibly difficult to keep your focus and mental image, correctly recite a spell invocation, and channel the flow of P.P.E. to create a very specific magical effect when you are getting interrupted, beaten, knocked down, kicked, rendered unconscious, choked, gagged or stabbed, fighting for your life or

dodging a volley of arrows. Prevent a Wizard from completing the spell and you force him to stop and start again, from the beginning. No P.P.E. is lost by the interruption, and a Wizard can stop reciting a spell in mid-incantation without expending P.P.E. or causing any magical side effect.

As described in the section about Apprenticeship, a Wizard's most underrated ability is staying focused to complete a spell. A cacophony of screaming, shouting, singing, or trying to talk over him or to get his attention will not do it. Someone calling his name and shouting "look out" will not do it, unless that person/voice is of a trusted comrade, and even then it might not work. The roof and walls falling in all around him, and small pieces of debris pelting him will not do it, unless a hunk hits him in the head and does more than 8 points of damage, or he is buried in huge pile of debris, or there is so much dust that it chokes him and he can't speak a complete sentence. Even dodging an incoming attack is not likely to break his concentration unless he actually has to leap or dive out of the way or is facing multiple attackers (two or more). A punch and even a stab from a weapon that does 8 or less points of damage will not break his concentration either. Wizards spend endless hours, starting with their apprenticeship and continuing for the rest of their lives, practicing methods and techniques to endure chaos, pain and distraction to complete their spells. However, suffering damage greater than 8 points (S.D.C. or Hit Points), getting the wind knocked out of him, falling, being choked, being gagged/prevented from speaking, being rendered unconscious (or killed!), being made dizzy or disoriented, all prevent the Wizard from casting spells. There are a number of magic and psionic attacks that can also prevent a spell from being completed or distract or confuse the Wizard to the point he can't weave spells.

Again, for this reason, a Wizard needs one or more people to cover his back, protect him, and run interference to make sure he does not fall under attack (which will inevitably happen), and if he does, he is bought enough time and protection to complete his current spell and continue to cast additional spells.

Game Master Note: If you are not sure whether or not a situation or incident is enough to distract the Wizard, roll 1D20. 1-10 is in the character's favor, 11-20 goes against the character, and in this case, he is distracted and the spell interrupted. In fact, I use the 50/50 1D20 roll to determine anything I'm not sure of as a G.M. or feel could go either way. "Did the Orc believe his bluff?" Roll 1D20. "Did he realize the rock was falling in time for him to dodge?" Roll 1D20. It works great. Of course, use common sense: If his bluff was terrible or delivered in a half-hearted manner, then no roll is needed, it did not work. If the bluff was awesome to you, as the G.M., then it did work. If the character couldn't possibly know the rock was falling, it hits him with no chance for a dodge. If you think he might have realized the danger or you want to give the character a chance to dodge, then he does. When in doubt, roll 1D20 for a 50/50 result. Optional: In the alternative for determining distraction, Mark Hall suggests a *Save vs Distraction* roll, in which the spell caster must roll 17 or higher in order to save vs distraction, but may add any M.E. bonuses to the saving throw.

Spells with a duration. The instant the spell invocation is spoken it becomes "active" and has whatever effect on the world it should. Unless noted otherwise in the spell description, the spell itself no longer requires any input or direction from the

spell caster to continue to function. This is especially true of area effect magic. Thus, killing the Wizard after the spell is cast will not end the spell, it continues to function for the entire duration or until negated by another mage.

Cancelling magic. A Wizard can end or cancel a spell he has cast with a thought, any time he so desires. Likewise, a mage can limit an area effect spell to affect a much smaller area than its maximum capability. This means it's often worthwhile to capture a spell casting opponent alive, if you have anything that you want him to stop as soon as possible.

The time it takes to cast a spell in the Palladium setting. Spell casting is a meticulous process and takes a bit of time to enact.

First and Second Level spells can be completed quickly and take only about four seconds, and use up one melee attack to complete.

Third through Eighth Level spells take 6-7 seconds to cast one spell and use up half the Wizard's attacks that melee round.

Ninth and Tenth Level spells take 12-15 seconds and use up all the attacks that melee round.

Spells that are Eleventh Level and higher take 26-30 seconds to cast and use up ALL the attacks for both of those melee rounds.

OPTIONAL: Rapid-Fire Spell Casting

A spell caster can reduce the time it takes by half! As any adventuring Wizard can tell you, *time* is often a spell caster's greatest enemy. There are moments when you just *need* that spell to go off in five or ten seconds, and you need another one to be cast five seconds later, before the large boulder hits you, or the building collapses, or your Mercenary buddy has his other arm ripped off. The entire process can be sped up, allowing you to cast higher-level spells more quickly, but doing so has its own set of problems.

A Palladium Wizard who needs to, can *attempt* to speed up the entire process by rattling off the words at a great clip, focusing and concentrating as best he can, and getting as close as possible to the correct mental image he needs to cast the spell in half the time. Then roll percentile dice on the table below to determine the outcome.

Rapid-Fire Spell Casting Result Table:

01-20%: The correct spell, at full strength and normal P.P.E. cost.

21-40%: The correct spell, but the Wizard over-exerted himself. Subtract double the P.P.E. necessary to cast the spell. If the character can't afford it, the spell did not work, and the character loses all his P.P.E. in the futile attempt.

41-60%: The correct spell at the normal P.P.E. cost, but at only half strength, range, duration, and damage. It may still get the job done, but the result is less than desired.

61-70%: Unstable spell! Not the desired spell, but the P.P.E. for it is spent and the spell caster takes 6D6 damage from the resulting energy blast that explodes in his face.

71-80%: Unstable spell! Not the desired spell, but the P.P.E. for it is spent and the spell caster is surrounded by the soft glow of bluish light. The glow around him means he cannot hide, Prowl, or sneak around in the dark unseen, the glow remains even if he uses Chameleon or turns invisible (attackers suffer

half the penalty to strike, parry and dodge the invisible character with the glow around him). The glow also frightens children and superstitious people who don't trust him and want nothing to do with the glowing individual. The glow lasts for 2D4 hours.

81-00%: Tongue-tied and the spell does not work. The character stumbled over some words, jumbled the word sequence, couldn't maintain focus, or just balked. No P.P.E. was spent and he can try again, starting over, if he has the time.

OPTIONAL: Fast Spell Casting

This alternative is left up to the Game Master and departs from Palladium Fantasy tradition, but is okay if it works for you. These are the rules from **Rifts® Ultimate Edition** (2005) applied to the Palladium Fantasy® setting.

The mantra of the spell must be spoken aloud and with authority. Hand gestures are also usually part of the spell casting process that helps focus and direct the mystic energy. The speaking/casting of a spell is very quick. Spell invocations **Levels 1-5** count as *one melee* attack/action (about 3 seconds). **Levels 6-10** count as *two melee* attacks/actions (about 6-7 seconds). **Levels 11-15 and Spells of Legend** use up *three* of the character's melee attacks/actions (9-10 seconds).

Learning New Spells

Any Wizard will tell you, a mage is nothing without spells to cast, so Wizards engage in an ongoing quest to add to their repertoire of magic for most of their lives. Every spell is a tool, weapon or option that might not be immediately useful, but will one day be precisely what is needed. In addition, that "tool" is a valuable commodity. The spell can be performed for money or taught to another Wizard willing to meet his price. And while you might never have need of a spell that cures warts, someone else might, and that knowledge means you'll be able to cast it for money or favors or trade goods.

Most people outside the magic community have no idea how magic is learned or shared, consequently they might be surprised to learn Wizards seldom pay for their best and most powerful spell knowledge, at least not in coinage. Alchemists and other Wizards can charge almost anything they like for spell magic, especially higher level ones, because of their lifetime of usefulness. Once a spell is learned, it can be performed by the Wizard for the rest of his life. He can, in turn, teach it to others at the same price, and get paid for casting it in the service of others. A Wizard or Alchemist can make enough money selling a single mid-level spell to support a peasant family for a year – sometimes longer. Of course, Men of Magic have a much higher standard of living than peasants and commoners, and even a modestly successful mage is counted among the wealthy.

The greatest spells, especially those Ninth Level and higher, may be purchased with money, provided one has a king's ransom, but most are of such value and rarity, they must be *earned*. This means providing such an invaluable or welcomed service it is taught as a boon or reward that is given freely as a token of appreciation. Or it may be *traded* for something that has even greater value to the Wizard. Great spell magic, level 9 and up, is seldom traded for something of equal value. (See *Trade for Spells*, below, for more details.)

There are many ways that a wizard can go about learning new spells, each with its own costs and benefits.

Purchasing New Spells

Magic is precious and does not come cheap. Learning magic is deliberately high priced to prevent just anyone – i.e. the poor, commoners and undesirables like the Forsaken Mage – from learning it. Remember too, once the spell is learned, the Wizard can use it for the rest of his life, and that factor is built into the cost, as are the spell's rarity and what it can do. Price rates are *fixed* via the politics of the powerful magical societies and millennia of tradition. Remember, most practitioners of the magical sciences are elitists in positions of power and do not share or play well with others, and practitioners of the mystic arts can not teach spells nor make scrolls. Typically, only Alchemists, Wizards, Wizard Guilds, and other spell casters ever consider teaching other mages magic spells, and even a mage friend is not likely to teach a spell for much less than the usual rate, unless it is for saving his life or some similar outstanding service or trade.

In general, most Wizards do not like selling their own spell knowledge, since it represents a risk to themselves. In the case of offensive spells, the spell might be used against them, and a defensive spell might protect a potential rival or enemy if the Wizard ever has to take action against him. In the case of information gathering spells and healing magic, someone else knowing the spell means that there is instantly competition for their own magical services. On occasion, a magic guild, society or college is willing to teach a spell or spells to a member, but always at a very inflated cost and often with conditions and terms, such as they agree to never charge less than X, they will practice the magic so many hundreds of miles away, will never compete with the guild or a senior guild member, and so on. For out and out purchases of spell magic, the most common vendor will be an Alchemist. They are usually highly respected and reliable teachers, and can be trusted to teach the correct spell. Their prices are high, but some Wizards think it is worthwhile to buy as much spell knowledge as they can.

No matter how much a practitioner of magic is charged for a spell, it usually takes *two days per level of the spell* to actually learn how to cast it. Certain psychic abilities can cut down on this time, however. If the student or the teacher has Telepathy, he can directly see the mental imaging and constructs, word sequence, and focus in his teacher's mind, rather than trying to imagine them or work them out for himself from descriptions and observation, and reduce the learning time *by half*. In the rare case of a teacher with the *Insert Memory Super-Psionic power*, teaching can be reduced to 10 minutes per level of the spell! While the recipient generally needs a day or two to practice, the knowledge itself is transferred in minutes, along with *whatever else* the teacher might wish to implant. Characters are at the mercy of the psychic whenever Insert Memory is used, and since the character voluntarily opens his mind to receive the spell data, no saving throw vs psionic attack is allowed. Such a combination of magical and psychic powers is rare, which is yet another reason for a Wizard to be unfailingly polite to Alchemists and beings of great power. **Note:** Insert Memory and other psionics can *not* be used to give spell casting abilities to those who don't already know Wizardry. The same holds true of ordi-

nary characters who might be told a true spell invocation. As already discussed, it takes more to cast a spell than knowing the right words; one needs focus, concentration, an understanding of how magic works, access to the required amount of P.P.E. and a belief, desire and knowledge of how to channel magic energy to make the spell happen. Even Summoners and Diabolists don't have the correct mental training for spell casting. Alchemists, on the other hand, are masters of Wizardry and other magicks, and frequently conjure up supernatural beings to perform magic or teach them spells.

Cost by Spell Level: Level 1: 5000 gold, Level 2: 10,000 gold, Levels 3 & 4: 20,000 gold, Levels 5 & 6: 35,000 gold, Levels 7 & 8: 50,000 gold. Many Alchemists and Merchant Wizards refuse to teach magic above 7th or 8th level.

Spell invocations Levels 9-15 cost at least 100,000-500,000 gold, often double and triple that amount, plus there may be *favours* and other *non-monetary services or costs attached* in addition to the cost in gold. Spells of Legend cost millions, plus favours and special circumstances.

It is important to note that the above prices are the "baseline" for cost. Depending on the mage and circumstances of supply and demand, the spell caster may be able to get away with charging 50% more, or even 2-5 times more, especially for high level magic (above 8th level). Anything greater is considered *price gouging*, though gouging outsiders, strangers, monster races and rivals (2-5x the usual price) is usually ignored.

Price discounts. Though it is rare, an Alchemist or Wizard may, from time to time, offer teaching a spell (or sell a scroll) at a discount, typically in the 10-30% range, and it is always a low level spell (levels 1-4) that is reasonably harmless (seldom an offensive spell).

Trade for spells. A mage may agree to teach a spell or two as a boon or reward, or in trade for a favor, or a coveted magic item or service, but such a boon, trade or service is always for something of considerable value or of great importance to the mage (or one of his special clients). Furthermore, the trade is often uneven or unfair in the sense that the Wizard and his teammates are likely to have to put their own lives on the line to get the Alchemist or Merchant Wizard to provide X magic spell "in trade." In fact, "trading" something is often the *only way* to learn high level magic spells. The "trade" might be for a rare or powerful magic item, but is more often for something less tangible, such as saving the life of the Wizard's loved one, or killing someone for him, or protecting him from a powerful enemy, or ridding him of a powerful rival, and so on. And since Wizards are often part of the political scene, there is all sorts of treachery and skullduggery they may be willing to pay for to get what they want, be it power, position, wealth, or another person's spouse. A defeated Wizard might offer to trade a spell (or spells) to save his own life or to win his freedom from captivity. However, you'd better cut the deal before you acquire the item or perform the service, and get it sealed with a handshake in front of eyewitnesses or in writing, in case the sorcerer tries to back out of the deal later.

Men of Magic only. The magical sciences are coveted by many, but known to only a few. Those "few" guard their secrets carefully. As a result, Wizards and other Men of Magic never teach lay people, commoners, or even royalty the secrets of magic or spell invocations unless they are willing to commit to

becoming an apprentice and learn the trade. Mystic knowledge is reserved for their "own" kind. A distinction that might even be narrowed to their own, specific O.C.C. For example, masters of secret specialized forms of magic, as well as lost and forbidden magicks (often known only to the elite members of a particular secret cult or magical brotherhood) NEVER teach their rare and forbidden secrets to outsiders, not even Wizards – especially not Wizards. *Wizardry* is the dominant and leading power in the magical sciences, and for those who practice areas of magical specialty (Life Force Magic, Shadow Magic, etc.) to maintain their thin grasp on power via little known types of magic, they must keep their knowledge to themselves and out of the hands of Wizards. Thus, they keep their spell invocations to themselves and their traditions a secret. Likewise, at least fifty percent of *Wizards* only teach spells to fellow Wizards – not Forsaken Mages, Diabolists, Summoners, or Necromancers, only Wizards – and NEVER any other occupation. If it is discovered that a Wizard has been revealing the secrets of the magical science and/or spell invocations to the uninitiated, that Wizard is banished from his guild, his good name ruined, word of his crime spread across the land, and the mage is shunned as a traitorous pariah. The worst offenders might even have a deadly "accident," vanish or be persecuted and harassed so relentlessly that they take their his own lives or goes into self-imposed exile.

Torture, Trickery & Luck

Torture. Incidentally, force, brutality and torture are *not* ways to learn magic. The Wizards' training in meditation and methods of focus and concentration serve them well when it comes to coercion, and most will not reveal usable secrets of magic or spell invocations to their tormentors (key parts are always left out, wrong word sequences presented, etc.). Most, in fact, are willing to die before they share magical secrets with an enemy.

Trickery. Deceptions, cunning and trickery can sometimes win a Wizard's spell knowledge, even mid- to high level spells. Such tactics don't usually work well on other mages, but can be effective when dealing with creatures of magic, particularly greedy *dragons*, *Loogaroo*, *Sphinx*, *Za*, *Greater Demons*, and similar beings who let emotions such as greed, hate and revenge get the better of them. Creatures like these can sometimes be leveraged, cheated or tricked into teaching a spell for trade or giving up a magic item that a Wizard or Alchemist is willing to trade spells or scrolls to acquire.

Spoils of War. A defeated enemy may leave behind scrolls or a cherished spell book, complete with his own notes and instructions for casting one or more spells (roll 1D8) the character may not know. Similarly, a defeated enemy may leave behind valuable magic items and/or treasure that can be sold to get money for magic or traded for spells, weapons or magic items.

Learning from a Spell Book

Many Wizards, and other Men of Magic who practice the magical sciences, maintain notebooks or dairies with personal observations, notes, and hints that may be useful in figuring out spell invocations or dealing with monsters. Many also keep a **spell book**, a sort of journal dedicate to magic, magical theories



and complete instructions on how to cast a variety of spells. In addition to clear instructions on spell casting, however, the spell book may serve as a sort of lab book, with all the notes a Wizard has made about scroll conversions and attempts at developing new magic spells or variant magic spells.

Since Wizards are literate, methodical folk, they tend to write down their thoughts, observations, theories, experiments and ideas, and review them as time goes by. Also, one cannot always rely on memory, so complete spell invocations of important spells or not so important spells, as well as partial word sequences for spells (as a reminder or prompt), may all be committed to paper. As such, a Wizard's spell book is perhaps his most valued possession. He's not helpless without it, but it does hold a great deal of important information.

The physical aspects of spell books vary almost as much as the personality and appearance of the Wizards that own them. For many, a spell book is made of pages of paper bound between leather covers. Many can be locked shut, others are kept in a slipcase or box that can be locked. Others have covers made of wood or even metal, and may be adorned with gems, bone inlay, etched or embossed art or designs, runes, magic symbols, wards (to keep away, hurt or kill unwanted readers) and other types of decoration. The pages may be ordinary paper or marked with a silver rune to make them indestructible – sometimes known as “paper of iron.” Other material can be used in place of paper such as animal hide, thin wood sheets or planks, and even carved stone slabs. The important fact is not their construction, but rather that they are suitable and pleasing to their owner. No matter what form the “book” takes, however, all effects are bro-

ken down into units called “pages.” A “page” of a character's spell book may be a three foot (0.9) carved or painted wood plank, or a section of a long scroll, but for game purposes it's the equivalent of a page in a standard book.

The danger of keeping a spell book is that should it fall into the wrong hands, especially other Wizards, it can be read and used by them. They can learn the spells within, steal ideas, take theories and experiments and perfect them, steal the book for themselves or resell, or destroy the book, leaving the mage without his valuable reference tool. For this reason, most spell books are kept under lock and key, hidden in a secret place and guarded and/or warded. Thus, touching another mage's spell book can spell death if one is not extremely careful. Likewise, the true, complete spell book is not usually taken on journeys or adventures.

If a Wizard character acquires another mage's spell book, and manages to survive whatever wards and traps its owner has built into it or placed on it, that character has a list and instructions of every spell that mage chose to commit to paper – which won't be all of the spells he knew, but could be considerable (1D4x10 spells, conceivably of any level). Game Master Note: Do NOT go crazy and give the player character 40 new spells or all high level spells. Inevitably, the book will contain many spell invocations he already knows, so even a book with 40 spells might only contain a half dozen to a dozen he doesn't know. Furthermore, the most powerful or high level spells known by the mage may not be in the spell book – committed to memory – exactly to prevent them from falling into the hands of a rival. Still, even a half dozen new spells that are low to mid-level is a huge boon and reason for celebration. Plus the spell book can probably be sold to an Alchemist, Merchant Wizard or Magic Guild for thousands of gold. Of course, merchants never pay full value. They typically buy at 20-30% of the market value, less if the seller doesn't know any better. If the buyer already knows all or most of the spells he might only offer 2D6x1,000 gold or 2D6x10,000 maximum, just to get it off the market. If it has some valuable high level spells or some spells the buyer needs or wants, double the maximum amount he's normally willing to pay. The time it takes to learn a spell from the written instructions of a spell book is twice as long as being taught it by an instructor.

A spell book is only of use as a learning tool for Wizards and other practitioners of the *magical sciences*, including dragons, the Sphinx, Lizard Mage, Greater Demons, Demigods, and similar beings versed in magic and spell casting. *Warlocks*, *Witches*, *Psi-Mystics*, *Shamans*, *Druids* and others who practice the *mystic arts*, as well as Priests and creatures of magic who only use their innate magical abilities, have no use for spell books, because their magic is not learned through rote study, but rather through inspiration and gifts of the spirit. No matter what kind of magic is created, however, the books are almost always called “spell books.”

Journals, diaries, histories, and lab books. In addition to a spell book, many practitioners of magic keep accounts of their lives, magical experiments, theories, observations and experiences. Some are virtually scientific, historic or political journals. Others are personal diaries and biographical accounts of their adventures, and there may be many volumes in the series. These types of records and journals are seldom as well guarded, or

warded, though they are probably kept at home, a safe place, and possibly hidden. While they may include scientific observations, studies, drawings, diagrams and theories, they are not likely to contain any spell invocations or critical data about magic.

Scroll Conversion

A Spell Scroll is rather like a rocket flare in the modern world. Pull the cord to unleash the flare and once it has been launched, throw away the container. Scrolls work the same way. Unroll it. Read it. And watch the magic fly.

Anyone who can read the inscription can use the Spell Scroll and unleash the spell contained within. That means one cannot just take a peek at what's inside, he needs to be ready to use it. Anyone who can read the inscription can use the scroll; 65% are written in Elven even if they were made by a different race. The amazing thing about Spell Scrolls is they contain everything one needs: The words to be spoken and the P.P.E. to make it happen. They are tricky to use, because once the scroll has begun to be unfurled and read, the reading must be completed and the scroll used, or the magic writing disappears and the parchment returns to an ordinary piece of paper without the magical effect. To prevent this from happening, the name of the spell contained on the scroll – or a descriptive phrase identifying the spell – is written at the top and can be read without activating the magic.

These disposable magic weapons on parchment are hugely popular among Men of Magic, nobility, military forces, and educated adventurers, thieves and scoundrels. For Wizards, For-

saken Mages, and other spell casters, Spell Scrolls have another use: unraveling them into reusable spell invocations.

In many ways, converting a scroll into a working spell is much like creating a spell from scratch, only the odds of success are better, and the creation process is faster. The Wizard feels the mystic energies from the scroll coalesce around him as he speaks the words and attempts, in that instant, to find the precise combination of power words and mental construction that will create the magical effect. This is far from easy. Though there are only four Power Words in a Wizard's vocabulary, there are many other words that are part of the spell mantra, and many possible combinations that could be spoken in the few seconds. Figuring them out in the right combination for a working spell takes a lot of thought and analysis. Then, once a likely word combination is determined, the Wizard must determine the mental image and focus to make the spell work – and the mental constructions that could make that possible are almost infinite. There is also the cost. Spell Scrolls are uncommon and expensive. Reading it for the purpose of spell conversion uses the scroll up after the first reading, so there is the loss of the costly scroll, and only one shot at reading it before the magic words vanish. Even with the practiced memorization skills of the Wizard, it is hard to remember the exact words seen once in a few fleeting seconds before they are gone. Add in the immense pressure, as a minor mistake can warp the resulting spell, and a major mistake can be fatal to the Wizard (summoning a Greater Demon by accident is *not* fun), and many Wizards prefer to sell or use their scrolls, rather than *waste them* in an attempt to try and convert it into a spell.



You can see this yourself; see how many different ways you can combine “Acba,” “Yin,” “Pein,” and/or “Keron” in seven seconds, and do it while watching a screen saver; the kind with the random lines or patterns. Each combination of words could be a new spell to a Wizard of the Palladium World. Now add a dozen other words to the scroll word combination, change the picture on the screen saver, and there is an entirely new spell, or perhaps a random catastrophe.

Trying to Create a New Spell

Creating a brand new spell is one way of ensuring that you have the drop on your enemies – after all, you have a weapon in your arsenal that nobody else has. Of course, creating new, consistently working spells is an incredibly difficult task. If not, there would be a zillion of them, and there would be no reason for “known” spells.

Part of the problem comes down to the key element of belief. A Wizard must believe a spell will work for it to actually work. It is easier to cast a so-called “known spell,” also known as “true spells” and “Wizard spells,” for the very fact that it is known to exist, that it is real, that somebody had already created a spell that works. That’s why tried and true spells are taught to other Men of Magic at astronomical costs of tens of thousands of gold pieces to hundreds of thousands of gold, and even millions.

It is easier to buy a known spell than create your own. The entire process of spell creation is very time consuming, expensive, and hideously difficult. In the course of an entire lifetime, few Wizards create more than one or two original spells, if any at all.

