



player's
guide to
**Wizards, Bards
and Sorcerers**



A CORE SOURCEBOOK FOR REVISED 3RD EDITION FANTASY ROLEPLAYING

player's guide to Wizards, Bards and Sorcerers

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DEDICATION

To my friends and loved ones at Rookhaven House. Thanks for helping me build our haven; here's to many years to come.

To Burton Jackson, Jenna Lovelady, Deird'Ve Brooks and Josh Hein, for *Ashes and Wormwood*. I have enjoyed our adventures together, and look forward to plenty more of the same (only with more treasure and XPs, I promise).

And finally...

To Sean Rufus an Dru. Words don't begin to describe.

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PREFACE

Welcome to the first in the Player's Guide series.

Our intent with this series is simple: We want to examine the ways in which players can become a stronger part of the setting in which their characters exist. By providing ways in which characters may derive a background from and have a role in the setting's development, they become closely tied to the setting. In turn, players adopt a more vested interest in both their characters and in the setting as a whole. The more richly a setting is developed, the more characters can "come to life," creating memorable role-playing and exciting adventures.

Thus, our goal is to help your characters become a living, breathing part of the game world.

More than that, though, we want to see how these classes might shape and inspire a campaign setting. The player characters — and characters like them, past and present — are the movers and shakers in the game world. Not every character in the setting has levels in the so-called "PC classes." In fact, those who do are in the minority. But from these relatively few individuals come the events, both heroic and monstrous, that forever shape their world.

Therefore, this series uses the setting of the Scarred Lands to help show you how diverse classes weave their

influence into every aspect of the tapestry of a game world. As with the rest of the book, you can refer to it for your own Scarred Lands game, or use it as inspiration in any other campaign.

The **Player's Guide to Wizards, Bards and Sorcerers** is more than suggestions and rules on how to play a certain type of character. This is a book about determining where your characters, and those like them, have affected the world. To this end, we look at the evolution of wizardly magic and the traditions that have come out of that evolution. We analyze how bards have had an impact on the cultures that spawned them and how they themselves have helped to shape that culture. We discuss sorcerers and examine the sources of their magics, and how it is acquired.

Within these pages are the workers of potent and sublime magics. And while the wrath of an arcanist is terrible to behold, having the favor of one can be quite the blessing.

So, welcome to a book filled with legacy and lore, a book on enchantments, demons, magic in the blood and the songs of a people.

Welcome to the **Player's Guide to Wizards, Bards and Sorcerers**.

Joseph D. CARRIKER, JR.
SCARRED LANDS DEVELOPER
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INTRODUCTION

While the *Player's Guide to Wizards, Bards and Sorcerers* is designed for use in any d20 campaign, you'll find that it is undeniably focused on the Scarred Lands. Throughout this book, you will read many references to that setting, its history and its inhabitants.

Yet, it would be a mistake to assume that this book's utility is limited to the Scarred Lands. As explained in the Preface, the purpose of the *Player's Guide* series is show how the various character classes shape and inspire a campaign setting. The Scarred Lands is used as a single example of this process rather than the only one. Any references to it are meant to inspire your own ideas regardless of the campaign setting in which they occur.

Adapting material in this book to other settings may require some work. This introduction should make that easier, since it offers a comprehensive overview and plenty of suggestions. Armed with its advice, players and Game Masters should have little difficulty tailoring the rest of the book's content to campaigns set in other worlds, or even to other conceptions of the Scarred Lands setting than the standard one presented in *Sword & Sorcery* products.

As always, the key is for GMs to remember the oft-quoted — though oft-forgotten — truism: *you* are the final arbiter of what is and is not the case for your campaign, wherever it is set. This book offers a multitude of options, variants and alternate takes on many aspects of the core classes of wizards, bards and sorcerers (not to mention an exhaustive discussion of their place in the Scarred Lands setting). If anything here runs counter to your conception of things or would do violence to the established truths of your campaign, feel free to ignore them! That's as true for campaigns in the Scarred Lands as in any other setting. Use only what appeals to you and is genuinely useful, and discard the rest.

So long as you bear that in mind, this book is as valuable to players and GMs alike, regardless of whether the campaign is set in the Scarred Lands or in a game world of their own creation.

Types of Games

Fantasy roleplaying games come in many flavors, not all of which operate under the same "rules." That is, each type has its own distinct mood, feel and tone, all of which influence how the game is played and the types of stories that are told within it. These in turn affect how the characters relate to the setting and the kind of impact that they can have on it.

It's important to note that some campaign settings are broadly enough drawn that they can allow for multiple

types of games depending on the interests of the GM and the players. The following sections provide some insight into the benefits and drawbacks of each type. They also make it easier for those not playing in the Scarred Lands to categorize their own campaign by its type, so as to take fuller advantage of the material presented in later chapters.

Simply read through the following to see where your campaign best fits, and you'll also find assistance of how to adjust the rest of this book's contents accordingly.

High Fantasy

High fantasy is, in many ways, the default type of fantasy roleplaying setting. Its name derives from the fact that its fantastical elements — magic, monsters, heroism — are at the high end of the scale. High fantasy games are in no way "realistic." They pay little heed to notions of plausibility. Instead, they rely on over the top plotlines, outlandish locales and larger than life characters to tell epic stories set in a mythical locale. Most high fantasy games also have a strong component of black and white morality to them. The forces of good are virtuous and praiseworthy, while the forces of evil are vicious and blameworthy.

High fantasy need not be simplistic, however. In fact, many high fantasy tales contain very sophisticated examinations of the nature of evil and the very real temptation to choose it over good as a means to achieving an otherwise just end.

The Scarred Lands setting is largely a high fantasy setting, so the majority of information in this book is well suited to use in other high fantasy campaigns. The discussions of bardic, sorcerous and wizardly history probably cannot be used specifically as written outside the Scarred Lands, but they can certainly serve as inspiration. A clever GM can see how these three very different examples of arcane magic might fit together in a single setting. Likewise, the sample groups for each class are described only in very brief terms, making it easy to convert them for any setting with a minimum of effort.

The material in this book works especially well for high fantasy in the game mechanics. The appendices offer a variety of new feats, spells and other new rules, almost all of which could fit into a high fantasy game. Scion feats, for example, open up the possibility of using sorcerous bloodlines that convey particular arcane affinities. Likewise, tradition feats provide ways to differentiate one bard from another, by suggesting there are many different traditions within the class. Wyrms-blooded sorcery is very rare in the Scarred Lands, but it might be more common in other settings. It's a good example of how a GM might use

material in this Player's Guide but vary its rarity to suit the realities of his own campaign.

LOW FANTASY

Low fantasy, as its name suggests, is at the opposite end of the scale when it comes to fantastical elements. Low fantasy games are often described as “gritty” or “realistic” in that they emphasize the dangers of combat and life in a world with medieval era technology and culture. Considerations of disease, malnutrition and pointless death are often important.

While perhaps not truly realistic, low fantasy games aim for verisimilitude wherever possible. Stories in this type of game focus on lower-key goals — survival, making a living, getting from point A to point B, and the like. This is not to say that low fantasy is all dreary and banal. Many low fantasy stories can be quite exciting, but a lot of the excitement comes from overcoming more mundane obstacles than those in high fantasy. In part, that's because low fantasy also possesses far less magic than a high fantasy game. In fact, some low fantasy settings have no magic at all! Without easy access to spells and magic items, epic undertakings are far more difficult and those who do so often succeed only at great cost to themselves and their companions. Perhaps unsurprisingly, low fantasy morality is less strict than that in high fantasy, in part because its characters must do whatever they must to achieve victory, ethical or not.

In a low fantasy setting, this book may best serve as a source of options to consider. That is, this Player's Guide provides many different possible bits of history, groups and game mechanics from which the GM can choose a handful to use. Low fantasy is generally poorer in magic than high fantasy. Consequently, the GM might wish to limit the new spells or feats introduced to the campaign. Similarly, many of the groups presented would be impossible, because they operate according to high fantasy conventions or require the existence of other setting elements that don't exist in a low fantasy setting.

At the same time, low fantasy isn't always characterized by a paucity of magic. Instead, it might be the tone — gritty and dangerous — that distinguishes low fantasy from high fantasy, while the level of magic and other fantastical elements remain roughly equivalent. In such a case, the GM could conceivably use all the material in this book in some fashion. Some feats, like Spell Critical, might be more common so as to emphasize the deadliness of the setting. Other variations are possible, too, depending on just what the GM means by the “low” element of low fantasy.

GOthic HORROR

In some ways, gothic horror could be considered a subset of low fantasy in that it rarely involves mighty magic or vast storylines. Gothic horror is a specific type of game in which fear, passion, mystery and primitive psychology all contend to create an atmosphere of brooding — even

angst-ridden — doom. In such games, characters with detailed concepts and backgrounds are very important, since so many of the plots revolve around their often-frustrated wants and desires.

Gothic horror is not about the slaying of dragons or the exploration of new lands. Instead, it focuses on isolation, impotence and self-examination as the springboards for tales of terror. Magic is still an important part of gothic horror. Many gothic stories involve curses, transformations and other unnatural occurrences. Yet, magic stays safely in the background, coming to the fore only at dramatically appropriate moments. So much of horror loses its power if there is an easy means to counteract it. Magic empowers characters in a way that tends to weaken the impact of horrific things. Why be afraid of the dark and shadowy shape in the corner of your bedroom when a simple *light* spell can reveal its nature?

Gothic horror has much in common with low fantasy, so much of the advice presented above applies to it as well. Where it differs is in its treatment of magic. Since magic is dark and mysterious, a lot of what is presented in this book must be recast to fit. For example, the histories should probably be less well known or even unknown. To the characters of gothic horror, knowledge is power. To keep them from overcoming the feelings of impotence that are so important to the setting, the GM should carefully parcel out knowledge in small doses. Alternately, the publicly known histories may be false, with the truth carefully hidden by dark forces wishing to keep the player characters from knowing the full extent of their world.

Most of the evil groups and prestige classes in this book work fine in a gothic horror setting. The good-aligned ones should be more limited in scope, perhaps even non-existent. Scion feats fit in very nicely, since magic is often associated with “tainted” blood in gothic horror. Magic might be synonymous with “witchcraft” broadly defined, giving it an unwholesome reputation among the superstitious and the ignorant. A feat like Hellspawn is another good example of the kind of material from this book that nicely suits gothic horror. There is always a price to be paid in using magic within this setting — usually a great one. Consequently, feats, spells, and practices that come with few strings attached or which touch on the divine should probably be limited or avoided all together.

SCIENCE FANTASY

Science fantasy can use the trappings of science fiction but without any of the underlying science that goes with it. Alternately, it can be a game in which magic mixes with science to produce a fantasy setting that avoids the trappings of medievalism that are usually considered part and parcel of fantasy. In either case, science fantasy differs greatly — at least superficially — from other types of fantasy game settings. In general, it has more in common with high fantasy than low fantasy or gothic horror, but it can employ elements of each, such as a degree of grittiness or the absence of black and white morality.

In science fantasy games, magic is treated like technology. That is, it is just another scientific process that can be understood and harnessed, whether for good or for evil. In some science fantasy settings, magic reproduces contemporary or futuristic technologies, like automobiles or spaceships. In others, the laws of magical science are different and lead to unexpected developments that bear no resemblance to anything existing in the real world. Science fantasy assumes that magic has an impact on the world beyond that of adventurers and their enemies. In many ways, science fantasy is the ultimate type of high fantasy.

Depending on the nature of the campaign, nearly all of the material in this book could be used in a science fantasy setting. The history presented here could well be useful as background, showing how magic developed and was practiced *before* the magical revolution that melded it with science and industry. The groups are in a similar position, providing a nice baseline to which the GM can add or subtract elements in order to make them more appropriate for science fantasy. For example, the Library of Lokil or Sacred Library of Hedrad might have held the secrets that led to the creation of techno-magic. Perhaps it was the Phylacteric Vault whose researches found a way to mass-produce common magic items. Whatever the case, the GM can easily tweak and twist the background information for the benefit of his science fantasy campaign.

In terms of game mechanics, science fantasy is a broad genre and, as such, could include any or all of the new rules presented in this book. In some campaigns, scion feats might be inappropriate because sorcery is the result of techno-magical experimentation rather than blood. In others, they might be very important, since it was sorcerers who first possessed the originality of thought to create industrial spells. For that matter, bards could come into their own, their incredible command of ancient lore being what sparked a change in the way arcane spellcasters plied their crafts.

The Campaign

Most fantasy campaigns assume that the PCs belong to a band of adventurers composed of a mixture of races and classes. Such a group has many advantages, both within the setting and within the game. In the setting, a mixed group can draw upon different pools of resources, as the fighter appeals to his lord for assistance and the cleric consults a temple library for hidden lore, for example. From a game mechanical standpoint, having a good mix of character classes ensures versatility, as the fighters engage in melee combat with enemies and clerics are available to heal the injured.

At the same time, there is no reason why a party composed solely of a single class need suffer unduly. Certainly, an all-sorcerer campaign would be very different from one composed of many different character classes. Yet, that difference can also be a source of strength, as well

as an opportunity to explore playing styles or plotlines that might otherwise be impractical. For example, the GM might want to run a series of adventures — or even a whole campaign — about finding an ancient magical library said to contain powerful spells from the previous age. Such adventures would hold little interest for players of fighters or monks, but they'd appeal greatly players of arcane spellcasters. Many other examples abound.

The following sections, therefore, provide brief discussions of the advantages and disadvantages of campaigns built around a single character class. As with everything else in this book, the GM should feel free to use as little or as much of the advice offered as he wishes. Some of the advice and suggestions offered may be of use even in games in which there is a mix of classes.

Tower of the Magi

An all-wizard campaign is very easy to justify. By most accounts, wizards are secretive and clannish. They prefer the company of their own kind and are often viewed as arrogant and bookish by those who don't share their devotion to arcana. Wizards can congregate in magical academies or societies, dedicating their joint efforts to goals that are of mutual interest, such as researching new spells, finding magical artifacts or even gaining temporal power. Whatever they value, wizards often find it easier to acquire it with assistance from others like them.

The biggest difficulty in an all-wizard campaign is the fairly circumscribed nature of a wizard's powers. Wizards can cast arcane spells and can create magic items. Beyond that, they are much more limited, especially at low levels where their spell lists do not include many potent enchantments.

The danger for a low-level all-wizard party is survival. Without fighters to protect them or spells to do the same, wizards are very vulnerable. At higher levels, this danger disappears somewhat, but even then wizards must remain vigilant against close combat, which can disrupt their spells and expose to deadly melee attacks. Provided this limitation can be overcome (through the use of well-chosen hirelings, for example), wizards can form the basis of exciting campaigns and show off many of the best elements of fantasy roleplaying.

Here are a handful of ideas to use in an all-wizard campaign, which the GM can use as inspiration for his own games:

- The characters are all students at a magical academy, where they are slowly initiated into the secrets of the arcane.
- The characters are members of a magical troubleshooting team of a king in a realm beset by enemies on all sides.
- The characters seek out evil artifacts and destroy them before others can find them and use them for nefarious purposes.

- The characters run a business that sells rare and unusual items from across the world — at exorbitant prices — and which require magical abilities to acquire.
- The characters are demon-hunters, who operate outside the hierarchy of any religion, so that they can simultaneously study and destroy the fiends they encounter.

Wizards, especially at higher levels, offer a lot of flexibility. They can be used in a wide variety of campaign types, although story elements such as the quest for knowledge and magical threats will be commonplace. As long as the GM mixes these elements with others to avoid monotony, he is on the right track.

A CHORUS OF BARDS

The all-bard campaign might, at first sight, seem to be the most unusual one of the three described in this section. After all, bards are jacks-of-all-trades, lacking a focus that could bind the campaign together. Yet, it's the very flexibility of bards that makes them so well suited to single class campaigns. In an all-bard campaign, each bard could take a different role, in some ways imitating the roles played by other character classes in a mixed campaign. This is made even easier because of the large number of skill points available to bards, not to mention their diverse list of spells. With the right choices, a bard can make a good approximation of many other classes, which allows each character to have his own niche within the campaign.

Bards are usually seen as storytellers, entertainers and performers of one type or another. This conception of them lends itself nicely to a picaresque campaign in which the player characters travel from place to place, plying their talents and getting involved in adventures along the way. Of course, bards are also masters of ancient lore, which makes them ideal for campaigns centered on recovering the wisdom of the past. Some societies treat bards as lawgivers and judges. In such a game, the characters would work together to protect their society from lawbreakers and other evildoers. Many other possibilities exist, given the various abilities bards possess.

Here are a handful of ideas to use in an all-bard campaign, which the GM can use as inspiration for his own games:

- The characters collect records of ancient prophecies as a way both to divine the future and understand the present.
- The characters are historians in the employ of a noble family looking to buttress its claim to the throne of a now-defunct kingdom.
- The characters are members of a troop of performers, who go from town to town across the continent, seeking money and fame.
- The characters are wandering judges, who hear cases among the people of a particular culture, investigating their veracity when necessary.

- The characters are spies, who use their unparalleled abilities to glean hidden knowledge for their own benefit or that of their employers.

Bards are jacks-of-all-trades. They can be used in a wide variety of ways. The only limit is the imagination and interest of the GM and players.

LEGACY OF THE ANCIENTS

An all-sorcerer campaign is in many ways an obvious one. Unlike wizards, sorcerers owe their arcane powers to their blood, metaphorically if not actually. Something about their very nature makes them magical, quite possibly their ancestry or connection to other inherently magical creatures. This fact makes sorcerers unusual. If their nature is rare, they might seek out others of their kind. If it is feared or hated, they might do so for protection. In any event, sorcerers have many reasons to stick together, which makes a party composed entirely of this class perfectly reasonable.

How an all-sorcerer campaign plays out depends a great deal on the GM's conception of them. Are sorcerers regarded simply as a different kind of arcane spellcaster? Are they feared because of it? Hated? Envied? Do they have a historical connection to the gods? To dragons? Are they the result of a magical experiment in the past? A new form of life? The GM's answers to these or similar questions will do much to determine the shape the campaign will take and how it differs from the all-wizard campaign described below, for it is the nature of sorcerers that distinguishes them — and their campaigns — from other arcane spellcasters.

Here are a handful of ideas to use in an all-sorcerer campaign, which the GM can use as inspiration for his own games:

- The characters are all members of a family of rural "witches," feared by the locals for their awesome magical powers.
- The characters are the servants of a dragon, whose arcane gift to them allows them to cast spells spontaneously.
- The characters are special servants of the gods whose connection to the divine manifests in arcane spellcasting abilities — much to the surprise of the gods' clerics.
- The characters are members of a magical minority persecuted by an oppressive church that equates their powers with evil outsiders.
- The characters travel from place to place, seeking out others who share their arcane powers, before they found by a rival group who would train the neophyte sorcerers in the ways of evil.

Sorcerers lend themselves nicely to closely-knit campaigns, since their unusual abilities set them apart from other arcane spellcasters — and the general populace. No matter what the origin of sorcerers, it's a good bet they'll want to stick together and work with others of their kind.

BOOK ONE —
WIZARDS



CHAPTER ONE

Seekers of Mystery

I am not a “wizard.” I am a wielder of the Cobalt Flame, an initiate of the Sixth Circle of Understanding, and the Heir of Etymun. At my master’s feet I learned to call the Hounds of Corean, and my own mastery is such that the Handmaidens of Chardun attend me at my whim. I am Speiros Sextus, the Blue Master, and you will show me the respect my tradition deserves.

— Speiros Sextus, wandering wizard

To Spit in the Face of Titans

— From a letter written by Archmage Chancellor Nerith Alia of the Phylacteric Vault, addressing the chancellors of the Ledean War Colleges

My good chancellors, I am somewhat taken aback that you did not find my previous responses to your queries sufficient. In particular, I believe that the good Chancellor-General of Clayborn was speaking openly against the academy of the Vault, claiming that our wizardry “lacks sufficient innovation” to be of use. I would like to remind Clayborn that small innovations in the field of wizardry transpire every day. But “something that shapes the face of wizardry,” as you say — I believe you have no genuine idea of how rare such breakthroughs are. In all the years since the races first learned to shape magic, there have been but two events of such magnitude. Are you not familiar with the story;

has Glamerhill not recounted the tale? Very well. Listen to what we of the Phylacteric Vault have learned on the matter, and think on why it might be that even we have yet to produce the “results” you so dearly crave.

We are taught that arcane magic began with the titans. I doubt that is so. Magic is a part of the universe, like light and shadow. It has likely always been. But it was the titans who first birthed the races of the world, and it was the titans who invested them with the potential to manipulate magic. I refer, of course, to the sorcerers.

You may have already encountered sorcerers in the course of your travels or duties. Some of you may even possess the talent, borne down through the generations from the first men and women touched by the titans. Legend recounts that the first sorcerers wielded immense power, freshly harvested as it was from the still-cooling world. Instinct guided them to shape words into energy, to weave gestures of binding and releasing as they worked the flows of magic. But their understanding of the forces they brandished was incomplete.

That understanding could come only from an outsider.

I regret that for all our divinations and studies, we cannot unearth the name of the first wizard. We know not whether the First was male or female, human or elf or dwarf or even something else entirely. But this nameless, faceless figure out of the past was the founder of the most complicated art imaginable.

We can assume that many people studied the first sorcerers, attempting to duplicate the same gestures and words, hoping to achieve similarly spectacular results. It never worked, of course; even today, the ignorant still try much the same thing. What these would-be mimics failed to see — what the First saw — is that the words and gestures, even the material items that act as anchors, are not the spell. These elements are simply the final portion of the spell, the things that give it its final form and propulsion. Without them the spell cannot take shape; if they are mishandled, the spell may abort into a harmless discharge. But they are the quenching of the blade, not the forging itself.

This is what the first wizard learned. The sorcerers forged spell energy within themselves, releasing a portion of the magic that accumulated inside them and using word, gesture and focus to give that magic final form. The druids of the titans, and later the priests of the gods, did much the same thing, although the source of their magic was given to them rather than taken. So the First began to study and meditate on the true nature of arcane magic, and how it might be manipulated. Would it be possible for a person without the internal "gift" to somehow work the forging of a spell as an external process? Could someone then draw upon this magic, and bring the spell to the final stages of word, gesture and will by sheer perseverance and ingenuity?

The answer was yes. Though it was an arduous process. The First, who must certainly have been a genius by even our well-educated standards, learned enough of mana and the means of channeling it to construct the first purely external spells. The task it must have been makes even archmages such as myself, masters of the uppermost valences and most obscure incantations, pale to think of it. We refer to this remarkable achievement as the First Great Innovation — the devising of spells independent of any patrons or eldritch bloodlines.

The first such spells were all ritual in nature, much like the true rituals sought after today. They were undoubtedly time-consuming and demanding things, unsuitable for the battlefield. But they could be learned by anyone with memory and wit enough to perform the necessary processes without flaw. They were the first spells not to be inherited, or granted by great powers, but to be *taught*. And taught they were. As best as we can measure in prehistory, the knowledge spread quickly; wizards traveled from one end of the world to the other, passing on their new knowledge and power to those of similar mindsets. Thus were born the first traditions. Wizards took apprentices who inherited their philoso-



The Language of Magic

Magic is, as much as anything, the creation of words. Most spells require a verbal component, and those that have been altered to be otherwise still require the caster to internalize the words in some fashion. But what about the words themselves?

All spells are cast in a primordial tongue, one that was (according to legend) either the first tongue ever spoken or the tongue that Mesos first used to shape the world with something other than his hands. The tongue itself has passed down through the generations with almost no deviance; sorcerers know it in their blood (or from the moment of striking their pact), wizards find themselves unable to distort the language when they research spells, and some creatures (particularly the seldom-seen race of dragonkind) have stripped the words of their magical power and adopted it simply as a language. When the first wizards learned to harness magic in ritual form they realized they were learning a new language, the same used by sorcerers, dragons, and even (if rumor was true) the titans themselves.

The tongue itself has a name in every language — its own word for itself is "Gramaz," or "Words." Most people who speak Common, however, know it as the legendary tongue of the dragons, and they call it "Draconic."



phies, going on to further refine and extrapolate upon those philosophies before taking students of their own, and so on. Within a century, there must have been a hundred different traditions and approaches to the art of wizardry... and that attracted attention.

You must understand that the greater majority of sorcerers of that age were devoted to the titans who gave them power. They saw the rise of wizardry, and they saw it as their antithesis — a threat to their power, a blasphemy against their patrons. And so their cults hunted our forebears, the first wizards. It was, regrettably, an unfair fight. The wizards had developed great versatility, and one wizard could work far more wonders than a sorcerous rival could — but only if given time. The sorcerers could call down a holocaust of eldritch fury in a matter of seconds, before their wizard quarry could so much as draw the first diagram of his spell. I can only imagine how much arcane lore was lost forever in those wars, what wonders would have been if their inventors were not slain. The wizards would surely have been wiped out to the last if it had not been for the Second Great Innovation.

Again, we cannot discover whom it was that made this discovery first, in part because it spread so quickly — but it revolutionized wizardry as we know it. It was the art of “hanging” spells, of preparing the greater portion of a spell ahead of time and holding it within one’s personal thaumaturgic field until its completion at the proper moment. Each spell was reduced to a series of formulae that could be prepared within an hour or so, and then kept indefinitely until needed. Not all spells were able to make this transition; many true rituals in existence today simply cannot be converted into hanging spells. But there were enough that could, enough to redefine wizardry a second time — and to give the wizards a fighting chance against their oppressors.

I will not be so arrogant as to proclaim that the struggles of these wizards against the sorcerer-cults of the titans were what stirred the gods to action. Better to think of them as a symptom; one of the many struggles that, when combined, painted a portrait of injustice so compelling that the gods took up arms against their sires and dames. And the wizards stood with them.

There are many accounts of the destruction of Mesos, the Sire of Sorcery. Some hold that the work was accomplished entirely by the gods. Many argue that a host of arcane traditions marshaled by the gods were present for the battle — that battalions’ worth of wizards launched spell after spell against the titan, or worked immense counterspells as an attempt to blunt his own power. Though entire traditions were eradicated to the last, their secrets lost forever — and I stress that many traditions *did* vanish utterly from the historical record at this point — it was not in vain. Mesos had fallen. And if you believe those accounts, it was in part due to the valor of wizards.

One hundred and fifty years have passed since then. We have struggled mightily to preserve what lore we hold, and to recover any forgotten magics that we can. And yet I must remind you that the greatest gains are not to be had by looking backward. The next true evolution of magic is yet to come. The Third Great Innovation has not yet come to pass, but it has been foretold. In the Scrolls of Sadhnal, one of the last testaments of the now-perished clergy of Miridum, the words are written:

*Two born without mothers, one unborn/
One stolen from the blood, drawn in blood/
One devoured by the body, hung on the soul/
One yet to come/
The third the child of one godless and god-fearing/
Forged and quenched in the Four/
Born of battle, raised to the heavens/
Sunk below the earth/
The hand that will remake.*

For those who do not recognize the name, Sadhnal was a powerful diviner, an oracle who mourned the death of his deity even before she was slain. Many of his prophecies listed on the Scrolls have been clearly documented as coming to pass, from the threefold defeat of

PERSONAL
THAUMATURGIC FIELDS

As the theory goes, each living being has a certain amount of thaumaturgic energy that is inexorably tied to its life force. With sufficient skill a person may focus this energy into effects that are clearly supernatural, such as the remarkable talents of a monk or the near-invulnerability of the Unfailing. It is this field of energy that allows a person to “store” spells, hanging a prepared spell on the field like a garment on a hook. Or in the case of spontaneous casters like sorcerers, it partially serves as an energy source to shape ambient mana into spells.

In game terms, this thaumaturgic energy field may represent a number of variable factors. Most notably, it allows the characters to understand (some-what) the mechanism of XP costs for spells (a *wish*, for instance, bleeds off a significant portion of a person’s personal thaumaturgic energy) or even the benefits of level gain. A high-level character has a more developed thaumaturgic field, thus allowing her to invoke more powerful spells, withstand incredible punishment, and so on. However, this is all a very optional setting detail; if you prefer a different rationale for these game mechanics, go ahead and use it. It won’t change anything but the characters’ dialogue.