One, experience needed. The research on an entirely new spell requires experience, thus the Wizard needs to be at least 9th level to attempt it. Actually, a lower level mage can try, but the penalties are steep, see #4.

Two, copious amounts of research and thought. A mage usually spends months to years (roll 2D6x10 months) thinking about the theory behind the spell, comparative studies, research and thought on a large range of aspects and nuances before he even starts to develop the actual formula, mental construct, focusing components and word sequence.

Three, the spell. Creating the initial formula, word sequence and other aspects noted in #2 to design a working spell takes 1D6x10 months. Half that time if the mage is obsessed and spends 85% of his time working on it, double if the mage spends less than 50% of his time on the project.

This design work could be used to create an entirely original spell, or be a *variation* on an existing spell, like a *Call Lightning* spell that is three bolts instead of one that does the same damage, but perhaps has 50% greater range, or half the range but 50% greater damage, or starts a fire where it strikes, or has normal range and damage but does double damage to demons, or Earth Elementals, and so on. Or the Wizard may try to recreate a “known” spell that the character has not been able to find for purchase or cannot afford. Since an existing spell is known to already exist, or have once existed (if a lost magic), it is somewhat easier to *recreate* it, because there is existing theory and belief that it can be made (because it has been made), than to create a new spell entirely from scratch.

Four, success or failure. Once the Wizard thinks he has worked out all the elements and has a spell word sequence and proper focus and image in place, he can try casting the spell to see if it works.

Spell Creation Success Ratio: 1% per level of experience. +3% if trying to create a variant of an existing spell, +5% if attempting to recreate an existing spell, but only +2% if trying to recreate a lost, forgotten or condemned spell. +2% if the Wizard has one or more of the following psychic abilities: Clairvoyance, Sixth Sense and Total Recall.

Spell Creation Penalties: -1% for every level of the spell. If the new spell or recreated spell is the equivalent of a 6th level invocation, its designer is -6% to succeed. If the character is not 9th level he is -2% for every level he is short (if 3rd level he is -12%).

Level of Success (if successful at all): 01-33% the spell works as conceived. 34-66% the spell is “unstable” (see below for details). 67-00% the spell is “weak” (see below for details).

Failure: If the spell design experiment was a failure, try figuring out another word sequence (#3). If that fails, try (#3) again. If that fails, start back from the beginning (#2), as previously described.

Elements of Spell Design:

Benchmarking makes balanced spells. As a player or G.M., when you create a new spell, you are going to have a pretty clear idea of what precisely you want to happen, but not necessarily all the fiddly bits like range, duration, and P.P.E. The best way to do this is to “benchmark” the spell, which means you *compare it* to a similar spell and figure out what equivalent level it is, what similar features (range, etc.) it should have, and so on. Damage and P.P.E. cost are your best measuring stick for determining the level of a new spell and its P.P.E. cost.

Figuring out a spell’s level and P.P.E. cost. In general, spell level represents complexity, while P.P.E. cost represents spell power. While there are a couple oddball spells for every spell level, most spells of a certain level will have a close range of P.P.E. costs and comparative levels of power and effect. Using the benchmarking method, it is also a lot easier to figure out what level a spell should be, rather than what P.P.E. cost a spell should have. Once you know the spell level, consult the following chart for a good range of P.P.E. costs per level, and then stick your spell where you think it should go in that range. Some spell features (amount of damage, range, etc.) have an additional P.P.E. cost that will help determine the spell’s level.

Level One: 1-4 P.P.E.	Level Nine: 40-50 P.P.E.
Level Two: 4-6 P.P.E.	Level Ten: 60-80 P.P.E.
Level Three: 5-8 P.P.E.	Level Eleven: 130-150 P.P.E.
Level Four: 7-10 P.P.E.	Level Twelve: 200-250 P.P.E.
Level Five: 10-15 P.P.E.	Level Thirteen: 250-500 P.P.E.
Level Six: 15-20 P.P.E.	Level Fourteen: 600-750 P.P.E.
Level Seven: 20-25 P.P.E.	Level Fifteen: 800+
Level Eight: 30-40 P.P.E.	

Damaging Spells. When determining what level a damaging spell should be, first look at how much damage it causes in the

first instant. Generally, a spell will cause 1D6 damage *per level of the spell* for spells that are level 1-6 (add 5 P.P.E. to the cost of casting the spell). Higher level spells usually inflict 1D6 damage *per level of the caster* (add 12 P.P.E. to the cost of casting the spell).

Area Effect. Rare, and seldom involve heavy damage. More often, an area effect spell has a non-damaging influence that inflicts a particular condition and/or penalties. Add 1D6+4 P.P.E. to the cost of casting the spell. 2D6+20 if damage is involved, even if it is light damage. Add 5 P.P.E. to the cost to cast it if the spell has an area effect.

Range. By touch or 50 feet (15.2 m) is basic. Add 3 points to the P.P.E. cost per every additional 50 feet (15.2 m) up to a maximum of 600 feet (183 m).

Line of Sight means the spell caster must be able to see his opponent to hit him. That condition is implicit of most spells.

Saving Throws. Almost every spell should have a saving throw of some kind. You should be able to parry the touch of a Heal Wounds spell you don't want cast on you, or jump out of the way of a Wall of Flame being created on top of your head. Not having a saving throw is a very powerful feature for a spell or ability to have. If you don't believe it, think about the spell Charm, and how much more powerful it would be if it didn't have a saving throw. Do you think it would still be a fifth level spell and only cost 12 P.P.E.? Of course not.

Now then, when can a spell get away with not having a saving throw? First off, when the spell only affects the caster, it doesn't need a saving throw. Technically, the spell probably has one built-in, since it's easier to design a spell that can be resisted than one that can't, it is just that the caster chooses to not save against the spell.

A spell that only affects inanimate objects does not usually have a saving throw. Inanimate objects simply aren't able to take actions on their own behalf to resist magical energies. Magic items are the exception: If a spell will hurt the magic item, it should be allowed some sort of saving throw. If it will repair or not really affect the magic item, then a saving throw isn't needed. Intelligent magic items, like a Rune Sword, can, of course, choose whether or not they want to make a saving throw.

Game Master Note: Characters should NOT be able to create a new spell every other weekend. The G.M. has final say on all spells. No matter how cool a spell is, you need to show it to your G.M. to get it approved, and see what changes he might want to make to it. Ultimately, ANY new spell must be submitted to the G.M. first, for his or her consideration and approval of its use in the game. If the G.M. fears it will cause game imbalance, make the character too powerful, or cause other problems, or he doesn't like it, or doesn't want it in his campaign, he or she can declare it a failure and not allow it in the game. Please do not argue with the G.M.'s decision to modify or not allow such spells.

Unstable Spell Magic

While most people only want to learn fully functioning magic that is ready to be taught and used, there is something of a market for "flawed" or "unstable" magic. These flawed magicks are the result of botched scroll conversions by Wizards,

botched experiments in creating new spell invocations, or lost spells that have been reinvented or rediscovered, but are missing a critical element or component. While many Wizards with good sense and strong reputations shun these flawed spells, young and poor Wizards often find them to be a relatively affordable alternative to the perfect spell, and magical researchers learn these spells so they can pick them apart and either improve them, or learn more about the nature of magic.

Most Wizards of moderate experience know at least one unstable spell as a result of an imperfect scroll conversion. Despite how inexpensive they are, unstable/flawed spells can be hard to come by. For one thing, you have to find somebody who has one (or several), except most mages are not willing to admit they know any, and those of a good alignment seldom want to share them because they are extremely dangerous and could hurt someone. Not just the mage, but those around him. Respectable Wizards and Alchemists do not consider unstable/flawed spells to be safe, consistent or commercially viable, and do NOT learn them nor teach them to anybody for any reason. While unstable spells can be useful (provided you've said your prayers and are wearing about six different lucky charms), more often than not they are a royal pain in the posterior, or just plain dangerous and best forgotten and discarded. If a Wizard or Alchemist is willing to teach the spell, the price varies widely. Sometimes, the cost is as little as 10% of the normal cost for a spell of that level, to double the normal cost if it has some particularly beneficial possible outcome, but most sell for around 30% the normal spell. The amount of time to learn the flawed spell is the same as any other for its level.

Possible Results of Casting an Unstable/Flawed Spell

The casting of an unstable/flawed spell always has an unpredictable effect. Roll on the table below every time the unstable spell is cast. **G.M. Note:** Feel free to change or add your own fun, dangerous, or damaging unstable effect.

01-05% The correct spell, at full strength and normal P.P.E. cost.

06-10% P.P.E. Hog. The correct spell, but it costs double the P.P.E. to cast it. If the character doesn't have the necessary P.P.E., the spell did not work, and the character loses all his P.P.E. in the futile attempt.

11-15% Half Potency. The correct spell at the normal P.P.E. cost, but at only half strength, range, duration, damage or area of effect. It may still get the job done, but the result is less than desired.

16-20% Fizzle! There is a fizzle and popping sound, the P.P.E. is spent and . . . nothing happens.

21-25% Lightning Bolt! The P.P.E. is spent except the spell caster (only the spell caster) takes 6D6 damage from a bolt of lightning that comes crashing down. If his enemies didn't know he was there or didn't know his exact location, they do now.

26-30% Explosion! The P.P.E. is spent, there is a loud explosion and the spell caster and everyone within a 15 foot (4.6 m) radius takes 3D6 damage.

31-35% Where there is smoke there is trouble. The P.P.E. is spent, there is a snap, crackle, poof sound and a column of

smoke covers a 20 foot (6.1 m) radius with the Wizard (and friends?) at the center. If cast outside, the column of smoke extends 1D6x100 feet (30.5 to 183 m) up into the air. It lasts for one minute per level of the intended spell and has the usual Cloud of Smoke penalties for those inside the cloud: cannot see beyond three feet (0.9 m), -5 to strike, -9 to parry and dodge. Enemies can easily pinpoint the location of the smoke.

36-40% Thunder Clap & Pigeons. The P.P.E. is spent, causing a loud thunder clap and the appearance of 2D6+4 pigeons that appear out of nowhere and fly away in a startled panic.

41-45% A Frozen Moment. The P.P.E. is spent, there is a flash of light, and the mage is immobilized, as stiff as a statue; can't move or speak, but is aware of everything, for 1D4 melee rounds.

46-50% A Small Explosion. The P.P.E. is spent and there is a small, isolated explosion that does 1D6 points of damage per level of the spell being cast to the Wizard.

51-55% Mirror, Mirror. The P.P.E. is spent, but nothing seems to happen. The Wizard experiences an alignment reversal (exact opposite) and reacts accordingly for the next 4D6 minutes.

56-60% Darkness. The P.P.E. is spent and the mage is engulfed in a sphere of darkness for 1D4 seconds, then it vanishes. However, the Wizard is temporarily blind for 2D4 minutes. This could be deadly in combat.

61-65% Metamorphosis: Animal. The P.P.E. is spent and the Wizard is metamorphosed into an animal. Roll or pick one (or substitute your own): 01-10% Goat. 11-20% Pig. 21-30% Rabbit. 31-40% Squirrel. 41-50% Rat. 51-60% Dove. 61-70% Pink flamingo. 71-80% Penguin. 81-90% Lamb. 91-00% Frog. The transformation lasts for 2D6 minutes.

66-70% Summon Lesser Demon. The P.P.E. is spent, but instead of the desired result, a Lesser Demon or Deevil is summoned, only the Wizard has no control over it. G.M.'s discretion as to which lesser being it is.

71-75% Skin Changes Color. The P.P.E. is spent, but all that happens is the spell caster's skin turns an unnatural color. Roll or pick one: 01-10% Bright blue. 11-20% Bright red. 21-30% Bright yellow. 31-40% Bright green. 41-50% Orange. 51-60% Purple. 61-70% Bright pink. 71-80% Jet black. 81-90% Stark white. 91-00% Metallic gold. The color lasts for 1D6 days. Funny? Maybe, but there can be serious consequences if the mage is assumed to be demonic, cursed or inhuman.

76-80% Size Reduction. The P.P.E. is spent, but instead of the intended result, the height and mass of the mage are reduced by half. Clothing doesn't fit and will fall off if something isn't done, reduce Spd by half and P.S. by one third. The transformation lasts for 1D6 hours.

81-86% Mass Miniaturization. The P.P.E. is spent and the mage, and everyone within a 15 foot (4.6 m) radius of him, is reduced to six inches tall (0.15 m), and mass is proportionately reduced to fit the size. Clothing, weapons and gear are miniaturized along with the people. Weapons do only one point of damage, any spells cast by the diminutive mage have 30% their normal damage, range, duration, and penalties, but costs the

usual P.P.E. The transformation lasts for 1D6 minutes per level of the intended unstable spell.

87-90% The Mage Vanishes. The instant the spell is cast, the mage disappears for 1D6 minutes, swept away into another dimension or a time hole. The mage finds himself in a white, misty dimension for what seems to be only 1D6 seconds before reappearing at the exact same place he was standing when he cast the spell. While this is not a painful experience for the spell caster, it could be brutal for his comrades. His unexpected absence from combat or some other serious situation for 1-6 minutes could make a profound difference.

91-95% Double Whammy. The usual P.P.E. is spent, and the intended spell occurs, but with unintended consequences. Roll or pick one: 01-20% Double the damage, penalties or effect. 21-40% The intended effect of the spell plus the target is engulfed in stench (50% chance of vomiting, loses two melee actions for vomiting, and -2 on all combat rolls for 1D4 melee rounds). 41-60% The intended spell effect plus the target is engulfed in fire that does 1D4x10 damage and has a 50% chance of setting the target on fire (if combustible). 61-80% The intended effect of the spell plus Befuddled (same as the 2nd level spell). 81-00% The intended spell effect plus Size of the Behemoth (same as the 5th level spell).



96-00% Summon Greater Demon. The usual P.P.E. is spent, but instead of the expected result, a Greater Demon or Devil is summoned! The Wizard has no control over it. G.M.'s discretion as to which greater being it is.

Variant and Weak Spell Magic

A far greater market exists for variant and weak magic spells.

A **variant spell** takes a known spell and puts a spin on it. The result is fundamentally the same, but it may appear different. For example, a variant of the Fire Ball spell might be a fire ball of green flame, or a ball of flaming ash, or a tight cluster of a dozen small fire balls, but is otherwise completely the same as the Fire Ball spell (same P.P.E. cost, same damage, same range, same duration, same everything).

A **weak spell** is exactly what it sounds like: It looks like a known spell, but works at half strength – half the damage, half the range, half the duration, half the radius, half the effect/penalties, half everything, but requires the FULL amount of P.P.E. as its full-strength counterpart. As a result, many people won't consider the spell. However, the cost for a weak spell is typically *half the cost* of learning the perfect spell, making it attractive to Wizards, Forsaken Mages and other spell casters without an alternative or a budget to buy the genuine article. Many young Wizards, especially in areas where magic is not plentiful, learn several of these spells, since it increases the breadth of their ability, but at a much lower financial cost. After all, he can acquire the superior spell later, when he makes more money. Weak spells take the standard amount of time to learn. NOT available as a scroll.

Weak spells, however, can be difficult for a G.M. to adjudicate. In general, any numeric effect of the spell should be cut in half, rounded in the least favor of the Wizard. If the spell doesn't have a numeric effect (like Cure Illness), it becomes more tricky, and rather than cure the victim of illness, a weak spell might allow the ill to make a new saving throw to save. A successful save means the character gets well, a failed save means no change (the magic didn't work). Furthermore, the Game Master can decree that certain spells, particularly illusionary magic, sensing spells, or healing magic, *cannot* be made into a weak version. **Note:** Spells that are 7th level and higher can NOT be made into a weak variant. While you could choose on a case-by-case basis, it's best to choose one option and stick with it, simply for everyone's sanity.

True Names

The Power and Danger of Your True Name

For mortal and immortal beings alike, the secret of a *true name* is powerful and dangerous, for its knowledge enables others to affect you in many ways with magic or supernatural means.

We are back to the *power of words* and how they relate to magic. Many forms of magic are made more powerful by, and some out and out require, the possession of the subject's *true name*. However, true names, themselves, are elusive secrets.

What precisely are they? Why do they work, and can a true name be changed?

Like the multi-level nature of magic, a true name works on several different levels. It is part mental and involves identity (how one sees himself), and willpower and focus (how one con-

ducts himself and shows himself to the world). It is also part physical (it is who you are and what you are called) and part metaphysical (I think, therefore I am). Some believe all of that is represented, somehow, by one's *true name*: the image through which one sees himself. Others believe the true name is a *psychic name tag* woven into a character's aura so tightly that it is, in essence, the key to his own identity, id and inner power. Despite any possible connection to the mind, will and aura, a character's true name is *not* revealed by powers to *See Aura*, *Object Read*, or even *Telepathy* (it is buried deep and no telepathic probe is going to find it easily).

Men of magic claim one's true name helps to provide a sense of *core-self* from which to focus and attune one's powers, be it magic, psionics, or other talent. Thus, it is important to keep the "true name" *secret* and *different* than the name known to the world.

If a rival or enemy with magic abilities learns your true name, it gives him power over the "core you." This enables the villain to affect you directly with much less effort and much more influence. For some forms of magic, possessing a piece of the person to be targeted by the spell (a bit of hair or blood, etc.) creates a connection through which the magic flows and works. It is the same with a true name, only with blood and hair, the magic user has a thin connection to the physical body, with the true name, he has a link to the soul.

How the true name can work against you

Knowledge is power. Words are used to focus and direct magic. If the enemy knows your true name, and he is a Man of Magic, Demon Lord, deity or similar worker of magic, he can use it against you like a weapon. Here's how:

1. Save vs spell magic without bonuses. If *your true name* is attached to the spell cast against you, you save without *any* bonuses! Natural die roll only, not even P.E. attribute bonuses apply, and you must roll to match or better your attacker's *Spell Strength*. That requires a 12 at the minimum, 13, 14, or 15 is more likely when up against a mid- to highish level enemy; 16 or 17 against truly high level mages, gods and demonic lords.

2. Your enemies can find you using your true name. If the true name is known and spoken to a magic *crystal ball* or attached to a spell such as *Locate*, it will instantly and flawlessly find the individual.

3. You can be summoned. If the true name is known and evoked as the target of a *magical summoning* (spell, ritual or circle), you must comply, and powerful magic will sweep you away to appear before your enemy (or whoever is summoning you)! To use a true name in conjunction with a summoning circle, one must inscribe the true name in the circle itself, in the "northern" quadrant, where the being or person will appear.

4. Save vs the battle of wills; -2 to save. When locked in a battle of wills against a magic wielding enemy who knows your true name, **a**) no bonuses to save apply, not even P.E. attribute bonus (natural die rolls only), and **b**) you are -2 to save. The same applies to any type of magical charm, domination and mind control whenever your true name is used, be it a spell, ritual or circle. Not applicable to psionic attacks (thank goodness).

5. Wards and Circle Magic can be tailored to you. If the true name is known and spoken, a ward or circle and its magic

can be directed specifically at you and you alone. Likewise, a ward or circle with a true name or names can be made to exclude that person or persons.

6. Your name can be traded and sold like a commodity. Practitioners of magic, especially dark magic, as well as most evil supernatural beings (Deevils, Demons, etc.) buy and sell “true names.” Why? Because knowledge is power, and if you know a true name you have power over that person or being. Thankfully, they have little interest in an Ordinary Joe like a farmer, butcher, etc. In fact, a true name only seems to have power when the person possesses power himself via magic, psychics, heroism, political power, renown, etc.

7. The true name can lead enemies to your family. In the case of heroes, adventurers and Men of Magic, your true name can lead your enemies, which are probably many, to your family and loved ones. This is never a good thing, as they can be targeted for revenge, murder, kidnaping, slavery, harassment, manipulation, and countless other miserable fates.

Concealing your true name

The power of the true name is widely known, though many of the specifics detailed above are not. This is especially true of practitioners of magic (who do know the specific details and dangers), clergy, psychics, heroes, adventurers and royalty (most of whom also know the details).

For this reason, **royalty** always christens their children with their true name *in secret* and reveal a common name to the public world. Thus, the world may know the young lord as, *Lord Thomas Quinthal the Third*, but his “true name” maybe Thomas Robert Scott Quinthal, or Robert Henry Thomas Quinthal, or even a completely different name, like Matthew Richard Quinthal. Similarly, public names are often descriptive names like, Lord Quinthal of Timiro, or Lord Quinthal the Lion, or Robert the Lion, or Robert of Timiro, or Robert Q the Fourth (because he was the fourth son or child, not because he is the fourth in the line to bear that name). The mother’s maiden name is also sometimes used in the “true name,” such as *Thomas Robert Scott Zarsem-Quinthal*, and so on.

The public names of common folk and even great heroes are often simple and descriptive. Indicating where they are from or most well known, their job, or something noteworthy – Bob the Butcher of Oakwood, Sarah the Younger of Riverbend, Maximilian the Brave, Eric the Destroyer, Carmen the Warrior, Jeffry the Wizard, Mickey High Pockets, Alexander the Gentle, Julius Quick Hands, Wayne of the Hills, and so on, are all examples of this. In other cases, the name may be completely made up, a nickname, or an inside joke – Lucious Words, Jimmy Two Knives, Zandar, Grim, Grumpy, Smiley, and so on.

Acquiring your true name

Most people from civilized lands have only one true name throughout their life. It is given to them by their parents at birth or soon after. Most cultures have a ceremony of some sort attached to the naming of a child, such as anointing them with water or sacred oil, or formally naming them in front of the gods in a temple or shrine. This name will carry a civilized person throughout his entire life, even if he *uses another name* for most of it. For example, most of us may think of him as *Mark Twain*, but his “true name” is really *Samuel Langhorne Clemens*. Like-

wise, modern day Earth entertainers often change their “true name” to a stage name: Eminem, Prince, Cher, Jay Z, 50 Cent, Madonna, Rock Hudson, and Marilyn Monroe, are just a few examples from the real world. Even peasants often use a name that is not their “true name.”

Some tribal people, Druids, and others change their true name as they reach adulthood by undergoing a *ritual rebirth*, usually in the form of a *rite of passage*. Best known to ethnographers of the Palladium World is the rite of passage trials of the **Kankoran**, where young Kankoran pass some test in order to become adults. At that point, they adopt a *new name*, in keeping with their new life as adults. However, that name is known only to the Kankoran, and he announces to his brethren another name that seems to fit him as his public identity. Such rituals are also common in exclusionary cults, including many Chantico cults, and when one accepts either a Witch pact or the Brotherhood of Elementals, one also picks a new “true name” as well as a public one. In essence, the transformative nature of these experiences rewrites the nature of the person, creating a new spiritual being within the old body. The new true name often comes to the individual in a dream, vision or symbol.

Changing your true name

It is difficult for a character to change his true name. Precisely because it is part of his “core,” a character seeking to change his true name – true identity – must do so on an emotional and spiritual level. He must become a new person. He must experience a *ritual rebirth*.

● **Rite of Passage.** Like the rite of passage discussed previously in context with the Kankoran. While such rites of passage are usually tribal in nature and meant for young people (teens and young adults) entering into the world of adulthood or a career (warrior, hunter, shaman, etc.), it can be performed by anyone of any age, provided the character seeks to be reborn, assume a new identity, probably a new way of life/living, and a new, different path for himself. This probably involves giving up his pieces of his old life and past, giving up rights of inheritance to the old name and changing his entire outlook and approach to living. The character is likely to be subjected to a series of physical trials that are demanding and probably life threatening. However, first he must shed his old identity in mind, spirit and intent. This often means having an epiphany that changes his outlook on life, or a desire to make a profound change (for whatever reason), and embrace a new beginning in mind and body. At the end of this mental reorientation and physical rite of passage, the character embraces a new meaning and a new direction for his own life, and thus a new identity and (secret) true name. While the actual physical rite of passage may take only a day, several days or a few weeks, the mental reorientation probably takes months or years, or a profound experience that changes the way the individual sees the world and his place in it. Chance of success: If the final, physical trial doesn’t kill the character, 90%.

● **Spiritual Awakening.** Rather than a physical rite of passage, the individual goes on a spiritual quest to find himself and his true purpose. This may involve wandering the land waiting for the world to speak to you and show you the way, such as the Australian (and similar Asian) “Walkabouts.” Another way to achieve spiritual awakening and changing one’s true name is

through meditation, fasting and good deeds, or meditation, fasting and prayer, or temporary abandonment of possessions and simple physical labor among the common people, or a quest or series of quests. Another approach is months of reflection as one goes about his life, but filled with periods of meditation, philosophical examination of self, fasting, and hunger (and/or drug) induced visions; what Native Americans call "Vision Quests." These are just some, there are many ways to find Spiritual Awakening. This process can take months or years – 1D100+8 months or longer (roll percentile dice +8). Chance of success: 80%.

● **Allegiance to a new cause, life or god.** For some people, there is a time and place where they change their life. If the character truly forsakes his past and heritage, and starts a new life, he can pick a new true name, a new common name, and start living his new life.

A classic example of this is a Warrior, Thief, Assassin, or Wizard giving up that life, never using a weapon or spell again, and becoming a *Priest* or *Monk* – or farmer, scholar, healer or something else very different.

It is also true of **Forsaken Wizards** who forsake the life they were born into to become a Wizard, against all odds, and with the knowledge they will never be accepted by the magical community. It is also true of the **Half Wizard** who gives up magic against great protest and shame to pursue a different occupation. Though the latter still knows something of magic and can cast some spells, he considers himself to be the chosen occupation and mockery of a mage.

However, anyone can change his life, sense of core self, and adopt a *new true name* without changing O.C.C.s and condemning his old way of life, but the change must be profound, may involve an alignment shift, and probably be a long time coming even if the change came from an overnight epiphany. A ruthless, bloodthirsty warrior who once enjoyed killing *might* find compassion and mercy, and now use his sword to protect and save lives rather than just kill and destroy. An assassin might vow never to take another life and become a pacifist, but continue to adventure and fight only to incapacitate while serving a good cause. Of course, not all rebirths are for the better. Good people can become evil, embrace dark gods, seek bloody retribution and become monsters or madmen. Good or bad, this change is likely to result from an allegiance to a new god, king, cause, or way of life that has changed the character permanently on a profound level. Chance of success: When it happens, it's usually 100%.

Forsaken Mage O.C.C.

By Kevin Siembieda, inspired from ideas by Mark Hall

The Forsaken Mage is so named because he or she is an outcast within the magic community, and regarded as a rogue and a ruffian. These partially educated mages are looked upon with disdain and contempt, seldom spoken about, never given credit when it is due, and generally disregarded

This character is born from one of four likely scenarios.

1. The first, and most common (75%) is caste discrimination. The character has always had an interest in the magical sciences, exhibited a talent for magic and a mind for the meta-

physical. Unfortunately, he was born on the wrong side of the street. Probably a peasant or poverty stricken, and peasants and beggars are not given the opportunity to get an education or learn magic.

2. Didn't make the grade. Another scenario might involve a character who was accepted as an apprentice or to a school of magic, but proved to be a slow learner and got kicked out of formal training early on in the program. A great deal of studying and learning is required to become a Wizard or master of the other magical sciences, and a large number of "apprentices" cannot hack it and wash out. A few may attempt to continue to learn magic without all the "formal education." They continue to study magic on their own or seek a lesser practitioner of magic or unorthodox source to teach them, resulting in knowledge and abilities that are incomplete and stunted.

3. Loss of a mentor. Another possible scenario is that the young apprentice is of low caste, a female, or a member of one of the monster races. He or she managed to find a mentor willing to teach someone of such low status, but the mentor dies in the early phase of his Wizard training and the masterless apprentice cannot afford pay for formal schooling, and no other Wizard is willing to take on a "charity case" or "misanthrope who should never have begun tutelage in the first place."

4. Loss of a mentor through scandal. The mentor of a young apprentice might be discredited due to scandal and driven away, vanish (or skip town like a thief in the night), or be convicted and imprisoned, or even executed for some terrible crime (or at least an accusation of scandalous crime from an influential source). The mentor's life ruined and shamed, nobody wants to be associated with this scandalous mage, and that means disassociating with all of his associates, especially his apprentice who is probably as tainted as he was.

Despite being rebuffed by mages and being told by virtually everyone they know that they are unsuited and unworthy to learn magic, and that they should learn to accept their low place in the world doing something else, these determined men and women refuse to relent and struggle to learn magic anyway. They watch practitioners of magic from afar, spy upon young apprentices, learn what they can based on rumor, legend, hearsay, observation and their own ideas about magic, and dare to fight for their dreams. This fierce determination to better themselves by learning magic preserves some of the P.P.E. as these individuals grow beyond adolescence into adulthood. While many are effectively self-taught in most areas of the craft, they cannot learn spell casting until they manage to find a mage willing to accept them as an apprentice or teach them a specific spell or two. Such a mentor to the lowly Forsaken Mage is likely to be a fellow Forsaken Mage, Half Mage or sorcerer who has, himself, broken from convention to study rare, lost, secret and forbidden forms of magic. That means Forsaken Mages often know a few spells from three or more areas of speciality magic, and even condemned magic most true Wizards do not dare practice. This includes *Enchanting*, *Ice Magic*, *Serpent Magic*, *Shadow Magic*, *Sex Magic*, *War Magic* and many other areas not openly accepted by the civilized world (and the subjects of future volumes of the **Mysteries of Magic™** series).

Timing is everything when it comes to learning magic, and that means starting young, under the age of 21 for humans and most races (40 of Elves and Dwarves). Studying magic later in



life (after the age of 20) means the individual has much less Potential Psychic Energy (P.P.E.) to apply toward his aptitude for magic and casting spells. Most mages will not consider taking on an apprentice over the age of 19, let alone one who is 21 or older. And thirty? Never. After 20 years of age, the P.P.E. necessary to become a mage is typically used up. Spent on other talents and squandered on foolishness. However, in the case of those who become *Forsaken Mages*, their drive, passion and intense focus on magic – in some cases, nearly an all-consuming obsession – funnels energy to develop their latent talent in the use of magic and preserves an acceptable amount of P.P.E. for further magical development and spell casting. While some Wizards insist this is impossible, the very existence of the Forsaken Mage is testament to the contrary.

Short-changed to begin with, the Forsaken Mage finds learning and mastering the magic sciences a long and arduous task, taking 2-3 times longer than those who start young, and with results that are less than impressive. Learning magic late in life, and often without the guidance of an accomplished Wizard, means the character has a comparatively small P.P.E. base (about half that of a Wizard), must expend 20% more P.P.E. to cast the same spell (round down), and has trouble casting spell invocations higher than 8th level. Furthermore, the *range* and *duration* of the Forsaken Mage's spells and rituals are 20% shorter.

As if that were not enough, Forsaken Mages are viciously rejected and ignored by most Men of Magic. These “embarrassments to the craft” are *never* allowed to join magic guilds or brotherhoods, and are often taunted and mocked in public by full-fledged Men of Magic. *Wizards, Diabolists, Summoners* and even many *Psi-Mystics, Witches, Necromancers*, and other practitioners of the magical sciences and mystic arts look down upon, and admonish, the Forsaken Mage.

Such *lowly sorcerers* seldom attain high positions in royal courts or high society, but can make an excellent life for themselves in small towns and villages as middle and upper-middle class citizens and low ranking officials, including members of a town council or town elders, a local representative, advisor to noblemen (but never a prince or king), teachers, scribes, sheriffs, and business people. In fact, because they are so viciously rejected by magical society in the big cities and kingdoms where mages hold an elevated place, Forsaken Mages (as well as Half Wizards and others forsaken by the powers-that-be) often turn to a life of adventure and exploration, as well as positions as sorcerer for hire, village defender, lawman, and resident mage at a village or town where they are accepted and appreciated by the common people. Some even become rich and famous.

Why then, you might ask, haven't people heard of at least these respectable or heroic Forsaken Mages?

The answer is simple and sad, the Men of Magic in power don't want you to hear about them.

So deep is the resentment and animosity toward the Forsaken Mage that most (as in 95%) Wizards, and other practitioners of magic who function as the custodians of the *magical sciences* and *mystic arts*, refuse to acknowledge their very existence, let alone any of their accomplishments or heroics. This belligerence isn't born simply from arrogance and vanity, though surely both play their part in this, but from a sense of

power and entitlement. In the Palladium World, knowledge is power. The men of the magical sciences and mystic arts, along with the nobility, are the people who wield that power. Their control over magic – the technology of the day – makes Wizards and other Men of Magic important, powerful, wealthy and influential figures in society. Forsaken Mages, on the other hand, are born of farmers, peasants and common laborers who rejected their “proper place” in society and dare to rise from the ranks of peasant, serf or commoner, to educate themselves and learn magic. This in and of itself is an affront. The various social castes are clearly defined and the underprivileged should know and accept their place, not try to be something more. So ingrained are the social levels of the various castes that it is likely that even the Forsaken Mage's own parents, siblings, friends and loved ones tried to talk him out of such an undertaking. When the individual did so anyway, he probably became the “black sheep” of the family. A figure of shame and possibly fear or resentment. (“Ya think yer better than us, Jim? Farmin' ain't good enough for ya?”)

Within the hierarchy of the magical sciences, such rebellious upstarts as the Forsaken Mage challenge the status quo and, it is feared, may inspire other peasants (the majority of the people) to expect a better, richer life. This could create discontent and rebellion across the world. The powers-that-be do not want their own positions of power questioned, challenged nor coveted by mere peasants. Thus, they resent and disdain the “peasant mages,” who bring shame to their profession and do not know their place. This alone makes the Forsaken Mage unacceptable and something of an abomination. From the true Wizards' and nobility's elitist point of view, the Forsaken Mage is vulgar, unrefined, uneducated (by their standards) and unsophisticated in the ways of magic. He or *she* (45% of all Forsaken Mages are female, which is another affront to the male dominated magical sciences and mystic arts) is a “peasant” – born in the gutter, largely self-taught, barely educated, and who learned spell casting from *other miscreants, rogue mages* and *monsters*. The fact that they even consider themselves men and women of learning and magic is a joke. Forsaken Mages also tend to be fiercely independent, headstrong and unconventional, all things that upset the apple cart in the magic community and social order. Most of these rogues do not accept the way things are done, despise elitism, and advocate change like teaching the poor how to read and write (preposterous!), which again, disrupts and challenges the status quo of those in power. Of course, such animosity by the magic community and wealthy society is couched in civility and words like, “don't respect tradition,” “too unskilled to understand the intricacies of magic (or society, or business, or fill in the blank),” “undisciplined,” “uncivilized,” “inexperienced,” “half-baked,” “misguided,” “pretenders,” and many other negative admonishments and dismissal of their abilities.

Quietly, secretly, the prejudice runs even deeper. Men of Magic often deliberately lump the Forsaken Mage and other practitioners of lost, specialized or forbidden magicks into the category of “Dark Magic,” and characterize such practitioners as *rogues, evil, loose cannons, dangerous, wild men* and *lunatics* best to be shunned and feared. When a Forsaken Mage does something brave, heroic or praiseworthy, the established Men of Magic take credit for it, omitting details like the fact that it was

a *Forsaken Mage*, or the hero's name, and so on. At best, he is referred to as an unknown or unnamed "Wizard," "Warlock" or "mage," all of which suggests he is a member of the *nobler magical sciences* or *accepted mystic arts*. It is common practice to let the public *assume* Men of Magic were responsible for any good deed perpetrated by a spell caster, even when they were not. Meanwhile, they are quick to let Forsaken Mages and Half Wizards take the blame when things go wrong. Such "practitioners of Dark Magic" and "unskilled pretenders" make wonderful scapegoats for the magical aristocracy. They even go so far as to have books and songs altered to remove mention of Forsaken Mages, Half Wizards, and other "embarrassments to the science."

Despite all this, there continues to be brave individuals who forsake the life and caste to which they were born, and, against all odds, and with the knowledge they will never be accepted by the magical community, follow their hearts and study magic. It would come as a surprise to those who belittle and underestimate the Forsaken Mage to learn that most are people of strong character and high principle. They tend to have an admirable work ethic, fierce tenacity and a drive to succeed that cannot be contained. Perhaps because they are so often rejected and ridiculed themselves, most Forsaken Mages show considerable tolerance and compassion for others, and tend to have a soft spot for fellow underdogs, outcasts and hopeless causes. They also tend to be risk-takers unafraid to take chances that other Men of Magic with high social positions, reputations, wealth and assets to lose, would seldom consider. This is what makes many of them choose a life as adventurers and explorers to the day they die. It is also why, out in the wilderness and remote villages and towns, Forsaken Mages are often known as "Hero Wizards."

Though a Forsaken Mage has less magic ability than a true Wizard, these bold practitioners of magic are dedicated to the pursuit of magic knowledge and learning. Many are driven by wanderlust and a need to see the world that would have been denied them if they had accepted their lot in life as a peasant.

Forsaken Mage O.C.C.

Abilities & Features:

1. Common Knowledge Spells: There is nothing common or traditional about this character. He lacks formal training and does not get the usual Common Knowledge Spells. Instead he picked up what spells he could from whoever he could.

Starting Spells – A Jack of many magicks, a master of none. Pick 1D4+3 Level One spells, three from Level Two and two from Level Three to start. The spells may be selected from *Wizard spells* or from ANY of the lost, rare or specialized spell magicks that fit with the character's alignment, including Necromancy, Shadow Magic, and so on. (Such specialized areas of magic will be covered in future volumes of **Mysteries of Magic™**. Until then, some are found in other books, such as **Library of Bletherad**.)

There are three limitations:

- Warlock spells cannot be selected, unless there is an equivalent Wizard spell, like Fire Ball or Call Lightning.
- Cannot select or learn spells higher than Level Eight.

- Spells other than Wizard spells are limited to a *total of five spells* from any given category of magic. The Forsaken Mage can learn as many Wizard spells as he is able (usually low level spells), but he can know a handful of spells from numerous other rare, lost and forbidden classes of spell magic. **For example:** An experienced Forsaken Mage *might* know 10 Wizard spells, 5 Shadow spells, 3 Necromancy spells, 4 Sex Magic spells, 2 War Magic spells, and so on. By comparison, a Wizard (and Mystic) can only select from Wizard spells, not the subclasses or specialized areas of magic unless the Wizard specializes in that one area of magic, but then he can *only* know spells from that special type of magic (e.g. only Shadow spells or only War Magic or only Sex Magic, etc.). Regardless of type, spells are usually low level (1-6), and *never* higher than Level Eight.

Note: The reason the Forsaken Mage may know several different categories or classes of spells is because true Wizards are seldom willing to teach them magic, even low level magic. If they do, Wizards charge them *three times more* and are seldom willing to teach a Forsaken Mage any spell greater than third level.

That means a Forsaken Mage learns his magic from other outcasts, including other Forsaken Mages, Half Wizards, War Wizards, Enchantresses, and other mages who are outcasts and rogues. That may include such beings as the Loogaroo, Lizard Mage, young dragons, Ogre or Troll Wizards, members of secret magical cults, the monster races and any manner of unorthodox teachers and sources of magic. This is another reason for Wizardous gentry to dismiss and shun them, as is the fact that these mages learn and study forsaken and forbidden magic not sanctioned for use in the magical sciences. **Note:** As is always the case, the abilities of the Witch, Priest, Druid and Shaman are not spell magic and are not available to the Forsaken Mage or any Men of Magic. Likewise, the Forsaken Mage lacks the knowledge, discipline and training to learn Diabolism and Summoning.

2. Additional Spells: For game purposes, at each new level of experience, starting at level two, it may be assumed that the character has been able to figure out or learn one new spell – select one from any level up to the character's own current level of achievement/experience (e.g. a 3rd level character can select one spell from either first, second or third level spell invocations).

Spell Casting Shortcomings compared to a Wizard:

- Learning magic late in life, and often without the guidance of an accomplished Wizard, means the character has a comparatively small P.P.E. base; about half that of a Wizard (see #10 P.P.E., below).
- Must expend *20% more P.P.E.* to cast the same spell (round down).
- The *range* and *duration* of spells the Forsaken Mage can cast are 20% shorter.
- Cannot learn or cast spell invocations higher than 8th level.
- Strategies and tactics. As a consequence of having limited magic capabilities, most Forsaken Mages stick to learning spells that require a minimal amount of P.P.E. Thus, while they may have a repertoire of *low level spells* that cost 10 P.P.E. or less, they are likely to know a large number of them, making these

mages formidable spell casters when up against most opponents. It is only when facing truly powerful Wizards, dragons, Greater Demons, and other experienced Men of Magic, that the Forsaken Mage is outmatched. Even then, many of these Wizards have learned to compensate for what they lack in raw power, with cunning, resourcefulness, fast thinking, wisdom and courage.

3. Learning New Spells: Spells, but not ritual magic, up to Level Eight can be learned and/or purchased at any time, regardless of the Forsaken Mage's own experience level. However, the character must find an instructor and pay the price (which is not always money) to be taught the spell. This should be played as a role-playing element. (Standard as per the *Pursuit of Magic* section in the **Palladium Fantasy RPG®**.) As noted in #1, previously, in addition to, or instead of Wizard spells, the Forsaken Mage can learn spells from unorthodox sources and can learn a handful of spells from several different areas of magic, but is limited to 5 maximum from each.

4. The Enchanted Cauldron: The character's lack of formal training means he does not know how to create or use the Enchanted Cauldron, nor can he learn.

5. See and Use Ley lines: Like most Men of Magic, the character can see powerful magic energy emanating from the earth in a straight line. These lines of energy are known as *ley lines*. Where two or more ley lines intersect is a more powerful ley line nexus. The Forsaken Mage recognizes these lines and junctions as *places of power* where he or she can draw on additional P.P.E., and where spells and powers are increased. The ley lines on the Palladium World are not as powerful as those found on a handful of other worlds (such as *Rifts Earth*), and are not visible to the average person. Only practitioners of magic and most creatures of magic can see the gentle flow of magic energy. See the *Magic* section in the **Palladium Fantasy RPG** for details.

The mage can also see mystic energy radiating from incredibly powerful creatures, such as ancient dragons, Demon and Deevil Lords, and Godlings and gods, as well as the most powerful magic items, like the weapons of the gods and Greater Rune Weapons.

6. Ley Line Drifting: Not applicable to the Forsaken Mage.

7. Ley Line Rejuvenation: Not applicable to the Forsaken Mage.

8. Special O.C.C. Skills & Abilities:

Forsaken Mages & Armor: Leather, studded leather and magic armors are recommended. Metal armor has the same negative effects as apply to the Wizard.

Forsaken Mages & Circles & Symbols: *Circle magic* and most ritual magic are beyond the mage and he cannot use them. He has only a 01-33% chance of even recognizing whether it is a genuine magic circle or not.

Symbols & Wards are something the Forsaken Mage knows about, but has little knowledge about. They know only the four Simple Power Words (Acba, Keron, Pein and Yin) and 12 Basic Mystic Symbols, and have no idea if a ward or circle is genuine, active or deactivated; cannot read Rune writing.

Conversion of Spell Scrolls: Although most Forsaken Mages can read one language (usually Elven or a human language) and can read scrolls written in any language known to them, they cannot convert scrolls into working spells.

Magic Guilds and Societies: Forsaken Mages are not allowed to join any formal guild, trade organization, or institution of magical learning. However, a cult or secret society that practices rare, specialized areas of magic or forbidden magic may accept them as members.

Recognize Enchantment: Just as a doctor can recognize flu symptoms and disease, the Forsaken Mage can recognize the influence of magic that charms, hypnotizes, or otherwise causes mind control (including trances, domination, compulsion, quest, etc.). This ability also includes identifying magic sickness, curses, the effects of Faerie Food and Faerie Magic, and supernatural or magical possession. Illusions, metamorphosis, and psionic powers do not count as enchantment. **Base Skill:** 25% +5% per level of experience.

Recognize Magic: The Forsaken Mage has a certain percentage chance to recognize a magic item by shape, inscription, magic symbols or intuition (gut feeling). It is important to understand that while the character may know something has magical properties, he does not know what powers the item may have or how to use it. **Base Skill:** 10% +3% per level of experience.

9. Magic Bonuses: +1 to save vs magic at levels two, four, eight, and twelve, +4 to save vs Horror Factor and +1 to save vs possession.

Spell Strength (the number others must save against when the character casts a spell): +1 at levels three, six, nine and twelve.

10. P.P.E.: All practitioners of magic are living batteries of mystic energy. The character draws from this energy to create magic and cast spells. **Permanent P.P.E. Base:** 1D4x10+30. The character's P.E. attribute number is also added to his P.P.E. Base. Add another 2D4+2 P.P.E. per each level of additional experience, starting at level one. The Forsaken Mage can also draw on P.P.E. from ley lines, nexus points, magic amulets, other people, and P.P.E. released in blood sacrifice and rituals. See the *Mastery of Magic* section in the core rule book, page 180, for more details about P.P.E. sources.

Forsaken Mage O.C.C.

Alignment: Any, but lean toward good and selfish.

Attribute Requirements: I.Q. 10 or higher; a high P.E. is also recommended but is not a requirement.

O.C.C. Skills:

Horsemanship: General or Swimming (+10%)

Languages: Native Tongue at 90% plus one language of choice (+12%).

Literacy: One of choice (+8%).

Lore: Magic (+10%)

Lore: One of choice (+10%).

Mathematics: Basic (+10%)

W.P.: One of choice.

Hand to Hand: Basic, can be upgraded to Hand to Hand: Expert for the cost of two O.C.C. Related Skills. Martial Arts and Assassin are not available to this O.C.C.

O.C.C. Related Skills: Select six other skills of choice at level one, plus one new skill at levels two, four, eight and twelve. All new skills start at level one proficiency.

Communications: Any (+5%).

Domestic: Any (+10%).

Espionage: None.

Horseanship: General only.

Medical: Any.

Military: None.

Physical: Any, except Acrobatics, Gymnastics, Boxing & Wrestling.

Rogue: Any, except Pick Locks and Pick Pockets.

Science: Mathematics: Advanced and Astronomy only.

Scholar/Technical: Any (+5%).

Weapon Proficiencies: Any, except Large Axes, Pole Arms and Lance.

Wilderness: Dowsing, Identify Plants & Fruits, Preserve Food and Wilderness Survival only.

Secondary Skills: The character also gets to select four Secondary Skills from the previous list of available skills at level one, and one additional at levels 2, 4, 6, 8, 10, 12 and 14. These are additional areas of knowledge that do not get the advantage of the bonus listed in the parentheses. All Secondary Skills start at the base skill level. Also, skills are limited (any, only, none) as previously indicated in the list of O.C.C. Related Skills.

Starting Equipment: Two sets of clothing, a robe or cloak with a hood, boots, a pair of soft leather gloves, belt, bedroll, backpack, a medium-sized to large purse/satchel, two small sacks, a water skin, 3D4 sheets of parchment paper, a 100 page notebook, three crow quill pens, two bottles of ink (each may be a different color), 1D4 sticks of graphite, 1D4 sticks of chalk, 1D4 candles, a wooden cross, small mirror, and a tinder box.

Armor: Starts with soft leather (A.R. 10, S.D.C. 20).

Weapons: A knife and one additional weapon of choice. All are basic S.D.C. weapons of good quality. Magic weapons and additional items must be acquired later. Favorite weapons include the knife, short sword, staff, blunt weapons, sling and crossbow.

Money: The character starts with 70 in gold. Additional money comes from payment for services rendered and/or the acquisition of booty. Practitioners of magic are often sought after and most commoners and people living in remote areas do not know the difference between a Forsaken Mage and any other type of Wizard or mage. Pay can be excellent, varying from 50-150 gold for the simplest task, to 3,000-12,000 for dangerous assignments. Salary is often equal to that of the Long Bowman for low level mages (under 5th level) and equal to that of an officer for experienced mages (5th level and higher).

Half Wizard O.C.C.

A Split-Class Wizard

By Kevin Siembieda, inspired from ideas by Mark Hall

A **Half Wizard** is someone who has undergone considerable formal training in the magical sciences as a Wizard Apprentice, showed great promise, may have even finished (or nearly finished) his training, but for some reason, gave up on magic to pursue a different occupation entirely. In some cases, the skilled apprentice or First Level Wizard quits against great protest and shame. Though the character still knows something of magic and can cast some spells, he does not learn new magic, and considers himself to be the new *chosen occupation* and novice or Half Wizard when it comes to magic.

This is your *Wizard Thief*, *Wizard Scholar*, *Wizard Warrior*, *Wizard Scout* (Ranger), *Wizard Merchant*, or *Wizard Adventurer*. In most cases, this individual showed great aptitude, talent and interest in magic at a young age, and learned the basics of magic and spell casting. However, as he got older, he dropped magic in favor of pursuing something else – be it farming or adventuring. Something that brought him joy and a sense of fulfillment.

In other cases, the young apprentice was unable to further his education for reasons beyond his control. He might have lost his mentor to tragedy that was so personally devastating, painful or terrifying, that it destroyed his love for magic and made him give it up. Similarly, the character might have forsaken magic because of the loss of his family, parents, sibling, a loved one, a girlfriend, or other tragedy or injustice resulting from magic gone wrong or used for ill, or political gain.