Kadum to the eruption of Mount Chalesh (in itself remarkable, as that event was clouded from the eyes of other great oracles). We have no reason to doubt the accuracy of his (admittedly vague) prophecy, any more than the priests of Mithril have reason to doubt the sermons of Lord-Protector Derigesh.

My fellow chancellors, I hope that my brief lesson has been of use to you. In particular, I hope that it has proven useful to good Clayborn. Now that you know from whence the next innovation “that shapes the face of wizardry” shall come as well as we do, I look forward to hearing of your success in this matter. It will most certainly put us in our place.

BROTHERHOODS OF LORE

Wizardry is the only magic that is truly taught. Clerical and druidic magic take the form of prayers, but the prayers themselves are not the key to power — it is the divine force inherent in the gods and titans that fuels the priests’ spells. Rangers and paladins tap the same source, though it is more an extension of faith and

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ARCANE MOTIFS

Scarred Lands wizards may choose to “customize” their spell effects, with the permission of the GM. This may be as simple as a recurring color that appears in all their visible spells, or a more complicated motif. (For instance, a wizard of the Brotherhood of the Vine might cast *sleep* spells that leave the scent of strong wine in the air, a *web* that resembles clinging vines rather than spider-silk, or a *knock* that conjures transparent “spirit vines” that force open doors or pick locks.) This special effect has no game ramifications, even on Spellcraft checks made to identify spells; Spellcraft is presumed to focus on the core elements and components of a spell, not its special effects. Using an arcane motif is simply meant to showcase the diversity of wizard traditions and philosophies — and, to be perfectly honest, to be a cool toy that every wizard can play with.

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a link to the divine (or the titanic) than dogmatic prayer. Sorcerers use magic from instinct and birthright, and bards tap into their magic through the practice of other skills, but only wizards *learn* magic.

In that sense, though, wizardry is a form of culture. A wizard teaches her pupil not only how to craft and cast

spells, but her own interpretations of what magic is and how best to access it. The student of a conjurer or necromancer will probably wind up with a remarkably different idea of what boundaries are acceptable to break, than will the student of an illusionist or abjurer.

The traditions of wizardry in the Scarred Lands are diverse as its bloodlines, and are as prone to alter subtly over the generations. A group of desert wizards may release *fireballs* that explode in a soundless, searing burst reminiscent of the noonday sun, while the witches of a swampland may cast the same spell to call up hissing balls of lurid green and purple flame. To the former, fire magic is an effective method of drawing on the power of their environment; to the latter, fire magic is a single facet of the lethal side of witchcraft. The marks of a wizard’s tradition are evident in the effects of his spells — whether that tradition is one that he inherited from generations of tutors, or one that he strives to invent for himself.

PROMINENT TRADITIONS

The following are not the only significant wizardly traditions of Scarn, but they are certainly the most widely known. Any character with Knowledge (arcana) will surely recognize each group by name without even making a check, and even the peasantry within a hundred leagues will know a group of this magnitude by reputation. For all their prestige, however, most of these traditions are highly specialized and a far cry from the “wizard guilds” of lore. Their limited focus is a necessity of life in the Scarred Lands, as the agenda of promoting learning in all forms must take a back seat to the more pressing goal of survival.



CALASTIAN BATTLE-MAGES

The Calastian order of battle-mages has carved out quite a bloody reputation for itself in the years since the Titanswar. Their battlefield discipline is sufficient to impress even dwarves, and their tactics are at the forefront of innovation in magical warfare. These achievements are all the more impressive considering the short period of time that the Calastian battle-mages have been a tradition at all. The battle-mages had their beginning during the reign of King Pahrail (36–54 AV), when the king offered the greatest (and most tractable) wizards prestige and riches to assist his campaigns. Over the years, Calastia's practice of selecting the most competent war-magi evolved into the rightly infamous institution it is today.

Nobody “dabbles” in the art of the battle-mage. It isn't sufficient that a candidate be strong enough in mind to learn wizardry; a battle-mage must also have the strength of body to endure a soldier's lot. The wizards are expected to march just as hard as the rest of the army on a belly full of the same indigestible rations, and are only barely grudging enough sleep to refresh themselves for another day's worth of spellcasting. Those that master the training have much to be proud of. (Of course, they're also that much more indispensable to Calastia, and desertion is *not* taken lightly.)

Current Leadership: Battle-mages answer to any military superior, but are ultimately responsible to Anteas the Royal Grand Vizier (*male human Ftr5/Wiz5/Cbm10, LE*) and Headmistress Ulica (*female human Ftr2/Wiz5/Cbm10, LN*).

Base of Operations: The Crucible of Mesos, in the Calastian duchy of Turrows.

Membership: Theoretically, any loyal subject of Calastia may apply for training at the Crucible of Mesos. However, the rigorous training period eliminates those without the mettle to become true battle-mages, and the greatest secrets of the school are granted only to those who enlist in the Calastian military (and continue to rise in rank).

Arcane Motifs: Black dragons, fire, thunderbolts, blazing skulls or weapons, storms — the battle-mages strive for intimidation.

Favored Feats: Arcane Trinity (see Appendix I), Battle Mage Training, Brew Potion, Combat Casting, Eschew Materials, Improved Counterspell, Kiss of Mesos, Leadership, Magical Affinity, Mentor (see Appendix I), Quicken Spell, Spell Critical (Improved Spell Critical; see Appendix I), Spell Focus (Evocation) and Still Spell.

Favored Skills: Concentration, Intimidate, Knowledge (arcana), Ride and Spellcraft.

Favored Spells: Calastian battle-mages focus on spells with powerful military applications, from area-effect damage spells like *fireball*, to the various wall spells (*wall of fire*, *wall of force*, etc.), to battlefield-controlling spells such as *transmute rock to mud*.

Note: The Calastian Battle-mage prestige class (abbreviated Cbm) and the feats Battle Mage Training and Kiss of Mesos can be found in **Calastia: Throne of the Black Dragon**.

GLIVID-AUTEL: THE SOCIETY OF IMMORTALS

The necromancers of Glivid-Autel are the inheritors of a threefold tradition. The first incarnation of the group was the collection of disciples who followed Ahrmuzda Airat to the ghost-city of Sumara, there to increase their knowledge of necromancy sufficiently to earn a form of true immortality. The second tradition came with the founding of Hollowfaust, when the Society of Immortals became a full-fledged guild responsible in part for overseeing the fledgling city and keeping the laws of the new government. The third tradition — that of bloody amorality — came to the fore when the Society's treacherous crimes against the citizens under their care were revealed, and the entire group was cast out into the Hornsaw along with the death-mages who followed Taason the Black. But they lived... or at least were not entirely destroyed.

As a result, the current reigning tradition of necromancers who oversee the city-state of Glivid-Autel is concerned largely with three things: pursuing the goals of eternal existence (if not “life”), maintaining their iron grip over their subjects, and indulging their various cruelties and thirst for revenge whenever possible. They revel in the forbidden, claiming that the blackest arts exist because they are *meant* to be used by those strong enough to do so. They see themselves as daring pioneers, shattering the border between life and death, on the verge of transcending to a higher state that draws equally from both. They are the elite, the only ones intelligent enough to govern and the only ones with power enough to enjoy the rights of conquest. They have mastered the path of the crypt lord, and are continually devising new innovations in reshaping to their tastes the bodies and souls of living and dead alike. Most of Ghelspad would agree that it really is a shame that the Hornsaw didn't finish them off when it had the chance.

The Society of Immortals has of late developed two lesser factions, as well. The first is a small but potent cult of necromancer-priests dedicated to Otossal the Bone Master, a demigod of death and undeath. Those who wear the demon-god Otossal's skull symbol blend divine and arcane death magic quite effectively, and are a growing presence within Glivid-Autel politics. The second group is something else entirely; a simple social evolution. Many of the young up-and-comers of the city-state simply don't carry their elders' hatred of Hollowfaust to the same degree. Being born into Glivid-Autel, they weren't personally harmed by the original exile. Of course, they swear their oaths of black vengeance alongside their elders, to avoid causing comment — but they don't necessarily feel that total annihilation of Hollowfaust is the best answer. They quietly discuss other options, and are well aware of

the knowledge that would be gained by conquering or even (gods forbid) allying with their rival. Of course, this lack of a personal vendetta doesn't tend to make the average youngblood of Glivid-Autel a genuinely nicer person — but they are a touch more open-minded.

Current Leadership: Credas, the Necrotic King (*male human Wiz(Nec)9/Crypt Lord 10, LE*); Credas is advised by a council of wizards, each of which he keeps well at arm's length. Taason the Black (*male human Ftr2/Wiz(Nec)18, NE*) holds no formal rank, but is understood to be Credas' equal in virtually all things.

Base of Operations: The city-state of Glivid-Autel, in the Hornsaw Forest.

Membership: The Society of Immortals is relatively receptive to applicants. Anyone willing to travel into the depths of the Hornsaw, call on a city of the blackest necromancers known to Ghelspad and apply to join their treacherous, backstabbing ranks is probably ideally suited for membership. Some of their most promising young up-and-comers hail from outside the Hornsaw, so the "open door" policy seems to be paying off.

Arcane Motifs: Classic horror and death motifs are the most common — skulls, scorpions, tortured souls, blood, bones, poison and the like. Oddly, the motifs of the two founders are the subtlest; Ahrmuzda Airat's signature motif is an inky cloud spattered with bone-yellow stars, and Taason's spells manifest as a simple matte black. Their most favored pupils often choose some derivation of their masters' motifs for themselves.

Favored Feats: Academician (see Appendix I), Brew Potion, Craft Staff, Craft Wand, Ghost Spell (see Appendix I), Heighten Spell, Mentor (see Appendix I), Silent Spell, Specialist Counterspelling (see Appendix I) and Spell Focus (Necromancy).

Favored Skills: Craft, Knowledge (arcana), Knowledge (religion), Knowledge (undead), Ritual Casting, Spellcraft and Survival.

Favored Spells: The Society of Immortals is notorious for practicing the darkest, vilest forms of necromancy known to divine races and titanspawn alike. *Animate dead*, *ghoul touch*, *vampiric touch* and *enervation* are all appetizers at their buffet of death magic, which culminates in potent works such as *darkstaff*, *leech field*, *soulstrike* and *wail of the banshee*. Transmutation, conjuration, divination and evocation spells are popular to a lesser degree, while enchantment and illusion spells are almost unknown in the Glivid-Autel libraries.

THE NECROMANCERS OF HOLLOWFAUST

Perhaps the most strikingly distinctive of Ghelspad's mages, the death-mages of Hollowfaust are unmistakable as anything else when wearing the somber garb of their guilds. The necromancers often travel in dark greatcoats, wide-brimmed hats, and gray scarves, all made of a strange heat-resistant cloth that protects them from the Burn that is the legacy of

arcane spellcasters in the Scarred Lands. Although most of Ghelspad is strongly prejudiced against necromancy and its practitioners, the mages of Hollowfaust carry on their studies and innovations heedless of public opinion.

The necromantic guilds of Hollowfaust evolved from a group of seven powerful necromancers, the Seven Pilgrims, who traveled to the ruined city of Sumara to study the death-energy there. As refugees flocked to their encampment, eventually the necromancers founded a new city-state, as well as seven formal guilds of study. Over the next 120 years, Hollowfaust's necromancers evolved a strangely lawful, civic-minded approach to their "Dark Art"; and they hold a certain amount of pride in the fact that no guildsman is a grave-robber.

There are seven guilds, six of which are open to wizards (the seventh, the Followers of Nemorga, is a religious order, not an arcane society). These arcane guilds, and their areas of specialty, are listed below. Each guild conducts its affairs in a professional, businesslike affair; even the Sowers of Fear and Disciples of the Abyss never experiment on living beings (apart from criminals condemned to death).

Guild

Anatomist's Guild

Animator's Society

Chorus of the Banshee

Disciples of the Abyss

Readers of Cracked Bones

Sowers of Fear

Area of Specialty

Bodily functions, organs, sicknesses, and so on.

Animating undead.

Blending music-magic and necromancy.

Negative energy and death magic.

Spirit communication and necromantic divination.

Fear and other mind-affecting necromancy.

Current Leadership: The Hollowfaust guilds are a led by a Sovereign Council of seven guildmasters, each the ultimate authority over his or her own group. The current arcane guildmasters are: Asaru of the Anatomists (*male human Wiz(Nec)16, LN*); Danar of the Animators (*female human Wiz(Nec)10/Ani10, LN*); Uthmar Widowson of the Chorus (*male human Brd5/Mou8, NG*); Baryoi of the Disciples (*male human lich Wiz(Nec)11, LG*); Numadaya of the Readers (*female human Wiz(Nec)8/Spk8, LN*); and Malhadra Demos of the Sowers (*male human Rog3/Wiz(Nec)17, N*). Each guildmaster has individual ambitions, but they readily cooperate against any threats to the city's peace and prosperity.

Base of Operations: The Hollowfaust guilds operate out of the Underfaust, a labyrinthine maze of tunnels, laboratories and libraries carved into the dormant volcano that looms over the City of Necromancers. Although Hollowfaust necromancers travel widely in pursuit of their studies, they have yet to establish any permanent embassies in other cities. Most people are just too suspicious of the mysterious necromancers to welcome them with open arms.



Membership: Most of Hollowfaust’s necromancers are recruited from the civilian population at an early age and raised within the Underfaust. Outsiders seeking guild membership must impress the Sovereign Council with their necromantic prowess, ability to get along with others, and rejection of “black necromancy” (such as the creation of free-willed undead or similarly despicable acts).

Arcane Motifs: Typically vary by guild, though the more outlandish and grotesque effects are used mainly by the Sowers of Fear. Most guildsmen prefer subtle and elegant motifs, such as white roses or lilies, ashes, silver bells, crows, ethereal music, and so on.

Favored Feats: Academician (see Appendix I), Brew Potion, Craft Wondrous Item, Endurance (Diehard), Ghost Spell (see Appendix I), Iron Will, Mentor (see Appendix I), Silent Spell, Specialist Dispelling (see Appendix I) and Spell Focus (Necromancy).

Favored Skills: Craft (alchemy, boneworking), Diplomacy, Heal, Knowledge (anatomy), Knowledge (arcana), Knowledge (the planes), Knowledge (undead) and Survival.

Favored Spells: The Hollowfaust guilds focus on necromancy, but not exclusively so. They tend to teach spells that are more elegant than destructive, mostly favoring mind-affecting spells, conjurations, divinations and force effects.

Note: For more information on this city and its magi (including the prestige classes, feats and spells unique to Hollowfaust), see **Hollowfaust: City of Necromancers**.

Obsidian Pyre

The wizards who gather at the ever-burning Obsidian Pyre are one of the great enigmas of Ghelspad. Some say they are cultists of the Slayer; others claim they tap into the power of a titan-shard, or seek to resurrect one of the slain titans.

The truth is even darker. The wizards of the Obsidian Pyre are diabolists of the first order, warlocks who seek a form of apotheosis — they strive to transform themselves into daemon princes, to become immortal lords with power second only to that of the gods. And they have the means to do so. They hold the secrets of the Ritual of Black Transcendence, a unique true ritual that transforms the mortal subject into a daemon of power proportional to the caster’s own might. A peasant would become a lowly footsoldier in the daemonic armies of Belsameth’s hell — but a powerful wizard would become a mighty sorcerous daemon, and a true archmage would become a daemon prince. So the wizards of the Pyre seek to increase their power by any and all means necessary. Not to exert temporal control over the battered and imperfect Scarred Lands, but as a gateway to mastery of the greater spheres. Two have already undergone this ritual, and the rest are eager to follow them.

The cabal first began among the Summoners of Aurimar, who were the first to uncover the Ritual of Black Transcendence (and to experiment with it). The ritual was not popular among the Summoners. They felt that daemonhood would place them too close to the divine energies of Belsameth; trafficking with the gods

SUMMONERS OF THE PYRE

The patrons of the Obsidian Pyre send infernal creatures to answer their servants' call, usually daemons or neutral evil fiendish animals or monsters. The summoners of the Pyre use the following list of creatures when casting the various *summon monster* spells (refer to the MM unless otherwise indicated).

Treat all fiendish animals as neutral evil, even if their alignment would be otherwise according to the *summon monster* spell descriptions.

I — fiendish dire rat; fiendish jackal (as dog); fiendish hawk

II — lemure; fiendish hyena (as wolf); fiendish shark; fiendish viper, Tiny; fiendish wolf

III — dretch; fiendish boar; fiendish crocodile; fiendish dire bat; fiendish gorilla; fiendish leopard; fiendish shark (Large); fiendish snake, constrictor; salamander (Small)

IV — abyssal larva (demon)†; fiendish dire ape; fiendish dire wolf; fiendish viper (Large); hell hound; howler; imp (devil); stench toad†; vargouille

V — achaierai; fiendish dire boar; fiendish giant crocodile; fiendish girallon; fiendish harpy (Scarn)*; fiendish shark (Large); fiendish snake (giant constrictor); fiendish tiger; fiendish viper (Large); heartclutch (devil)†; quasit (demon); salamander (Medium); shadow mastiff; skiver†; yeth hound

VI — abyssal lamprey†; barbazu (devil); erinyes (devil); fiendish dire bear; fiendish viper (Huge); grisly minstrel (daemon)†; kyton

VII — bebilith; demon, leonine†; despair†; fiendish dire tiger; fiendish Hornsaw unicorn*; grotesque herder†; hamatula (devil); osyluth (devil)

VIII — barghest (Medium); cornugon (devil); darklingsentinel†; plague angel (daemon)†; salamander (Large); savant hydra*; shackled death†; succubus (demon)

IX — barghest (Large); demon, blade†; demon, locust†; gelugon (devil); iron devil; moon daemon†; night hag; nightmare; rakshasa; vrock (demon)

*see **Creature Collection Revised**

†see **Creature Collection 2: Dark Menagerie**

was not an acceptable price for such power. But not all felt this way. Sagnatha the Inexorable, powerful even by his fellows' estimation, quietly established a small cabal of wizards devoted to unlocking the secrets of daemonic magic and ultimate transcendence. It was Sagnatha who told the small coven to flee Aurimar before its

destruction (perhaps warned by his dark goddess), and sent his favored disciple Iedablu to lead the rest to the burning stones of the Pyre. Even today, the daemon-callers of the Obsidian Pyre say that Sagnatha did not fall when Aurimar was obliterated — they say that he underwent the Ritual at the last moment, and that he now watches over them from Hell.

Current Leadership: None as such; the cabal shares a unity of purpose that overshadows power struggles. Most wizards vie not for leadership of the cabal, but for the honor to be the next to ascend. The current favorite for the next ascension (when both moons are full again) is Malhawkth Telianzi (*male half-fiend human Wiz9/Sum10, NE*), a soulless warlock with the beauty of an angel and the cruelty of an evil god. The group also has the patronage of Iedablu, a jackal-headed daemon sorcerer (*Wiz18*) who was the first to undergo the transformation. Though he didn't achieve the principedom he sought, he did gain sufficient power to prove the ritual's efficacy. Iedablu makes his home in the Infernal Realms, though he visits the Ethereal citadel of the cabal often.

Base of Operations: The Obsidian Pyre, in the heart of the Stricken Woods, is the center of the wizards' power on the material world. The actual home of the cabal, however, is a citadel anchored in the Ethereal Realm, fueled by the spirit-flames of the Pyre.

Membership: The Pyre's wizards don't actively seek converts; most of their "recruits" are half-fiends born from pairings of the wizards and summoned moon daemons or plague angels. Some of these children flee, only to be hunted by their possessive sires. Those few outsiders who are accepted must prove their worth to the Great Work, usually by offerings of knowledge and power that strengthen the cabal as a whole and add to the odds of their success. Most eventually take levels in the summoner or demonologist prestige classes, with Iedablu or other daemons of Belsameth as their patrons.

Arcane Motifs: Black flame, writhing glyphs, obsidian shards, daemonic faces or skulls, and similar infernal motifs.

Favored Feats: Augment Summoning, Combat Casting, Empower Spell, Forge Ring, Great Fortitude, Improved Familiar (fiendish of some kind), Maximize Spell, Spell Penetration and Tattoo Focus (see Appendix I).

Favored Skills: Concentration, Knowledge (arcana), Knowledge (religion), Knowledge (the planes), Speak Language (Infernal) and Ritual Casting.

Favored Spells: The various *summon monster* spells (focusing on fiendish and infernal creatures) are the signature weapon of the Obsidian Pyre. The dark wizards are also fond of vicious evocation spells, and are said to have quite an extensive library of inventive means to maim and kill with fire or acid.

Phylacteric Vault

The Phylacteric Vault is a prime example of one arcane tradition incorporating many others, becoming less of a single tradition and more of an institution. The Vault began as a simple academy of alchemists, who gathered in a sort of commune in order to increase their knowledge as a group. They quickly became renowned as the center of learning in the field of transmutation magic, and many wizards from other disciplines traveled to the Vault in order to barter for their findings. Some of these wizards stayed on, and the alchemists began to diversify more and more as they came into contact with a wider variety of spells and arcane secrets. Soon the Vault's reputation had grown into that of a nexus of all arcane knowledge — not just alchemy and transmutation. At present, the Phylacteric Vault is the most renowned institution of arcane knowledge in northwestern Ghelspad; perhaps the most renowned in the entire continent. No other tradition trains and caters to such a wide variety of wizards, and certainly no other tradition is as open to arcanists coming and going from its walls.

The Phylacteric Vault is also perhaps the “purest” example of an academy of arcane learning on Ghelspad; the Vault is less exclusive than Lokil or Burok Torn, less forbidding than Hollowfaust, less militant than the Crucible of Mesos and less malevolent than the schools of Glivid-Autel. It is theoretically open to any student willing to pay the appropriate fees and contribute the appropriate time and effort. And there are few wizards in northwest Ghelspad who don't owe at least a portion of their knowledge to a mentor, or mentor's mentor, who studied at the Vault.

Of course, the Phylacteric Vault is not without its little quirks and oddities. Most notably, the magi who have the most influence there show a marked prejudice against magic designed for the sole purpose of harming others. Battle evocations and the wizards who use them are frowned upon (especially painful or vicious spells like *Melf's acid arrow*), and research texts on evocation can be hard to come by. Necromancy is even more strongly shunned, with even beneficial spells like *disrupt undead* or *spectral hand* being near-forbidden topics of research. On the other hand, the magi of the academy dabble in the minor pseudo-schools of oneiromancy and chronomancy, and possess some of the finest works on planar theory known to the arcane community; indeed, some have even advanced their studies far enough to take levels in the sage of the Phylacteric Vault prestige class (see **Relics & Rituals 2: Lost Lore**). For wizards who accept or approve of this curriculum, there is no friendlier organization of magicians on the continent.

Current Leadership: Archmage Chancellor Nerith Alia (*female human Wiz(Div)17, LN*).

Base of Operations: The Phylacteric Vault, in Northern Darakeene.

Membership: Enrollment in the academy costs a flat fee of 500 gp (sometimes, but rarely, waived for promising students from poor backgrounds). Academy members are expected to participate in classes, aid in the library's administration and provide recompense for valuable components used in their studies. Violence within the Vault is grounds for immediate expulsion or worse.

Arcane Motifs: Highly variable; the academy's students tend to follow the individual motifs of their mentors or devise their own.

Favored Feats: Academician (see Appendix I), Arcane Trinity (see Appendix I), Brew Potion, Craft Staff, Craft Wondrous Item, Extend Spell, Mentor (see Appendix I), Spell Focus (Divination), Spell Mastery and Still Spell.

Favored Skills: Craft (alchemy), Knowledge (arcana), Knowledge (dreams/oneiromancy), Knowledge (history), Speak Language and Spellcraft.

Favored Spells: The tutors of the Vault emphasize transmutation (as part of their longstanding alchemical tradition), subtle schools such as enchantment and illusion and above all, divination. Any spell that can uncover previously hidden or forgotten information, such as *identify* or *legend lore*, is particularly prized. Evocation and necromancy are discouraged, and taught only to the most trustworthy students.

Rune Wizards of Burok Torn

The dwarven rune wizards are almost not a separate magical tradition at all. They are dwarves first and foremost, patriots of Burok Torn second, rune casters third, and arcane spellcasters fourth; a rune wizard calls a rune-priest “brother” and a human wizard “stranger.” Even so, the traditions of arcane instruction are very well established in Burok Torn, and dwarven rune wizards receive an apprenticeship that most other wizards would envy. Their training is very thorough, and mentors devote as much time as possible ensuring their students grasp each new spell inside and out. Of course, this tradition has faltered significantly thanks to the wars against Calastia and Dier Drendal. More than one observer has noted that the rune wizards are losing members on the field of battle faster than they can be replaced.

The wizards of Burok Torn are not the only practitioners of dwarven rune wizardry; they are simply the most organized and numerous. Their training focuses on the secrets of inscribing runes of power and culminates with the art of drawing greater runes in the air itself, much as other wizards would cast spells. Many dwarven wizards of other nations follow the same paths to power, and a few non-dwarves have attempted to study similar means of drawing symbols of comparable arcane might. Still, the greatest body of rune-lore lies within the halls of Burok Torn — for those fortunate enough to study it.

Current Leadership: The rune wizards follow a complicated chain of command, but ultimately answer to Burok Torn's King Thain and the Dwarven Conclave.

They are also honor-bound to assist the priesthood of Goran as necessary. The default heads of the rune wizard school are Graith Glayroc (*dwarf male Wiz15/RnM5, LG*) and Eshella Mirrenmell (*female dwarf Wiz10/RnM6, LG*), both of whom sit on the Conclave.

Base of Operations: Burok Torn.

Membership: An applicant wishing to join the rune wizards must be dwarven, or in rare cases a proven ally of the dwarven people. Charduni, Calastians, drendali and titanspawn are all sworn enemies, and have no chance of earning the rune wizards' trust.

Arcane Motifs: Runes; to a lesser extent, thunder, hammers, axes, fire, anvils, shields and other dwarven motifs.

Favored Feats: Craft Magic Arms and Armor, Elemental Focus (see Appendix I), Forge Ring, Greater Familiar Summoning (dwarf hounds), Improved Counterspell, Inscribe Rune (see **Burok Torn: City Under Seige**), Permanent Rune (see **Burok Torn: City Under Seige**) and Silent Spell.

Favored Skills: Concentration, Craft (stonemasonry), Decipher Script, Knowledge (runes), Knowledge (religion) and Spellcraft.

Favored Spells: Rune wizards excel at most spells having to do with runes or sigils, (from *symbol* to *explosive runes*), and runic spells (such as *rune of fire* and *rune of seeing*). They also heavily favor abjuration spells of most sorts, and pragmatism leads them to study warlike spells in order to defend their homeland.

The Skysight Magi

The forsaken elves of Kasiavael, the Skysight Realm, are a culture steeped in magic. Their cities are wreathed in spells of intricate design, their government is an oligarchy composed of the greatest magi in the realm, and wizards augment (and often control) the military. From this history, a hundred lesser traditions have combined to form the order that is the Skysight magi.

These elven wizards are driven mostly by self-interest; they work to promote the glory of their realm, and are aloof at best to the needs of others. The current plight of the forsaken elves, as well as the dangers surrounding their domain, only contributes to the Skysight magi's reclusion. There are even a few dark rumors that the Kasiavael wizards go too far in their desperation, negotiating with the powers of Hell and other strange entities in hopes of restoring their race to the glory they once held. But the face that most see of the Skysight magi is that of the rare wandering elf wizard, bodyguards by her side, scouring Termana and Ghelspad alike for some new fragment of hope to bring back to her people.

Current Leadership: Council of the High Magi (also the heads of the Kasiavael government): Tamaean (*elf male Wiz20, NE*); Shasalea (*elf female Wiz20, N*); Vorus (*elf female Wiz20, NE*); Galthean (*elf female Wiz20, CN*); Launak (*elf male Wiz20, N*); Kolderias (*elf male Wiz20,*

NG); Boraes (*elf female Wiz19, N*); Nythael (*elf male Wiz20, CN*); Valishan (*elf male Wiz18, NG*).

Base of Operations: The High Tower in Kasiavael, the Skysight Realm.

Membership: The majority of Skysight magi are elves of Kasiavael, but forsaken elves of any region are welcome to apply for training. Only a scarce few half-elves of the realm are deemed worthy, however, and half-elves or elves of other nations, as well as non-elves of any sort, are turned away on principle.

Arcane Motifs: Many and varied, although most forsaken elf wizards prefer motifs that are elegant yet imply danger, such as: birds (often of prey), ice, glass, blades, snowflakes, stars, polychromatic displays, or combinations of the above.

Favored Feats: Academician (see Appendix I), Craft Ring, Craft Staff, Empower Spell, Magical Affinity, Maximize Spell, Spell Focus (Abjuration), Spell Focus (Enchantment) and Spell Mastery.

Favored Skills: Diplomacy, Knowledge (arcana), Knowledge (history), Knowledge (the planes), Perform (any) and Spellcraft.

Favored Spells: The forsaken elves focus their skills on summoning and warding spells such as the various *planar bindings* and *magic circles*. They also practice the more fey arts of *charm* spells and various illusions.

The Primordial Brethren

The most widespread body of mages on Termana also has the reputation for being the most savage. The Primordial Brethren are a reclusive, dangerous association of elementalists and geomancers who operate in accordance with some mysterious agenda. They have been called titan cultists, genie-worshippers, and diabolists. They have been confused with a druidic order, and some even say they are lycanthropic sorcerers who ritually hunt their prey as some form of arcane sacrifice to Belsameth. The truth, of course, is something else entirely.

The Primordial Brethren had their beginning with a small Termanan coven of witches and warlocks who, at the beginning of the Titanswar, foresaw the possibility of the titans being overthrown. Without the titans, the druids — traditionally the guardians of the lands — would lose much of their ability to safeguard the earth's points of power. For their part, the gods were likely to care more about reordering the heavens and hells than playing caretakers to the earth, and their priests were likely to be just as focused on the metaphysical rather than the physical. A power had to arise that could take on the role that the fallen druids could no longer play, one that drew on magic that could not be revoked by jealous gods. So for the sake of the world itself, the Primordial Brethren were formed.

But the war did not end precisely as foreseen.

Denev, the Earth Mother, emerged from the Titanswar scarred but whole. Her druids took on the mighty task of

healing the land, and she granted them the power to do so. The Brethren, who had assumed they would be the only force left capable of doing this healing, suddenly found themselves with more leeway to pursue their individual agendas. But the association with like-minded wizards was far too useful to pass up, and so the Primordial Brethren, like Scarn itself, changed their face. Today they range the wild places of Termana and even farther afield, carefully learning all they can of how the land has changed — and how they can properly make use of those new energies.

The Brethren are perhaps the most racially diverse association of wizards on any continent. Humans and elves, dwarves and gnomes, half-orcs, terhali and even gnolls have been initiated into the Primordial Mysteries, and taught the ways of wizardry. Most wear elaborate tattoos of arcane sigils and the like; some even tattoo their favorite spell formulae onto their flesh. They seem savage, but are actually intelligent and well-educated. Much of their lore is oral in nature, however the collected knowledge of the society would fill a library. They are as diverse in their philosophies as they are in their appearance; some Brethren wish to restore the land to the shape it was before the Titanswar, while others see the changes as a potential source of near-limitless power. Their oaths of brotherhood keep these geomancers from actively warring with one another, but many a spirited dispute has fired their rare congregations.

Current Leadership: None. The Brethren are technically a society of equals, although there is an unstated hierarchy of power within the group. The current most powerful wizards are Tomolo Kaef, known as “Great Kaef” (*male human, Wiz(Tra)17, N*); Taemarchath the Tempest (*female forsaken elf, Wiz19, CN*); Drasuthi the Outcast (*female charduni, Wiz18, LG*); Long Strides (*half-orc male Wiz(Evo)18*); and Mana’harui (*female gnoll, Wiz16, N*).

Base of Operations: None. The Brethren keep many small laboratories and libraries in secluded caves throughout Termana. These are free for any member of the sect’s use, and are usually warded against outsiders. The group has a regular meeting once a year at the summer solstice, at a location that changes from year to year. Usually about half the group attends, the rest being “busy.”

Membership: The Primordial Brethren recruit many of their followers from the various tribes across Termana, but are willing to accept almost any wizard who shows a great interest in the magical lore of the land.

Arcane Motifs: Natural phenomena and their outgrowths, such as beasts (and claws, teeth, feathers and so on), plants (vines, thorns), and the four elements feature heavily in the magic of the Brethren.

Favored Feats: Brew Potion, Combat Casting, Elemental Focus (see Appendix I), Endurance, Extend Spell, Improved Familiar (any elemental kind), Inscribe Magical Tattoo, Spell Mastery and Tattoo Focus (see Appendix I).

Favored Skills: Craft (alchemy), Concentration, Knowledge (arcana), Knowledge (nature), Ritual Casting and Survival.

Favored Spells: The Brethren favor elemental magic of all sorts, from *stone shape* to *water breathing*, as well as spells such as *polymorph self* that allow them to travel the land in animal form.

LOST TRADITIONS

The Divine War, and the various upheavals that followed, broke apart many mentor-student chains, eradicating many wizardly traditions entirely. These traditions have no living students, but many left behind spellbooks, magic items and similar evidence of their studies. An enterprising wizard who found the right legacies could theoretically resurrect or reinvent one of these traditions, ensuring his place in history. These lost traditions include:

Daughters of Miridium: The priestesses of the dead goddess of magic were renowned for their magical artistry, being able to integrate divine and arcane power into unique spells and rituals that drew on the strengths of both. Many were slaughtered, driven mad, or committed suicide after the death of their deity, and those who remained found themselves unable to work their greatest magics without the divine presence of Miridium to empower their prayers. Several devout wizard/priests have attempted to uncover the methods of the Daughters, hoping to augment in a similar fashion their own magic with their gods’ blessings. Thus far, none have managed to duplicate the feat.

Elemental Alchemy: The Imperial Alchemists of the Ledean Empire were a secretive cabal of elemental wizardry in the employ of the Ledean Emperor. They studied the “fusion” of pure elements, specifically the hybrid elemental forces of ice (air and water), magma (fire and earth), smoke (fire and air), and mud (water and earth). Their order was notorious for strange innovations in summoning and battle magic alike, and unusual variations on magics formerly known to the genie races alone. They were also not officially recognized for their association with the throne, for fear of the reprisals that might fall at any time from the sorcerers of the Coventacle of Ancients.

Glass Magics of Hereoteklis: Hereoteklis, the Glass Mage, was an archmage who unearthed many secrets by studying the resonance of magic and glass, both pure and worked. This focus gave him great insight into color and light-based magic, as well as scrying, mirror magic and strange transmutations. Wizards still search for his adamantine-strong Tower of Mirrors, which sank beneath the sands of the Ukrudan long ago, and the secrets it must hold.

Way of the Winged Serpent: Little is known of the Children of the Winged Serpent cabal, save that they were wizards whose magic focused on the serpentine — and yet were not worshippers of Mormo. The Children venerated the serpent as healer, wise one and emblem of



MULTICLASSING: WIZARDS

The temptation of arcane power is great. Once a wizard masters her first few spells, and begins to see the possibilities opening up before her, it becomes harder and harder to put off learning the greater sorceries in the interest of learning other trades. Most wizards in the Scarred Lands don't bother with multiclassing, preferring to pursue their art to its utmost expression or to explore the secrets of magic that come with various prestige classes. But there are always exceptions.

- **Barbarians:** The discipline of wizardry and the primal savagery of the barbarian are at odds. Some arcane traditions have filtered into the various barbarian cultures of the Scarred Lands, but they are rather diluted and rarely teach any of the more powerful spells.

- **Bards:** Both bardic magic and wizardly magic rely on tradition. While some wizards find it difficult to reconcile the two practices, others find that one makes a fine stepping stone to the other — the magic of bardic epics reflects the magic of wizardly legacies, and vice versa. If the wizard specializes in enchantment or illusion, the blend is even easier. Such wizard/bards are paramount tricksters, diplomats, spies or seducers, short on destructive power but very, very long on subtlety.

- **Clerics:** It's a difficult thing to pursue two separate callings at once, and the gods can be jealous if their priests devote too much time and energy to pursuing arcane magic. Most wizard/clerics are more one than the other, and often specialists in a school pleasing to their deity — necromancer-priests of Belsameth, oracle-diviners of Hedrada, holy enchantresses of Idra, and so on.

- **Druids:** The druidic path lends itself to sorcery far more readily than wizardry; indeed, druids of slaughtered Mesos are likely to scorn wizards as thieves and beggars grasping a power that does not belong to them. What wizard/druids there are most often follow Denev, writing their "spellbooks" on birchbark or animal hides and invoking the Earth Mother in her elemental aspect.

- **Fighters:** Most wizard/fighters of the Scarred Lands are simply not human. It takes a considerable investment of time to master both the sword and the spellbook, time that dwarves and elves in particular have to spare while humans do not. The Calastian battle-mages represent the most successful attempt to blend the two disciplines, and many nations are now striving to develop similar schools in order to keep up.

- **Monks:** The path of the monastic does not allow deviation; to dabble in arcana is to distract oneself from bodily and mental perfection, thus losing the Way. It is a rare person who can balance internal enlightenment and the external demands of wizardry. The Order of the Closed Book, of Lokil, teaches a few students how to balance the two studies, but they are the exception rather than the rule.

- **Paladins:** For similar reasons, there are precious few wizard/paladins; few paladins would insult their god by stepping away from the crusader's path in order to study the lore stolen from Mesos' legacy. There are a few instances of wizards who received the calling of the paladin late in life, but these are quite rare.

- **Rangers:** It's difficult to reconcile the nomadic life of the ranger with the wizard's need for libraries and laboratories. Those rare wizard/rangers tend toward spells with few material demands (and feats such as Spell Mastery), using their magic sparingly and decisively. Some of the Vigils of Vesh are trained in the wizardly arts, most notably the Pelpernoi Vigil of the Haggard Hills.

- **Rogues:** The discipline of wizardry and the versatility of the rogue are quite complementary, blending into almost as many combinations as there are traditions of wizardry. Wizard/rogues may be assassins, thieves, machinesmiths, archaeologists of the arcane, diplomats, infiltrators, explorers — the possibilities are endless. Some wizard/rogues are the product of extensive training, but most are self-taught.

- **Sorcerers:** There are next to no wizard/sorcerers in the Scarred Lands; those born with an innate ability to manipulate magic rarely see the need to put in the long hours of study. In addition, most wizardly traditions remember sorcerers as an unrelenting enemy, and are loath to instruct students who demonstrate signs of sorcerous ability.



the sun. Their spells “poisoned” enemies with positive energy or drew on serpentine powers to increase the caster’s own abilities. The Children were eventually overrun and destroyed by jealous snake-cultists of Mormo, but several wizards now seek their secrets. With the Scaled Horror overthrown, the Winged Serpent may come into ascendance once more.

Argent Mages of Corean: The Argent Mages were the Coreanite church’s magical equivalent to a militant order — pious worshippers who had taken vows of devotion and studied the use of arcane magic in their secluded monastery-fortress. Most were slaughtered outright by Mesos when they sought to lend their strength to their god, in the first battle of the Titanswar. The monastery itself was destroyed, crushed by Kadum shortly thereafter (in what was, sadly, more likely a fit of pique than a gesture of vengeance). The Argent Mages were said to be masters not only of remarkable attack spells (such as goutts of molten silver and whirling wheels of swords), but also of alchemical magic that could transform the arms and armor of both friend and foe.

The Unaligned

Although the aforementioned traditions are not the only practitioners of wizardry in the Scarred Lands, it’s vital to note that even unaffiliated wizards are not by any means “generic” in their practices. Each aspiring wizard learns from a mentor who practices a certain motif or favored philosophy, which in turn mutated from *her* mentor’s own teachings, and so on and so forth. Magic is an art form, not simply a weapon, and like any artistic community wizards have a tendency to strive to be distinctive.

The wizard of the Scarred Lands is a focused individual, often with a particular arcane motif that reflects his personality and the traditions he was taught during his apprenticeship. The mentor/student relationship is often near-despotic, and with good reason. If a baker’s apprentice mishandles a batch of dough, his master is out several valuable coins and will probably take them out of his apprentice’s hide. If a wizard’s apprentice botches a dangerous spell, both mentor and student run the risk of injury, loss of property or even loss of nearby life. Apprentices are rarely allowed to deviate from their lessons; creativity is encouraged only when the young wizard seems to be wholly in control of his talent. As a result, most wizards wind up very influenced by their masters’ way of approaching wizardry, whether they continue the traditions as they were taught, rebel against them, or even do both to some measure.

Players of wizard characters who aren’t associated with any major organization should still give some thought to the arcane motifs of their characters’ magic, as well as what motifs, philosophies, skills or even superstitions their master practiced. In some ways, the mentor/student links are like an extended family; a character could trace her

“descent” from a legendary wizard long ago, or find that she or her master has a rival within the same tradition. Working out an arcane genealogy can be quite rewarding, as can founding one’s own tradition.

Here the skill Knowledge (arcana) can also come into play; learned wizards are capable of recognizing specific traditions or “lineages” of magic from viewing the arcane motifs of the spellcaster. A sufficiently high Knowledge (arcana) check might hint that a benevolent-seeming wizard uses spells that were popular with an infamous diabolist of fifty years ago, or reveal that a demented warlock has ties to the archmage of a city halfway across the continent. The possibilities are as varied as wizards themselves.

WIZARDS OF NOTE

The following wizards are a sample of the diverse mages that walk the Scarred Lands. Player characters may have learned from them, or from their students; or perhaps the characters’ actions are such that these wizards will eventually seek *them* out.

ANTEAS

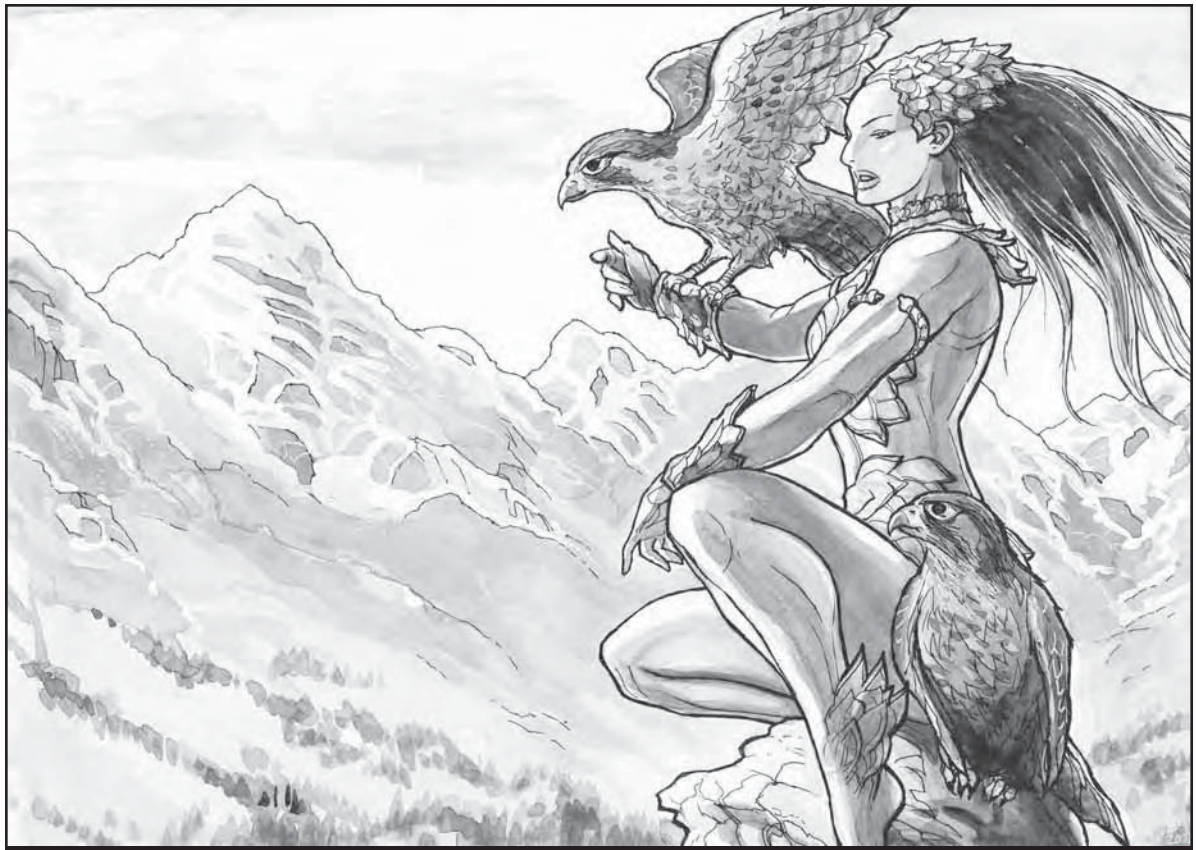
Few wizards on Ghelspad are more dangerous than the Royal Grand Vizier of Calastia, Anteas (*male human Ftr5/Wiz5/Cbm10, LE*). As a child, Anteas was marked by Chardun the Great General as possessed of great strength and a greater destiny. He spent his formative years raised by the Calastian battle-mages themselves. It was Anteas who instructed the young Prince Virduk, and who was first to offer his allegiance when the prince made himself a king. As both the Royal Grand Vizier and the commander of the battle-mages, Anteas wields temporal power to match his potent magical might. His only worry is Queen Geleeda — Anteas knows enough of Geleeda’s intellect and power to be concerned with whatever she may be plotting.

Anteas can draw on many potent magical items, many of which he crafted himself, and favors a wide variety of battle-magic, from *fireball* and *cone of cold* to *daggers of Vaul* and *strength of Kadum*. His sense of tactics is superb. He is remarkably swift and powerful for one of his advanced age, and is at his most dangerous when commanding his devoted battle-mages.

More information on Anteas can be found in **Calastia: Throne of the Black Dragon** (pg. 113).

EMMENDIAR THE PARIAH

One of the most accomplished of forsaken elf wizards, Emmendiar (*male forsaken elf Wiz12/Clr3, NG*) has made himself less than welcome among his race. Emmendiar was a boy during the Titanswar, and the suffering he saw as a child left a deep mark on his soul. When the curse of Chern began to slay the newborns of his race, Emmendiar began rigorously studying medicine in an attempt to stop the deaths. When medicine



failed him he turned to wizardry, and proved an adept student. But when the forsaken elves began to adopt the practice of kidnapping humans for forced breeding, Emmendiar refused to accept that as a possible solution. He continually spoke out against the practice and, when that failed, began quietly smuggling what humans he could out of the forsaken elf homelands. He was eventually caught and sentenced to exile, a sentence he readily accepted. Now he travels Ghelspad and Termana alike, doing what he can to lessen the suffering of others and in particular impeding his kinsmen's kidnapping attempts. He has earned the blessings (and minor empowerment) of Madriel, but continues to focus his efforts on mastering arcane magic... the greatest tool in his crusade.

Emmendiar is greatly skilled in the fae specialties of enchantment and illusion, and is prone to using *teleport* spells to effect quick rescues or timely arrivals. He has taken an oath against shedding the blood of his own kin, and when he must oppose other elves he uses spells like *web* and *wall of stone* to impede them without doing harm. He is remarkably intelligent (Int 21), and his greatest gift is the ability to anticipate what those around him are going to do almost before they know themselves.

LALORNE, QUEEN OF FALCONS

The seclusion that some wizards seek can lead to a surprising amount of anonymity. One of the most powerful archmages of northern Ghelspad is as elusive as an elf-tale — she is known as Lalorne, the Queen of Falcons

(female human (presumed) Wiz19, CG). Lalorne haunts the various mountain ranges of the north, occasionally striking out at titanspawn tribes that offend her, but largely pursuing the lore of flight. She is something of a legend among the wizards of Albadia, Darakeene, and the northern Kelders, most of whom would dearly love to study under the Queen of Falcons even for a brief time. Some say her aerie is in the Stormtooth Mountains of Albadia; others say she resides in the Titanshome Mountains, where she finds ample prey to amuse herself. Even her appearance is in question — she has been described alternately as a tall and lovely Albadian woman, an olive-skinned Ledean, or even a white-haired beauty with blue skin so dark she could be mistaken for a dark elf. A few explorers have stumbled out of dangerous mountain regions telling stories of how a “bird that became a beautiful woman” rescued them from titanspawn and carried them to the foothills — tales that only increase the mystique surrounding Lalorne.

Lalorne is an accomplished shapeshifter and fully at home in the body of any beast of the air, be it a tiny hummingbird, a cerulean roc, or even an elder air elemental. She sometimes *shapechanges* into the form of a lillend so that she may simultaneously fly and cast spells. She prefers to strike down her foes with brutal electrical attacks (a maximized *chain lightning* being one of her hardest-hitting tricks). She has also accumulated an impressive arsenal of magical devices during her years of patrolling the Kelders, and at any given time can be assumed to possess talismans that grant her some spell

resistance, resistance to fire, cold and lightning, and excellent armor class. Her spells are marked by the signature motif of wind or feathers.

RIOH THE AUREATE

In the field of alchemy, there is probably no greater practitioner than Rioh the Aureate (*female human Wiz(Tra)20, N*). Her reputation, as the greatest living alchemist known to the civilized world, has spread beyond her homeland of Padrinola to Ghelspad and beyond. Rioh is reputed to have studied her art with the masters of far-off Hetanu, and delved into the laboratories of fanatic Thulkan cultists, in order to perfect the transmutation of both living and unliving matter. Rumor holds that she has used unique elixirs to grant herself a form of alchemical immortality, strengthening her body beyond the limitations of flesh. Her remarkable appearance does nothing to dissuade this rumor; Rioh's skin, hair and even eyes are a lustrous, metallic gold, giving her the appearance of a living golden statue dressed in the lavish robes of an archmage. She sometimes visits the court of Uthkal IV of Padrinola in an unofficial capacity, where she has been known to clash with the ambassadors of the Jack of Tears. Rioh apparently holds some grudge against the Carnival of Shadows — an unpopular stance, given current Padrinolan politics, but the king is apparently unwilling to denounce the master alchemist for it.

Rioh the Aureate has remarkable physical abilities (Str 20, Dex 18, Con 22, natural armor +4), presumably gained through her elixirs or through multiple *wish* spells. She is a master in the field of transmutation, and has a penchant for petrifying her enemies through spells or the power of her staff (her own design, known to at least

contain *polymorph any object*, *freezing curse* and *flesh to stone* powers). Her spells are marked by a motif of molten gold or silver, as appropriate to the spell.

TAASON

The necromancers of Glivid-Autel are feared for their ghoulish obsession with sentient undead and perverse forms of immortality. However, the most lethal one of their number cares nothing for animating dead or debilitating curses — he is the master of death magic at its purest, Taason the Black (*male human Ftr2/Wiz(Nec)18, NE*). Once one of the founders of Hollowfaust, Taason has lost none of his intellect or vitality over the years...merely a portion of his sanity. Worse, his monomania does nothing to impede his sorcery. He is still quite functional and innovative, despite his faint lack of perspective. Despite his place as one of the Two Greatest, Taason avoids the trappings of rule, instead devoting his full focus to achieving the pinnacle of his art. His apprentices, each one a potent death-mage in their own right, say that Taason seeks nothing less than to uncover power enough to slay a god.

Taason has been alive since the Titanswar, and has the arcane might to prove it. He has accumulated a small arsenal of potent magical items, and is the living master of the field of death magic. His repertoire includes spells such as *darkstaff*, *finger of death*, *leech field*, *energy drain*, *wail of the banshee* and *power word, kill*. He also wears a frighteningly potent sword, "Cat-o-Nine," (treated as a +3 *unholy longsword* with the powers of a *nine lives stealer*) and knows how to use it. He never toys with opponents, preferring to slay them as expediently as possible; if he needs information they possess, his followers can interrogate their corpses afterward.

CHAPTER TWO

POWER OF

THE SIGIL

Words are power — not just magical words, all words. Every last one. What is a thought without the ability to speak it to another person? What is death, if your ideas and feelings live wherever someone reads what you have written? What are the gods, without prayer or gospel? It is not coincidence that the true root of magic lies in the word, and that the heart of wizardry lies in the sigil. That is simply the way of magic — reflecting the greater truths of the world.

—Ansidoria, Enchantress of Zamon

LIBRARIES AND ACADEMIES

The Titanswar took a heavy toll on Scarn's greatest centers of learning. When the empires fell, most of their academies and libraries fell with them, to the detriment of wizards across the lands. For at least a century after the end of the war, wizardry was by necessity restricted to scattered mentor-student pairings, with little chance of research or innovation. Now this state of affairs is starting to change, as new institutions of learning arise from the ashes of the old. And where these institutions spring up, wizards come to learn from them.

Each academy, library or other institution gives the costs required for purchasing new spells, doing spell research with the institution facilities, having a magical item identified (with *identify* or *legend lore*), as well as a

guideline for what magical items might be available for trade. Players should note that apart from scrolls or potions, magical items are almost never for sale in the Scarred Lands — as the only thing of sufficient value to “purchase” magic, is more magic. Wizards, priests and adventurers alike barter and exchange for magic items rather than offering or accepting simple gold. These prices are guidelines only, and role-playing circumstances might alter them for good or ill; someone who off-handedly criticizes Virduk might find himself charged double the costs for any of the services offered by the Crucible of Mesos, while a charismatic wizard might be able to wrangle a small discount out of a lonely librarian.

CRUCIBLE OF MESOS

The war-school of the Calastian battle-mages also serves as a general academy of magic, although with two limitations. First, the full resources of the

STANDARD COSTS

For those GMs who prefer more equitable pricing, or who need to extrapolate figures for organizations not mentioned here, the following prices should be considered “standard.”

Spell exchange: Treated as the purchase of a scroll bearing the spell in question. Spells from **Relics & Rituals** or **Relics & Rituals 2: Lost Lore** may incur an additional 5–100% markup or be completely unavailable, at the GM’s discretion, depending on their relative rarity (such as Glivid-Autel necromancy purchased from a generally good-aligned organization).

Item identification/legend lore: 100 gp + caster level x 10 gp for *identify*, 270 gp + caster level x 60 gp for *legend lore*.

Research costs: 1,000 gp per week.

Crucible are accessible only to the battle-mages themselves; the academy retains a secondary library for the use of (paying) outsiders, but will not divulge its greatest works of knowledge or magic. Second, only loyal citizens of Calastia or allies of the Black Dragon are welcome within; a person with a Veshite accent or garb of Mithril cut is an enemy, not a client. These stipulations are harshly enforced when there is need, although the Crucible has not had to do so for some time. Few of Calastia’s enemies would be so bold as to present themselves at the gate of the training-grounds of the continent’s most notorious war-wizards.

Spell exchange: Standard fees; spells with potential military uses are sold only to Calastians or their allies (such as *drendali*).

Item identification/legend lore: Standard costs; items of exceptional value to the crown may be confiscated, with the owner given compensation in magic items of similar worth.

Magic for trade: The Crucible is careful not to release any magic that might conceivably cause trouble for their nation. Items that provide small but useful bonuses to a single person (such as *gloves of Dexterity*, or a *cloak of resistance*) are their major magical trade goods; items such as a *staff of fire*, *medallion of thoughts* or *wand of lightning bolt* are out of the question.

Research costs: 900 gp per week for Calastians, 1200 gp per week for all others.

GUILDS OF HOLLOWFAUST

The Hollowfaust magi are reticent to share their most valuable secrets with other wizards, but still do a brisk trade with the outside world — as much to promote

the image of Hollowfaust as a civilized city-state and not a den of iniquity, as for any monetary gain. Most of the business between interested parties and the necromancers takes place by proxy, or by meetings outside of the Underfaust (the subterranean complex where the guildsmen keep their libraries, laboratories and personal quarters). Particularly valuable or trusted visitors are allowed within, though only while accompanied by a guildsman. Those who have done the city great services may be rewarded with honorary “retainer” status, allowing them to come and go as they please.

Spell exchange: Standard, with 5% cost increase for those who are neither guildsman nor retainer, and a further 100% markup for any spells particular to Hollowfaust that might be used for ill (*phantom wounds* would receive the extra charge, but *arcane healing* would not).