Or the apprentice might have been captured and enslaved, or otherwise forced to learn a different trade. Over time, the character lost interest in magic and accepted the trade he was forced into, or found one of his own choosing that brought him a greater sense of fulfillment, purpose, belonging, and joy.

Yet another possibility is that his mentor(s) was so cruel, abusive and hurtful, that it made the young apprentice hate magic and destroyed any desire he once had to become a Wizard. In this case, his chosen profession is likely to be one as far removed from magic as possible.

Regardless of the reason for it, the character has given up on magic. While the adept understands and appreciates magic, and knows enough to cast spells, read scrolls and use magic as a Wizard, he no longer has any desire to be a Wizard. Ask him what his profession is, he says warrior, thief, scholar, or whatever it may be. If someone says, "But you cast spells. That means you're a *Half Wizard*," the character is likely to frown or snarl and say, "No, I'm a thief" (or whatever). As far as most Half Wizards are concerned, their *true occupation* is whatever they have chosen AFTER having studied magic. For older characters, their days of practicing magic were long ago and a small part of their life. However, in a world where magic represents power and high social position, other people may see them as *Wizards* or *Half Wizards* rather than the character's chosen and preferred occupation. This is often a source of consternation for the character who, as impossible as it may seem, really has divorced himself from the practice of magic, doesn't particularly



like magic, and who has emotionally and personally moved on from magic. If he says he's a thief, he *is* a thief. If he says he is a warrior, he *is* a warrior. That's how he sees himself. That is who he truly is. The study of magic was just a short side-trip or detour that ultimately led him to his chosen profession.

Magic comes into play for the Half Wizard as a *secondary tool* that may or may not reflect on, or help him in, his chosen profession (remember, the magic came first). Although the Half Wizard no longer actively pursues a life in magic, he is highly educated and smart. That means he is going to use all the talents, skills and resources at his disposal to succeed and survive, and that includes magic and spell casting. Some Half Wizards use magic and their magical knowledge (the ability to read scrolls, ley line regeneration, lore skills, etc.) discreetly and may even try to hide their magical powers. Others use them openly as one more weapon in their formidable arsenal. Even for those who enjoy using their Wizard abilities, the bottom line is this: As much as they might respect and enjoy magic, it did not move them, enthrall them or give them joy, so they chose to give it up in favor of an occupation they found much more rewarding. Again, as impossible as it might seem to other people, that more fulfilling work might be adventuring, thieving, fighting, teaching, farming, hunting, hard labor or digging ditches.

To the magic community, Half Wizards are cowards, quitters, traitors, and a shameful disgrace to the magic profession. Though they are regarded a couple of notches higher than the Forsaken Mage, they are considered to be as nearly as despica-

ble and much more enigmatic. On one hand, Half Wizards are chided as laughable, pathetic losers to be pitied and condemned for giving up what so many others would kill to attain. On the other hand, they are incomprehensible, because few Men of Magic can understand why anyone would give up the wonder and glory that magic has to offer. In the eyes of full-fledged Wizards and other Men of Magic, these gifted people are traitors who took what they had to offer, threw it back in their faces, and turned their backs on privilege and power. And that makes Half Wizards inscrutable people to be watched, feared and shunned. Furthermore, rejection breeds anger, hatred and harsh animosity toward Half Wizards. Thus, like Forsaken Mages, they too are "embarrassments to the craft," *never* allowed to join magic guilds or brotherhoods, and forced to suffer public humiliation, taunts, and admonishment by Men of Magic. Most Half Wizards accept such treatment with quiet humility or cold indifference. If nothing else, such behavior by magic practitioners only confirms they made the right choice.

Ironically, Half Wizards do not despise magic nor hate Men of Magic. They gave up a life of magic because it was not who they were, or what they wanted to do. It was joyless to them, so they moved on to find something that felt good and right, *for them*. Just because they didn't like magic, doesn't mean they hate or condemn everyone else who uses it. In fact, because of their understanding of magic, Half Wizards have deep respect for those who wield it with balance and good intentions. The abandonment of magic by a Half Wizard is not an act of defi-

ance, rebellion or disdain, he or she just wants to be something else. For many, discovering that “something else” takes a long time. Many Half Wizards spent years wandering the planet trying to figure out who they were and what they wanted to do with their lives. Some have a life changing epiphany, others stumble upon it, and some just ease into it, while others find it by accident. Whatever it is, it feels right.

Knowledge & Abilities of the Half Wizard

1. Common Knowledge Spells: Trained in Wizardry, the character knows Decipher Magic, Sense Magic, Sleep, Globe of Daylight, and Tongues. **Note:** The Enchanted Cauldron is not learned.

2. Additional Spells: Before the Half Wizard gave up on the pursuit of magic, he learned a handful of spells. Roll on the table below to determine how many and what levels the spells are from. Then pick the spells that will become a permanent part of the character’s spell casting abilities.

Random Spell Determination of the Half Wizard: Roll for a random determination or pick one, then make the appropriate spell selections.

01-10% Novice: 1D6+5 First Level Wizard spells only.

11-20% Beginner: 1D4+2 First Level and 1D4+2 Second Level Wizard spells.

21-30% Apprentice: 1D6+1 First Level Wizard spells, two Second Level, and two Third.

31-40% Talented Apprentice: 1D6+1 First Level spells, 1D6 Second Level and 1D4 Third.

41-50% Adept: 1D4+1 First Level Wizard spells, 1D4+2 Second Level, 1D4+1 Third, and two Fourth.

51-60% Natural: 1D4+3 First Level Wizard spells, 1D4+2 Second Level, 1D4+2 Third, two Fourth and one Fifth.

61-70% Prodigy: 1D4 First Level Wizard spells, 1D4+2 Second Level, 1D4+3 Third, 1D4+1 Fourth, 1D4 Fifth and one Sixth Level spell.

71-80% Spy/Stealth Specialist: Select a total of 1D6+8 Wizard spells from levels 1-4 that would apply to spying, hiding, stealth and stealing only.

81-90% Protector/Defense Specialist: Select a total of 1D6+8 Wizard spells from levels 1-4 that would apply to helping and protecting others only.

91-00% Combat/Offensive Specialist: Select a total of 1D6+8 Wizard spells from levels 1-4 that would apply to fighting and capturing an enemy.

Note: No matter how much the Half Wizard learns, how much he may use his magic, or how high he grows in his “chosen profession,” all spells are *always* cast as if he were a **First Level Wizard**.

3. Learning New Spells: Though possible (he knows all the basics of magic and spell casting, and basics behind scroll conversion), the Half Wizard has given up on magic and is *not* interested in learning new spells or furthering his understanding of magic.

4. The Enchanted Cauldron is *not* part of the Half Wizards repertoire of spell knowledge, and since he is not interested in pursuing magic, he never tries to acquire it.

5. See and Use Ley Lines: Like most Men of Magic, the character can see powerful magic energy emanating from the earth in a straight line. These lines of energy are known as *ley lines*. Where two or more ley lines intersect is a more powerful ley line nexus. The Half Wizard recognizes these lines and junctions as *places of power* where he or she can draw on additional P.P.E., and where spells and powers are increased. The ley lines on the Palladium World are not as powerful as those found on a handful of other worlds (such as *Rifts Earth*), and are not visible to the average person. Only practitioners of magic and most creatures of magic can see the gentle flow of magic energy. *See the Magic section in the Palladium Fantasy RPG for details.*

The Half Wizard can also see mystic energy radiating from incredibly powerful creatures, such as ancient dragons, Demon and Deevil Lords, and Godlings and gods, as well as the most powerful magic items, like the weapons of the gods and Greater Rune Weapons.

6. Ley Line Rejuvenation: When standing on a ley line or nexus, the Half Wizard can absorb ley line energy to double the rate of natural healing. To do this, the character must concentrate on healing while relaxing on a ley line. He can also use a ley line or nexus to perform an *instant rejuvenation* as often as once every 24 hours: After about 10 minutes of concentration, 2D6 Hit Points and 2D6 S.D.C. are magically restored; no personal P.P.E. is expended to do this. Ley Line Rejuvenation restores P.P.E. at the normal rate.

7. Special Wizard O.C.C. Skills & Abilities:

Half Wizards & Armor: If the character intends to cast magic, then leather, studded leather and magic armors are recommended. Metal armor has the same negative effects as apply to the Wizard.

Half Wizards & Circles & Symbols: The character can read and use scrolls, read Runes, recognize magic wards and circles, knows the 12 basic magic symbols, four Elemental symbols, and symbolic colors, as well as the four basic power words (Acba, Keron, Pein and Yin).

Conversion of Spell Scrolls: Same as the Wizard, except the success ratio for the Half Wizard is half, which doesn’t matter because he doesn’t try to learn new magic spells.

Magic Guilds and Societies: Half Wizards are not allowed to join any formal guild, trade organization, or institution of magical learning. However, a cult or secret society that practices rare, specialized areas of magic or forbidden magic, may accept them as members, not that they’d be interested.

Recognize Enchantment: Just as a doctor can recognize flu symptoms and disease, the Half Wizard can recognize the influence of magic that charms, hypnotizes, or otherwise causes mind control (including trances, domination, compulsion, quest, etc.). This ability also includes identifying magic sickness, curses, the effects of Faerie Food and Faerie Magic, and supernatural or magical possession. Illusions, metamorphosis, and psionic powers do not count as enchantment. **Base Skill:** 20% +5% per level of experience.

Recognize Magic: The Half Wizard has a certain percentage chance to recognize a magic item by shape, inscription, magic

symbols or intuition (gut feeling). It is important to understand that while the character may know something has magical properties, he does not know what powers the item may have or how to use it. **Base Skill:** 15% +5% per level of experience.

Teach Spells: A Half Wizard may teach what he knows to others, including teaching the spells he knows to a Forsaken Mage or young apprentices. However, extreme caution and discretion is used.

8. Magic Bonuses: Same as the Wizard: +1 to save vs magic at levels 3, 6, 9, 12 and 15 of his chosen, non-magical occupation; +3 to save vs Horror Factor (this may be in addition to any bonus from his profession).

Spell Strength is the number others must save against when the character casts a spell, but since the Half Wizard stopped practicing magic at Level One, his Spell Strength is 12 and it does not improve with experience in his chosen, non-magical occupation.

9. P.P.E.: All practitioners of magic are living batteries of mystic energy. The Half Wizard draws from this energy to create magic and cast spells. **Permanent P.P.E. Base:** 2D4x10+10. The character's P.E. attribute number is also added to his P.P.E. Base. Add another 2D4+1 P.P.E. per each level of additional experience he attains in his chosen, non-magical occupation starting at level two. The Half Wizard can also draw on P.P.E. from ley lines, nexus points, magic amulets, living people, magic rituals and P.P.E. released in blood sacrifice. See the *Mastery of Magic* section in the core rule book, page 180, for more details about P.P.E. sources.

Half Wizard O.C.C.

Alignment: Any.

Attribute Requirements: I.Q. 10 or higher; a high P.E. is also recommended but is not a requirement.

Wizard O.C.C. Skills:

Languages: Native Tongue at 95% plus two other languages of choice (+15% each).

Literacy: Two of choice (+10%).

Lore: Magic (+10%)

Lore: One of choice (+10%).

Mathematics: Basic (+20%)

W.P.: One of choice.

Note: The *Wizard O.C.C. Skills*, and the *Wizard Special Abilities* listed above, are the only skills the character has from the Wizard O.C.C.

Chosen Non-Magical O.C.C.: Pick a different O.C.C. from the Men at Arms or Clergy. This is the "chosen" profession of the character and the work which he or she enjoys and most closely identifies with.

O.C.C. Skills: Select all the usual O.C.C. Skills complete with bonuses.

O.C.C. Bonuses: Apply as usual.

Special O.C.C. Skills & Abilities (if any): Apply as usual.

Non-Magical O.C.C. Related Skills: Instead of selecting the usual skills for that O.C.C., the player selects one of the following *Skill Packages* that is appropriate for his *chosen O.C.C.* (indicated in parentheses). Some O.C.C.s have two or

more choices of Skill Packages, others have only one. The character remains highly educated and may have skills not ordinarily available to his "chosen non-magical" O.C.C. All Skill Packages match up with the indicated O.C.C. extremely well. No bonuses apply unless indicated. **Note:** The Half Wizard *cannot* select a different Men of Magic O.C.C. or Psychic O.C.C., nor can he select Knight, Squire or Palladin. Clergy may be selected, particularly Priest, but the Half Wizard does NOT get any of the usual Priestly spell casting abilities, nor any of the P.P.E. provided by the Priest O.C.C. However, the Wizard Priest does see his Spell Strength increase as per the Priest O.C.C. (+1 at levels 6 & 12).

Half Wizard Skill Packages based on his chosen O.C.C.: Remember, the skills below are in addition to the O.C.C. Skills of the Wizard O.C.C. and the O.C.C. Skills of his "Chosen Occupation" O.C.C., and are selected in place of the *O.C.C. Related Skills* of his chosen occupation.

Archeologist (Scholar O.C.C.): Anthropology (+12%), Archaeology (+25%), Astronomy & Navigation (+5%), Climb/Scale Walls (+5%), History (+20%), Land Navigation, Locate Secret Compartments/Doors (+5%), Masonry, and Writing (+5%).

Adventurer (Vagabond/Peasant O.C.C.): Climbing/Scale Walls (+10%), Dance or Play Musical Instrument (+10%), Horsemanship: General or Exotic Animals (+5%), Land Navigation (+10%), Swimming (+10%), Wilderness Survival (+5%), and one Technical (+5%) or W.P. skill of choice.

Assassin (Assassin O.C.C.): Recognize Weapon Quality (+10%), Use & Recognize Poison (+20%), Rope Works (+10%), Surveillance (+10%), and two Espionage skills of choice (+10%).

Builder/Craftsman (Vagabond/Peasant O.C.C.): Carpentry (+10%), Field Armorer (+10%), General Repair (+20%), Masonry (+10%), Rope Works (+5%), Sew (+10%), and one Physical skill of choice.

Burglar (Thief O.C.C.): Climb/Scale Walls (+15%), Detect Concealment & Traps (+5%), Gemology (+5%), Rope Works (+10%), Swimming or Acrobatics, plus one Espionage and two Rogue skills of choice.

Carpenter (Merchant or Farmer/Peasant O.C.C.): Art (+5%), Body Building & Weight Lifting, Boat Building (+5%), Carpentry (+15%), General Repair (+10%), Rope Works, Sculpting and Whittling (+10%), and Horsemanship: General or Sailing (+5%).

Combat Strategist & Tactician (Warrior/Soldier or Noble O.C.C.): Detect Ambush (+10%), Camouflage (+15%), History (+15%), Intelligence (+15%), Interrogation Techniques or Cryptography (+5%), Land Navigation or Astronomy & Navigation (+10%), Lore: Demons & Monsters (+10%), and Research (+5%).

Doctor/Healer (Scholar or Noble O.C.C.): Biology (+20%), Brewing (+10%), Cook or Animal Husbandry (+5%), Identify Plants & Fruits (+10%), Holistic Medicine (+5%), Surgeon/Medical Doctor (+20%), and Use & Recognize Poison (+10%).

Explorer (Scholar or Ranger or Long Bowman O.C.C.): Archaeology (+10%), Astronomy & Navigation (+10%), Climbing/Scale Walls (+12%), Horsemanship: General or Exotic Animals, Land Navigation or Prowl (+5%), Research (+12%), Swimming (+10%), and one Technical skill of choice (+10%).

Farmer (Farmer/Peasant O.C.C.): Breed Dogs (+5%; may have one or two medium or large dogs as his loyal companions), General Repair, Horsemanship: General, Identify Plants & Fruit (+20%), Land Navigation (+5%), and Skin & Prepare Animal Hides or Fishing (+10%).

Flim-Flam Man/Con Artist (Thief O.C.C.): Appraise Goods (+5%), Brewing (+10%), Disguise, Forgery (+10%), Intelligence (+10%), Language: Speaks one extra language (+10%), Play Musical Instrument (+10%), Public Speaking (+15%), and two Rogue skills of choice.

Historian (Scholar O.C.C.): Archaeology, Cryptography (+10%), History (+20%), Literacy: One additional of choice (+15%), Lore: Religion (+10%), Research (+15%), and Writing (+15%).

Jeweler or Artisan (Merchant O.C.C.): Art (+20%), Gemology (+15%), General Repair (+10%), Heraldry, Sew (+10%), Palming or Forgery (+5%), Sculpting & Whittling (+10%), and one Domestic or Technical skill of choice.

Traveling Merchant Trader (Merchant O.C.C.): Appraise Goods (+10%), Barter (+20%), First Aid, Gemology (+5%), Language: One additional of choice (+5%), Recognize Weapon Quality (+10%), Skin & Prepare Animal Hides (+10%), and one Rogue skill of choice.

Scribe (Merchant or Scholar O.C.C.): Art or Heraldry (+10%), Cryptography (+15%), Literacy: Two extra languages of choice (+20%), Lore: One of choice (+5%), Research (+10%), and Writing (+15%).

Storyteller (Scholar or Noble or Vagabond/Peasant O.C.C.): History (+10%), Lore: Demons & Monsters (+10%), Lore: Undead (+15%), Lore: One of choice (+10%), Research (+10%), Writing or History (+15%), plus two Science skills of choice (+10%), and two Technical skills of choice (+10%).

Scout (Ranger or Long Bowman O.C.C.): Camouflage (+5%), Climbing/Scale Walls (+5%), Dowsing (+5%), Fishing or Cooking (+10%), Intelligence (+10%), Lore: Faerie Folk (+10%), Preserve Food (10%), and Prowl or Swimming (+10%).

Spy (Thief O.C.C.): Detect Concealment & Traps (+5%), Disguise (+10%), Imitate Voices & Impersonation (+10%), Intelligence (+20%), Prowl (+10%), Surveillance (+12%), and two Rogue skills of choice.

Warrior (Mercenary Warrior/Soldier O.C.C.): Boxing or Wrestling, Camouflage (+5%), Detect Ambush (+5%), Horsemanship: General (+5%), Intelligence (+5%), Recognize Weapon Quality (+10%), and one Physical or Rogue skill of choice.

Secondary Skills: The Half Wizard gets NO Secondary Skills.

Starting Equipment: As per chosen O.C.C.

Armor: Starts with studded leather (A.R. 13, S.D.C. 38).

Weapons: As per chosen O.C.C.

Money: As per chosen O.C.C. +1D6x10 gold. Additional money comes from payment for services rendered and/or the acquisition of booty. Most Half Wizards have highly marketable skills as well as a limited amount of magic. Unlike most Men of Magic, Half Wizards find physical labor, combat, a military life, and adventuring to be very attractive, challenging and rewarding. Since they are not true Wizards and often play down their magic abilities, many men of arms welcome Half Wizards with open arms.

Psi-Mystics

Another Look

What is a Psi-Mystic?

Ask a peasant, and you're likely to hear that they're some sort of Wizard.

Ask a Wizard, and you're likely to hear that they're some sort of psychic or Wizard-wannabe, spending more time contemplating their navel than learning "real magic."

Ask a Mind Mage, and you're likely to hear about Psi-Mystics being misguided and weak for having to rely on magic instead of putting all their effort and willpower into psychic power, while more than a few priests are willing to burn them as Witches.

Ask a Psi-Mystic, though, and you could get almost any answer. Some think they are blessed. Others have been raised to believe they have the blood of a demon in them and are more than human. Some believe themselves to be the gods of a new age, or empowered by their ancestors to do great deeds. Many believe that they are more "in tune with the universe" than anyone else, and thus gain special magical powers as well as psychic abilities. A few simply think that their powers are something everyone can develop if they but try.

In actuality, Psi-Mystics are *psychics*, more akin to a Mind Mage than a Wizard. Like all Master Psychics, they possess immense mental abilities, however, they also possess an interest and aptitude for magic. As a result, their psionic powers do not prompt them to plunge deep into their own minds to plumb the depths of the mind, but rather to look outward into the fabric of the magical world. Thus, Psi-Mystics possess both innate psychic and mystical capabilities. This manifests as an additional store of Potential Psychic Energy (P.P.E.), and a small selection of magic spells. As they gain in experience, they gain new spells and more access to the mystic and psychic energy around them. When the Psi-Mystic is ready, mystic knowledge and new psionic abilities just come to him, often in a dream or vision. Once it has manifested itself, the character can call upon it at will, provided he has sufficient energy (P.P.E.). Unlike Wizards and others who pursue the magical sciences, the intuitive and philosophical nature of the Psi-Mystic puts these characters in the category of the *mystic arts*.

The magic of a Psi-Mystic is unlike any of the magical sciences, at least in practice (in effect, it is identical). Rather than study and learn a formula of words directed by mental images,

and focused by determined concentration, a Psi-Mystic searches his mind and heart for the proper path to the power he seeks. When that power manifests, it is his to call upon for the rest of his life. As a result, Psi-Mystics do not have a true understanding of spell magic as it is practiced by Wizards, and they can never learn a spell from another person, convert it from a scroll or create a completely new or variant spell. Their approach to casting magic is intuitive, spiritual and mental. A Psi-Mystic knows what he knows. Nothing more, nothing less. Why the magic is always the equivalent to a Wizard spell and never a specialized area of magic, Elemental Magic, or one of the forgotten or lost magicks, is anyone's guess. Truth be told, Psi-Mystics never give it much thought, they just accept the blessing of magic, whatever its origin, and use it to the best of their ability. The psychic's mental and intuitive use of his magic means it is not necessary for a Psi-Mystic to speak in order to cast his magic. Many of them do, but since their powers arise from a psychic source, Psi-Mystics can cast spells in absolute silence as easily as shouting it out.

The spells of a Psi-Mystic take time to cast just as a Wizard's or Warlock's. They cannot simply snap their fingers or think about it and voila, a spell is cast. It takes time, focus and concentration the same as a Wizard, only their orientation is different, like creating magic sideways. Furthermore, since their magical powers do not rely on mental constructs or words of power, they can *not* increase the speed of their magic by rattling off the spell invocation faster. A typical spell of any level, however, is cast by a Psi-Mystic in 5-6 seconds and each spell casting uses up two melee attacks.

It's All in the Mind

More so, perhaps, than any other character, it is important to understand the psychology of a Psi-Mystic, and to select spells and psychic powers that are in line with that character's temperament, outlook on the world, aspirations, and psychology. While Armor of Ithan is a cool and incredibly useful spell, it is not one that will be known to a Psi-Mystic who never has to face or think about conflict, nor is a Psi-Mystic who is scared of fire likely to know Fuel Flame or Fire Ball. The spiritual and philosophical nature of the Psi-Mystic means his or her magic is usually more personal and direct, reflecting the character's personal dreams, goals, desires and hopes for himself and the future. Thus, an aggressive, combative or hot tempered Psi-Mystic might know a number of offensive and combat oriented spells. A nurturing character who is concerned about, and protective of, others is more likely to know mending, healing, helpful and defensive spells. A Psi-Mystic who is more philosophical and intellectual is likely to know spells that seek out, reveal, travel and communicate, while a shy or secretive individual may know spells that involve hiding, concealment, and deception. Such is the nature of the intuitive magic born in the heart and mind and dreams of the character who wields it. In short, it is a reflection or an extension of the individual.

While the personal nature of a Psi-Mystic's mystic powers might make perfect sense and seem idealistic and natural, they can also reflect a dark side. If the psychic is in a bad mental or emotional place at the time a new spell and psychic ability manifests, it is likely to reflect his dark mood. That mood might be hateful and vengeful, sardonic or murderous. Or it might be self-

deprecating, melancholy or self-destructive. A dark frame of mind is likely to result in spells or abilities that reflect and prolong that dangerous train of thought.

Since the abilities gained by Psi-Mystics rely so much on their own outlook, it's important to realize that not all Psi-Mystics are going to be happy, cheerful, helpful people. Some are selfish, angry, conniving and duplicitous. Similarly, different people, societies and cultures have different views, orientations and goals.

Goblins and Kobolds from savage tribes are as likely to become Psi-Mystics as Elves and humans from civilized lands, only their view of the world is very, very different than the handsome humans and beautiful Elves. They, and other members of the so-called "monster races," see the world as against them – as a hostile, dog-eat-dog and violent environment where pretty humans rule, and the monster races are treated like animals, slaves or worse. Talk about angry, vengeful and aggressive personalities. Imagine an *Ogre Psi-Mystic* who has the power to unleash magical bolts of lightning, fly and turn invisible, as well as psionic abilities to heal his own body, sense danger, and strike out with Telekinetic enhanced punches, kicks and attacks. For the monster races who are not generally allowed to learn magic by the arrogant humans and their Elven lapdogs, a Psi-Mystic Goblin, Orc, Ogre or Troll is a god among his people – or at least one of the anointed destined for greatness. Monstrous Psi-Mystics usually rise to positions of power and leadership within their tribes and communities. Unlike humans, these Psi-Mystics are not introspective or philosophical, they are War Chiefs, Warlords, gang leaders, assassins and criminal masterminds bent on revenge and preying upon humans and their handsome allies (Elves, Dwarves, Titans, etc.). Psi-Mystics and Priests of Darkness, Witches and other psychics can be even more ruthless and bloodthirsty than the rest of their people, and because of their mystical and psychic powers, they are among the most crafty, resourceful, treacherous and deadly.

Finding One's Path

Psi-Mystics have no communities, except those in which they choose to participate. Since a Psi-Mystic can spring up anywhere, among most any race that has the potential for a Master Psychic, and can appear completely randomly, they do not have a history as a class, caste or society among the civilized people of the world, but rather are a collection of exceptional individuals. As already noted, of those born among the monster races, the Psi-Mystic is likely to be a leader and/or a warrior, but again, this is an individual achievement. Their lack of history and gathering as an organized society or caste, like Wizards, means Psi-Mystics as a group have no political power or influence. Nor do they have elders or guildsmen to guide them or help them find a place in the world. For most Psi-Mystics, this is an individual journey. Additionally, because their innate and sometimes spontaneous powers simply appear, seemingly out of nowhere, superstitious folk may mistakenly believe they are Witches or demons in disguise and may blame them for a family's or an entire community's misfortune, and try to destroy them or drive them away. The young Psi-Mystic is particularly vulnerable, since few completely understand their abilities, and may not even be aware of their "magical" powers at first. All the psychic knows is that he is different from others, and that he is

more than he may seem to be. As a result, each Psi-Mystic must decide on his own identity, destiny, and purpose, and make his place in the universe. Even other Psi-Mystics are of little help as their own journey is a personal one.

The Strange Case of Eelemore

It is said that a Wolfen Psi-Mystic named of Eelemore (briefly) rediscovered the secrets of *Rune Magic*, and that it came to him in a vision (see the **Northern Hinterlands** sourcebook). How did he do it? More importantly, in the mind of many Men of Magic, can his result be duplicated?

The simple answer is no.

No one knows exactly how Eelemore learned Rune Magic. It was a secret he never shared with anyone, and the *Imperial Wolfen State* did not press him for fear he would refuse to help them. Thus, when he was murdered, the knowledge of his Rune Magic died with him.

In theory, it might be possible for a Psi-Mystic willing to dedicate years of his life to uncovering the universal secret that is Rune Magic. However, many have tried over the millennia and all but Eelemore have failed. The psychic abilities of the Psi-Mystic do not allow him to tap into the magical cosmos to learn just any type of magic. He is restricted to Wizard magic, and, it would seem, only magic that is commonly practiced. This has suggested to some that Psi-Mystics actually steal their spell knowledge from other Wizards via some sort of subconscious telepathic probe.

It is said that, like thousands of deluded souls for millennia before him, Eelemore spent six years of solitary meditation and fasting to cleanse his mind and body to receive the knowledge. However, that was after he had gotten open access to the records, libraries, and research of the Wolfen Empire and spent years studying them. When he left for his meditation, he was already a powerful Psi-Mystic around tenth or eleventh level. Something happened to him in the *Northern Hinterlands* that should be impossible. For another Psi-Mystic to duplicate that feat would be a one-in-a-billion long shot, and many believe the secret to Eelemore's success was something he found among the Wolfen data. But what? Even if a Psi-Mystic did retrace Eelemore's path, he would he have to study the same sources, recognize the same clues, and also have a thought pattern so similar to Eelemore's that the same mystical connections are made.

Learning Rune Magic through mystical inspiration is not likely to ever happen again. Furthermore, there is a disturbing theory that Eelemore touched the mind of a dreaded Old One to learn the secrets of Rune Magic. The Northern Hinterlands are the lowlands before the mountains and just one of the barriers to prevent people from entering the *Land of the Damned*. Mountains raised by the gods. Mountains underneath which, some believe, is a slumbering Old One. Some have speculated that Eelemore's capable mind inadvertently linked to the mind or the dream of an Old One, or some other dark and dangerous force held prisoner by the gods in the Land of the Damned. If true, Eelemore may not have even been himself any longer, but possessed by an ancient demon, dragon or evil mage or Old One. Just as terrible a fate would have been being corrupted by such an unspeakable evil, and even making a deal or asking such a monster for a favor is to lose oneself.



Goblin Cobblers

Another Look

Goblins are Faerie Folk, and once upon a time, they, like Faeries, had the innate ability to cast a small selection of magic. Nobody, especially Goblins, knows what caused them lose their magic powers, but they are gone – at least for the vast majority. Cobblers are the rare exception. Only 2% of Goblins are Cobblers, and there are fewer Cobblers than there are Goblin psychics. However, while psychic powers in Goblins are almost always tied to bloodline, Cobblers can spring up in any family, clan or tribe. Their numbers today, however, are only a fraction of what they were in ages past, and fewer Cobblers are born to each generation. It will be centuries, if not millennia, before the Cobblers are completely gone, but they're slowly dying out.

To most, this is a good thing. Goblins, on their own, are a constant annoyance to humans and their allies, but under the guidance of Cobblers, they become a threat to commerce and order. Having magical powers and the ability to metamorph into a rat, toad, raven, cat, weasel or other small animal, makes Cobblers more confident, aggressive, organized and cunning than their kin, which usually elevates them into leadership roles and positions of power. Cobblers also make outstanding spies, scouts and thieves. While Cobblers aren't any smarter than the average Goblin, they're usually well acquainted with their special abilities and use them to their full advantage. Even

non-Cobbler Goblins make it a point to know what a Cobbler can do, which means a smart leader may utilize a dumber Cobbler as if he were a trained attack dog who follows commands.

Cobblers and Eugenics. Why, precisely, are Cobblers dying out? For those few scholars who have bothered to explore the issue, this is a terribly puzzling question. Most think that it is an aspect of whatever made *Goblins*, *Orcs*, and *Kobolds* break off from the main body of Faeriedom millennia in the past. Whatever happened back then (many think it was the work of a powerful Alchemist or some other sort of mage), it took much of the magic abilities of these three large Faerie Folk from them. *Orcs* show absolutely no magical aptitude whatsoever; they can only gain magic if it is given to them, such as with a Witch pact or Priesthood. They can't even have psionic powers. *Kobolds* don't have any natural abilities at all, but can learn magic and use psionic powers like most of the intelligent races of the world. Only the rare *Goblin* has Faerie Magic as their natural ability.

One of the most prevailing theories is that, during the *Age of Light*, a powerful sorcerer or demigod, likely using some variety of magic lost today, decided to create a "servant race" from various species of Faerie. It is thought that his(?) first experiment resulted in the Goblins, but they weren't suited for his needs. They are small, not too bright or too strong, were not particularly obedient, and had the distressing tendency to use their natural magic and psionic powers to cause mischief, steal, and harass their own masters. And back then, it is believed that 50-70% of all Goblins were Cobblers. The second experiment, using a different kind of Faerie, resulted in the Kobolds. Less magical than the Goblins, Kobolds were too intelligent and independent to control, and quickly learned the skills necessary to break free from their "master." According to this theory, the last creation were the Orcs. A perfect servitor race: stupid, weak-willed, non-magical, non-psionic, and physically powerful. Add in their fecundity and natural weaponry, and it's not hard to see why Goblins were quickly brushed away and forgotten.

Goblin gangs, clans, and tribes that don't live near human society grow ragged crops, trap animals, hunt and eat rodents, snakes, lizards and birds, sometimes even insects, and supplement their existence by robbing and bushwhacking strangers. Others operate as bandits and cattle thieves, and others as raiders who prey on the settlements of civilized people. Though Goblin society is pretty misogynistic, female Cobblers are generally accorded as much respect as their male peers, since an angry female Cobbler can pose a great danger in shoddily-made Goblin habitats.

Goblins become most aggressive and given to raiding and open banditry when they are in large groups (several hundred or thousands), and/or when allied with other bigger, more powerful beings such as Orcs and Ogres, especially when they too have gathered in large numbers. Orcs, Ogres, Trolls and Kobolds often have a sizeable number of Goblin henchmen, thieves and cannon fodder. Goblins respect brute strength, magic and power, thus they actually enjoy being the henchmen, flunkies or servants of a more powerful member of the monster races. They'll serve humans, Elves and Dwarves too, but would much rather serve one of the races they consider their "own kind," which is always a monster race or outright monster, including dark gods, demons and Deevils. They live vicariously through their masters and imagine themselves as being important and powerful be-

cause of their association with such mighty beings. That is why one often finds Goblins living among Orcs, Ogres and Trolls, among others. Wolfen, Coyles and Kankoran are not counted among the monster races by Goblins, and are viewed as being the equivalent in status to humans and Elves. Cobblers are the exception, they won't usually play the role of flunky, but will accept a position of lieutenant, captain, or second- or third-in-command. Most will also accept the position of "special operative." As long as the Cobbler feels important, gets special privileges and is paid 10-20 times more than the average Goblin (which is usually a pittance to begin with), he is happy.

If a Goblin tribe happens to be located in the mountains, foothills or near ancient ruins, they scavenge the ruins and tunnel systems for genuine ancient artifacts, as well as make obvious forgeries of artifacts, and try to sell them (real and fake) to every passerby they see. Bandits among them may lure adventurers and travelers into underground catacombs and dark places where they are ambushed and robbed, but not seriously hurt or killed.

Goblins are also big on selling **Goblin Dust**, and it can be found where they are found. The dust is purported to have magical properties to blind an opponent when thrown in his eyes. Goblin Dust is just a 1-5 pound (0.45 to 2.25 kg) bag of ash and has no magical properties, but it *will* blind an opponent when thrown in his face. A Goblin usually starts asking 10-20 gold per bag, but is delighted to get five gold, and most are willing to sell it for as little as one gold. Another popular commodity is **Goblin Stew**, which they insist is delicious beyond belief. Goblin Stew is a hearty meat stew with potatoes, vegetables, and secret ingredients. The main secret ingredient is rat. The meat in the stew is rat (Goblins love rat) and, sometimes, road kill. It is such a beloved staple that Goblins are usually willing to sell it cheap or even share it with humans and other races free of charge. They are truly shocked if people don't want to eat it, and dumbfounded when folks don't like the taste. (Actually, the stew is surprisingly tasty, and if one didn't know what was in it . . .).

Goblins in human society. Generally speaking, all Goblins, including Cobblers, are a pain in the neck for other races. They breed like rabbits, are thieves and mischievous by nature, and most are lazy schemers who avoid hard labor whenever possible. Goblins are far from upstanding citizens and Cobblers are even worse. They enjoy parties, song, dance, gluttony, and drunkenness. Most live on what they can steal, con or scavenge from the society they've infested, and Goblins rarely have the training, expertise or desire to make anything. As scavengers they don't mind living hand to mouth, and expect boom and bust periods. They use whatever they can get their hands on and toss it away when they are done or when it breaks.

Generally speaking, most Goblins in human society make a living as guides, informants/stool pigeons, thieves, con artists, grave robbers (looting corpses wherever they are found), chicken thieves, horse thieves, cattle rustlers, pick pockets, other types of criminals, gamblers, lookouts, beggars, flunkies and scouts. Cobblers often wind up being in charge of such operations, because of their unique powers. Ironically, a Goblin is willing to work hard if it involves stealing, smuggling, criminality, skulduggery and the promise of a big payoff. And "big" for a Goblin is 100-200 gold (triple or quadruple for a Cobbler).

When that big payday comes, Goblins spend it on booze, women, entertainment and good times. When it's gone, it's back to panhandling and thievery.

Cobblers have an easier time finding work. Although they are looked down upon as second class citizens, Goblins and Cobbler Goblins are accepted and tolerated by most races, from humans to Trolls. The talented and magical Cobbler is often welcome to join an adventurer group, can get easy work with criminal organizations, and may freelance as a scout, spy, thief, bodyguard, mercenary, pirate or assassin. They are especially prized by guilds of thieves and assassins for their special abilities. In the form of a rat or weasel, a Cobbler can get into places that normal scouts, thieves, spies and killers cannot, and can usually slip in and out of places unnoticed. Even if a Cobbler is seen in his animal form, he is likely to be thought of as just an ordinary rat (or other normal animal). In the uncommon scenario of a *Cobbler* turning to legitimate work, again, they find employment as guards, bodyguards, mercenary warriors, soldiers, sailors, spies, adventurers and assassins, though one might be surprised to see others take up honest work as a clerk, store owner, bartender, tavern owner, trader, woodworker, carpenter or shipwright. Oddly enough, one of the least common crafts for a Cobbler to follow is that of, well, a cobbler; they very rarely settle down to a life of making or repairing shoes. Most Cobblers follow some other line of work, and while they are accorded great respect among their own people, Cobblers rarely take a position as a Priest or Witch.

Cobbler Faerie Magic

True Faeries and many other Faerie Folk can cast the spells known to them all day long, up to two times per melee round, without drawing upon their own P.P.E. Plus their magic is powerful, requiring a saving throw of 16 or higher, and they have other powers and abilities.

A **Goblin Cobbler** does not enjoy the full range of powers, abilities, and privileges of his Faerie kin, but is quite formidable in his own way, and uses what he has available to him, very well.

1. Like all Faeries, Cobblers are incapable of speeding up their spell casting (can only cast two spells per melee round), but they are immune to the magic of other Cobblers and Faeries. This keeps Cobblers somewhat honest in dealing with each other, because if one is caught in a lie to another Cobbler or Faerie Folk, he cannot fall back on a Charm spell to get out of it. Normal Goblins, incidentally, have no such immunity and fall easy prey to Faerie Magic.

It's also worth noting that casting a Cobbler spell doesn't require any words or physical motion from the Cobbler, simply a moment's concentration and focus will do the trick. However, most Cobblers don't know that, so many *say words* and use gestures when casting their magic as they imitate the Men of Magic they see.

2. Opponents must roll a *16 or higher* to save regardless of a Cobbler's age or level of experience! HOWEVER, as Faerie Magic, the same spell cannot be cast on the same person more than once per 24 hour period. So if the intended victim should save, the Cobbler cannot use that spell on him again for 24 hours. If the intended victim fails to save and succumbs to the

spell, after the spell ends, the Cobbler cannot cast it upon him again, until 24 hours have passed!

3. Like all Faerie Magic, there are unusual conditions (see #2 above) and limitations. In the case of Cobblers, the limitations are as follows:

- Base P.P.E.: 3D4x10 + 1D6 points per level of experience.
- A Cobbler can cast each one of his spells twice per 24 hours without using up any of his own P.P.E. If he wants to cast that spell more than twice in a 24 hour period, he must then draw upon his own P.P.E. to do so.
- Cobbler spells are limited to: *Mend Wood*, *Wither Plants*, *Sense Magic*, *Tongues*, *Charm*, and *Darkness*. All magic spells are equal to a Third Level mage. All Cobblers cast these same spells.
- Since the Cobbler is not an educated master of the magical sciences, his abilities do not increase as he gains new levels of experience, he can NOT learn (or teach) more spells, cannot read magic symbols, cannot read scrolls (unless the Cobbler is literate, a rarity), nor gain any other Wizard abilities. The Cobbler's spell casting abilities are "natural" and instinctive, similar to a Psi-Mystic, and he can cast two spells per melee round.

At first glance, the natural magic of Cobblers may seem quite limited. However, Goblin Cobblers have learned to squeeze everything they can from their special gifts, and use their natural spells in countless clever and unusual ways. What follows are a few common tactics and uses of Cobbler abilities. **Note:** Though related to Faerie Folk, Goblins are immune to the effects of salt, horseshoes, or crosses that can be used to hold Faeries at bay.

Metamorphosis. This is not a spell, but a natural ability possessed by all Cobblers that is worth talking about. Cobblers can transform into a small, dark animal at will. Though the animal form can be maintained indefinitely, most Cobblers prefer their humanoid Goblin shape and only stay in animal guise for as long as it serves their purpose. Cobblers cannot turn into a fish or insect, and prefer small animals that humans find repulsive or ominous such as a black cat, raven, rat, weasel, toad, and similar. The animal cannot be larger than 1/6th the Cobbler's weight or smaller than an adult common toad (about the size of a peach); cannot turn into people, fish or insects. Only the Cobbler's body is transformed by the metamorphosis, so any clothing, armor, weapons and equipment worn or carried by the character must be left behind with allies or in a hiding place. The Cobbler gains the natural abilities of his animal form, so if he turns into a raven or bat, he can fly, if a frog he can swim, leap and hold his breath, if a rat he can move silently, climb, jump, swim, gnaw through wood, and so on. (See the **Monsters and Animals** sourcebook for a large number of animal descriptions.) Animal metamorphosis is perfect for hiding, prowling, tailing, scouting, spying, intelligence gathering, scaring or startling people and causing a distraction, and gaining entry to places through openings much too tiny for a full-sized character to fit through, or sneak in unnoticed. Furthermore, as a common animal like a toad, rat, cat, etc., even if the Goblin Cobbler is noticed, most people are likely to think nothing of it, and simply shoo the animal away.

While in animal form, the Cobbler retains his own intelligence and can talk. While the character also retains his skill

knowledge, his animal form may not allow him to use it. For example, a rat cannot pick the lock on a door, or even turn the doorknob or latch, but a rat might be able to carry or drag a set of keys off a table and slide them under the door where his teammates await. Or the Cobbler could transform back into Goblin form and then back to animal form as necessary. Just remember, the Cobbler has none of his gear, so unless there are tools handy to pick a lock, he is still out of luck. Furthermore, if an enemy notices a naked Goblin suddenly appear, the Cobbler's cover is blown, his presence revealed, and worse, an opponent(s) might realize he is up against a Cobbler and take countermeasures to battle him or want the dangerous character killed.

The metamorphosis transformation takes only a few seconds, so should the situation present itself, there is a chance a Cobbler who has beaten his opponent on an initiative roll can dodge an attack (roll dodge as normal) by turning into a much smaller animal. Of course this means his clothes and gear are lying on the ground, and he will need to turn back into a Goblin to scoop it all up or abandon it. **Note:** A Goblin Cobbler who has initiative is +3 to dodge this way, but a character who does not have initiative is -3 to dodge via metamorphosis.

Mend Wood. Few know it, but Goblin Cobblers have a natural affinity and talent for working with wood. In fact, they probably got the name "Cobbler" long ago by making wooden shoes back in the day when people wore such things, and making and repairing items of wood (i.e. "cobble something together"). Furthermore, Cobblers possess the magic spell, *Mend Wood*. The Mend Wood spell was accidentally left out of the **Palladium Fantasy RPG®, Second Edition** and is presented in the spell section of this book.

It can be used to repair items made of wood, repair and cover up damage done to a wooden door jamb by forced entry, and even restore a sheet of paper that might be damaged (since paper is, after all, processed wood). Mend Wood is also useful to those Cobblers who find work as carpenters and gardeners. Using the Mend Wood spell makes nearly flawless graftings of one plant to another, and easily stops disease which might otherwise cripple a region's timber industry.

Wither Plants (the same as the 2nd Level Earth Warlock spell) is also useful in many ways. While it only affects living plants, it can quickly clear an area of difficult plant growth (like vines covering the entrance to a ruin, or thick plant roots making digging difficult, etc.), as well as simpler extortion schemes. ("Give me gold or I'll kill your prize roses/decimate your herb garden/destroy all these narcotic plants you're growing," etc.) Goblin Cobblers who have to deal with other Faerie Folk find that it works wonders for keeping Will-O-The-Wisps in line; one Cobbler may not be able to destroy a tree, but he can come back every day to wither a branch until the tree dies or looks half dead. It's also ideal for combating such terrors as *Tangle Vine*, *Razorvine*, *Terror Trees*, *Snappaws* and other "monster" plants. Since their power works in such a great area (a 30 foot/9 m diameter, centered on the Cobbler), this can be a significant aid, and even farmers will find use for the spell to kill weeds or blighted trees and plants, clear an area, and so on. **Note:** Only destroys living plants, not picked fruit and vegetables, or grain.

Sense Magic (the same as the 1st Level Wizard spell) is a very simple incantation for most Wizards, but it's practically in-

valuable to Goblins. Those who live in the ruins of ancient cities often come across objects and areas that are magical. Being able to identify them is of great help. Likewise, Sense Magic can tell the Cobbler if someone has a magic item worth stealing, or salvage from a ruin, or if a person is a mage and therefore dangerous and probably best to be avoided. The spell may also be used to find places where Faeries live (Faeries being a valuable commodity, and somewhat fun to torture), and where any enchanted Faerie Food might be hidden, and other applications.

Tongues (as the 6th Level Wizard spell) has the obvious use of letting a Cobbler speak any language, thereby dealing with creatures he might encounter (or commanding those he might Charm). However, it also has the less obvious benefit of letting the Goblin understand any language he comes across, even if he isn't doing any speaking. Being a good *listener* is crucial to being a great spy, thief, snitch or assassin. Coupled with metamorphosis, this makes Cobblers adept at eavesdropping, blackmail, and spying.

Charm (identical to the 5th Level Wizard spell) has its obvious uses for thievery, confidence games, and spying.

Darkness (identical to the 2nd Level Fire Warlock and 3rd level Air Warlock spell) is another spell that has its obvious advantages and uses.

Skills

OPTIONAL Skill Specialization

By Mark Hall

A house rule I use allows a character to specialize and improve *one single skill* as his area of true expertise or specialty. To do so, a player may choose to spend some of his additional skill *O.C.C. Related Skill* selections on improving that ONE special skill instead of selecting an array of different skills.

For example: Selecting *Land Navigation* as an *O.C.C. Related Skill* (or having it as an *O.C.C. Skill*) gets the skill and its usual *O.C.C. bonus* (if any). The character has X number of other skills to select, but instead of *selecting* an *O.C.C. Related Skill*, the player may spend that selection of a skill to get an additional bonus on his one skill of expertise. In the case of this example, that skill is *Land Navigation*. By discarding one skill selection, the player can get an additional bonus of +10% to *Land Navigation*. *This may be repeated as many times as the player wishes, up to FIVE times, to improve that one special skill.* HOWEVER, each subsequent sacrifice of an *O.C.C. Related Skill* selection nets a smaller additional bonus for that one skill. Thus, the second time a skill selection is traded in for a superior bonus, the extra bonus is +7%, the third time it is only +5%, the fourth time it is only +3%, and fifth time it is just +1%. All bonuses are added together for a superior skill. Remember, an *O.C.C. Related Skill* selection is given up *every time* to get this diminishing bonus. Giving up of skills in favor of an accumulative high bonus for *ONE specific* skill must be done when the character is *initially created*, not as he goes up in experience. **Note:** An *O.C.C. Skill* can NEVER be discarded. Only *O.C.C. Related Skill "selections"* may be sacrificed in favor of boosting one skill. The first boost is always +10%, and

declines as noted above with each subsequent trade for a bonus boost (+7, +5, +3, +1).

If that chosen area of expertise is one particular **Weapon Proficiency**, the bonus works a little differently. Each sacrifice of an O.C.C. Related Skill adds *one level* and subsequent bonuses to that one W.P. skill of choice. For example, sacrificing two O.C.C. Related Skill selections to boost *W.P. Sword*, means that the character has W.P. Sword at the equivalent of a 3rd level character when the character is actually starting off at first level. As the character goes up in experience level, that one W.P. is always two levels better, so at 2nd Level, his W.P. Sword is at 4th level proficiency, at 3rd level it is at 5th, and so on.

Note: This optional rule is *not* applicable to the Hand to Hand skills. Using this optional rule may provide a character with one highly developed, specialized skill, but the character lacks a wide variety of knowledge. This bonus system is applicable **ONLY** if YOUR G.M. allows it, so check with that person first.

New Skill Descriptions



Appraise Goods (Scholar/Noble/Technical). A trained eye, able to assess the quality and true market value of a wide range of "ordinary" commodities (not magic items), such as tools, household goods, pottery, tapestries, clothing, fabric, furniture, jewelry, gems, art, camping gear, water skins, rope, wine, books, and even artifacts. Can also identify ancient books, scrolls, and spell books, and tell if they are authentic and their approximate age, but not anything else. ("Yep, it's a spell book alright, worth X.") The character knows how much he can get for the item on the open market (70-100% of its actual value), pawning it (10-30% of its actual value), and selling it wholesale to a store/business/merchant (about 20-35% of its true value). **Base Skill:** 30% +5% per level of experience. **Bonus:** +15% to the skill when it is taken twice.