Item identification/legend lore: 130 gp for *identify* (always performed by journeymen); 300 gp + caster level x 70 gp for *legend lore* (the domain of masters, whose time is more valuable).

Magic for trade: Guildsmen are somewhat possessive of their works, and are particularly wary of unethical customers causing trouble with Hollowfaust-crafted items (thus further undermining their already dubious reputation). They most often accept contracts to create *ghost touch* weapons or armor, armor with *fortification* or *ethereality*, or bone wands of *ray of enfeeblement*; more lethal items are rarely released.

Research costs: 800 gp per week for guildsmen, 1200 gp per week for outsiders. Outsiders must earn permission to use the Underfaust libraries. Master-level guildsmen need pay only 200 gp per week, but are sometimes called upon to provide *pro bono* services to the state.

HIGH TOWER OF KASIAVAEL

Kasiavael, the Skysight Realm, is ruled by wizards and overseen by wizards. Naturally, the realm is full of lesser libraries and laboratories to support the realm’s high population of arcane casters. But the greatest institution of all lies at the feet of the seat of Kasiavael’s government, the sprawling High Tower. Those visitors who are on sufficiently good terms with the Skysight forsaken elves to reach the High Tower at all are allowed to use the laboratories and libraries there, albeit at a heavy price. The Skysight magi hold their abilities and their resources in very high esteem, and do not barter them cheaply.

Spell exchange: Normal rates for forsaken elves; wood elves, dark elves and half-elves all pay 125% cost. Non-elves receive either a full 100% markup or are denied the opportunity to exchange spells at all, depending on the rarity of the spells the visitor offers and the general impression the elves have had of her and her kind.

Item identification/legend lore: 150 gp + caster level x 15 gp for *identify*, 300 gp + caster level x 80 gp for

legend lore. While the forsaken elf wizards consider their time extremely valuable, they are surprisingly equitable when it comes to providing these services to all visitors—regardless of race (albeit at stiff prices).

Magic for trade: The High Tower can produce a staggering variety of enchanted items when convinced to do so. Staves, rings and wondrous items are their particular delight, although they are hesitant to barter staves away to non-elves. Nor do they forge armor or weapons for non-elves unless the person in question offers a kingdom's ransom in magic in return, or has done the realm a great service. The items produced by the High Tower receive a 5% "price" increase to reflect their exquisite craftsmanship and beauty; no enchanted item created in Kasiavael is nondescript in appearance.

Research costs: 1000 gp per week for forsaken elves, 1250 gp per week for all others.

LIBRARY OF LOKIL

To many lettered men and women, Lokil is the Library — the one against which all others are measured. It is the home of Ghelspad's greatest tradition of loremasters, and is a city of scholars and savants. When Lokil fell in the Titanswar, only the library was spared — making it the only great library to have survived intact for the last thousand years. The folk of Lokil guard their legacy very carefully. Visitors who make it through the Ukrudan Desert must apply for permission to use the library, which may be months in the coming. Even then, a researcher cannot carry any weapon greater than a dagger through its doors, and must be accompanied by an escort at all times. But for those who are patient and civil, there exists no greater resource for knowledge in all of Ghelspad.

Spell exchange: The arcane scholars are most free with divination spells of all sorts. Combat-related spells are sold only to devout Hedradans, who can be best trusted to use them in a responsible fashion. Costs are standard.

Item identification/legend lore: 100 gp + caster level x 10 gp for *identify*, 270 gp + caster level x 60 gp for *legend lore*. Payment in books or scribing materials may earn a slight (2-5%) discount.

Magic for trade: The Library produces excellent items of protection against the elements (invaluable for traveling the Ukrudan), as well as many fine divination items. Both are frequently used as bargaining chips in arcane trades.

Research costs: 1,000 gp per week, although the payment must be in the form of books rather than gold. Devout followers of Hedrada may receive a reduction in fees.

PHYLACTERIC VAULT

The second most extensive place of learning on Ghelspad, the Phylacteric Vault in Darakeene is much more devoted to the study of the arcane. Despite its remote location, it is the facility of choice for spell research, with many volumes and laboratories devoted to topics as diverse as alchemy, oneiromancy and astromancy. Of course nothing is quite perfect; and mages of a warlike bent are bound to be disappointed with the Vault's most notable foible. The Phylacteric Vault entertains some prejudices against evocation and necromancy; the costs for all things related to evocation are 150% of normal, and the mages of the Vault flat-out refuse to release or promote even the most harmless of necromantic spells or objects.

Spell exchange: Normal rates, with the exceptions noted above.

Item identification/legend lore: 100 gp + caster level x 10 gp for *identify*, 270 gp + caster level x 60 gp for *legend lore*.

Magic for trade: The Vault has the most diverse reservoir of magical items known to Ghelspad, and can produce a great variety of items for magical exchanges. However, the prejudices against evocation and necromancy manifest here as well, and under normal circumstances neither is available for trade.

Research costs: 1000 gp per week.

SACRED LIBRARY OF HEDRAD

Those who are willing to brave the austere laws of Hedrad may enter the Sacred Library of the theocratic city-state, a place of learning sufficient to please the god of knowledge. While the greater part of the library is devoted to mundane books, many arcane works are also kept in the stacks — waiting for some librarian to retrieve them at a patron's request.

The most daunting aspect of the Library is the requirement that patrons purchase a license in order to enter. The license costs 100 gp for most citizens, but is raised to 200 gp for known wizards (who naturally make use of rare and expensive works), or even higher for arcanists of "undesirable" nature (such as necromancers). The license may take weeks to obtain, but is good for the remainder of the holder's natural lifespan. Apart from that, the Library charges fairly modest fees for arcane research. In particular, Hedradan diviners are willing to divine the nature of magical items for a reduced rate, as they are interested in procuring such information for the library as well as for the customer.

Spell exchange: Standard costs, although the head librarian must personally approve the sale of damaging spells, even those as simple as *magic missile*. Wizards asking for mind-affecting spells such as *charm person* are quietly reported to the local authorities, who keep a very close eye on the enterprising enchanters for the rest of their visit.

Item identification/legend lore: 100 gp + caster level x 8 gp for *identify*, 270 gp + caster level x 50 gp for *legend lore*.

Magic for trade: The Library's mages are most prone to release items of divination and protection, and are very reticent to sell items of destructive power.

Research costs: 1000 gp per week (not including license fee).

TRANSCENDENT COLLEGE

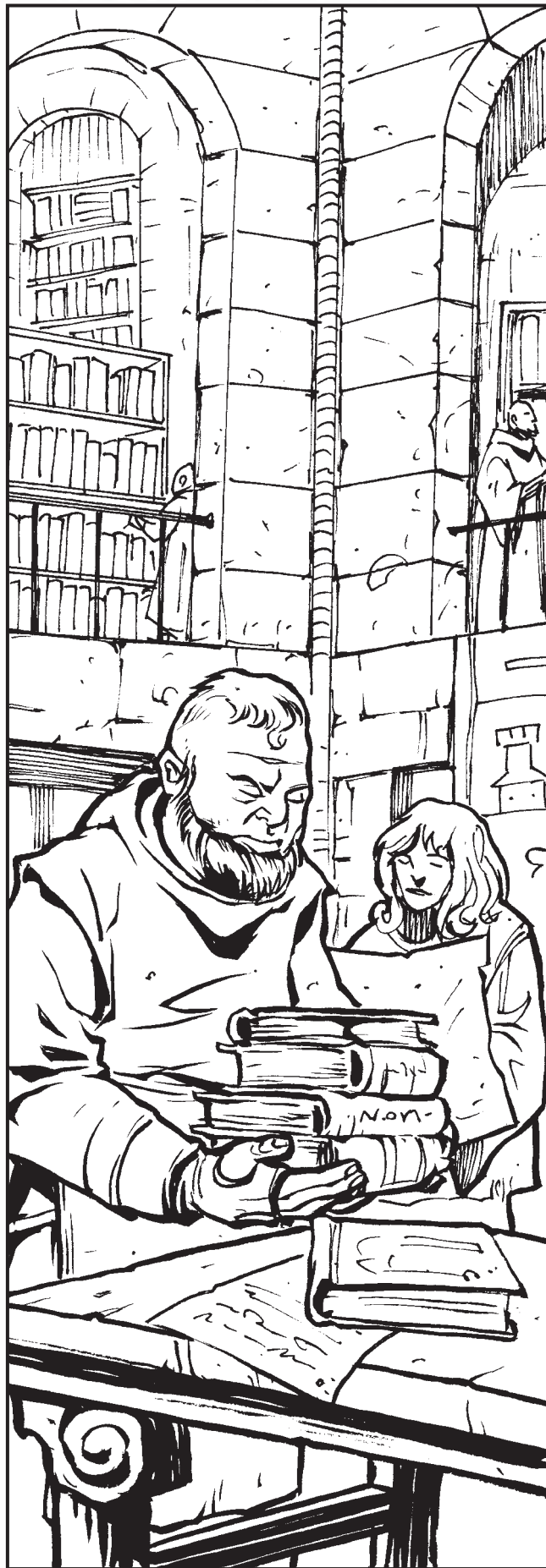
A mile from the boundaries of Cavrios, capital of Padrinola, stands the Transcendent College, the largest human academy of magic in Termana. The College is a squat, unlovely complex of undecorated stone buildings, marked by tall chimneys that gout smoke of unusual tints and odors. The wizards of the College care little for the external appearance of their academy; as their attention is focused inward on the arts of alchemy and arcane metallurgy. It is their belief that the next true innovation of magic will be one that blends magical power with the mundane strength of metal, and the senior wizards of the College are almost obsessed with the race to pioneer the next breakthrough.

Despite the stark ugliness of the Transcendent College's exterior, the wizards there are not completely oblivious to the aesthetic. The majority of interior rooms are cluttered and dimly lit, but certain of the halls and personal chambers within the academy are remarkable works of art. Pillars of precious metals and glass of a thousand different hues, all hardened to the strength of steel, support lofty arches shaped by magic; stained glass windows in intricate mandala patterns overlook the fluted balconies and stairways. As hurried wizards and apprentices race from place to place, their footsteps ring like chimes on the metallic floors.

The Transcendent College generally plays by the politics of the realm, and is less than friendly to natives of areas currently at odds with Padrinola. To most others, the academy is brusque, businesslike and aloof. However, alchemists and forgers of enchanted items receive a rather more generous welcome, and are often invited to offer a lecture or two to a promising class. In particular, the Transcendent College is hungry for new advances in the art of golemcraft, and drendali alchemists and golem-workers are frequently treated as honored guests.

Spell exchange: Normal rates; the Transcendent College is more interested in the arts of transmutation, however, and rare spells of other schools may be unavailable.

Item identification/legend lore: 100 gp + caster level x 10 gp for *identify*, 270 gp + caster



level $\times 60$ gp for *legend lore*. The College often has the most success in identifying metallic items or potions, although they may request a day or two's time to study the item as part of the agreement.

Magic for trade: The Transcendent College produces all manner of arcane potions, which are available at the standard rates. They also undertake commissions of enchanting metal items such as arms, armor, rings and metallic wondrous items of curious design, from clockwork animals to enchanted lamps. The College completes these commissions in their own time (unless bribed to focus exclusively on the items in question), but does not indulge in extreme markups.

Research costs: 1000 gp per week.

LESSER ACADEMIES

There are more organizations of wizards and arcane scholars than the above, but many are far more exclusive and unlikely to have any sort of professional respect for outsiders. They are "lesser" only in the sense that they are less likely to have an impact on (or appeal to) any given wizard; some of these groups can muster arcane might equal to that of any "greater" school.

- Dier Drendal's wizard guilds; exclusive to dark elves.
- The Ledean War College of Glamerhill, in Darakeene; as much a war-school as a magical academy.
- The Glivid-Autel (Society of Immortals); notoriously murderous and amoral, even to necromancers who share their vices.
- The magic schools of Hotwelle, academy-town of Calastia; they provide initial training for patriotic Calastian youths, but do not cooperate with outsiders.
- The School of Bones, of Dunahnae; inaccessible, unfriendly, state-maintained and focusing on blackest necromancy.
- The Charduni necromantic academy of Chorach; also xenophobic to non-charduni and focusing on black necromancy.

VOLUMES OF LORE

The book is the core element of wizardry, the one item that sets a wizard apart from a sorcerer. No wizardly tradition has succeeded in divorcing itself from the written word or sigil, though those words and symbols may differ radically from one wizard to the next. The following rules provide ways to further explore the diversity of wizards and their books — whatever form they may take.

SPELL RESEARCH AND LIBRARIES

A wizard requires a well-stocked library in order to research new spells. The cost of such a library is suffi-

ciently prohibitive that most wizards rely on already established institutions or academies. But for the more independent, and the more experienced, investing in a well-stocked library may be well worth the cost.

Generally, to research any given unique spell, the wizard needs access to a library worth at least (spell level squared) $\times 1000$ gp (or 500 gp in the case of cantrips). Thus, a library worth 1000 gp offers enough information to research a new 1st-level spell, but the wizard attempting to create a library sufficient to research 6th-level spells would need to gather 36,000 gp worth of relevant texts. These books are likely not magical in any way (although certain spellbooks or magical tomes might contribute extra "worth" to a research library); they are simply filled with various facts and theories applicable to spell research or other aspects of wizardry. These libraries may also grant a circumstance bonus to Knowledge (arcana) rolls equal to the maximum level of the spell that can be researched; the aforementioned 36,000 gp library would thus grant a +6 circumstance bonus, given the time to consult the books.

The cost of any spell research using an independent library is reduced by 10%, presuming that the library is sufficiently stocked to allow the research of the spell in question. This 10% reduction represents general fees and expenses that the wizard can ignore when working in the comfort of his home. (Some occasionally permit other wizards to use their personal libraries for a fee. Assume that the wizard who does so collects 10% of the researcher's research costs; what goes around comes around.)

A HUNDRED LIBRARY TOMES

The following are 100 sample books that might round out a wizard's research library. None of these books are magical in any way, nor do they contain actual spell formulae. However, they are all filled to a varying degree with explorations and explanations of magic theory, making them very useful in matters of arcane research. Even with no spells inside, *Carthylla's Explorations of Bone and Tissue* is an excellent resource for those researching spells that affect the living (or dead) body. Each of the following books can add a +2 circumstance bonus to a relevant Knowledge check, if the character has time to consult the tome. Each book also adds its value to the total value of the wizard's research library; the value is a general indicator of the book's rarity and the percentage of content useful to arcane research.

The enthusiastic scholar can purchase copies of many of these books from the various libraries of the Scarred Lands, and possibly from specialty merchants. (Assume that any dedicated bookseller will have from 100–2000 gp worth of these titles for sale at any given moment; this figure can be adjusted upward for particularly civilized areas, such as Hedrad or Darakeene.) These books may also be found as part of a treasure hoard (where they may be substituted for art objects or mundane items, at the GM's discretion); certainly most wizards will have at least one or two in their libraries.

Tomes of Wizardry

The spellbook is the wizard's heart and the very core of his practice. Spellbooks are jealously guarded, even by the most "down to earth" of wizards. They are also a reflection of personal advancement and practice — though many magical traditions have specific requirements for their practitioners' books of spells, they are all invariably personalized.

Customized Spellbooks

The standard spellbook is presumed to have 100 parchment pages, bound in common leather over wood, with a latch to keep the book closed. It is roughly 18 inches tall by 10 inches wide, and weighs approximately 3 lbs. The market price is 15 gp. However, the spellbook is also an expression of its owner's personality — and in the Scarred Lands, "standard" spellbooks are actually rarer than spellbooks that have been customized to their owners' tastes. Some are small chapbooks, used by travelers or smaller sized wizards; others are massive, intimidating volumes bound in the hides of strange creatures. Some are customized for pure practicality, while others are flagrant gestures of self-expression.

Spellbook Size

The most obvious alteration is that a spellbook can be made larger or smaller, with more pages or fewer. Significantly larger spellbooks, those two feet or more

in height and width, can hold one spell level per page (or two cantrips per page). These books are most commonly used as master spellbooks, kept in a mage's innermost sanctum as repositories of every spell he owns — rather than the portable books used for traveling purposes. On the other hand, significantly smaller spellbooks may be able to hold only one spell level per three pages (or two cantrips per three pages), but are far more manageable (and can even be hidden inside other objects).

Spellbooks that are increased in size (as opposed to page count) incur variable costs. A smaller spellbook generally costs around two-thirds of the price of a standard-size spellbook, and a larger spellbook costs about twice as much.

A spellbook can also have a variable page count, anywhere from 20 (the thinnest a spellbook can be and still be practical) to 300 pages (the upper limit of Scarred Lands bookbinding technology, at least for books with the physical demands of spellbooks). The cost of the spellbook is increased or reduced by an appropriate percentage; these cost modifiers are cumulative with the modifiers for larger or smaller spellbooks. Thus, a blank 300-page spellbook of increased size, capable of holding 300 spell levels, would cost 90 gp (15 gp, x2 for increased size, x3 for the approximate tripling of length). A reduced-size spellbook with 150 pages would cost 15 gp (15 gp, x.75 for reduced size, x1.5 for the 50% increase in page count) and would be able to hold some 50 spell levels.



PLAYER'S GUIDE TO WIZARDS, BARD AND SORCERERS

d%	Book	Market Price
01	<i>13 Greater Sanctum Fortifications</i> (location magic)	125 gp
02	<i>Adaptations of the Body</i> (zoology/transmutation)	90 gp
03	<i>Alchemical Achievements of the Slitheren</i> (alchemy/item creation)	140 gp
04	<i>The Alchemy of Inscription</i> (spellbook creation)	120 gp
05	<i>Arcane Infusions of the Hornsaw Forest</i> (magic theory)	90 gp
06	<i>Artifacts of the Slarecians</i> (history)	100 gp
07	<i>Basic Principles of Quasi-Elemental Energy</i> (conjunction/evocation)	130 gp
08	<i>Blood of Denev</i> (magic properties of plants)	75 gp
09	<i>Botanomancy, Human and Fey</i> (plant magic)	100 gp
10	<i>Breál's Measures of Defense</i> (magical trap creation)	90 gp
11	<i>A Cartography of the Iron Hell</i> (planar theory/conjunction)	200 gp
12	<i>Channels and Paths of Death Energy</i> (necromancy)	120 gp
13	<i>Chosen Lectures of Anteas</i> (tactics)	100 gp
14	<i>Chronomancy: The Impossible Art</i> (chronomancy)	180 gp
15	<i>Deceiving the Nine Senses</i> (illusion)	150 gp
16	<i>Deconstructing the Love-Charms</i> (enchantment)	130 gp
17	<i>Eight Paths to Power</i> (the eight schools of magic)	80 gp
18	<i>Elben's Catalog of Somatic Gestures</i> (spellcraft)	170 gp
19	<i>The Epoch of Mesos</i> (history/magic theory)	85 gp
20	<i>Elemental Gnosticism</i> (evocation/conjunction/divination)	200 gp
21	<i>Encoding the Word into Song</i> (metamagic)	90 gp
22	<i>Energy Solidification in Summoned Entities</i> (conjunction)	120 gp
23	<i>Environmental Factors and the Arcane</i> (geomancy)	110 gp
24	<i>Eschewing the Word and the Hand</i> (metamagic)	100 gp
25	<i>Explorations of Bone and Tissue</i> (transmutation/necromancy)	90 gp
26	<i>Fabled Curses of Antiquity</i> (history/magic theory)	100 gp
27	<i>Flight of the Phoenix</i> (evocation)	150 gp
28	<i>Forceflows: Observation and Theory</i> (evocation)	200 gp
29	<i>The Foundation of Golemcraft</i> (in (dark) Elven)	250 gp
30	<i>Goeticism Explained</i> (religion/demonology)	225 gp
31	<i>Hazards of Extemporaneous Formula Modification</i> (metamagic/spell research)	130 gp
32	<i>A History of the Empire of Flame</i> (history/fire magic)	75 gp
33	<i>Hosts of the Heavens and their Marshals</i> (summoning/celestials)	95 gp
34	<i>Humours of Emotion</i> (enchantment)	90 gp
35	<i>Implications of Invisibility</i> (illusion)	100 gp
36	<i>Interactions with the Shadow Plane</i> (conjunction/planar theory)	150 gp
37	<i>Kephren's Studies of Dragons</i> (zoology/magic theory)	180 gp
38	<i>Lesser Charms and Minor Wards</i> (abjuration)	70 gp
39	<i>Lesser Sigils of Calling and Compelling</i> (conjunction)	130 gp
40	<i>Lessons on Planar Magics</i> (planar theory)	100 gp
41	<i>Ley Lines and Nexuses of Ghelspad</i> (geomancy)	140 gp
42	<i>The Life of Nithlich the Exalted</i> (autobiography/magic theory)	65 gp
43	<i>Manifestations of the Serpent-Mother's Blood</i> (asaatth work)	250 gp
44	<i>Mapping the Nine Circles</i> (magic theory)	170 gp
45	<i>Mastering the Burn: A Discussion of Arcane Heat-Bleed</i> (magic theory)	100 gp
46	<i>Metaphysics of Law and Chaos</i> (magic theory/planar theory)	125 gp
47	<i>Mezaur's Catalog of Wizardly Traditions</i> (arcane knowledge)	130 gp
48	<i>Mimicking the Power Inborn</i> (magic theory)	110 gp
49	<i>The Nature of Quasi-Reality</i> (illusion)	130 gp
50	<i>Natural Beasts of Ghelspad</i> (zoology)	50 gp
51	<i>Observations on Dwarf Magic</i> (magic theory)	80 gp
52	<i>On Interpreting Dreams</i> (oneiromancy)	100 gp
53	<i>On the Engraving of Sigils</i> (item creation)	160 gp
54	<i>The Path of the Smoke Para-Elementalist</i> (smoke elementalism)	75 gp
55	<i>Paths of the Planets</i> (astrology/divination)	90 gp
56	<i>Practical Applications of Ritual Sacrifice</i> (blood magic)	100 gp
57	<i>Principles of White Necromancy</i> (necromancy)	115 gp
58	<i>The Procession of Arcane Valences</i> (magic theory)	100 gp
59	<i>Properties of the Sound that Kills</i> (evocation/sonics)	110 gp
60	<i>Puissant Erotic Conjunctions</i> (magic theory)	50 gp
61	<i>The Pursuit of Communication Magics</i> (magic theory)	80 gp

CHAPTER TWO: POWER OF THE SIGIL

d% Book	Market Price
62 <i>Recorded Pacts with the Infernal</i> (summoning)	90 gp
63 <i>The Resonances and Matrices of Metals</i> (item creation)	90 gp
64 <i>Rise of the Phylacteric Vault</i> (history/magic theory)	75 gp
65 <i>Rune Monoliths and their History</i> (rune magic)	125 gp
66 <i>Saecundo's Glossary of Advanced and Obscure Gramaz</i> (Draconic)	90 gp
67 <i>Scars in the Firmament: Astrology Before and After the Titanswar</i> (astrology/history)	75 gp
68 <i>Search for the Universal Solvent</i> (acid magic/alchemy)	120 gp
69 <i>Secrets of the Calastian Battle-Mages</i> (arcane knowledge)	80 gp
70 <i>Secrets of the Forge</i> (item creation)	130 gp
71 <i>Selected Invocations to the Divine</i> (Celestial/Common phrasebook)	180 gp
72 <i>The Seven Greater Keys of Knowing</i> (divination)	200 gp
73 <i>Sidereal Prophecies</i> (divination)	95 gp
74 <i>Songs of the Citadel of Stone</i> (earth elementalism)	150 gp
75 <i>Sorcerous Powers of the Celestial and Infernal</i> (magic theory)	150 gp
76 <i>Spellcasting and Modern Legal Systems</i> (law/arcane knowledge)	75 gp
77 <i>Subtleties in Force Evocation</i> (evocation)	90 gp
78 <i>The Summoners of Aurimar: A History</i> (history)	75 gp
79 <i>Tabbat's Runic Primer</i> (runes/symbols/sigils)	125 gp
80 <i>Tattoo Magic of the Dark Elves and Others</i> (magic theory)	140 gp
81 <i>Thaumaturgic Conduction in Metals</i> (item creation)	120 gp
82 <i>Thaumaturgic Qualities of Blood, Human and Otherwise</i> (magic theory)	110 gp
83 <i>Theoretical Approaches to Immortality</i> (magic theory)	120 gp
84 <i>Thunders Writ Large And Small</i> (electrical science/magic)	150 gp
85 <i>To Conjure Madness</i> (enchantment)	120 gp
86 <i>Transcending Mortality</i> (necromancy/lichdom)	130 gp
87 <i>A Traveler's Impression of the Astral Plane</i> (planes)	170 gp
88 <i>The Travels of Mo'at</i> (wizard's journal)	75 gp
89 <i>Turning the Sword</i> (abjuration)	140 gp
90 <i>The Ultimate Transformation of Reality</i> (wish magic)	80 gp
91 <i>Understanding the Sea Witch</i> (sea magic)	100 gp
92 <i>Universal Theories of Spell Enhancement</i> (metamagic)	150 gp
93 <i>The Unlife Equation</i> (necromancy)	190 gp
94 <i>Unraveling Albadian Ice Magic</i> (magic theory/ice magic)	150 gp
95 <i>Veils and Mirrors</i> (illusion)	110 gp
96 <i>Visiting the Planets</i> (planes/theoretical geomancy)	120 gp
97 <i>A Visual Guide to Staves and Wands</i> (item creation)	120 gp
98 <i>Wards Against the Unbidden</i> (abjuration)	100 gp
99 <i>Witcheries of Female Beguilement</i> (enchantment)	85 gp
00 <i>Words of Transfiguration</i> (transmutation)	140 gp

STANDARD SIZE Spellbooks

These spellbooks hold 1 spell level per two pages, or 1 cantrip per page.

Pages	Base Cost	Weight
20	5 gp	1 lb.
50	10 gp	2 lb.
100	15 gp	3 lb.
150	23 gp	3 lb.
200	30 gp	4 lb.
250	38 gp	6 lb.
300	45 gp	8 lb.

Reduced Size Spellbooks

These spellbooks hold 1 spell level per three pages, or 2 cantrips per three pages.

Pages	Base Cost	Weight
20	3 gp	1/2 lb.
50	7 gp	1/2 lb.
100	10 gp	1 lb.
150	15 gp	1 lb.
200	20 gp	1 1/2 lb.
250	25 gp	2 lb.
300	30 gp	6 lb.

**INCREASED SIZE
Spellbooks**

These spellbooks hold 1 spell level per page,
or 2 cantrips per page.

Pages	Base Cost	Weight
20	10 gp	2 lb.
50	20 gp	4 lb.
100	30 gp	6 lb.
150	45 gp	6 lb.
200	60 gp	8 lb.
250	75 gp	12 lb.
300	90 gp	20 lb.

MUNDANE CUSTOMIZATION

Of the various ways to improve a spellbook, many are quite mundane — admittedly most require expert craftsmen, but they can be acquired much more easily than more arcane improvements. Each of the following custom features can be purchased as part of a blank spellbook (increasing the cost from the base cost of 15 gp, or added to a wizard's spellbook later on).

- **Battle-Binding:** Many adventuring and military wizards seal their books in metal covers that, when closed, form a sealed box around the book. Battle-binding gives the covers of a spellbook hardness 10 and 10 hit points, sufficient to protect the contents from being casually pierced by stray arrows or bisected by a sword blade. A battle-binding is sealed by a simple latch; many wizards combine this feature with a book lock for added security.

- **Book Lock:** The wizard who wants to seal her spellbook with something more substantial than a leather cord, or simple diary-lock, may purchase a specialized lock to seal it. The cost of the lock is higher than usual, as the lock mechanism must be miniaturized somewhat to fit on a book and the rest of the cover must be slightly reinforced (so that the lock isn't betrayed by

weak leather straps or the like). The DC to open a good lock with Open Locks is 30; an amazing lock requires a DC 40.