Astrology (Science): Reading the stars to calculate the timing of certain astrological events such as an eclipse or planetary alignment, Summer and Winter Solstice, the phases of the

moons, the appearance of various planets in the night sky, and similar, as well as the ebb and flow of the tide, ley lines, and precisely when a ley line will be at maximum energy. It can easily require a day to compute the precise time and location for important surges in the mystical energy of the world.

On a more metaphysical level, Astrology can be used to calculate how the stars and planets might influence people and provide omens and portents about a character's future. G.M.s should have fun with this, but do not reveal too much, and the prediction does not have to be 100% accurate or even come to pass – the future is ever changing and the character's choices and outside events will have an effect on it. Predictions should be vague (like a Magic Eight Ball or Chinese fortune cookies), with determinations like the following (which can be used as a random table or pick one).

01-05% You will soon be faced with an important decision.

06-10% Be attentive to details, they are important this next week (or two).

11-15% Don't get caught up in the excitement. Don't follow the crowd. Keep a cool head, be smart and be true to yourself.

16-20% Trust your instincts, they will serve you well.

21-25% You may experience health issues this week.

26-30% The fates smile on you for the next two weeks. This is time for a grand adventure or to explore new opportunities.

31-35% The specter of death casts its shadow over you for the next week (or two). Be cautious and careful. Don't take any risks and avoid big decisions or changes until the specter has passed.

36-40% The stars warn of a changing of the fates. Proceed with caution.

41-45% This star alignment suggests your past will visit you in an unexpected way. Or something from your past will cause you trouble or haunt you in the near future.

46-50% The stars warn of uncertainty and trouble or danger.

51-55% Something you do not expect is going to happen. Be careful as it might change your life, and not for the better.

56-60% Magic (or a friend, or someone, or your senses, or whatever) will fail you this week. Be ready with an alternative plan or think fast on your feet.

61-65% The stars speak of duplicity. What stands before you may not be what it seems. Be careful in your choices and be wary of new opportunities, partners or associates.

66-70% The fates are not in your favor for the next two weeks, do not make any important decisions, stay at home.

71-75% Fate will carry you in an unexpected direction (or to a place you do not expect).

76-80% Good fortune is in the stars, if you recognize the opportunity when it comes your way.

81-85% This star alignment suggests you are feeling bold and confident, but you may also be given to making rash decisions. Do not be overconfident or rash. Think twice before investing money.

86-90% The stars are right for you to open up to new ideas and taking risks. Go for it.

91-92% You will go on a journey soon. Or the next week or two is a good time to travel (or avoid travel).



93-94% Friends will come to you for advice, be aware of their needs and thoughtful in the words you offer them.

95-96% Beware of strangers, as trouble is looking for you.

97-98% Change is in the wind for you, but be careful to make the right decisions.

99-00% A clear, clairvoyant glimpse of the future, but just a glimpse, a snippet. G.M. discretion.

And so on.

Trying to glean omens and hints of the future via the alignment and positions of stars, planets, and other heavenly bodies is tricky and demanding, requiring 1D6 hours of work, and a detailed set of astronomical/astrological charts, in order to make even vague predictions. Casual observation of the stars at night won't grant the character much in the way of insight.

G.M. Note: Use this skill as a way to give the player or player group a "hint" about things to come and to create an air of suspense, fear, danger or opportunity. **Base Skill:** 15% +3% per level of experience. **Requires:** Basic Math (but has a -5% skill penalty) or Advanced Mathematics and Literacy. **Bonus:** Successful use of this skill adds +3% to the success ratio of any magical or psionic divinations which allow one to see the future (such as the Oracle spell, Clairvoyance psychic power, or the Divination and Prophecy skills of Druids), +5% to Math (any), and +5% to Astronomy & Navigation skills. **Penalties & Bonuses Based on Available Data & Resources:** If the character has absolutely no astronomical charts available, there is a -20% penalty to his skill roll (unless he possesses the psionic power of

Total Recall, then no penalty applies). Incomplete or poor quality charts imposes a -12% penalty. The most recent edition of the Almanac of Light and Dark is always considered to be the baseline for astronomical charts; for every 100 years the copy is out of date, assess a penalty of -3% (up to -12%; old charts are always better than no charts). If the current charts available are produced by Kormath's astrologers, they provide a +10% bonus, out of date Kormath charts have neither a bonus nor a penalty. Those with the power of Total Recall are always considered to have available the best charts they've absorbed to date. If attempting to do a horoscope for a person, the precise date, time and place of birth (within about half an hour) are needed. Since 95% of people on Palladium don't have this information to much more than a quarter of a day, much less half an hour, personal horoscopes are usually -10%. If they do have the info, +3% to the success and accuracy.

Barter (Communications). A skill at bargaining with merchants, businessmen, thieves, traders and other characters to get a fair price or fair exchange of trade goods or services. Depending on the character's point of view and effort at bartering, he can raise the amount he gets or lower the price he pays by 3D6+2%; not applicable to rare items and ancient or alien technology. Generally, if the haggler rolls under his Bartering skill percentage, he gets the discount when buying or the better price when he is the one doing the selling or trading. If the price is disputed, the two bartering characters can each make rolls on percentile dice, the highest roll wins and gets their price and not a penny less or nickel more. **Base Skill:** 30% +4% per level of experience. **Restriction:** Available only to Merchant, Scholar, Thief and Vagabond O.C.C.s. *Mathematics* and *Literacy* are not required but helpful, with each adding a +2% bonus to Barter.

Begging (Communications). Though usually learned out of necessity in the school of hard knocks and poverty, this skill can be particularly useful to collect food, money and clothing when down on one's luck, or survive on the street, as well as to collect goods for others in need. It can also enhance characters with the Disguise skill when posing as a beggar or refugee (+5%). The base skill determines the chance of collecting a donation from one in every ten passersby, and on a crowded street that could be pretty lucrative. The amount of money, food or goods depends on the local economy, the generosity of the individual (typically small) and where the begging is taking place, but is typically in the 1D4 silver or one gold coin range. Note that begging may be outlawed in some communities and the character may be arrested for vagrancy, shooed away, mugged by bandits or robbed by Goblins or members of other monster races. **Base Skill:** 30% +3% per level of experience. **Note:** Nobles, Palladins, Knights, Merchants and many characters are likely to consider this skill to be beneath them; most common among *Vagabonds/Peasants, Monks* and *Priests*.

Excavation (Scholar/Noble/Technical). A mixed bag of abilities that includes finding one's direction in underground rooms, estimating one's approximate depth, "digging out" and identifying relics and evidence from debris, collapsed tunnels and underground, as well as digging out and fording up/repairing collapsed tunnels, underground chambers and caves. The skill gives the character a good understanding of how to best perform an excavation without any major setbacks, where to

dig, what is the best type of soil, how deep to go, how to pack and secure tunnel walls and ceilings, where to place support beams and what building materials to use in underground construction. **Note:** Tunnels and excavation sites that are made quickly are not permanent, and can be collapsed by combat spells, digging, earthquakes, vibrations, etc. Trying excavations without this skill is just asking for trouble and is performed on pure luck. **Base Skill:** 30% +5% per level of experience. **Bonus:** Knowing this skill provides a +5% to the *Dowsing* skill when looking for an underground river or spring. *Dwarves, Kobolds, Troglodytes, and Earth Warlocks* who take this skill get an additional +10% bonus for it, on top of any other bonus they might enjoy.

Herding Cattle (Wilderness and Technical). The techniques and methods of leading, directing and controlling cattle in a contained and orderly herd. Also includes keeping animals calm, basic care and feeding, how to tend cattle, recognize disease and illness, give birth to young, how to survive and regain control of a stampede, gather strays, how best to pen and corral livestock, mend fences, etc. **Base Skill:** 30% +5% per level of experience. **Bonus:** This skill is practiced most widely by *Druids, Vagabonds, Peasants* and *Farmers*, all of whom get a +5% bonus in addition to any other applicable bonus.

Horse Trade (Technical). This skill enables the character to tell a good horse, mule, donkey or other riding animal, from a bad one. He can tell its age, health, condition, what it is best suited for (riding, racing, war, work, or butchering and being eaten). The character also has a general knowledge about the quality and value of riding and work animals, horses, mules, donkeys, oxen, cattle, sheep, goats, dogs, geese, chickens and other livestock. Knows how much money he can get for the animal on the open market (70-100% of its full market value), selling to the black market/bandits or adventurers (50-60% of the animals' full market value), and selling animals wholesale to a store/business/merchant (about 25-40% of its full market value). This includes the value of the animal for riding or labor, the value of its meat, fur, hide, and horns. **Base Skill:** 30% +5% per level of experience. **Bonus:** This skill is practiced most widely by *Knights, Squires, Nobles, Merchants, Druids, Shamans* and *Farmers*, all of whom get a +10% bonus in addition to any other applicable bonus.

Law (Technical). The character knows what constitutes a criminal act, the typical punishments and many legal precedents, procedures and decisions common throughout the major kingdoms of the Palladium World, including *Bizantium, Timiro, the Eastern Territory, Lopan, the Western Empire, Wolfen Empire*, and even the laws and standards of the old *Dwarven* and *Elven Kingdoms*. Does not include the laws of the monster races in the Baalgor Wastelands and Old Kingdom, the tribes of the Yin-Sloth Jungles, or the many factions within the Land of the South Winds. This skill can be invaluable when trying to determine if someone is breaking the law, how grave or petty the criminal act is, as well as determining the likely punishment if caught. The skill is also important for making a criminal charge stick, setting bail, using legal protocol, and defending those unjustly accused. The character also knows the legal protocol and proper conduct (if any) for conducting searches, police investigations and other aspects of law enforcement. **Base Skill:** 30% +5% per level. **Bo-**

nus: This skill is practiced most widely by *Knights, Palladins* and *Nobles*, all of whom get a +15% bonus in addition to any other applicable bonus.

Leather Working (Technical). Skill in tanning, preserving, etching, and working with animal hides, fur and leather to make leather goods such as articles of clothing, capes, caps, bags, purses, boots, shoes, belts, and even make and repair S.D.C. leather armor. A failed roll indicates that the hide is ruined and the leather is wasted. **Base Skill:** 30% +5% per level of experience. **Bonus:** This skill is practiced most widely by *Vagabonds, Peasants* and *Farmers*, all of whom get a +10% bonus in addition to any other applicable bonus.

Lore: Undead (Technical). An in-depth study and specialization in the area of vampires and other undead and demons associated with the dead and undead. This includes Necromancers and Necromancy Magic, the animated dead, corpse creatures, Banshees, Ghouls/Nasu, Maxpary Shamblers, Mummies, Mummy Immortalis, Specters, Yema, zombies, and vampires and undead of all varieties. The character knows their habits, methods, motivations, natural abilities, strengths and weaknesses, and can identify things that indicate their presence, activity and the likely location of their lair. **Base Skill:** 20% +5% per level of experience. **Bonus:** This skill is practiced most widely by *Necromancers* and *Priests of Death Cults*, all of whom get a +15% bonus in addition to any other applicable bonus. **Note:** Both Lore: Demon and Monster and Lore: Magic will touch upon aspects of the undead, but their knowledge and info is cursory at best and involves myth rather than hard fact or detailed information.

Research. Training in the use of methods, techniques, and means of finding and using information, including public records, libraries, guild houses, interviews, surveys, demographics, trade journals, diaries, notebooks, spell books, maps, ancient texts, and other sources of information such as elders, sages, storytellers, scholars, etc. This skill is helpful in locating information about people, places, rumors and things. The G.M. should ultimately regulate the availability of accessible, known information regarding a particular subject. Any character can do research and ask questions, but the Research skill reduces the amount of time needed by half and the character is trained to notice relevant information that an untrained character is liable to overlook. Thus, for truly secret or difficult information, you must have the character with the Research skill try to uncover it. Only roll to determine success on researching these difficult or hushed up bits of information. **Base Skill:** 35% +5% per level of experience. **Bonus:** Adds a +5% bonus to *Law, Impersonation* and *History* skills. Scholars, Scholastic Monks and Wizards automatically get Research as an O.C.C. Skill at +15%. **Note:** While any character can perform research, this skill speeds up the process by allowing the character to quickly eliminate redundant data, recognize unreliable sources, and effectively use tables of contents, indexes, filing techniques and many other tricks that speed the process up. In general, someone who successfully uses the Research skill will take half the time that someone without it would. It's up to the Game Master to keep the game from getting bogged down in research that you know won't go anywhere.

The Grimoire

New Wizard and Warlock Spells

A Note About Beings

Who Know All Magic

Many kinds of monsters are supposed to know every spell up to a certain level. *Deevil Beasts*, for example, “know all spell magic of levels 1-3,” while the demonic *Baal-Rogs* “know all Fire Elemental magic from levels 1-4.” What does a Game Master do, then, when a new spell is introduced in a supplement (like this one), or when he or one of his players comes up with a new spell of his own?

The simplest answer is, just because the monster didn’t use a spell before, doesn’t mean it didn’t know it. That means, in the future, it can use new and different spells that appear in sourcebooks.

Here are some other considerations and factors. *A newly devised spell*, known to only the *one* character who created it or the handful of people he has shared that knowledge with, is NOT going to be known to the monster. The monster is not likely to ever know that spell unless the invocation becomes popular and widely used.

The monster is familiar with all of the *most common spells* (certainly the ones that appear in the core rule book), but some of the rarer or newer spells *may* be *unknown* to it even if it is a master of magic. Mages, including monsters, are constantly studying and learning new magic.

As for new spells that appear in sourcebooks like this, the monster who “knows all spell magic levels X through X” may indeed know these spells.

Why didn’t it, however, use them in the past?

Because the being is not infallible, and with all that spell knowledge in its head, it is likely to forget some of the spells, or remembers it knows the spell, but is unable to recall the complete or exact invocation to cast it. That is why Wizards and most beings who use spell magic, **a)** keep a *spell book*, and **b)** practice magic regularly, lest they forget some spells.

For example: Think of the spell invocation as a favorite song of which you once knew every word and note. There was a day when you could sing it flawlessly, but if you haven’t done so in a very long time, or you’ve been studying and memorizing a lot of other new things, when someone asks you to sing the song, you might find you no longer remember EVERY SINGLE WORD. With a song you might be able to fake it, with a spell, one wrong or missing word, or jumbled word sequence, and it doesn’t work. You see a similar thing happen with people who study foreign languages, if they don’t use the language on a regular basis, they forget words, grammar, enunciation, etc. Thus, one time you run into this being it uses one set of spells, the next time it uses another set, including *new* spells. (**Note:** Kevin Siembieda, here. Heck, this has happened to me in my own

games, where after combat or an action scene with a Non-Player Character, I look down at the character sheet and I see a spell or power that I should have used, and in fact is a favorite that I have often used, BUT that I forgot the character had. Perhaps if the character had used that spell or power, the outcome would have been different, but I/he didn’t. I look at this as the simulated realism of role-playing games. Obviously, in the heat of the moment, the character forgot to use that ability.)

Another possible tact is to assume there is a *chance* the creature/character knows an uncommon or new invocation. Roll percentile dice with only a small chance that the monster knows the spell or one very similar to it. That chance should be a modest 2% chance per level of the all-knowing monster/character.

This doesn’t apply to Elementals and Elemental spells. Every Elemental knows *ALL* the Elemental spells in the appropriate levels. It also, usually, doesn’t apply to deities, especially gods who are known for their expertise in magic. The likelihood that *Moronicus the Mage* knows a spell *Thoth* does not is somewhere between nil and bupkis, and should that very infinitesimal chance happen to occur, then Thoth, more than likely, wants to have a talk with the good Wizard.

New Wizard Spells

By Kevin Siembieda & Mark Hall

It should be noted that some of the new Elemental spells that follow are known by both Warlocks and Wizards, but as a rule, the spell is lower level and requires less P.P.E. to cast for Warlocks than it does for Wizards or other magic practitioners. Of course, many Warlock spells are NOT known or available to Wizards, keeping the two magic classes unique and distinct.

Level One

Mystic Mark

Level: First Level Wizard spell.

Range: Touch.

Duration: Instant and permanent.

Saving Throw: Not applicable.

P.P.E.: Three

Just as you might sign your name inside a book or emboss your initials on a briefcase or wallet, the mage can place a mark on his possessions – books, backpack, weapons, clothing, etc. – except that it is invisible to all but him. If he should want to show other people that an item bears his mark (usually initials, a crest or special symbol), he can expend three P.P.E. to make it visible as a glowing imprint for one full melee round (15 seconds). He can reveal the mark in this fashion on as many as three items per level of experience at the same time. **Note:** Items that have belonged to one or more Men of Magic, or been passed down through the generations, may have several Mystic Marks. Likewise, it may have the mark of a particular magic guild, cult or society.

Level Two

Cleanse

Level: Second Level Wizard Spell.

Range: Self, one person and the clothes he's wearing up to 10 feet (3 m) away, or two people by touch.

Duration: Instant.

Saving Throw: None.

P.P.E.: Six

This is a simple but useful spell designed to remove dirt and grime from the body of a living being and the clothes he wears. Magic energy flows over the person and magically removes dirt, grime, stains, and just about anything that the spell caster considers "unclean." The recipient of this magic instantly becomes spotless, from head to toe. The hair and body look as if right out of the shower (only dry) and the clothes as if freshly washed and dried. The spell cannot be used on body armor, buildings, wagons/vehicles, streets, or anything else, only living creatures and clothes/fabric. One pile of clothes weighing no more than 25 pounds (11.25 kg; no living person) can also be washed in place of a specific character's clothes. **Note:** This spell only cleans off the surface of the targets and will not rid them of diseases or poison, although it will kill most surface parasites, such as ticks and fleas.

Cloud of Slumber

Level: Second Level Wizard spell.

P.P.E.: Six

Same as the Level One Air Warlock spell, see **Palladium Fantasy RPG®**, page 221.

Manipulate Objects

Level: Second Level Wizard spell.

Range: 50 feet (15.2 m) +10 feet (3 m) per level of experience; line of sight.

Duration: Two minutes (8 melee rounds) per level of experience.

Saving Throw: None for inanimate objects. Living beings are immune to this magic.

P.P.E.: Varies; two P.P.E. per five pounds (2.3 kg).

The Manipulate Objects spell was designed to help a sorcerer when he needs an extra pair of hands, but has nobody to assist him. It is used mainly to hold an item in midair, to bring an item from across the room without having to get up and get it, and to use magic energy to pick up, move, carry or hold one or more *small* objects.

The spell caster summons forth blue strands of magical energy that wrap around an item and bring it to him, hold it near or in place or still, or pick up and carry it, following the mage around at waist or shoulder level. Being able to magically hold an item in midair until needed, or to magically carry or retrieve an item, allows the mage to keep his hands free to perform more delicate tasks. This also means the mystical movement of ob-

jects weighing less than 10 pounds (4.5 kg) is very simple and requires little concentration. When the mage is not consciously manipulating an object, the item hangs suspended 3-5 feet (0.9 to 1.5 m) above the ground, usually within arm's reach.

The P.P.E. cost varies with the combined weight of the objects, two P.P.E. points per five pounds (2.3 kg).

Limitations:

Maximum speed of moving objects that weigh 10 lbs (4.5 kg) or less is a speed factor of 10. Reduce speed by half when the total weight becomes 100 lbs (45 kg) or more.

Maximum height: Six feet (1.8 m) or shoulder height for the mage, whichever is higher.

Maximum number of objects: Two per level of experience.

Maximum weight: 10 pounds (4.5 kg) per level of experience. The spell caster cannot manipulate more than his maximum weight, so a first level spell caster can manipulate up to two items with a combined weight of 10 lbs (4.5 kg), while a third level mage can manipulate as many as six items weighing up to 30 lbs (13.5 kg).

The magic force has the equivalent P.S. of 8, +1 per additional level of the spell caster (9 at 2nd level, 10 at 3rd, etc.).

The magic energy is designed to hold and carry objects, so it can not be used to open a container, open a door or window, shoot a bow and arrow, pull a trigger or lever, press a button, or turn a knob, however, a small object can be "manipulated" to gently press or tap against a button or switch to turn it on or off. The spell caster must concentrate to direct the object and each action by the object counts as one of the character's melee actions.

Likewise, the slow speed of movement, relatively low P.S., and the fact that this spell is not intended for combat, mean that small objects can NOT be hurled or used to stab or pound an opponent. Each object manipulated to hit/attack requires the conscious focus of the spell caster, uses up one of his attacks per melee, and is easy to dodge or parry (the magic force is -2 to strike, and no other combat bonuses apply). **Note:** This magic cannot be used to pick pockets or steal items unnoticed. Nor to grab an item, lift it in the air and drop it. The magic energy will not drop anything, because it is designed to *hold* and carry. A few seconds before the spell duration elapses, the objects are gently lowered to a tabletop or the floor.

See Mystic Mark

Level: Second Level Wizard spell.

Range: Touch or line of sight up to 12 feet (3.6 m) away.

Duration: One melee round.

Saving Throw: Not applicable.

P.P.E.: Four

This spell lets the Wizard see if an item has the Mystic Mark of another mage on it, but he cannot magically reveal it to others. He can only see the mark on one item at a time per level of his own experience. This does not necessarily reveal the name of the character who owns the item as the "mark" is usually initials, a crest or special symbol. It NEVER reveals the owner's true name.

Cobwebs

Level: Second Level Wizard spell.

Range: 30 feet (9.1 m); line of sight.

Area of Effect: 10 foot (3 m) diameter per level of experience.

Duration: Five minutes per level of experience.

Saving Throw: As per Horror Factor of 10.

P.P.E.: Five

This is a simple spell that covers everything within a 10 foot (3 m) diameter (per level of the spell caster) in loose, wispy cobwebs that flutter in the breeze. The entire effect makes the room appear to have been left abandoned for months, perhaps years, and has an overall effect of seeming a bit scary, musty, and uninviting. Thieves and such might decide there is nothing of value, and certainly nothing recent inside. The effect can also trick people into believing this must not be the room/home/place where anyone lives, and the cobwebs do help conceal items and details inside the room. **Note:** Also see the Spider Webs spell.

Seasickness

Level: Second Level Wizard spell.

Range: 100 feet (30.5 m).

Duration: Special.

Saving Throw: Standard.

P.P.E.: Five

Same as the Level One Water Warlock spell, see page 96.

Level Three

Cloud Animal Mind

Level: Third Level Wizard spell.

Range: Touch or up to 200 feet (61 m) away.

Duration: Two minutes (20 rounds) per level of the spell caster.

Saving Throw: Dumb Animals: None; includes most insects.

Smart Animals: Only relatively intelligent animals and predatory animals get to save, but even they need a 17 or higher.

Dumb, Animalistic Monsters: 10.

P.P.E.: Five

This spell clouds an animal's mind and interferes with its thought processes and abilities. Reduce the performance of all natural abilities such as track by smell, Nightvision, etc., and skill-like abilities such as Climb, Prowl, Swim, etc., by half. Likewise, reduce Spd, initiative and the number of attacks per melee by half.

Note: Does not work on Wolfen, humans or any sentient beings, including intelligent monsters, Faerie Folk, or creatures of magic. May work on dumb animalistic monsters like the Beast Dragon, Chimera, Dragondactyl, Eye Killer, Manticore, and similar, even Worms of Taut and the monsters, demons and Deevils used as War Steeds, but they only need a 10 to save vs magic.

Can be cast upon one animal per level of experience.

Light Healing

Level: Third Level Wizard spell.

Range: Touch.

Duration: Instant.

Saving Throw: None.

P.P.E.: Six

The spell caster grasps the injured character with both hands, then channels magical energy into him, willing it to aid the person's body in healing. The magic speeds the healing process to clear out minor infection, minor food poisoning/upset stomach, a slight headache, tiny cuts, bumps and bruises. It restores 1D6 S.D.C. or 1D4 Hit Points (not both). The healing is instant and painless. The spell caster may not use this spell on himself.

Mystic Fulcrum

Level: Third Level Wizard spell.

Range: Self or two others by touch.

Duration: Five minutes per level of experience.

Saving Throw: Not applicable.

P.P.E.: Five

Mystic Fulcrum is another spell that defies or tweaks the laws of physics. Those enchanted by the magic can pick up and move objects that they would otherwise not have the leverage and ability to do without a lever and support. Those enchanted by Mystic Fulcrum can lift 50% more weight than usual and carry 10% more.

Level Four

Cure Minor Disorders

Level: Fourth Level Wizard spell.

Range: Touch or 10 feet (3 m).

Duration: Instant.

Saving Throw: Standard (if unwanted).

P.P.E.: Ten

A unique bit of curative magic that will instantly relieve minor physical disorders and illnesses such as headaches, indigestion, gas, heartburn, nausea, hiccups, muscle stiffness, low fever (under 101 degrees Fahrenheit/38.3 C) and similar. This invocation will also negate simple curses that inflict Minor Disorders.

Mend Wood

Level: Fourth Level Wizard spell.

P.P.E.: Ten

Same as the Second Level Earth Warlock spell, see page 94.

Spider Webs

Level: Fourth Level Wizard spell.

Range: 30 feet (9.1 m); line of sight.

Area of Effect: 10 foot (3 m) diameter per level of experience.

Duration: Five minutes per level of experience.

Saving Throw: As per a Horror Factor of 13.



P.P.E.: Ten

This spell is reminiscent of Cobwebs, only the webbing is larger, denser, heavier, stronger and more thread- or spider-web-like. The Spider Webs are also “sticky” and even brushing lightly against one causes it to stick and pull other threads of the webbing toward that person. Thus, a hall corridor, doorway, or room filled with Spider Webs will offer some resistance to push through them all, but a P.S. of 7 or greater does it. However, as the webbing pulls apart and clings to the character(s) passing through it, the webs collect on him and slightly impair speed and movement (reduce Spd and skill performance by 3% per every 10 feet/3 m of webs, and -1 on initiative, -1 to combat bonuses (strike, parry, dodge, etc.) per every 20 feet/6.1 m). Furthermore, the webbing looks ominous and dangerous and has a Horror Factor of 13.

Level Five

Aura of Undeath

Level: Fifth Level Wizard spell.

Range: Self or one other by touch.

Duration: Five minutes per level of experience.

Saving Throw: 14 for highly intelligent vampires to see through the ruse.

P.P.E.: Twelve

This spell makes the aura of the character appear to be that of an undead. This is used to disguise the character and trick “real” undead. Undead such as animated skeletons, zombies and mummies will not attack the character unless he attacks them. Thus, the character can shuffle along and hide in the middle of a pack of them without the creatures attacking him. Similarly, Wild Vampires, recently turned/low level vampires will sense the aura and see the mortal, living character as one of their own. As a result, they will not attack, charm, bully or try to feed upon the character, they ignore him. HOWEVER, intelligent vampires (Secondary Vampires, ancient vampires and Masters) get to save vs magic (14+), and a successful save means they see through the magic and recognize the character to be alive. If the character gets hurt and bleeds, intelligent Undead get to save again, this time at +4 to save. Vampire Intelligences automatically see right through this disguise.

Hands of Stone

Level: Fifth Level Wizard spell.

Duration: Two melee rounds per level of experience (double for Warlocks).

P.P.E.: Fifteen

Same as the Level Three Earth Warlock spell, see page 93.

Lightning Fist

Level: Fifth Level Wizard spell.

Saving Throw: Dodge with a Natural 18, 19 or 20, or a modified 24 or better.

P.P.E.: Twelve

Same as the Level Three Air Warlock spell, see page 91.

Rags to Raiments

Level: Fifth Level Wizard spell.

Range: Self.

Duration: 10 minutes per level of experience.

P.P.E.: Thirteen

A deception magic that can be used to disguise or impress. The spell temporarily transforms ordinary clothing, a simple robe, dirty and/or tattered clothing or rags, into clean, new, rich robes or clothing made of silk and the finest craftsmanship. The spell can be reversed to turn fine quality clothing into rags, again for the purpose of disguise. **Note:** Does not affect armor of any kind.

Rags to Rope

Level: Fifth Level Wizard spell.

Range: Touch or up to 20 feet (6.1 m) away.

Duration: 10 minutes per level of experience.

Saving Throw: Not applicable.

P.P.E.: Thirteen

This spell takes rags, old clothes, tattered curtains, moth-eaten drapery, old fabric and even tiny bits of rag and magically weaves them into strong, sturdy rope. Even if the fabric was fragile and weak to begin with, the rope is strong and can be used to tie up a person, climb, pull a load, etc. When the spell is cancelled or the duration ends, it turns back into rags. The mage can weave 20 feet (6.1 m) of rope per level of experience, provided there is enough available material. **Note:** Does not work on thread or yarn, it must be sheets of fabric of some kind, even if the fabric is torn, rotting, or in small pieces. Nor does it work on new, undamaged clothing or bolts of fabric, nor magic fabrics.

Semi-Impervious to Cold

Level: Fifth Level Wizard spell.

P.P.E.: Fifteen

Same as the Third Level Air Warlock spell, see page 92.

Level Six

Erase Mystic Mark

Level: Sixth Level Wizard spell.

Range: Touch.

Duration: Permanent change.

Saving Throw: Not applicable.

P.P.E.: Twenty

This spell lets the Wizard see and erase the Mystic Mark of another mage from any possession. He can then leave the item

unmarked or he can place his own on the item. The actual owner can still see a faded trace of his own mark, but cannot reveal it to others, and even other mages cannot see it once it has been erased.

Lightning Strike

Level: Sixth Level Wizard spell.

P.P.E.: Eighteen for Wizards.

Same as the Level Three Air Warlock spell on page 91.

Reverse

Level: Sixth Level Wizard spell.

Range: 50 feet (15.2 m), line of sight, or one victim by touch.

Duration: One minute per level of experience.

Saving Throw: -1 to save.

P.P.E.: Eighteen

A spell that confounds and bewilders, the victim of this magic suddenly does everything in reverse, including walking and talking. That makes understanding his words extremely difficult (-75% to language skill, but the words can be reversed back and made understandable by the Tongues spell), spell casting will not work when spoken in reverse, and superstitious people might think the victim is possessed and speaking in a demonic tongue. Likewise, the performance of skills is done in reverse, taking twice as long and is -20% to perform, while combat maneuvers are performed in reverse and all usual bonuses are turned into penalties (the reverse)!

Level Seven

Cloud of Slumber

Level: Seventh Level Wizard spell.

P.P.E.: Seventeen

Same as the Second Level Air Warlock spell, see **Palladium Fantasy RPG®**, page 221.

Magic Weapon

Level: Seventh Level Wizard spell.

Range: Self.

Duration: Two melee rounds (30 seconds).

Saving Throw: Standard.

P.P.E.: Twenty-Five

In a pinch, the spell caster can create one simple weapon – blade, blunt, spear or staff – out of thin air. The weapon appears to be made of translucent material that glows with light blue energy. It has all the usual features, capabilities and damage of the weapon it appears to be, nothing extra. Vanishes after two melee rounds. May not sound like much, but it can be a life saver if caught without a weapon, or when taken prisoner and weapons have been confiscated. **Note:** ONLY the mage can use the magic weapon.

Level Eight

Animal Eyes

Level: Ninth Level Wizard spell.

Range: Touch or 20 feet (6.1 m).

Duration: One minute (4 melee round) per level of experience.

Saving Throw: Standard.

P.P.E.: Twenty-Three

The spell creates a temporary link between the mage and an animal, by touch or close proximity, to see, hear, smell, and taste (ick), everything the enchanted animal experiences. Thus, if cast on a bird in a cage, the Wizard can listen in on any conversation within earshot of the bird, and catch glimpses of those in the room as the animal looks around and hops around. A similar experience if the spell is cast upon someone's house cat, pet dog, cow, etc. Though reminiscent of the Familiar Link, the spell caster's animal does not have to like, know or obey the Wizard and the mage cannot control it in any way nor does he share its thoughts or emotions. Since the mage can *not* control the animal, he is at its mercy as to where it might go and what it might do. Furthermore, if the animal is making noise (singing, barking, growling, etc.), its noise will drown out parts of the conversation and sounds the character may be most interested in hearing. Still, snippets and glimpses can be very helpful sometimes.

Note: While linked to the animal, the mage cannot cast spells, perform skills, or engage in conversation, except to relate what he is seeing and experiencing via the animal link. He can walk, but at one third his normal speed. If forced to talk, perform a skill (-20%) or do something else, the link remains in place, but the character has NO idea what happened during the time he was otherwise engaged, not even on a subconscious level, so Total Recall or Telepathy cannot recall those moments.

Handful of Lightning

Level: Eighth Level Wizard spell.

P.P.E.: Thirty

Same as the Fourth Level Air Warlock spell, see page 90.

Level Nine

Crystal Eye

Level: Ninth Level Wizard spell.

Duration: One minute per level of experience (double for Warlocks).

P.P.E.: Forty-Two

Same as the Fifth Level Earth Warlock spell, page 93.

Lightning Ride

Level: Ninth Level Wizard spell.

P.P.E.: Fifty

Same as the Level Seven Air Warlock spell, page 91.



Power Staff

Level: Ninth Level Wizard spell.

Damage: 2D6 per 10 P.P.E.

Range: 100 feet (30.5 m) per level of the spell caster or by touch.

Duration: One melee round per level of experience.

Saving Throw: Dodge only.

P.P.E.: Fifty plus.

The sorcerer can turn an ordinary walking stick, cane, scepter, or staff into a magical weapon. The initial P.P.E. cost makes the "stick" temporarily equivalent to hardened steel and can parry swords and magic weapons, and does 1D6 additional damage as a blunt weapon. Furthermore, the rod glows with magic and can be used to channel P.P.E. through it to fire energy bolts.

Every additional 10 P.P.E. pumped into the Power Staff to fire an energy bolt does 2D6 damage. Pump in 20 P.P.E. and it fires a blast that does 4D6 damage, 30 P.P.E. does 6D6 damage, and so on up to 2D6x10 damage (100 P.P.E.)! Range, regardless of damage, is 100 feet (30.5 m) per level of the spell caster. Point and shoot. +1 to strike at levels 2, 4, 6, 8, 10 and 12 (no other bonus to strike applies), but targets expecting the attack can attempt to dodge. The initial casting of the spell counts as two melee attacks, but after that, each blast counts as one of the mage's attacks per melee. As long as the mage has P.P.E. and the duration of the spell has not elapsed, he can fire energy bolts.

In the alternative, the same level of damaging energy per 10 P.P.E. can be unleashed every time the Power Staff strikes. In this case, even a successful parry unleashes the energy, but the defender suffers only 20% of the damage, not full damage when successfully parried.

Level Ten

Curse: Paranoia

Level: Tenth Level Wizard spell.

Range: Touch or 20 feet (6.1 m).

Duration: Six hours per level of the spell caster.

Saving Throw: Standard.

P.P.E.: Seventy

This curse inflicts extreme paranoia on its victim. The poor individual becomes convinced that he cannot trust or believe anyone, regardless of past friendships. The afflicted character sees everybody as untrustworthy and with his or her own secret (or selfish) agenda, or worse, as a sinister and treacherous villain. Any act of aggression toward the paranoid character convinces him of their treachery and foul intentions and he reacts appropriately. General reactions include secretiveness, hiding data from teammates, hiding and keeping items of importance, staying aloof and alone, lying, not sharing treasure, and an immediate, hostile response to any perceived threat.

Flame Consuming Gem

Level: Tenth Level Wizard spell.

Range: One gem by touch.

Duration: One minute per level of experience.

Saving Throw: Standard.

P.P.E.: One Hundred Twenty-Five.

A spell that enchants a red gemstone (ruby, sapphire, etc.) to protect the wearer from fire and fire attacks. The gem must be at least the size of a robin's egg and either held between the thumb and forefinger so that it is visible, or worn outside of one's clothing as jewelry or ornamentation; may be imbedded in a walking stick, staff or scepter. For the duration of the spell, any fire attacks directed at the wearer are absorbed into the gem and the damage greatly diminished.

Normal fire does no damage and is absorbed completely by the gem. Dragon's fire breath and magic fires inflict *one third damage*, plus the fire is quickly absorbed into the gem, where it is dissipated, without giving the fire any chance to consume combustible materials and spread. Cannot be used to extinguish a campfire, Wall of Fire or a burning building by the person with the gem walking into it the gem only absorbs attacks/blasts directed at the user of the gem.

Level Eleven

Curse: Neurosis

Level: Eleventh Level Wizard spell.

Range: Touch.

Duration: Six hours per level of the spell caster.

Saving Throw: Standard.

P.P.E.: Ninety-Five

The incantation afflicts its victim with a neurotic disorder. The spell caster can implant one specific neurosis or roll on the Random Neurosis Table in the insanity section of the core rule book. The insanity is temporary and fades away in time (i.e. when the duration has elapsed).

Immure Entity

Level: Eleventh Level Wizard spell, Level Nine Necromancer spell, Shaman Chant.

Range: Touch or 20 feet (6.1 m).

Duration: Instant; imprisonment is indefinite.

Saving Throw: Standard.

P.P.E.: Two Hundred

This invocation is not a summoning ritual, but is extremely useful in directing and controlling supernatural "Entities." The spell can actually imprison an Entity inside an object. The act of imprisonment can be punishment or as part of a scheme. An imprisoned Entity still retains all of its abilities, although it is trapped. Consequently, a seemingly harmless ring or medal could contain an Entity which can still use its abilities to help or hurt. The immured Entity must obey the mage who imprisoned it (though it gets a new saving throw vs spell each time a command is given, and can refuse if it succeeds), and can not strike out at him while imprisoned. However, if it escapes (rather than being willingly released by the mage), the Entity is certain to seek to punish, hurt or kill the mage who captured it.

There are only a few ways to free an Immured Entity. The spell caster who trapped it releases it by canceling the magic, Exorcism performed by a priest or spell caster, or by destroying the object in which it is imprisoned. To prevent easy escape, the spell caster usually uses a hard, durable substance, such as metals, stones and gems, but any non-living substance can be used (wood, bone, etc.). See Entities in the **Monsters and Animals** sourcebook for specific types and powers.

This spell can also be used on Lesser Demons such as Labassu, and most other *lesser* non-corporeal, supernatural spirits, but costs double the P.P.E. **Note:** This spell cannot be used to imprison Astral Travelers or Astral Beings. Characters of a good alignment are not likely to imprison, enslave and command even hideous beings like Entities. However, they may use the magic to capture an Entity that has been haunting or hurting people and take it someplace it cannot do serious harm and release it. A released Entity will be unhappy but will not attack his captor, glad simply to have been let go. However, one that gets loose on its own, especially if it has been enslaved, will seek revenge.

Level Twelve

Create Magic Manikin (ritual)

Level: Twelfth Level Wizard spell.

Range: Touch.

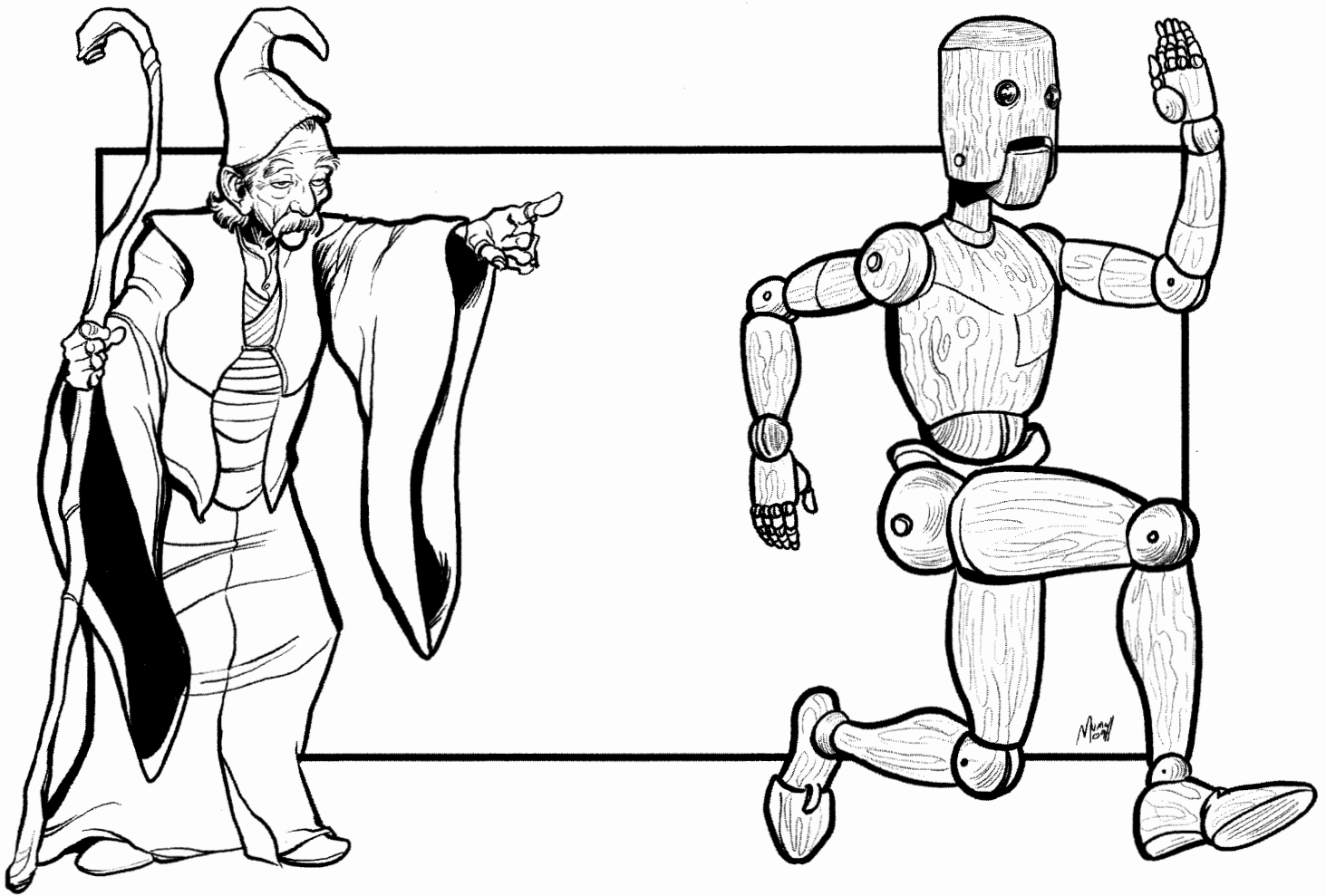
Duration: Exists until destroyed.

Saving Throw: None.

P.P.E.: 500

This spell is a variant of the one used to create a Golem. It is similar in many ways, with the obvious exceptions of the materials used to make it, and the level of power in the resulting automaton. While a Golem is a hulking brute of limited intelligence, a Magic Manikin is much smaller, capable of more subtle action and skills requiring, if not cleverness, at least dexterity.

A Magic Manikin must first be fashioned entirely from wood. Any metal tools used in the fashioning process must be made from something other than iron or iron alloys such as steel, or it negates the magic. Thus, carving tools made of bronze, stone, wood, etc., are all perfectly acceptable, but iron



or steel are not. Likewise, no nails, clamps or pieces can be made of metal, they must be wood. The body can be made from several different pieces of wood, though it is recommended they all come from the same tree. The carving can be simple, crude and spindly, or like that of a life-sized puppet (i.e. manikin) or more beefy and lifelike, such as a highly detailed replica of a human (or Dwarf, Elf, etc.) complete with finely carved facial features and even a varnished or painted surface.

The *wooden heart* placed inside the chest must also be fashioned from wood, however, it must be carved from a single piece and it must be without flaw (no knots, worm holes, gouges, nicks, etc.). Sculpting/Whittling for the heart is performed with a -20% skill penalty and a failed roll means damage that makes the heart flawed; start over with a new piece of wood. **Note:** The actual wood components may be created/carved by a woodworker rather than the mage himself (but remember, no steel or iron tools). The cost of a simple, crude construction (including the heart) is $2D4 \times 10 + 80$ gold, a larger, more detailed one is $1D4 \times 100 + 80$ gold, and a highly detailed, beautiful or realistic carving costs $1D6 \times 100 + 160$ gold.

The *eyes* must be high quality (ideally flawlessly) cut emeralds of 5 carats, costing approximately 1000+ gold each. Lastly, the automaton's creator must recite the ritual, pay the cost in P.P.E., and place a drop of his own blood on the forehead of his wooden construct. The creation of a Magic Manikin permanently drains six S.D.C. from the Wizard. Additionally, the spell caster may have accidentally and permanently transferred a

piece of his own I.Q. and M.E. into the artificial construct. This is determined in game play by rolling (in front of the G.M.) 4D6 once for I.Q. and once for M.E. If the resulting total of each attribute check is greater than the spell caster's own attribute, he loses one point from that attribute permanently, and the Magic Manikin gains a bonus of 1D4 in that attribute, making it even more formidable.

The end result of this magic is an animated manikin that can think and behave like a living servant. This automaton is automatically and completely loyal to its creator (the practitioner of magic who brought it to life with his P.P.E. and blood) and follows the commands of its creator without hesitation. Like Golems, Manikins obey only their creators, and follow the last direction given, or default to general orders, if left idle for too long.

Magic Manikins are not nearly so resilient as Golems, but they do share many of their defenses. They are immune to charms, sleeps, bio-manipulation, illusions, paralysis, and any other magic designed to work on a living, flesh and blood body. Turn Dead is inappropriate and ineffective against them, as are Banishment, negation, and Remove Curse. Magic Manikins cannot speak, but they are literate and have articulated fingers and hands, capable of writing words and making hand signals and gestures as necessary. The wooden automaton is also much more intelligent than its Golem cousins, and is able to follow complex instructions and perform complex tasks.

Magic Manikin Stats

Attributes of Note: I.Q. 10, M.E. 12, M.A. 6, P.S. 19, P.P. 20, P.B. 6 (minimum, may vary, see below), Spd 14.

Notes: Manikins are stronger than the average human or Elf even if they have spindly builds. While strong, they do not possess Supernatural Strength. The Physical Beauty (P.B.) is 6 if a simple construct, however, its creator may have the Magic Manikin carved to look monstrous, demonic, weird, or beautiful like a finished and highly detailed doll or wood sculpture (add 2D6+4 to P.B. in the latter case). Of course, a beautiful Manikin is likely to be a disguise that conceals a magical automaton designed with evil intentions.

Emotions: Wood automatons have no emotional desires, needs, wants, dreams or fears. They are, in effect, magical robots who do as they are instructed by their master without hate, joy, or other emotions. This makes them excellent servants, helpers, and guards, who go about their duties with methodical efficiency.

Size: 3-7 feet (0.9 to 2.1 m) tall.

Horror Factor: 9 as a rule, 12 if made to look monstrous; none if made to be beautiful.

A.R.: 10

S.D.C.: 120. Like a true Golem, a Magic Manikin regenerates 10 S.D.C. per hour, even if chopped to bits or severely burned, unless its heart is destroyed.

Attacks per Melee: Three.

Damage: 1D6 (+4 P.S. damage bonus) or by weapon.

Bonuses: +4 to damage, +3 to strike, parry, and dodge, +5 to roll with impact, +5 to save vs magic (includes attribute bonuses), suffer only half damage from magical energy attacks and normal weapons, but take full damage from magic weapons, Supernatural P.S., and fire. Magic fire does 50% greater damage. Magical cold does no damage, they float on water, do not breathe, making them impervious to toxic gas and fumes, and they are also impervious to heat, fatigue, poison, drugs, disease, insanity, fear-based magic, illusions and most psionic attacks, as well as Horror Factor.

Skills of Note: Magically understands all languages at 96%, Basic Math 80% and a total of *six other skills* selected from the Communications, Domestic, Medical, Science, and Technical categories, each with a +50% bonus. **Note:** Wizards build Magic Manikins to serve them as domestic servants, secretaries, and in simple tasks that require discretion. Thus, they program the wooden automatons with the skills they wish them to know.

Special Abilities: Nightvision 200 feet (61 m), bio-regenerates 10 S.D.C. per hour (unless its heart is destroyed), Supernatural Endurance (never fatigued), has no need to eat, drink, breathe or sleep, and has no emotions, desires, or personality.

Levels 13-15

No new spells at this time.

New Warlock Spells

Listed alphabetically, by Elemental category, not by level.

Air Warlock Spells

Gather Dew

Level: Second Level Air Warlock spell.

Range: 100 feet (30.5 m).

Duration: One melee round per level of the Warlock.

Saving Throw: Not applicable.

P.P.E.: Six

This spell magically collects enough morning dew, and other sources of water condensation, to fill one eight ounce glass of water per melee round. It is used to fill containers with fresh drinking water plucked from the dew that forms on grass and leaves in the morning, and can also gather droplets of rainwater on leaves, grass and plants. **Limitations:** There must be dew or rain droplets available to gather. Easy in regions with grass and vegetation, not always possible in deserts.

Globe of True Sunlight

Level: Third Level Air Warlock spell.

Range: Up to 30 feet (9 m) away.

Duration: Three minutes per level of experience.

Saving Throw: Special, Dodge 18 or higher.