- **Exotic Hide Covers:** Some wizards prefer to sheathe their books in the hides of exotic or dangerous creatures for the sheer prestige of it. These hides may range from the relatively commercially accessible (such as huro hide poached from Albadia) to the truly exotic (troll hide, hagskin, sand wyvern hide) to the near-legendary (dragonskin, demon hide), with prices ranging accordingly. (If the wizard provides the hide of the creature in question, as many do, the cost is merely that of the tanning and binding alone, roughly 10 gp.)

- **Waterproofing:** Alchemical waterproofing (as opposed to the waterproof dweomer, listed below) involves treating the cover and pages of the spellbook in a rare infusion of chemicals. The writing in a waterproofed spellbook will not run or smear even if the book is submerged, although soaking the book for days on end will be more than the waterproofing process can handle.

Spellbook Dweomers

As important as a spellbook is to its owner, it's no wonder that wizards have developed many ways to embellish and protect their creations. In particular, wizards have devised several minor dweomers that can give spellbooks a permanent magical quality, like that of a magic item. These dweomers can be nullified with a targeted dispel magic, the destruction of the spellbook, or by other means of destroying permanent effects (such as Mord's disjunction), but are otherwise permanent; they cease to function in an antimagic field, for instance, but resume functioning once removed from the field.

Most wizards enchant their spellbooks themselves; by the time they can afford the process, they are usually loath to leave their precious books in another wizard's hands for long. The costs given to achieve each dweomer assume the character is purchasing a blank spellbook with dweomers already in place. Wizards who enchant their own books pay the normal price in gold and experience points for doing so.

No item creation feats are necessary to improve a spellbook in this manner; the knowledge is assumed to come partly from the wizard's bonus feat of Scribe Scroll, and partly from general training and creativity (like the ability to summon a familiar). It is also thought that this process draws on the inherent magics in the special inks used to scribe spellbooks, for those books without these inks cannot be so enchanted.

- **Animated:** The animated spellbook is designed for ease of use; it turns its own pages upon command, levitates in place as needed, and even follows its owner from room to room if ordered to do so. The book is not sentient (although observers may believe it to be), and its powers function only when its master gives it a verbal command ("Turn to page 84," "Stay there," "Follow me.") The motivating force is active only when the

MUNDANE CUSTOMIZATIONS

Feature	Cost*	Weight
Battle-binding	25 gp	+5 lb.
Book lock, good	100 gp	+1/2 lb.
Book lock, amazing	200 gp	+1/2 lb.
Exotic hide cover	20–1000 gp	+1–2 lb.
Waterproofing	30 gp	—

*The cost of the feature is multiplied by any cost modifiers incurred by increasing or decreasing the size or page count of a spellbook. For instance, waterproofing costs 30 gp for a standard-size, 100-page spellbook, but would cost 60 gp for a similar book 200 pages in length.

spellbook is open, and cannot support more than 5 pounds of weight above and beyond the spellbook itself; an animated spellbook is no substitute for a feather fall spell or boots of levitation.

Faint conjuration; CL 2nd; Scribe Scroll, *unseen servant*; Price 200 gp.

- **Fire resistant:** This dweomer is a common one, as no wizard wants his spellbook to be incinerated. Casual applications of flame will not burn the pages of a fire resistant spellbook, and even magical flame must overcome the protective dweomer to cause any damage. The book has fire resistance 10.

Faint abjuration; CL 3rd; Scribe Scroll, *resist energy*; Price 1,800 gp.

- **Luminescent:** When opened, a luminescent spellbook generates enough light to read comfortably by, even in pitch-blackness (but not in magical fields of darkness). The book's pages may glow, or tiny motes of light may circle the book, or the book may even have a luminous bookmark. Light shed by a luminescent spellbook extends only 5 feet in radius, and vanishes when the book is closed.

Faint evocation; CL 1st; Scribe Scroll, *light*; Price 150 gp.

- **Reinforced:** The reinforced spellbook takes the idea of battle-binding one step further, with magically strengthened covers, made of troll hide or similar materials. The covers of a reinforced spellbook have hardness 15 and 30 hit points. The caster can repair any hit point damage done to the cover at a cost of 25 gp and 1 XP per hit point restored.

Moderate transmutation; CL 4th; Scribe Scroll, *bear's endurance*, *mage armor*; Price 2,100 gp.

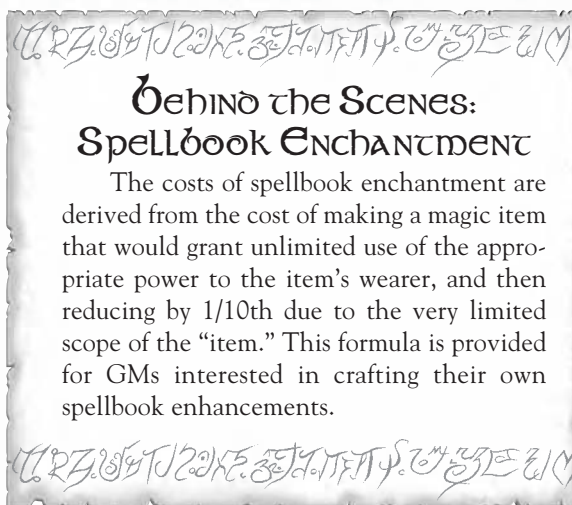
- **Waterproof:** Those mages unwilling to settle for alchemical waterproofing use dweomers to protect their books further from damp and wet. A book with waterproof is completely immune to mundane water damage, and will not smear, run or decay even after a century at the bottom of a well. The book also has cold resistance 5, and damage reduction 2/—against water-based sources of damage (such as the slam attack of a water elemental).

Moderate abjuration; CL 2nd; Scribe Scroll, *endure elements*; Price 300 gp.

- **Vermin-repellent:** Likely the simplest of all dweomers, this enchantment keeps ordinary insects, arachnids and worms from biting, burrowing into or eating any portion of the book. A vermin-repellent spellbook gains no additional protection from vermin with more than 1 hit die, however.

Faint abjuration; CL 1st; Scribe Scroll, *prestidigitiation*; Price 100 gp.

- **Voice-locked:** Although an arcane lock does an admirable job of protecting a door or chest, it is of rather less use on a spellbook. This dweomer bypasses that difficulty, albeit with a cost. A voice-locked spellbook is



BEHIND THE SCENES: SPELLBOOK ENCHANTMENT

The costs of spellbook enchantment are derived from the cost of making a magic item that would grant unlimited use of the appropriate power to the item's wearer, and then reducing by 1/10th due to the very limited scope of the "item." This formula is provided for GMs interested in crafting their own spellbook enhancements.

treated as sealed with an *arcane lock* (opened only by breaking it, which usually destroys the spellbook as well, or by using *knock* or *dispel magic*), with the exception that anyone using the proper command phrase may open the book. Even the book's owner must use the command phrase, a drawback offset by the dweomer's permanent nature; even a successful *dispel magic* will only suppress the lock's power for ten minutes, much as a *knock* spell would.

Faint abjuration; CL 3rd; Scribe Scroll, *arcane lock*; Price 625 gp.

SPELLBOOK TRAPS: MUNDANE

In the Scarred Lands, there's less of a social stigma against using traps to defend one's property; the world is simply too dangerous to not consider enacting some serious deterrents against theft. Wizards are no less paranoid than the common merchant (and some would say they're much more so), and many gladly set traps to defend their most valuable of possessions.

Spellbook traps are usually set to activate when someone attempts to open the book without using a specific key or activating a hidden mechanism. Mechanical traps are at their most effective when combined with a lock, but can still function without one; the cost for a spellbook lock is not figured into the trap's cost.

The market price involved presumes that the wizard is contracting a professional to design the trap. If the wizard has Craft (trapmaking) and is attempting to manufacture the trap herself, use standard rules as per the Craft skill. Poisons and acids must still be purchased, or created via the use of Craft (alchemy).

- **Acid Spray Trap:** CR: 3; mechanical, touch trigger (attached), manual reset; 1d6 acid damage; Reflex save (DC 19) for half damage; Search (DC 23); Disable Device (DC 27); Market Price: 2,850 gp.

This trap makes use of a hidden reservoir of acid, sometimes concealed within a large metal relief on the cover. When the trap is triggered, the person attempting to open the book is sprayed with acid. The acid shoots from jets concealed within the metalwork; the

reservoir contains enough acid for one discharge, and must be refilled afterwards (a service that costs 50 gp).

- **Pick-Eater Trap:** CR 1; mechanical, touch trigger (attached), automatic reset; destroys lock picks; Search (DC 25); Disable Device (DC 23); Market Price: 1,500 gp + lock cost.

This mechanical trap is designed to damage not the thief, but his tools. If this trap is not successfully located and disarmed, the grinding cogs within destroy any lockpick inserted into the lock. The ground-up metal is then expelled from the lock, allowing the trap to reset itself.

- **Poison Needle Trap:** CR poison DC +1; mechanical, touch trigger, manual reset; +12 melee (1 hp + poison); Search (DC 22); Disable Device (DC 21); Market Price: 2,000 gp plus poison costs.

The poison needle is the old standby of many trapsmiths for a reason: for sheer effectiveness balanced with economy of size, it's difficult to match. The spellbook version of this trap relies on a retracting needle which stabs into the handler's finger, before resetting. The poison reservoir can hold a maximum number of doses anywhere from 2–7, depending on the size of the spellbook.

Spellbook Traps: MAGICAL

There are plenty of existing spells that can be used to safeguard spellbooks, but sometimes wizards require something more subtle or uncommon than a set of explosive runes (which are notoriously bad for the welfare of the book on which they're placed). The following are examples of magical traps used across Ghelspad to confound thieves — or rival wizards.

- **Basilisk Trap:** CR 7; magic device, touch trigger (attached), no reset, spell effect (*flesh to stone*, 11th level wizard); Fortitude save avoids (DC 19); Search (DC 31); Disable Device (DC 31); Cost: 3,300 gp, 264 XP.

A spellbook with this trap in place is often identifiable by a snakelike motif worked into the cover. The person triggering the basilisk trap must immediately make a Fortitude save or be turned into stone. This trap works only once; the spellbook is safe to handle afterward, although it must usually be pried out of the stone fingertips of the aspiring thief.

- **Geas Trap:** CR 7; magic device, touch trigger (attached), no reset, spell effect (*magic mouth* speaks with *tongues*, creating *geas/quest*, 11th level wizard); Will save avoids (DC 19); Search (DC 31); Disable Device (DC 31); Cost: 4,350 gp, 348 XP.

This trap also functions only once, but once is often all it takes. When handled by a sentient creature other than the owner, the spellbook lays a geas (or lesser geas) on the offender. This is coupled with a magic mouth that provides instructions in the offender's native language. The geas is usually a variation on "Return this

book to [wizard], who resides in [location]," worded according to the spellbook owner's personality. (The greater geas trap of Tessegal the White instructs the afflicted to "RUN, do not walk, to Meliad, and return me to the great Tessegal the White FORTHWITH, you reprobate!")

- **Lesser Geas Trap:** CR 4; magic device, touch trigger (attached), no reset, spell effect (*magic mouth* speaks with *tongues*, creating *lesser geas*, 5th level wizard); Will save avoids (DC 16); Search (DC 29); Disable Device (DC 29); Cost: 1,800 gp, 144 XP.

As the Geas Trap, save that it lays a *lesser geas*.

- **Lightning-Rune Trap:** CR 4; magic device, touch trigger (attached), automatic reset, spell effect (*lightning bolt*, 5th level wizard); Reflex save (DC 14) for half damage; Search (DC 28); Disable Device (DC 28); Cost: 7,500 gp, 600 XP.

Spellbooks with this trap often have copper bindings or inlays to serve as a proper conductor. Those attempting to open the book without disarming the trap suffer electrical damage. This trap functions continuously.

- **Negative Energy Trap:** CR 5; magic device, touch trigger (attached), automatic reset, spell effect (*enervation*, 7th level wizard); no save; Search (DC 29); Disable Device (DC 29); Cost: 14,000 gp, 1,120 XP.

This trap is popular among necromancers, who use it to protect their most valuable spellbooks. Anyone holding the book when the trap is triggered immediately gains one negative level, as the book surges with black, crackling negative energy. This trap resets itself, making it unquestionably expensive but highly effective at discouraging thieves.

- **Panic Trap:** CR 3; magic device, touch trigger (attached), automatic reset, spell effect (*scare*, 3rd level wizard); Will save (DC 13) avoids; Search (DC 27); Disable Device (DC 27); Cost: 3,000 gp, 240 XP.

This trap is popular among less powerful wizards, being easier to create (if not quite as permanent a deterrent) than most spellbook traps. Some spellbooks bearing this trap bear motifs of skulls or faces in pain, to heighten the would-be thief's paranoia; others are remarkably innocuous. This trap resets itself.

VARIANT RULE Spellbook Alternatives

Just as the written language isn't restricted to paper and quill, many wizards have sought out alternatives to keeping paper spellbooks. Sometimes this is pure necessity, born of a lack of paper in a culture or area; sometimes it comes from nothing less than pure ingenuity. In any instance, the cost involved for scribing new spells remains the same, regardless of medium.

Rune Monoliths

Although the practice has since mostly fallen into obscurity, the first dwarf wizards recorded their spells on

massive slabs of stone. These proto-spellbooks weren't portable in the least, but they appealed to the dwarven appreciation of permanency, required very little by way of exotic materials, and were accessible to the entire community's wizards. The "owner" of a monolith made a serious commitment to remaining near his home at all times, something that suited the dwarves better than it would have any other race. Even today, a few wizards are revisiting the practice, crafting hidden monoliths as a contingency against losing their actual spellbooks.

The stone for a rune monolith must be smooth and solid; granite is ideal, although marble and basalt monoliths have also worked well. Carving the spell-runes requires a set of masterwork stoneworking tools, but incurs no other real cost. Each spell takes up a square foot of space per spell level—the greatest dwarven archmages of old left colossal monoliths and stone circles behind, legacies that have mostly been shattered or sunken over the years.

Spellstaves

The wood elves were credited with the first creation of spellstaves—wooden staves with spell formulae carved into the surface. Each staff is a work of art, covered with spiraling runes and sigils meticulously engraved and stained with rare inks. In a tight spot they can be used as weapons, although any wizard would be loath to do so unless his spellstaff was magically reinforced (as with the *dweomer*). The spellstaff can even be enchanted as a weapon, should the wizard have the means to do so.

A spellstaff must begin as a masterwork quarterstaff (to ensure the perfect wood and the perfect cut). Most are roughly five feet long, a useful size for wood elves and humans alike. Each spell runs around the staff in a spiral, taking up two inches of height per spell level. This expert calligraphy has its price, however; as it takes 250 gp per spell level to inscribe a spell onto a spellstaff.

Tattooing

Some wizards have experimented with the process of tattooing spell formulae onto themselves or onto the bodies of servants. The process produces "spellbooks" that can never be lost or stolen, but is far from efficient. A tattooed spell formula takes up roughly six square inches of skin per spell level; a 1st-level spell might coat a man's forearm, and a 5th-level spell would cover a large man's back. In addition, scarring can damage the formulae, making them unusable until retouched. The method is currently popular only with those who do little more than dabble in wizardry, and those who have legions of slaves and little chance of being called to battle (such as at least one Shelzari mage).

Sample Spellbooks

The following spellbooks are examples not of fabled tomes of forgotten lore, but of the more practical and traditional spellbooks that have arisen since the end of the Titanswar. They have been duplicated and passed on to

multiple wizards, and some have found their way far from their intended recipients.

Spells marked with an asterisk (*) are from **Relics & Rituals**; spells marked with a double asterisk (**) are from **Relics & Rituals 2: Lost Lore**. Spells marked with a cross (†) are from **Hollowfaust: City of Necromancers**.

Crucible Battle Manual

The *Crucible Battle Manual* is not a copy of a specific wizard's spellbook, but rather an oft-copied tome presented to Calastian battle-mages when they have reached the military rank of Captain. A *Crucible Battle Manual* is always equipped with brass-colored battle-binding and a black dragon embossed on the cover, and none bear the *luminescent* *dweomer* (wizards studying their spellbooks would then be too easy for snipers to pick out at night).

Each 100-page (standard size) manual opens with a tactical section, with diagrams indicating various battle strategies and the use of magic therein. The remainder of the book is taken up with useful spells—*magic missile* (2 p), *sleep* (2 p), *fireball* (6 p), *iron storm** (6 p), *manaspear** (6 p), *transmute rock to mud* (10 p), *mass bull's strength* (12 p), and *daggers of Vault** (14 p).

A *Crucible Battle Manual* adds 300 gp to the net worth of a wizard's library, but is worth considerably more to the governments of those nations opposed to Calastia.

The Journeyman Animator's Companion

When an apprentice to the Animator's Society of Hollowfaust graduates to the rank of journeyman, he receives a copy of this spellbook as both a badge of his rank and a challenge. The journeyman is expected to study the knowledge contained within, and to master each of the spells in turn. Once the apprentice has successfully learned and transcribed all the arcane knowledge to his masters' satisfaction, he may be promoted to the rank of master himself. Upon doing so, he returns the *Companion* to the guild, to be passed on to the next new journeyman.

A *Journeyman Animator's Companion* has pale leather bindings, and the clasp is a voice-locked pair of skeletal hands whose fingerbones intertwine when the book is locked. The command phrase is usually the name of a specific dead citizen of Sumara, more often a commoner than anyone famous. The first half of the 150-page book is taken up with essays and illustrations pertinent to the study of animation. The latter half contains the following spells: *animate vermin*† (2 p), *bone weapon*† (2 p), *animate rope* (2 p), *spectral hand* (4 p), *cadaver dance*† (6 p), *dispel magic* (6 p), *gentle repose* (6 p), *halt undead* (6 p), *bone construct*† (8 p), and finally *animate dead* (10 p).

A *Journeyman Animator's Companion* adds 200 gp to the worth of any wizard's research library, although any Hollowfaust necromancer will likely take an "unauthorized" owner for a thief or smuggler.



KUBRAEL'S ASTROMANTIC PRIMER

Kubrael gained a reputation as a generous and wise wizard in the latter part of the first century AV; the noted high astrologer was known for speaking out on the importance of sharing arcane knowledge, rather than stealing or hoarding it. His signature work, the *Astromantic Primer*, was designed with the intention of being distributed to academies or prominent wizardly teachers throughout the lands, to further the cause of arcane magic in general. Several copies were created before Kubrael's untimely death, which was rumored to be at the hands of his foremost apprentice — an elf-woman who was not pleased with the idea of her rightful legacy being disseminated to the four corners of the world.

Each copy of the *Astromantic Primer* is a handsome luminescent volume bound in rich brown leather, with an ornate zodiac circle embossed on the cover in gold. The first 70 pages, of the 200-page tome, are devoted to an introduction of both Kubrael's philosophy of freely shared knowledge and the basics of astromancy. The next 118 pages are filled with spell formulae, and the book ends with 12 pages of astrological charts.

The spells within the *Primer* reflect Kubrael's less than warlike nature, but are sufficiently diverse that most wizards of moderate power are able to find something new within. Each spell is linked with a different house of the zodiac, according to astromantic lore. They are found in order of the precession of the zodiac, as follows.

Leomand's secure shelter (Ursos, the Bear; 8 p); *locate creature* (Lycaeus, the Wolf; 8 p); *fly* (Rukha, the Roc; 6 p); *halt undead* (Sikklos, the Scythe; 6 p); *fire shield*

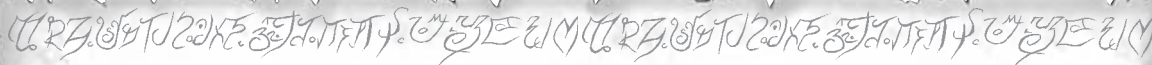
(Destrios, the Warhorse; 8 p); *rainbow pattern* (Khepira, the Scarab; 8 p); *greater magic weapon* (Imperatus, the Emperor; 6 p); *protection from elements* (Drachys, the Dragon; 6 p); *suggestion* (Charys, the Siren; 6 p); *polymorph self* (Astarra, the Mother; 8 p); *confusion* (Kylos, the Wheel; 8 p); *major creation* (Malneus, the Hammer; 10 p); *screaming* (Delphos, the Dolphin; 8 p); *shadow conjuration* (Vespis, the Bat; 8 p); *minor globe of invulnerability* (Turros, the Tower; 8 p); and *gentle repose* (Nekheros, the Vulture; 6 p).

A copy of the *Astromantic Primer* contributes 400 gp to the net worth of an arcane library.

MEDITATIONS ON THE DREAM

This lesser tome is a primer on the art of oneiromancy, the study of dream magic. There are at least three copies of the book in existence, although none have yet been permitted outside the walls of the Phylacteric Vault. Some see the existence of this book as evidence that the Vault does indeed possess a copy of *Dream Maps of the Lotus Eaters* (see **Relics & Rituals 2: Lost Lore**), while others say it's simply a case of excellent research compiled independently.

Each copy of *Meditations on the Dream* is bound in soft blue cloth, and bears the *animated* dweomer. The lock (of good quality) is rendered in the shape of a crescent moon, and eight star-shaped studs ring the edges of the book. The greater portion of the 150 pages of text is an exhaustive (and occasionally contradictory) discussion of the symbolism of dreams, the history of pre-Titanswar oneiromancy, the possibilities of astral travel during sleep, and similar topics. Finally, the book



Famous Tomes

In the interests of thoroughness, the lost tomes listed in **Relics & Rituals 2: Lost Lore** are here given an approximate value for the amount of information they would contribute to an arcane library. Note that this is not the actual value of the works in question by any means — most would be at least several times the listed gold piece amount in actual value. Instead, it's the relative value each work would contribute in the field of spell research.

Some of these famous items are considered “spellbooks” in a loose definition of the term. They may not strictly be books at all, or even be portable. In such cases, the value listed is for a copy in book form that contains all the relevant information.

d10	Book	Market Price
1	<i>Bonerigger's Battlefield Compendium</i> (necromancy)	500 gp
2	<i>Brass Tablets of Thulkas</i> (fire magic)	50 gp/tablet
3	<i>Cathla Construct Guide</i> (golemcraft)	700 gp
4	<i>Codex of Non</i> (general interest)	800 gp
5	<i>Coral Tablets of Qul Al Nur Ran</i> (general interest)	750 gp
6	<i>Damashar's Tomb</i> (rune magic)	800 gp
7	<i>Dream Maps of the Lotus Eaters</i> (oneiromancy)	700 gp
8	<i>Eighteen Blades of Vode Nulan</i> (battle magic)	650 gp
9	<i>Osseocabula</i> (necromancy)	650 gp
10	<i>Tome of Midnight</i> (shadow magic)	900 gp



closes with a brief but potent collection of spells: *sleep* (2 p), *hallucinatory terrain* (8 p), *dream* (10 p), *mind fog* (10 p), *nightmare* (10 p) and *insanity* (14 p).

A copy of the *Meditations* contributes 250 gp to the net worth of an arcane library.

The Riddlemaster's Jest

Copies of this peculiar volume have surfaced in many locations across the Scarred Lands, although most seem traceable back to the north of Termana. Most scholars of the arcane agree that it seems very likely that the original work was penned by a member of the Carnival of Shadows, and that copies have been distributed for some as yet unknown end. A few wizards refuse to handle these books at all, but many more feel that the rewards of the lore buried within is well worth any incidental (and likely unenforceable) debt to the Jack of Tears or his favored pets.

The average copy of *The Riddlemaster's Jest* is bound in supple black leather, with elaborate ivory bindings that have subtly yellowed with age. The clasp is an intricate leather knot that reties itself in a subtly different form each time the book is opened. The first 13 pages, of the 150-page book, take the form of the tale of an elven bard's riddle-game with a sphinx, with many riddles cited. However, the actual answers to the riddles were apparently never written into the book; each portion of the story where one contestant answers another has the relevant section of the sentence left totally blank.

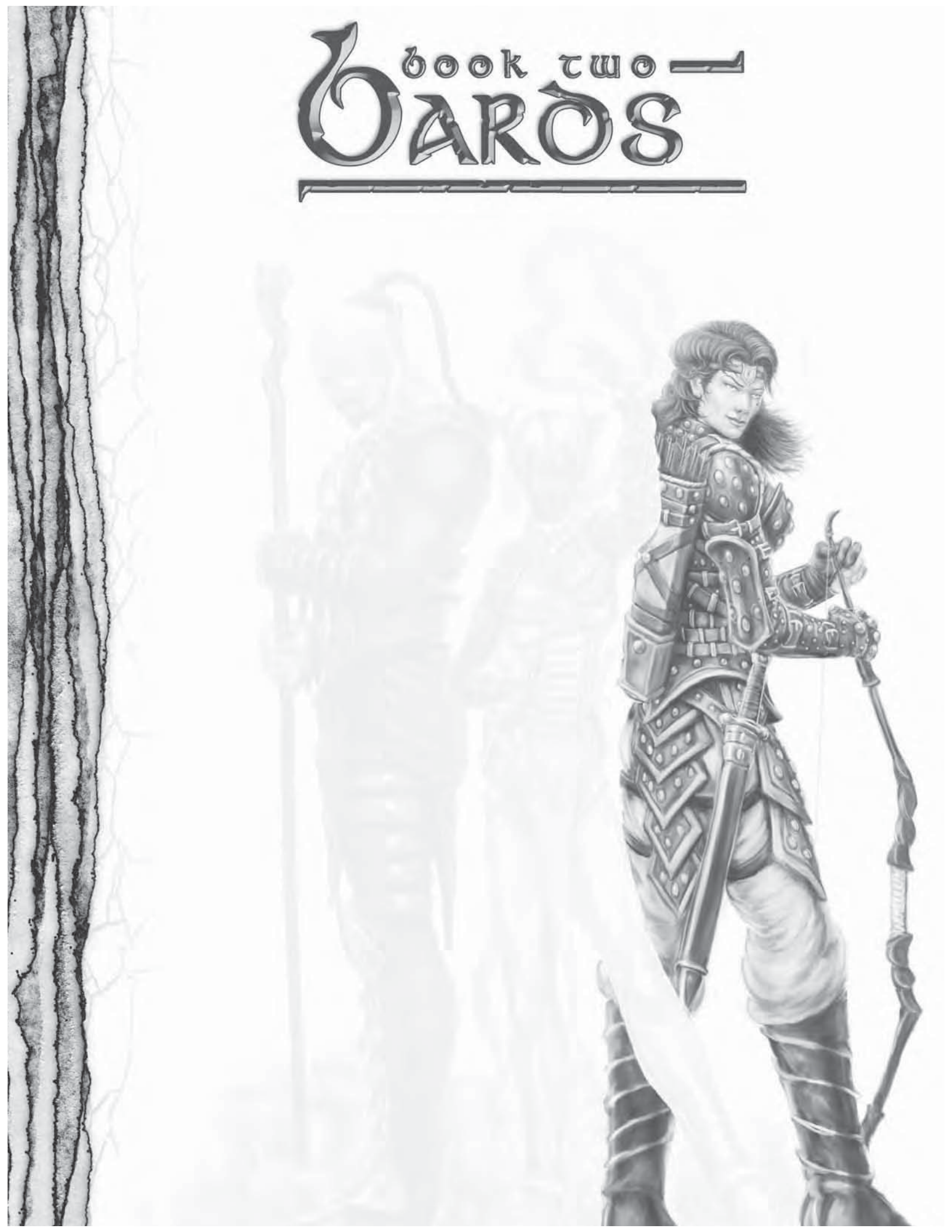
The rest of the book also seems completely blank; however, the contents are obscured by multiple *secret page*

spells (at caster level 18). The password to uncover each spell is the answer to one of the riddles mentioned; speaking aloud the correct answer to the first riddle reveals the first spell, and so on. The book's owner cannot remove the *secret page* effect by repeating the key-phrase twice as normal, although the effect can be dispelled. Each spell remains revealed for 24 hours, before the pages become blank once more. The spells concealed in the text are: *explosive runes* (6 p), *Evar's black tentacles* (8 p), *charm monster* (8 p), *lesser geas* (8 p), *feeblemind* (10 p), *eyebite* (12 p), *control undead* (14 p), *trap the soul* (16 p) and *power word, kill* (18 p).

The final pages contain one last riddle, a long and complicated poem with no clear answer. This riddle is actually an exceptionally subtle trap. Anyone trying to solve the riddle must make an Intelligence check, DC 23; each check takes one hour. Success activates the magical curse, which varies from copy to copy, usually taking the form of a *bestow curse* effect (Will save, DC 20, to resist) that causes a –6 effective decrease to Wisdom; the reader is unaware that the curse has taken place. Failure is little better; the reader who attempts to solve the final riddle and fails must make a Will save, DC 25, or be compelled to spend all her waking hours attempting to solve the riddle until she has succeeded. The malign properties of the final riddle are not commonly known. Those wizards who fall prey to its curse typically vanish shortly afterwards, perhaps no longer capable of resisting the lures of those who wrote the books...

A copy of *The Riddlemaster's Jest* contributes 200 gp to the net worth of an arcane library.

BOOK TWO —
WARDS



CHAPTER THREE

KEEPERS

OF CULTURE

Arise my creations, my Viren. Arise and rejoice in the world I have given you. Arise and attend me, for unlike the twisted progeny of my brethren, you are possessed of fragments of mine own being. Let your souls sing as the power of Life reverberates among you. Arise, my Viren, and take your place as rightful sovereigns of this world.

—Gormoth, the Life-Giver

THE HISTORY OF BARDIC TRADITION

The bardic traditions began among the tribes of the earliest sentient creation of the titans, the long-forgotten Viren. Art of all forms served as a medium for expression, and thus was a basis for their bardic magic. As their civilization grew, the Viren learned to tap into the very powers of the soul and the will of their populace, shaping these energies with the power of creation. Painting, sculpture, and especially music and prose rose to heights never before or since seen on Scarn. Gormoth the Life-Giver rejoiced, but with the presence of the other scheming and jealous titans, this bounty could not last long.

As the lesser races arose and picked-apart the once-great Viren civilization, they picked up hints and remnants of this power. The once fantastic art devolved into primitive and tribal music and bards were seen much like shamans, mysterious holy men with fearsome

magic. Because they lacked the refinement of their Viren forbears, these early bards could only access their magic through ecstatic trances — induced by wild, thrashing dances and primal music. Like two sides of the same coin, the tribal bards saw themselves in shining contrast to their tribal barbarian allies. Barbarians also drew upon an ecstatic focus. But their results were dark and destructive, a violent fury, while bards draw upon the brilliant energy of creation.

As the state of civilization, and thus art and music, advanced on Scarn, bards learned to draw more fully upon the power of creation rather than relying on ecstatic forces. The long-lived elves, spawn of the titan Denev, were the first to truly rediscover the lost skills of music and art. The complex, chaotic minds of the Termanan high elves had a special facility for intricate colors, patterns, and melodies. Wood and dark elves in Ghelspad quickly learned from their cousins, spawning the arts of tattooing and architecture. The long lives of elves allowed them to achieve heights of mastery in the

arts beyond the loftiest aspirations of lesser races. This long life, however, also lead to a kind of paralyzing inertia in elven art. Elven bards practiced magic by simple rote and memorization of melodies passed through the ages. Rather than press forward with genuinely creative work, they simply improved their own precision and skills. Only with the rise of the infinitely adaptable humans did art truly become innovative.

The El'Thamian Empire rose to prominence during the Epoch of Thulkas, when it spread across the breadth of Scarn. Because of their strong fire magics and the favor of Thulkas, this civilization flourished and eventually grew decadent. Their culture quickly rose to heights unseen among their barbaric forefathers. With worked metals and cooperation engendered by civilization, the El'Thamians were able to create great sculpture and architecture, focusing around a flame motif. This fire symbolism persisted in El'Thamian music as well, which was said to draw upon the deepest "fires of the soul." Their music was always sung in the Dark Speech of Thulkas, and it was always either boisterous and rejuvenating or terribly discordant and destructive, much like fire itself. Bardic magic was advanced greatly during this age, as devising new music and songs of power was said to honor the "flames of inspiration" and thus the Father of Fire, Thulkas. With the fall of this great empire, the music of fire has mostly been lost from the Scarred Lands, although to this day vestiges are still heard in the strange ululating music of the Ukrudan tribesmen.

The bardic tradition survived, albeit in a lesser form, among the barbaric hordes who had ensured the destruction of the great El'Thamian Empire. Bards served as the loremasters and storytellers of their tribes, preserving their history orally so that the past would not be lost to the mists of time. Once again, bardic magic fell back to an ecstatic state, echoing the nature of the barbarians who fought alongside these primitive bards. The splintering of cultures during this time allowed bards to develop new and different styles based upon aspects of tribal mythology, their environment, and tribal history and heroics.

Beginning in southern Ghelspad, civilization slowly began to reestablish itself. The coming of the Epoch of Mesos allowed scattered tribes to come together, armed and protected by the power of arcanists. As towns and cities became more prevalent, bards transformed from tribal lore keepers to wandering minstrels and entertainers. Those with well-developed magical talent were better able to find training as arcanists, and the bard's role as a tribal lorekeeper began to decline in importance as arcanists rose in prominence. With the number of bards decreasing, individuals who possessed the rare talents of a bard were forced to travel between communities to meet the demand for history, news of the outside world, and entertainment. Although arcanists could protect their communities, they could never replace bards as the soul of the people.

Though they were never forced to be as secretive as their wizard counterparts, bards soon saw the value of grouping together in colleges and societies to ensure the spread of knowledge and culture. Thus, this age saw the codification and intermixing of styles of music and art that had been developed during the tribal periods of the Epoch of Hrinruuk, a process that continues throughout the Scarred Lands to this day.

Like their countrymen, a large number of bards turned to the worship of the gods. Unlike the amoral titans, gods such as Tanil and Idra seemed to actually care for their worshippers, which attracted idealistic young bards. With the coming of the Divine War, many realized that allying with the gods was their only real hope of survival, swelling the divine ranks even more. Fortunately, the war was not especially hard on bards, who often served as messengers, military leaders and tacticians, or even keepers of pre-war era knowledge. The Divine War also saw the birth of new bardic gods, such as Syhana and Trelu.

The heroics and perils of the Divine War have provided enough background to generate bardic epics for the next several hundred years. Indeed, since the war, bards have played a significant role in regenerating the history and culture of their lands. The great bardic colleges have been reestablished in prosperous nations such as Vesh, Darakeene, and Calastia. The post-Divine War era has also seen the rise of new bardic styles, reflecting the new focus on the gods as well as the events of the war. Unfortunately, the Scarred Lands is a harsh world, and the importance of the bards' role in the creation of culture is often overlooked in authoritarian nations such as Dunahnae and frontier nations in the Plains of Lede. Still, bards exist in some degree throughout the entirety of the Scarred Lands, from the forsaken elf master trilyrists to the lowliest orcish tribal storyteller.

BARDIC TRADITIONS

Bards hail from each of the myriad cultures scattered about the Scarred Lands, practicing varying traditions of music. Although these variations are deep, traditions vary in type of music, instruments played, types of performances, and societal role, all bards are united by their creative spirit. This section describes but a few of the more prominent bardic traditions found in Ghelspad and Termana. These classifications are not very rigid, as many bards draw their skills from multiple traditions and some migrate traditions as their skills grow. These are not the sum total of the bardic traditions available in the Scarred Lands; rather, these are a description of some of the best known ones, and a starting point to allow GMs and the players of bards to design their own.

Some of the skills listed for these traditions are not class skills for bards. Members of this tradition must still pay cross-class costs for ranks in these skills.

Spells in this section marked with an asterisk (*) are from **Relics & Rituals**; those marked with a double asterisk (**) are from **Relics & Rituals 2: Lost Lore**. Those marked with a cross (†) are from **The Divine & the Defeated**; those marked with a double cross (††) are from Appendix Three of this book.

BAEROVIAN CHANTERS

Deep within the great cathedrals of Hedrad, one can constantly discern the low reverberations of the Baerovian Chanters. Named for Saint Baeron, a famous loremaster and the first Hedradan bard, these hymnists perform masterful chanting prayers and praises to the Judge. They often provide musical accompaniment to important rituals and holiday services. Finally, the Baerovian Chanters are known as lorekeepers and masters of meditation. They spread knowledge and oral history and help others achieve a calm state of mind for meditation.

The Chanters are master vocalists, but they also routinely use the tingsha, bell and dorje, dragon horn, and gong. They often multiclass as clerics of Hedrada and monks.

Favored Feats: Chanting Meditation (see Appendix I), Enhanced Knowledge (see Appendix I), Extend Spell, Iron Will and Skill Focus (Concentration).

Favored Skills: Concentration, Knowledge (religion), Perform (sing, percussion instruments, wind instruments), Sense Motive and Spellcraft.

Favored Spells: Baerovian Chanters prefer spells that allow them to focus their minds and divine the future, such as: 0-lvl — *know direction*. 1st — *comprehend languages, remove fear, Salamar's quiet contemplation**. 2nd — *bend sounds, calm emotions, detect thoughts, enthrall, fox's cunning, locate object, sharpen senses††*. 3rd — *clairaudience/clairvoyance, dispel magic, mind raid, scrying, see invisibility*. 4th — *legend lore, mind over matter, song of the gods**, *zone of silence*. 5th — *greater dispel magic*. 6th — *analyze dweomer, find the path, greater scrying, mass fox's cunning*.

BLADES OF THE NORTH

Albadians are well respected for their martial prowess, and smart Albadians appreciate the value of a dangerous reputation and the power of intimidation. Albadian bards focus on martial pursuits and physical intimidation, such that their countrymen often refer to them as Blades of the North. Training in a variety of instruments as well as epic storytelling and the unique Albadian sword-dance, the Blades often serve as adventuring bards and leaders of war bands. Furthermore, these bards are, along with the Helliann sorceresses, responsible for maintaining the substantial oral tradition of the Albadian tribes. The Blades have developed a fearsome reputation for ruthlessness in combat, even beyond Albadia, and have been known to stun opponents into immobility through a simple glance or threatening gesture.

Blades of the North often multiclass as fighters, rangers, or barbarians.

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VARIANT RULE: HEDRADAN BARDS

Hedrada, as a god of knowledge, sees great value in the work of bards to spread knowledge and culture throughout society, but dislikes their chaotic and oft flippant manner. Thus, the Lawgiver has encouraged his bardic followers to collect lore and history through orderly and structured methods rather than relying on haphazard wandering. Bards in the service of Hedrada may therefore choose to be lawful neutral in alignment without affecting their bardic abilities. The Baerovian Chanters and the Loresingers of Lokil are examples of Hedradan bardic traditions. Such bards often multiclass as monks and clerics of Hedrada.

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Favored Feats: Acrobatic, Combat Expertise, Dodge, Endurance, Exotic Weapon Proficiency (two-bladed sword), Great Fortitude, Improved Critical, Persuasive, Two-Weapon Fighting, War Song (see Appendix I), Weapon Focus.

Favored Skills: Bluff, Diplomacy, Intimidate, Jump, Knowledge (history), Perform (dance, oratory, sing), Survival and Tumble.

Favored Spells: Blades of the North prefer spells to aid their martial skills or enhance the abilities of their allies, such as: 0-lvl — *know direction, flare, message*. 1st — *cure light wounds, remove fear*. 2nd — *aura of menace**, *battlecry**, *blur, calm emotions, cat's grace, cure moderate wounds, eagle's splendor, fox's cunning, heroism, mirror image, rage, song of heroes**. 3rd — *assassin's senses**, *blink, cure serious wounds, displacement, good hope, haste, see invisibility*. 4th — *cure critical wounds, freedom of movement*. 5th — *greater heroism, mass cure light wounds*. 6th — *heroes' feast, mass cat's grace, mass cure moderate wounds, mass fox's cunning, mass eagle's splendor, song of champions**.

BROTHERHOOD OF THE LAMP

Scholars speculate that the art of binding genies arose during the decline of the Empire of Flame. Sorcerers with an affinity for fire first discovered their ability to summon and control fire elementals and efreeti. As their knowledge of summoning grew, these sorcerers rose to power in Zathiske, an ancient and decadent nation. Abandoned by their people, these summoners later fled Zathiske in disgrace and used their great power to found the Empire of Elz.

Elz held remarkable power and elevated the art of summoning and genie binding to new heights. But after the gods bound the genies to their magnificent cities, Elz lost access to their allies and rapidly dwindled in power.

Years after the Titanswar, the Elzan culture and magic have begun to be rediscovered. Genie summoning magic and binding techniques remain inoperable, but the Brotherhood of the Lamp keeps the old pacts with the

hope that the seal will one day be lifted. On the other hand, the Brotherhood has found that elementals, the lesser cousins of the genies, can be summoned and strengthened with many of the old Elzan techniques. Sages debate whether this occurrence is due to new breakthroughs in magical theory, or simply the weakening of the divine bonds on the genie cities. In any case, the Brotherhood of the Lamp represents a growing tradition of bardic summoners that combines bardic magic with the legacy of Elzan magic.

Bards of this tradition often multiclass as sorcerers, wizards, clerics, or summoners.

Favored Feats: Augment Summoning, Craft Wondrous Item, Extend Spell, Improved Familiar (elemental familiar), Legacy of Elz (see Appendix I), Magical Affinity, Pied Piper (see Appendix I), Spell Focus (Conjuration) and Spell Penetration.

Favored Skills: Concentration, Craft (alchemy), Decipher Script, Knowledge (arcana), Perform (act, dance, oratory, percussion instruments), Spellcraft and Use Magic Device.

Favored Spells: Brotherhood of the Lamp members prefer spells that enhance their allies, summon elemental beings, and bind other beings, such as: 0-lvl — *lullaby*, *message*. 1st — *animate rope*, *charm person*, *sleep*, *summon monster I*. 2nd — *daze monster*, *rage*, *rend the sovereign soul**, *song of heroes**, *summon monster II*. 3rd — *charm monster*, *crushing despair*, *deep slumber*, *haste*, *lesser geas*, *summon monster III*. 4th — *dominate person*, *shadow conjuration*, *summon monster III*. 5th — *mind fog*, *shadow evocation*, *song of discord*, *summon monster V*. 6th — *geas/quest*, *mass charm monster*, *summon monster VI*.

Chorus of the Ages

Said to be the very memory of the titan Denev, Choristers of the Ages are well known for their piety and knowledge of ancient lore. Hailing from strongholds of Denev, such as the Ganjus, these bards traverse the Scarred Lands to keep the slumbering Earthmother aware of what transpires on her body. Choristers translate their observations into an ancient dialect of elven that is said to enable the speaker to communicate with Denev herself. Chorister compositions are performed in this ancient elven, creating a deep and eternal music, with an element of unexplainable longing and sadness arising since the Divine War.

Choristers have recently begun to worry that Denev has slipped so deeply into her slumber that not even their eldest and most sacred songs can reach the titan.

Favored Feats: Alertness, Enhanced Knowledge (Appendix I), Investigator, Iron Will, Memory of the Ages (see Appendix I), Pied Piper (see Appendix I), Skill Focus (any below) and Tattoo Focus.

Favored Skills: Concentration, Decipher Script, Diplomacy, Gather Information, Knowledge (any), Lis-

ten, Perform (dance, oratory, string instruments, wind instruments, sing), Search, Speak Language and Survival.

Favored Spells: Choristers of the Ages prefer spells that call upon the Earthmother or allow them to gather information, such as: 0-lvl — *know direction*, *message*. 1st — *detect secret doors*, *feather fall*. 2nd — *animal messenger*, *cat's grace*, *eagle's splendor*, *invisibility*, *locate object*, *sharpen senses††*, *summon swarm*. 3rd — *daylight*, *scrying*, *speak with animals*. 4th — *eagle song***, *follow the shifting sands††*, *freedom of movement*, *legend lore*, *locate creature*, *repel vermin*, *speak with plants*. 5th — *dream*, *mind fog*. 6th — *analyze dweomer*, *mass cat's grace*, *mass eagle's splendor*, *greater scrying*.

Chorus of the Banshee

This style has reached great popularity in death-obsessed Hollowfaust, since its rebirth after the Divine War. In fact, the Chorus of the Banshee has achieved such great status in Hollowfaust that it has become one of that city's guilds. They use magic and the music of the soul to understand ghosts, wraiths, and other undead driven by the passions of life. The Chorus also studies the channeling of negative energy and its effects on both the living and the dead.

Chorus members maintain a minstrel tradition rather than performing large theatrical pieces like those presented by the Sowers of Fear. Many take levels of the mourner prestige class (see **Hollowfaust, City of Necromancers**, pg. 113).

Favored Feats: Eschew Materials, Ghost Spell (see Appendix I), Great Fortitude, Icy Calm (see **Hollowfaust: City of Necromancers**, pg. 54), Scribe Scroll and Skill Focus (any below).

Favored Skills: Concentration, Craft (alchemy), Decipher Script, Intimidate, Knowledge (undead), Listen, Perform (string instruments, sing) and Spellcraft.

Favored Spells: The Chorus focuses on spells that cause terror, or deal with negative and positive energy, such as: 0-lvl — *lullaby*, *resistance*, *summon instrument*. 1st — *cause fear*, *cure light wounds*, *remove fear*, *shade's sight**, *Tashaa's hideous laughter*. 2nd — *calm emotions*, *cure moderate wounds*, *darkness*, *dead man's eyes**, *gloom**, *phantom's howl**, *rage*. 3rd — *crushing despair*, *cure serious wounds*, *dirge of woe**. 4th — *cure critical wounds*, *darkness nocturne††*, *prelude to day††*, *shadow conjuration*, *shout*. 5th — *doomwail**, *mass cure light wounds*, *shadow evocation*, *song of discord*. 6th — *greater shout*, *mass cure moderate wounds*, *shadow walk*.

Feyhunter

Aberrant and twisted fey stalk the ruined portions of the Scarred Lands, their pain linked to that of the ravaged land. Syhana the Cloudmaiden has bid her followers to oppose these evil fey at every turn, so that the good fey may once again flourish. Feyhunters are not as much a bardic tradition as a loose alliance of bards, rangers, and clerics of Syhana, united to protect the divine races from these

remnants of the Titanswar. Their music is very individualized, depending upon the race and culture the feyhunter hails from. Feyhunters are usually wanderers, traveling the most devastated regions of the Scarred Lands to pursue their hated foes.

Favored Feats: Alertness, Iron Will, Magical Affinity, Point Black Shot, Scribe Scroll, Stealthy, Track and Voice of Iron (Appendix I).

Favored Skills: Concentration, Craft (alchemy), Hide, Knowledge (any), Move Silently, Perform (any), Spellcraft, Survival, Tumble and Use Magic Device.

Favored Spells: Feyhunters prefer spells that help them track and destroy their foes as well as revitalize the land, such as: 0-lvl — *message, summon instrument*. 1st — *disguise self, sleep, Tashaa's hideous laughter*. 2nd — *eagle's splendor, glitterdust, invisibility, mirror image, sharpen senses††*. 3rd — *confusion, deep slumber, dispel magic, good hope, haste, see invisibility, slow*. 4th — *eagle song*, follow the shifting sands††, greater invisibility*, rainbow pattern*. 5th — *amnesia†, seeming, shield of color†*. 6th — *Abrindel's prism cloak**, mass eagle's splendor*.

FORGE CHANTERS

Pious smiths have always prayed while crafting items of power, hoping that their patron god or titan would grace them with its might. Forge Chanters take this process to the next level, using their bardic music to infuse their creations with magic. In ancient times, forge chanters mainly worshipped Thulkas or Golphagga. Since the Titanswar, their worship has fallen into disfavor, and Forge Chanters now commonly revere Corean or Goran.

The Forge Chanters are not a united group, but rather they are a tradition of smiths who use chants and prayers handed down since ancient times to achieve similar aims. Commonly, they multiclass as rogues, experts, druids, and clerics.

Favored Feats: Craft Magic Arms and Armor, Diligence, Endurance (Diehard), Enhanced Knowledge (see Appendix I), Forge Chant (see Appendix I), Forge Ring and Skill Focus (Craft).

Favored Skills: Appraise, Concentration, Craft (alchemy, various smithing), Decipher Script, Knowledge (arcana), Knowledge (religion), Perform (oratory, percussion instruments, wind instruments, sing) and Use Magic Device.

Favored Spells: Forge Chanters prefer spells that allow them to enchant weapons and armor, and spells that deal with fire, such as: 0-lvl — *flare*. 1st — *Nystal's magic aura, obscure object*. 2nd — *continual heat**, heroism, Liliandel's flurry*, pyrotechnics, rage, shatter*. 3rd — *mask magic***. 4th — *ghostdweomer*, legend lore, shout*. 5th — *greater heroism, shadow evocation*. 6th — *analyze dweomer, animate objects, greater shout, sympathetic vibration*.

LAMENTERS OF THE ABIDING PATH

Despite the loss of the forsaken elf god, his elven followers cling to his faint memory in every aspect of

their culture and especially in their bardic tradition. Once the noblest and highest of elven bards, since the Titanswar their music has taken on a plaintive and grief-stricken tone. As their people wither and die, so goes the music that has sustained and distinguished them throughout the ages.

Lamenters of the Abiding Path must train for centuries before they are considered masters of their art. Instruments used by the Lamenters include the difficult to master trilyre, amythol, and violin.

Favored Feats: Academician (see Appendix I), Alertness, Combat Casting, Combat Expertise, Combat Reflexes, Dodge, Enhanced Knowledge (see Appendix I), Iron Will, Point Black Shot, Quick Draw and Spell Focus (Enchantment).

Favored Skills: Bluff, Concentration, Diplomacy, Hide, Knowledge (any), Move Silently, Perform (act, dance, string instruments, wind instruments, sing), Spellcraft, Survival and Use Magic Device.

Favored Spells: Lamenters favor a wide range of spells that bewilder foes, command others, and help them learn about the world around them, including: 0-lvl — *detect magic, know direction, summon instrument*. 1st — *lesser confusion, disappear*, obscure object, sleep, Tashaa's hideous laughter*. 2nd — *animal messenger, daze monster, eagle's splendor, glitterdust, sharpen senses††, song of heroes**. 3rd — *confusion, crushing despair, deep slumber, glibness, lesser geas*. 4th — *dominate person, eagle song**, song of the gods**. 5th — *dreadmantle**, ecstatic vision††, gullibility**, seeming, song of discord*. 6th — *deep sleep**, mass eagle's splendor, Oto's irresistible dance, song of champions*, veil*.

LORESINGERS OF LOKIL

In the great Library of Lokil knowledge is honored above all else. Little surprise, then, that a bardic tradition devoted to the accumulation of all knowledge would arise in that city. Loresingers focus on divination magic, that they may better understand not only the world around them. They also master the ballads that allow them to recount the past. Quite a few Loresingers are said to be allowed onto the ruling council of the Loremasters of Lokil. Loresingers are often found outside the protective walls of Lokil, for one cannot accumulate knowledge by hearsay alone.

It is not unusual for Loresingers to multiclass as wizards, clerics of Hedrada, or loremasters.

Favored Feats: Academician (see Appendix I), Chanting Meditation (see Appendix I), Iron Will, Enhanced Knowledge (see Appendix I), Skill Focus (any skill below) and Spell Focus (Divination).

Favored Skills: Concentration, Decipher Script, Diplomacy, Gather Information, Knowledge (any), Perform (act, oratory, sing), Sense Motive and Spellcraft.

Favored Spells: Loresingers favor divination spells to help them gather knowledge, such as: 0-lvl — *message*. 1st — *comprehend languages, identify*. 2nd — *bend sounds**,*

*calm emotions, dead man's eyes**, *fox's cunning*, *locate object*, *sharpen senses*††, *tongues*. 3rd — *mind raid**, *scrying*, *secret page*, *speak with animals*. 4th — *legend lore*, *speak with plants*, *zone of silence*. 5th — *inquisition**. 6th — *analyze dweomer*, *greater scrying*, *mass fox's cunning*.

MOONSINGERS

Bards faithful to Belsameth, the Slayer, are often referred to as moonsingers or dark minstrels. Serving as assassins for hire, moonsingers use their magic and charisma to influence and deceive others to get close to their targets. Many moonsingers are affiliated with the Cult of Ancients, and they are known for opposing the efforts of followers of Tanil, such as Veshian bards and vigilants. Several moonsingers eagerly sought the blessing of Belsameth in order to become lycanthropes. Moonsingers are most common in nations where Belsameth is strongly revered, such as Lageni and Albadia.

Moonsingers commonly multiclass as assassins, rogues, and sorcerers.

Favored Feats: Alertness, Blind Fight, Improved Initiative, Point Blank Shot, Stealthy and Weapon Finesse.

Favored Skills: Bluff, Climb, Diplomacy, Disguise, Hide, Listen, Move Silently, Perform (dance, percussion instruments, stringed instruments, sing) and Tumble.

Favored Spells: Moonsingers prefer spells to help them get to targets and to influence others, such as: 0-lvl — *message*. 1st — *animate rope*, *charm person*, *disguise self*, *obscure object*. 2nd — *alibi**, *alter self*, *blindness/deafness*, *cat's grace*, *hold person*, *invisibility*, *silence*, *virtue's curse***. 3rd — *assassin's senses**, *gaseous form*, *malicious image***, *sepia snake sigil*. 4th — *Belsameth's strife**, *dominate person*, *freedom of movement*, *zone of silence*. 5th — *dreadmantle***, *gullibility***, *seeming*. 6th — *declaration of death**, *mass cat's grace*.

MOURNERS OF THE LOST FLAME

The Empire of Flame once ruled a vast area covering the current Ukrudan Desert and extending over the Festering Fields and Sweltering Plains. With the blessing of the titan Thulkas, the sorcerers and druids of the empire wielded fearsome power over flame. Remnants of this culture persisted even after its destruction and the devastation caused by the Titanswar.

The ancient and awe-inspiring music produced by the tribesmen of the Ukrudan represents the last vestige of the once-great Empire of Flame. Sung around campfires in a form of Dark Speech known as Thulkas's Tongue with a smattering of an ancient lost language, these epics hail from an earlier age and their meaning has largely been lost with time. Nevertheless, Ukrudan tribal bards known as Mourners of the Lost Flame, in honor of their lost heritage, maintain these epics among their tribes. Employing both song and instruments such as the rain drum and gopichand, Ukrudan songs are said to be overflowing with mourning loss and subtle religious symbolism.

Ukrudan tribesmen often worship Enkili, Syhana, D'shan, and even Thulkas. These bards often multiclass as rangers, rogues, or barbarians.

Favored Feats: Animal Affinity, Endurance, Exotic Weapon Proficiency (kukri), Great Fortitude, Leadership, Martial Weapon Proficiency (scimitar), Self-Sufficient, Skill Focus (any below) and Tongue of Flame (see Appendix I).

Favored Skills: Concentration, Craft (alchemy), Handle Animal, Heal, Knowledge (local — Ukrudan), Knowledge (religion), Perform (comedy, dance, oratory, percussion instruments, string instruments), Ride and Survival.

Favored Spells: Mourners of the Lost Flame prefer spells that affect fire or help them deal with their harsh environment, such as: 0-lvl — *summon instrument*. 1st — *cure light wounds*, *locate oasis***, *locate water***. 2nd — *battlecry**, *continual heat***, *cure moderate wounds*, *Enkili's shadow***, *gloom**, *pyrotechnics*, *rage*, *summon swarm*. 3rd — *cure serious wounds*, *daylight*, *Leomand's tiny hut*, *phantom steed*, *see invisibility*. 4th — *cure critical wounds*, *follow the shifting sands*††, *freedom of movement*, *Leomand's secure shelter*, *neutralize poison*. 5th — *mass cure light wounds*, *shadow evocation*. 6th — *mass cure moderate wounds*.