P.P.E.: Fifteen

Much like the traditional Globe of Daylight, this spell conjures a sphere of light, only this light is composed of "true sunlight." Enough to illuminate 12 feet (3.6 m) per level of experience and bright enough to do highly detailed work. The extra energy included in this spell makes it actual daylight forced to magically appear. Those beings who are *vulnerable to sunlight* suffer the usual effects and damage from exposure to direct sunlight, unless they can dodge out of its sphere of influence (or hide underneath some sort of covering), but need an 18 or better. In all other respects, this spell is identical to Globe of Daylight, only brighter.

Handful of Lightning

Level: Fourth Level Air Warlock spell or Shaman Chant, also available as an Eighth Level Wizard spell.

Range: 400 feet (122 m), +10 feet (3 m) per level of experience.

Damage: 6D6, +2 points per level of experience.

Duration: Until all three bolts are used up or one melee round per level of experience expires, whichever comes first.

Saving Throw: Dodge with a Natural 18, 19 or 20, or a modified 24 or better.

P.P.E.: Twenty for Air Warlocks, Thirty for Wizards and Shamans.

The spell creates three magic spears shaped like lightning bolts. One bolt may be fired immediately upon completing the



spell (line of sight), or it may be held in reserve with the other two. If held, the bolts appear in the least dexterous hand. The spell caster may then pluck one with his other hand and throw it at any target within his line of sight (must see the target to hit it). The second the lightning bolt leaves his hand, it turns into the real thing, and hurls at its target in a flash; +3 to strike. Repeat until all three are gone or duration ends. Any bolts not used before the spell duration ends vanish. Each bolt does 6D6 damage +2 per level of experience.

Lightning Fist

Level: Third Level Air Warlock spell or Shaman Chant.

Range: Self only, and attacks by touch/punches.

Damage: 3D6 + normal punch damage.

Duration: One melee round (15 seconds).

Saving Throw: Dodge as normal (no damage if successful). The attack can be parried, but if blocked by the defender's own hand or arm he takes half damage, and if parried with a shield or weapon, he takes 25% damage.

P.P.E.: Twelve

The spell caster's fist crackles with electricity and appears as if he is holding a mini-lightning bolt. As long as his fist is clenched, each of his punches inflicts 2D6 damage from electricity, plus his normal punch damage and any applicable P.S. bonus. Furthermore, while the magic is in effect, any lightning or electrical attacks leveled at him do half damage, and he can parry physical weapons (swords, clubs, etc.) with his bare hands/fists and forearm without injury, provided the attempt to parry was successful. A failed parry means taking full damage.

Lightning Strike

Level: Third Level Air Warlock spell, Sixth Level for Wizards or Shaman Chant.

Range: Touch.

Damage: 1D6 per level of experience.

Duration: Instant once released.

Saving Throw: Dodge as normal.

P.P.E.: Twelve for an Air Warlock; Eighteen for Wizards.

This magic charges an arrow, spear, javelin or other type of throwing or projectile weapon with energy. The charged weapon can be used by the spell caster or someone else. When fired (if an arrow/crossbow bolt) or thrown, the weapon turns into a lightning bolt and inflicts considerable damage. The enchanted object is destroyed in the process and the character using it must roll to strike as usual, though the *range* is 50% greater than normal. If the attack misses or is dodged, the P.P.E. is spent nonetheless. If a defender parries with a shield, he still takes 25% damage from the attack. The user's bonuses to strike with a thrown weapon (if any) apply as usual.

Lightning Ride

Level: Seventh Level Air Warlock spell or Shaman Chant, Ninth Level Wizard spell.

Range: Line of sight.

Duration: Instant; self or self and up to two others by touch.

Saving Throw: Not applicable.

P.P.E.: Thirty-Five for Air Warlocks and Shamans, Fifty for Wizards.

The spell caster preps his spell and continues mumbling the invocation until he sees and focuses on a specific bolt of lightning, at that moment, with the utterance of a single activation word, the spell is completed and he (and up to two other people by touch) seem to vanish in a flash of light and a clap of thunder. He/they reappear at the location where the real flash of lightning was seen, appearing below its spiky finger or where it struck ground. This could be a few yards away or up to a half mile (0.8 km) per level of experience. Line of sight is required and the lightning must be, a) within range, b) a true crackle or stream of lightning, and c) visible to the spell caster. The spell does not work with the dull flash of heat lightning or with magic lightning.

In a sense, Lightning Ride is rather like teleportation guided by an actual random lightning bolt. The obvious limitations are that the caster doesn't really control where he goes, and that the spell only works during an actual storm in which *lightning occurs* (which is only about one third of most *thunderstorms*), does *not* work with Call Lightning or other magic spells involving electricity. It is, however, wonderful for escapes from captivity/prison, cages, manacles, being tied up, cornered and fast getaways, provided the mage can see outside and see a lightning bolt to catch and ride.

Semi-Impervious to Cold

Level: Third Level Air Warlock spell.

Range: Self or one or two others by touch.

Duration: Five minutes (20 melee rounds) per level of experience.

Saving Throw: Standard (if you want it).

P.P.E.: Ten

The spell caster can make himself, or one or two others by touch, impervious to normal cold. This means cold air temperatures that plunge below zero have no adverse effect on the character, and frostbite does not occur. This spell does not protect the character from damage by ice, which causes damage by bludgeoning or cutting, not through cold, and freezing water and magic cold attacks do half damage.

Earth Warlock Spells

Armor of Earth

Level: Third Level Earth Warlock spell.

Range: Self or one other by touch.

Duration: Two minutes per level of experience.

Saving Throw: Standard for those who don't want the enchantment.

P.P.E.: Twelve

The recipient of this spell finds himself covered in a shifting mass of dirt, small rocks, and plant roots that provide protection equal to wearing a full suit of heavy armor: A.R. 15, and 12



S.D.C. per level of the Warlock. Furthermore, the magical earth armor regenerates 1D6 S.D.C. per melee round, but only as long as the wearer is in contact with the ground. The armor, and the character wearing it, takes half damage from cold and heat because of the insulation, but fire and magic cold and fire do full damage. The armor weighs 200 pounds (90 kg) and the wearer suffers encumbrance as follows: Reduce Spd by half, -30% to Prowl, -20% to Climb/Scale Walls, and Swimming is impossible without canceling the spell. Wearing the Armor of Earth has no adverse effects on spell casting.

Armor of Stone

Level: Fifth Level Earth Warlock spell.

Range: Self or one other by touch.

Duration: One minute per level of the spell caster.

Saving Throw: Standard for those who don't want the spell.

P.P.E.: Twenty-Four

The recipient of the magic is covered in a suit of armor made from plates of solid stone. The armor has an A.R. of 17, and 20 S.D.C. per level of the Warlock, plus regenerates 2D6 S.D.C. per melee round, so long as the wearer is in contact with the ground. The armor, and the character inside, takes half damage from normal heat, cold, and fire, but magic attacks do full damage. The armor weighs 400 pounds (180 kg) and the wearer suffers encumbrance as follows: Reduce Spd by 75%, -50% to Prowl, -40% to Climb/Scale Walls, and Swimming is impossible without canceling the spell. Wearing the Armor of Stone has no adverse effects on spell casting.

Cement Loose Gravel

Level: Second Level Earth Warlock spell.

Range: Area effect: A 20 foot (6.1 m) radius per level of experience or a 40 foot (12.2 m) length that is 10 feet wide (3 m) per level of experience.

Duration: Two minutes per level of experience.

Saving Throw: None.

P.P.E.: Seven

This magic makes loose gravel as well as any type of loose and sliding rock, adhere to the surface as if it were cemented to it. This enables the Warlock and others to walk or run across loose gravel, rocks and stone at full speed without fear of the stones slipping or sliding under their feet and causing them to fall, or creating a rock slide. Can also be used to cement and secure loose or crumbling stone when climbing a deteriorating wall or cliff. The spell may be cancelled at will.

Crystal Eye

Level: Fifth Level Earth Warlock spell.

Range: Enchant by touch; range of vision 200 feet (61 m)/line of sight.

Duration: One minute for per level of experience (double for Earth Warlocks).

Saving Throw: Standard.

P.P.E.: Twenty-Two.

The practitioner of magic can enchant any clear or semi-transparent white, clear or blue crystal – from quartz to sapphire

to diamond, or even a non-magical crystal ball – as an additional eye through which to see. The crystal may be any shape (diamond cut, cylindrical, spherical, square, etc.), and may even be a natural stone. It may be stationary such as a gemstone or crystal used as a paperweight, or mobile such as a piece of jewelry (ideally as a necklace, coat pin, stickpin, or hat or crown ornament) where it is out in the open and in one consistent location, or carried in an open palm, or mounted atop a walking stick, staff, or scepter.

In any case, once the crystal is imbued with magic it functions like a *remote hidden camera* for the spell caster. Whatever appears within 200 feet (61 m) in front of it, the mage also sees. Thus, the crystal can function as a security camera or as a hidden camera showing the mage whatever crosses its line of sight. Ideally, the crystal is left someplace where the mage wants to see what is transpiring, or carried/worn by someone other than himself, so he can see what is happening elsewhere. Note, however, only the mage sees these videocamera-like images, and he only "sees" what is transpiring, he does not heard a sound. Duration is limited as noted above, but actual images continue to stream into the Wizard's mind for the entire duration of the spell, even if the crystal is whisked away into a different dimension. There must be light to see (the crystal cannot see in the dark even if the mage can), and the mage sees images from the height, angle and perspective of the crystal. **Note:** This temporarily enchanted crystal is NOT a crystal ball and only sees what is in front of it.

Eat Earth

Level: Third Level Earth Warlock spell.

Range: Self.

Duration: Two melee rounds per level of experience.

Saving Throw: None.

P.P.E.: Ten

The Warlock is able to consume earth and small stones and receive nourishment from them as if he had eaten a healthy, satisfying meal. One pound (0.45 kg) of earth is equal to a full meal. Note that this does not give the Warlock the ability to chew stone, so any rock ingested must either be small enough to swallow whole, or in a form like sand. If dry earth or stone are eaten, they do not replace the need for water, though eating/drinking two pounds of mud both feeds and reduces the character's need for water by half for the day.

Hands of Stone

Level: Third Level Earth Warlock spell.

Range: Self or one other by touch.

Duration: Two melee rounds per level of the Warlock.

Saving Throw: Standard.

P.P.E.: Eight

This spell turns the hands and forearms of the enchanted individual into stone. They still move and function like normal hands, though skills requiring a sensitive touch or detailed work (like Forgery, Palming, Pick Pockets, Surgery, etc.) are -20%.

The advantage is that the hands and forearms can be used to parry incoming attacks from swords and other weapons without pain or injury, can try to grab and hold the weapon (+2 to do so,

plus any P.P. bonus), or pull it out of the attacker's hands (must have a superior P.S. by at least 8 points), and stone fist punches do an extra 2D6 damage plus usual punch damage and any applicable P.S. bonus damage. Additionally, the stone hands are not hurt by boiling water or oil, nor fire or extreme cold, which may have its advantages at times. Magic fire and magic weapons, including flaming, blade and blunt magic weapons, do half damage to the character, but can be parried (blocked or knocked away) without damage, because contact is just for a second.



Mend Wood

Level: Second level Earth Warlock spell, Shaman Chant, or Natural Spell for Cobblers. Fourth Level Wizard and Druid spell.

Range: Touch or up to 10 feet (3 m); line of sight.

Duration: Instant.

Saving Throw: None.

P.P.E.: Ten

This simple magic restores damage done to a wooden object or living plant. The spell flawlessly repairs any wooden object under 30 pounds (13.5 kg) per level of experience, and removes any visible damage to the wood. Broken, cracked, rotted and otherwise damaged wood objects (door, door jamb, flooring, stairs, table, staff, etc.) can be made mended, put back together and restored to look as good as new. Only the wood is repaired, 5 S.D.C. per level of the spell caster, not the paint or varnish that might cover the wood, nor rusty nails holding it together.

If cast upon Will o' the Wisps, Plant/Tree Elementals, or other living creatures made of wood or plant material, the spell restores 3D6 S.D.C. points. If cast upon a stump that is not yet dead, the tree will not regrow immediately, but the stump will seal over and a new tree grows in its place as normal. If cast upon a plant/flower/bush with a broken stem or branch, the crack disappears and the branch is healed.

Secure Stone Foundation

Level: Fifth Level Earth Warlock spell.

Range: Area effect: A 20 foot (6.1 m) radius per level of experience or a 40 foot (12.2 m) length that is 10 feet wide (3 m) per level of experience.

Duration: Two minutes per level of experience.

Saving Throw: None.

P.P.E.: Thirty

This spell magically strengthens stone supports and can temporarily stop a column or weight bearing wall from collapsing, or make walls, pillars and supports of a weak ceiling, bridge, mine, tunnel, etc., strong and sturdy enough to travel across without fear of collapse. This includes the unstable debris walls and supports when trying to rescue someone from a collapsed building, cave-in, etc. When the spell is in place, workers can dig out those pinned and trapped without fear of causing the debris to shift or collapse on top of them.

Silverize

Level: Fifth Level Earth Warlock spell.

Range: Touch or line of vision up to 100 feet (30.5 m) away.

Duration: Five minutes per level of experience.

Saving Throw: Not applicable.

P.P.E.: Twenty

This spell magically coats a weapon in silver, be it a sword or club, for dealing with creatures that are vulnerable to silver. A silver weapon typically inflicts double damage to such beings.

Fire Warlock Spells

Burning Life

Level: Sixth Level Fire Warlock spell.

Range: Self.

Duration: One melee per level of experience.

Saving Throw: Not applicable.

P.P.E.: Forty

Much like Healing Flame, this spell converts fire damage into healing. However, this spell has the added bonus of converting incoming fire attacks to healing. Each time the character is struck by a source of flame, magical or mundane, instead of taking damage, he is healed that amount of damage; Hit Point damage first! Any damage that would take the character over his maximum Hit Points and S.D.C. is ignored. Likewise, if the character was not injured to begin with, he is, in effect, impervious to damage from fire, takes no damage, even from magic fire, and finds the fire somehow soothing.

Climb Smoke

Level: Level One Fire Warlock spell.

Range: 100 feet (30.5 m).

Duration: Eight melee rounds (two minutes) per level of the Warlock.

Saving Throw: Not applicable.

P.P.E.: Four

This spell enables the Warlock to climb a column of smoke at his normal speed as if it were a solid material. A thin trail of smoke is like a rope or pole, if it is thicker it might be more like a pillar of stone or a tree. Thick billowing clouds, like those of burning house or forest fire, are like scaling a mountain. Climbing smoke may be done for entertainment, to get a bird's eye view from up high, to escape an enemy or hide. While this spell is in place, the Warlock is impervious to the noxious fumes, particles and heat from smoke, and does not choke, cough or gag. However, he cannot see through smoke.

Hell Fire

Level: Eighth Level Fire Warlock spell.

Range: 30 feet (9.1 m) per level of the Warlock.

Duration: One melee round per level of the Warlock.

Damage: 2D6 or 1D6x10; see below.

P.P.E.: Sixty-Five

The Warlock can unleash bolts of fire that does 2D6 damage to humans, Elementals and most other beings, but does 1D6x10 damage to demons and Deevils, Mummies Immortalis and Scarecrows. Even demons and Deevils impervious to fire take half damage from this attack, and those resistant to normal and other types of magical fire suffer full damage. Each blast of Hell Fire counts as one melee attack, and the Warlock can keep firing away until the duration ends or the character casts a different spell, whichever comes first.

Rain of Sulfur

Level: Fifth Level Fire Warlock spell.

Range: Affects a 15 foot (4.6 m) radius per level of the Warlock; can be cast up to 90 feet (27.4 m) away per experience level. The Warlock can make the area affected smaller than the maximum area if he so desires.

Duration: Two melee rounds per level of the Warlock.

Damage: 3D6 per melee round.

Saving Throw: Special.

P.P.E.: Twenty-Five

A rain of stinking, burning sulfur covers the area of effect. Everyone in that area, whether they save or not, chokes, coughs and is -2 on initiative and -2 to strike, parry, and dodge, and -20% to skill performance (too busy running for cover) while in the area of effect, unless they are impervious to gases, invulnerable, or do not need to breathe; and have a 01-50% chance of vomiting, causing them to lose initiative and two melee attacks, and suffer an additional -5 to parry and dodge while throwing up. The chance of vomiting must be checked *every* melee round (roll a new saving throw, 15 or higher saves); even those who have vomited earlier will be subject to dry heaves. In addition,

everyone in the area of effect must make a roll to dodge (16 or higher) or parry to avoid 3D6 damage every melee round from the burning embers!

Saving Throw: The saving throw against the stench is a standard save vs magic of 12 for Fire and Air Warlocks, but all others must roll 15 or higher vs magic stench. Characters with shields may attempt to reduce damage from the burning sulfur ash by *parrying*. Those with large shields must roll a 10 or higher, medium shields need 13, and those with small shields must roll a 15 or higher to parry (with applicable bonuses). A character may also try to dodge, but must make two consecutive dodge rolls of 16 or higher and each dodging action uses up one of their melee actions. Those who succeed in parrying take one third damage from the sulfur, and those who dodge take no damage. Fortunately, the hot sulfur ash shatters on impact into tiny bits and cools quickly, so there is only a 6% chance of dry grass or other combustibles catching fire.

Water Warlock Spells

Any Water

Level: First Level Water Warlock spell.

Range: Self only.

Duration: One minute per level of the Warlock.

Saving Throw: Standard.

P.P.E.: Four

The Warlock can drink any type of water, including sea water, even if it has been poisoned, made toxic, diseased, irradiated, or filled with mud, muck, larva or parasites, without ill effect. In fact, it tastes refreshing and delicious. Can drink as much as 24 ounces. Not applicable to liquids that are no longer water, such as alcohol, juice, soup broth, potions, serums, etc., it must be water.

Bubble Bridge

Level: Sixth Level Water Warlock spell.

Range: Caster must touch the surface of the water and point in the direction the bridge will run.

Duration: Five minutes per level of the Warlock.

Saving Throw: Standard.

P.P.E.: Thirty-Five

The Warlock can create a floating bed of bubbles the size of marbles, that stay clustered together and float on the surface of water, just like the Bubble Raft, only this time he can shape the bubbles into a long, narrow floating platform upon which he and others may walk across. The bubble platform is 4 feet (1.2 m) wide by 50 feet (15.2 m) long per level of the spell caster, and can support the weight of a single person up to 1200 lbs (540 kg); anyone heavier slips right through the bubbles (which reform) into the water. That means most small/light to average horses, and even Ogres and Trolls can use such a platform, provided they spread out and don't all cluster together where their combined weight drops them into the water. Speed of travel is half, as the bubble platform has a soft, bouncy quality and rolls with the waves. Reduce speed to 25% if the waves are rough. Going faster has an 80% chance of falling down (lose two melee

actions, and if near the edge, falls into the water with a loud splash). The other thing about traveling across on a Bubble Bridge is that it muffles the sound of footstep to almost nothing (+5% to Prowl). The bubble bridge/floating platform goes in a mostly straight line, though it will curve around a ship, rock or chunk of floating debris in its path, but it is blocked/stopped by small islands, massive ships, or a cluster of ships.

Bubble Raft

Level: Third Level Water Warlock spell.

Range: Around self or up to 100 feet (30.5 m) away.

Duration: 30 minutes per level of the Warlock.

Saving Throw: Standard.

P.P.E.: Twelve

The Warlock can create a floating bed of bubbles the size of marbles, that stay clustered together and float on the surface of water like an inflated raft. The raft is 5 feet (1.5 m) in diameter per level of experience. Furthermore, if the Water Warlock is on board, he can control the direction the raft floats, but cannot influence the speed. **Note:** Cannot shape the raft, it is roughly circular.

Seasickness

Level: First Level Water Warlock spell.

Range: 100 feet (30.5 m).

Duration: One minute (4 melee rounds) per level of experience.

Saving Throw: Standard.

P.P.E.: Five

Characters who fall victim to this spell are immediately struck with an intense bout of seasickness, unless they make a successful save vs magic. Even if the character does not normally get seasick, he will feel the effects. Victims feel nauseous from any kind of movement, even a gentle swaying, as well as from the sight of rolling waves and the smell of fish and seafood. **Penalties:** Reduce speed by 75% (even his own movement causes nausea), -2 to strike, parry, and dodge, and is -12% to all skills as his stomach does the occasional tuck and roll. There is a 01-60% chance that the character vomits if he smells fish or seafood, makes a sudden movement, feels a bump, sharp turn or strong wave, or, gods help him, if he tries to lie down. Vomiting causes the character to lose initiative, and two melee attacks/actions, and suffers an additional -4 to parry and dodge. **Note:** Reduce penalties and duration by half if not actually on water or near enough to see or hear the crashing waves.

Underwater Bubble Attack

Level: First Level Water Warlock spell.

Range: 100 feet (30.5 m) +10 feet (3 m) per level of experience.

Duration: Two melee rounds (30 seconds) per level of the spell caster.

Saving Throw: Standard.

P.P.E.: Eight

Underwater, the character targeted by this attack is suddenly engulfed in a pool of marble-sized bubbles that engulfs him and

carries him away. While engulfed in the bubbles, the victim cannot see what's happening beyond the bubbles, attacks anyone on the other side of the bubbles at -10 (as if blinded), and slowly drifts upward and away (Spd of 8) from his original location. Thrashing around does not break the bubbles, and even swimming furiously, the victim can, at best, hold his current position. **Note:** The character trapped within the pool of bubbles cannot be seen from outside the bubbles and any attacks leveled at him are -7 to strike.

Underwater Voice

Level: Second Level Water Warlock spell.

Range: Self or one other by touch.

Duration: Five minutes per level of experience (double for the Water Warlock himself).

Saving Throw: Standard.

P.P.E.: Five

Those enchanted with this spell can speak underwater just as clearly as if they were talking normally on the surface in air. Note that sound travels twice as far underwater and a normal talking voice seems like shouting to aquatic life forms, including the Water Warlock.

Semi-Impervious to Cold

Level: Third Level Water Warlock spell.

Saving Throw: Standard (if you want it).

P.P.E.: Ten.

Same as the Third Level Air Warlock spell, see page 92.

Water of Life

Level: Fifth Level Water Warlock spell.

Range: Touch.

Duration: Instant results.

Saving Throw: Standard.

P.P.E.: Thirty

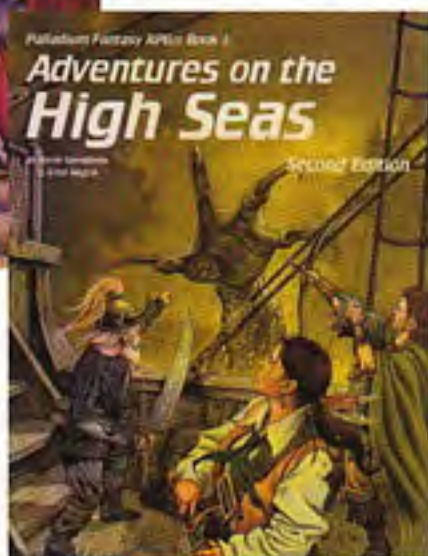
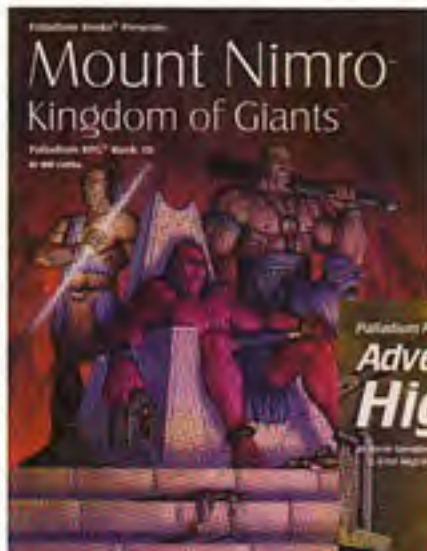
The Warlock revives a victim of drowning, turning the water in the victim's lungs into air and negating possible effects of hypothermia. By simply opening the victim's mouth and blowing into it the character is revived, coughing and springing back to life; restored to 1D6 Hit Points. Since this is magic, the spell works on people who have been dead for as long as one hour per level of the Warlock; e.g. an eighth level Warlock can revive a victim of drowning who has been dead for eight hours.

Mega-Damage

Conversions Are Easy

In most cases, the spell is *exactly* the same. The description, Range, Duration, P.P.E. Cost, penalties, etc., are all unchanged.

For damage, simply change S.D.C. to M.D./Mega-Damage (e.g., the spell does 1D6x10 damage = 1D6x10 M.D. in **Rifts**® and other Mega-Damage settings). It is that easy.



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