OPERATORIO

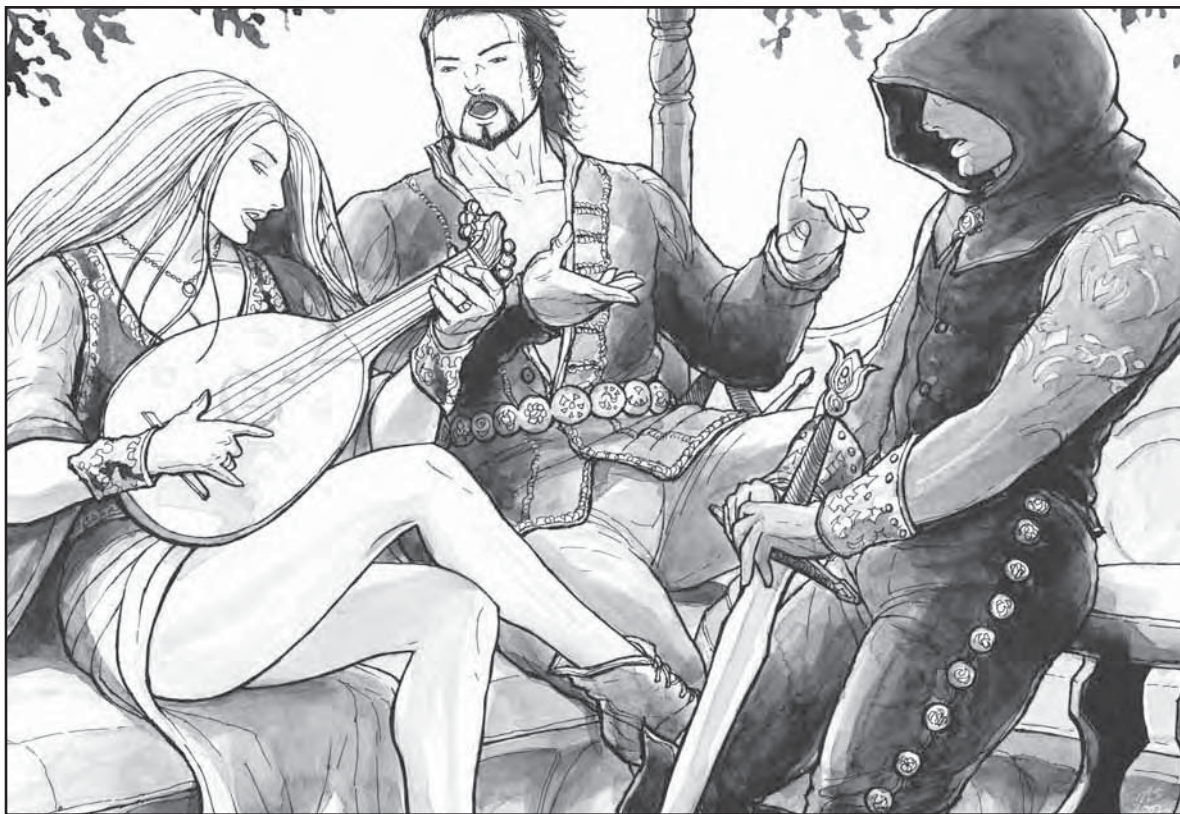
In highly civilized nations such as Calastia, Vesh, and Darakeene, the wealthy are entertained in great opera houses, run by troupes of bards known as operatorios. Blending music and theatrics into a dramatic story, these bards achieve fame far and wide for especially moving performances. Operatorios disdain playing instruments, instead preferring to sing in languages such as Ledean, Calastian, or Veshian while an orchestra provides instrumental accompaniment.

There are three schools of opera performance depending upon what language the opera is performed in. Ledean operas tend to be the very classical, relying upon the most traditional forms of comedy and tragedy. Veshian operas are quite often full of heroics and romance and contain few of the heroic flaws that mark Ledean operas. Finally, Calastian operas are rife with labyrinthine political intrigue and parody (but never of King Virduk, of course — at least within the Hegemony).

Favored Feats: Combat Expertise, Entrancing Performance (see Appendix I), Leadership, Negotiator, Operatorio Troupe (see Appendix I) and Weapon Finesse.

Favored Skills: Bluff, Craft, Diplomacy, Disguise, Intimidate, Tumble, Perform (act, comedy, keyboard instruments, oratory, sing), Sense Motive and Speak Language.

Favored Spells: Operatorios prefer spells that affect the minds of large numbers of people, and illusions to enhance their theatrical productions. Examples include: 0-lvl — *message*. 1st — *disappear**, *disguise self*, *magic*



mouth, remove fear, Salamar's quiet contemplation*, silent image, Tashaa's hideous laughter, ventriloquism, verisimilitude**. 2nd — alter self, eagle's splendor, enthrall, gloom*. 3rd — daylight, dirge of woe*, glibness, major image. 4th — shadow conjuration. 5th — mass suggestion, mirage arcane, seeming. 6th — mass eagle's splendor.

RUNIC SCRIBE

Many bards focus on arcane studies and written works rather than music or other oral performance. Chief among these are the Runic Scribes of Burok Torn, devout followers of Goran and students of runic magic. Although their chaotic natures often prevent them from becoming true rune mages, Runic Scribes instead study the history and nature of magic and mundane runes. Their vast libraries contain some of the most arcane and ancient knowledge on runic magic and affiliated branches, such as tattoo magic, in all the Scarred Lands. Individual Runic Scribes tutor young dwarves on their runic language and its history, travel the lands to increase their knowledge of magic, and even train rune mages in the more obscure and ancient runes required for powerful magic.

Runic Scribes generally specialize in areas of Perform such as storytelling, epics, and chant, although they have been known to employ dwarven instruments enhanced with runic magic.

Favored Feats: Enhanced Knowledge (see Appendix I), Inscribe Rune (see **Burok Torn: City Under Seige**, pg. 75), Magical Affinity, Permanent Rune (see **Burok Torn: City Under Seige**, pg. 75), Rapid Reload, Scribe Scroll, Skill Focus (any below) and War Song (see Appendix I).

Favored Skills: Concentration, Decipher Script, Forgery, Knowledge (arcana), Knowledge (religion), Knowledge (runes), Perform (oratory, percussion instruments, sing), Speak Language, Spellcraft and Use Magic Device.

Favored Spells: Runic Scribes prefer spells that allow them to create or study runes as well as spells that effect magic in general, such as: 0-lvl — detect magic, know direction, read magic. 1st — comprehend language, erase, identify, magic mouth, Nystal's magic aura, silent image. 2nd — hypnotic pattern, minor image, verisimilitude**. 3rd — dispel magic, illusory script, major image, mask magic**, secret page, see invisibility, sepia snake sigil, Terole's translator*. 4th — ghostdweomer*, legend lore, rainbow pattern, shadow conjuration. 5th — greater dispel magic, shadow evocation. 6th — analyze dweomer, permanent image.

SHAMANS OF LEDE

Even among the bloodthirsty orcish tribes of the Plains of Lede, bards may be found plying their trade. Such bards are usually powerful spellcasters, using their magic to lead their tribes by influencing the hearts and minds of their followers. Others enhance their magical abilities with martial skill, leading their barbarians into combat by example. Regardless, shamans of Lede serve as keepers of the tribe's oral history. Through storytelling, they remind their warriors of the meaning of valor, enforce their religion, and remember the heroes of the past.

Shamans of Lede prefer to play instruments that can be heard over the din of the battlefield, such as war drums,

hunting horns, frame drums, or the shofar. Many multiclass as barbarians, fighters, druids, or sorcerers.

Favored Feats: Brew Potion, Combat Casting, Endurance, Great Fortitude, Leadership, Power Attack, Self-Sufficient, Tattoo Focus (see Appendix I), War Song (see Appendix I) and Weapon Focus.

Favored Skills: Concentration, Diplomacy, Handle Animal, Heal, Intimidate, Knowledge (religion), Knowledge (history), Perform (comedy, dance, percussion instruments, wind instruments, sing) and Survival.

Favored Spells: Shamans of Lede prefer spells that enhance themselves or allied warriors in combat, charm others, and recall illusions of the past. Some favored spells are: 0-lvl — *daze, message*. 1st — *cure light wounds, flash**, *lesser confusion*. 2nd — *animal messenger, battlecry**, *cure moderate wounds, daze monster, Enkili's shadow***, *heroism, rage, remove fear, rend the sovereign soul**, *song of heroes**, *soundburst, verisimilitude***. 3rd — *charm monster, crushing despair, cure serious wounds, good hope, haste, speak with animals*. 4th — *cure critical wounds, dominate person, repel vermin, shout, speak with plants*. 5th — *greater heroism, mass cure light wounds, song of discord, Talen's confounding battlefield***. 6th — *greater shout, mass cure moderate wounds, songwall***.

SHELZARI EROTICISTS

Having sprung up within the sin-filled city of Shelzar, this style is not so much a bardic convention as an adaptation among bards of the city. With all of the heady distractions and amusements offered in Shelzar, bards must resort to drastic measures to attract an audience. Shelzari eroticists perform intricate and serpentine dances in diaphanous, even transparent, garb, designed to heat the blood of any observer. These performers excel at seducing and entrancing observers, often with the hope of divesting rich patrons of their heavy purses.

The eroticist style is quite popular in the temples of Idra and among Idra's Courtesans. Many initiates simply pick-up the style through observation, but the true masters train for years among Idra's clergy.

Favored Feats: Acrobatic, Alertness, Dodge, Eroticist (see Appendix I), Leadership, Lightning Reflexes, Mobility, Negotiator, Skill Focus (any below) and Spell Focus (Enchantment).

Favored Skills: Balance, Bluff, Diplomacy, Jump, Perform (dance, percussion instruments, sing), Sense Motive, Sleight of Hand and Tumble.

Favored Spells: Any spell that charms or entrances others, including: 0-lvl — *daze, lullaby, message*. 1st — *charm person, disguise self, hypnotism*. 2nd — *alter self, calm emotions, daze monster, eagle's splendor, enthrall, suggestion*. 3rd — *charm monster, glibness, good hope, lesser geas, siren song†*. 4th — *break enchantment, freedom of movement, lure***. 5th — *ecstatic vision††*,

*Gulaben's ecstasy***, *mass suggestion*, *Rie's dance of seduction**, *shadow walk, song of discord*. 6th — *geas/quest, mass eagle's splendor*.

SILVER-STRING TRADITION

Originally begun in the Vascan Province of old Lede, the Silver-string tradition sprung from fireside minstrels who catered to the rich nobility vacationing in the many hunting lodges of the province. The musical tradition favors the harp and other stringed instruments, the strings of which are treated with an alchemical concoction to give them strength and a pure, crystalline tone. Only the initiates of this tradition are taught the formula for creating this treatment. The songs of the Silver-string tradition feature epics of great heroism and hunting prowess, and as such have found favor in the church of Tanil. Many of the Silver-string initiates first receive their training in one of the temples to Tanil in Vesh.

Favored Feats: Alertness, Athletic, Pied Piper (see Appendix I), Point Blank Shot, Silver-String Initiate (see Appendix I), Silver-String Master (see Appendix I) and Track.

Favored Skills: Climb, Craft (alchemy), Jump, Perform (oratory, stringed instruments, sing), Survival and Swim.

Favored Spells: The Silver-string Tradition favors spells that create light (which they often create in silvery hues) or aid in the wilderness or in archery. Spells well known in the tradition include: 0-lvl — *dancing lights, flare, know direction, light, summon instrument*. 1st — *alarm, animate rope, flash**, *remove fear*. 2nd — *animal messenger, cat's grace, delay poison, glitterdust, heroism, Liliandel's flurry**, *song of heroes**. 3rd — *daylight, good hope, speak with animals, zone of silence*. 4th — *follow the shifting sands††*, *freedom of movement, rainbow pattern, repel vermin*. 5th — *greater heroism*. 6th — *find the path, heroes' feast, mass cat's grace*.

SINGERS OF STARS

As the stars guide mortal's actions from the heavens, the Singers of Stars attempt to learn the mysteries of the world through study of the heavens. They perform especially haunting and distant melodies, using their instruments of choice; the bell and dorje, kantele, nay flute, singing bowl, or tingsha. The Singers seek to learn the patterns of the stars so that they may better control the minds and hearts of those around them. They are found throughout Termana, but are more concentrated in isolated areas where they can view the sky undisturbed. Many singers of stars take levels in the high astrologer prestige class (see **Relics & Rituals 2: Lost Lore**, p27)

Favored Feats: Alertness, Blind-Fight, Enhanced Knowledge (see Appendix I), Scribe Scroll, Spell Focus (Divination), Star-Lucky (see **Relics & Rituals 2: Lost Lore**), Star Singing (see Appendix I) and Zodiac Focus (see **Relics & Rituals 2: Lost Lore**).

Favored Skills: Concentration, Knowledge (astronomy), Perform (percussion instruments, stringed instruments, wind instruments, sing) and Survival.

Favored Spells: Singers of Stars prefer divinations and spells that allow them to influence the minds of others, such as: 0-lvl — *dancing lights*. 1st — *charm person*. 2nd — *locate object*, *misdirection*. 3rd — *clairaudience/clairvoyance*, *detect dreams****, *lesser geas*, *scrying*. 4th — *legend lore*. 5th — *gullibility***, *nightmare*. 6th — *deep sleep***, *geas/quest*, *greater scrying*.

SINGERS OF TREES

Not much is known of the mysterious elven bards who make their homes within Vera-Tre. Those few who have left the Virgin Woods have served as messengers between Vera-Tre's allies, Vesh and Amalthea. Regardless, these bards are known to be excellent warriors and masters of the elven amythol. The Singers also excel at diplomacy and are well known for their talent at controlling plants and wildlife. Elven music tends to be full of vitality, but at the same time, marked with a sorrow that is only known to those who have lived countless human lives.

Favored Feats: Combat Casting, Combat Expertise, Craft Magical Tattoo (see **Relics & Rituals**), Dodge, Greater Familiar Summoning, Improved Initiative, Pied Piper (see Appendix I), Point Blank Shot, Self-Sufficient, Stealthy, Tattoo Focus (see Appendix I) and Tree Singing (see Appendix I).

Favored Skills: Bluff, Concentration, Craft (tattoo), Diplomacy, Intimidate, Knowledge (nature), Heal,

Hide, Move Silently, Perform (dance, oratory, percussion instruments, sing), Sense Motive and Survival.

Favored Spells: Singers prefer spells which affect nature or enhance their own combat prowess, such as: 0-lvl — *know direction*. 1st — *rabbit feet**, *summon monster I*. 2nd — *alter self*, *animal messenger*, *animal trance*, *cat's grace*, *invisibility*, *Liliandel's flurry**, *rage*, *summon monster II*, *summon swarm*. 3rd — *daylight*, *good hope*, *speak with animals*, *summon monster III*. 4th — *eagle song***, *freedom of movement*, *follow the shifting sands*††, *greater invisibility*, *repel vermin*, *speak with plants*, *summon monster IV*. 5th — *summon monster V*. 6th — *find the path*, *mass cat's grace*, *summon monster VI*.

SMALLPIPE RENEGADES

Named for the instrument King Virduk has outlawed throughout his lands, these halfling bards strive to overthrow the dread tyrant. The Smallpipe Renegades are an underground group of resistance cells that organize and distribute information to occupied villages throughout the Calastian Hegemony. Few bards are as effective at rallying support for their cause and enhancing morale as the Smallpipe Renegades. Because their instruments will quickly draw out Calastian soldiers, these halflings are particularly effective at setting ambushes, providing distractions, and other guerilla tactics. They often multiclass as rogues and sorcerers.

Favored Feats: Alertness, Dodge (Mobility), Improved Initiative, Leadership, Negotiator, Quick Draw, Run, Stealthy, War Song (see Appendix I) and Weapon Finesse.



Favored Skills: Bluff, Climb, Diplomacy, Disguise, Hide, Jump, Listen, Move Silently, Perform (comedy, dance, wind instruments), Sense Motive and Tumble.

Favored Spells: Smallpipe Renegades favor spells that enhance their stealth and help them rally support, such as: 0-lvl — *message*, *summon instrument*. 1st — *animate rope*, *charm person*, *obscure object*, *undetected alignment*, *ventriloquism*. 2nd — *alter self*, *bend sounds***, *cat's grace*, *eagle's splendor*, *Enkili's shadow***, *invisibility*, *verisimilitude***. 3rd — *glibness*, *invisibility sphere*, *mind raid**, *secret page*, *unwavering ally***. 4th — *greater invisibility*, *zone of silence*. 5th — *inquisition**, *seeming*. 6th — *mass cat's grace*, *mass eagle's splendor*.

SNAKECHARMERS OF MORMO

Among the asaathi, medusae, gorgons, and humans of Khirdet, bards often worship Mormo, the Mother of Serpents. Elite bards attain power over the serpent children of Mormo and are known as Snakecharmers. These bards use instruments such as the serpent, nay flute, and dragon horn, sing in a soft, serpentine manner, and perform sinuous and entrancing dances.

Snakecharmers are almost as respected in Khirdet as druids of Mormo, and they often serve as leaders of slaving parties, ambassadors to other lands, and even nobles within the city. These bards have been known to multiclass as sorcerers and druids.

Favored Feats: Blind-Fight, Brew Potion, Eroticist (see Appendix I), Great Fortitude, Improved Initiative, Leadership, Self-Sufficient, Song of Mormo (Appendix I), Spell Focus (Enchantment) and Tattoo Focus.

Favored Skills: Concentration, Craft (alchemy), Diplomacy, Handle Animal, Heal, Knowledge (nature), Perform (dance, wind instruments, sing), Sense Motive and Survival.

Favored Spells: Snakecharmers prefer spells that charm or entrance others, such as: 0-lvl — *daze*, *lullaby*. 1st — *animate rope*, *charm person*, *hypnotism*, *serpent's stare***, *sleep*. 2nd — *animal messenger*, *animal trance*, *cat's grace*, *daze monster*, *delay poison*, *enthrall*, *hold person*, *suggestion*, *virtue's curse***. 3rd — *charm monster*, *deep slumber*, *sepia snake sigil*, *speak with animals*. 4th — *dominate person*, *hold monster*, *lure***, *neutralize poison*. 5th — *gullibility***, *mass suggestion*, *Rie's dance of seduction**. 6th — *eyebite*, *mass cat's grace*, *mass charm monster*, *Oto's irresistible dance*.

SOWERS OF FEAR

Hollowfaust's other major bardic tradition, the Sowers of Fear, are known for their performances that chill the soul and seize the heart. These bards and necromancers focus on the study of fear as an aspect of negative energy. Unlike most bards, members of this

guild band together to create large theatrical productions in order to produce new heights of terror in their audiences.

These performers are personally intimidating, almost seeming to exude shadows. They divide themselves into three substyles: the Festival of Shadows, which focuses on pure fear and storytelling; the Carnival of Bones, known as dark humorists and performers of parodies; and the House of Blood, which produces dark morality plays and specializes in physical fear.

Favored Feats: Dire Threats (see **Hollowfaust: City of Necromancers**, pg. 54), Icy Calm (see **Hollowfaust: City of Necromancers**, pg. 54), Iron Will, Ghost Spell (see Appendix I), Negotiator, Persuasive and Spell Focus (Necromancy).

Favored Skills: Bluff, Disguise, Diplomacy, Intimidate, Knowledge (undead), Perform (act, comedy, dance, oratory) and Sense Motive.

Favored Spells: Sowers of Fear concentrate on spells that produce fear directly and illusions that can be used to scare others. A few favored spells include: 0-lvl — *ghost sound*, *message*. 1st — *cause fear*, *lesser confusion*, *remove fear*, *Tashaa's hideous laughter*. 2nd — *darkness*, *rage*, *scare*, *suggestion*, *verisimilitude***. 3rd — *confusion*, *crushing despair*, *fear*, *curse of terror**. 4th — *darkness nocturne††*, *repel vermin*, *shadow conjuration*. 5th — *dreadmantle***, *mass suggestion*, *nightmare*, *shadow walk*, *song of discord*. 6th — *eyebite*.

WAR DRUMS OF ALBADIA

The War Drums are unique among Albadian war leaders, as they command their troops from the rear with the use of intricate tactics and prearranged commands given from their huge drums of war. The martial bards who make up this order have found this technique allows them to drive their men to new heights of frenzy while retaining command, with the added advantage of allowing them to survive the initial onslaught. War Drums almost exclusively employ their namesake instruments because these large drums can be heard for miles over the din of the battlefield. They perform blood-stirring pieces to drive their barbarian soldiers into frenzy and to crush the morale of their enemies under the thunderous drumming.

War Drums regularly multiclass as barbarians, fighters, and even clerics. Most also end up taking levels in the ragebringer prestige class (see Appendix II).

Favored Feats: Combat Casting, Enlarge Spell, Leadership, Power Attack, Tattoo Focus and War Song (see Appendix I).

Favored Skills: Concentration, Intimidate, Perform (oratory, percussion instruments, sing), Spellcraft and Survival.

Favored Spells: War Drums prefer spells which embolden their forces or strike fear among their en-



emies, such as: 0-lvl — *summon instrument*. 1st — *remove fear*. 2nd — *battlecry**, *heroism*, *rage*, *song of heroes**, *sound burst*. 3rd — *confusion*, *dirge of woe**, *fear*, *good hope*, *unwavering ally***. 4th — *Belsameth's strife**, *freedom of movement*, *hallucinatory terrain*, *shout*. 5th — *Austlinan's violent scream***, *dreadmantle***, *greater heroism*, *song of discord*, *Talen's confounding battlefield***. 6th — *greater shout*, *heroes' feast*, *song of champions**, *sympathetic vibration*.

WAR HARPISTS OF DARAKEENE

It is said that the terrifying sound produced by the War Harpists of Darakeene, as they strum their huge harps in battle, can cause even the most stalwart army to rout in fear. Unlike other martial bards, War Harpists do not usually command armies and so do not issue orders from their instruments. Instead, they bring fear into the hearts of enemies and issue wind magic to hamper their foes. War Harpists do not often multiclass, instead focusing on bardic magic so they can better bring it to bear with their magnificent instruments.

Favored Feats: Enlarge Spell, Improved Initiative, Magical Affinity, Spell Focus (Necromancy) and War Song (see Appendix I).

Favored Skills: Concentration, Diplomacy, Intimidate, Knowledge (arcana), Perform (oratory, stringed instruments, sing), Spellcraft and Use Magic Device.

Favored Spells: War Harpists prefer spells that strike fear into enemies, call upon wind magic, or defeat enemy magic, such as: 0-lvl — *message*, *summon*

instrument. 1st — *lesser confusion*, *remove fear*. 2nd — *heroism*, *rage*, *scare*, *silence*. 3rd — *confusion*, *crushing despair*, *dispel magic*, *fear*. 4th — *detect scrying*, *freedom of movement*, *zone of silence*. 5th — *Austlinan's violent scream***, *dreadmantle***, *greater dispel magic*, *greater heroism*, *mind fog*, *song of discord*, *Talen's confounding battlefield***. 6th — *songwall***.

WARRIOR-POETS

Adventuring bards who focus on epic poetry are often referred to as warrior-poets. Hailing from civilized nations, such as Darakeene, Durrover, Calastia, or Vesh, these bards are respected as both potent warriors and enlightened sages. Warrior-poets are the most familiar bards to most adventurers, and they are well known for developing ballads and epic poems about their own exploits.

Good-aligned warrior-poets are seen as virtuous heroes, often allying with the servants of gods such as Corean, Madriel, and Tanil. Evil warrior-poets are often dark heroes, adventuring for their own goals rather than any sense of duty. Belsameth is a popular deity for these antiheroes. Even the vilest of warrior-poets would never stoop to worship one of the titans because of their primal and uncivilized nature. Warrior-poets often multiclass as fighters, rangers, and wizards.

Favored Feats: Alertness, Combat Casting, Combat Expertise, Combat Reflexes, Dodge, Enhanced

MULTICLASSING BARDS

Many adolescents of the Scarred Lands, possessed with the wanderlust of youth, set out upon the land to take up the eccentric life of a bard. Bards are the keepers of stories and lost lore, wandering entertainers who bring adventure wherever they venture, and wielders of a strange and arcane magic. Quite often bards will also pick up a plethora of skills in their unpredictable and dangerous lives.

Barbarian: Bard/barbarians are relatively common in the untamed Plains of Lede and the forlorn Albadian wastes. Such figures are seen as keepers of a tribe's history, and they are often among the most cunning and dangerous warriors of their communities. Bards are highly respected for their wisdom, and those able to focus their ecstatic trances for both destructive and creative purposes are revered as beings of great power.

Cleric: As bards thrive in the civilized communities of the divine races, there is much contact between these lorekeepers and the priestly class. Bards are most likely to join the clergy of gods such as Tanil, Syhana, Idra, and Trelu, who have expressive, artistic, and even chaotic characteristics that appeal to such characters. Clerics are often held in even greater esteem if they possess bardic oratory talents with which to lead their flocks.

Druid: Druids are often found in primitive titanspawn tribes, which lack written language. As such, these wise men may take up the bardic tradition in order to pass down the oral history of their tribe. Bard/druids are seen as teachers and loremasters who remember the Divine War and keep hope alive so that the titans may one day return. Denevan druids, on the other hand, often see the bardic arts as a tool with which to worship Denev and the glory of the natural world.

Fighter: The Scarred Lands are harsh, and bards often take up the sword in order to survive the challenges of the road. Many join militias or armies in order to defend their communities against fearsome titanspawn. Similarly, it is not uncommon for a gladiator to pick up showmanship skills to improve his standing and reputation in the arena.

Monk: Although it is rare, Hedradan bards sometimes become monks. This is most common among the exemplar enclaves of Hedrada, which rely on monks with bardic skills to record a monastery's history and to focus the mind to aid with meditation. (See below for more information on Hedradan monks.)

Paladin: Occasionally a bard will abandon the freewheeling and oft heedless life of the minstrel to assume greater responsibility for himself and the world around him. Though a rare occurrence, a bard might take up the mantle of the paladin to create the legends he once only sung about. Besides the difference in temperament, the strength of will necessary to become a bard also well-suits paladins, making these bard-turned-paladins especially successful. The change in mindset required for such a transformation usually means that the character leaves the path of a bard behind.

Ranger: Because they must often travel long distances between civilized settlements, smart bards often pick up a smattering of wood lore and survival skills. Many bards take this a step further and train as rangers in order to better oppose titanspawn and truly attune themselves to both civilization and the wilds.

Rogue: Very poor bards or upper-class bards involved in complex intrigue may train in the rogue's arts in order to enhance their stealth and skill. Young bard/rogues will often be found running gangs, usually in positions of leadership. Noble bards, on the other hand, find their ability to hide, spy, use poison, and sneak attack invaluable.

Sorcerer: Bards wishing to delve more deeply into the power of magic may become sorcerers because such power does not require intense study but rather inner reflection. Like bardic magic, a sorcerer's power is intuitive and easy for willful and chaotic bards to grasp. Many sorcerers driven from their communities because of their strange powers take up the path of a bard in their wanderings.

Wizard: Because wizardly magic requires concentrated research and a scholarly nature, it is rarely suited to bards. Nevertheless, some bardic loremasters from cities such as Hollowfaust and Lokil may attain the dedication to master the arcane arts. Still, bard/wizards are often seen as hopeless dilettantes, unable to choose a single path in life.

Knowledge (see Appendix I), Iron Will, Weapon Focus and Weapon Finesse.

Favored Skills: Bluff, Concentration, Diplomacy, Knowledge (any), Perform (dance, oratory, percussion instruments, stringed instruments, wind instruments, sing), Sense Motive, Spellcraft, Tumble and Use Magic Device.

Favored Spells: Warrior-poets learn a variety of functional and combat-oriented spells, such as: 0-lvl — *daze, message*. 1st — *cure light wounds, expeditious retreat, remove fear*. 2nd — *blur, cure moderate wounds, daze monster, glitterdust, heroism, invisibility, rage, sharpen senses††, soundburst*. 3rd — *assassin's senses*, blink, crushing despair, cure serious wounds, dispel magic, good hope, haste, slow*. 4th — *cure critical wounds, dimension door, freedom of movement, greater invisibility, shout*. 5th — *greater dispel magic, gullibility**, mass cure light wounds, shadow evocation, song of discord, trust in the gods***. 6th — *greater shout, mass cure moderate wounds, songwall***.

Wave Piper

In Rahoch and other coastal cities, bards who venture on ships are often referred to as wave pipers. These bards have a privileged place on a ship, serving as a combination of ship's mage and storyteller who helps to maintain morale. Often, a captain will consult the wave piper for knowledge of ancient tactics and naval battles in order to develop a strategy to overcome enemies. Wave pipers rarely assume a leadership role, instead focusing on defending the ship through magic and giving advise. Many wave pipers are devout followers of Manawe, goddess of the sea.

Wave Pipers commonly multiclass as fighters, rogues, clerics of Manawe, or wizards.

Favored Feats: Alertness, Agile, Athletic, Brew Potion, Combat Casting, Endurance, Skill Focus (any below) and War Song (see Appendix I).

Favored Skills: Balance, Climb, Escape Artist, Knowledge (history), Perform (comedy, dance, wind instrument), Profession (sailor), Survival, Swim and Use Rope.

Favored Spells: Wave pipers prefer spells that manipulate water or aid their shipmates, such as: 0-lvl — *know direction, summon instrument*. 1st — *animate rope, comprehend languages, cure light wounds, quick sober**. 2nd — *animal messenger, cat's grace, heroism, locate object, song of heroes**. 3rd — *call aquatic humanoid I*, crushing despair, good hope, scrying, speak with animals*. 4th — *lure**, repel vermin*. 5th — *greater heroism, song of discord*. 6th — *animate objects, call aquatic humanoid II*, greater scrying, mass cat's grace, Oto's irresistible dance*.

Bards of Note

Throughout the history of the Scarred Lands bards have been among the movers and shakers of the land, influencing rulers and common people alike and keeping the history and lore of the past. This section describes a few of the active and prominent bards currently wielding influence in the Scarred Lands.

MEERLAH MADILEHNA

Meerlah (*female human Brd8, CG*) grew up in Mullis Town, the daughter of the famed singer Tanyere. Witness to the place in society that her mother's talents took her, Meerlah cultivated her own skills with both music and societal acumen. Meerlah longed to discover the identity of her father from a young age and left Mullis Town shortly after becoming an adult, angered by her mother's refusal to tell her the true identity of her father.

One of Meerlah's notable traits is her use of *Fancy's flight* (a +2 mighty composite longbow with +1 Strength bonus), which has earned her almost as much recognition as her lute. She is a skilled archer (with the feats Point Blank Shot and Rapid Shot), as well as a genuinely charming woman (Cha 19, with maximum ranks in Bluff, Diplomacy and Gather Information, as well as the Leadership feat). Meerlah is as comfortable in the courts of high society as she is adventuring with her two companions, Andalais (a half-elven Incarnate from Vera-Tre; see *The Wise & the Wicked*, pg. 11) and Katonis Woodarbor (a Veshian vigilante; see *The Wise & the Wicked*, pg. 115).

More information on Meerlah can be found in *The Wise & the Wicked* (pg. 74).

SAINT YRLIA THE CUNNING

Yrlia (*female human, Clr5/Brd12, CG*) was among the first followers of the nascent goddess Tanil prior to the Divine War. It is said she was like a sister to the goddess, and they wandered the lands of Scarn looking for fun and adventure before Tanil's assault by Hrinruuk. After the goddess's rape, it was Yrlia she turned to for succor and comfort in her time of perdition. Tanil had wanted to destroy Hrinruuk herself for what he had done, but it was Yrlia who calmed her and warned her to bide her time until she had gathered sufficient strength.

Yrlia was a tall, dark-haired woman whom men considered a beauty to rival Tanil herself (Cha 20). She was an excellent spellcaster and possessed of an exceptional cunning and wit, though Yrlia was best known for being wise well beyond her mortal years (Wis 20, with maximum ranks in Sense Motive). She was said to have invented the Tanil's harp, which always served as her signature instrument. Like Tanil herself, Yrlia was known for her skill with the longbow (possessed of the Point Black Shot and Precise Shot feats). A bereaved Tanil sainted Yrlia upon her death during the Titanswar.

AMBASSADOR TAGON

Tagon (*male half-elf, Brd8, NE*) serves as King Virduk's highest ambassador to the Dunahnaen city of Ertik. The half-elf is responsible for maintaining Calastia's lucrative shipping lanes with that xenophobic country. Thus, he has insinuated himself deeply into the structure of power in Ertik, especially befriending the charths who control the Adamant Scepter, Dunahnae's naval fleet. Unbeknownst to the higher ambassadors in Dunahnae, it is Tagon who Virduk has entrusted with securing a military alliance with that black country. Needless to say, he has an excellent grasp of Byzantine intrigue.

Tagon was born in Virduk's Promise, where he was quickly abandoned by his forsaken elf father for his "imperfections." After moving to Ghelspad, he found employ with King Virduk, who could always use a man with a cunning intellect and little conscience (Int 16, Cha 16, with maximum ranks in Diplomacy, Sense Motive, Bluff, and Gather Information). Tagon is said to possess an excellent singing voice, which he uses to entrance courtiers and spread his influence. He is also known as a renowned duelist with the rapier (he has feats including Combat Expertise and Weapon Finesse).

DISCORDANT SCREAM

Not all bards are devoted to the preservation of art and culture or the entertainment of others. Some bards focus on the destructive and manipulative aspects of their bardic natures to meet their own twisted goals. A prime example of this philosophy, the bard known only as Discordant Scream (*male human, Brd14, CE*) has spread chaos and devastation throughout the Scarred Lands in the name of Vangal.

A master of disguises, Discordant Scream uses all means at his disposal - bardic magic, political manipulation, intimidation, and his bardic music to topple kingdoms, corrupt rulers, and spread misery, seemingly at random (Cha 20, maximum ranks in Disguise, Perform, and Bluff). Like most bards, he is eagerly accepted into communities hungry for news and entertainment. Instead the village finds only despair and even death, as Discordant Scream has been known to use the *doomwail* spell to stun an entire community before viciously slaying them as a sacrifice to his apocalypse-god. Discordant Scream is well known for wielding a *lady of the valley* (see **Relics & Rituals**, pg. 161), stolen from a dangerous hag of Mormo. This bard is currently wanted by the Vigils of Vesh and is being stalked by number of Corean's paladins.

MARLIONE TRESAND

This Courtesan of Idra grew up in the slums of Shelzar, her mother a drug-addicted prostitute and her father unknown to her. Realizing at an early age she would do whatever it takes to survive, Marlione (*female human, Brd6/Rog5/Ser4, CN*) began her life as a common thief. For a time, she led a gang of similar child-thieves under the direction of an elderly crone of Belsameth, known as

Luciandra. Around her 10th year, Marlione was caught while stealing from a wealthy Lady on Enkili's Way. Rather than demand a hand in payment, the noble saw potential in the girl and took the young Marlione as a servant.

The lady was actually a secretive Courtesan of Idra, and she trained the young Marlione in the arts of the Eroticist. For many years, the two women were lovers and allies, until the noble was slain by a vengeful Luciandra. With the contacts she had made from her time in high society and the bardic skills she had been taught, Marlione was quickly able to enforce the city's justice on the hapless Luciandra. Rumors say that Marlione saw to the witch's beheading personally. Using her wiles to influence powerful merchants and nobles, Marlione Tresand has become quite a power in the city of Shelzar (Leadership and Eroticist feats, Cha 18, maximum ranks in Diplomacy, Bluff, and Sense Motive). Recent rumors say they she is quietly trying to establish a boarding house for young orphans, possibly to establish a power base under the guise of charitable work.

Marlione has levels in the Shelzari Eroticist prestige class (see Appendix II).

DIAGO SANHE

A rake of a bard who has recently become known for his work on Termanan culture, Diago Sanhe (*male human, Brd8, CN*) has returned to Shelzar and his old habits. Known as a liar, a womanizer, a debtor to powerful foes, and even occasionally a blasphemer, Diago is nonetheless a devoted follower of Enkili and a crafty warrior (Combat Expertise and Dodge feats). Diago supposedly grew up in Shelzar, but this adventuring bard has traveled the breadth of Ghelspad. Indeed, he is allegedly banned from certain quarters of Mithril and Hedrad.

Since his recent trip to Termana, Diago has described various human kingdoms along the western coast of the continent — impenetrable jungles, deserts rivaling the Ukruadan, and even an encounter with the mysterious figure called the Jack of Tears. Whether such accounts are to be believed is, of course, a matter of debate among the sages.

SAINT BAERON OF HEDRADA

The first devout Hedradan to take up the mantle of a bard, Saint Baeron (*male human, Brd10/Clr8, LN*) lived during the time of the Ledean Empire in the Caminian city of Epis. Baeron was said to possess a powerful singing voice, an encyclopedic knowledge of history, and an unshakeable faith in Hedrada (Enhanced Knowledge and Chanting Meditation feats, Int 22, Wis 20, maximum ranks in several Knowledges, Concentration, Sense Motive, Spellcraft, and Decipher Script). Unsatisfied with the haphazard methods of gathering knowledge that most bards employed, Baeron pioneered a systematic method of investigation and knowledge gathering that is used by magistrates to this day.

After his death, wise Hedrada sainted Baeron so that other aspiring seekers of truth could follow in his path. It

is said that since his death, Baeron has returned to the land as an inquisitor (see **Creature Collection Revised**) under dire circumstances, to bring the benefits of knowledge and civilization to his people.

THE DARK BARD

One of the few dark elves seen outside of Dier Drendal, the Dark Bard (*male dark elf, Brd10, N*) is a renegade on a quest to gather aid for his dying race. Unlike most of his xenophobic brethren, the Dark Bard does not believe that they are capable of healing his god Nalthalos with the aid of the Denaval Arch. Instead, he counsels the dark elves to ally themselves with sympathetic peoples and cultures across Ghelspad and beyond. In this manner, he hopes to rediscover lost and forgotten magics in a desperate attempt to heal his god. Perhaps if the dark elves prove their good intentions, the Dark Bard hopes, one of the Eight Victors will finally take mercy upon his people and restore the ailing Nalthalos.

Most dramatically, the Dark Bard preaches forgiveness of the dwarves of Burok Torn and the abandonment of Nalthalos if the god cannot be restored. Old enough to remember the betrayal of Gambedel's Bridge, the Dark Bard correctly attributes the odd behavior of the dwarven god Goran to Chern's malign influence. Nathalos, he says, was also corrupted on that fateful day; his once noble heart laced with tyranny and pain. This viewpoint has of course made the Dark Bard a pariah among dark elves, provoking his exodus from Dier Drendal. Although he must hide his true identity, the Dark Bard has achieved some measure of acceptance in Durrover, Vesh, and even Calastia.

The Dark Bard wields a *sword of the forsaken* (see **Relics & Rituals**, pg. 164) to remind him always of the fate that could have fallen upon his people during the Divine War. He also has a number of the magic tattoos common to his people, including *deceptive identity* and *speed of Nalthalos* (see **Burok Torn: City Under Seige**, pp. 85–86).

DECEMAR

Decemar (*half-orc male, Brd12/Ftr4*) is a rarity even in Darakeene; a half-orc in a position of power, a skilled tactical leader, and a masterful musician. A graduate of the Glamerhill war college, Decemar is the current leader of the War Harpists of Darakeene, a military unit of warrior bards employing huge war harps. Under the direction of Decemar, the War Harpists have proven devastating against even the vilest titanspawn.

It is unknown whether Decemar invented the potent mix of wind and fear magic that serves as the stable of the War Harpists' tactics. Regardless, the half-orc is a master of intimidation in battle, and it is said he can rout even the dead with fear (Cha 16, maximum ranks in Intimidation and Bluff, War Song and Leadership feats).

Recently, Decemar has begun to fear an invasion of the dark forces of Dunahnae to the south. While most nobles in this most neutral of nations dismiss the half-orc's fears as alarmist, he has begun to gather the War Harpists and forces loyal to him in southern Darakeene in preparation for war.

JARLYN

A master of the traditional fife and smallpipes, Jarlyn (*halfling female, Brd6/Rog3, CG*) is a halfling freedom fighter in the service of Orzu (see **The Wise & the Wicked**, pg. 76). Almost as charismatic as the legendary renegade himself (Cha 18, maximum ranks in Bluff and Diplomacy, Leadership feat), Jarlyn has been instrumental in gathering support against King Virduk. Unfortunately, the years of fighting have begun to take their toll upon Jarlyn. Because of the symbolic gifts of Queen Geleeda and the efficient, albeit brutal, peace of King Virduk, the king's halfling subjects are often reluctant to rebel. Jarlyn has begun to blame her own people for their complacency, their acceptance of tyranny rather than fighting for change.

Because of this despair, Jarlyn has begun to consider more drastic means of destroying Virduk. She has urged Orzu to greater and greater strikes against the forces of the Black Dragon. Orzu has begun to wonder how long the renegade bard can last before her overzealous nature dooms her.

CHAPTER FOUR

A NOTE IN the SILENCE

Now, like that! Before the soul-stuff goes cold, you must grip the magic with your mind and define it with your thoughts. Let the energy flow through your throat and be shaped by your voice as it exists your mouth. Magic flows from self, defined by the will and shaped by the music.

—The Maestro

The Sources of Magic

Sages and bardic scholars have argued for eons about the source of their magic. Every bard has his or her own ideas about how magic functions, even if these ideas are not always internally consistent. In modern times these individual conceptions are mostly derived from five loose philosophies or theories of magic. This section details the five major philosophies, although it is certainly possible for bards to retain elements from several theories. A bard's conception of magic defines what spells she will be able to pick up, how she will perform magic, and her general philosophy of magic use.

Spells in this section marked with an asterix (*) are from **Relics & Rituals**; those marked with a double asterix (**) are from **Relics & Rituals**

2: Lost Lore. Those marked with a cross (†) are from **The Divine & the Defeated**; those marked with a double cross (††) are from Appendix Three of this book.

CHARLATANRY PHILOSOPHY

By far the most common theory of bardic magic, followers of this philosophy believe that bards do not actually use magic, and are instead manipulating observers and emotions like a master puppeteer. Followers of this philosophy are therefore unlikely to learn any spell that cannot be explained in a plausible manner through trickery, deception, or simple emotional appeal. Examples include: *Belsameth's strife**, *charm person*, *confusion*, *crushing despair*, *declaration of death**, *glibness*, *good hope*, *greater heroism*, *heroism*, *lesser confusion*, *rage*, *Rie's dance of seduction**, *Salamar's quiet contemplation**, *sharpen senses*, *song of discord*, *suggestion*, *Tashaa's hideous laughter* and *ventriloquism*.

My Dear Yugman,

You've asked for a primer on the magic of bards; how it functions, why must it be sung aloud, and from whence it draws its power. But don't you see? Bardic magic is not magic at all! It is rather a form of trickery, playing upon the emotions of observers. A beautiful woman entrancing onlookers with a seductive dance, a mourning dirge filling listeners with sorrow, a rousing epic that stirs the blood in battle, do these things sound like magic to you?

Bardic "magic" simply enhances or influences what is already present, be it the bard's own combat skills or the emotions of others. This is done simply by drawing upon the unique ties among all living beings embodied in music and art. It doesn't matter if the observer doesn't appreciate or even hates music, on some level the bard's song connects with his soul and he cannot help but react. That is why bards must sing to use their magical tricks — they must remind others of their shared culture and heritage, that they might play it to their advantage.

Only the most knowledgeable and charismatic of bards can break beyond this cultural barrier and emotionally affect any living being. For example, almost any bard is capable of telling a joke and causing a human or even a dwarf to be stunned with laughter, but it is much more difficult to seduce a blade beast or a elitheren! Creatures without souls, such as golems or undead, are either mindless or utterly unable to have a connection with the bard and so cannot be affected in any way.

Whether a bard enthralles an audience or charms a horrible monster, the listeners truly are reacting to the bard's words and not some "magical" effect. I've heard that when wizards cast spells, they are consumed in a roaring heat caused by the power leaving their bodies. Bardic performances do not produce any such heat, can it be any clearer than that bardic magic simply isn't magic? I hope your other avenues of research are more successful. By the way, when are you coming for a visit? I have a few new "magical" tricks to show you....

*Truly Yours,
Altana of Shelzar*

DIVINE POWER PHILOSOPHY

Many believe that bardic power is supplied by the gods, much like priestly power. Such bards are likely to learn spells that heal, produce overt magical effects appreciated by their deities, and manipulate magic itself. Examples include: break enchantment, cure spells, daylight, darkness nocturne††, dispel magic, prelude to day††, song of the gods*, summon monster spells, trust in the gods**.

From the notes of High Priest Emili Derigesh:

Based on observed aspects of bardic magic, it is clear that certain of the gods grant bardic power to followers in much the same manner as clerical magic. Most importantly, like clerical magic, bardic magic does not produce the arcane heat associated with Mesos's stolen power. Also, although it is impossible to know if bardic magic existed long before the Titanswar, it has certainly become more common since the birth of Syhana and the rise to prominence of other bardic deities, such as Tanil, Trelu, and Idra.

Like cleric magic, the magic of bards seems to flow strongly from the nature of the deities who grant the spells. As most bardic deities are concerned with charming others, healing, trickery, and prismatic magic, these are the main themes of bardic spells. Because no truly destructive gods grant bards

magic, they are not capable of casting spells that cause widespread destruction or harness the elements. For example, if our lord Corean were to instill bards with magic, they would have an aspect of cleansing flame, courage, and creation or craft magic. Instead, Corean acts through his chosen priests and paladins.

Perhaps he makes this choice because bardic magic is inherently less powerful and more chaotic than priestly magic. While priestly magic is standardized and invoked through complicated, formalized prayers instilled with power by the god, bardic magic is invoked at the whim of the bard. Although there is some similarity to clerical magic in that these spells may often be invoked through hymns praising the bard's god, the magic is less formalized in that different bards, even of the same patron, may call upon the same effect with different hymns.

I conjecture that certain gods may favor bards for this individuality and freedom, even if more traditional gods such as our lord Corean would consider these same qualities reckless and foolish. Or perhaps, it is simply less costly for a god to grant this simple and informal type of spellcasting rather than true priesthood. Either way, bards should be respected as allies and fellow servitors of the gods. For in these troubled times, the Divine Truce must stand against our titanspawn foes.

INNATE POWER PHILOSOPHY

The school of thought most prominent before the Titanswar was that bardic magic was drawn from the soul and innate power of all living beings. This philosophy is most popular with titanspawn bards. They prefer magic that charms opponents, deal with nature, or enhances their own abilities, such as: assassin's senses*, blink, cat's grace, charm's aegis**, charm person, dreadmantle**, eagle's splendor, ecstatic vision††, eyebite, fox's cunning, Gulaben's ecstasy**, haste, improved invisibility, mass cat's grace, mass eagle's splendor, mass fox's cunning, shout, sound burst.

From a speech given by Soldanil Herevine, Singer of Trees:

All of life is connected, from the ancient dragons that used to plague this land to the lowliest blade of grass. When Gormoth, known then as the Life-Giver, first brought life forth, he instilled in it and every being created afterwards a piece of the very spirit of Scarn. When a bard casts his spells, he draws upon this shared soul in much the same way that a druid draws upon the nature of his titan patron. Rather than meditate on a specific aspect of the world, the bard focuses on the nature of life itself, embodied in his music.

Bardic music conveys the shared experiences and culture of hundreds of generations. This powerful force exemplifies life

and is used to manipulate the soul and life force of the magic's target. For example, the bard may draw more life force into himself, with a stirring war song, in order to call upon the speed and prowess of legendary warriors. At times a bard may wish to attune the life force of another to his own, entrancing the target, through the retelling of an epic about a charismatic ruler.

Members of our order have taken this process one step further. Our connection with Denev, the Earthmother, allows us to manipulate nature itself — often in the form of plant life. It is not that Denev has granted us power over nature, as some crude titanspawn believe. Instead, Denev has taught us music from the time when Scarn was young, music so ancient that even the dormant souls of plants take notice. And as this music is passed down the generations, its power can only grow.

PRIMAL SOUND PHILOSOPHY

The rarest of bardic magic philosophies, adherents of the primal sound philosophy believe that all of creation was brought about by a single sound or word that reflects every existing thing. They practice magic that affects the nature of reality itself, magic that creates noticeable and often violent effects, or illusions, such as: Austlinan's violent scream**, darkness, dimension door, displacement, doomwail*, glitterdust, malicious image**, mirage arcana, scrying, shatter, silence, songwall**, sound burst, verisimilitude**.

Master of Lore Nebega,

As you have requested, I have undertaken an extensive search of our records for the exact nature and source of what we have been seeking. My preliminary research, along with the apocryphal history that is passed onto apprentices, has led me to draw a few conclusions.

As you suspected, the source of all bardic magic appears to be the initial primal word that was the source of all creation. It unknown who or what was responsible for this creation, as obviously no titan or god was then extant. On the other hand, Scholar Pallad has recently presented a theory whereby Hedrada, as an unembodied force of law, was responsible for his own creation. His theory may have some merit, but I fear it tinged with an unacceptable bias.

In any event, it seems that bardic magic, by manipulating aspects of this primordial sound represented by the true names of all objects, is able to manipulate reality, beings, and even nature itself. The extent of how far a true name may be manipulated is limited by the strength of the bard's own true name, which changes subtly with every act of magic. The strength, and static or malleable nature, of a true name depends on the object or creature's age, experience, and its own magical nature.

A bard's specific spells are therefore inherent to his own pattern — his own legacy from the primordial scream. As the bard's true name grows in strength, new spells may be learned but old spells are retained and are immutable, just as the basic structure of the true name is immutable.

Because bardic magic is a more "pure" form of spellcasting, drawing its power from the nature of the universe rather than the nature of any titan or god, it may reveal secrets that remain hidden to more traditional divination techniques. With your permission, I will continue along this line of research. I'm especially interested in determining whether bardic magic can have any significant impact on our "problem" below.

With Regards,

Loresinger Lyta Fare

Eclectic Magic Philosophy

Many bards have no apparent philosophy about how their magic functions. Instead, they pick up magic hints from wizards they meet, ancient scrolls, or any other source they encounter in their travels. Such bards favor a variety of spells that mimic wizards or clerical spells, or reveal lost lore, such as: *Blaise's blasting bead***, *blindness/deafness*, *confusion*, *cure spells*, *dominate person*, *Enkili's shadow***, *fear*, *greater scrying*, *haste*, *hold person*, *identify*, *legend lore*, *mind raid*, *rainbow pattern*, *read magic*, *scrying*, *suggestion*, *trust in the gods***.

From an impromptu lesson given to Veshian peasants by Orellis of the Silver-string:

You want to know about bardic magic? Well, I should tell you bardic magic isn't much different from the sort of magic you see wizards and priests casting. You see, bards simply pick up bits and pieces of magic as we travel. With a word or two stolen from a wizard casting a spell, a strange symbol from an ancient scroll, and a call to the gods for good measure, bardic magic is half improvisation and half experience. We cobble together bits of our adventures with age-old stories, and in the end have new and innovative works that carry the power of magic.

Thus, the true power of bards is innovation and creation. I've heard some say that this is the most genuine form of magic, the source all other magic is derived from. This makes some sense, for why else would bardic magic be so broad and unfocused, able to use aspects of all other magic? Other spellcasters use rigid incantations and prayers, but in ancient times pioneers must have developed these formulaic invocations. Magic, like all of civilization, cannot exist without innovation.

Arcane and divine magic are each more focused than bardic magic, allowing them to be more powerful in their chosen aspect,

much like an exemplar of Hedrada is impressive in his area of expertise. But this focus also presents certain weaknesses that bardic magic lacks. For example, bards have complete freedom over their magic, they need not commit their spells beforehand, they don't suffer from heat generated in spellcasting, and they need not please a god to retain their magic.

Now then, I've told you what you wanted to know about magic. You said there was a titanspawn sorcerer in those hills? Tell me where, as I'd like to show him a thing or two as well.

The Magic of Bards

It has been said that bardic magic is a third distinct type of magic, deviating considerably from the more traditional arcane and divine magics. Bardic magic functions differently from other types of magic both in its casting and in its effects.

VOCALIZATION

Bardic magic must be sung aloud to have any effect. This prevents bards from using the Silent Spell feat and from casting any magic within an area of magical silence. This simple fact has a dramatic effect on the manner in which bards employ their magic.

First of all, bards have a very difficult time casting spells from concealment. Their vocalizations inevitably give away their positions and prevent them from casting more than one spell with surprise. Bards compensate for this failing by using trickery and deception, rather than stealth. They have been known to work magical incantations into songs, stories, and poetry in order to maintain an element of surprise and secrecy. This requires a Perform skill check (DC 15 + spell level), and enemies can only detect such trickery by making either a Sense



Motive, Listen, Innuendo, or Spellcraft check with a DC equal to the bard's successful roll (other bards gain a +10 circumstance bonus to this roll). Overt and noticeable magical effects may give away the bard immediately, regardless of his Perform check.

Also, bards must always be wary to avoid spellcasters capable of creating magical silence. Because magical silence completely nullifies a bard's magic, many bards befriend companions capable of dispelling such magic. More affluent bards employ wands or other items to defeat this effect. Those unable to afford such luxuries must still compensate for this magical vulnerability, perhaps with a sharp blade or a swift bow.

ARCANE HEAT

Unlike sorcerers and wizards, bards do not produce heat when they employ their magic. Many wizards have extensively researched this unique aspect of bardic magic, hoping to alter their own magic to follow suit. Much to their disappointment, these wizards have found that bardic magic's lack of arcane heat flows directly from the fact that this power is distinct from the source of magic tapped by (and, according to some, represented by) Mesos.

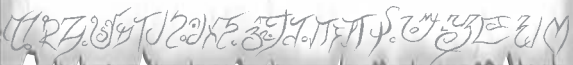
When Mesos, the Sire of Sorcery, was sundered by the gods at the outset of the Divine War, his essence permeated all of Scarn and into the astral plane. Sages speculate that arcane heat is generated when a wizard or sorcerer expels magical energy, which is pulled forcefully into the astral plane, generating a sort of magical friction. More alarmist sages and priests



VARIANT RULE: NOISE AND BARDIC MAGIC

Since bardic magic depends upon the ability of enemies to hear the incantations being uttered, the noise level of the location where the spell is cast determines the effectiveness of any spell of the *enchantment* school, or spells with the [mind-affecting] type. Apply the following modifiers as circumstantial bonuses or penalties to the save DC of any spell cast. Additional circumstances may further modify these spell DCs at the GM's discretion; use the Listen skill modifiers (see *PHB*, Chapter 4: Skills, "Listen") as a guideline. These modifiers may apply to the use of the bardic music ability as well.

Noise Level	Modifier to Spell DC
Substantial Silence	+2
Average Indoors	+1
Average Wilderness	+0
Battlefield Conditions	-1
Windstorm	-2
Magical Silence	No magic possible
For every 10 points of target's Listen skill modifier add an additional +1 (+4 maximum)	

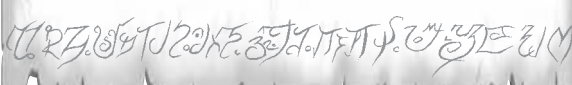


VARIANT RULE: METAMAGIC AND BARDIC MUSIC

Through careful practice and experimentation, bards may adapt their metamagic feats to apply to their bardic music ability. The following feats from the *PHB* may be adapted to bardic music: Empower Spell, Enlarge Spell, and Extend Spell. To employ a bardic music ability with metamagic, the bard must activate the ability as normal and expend a bardic music use as normal. In addition, she must expend a spell slot equal to the level that the metamagic feat usually raises a spell by. If multiple metamagic feats are used, a spell slot equal to the total modified level must be expended. Note that the bard is not actually casting a spell and she uses the rules associated with bardic music as normal.

Empower Spell may be applied to the *inspire greatness* ability to affect more allies than the power usually effects. Instead of 1 creature at 9th level and 1 additional creature per three levels thereafter, the bard affects 1.5 times this number (rounded down). Enlarge Spell may be used to double the range of any bardic music effect. Finally, Extend Spell may be used to double the duration of any bardic music effect that does not depend solely on the bard performing, such as *inspire courage*, *fascinate*, *inspire competence*, and *inspire greatness*. For example, for *inspire courage* and *inspire greatness*, the duration after the bard has ceased singing is doubled to 10 rounds.

In addition the Spell Focus (Enchantment) feat may apply to all bardic music abilities, adding a +2 bonus to all relevant save DCs.



worry that such energy helps to reconstitute an infinitesimal fraction of Mesos's titanic form. Regardless of the validity of this concern, bardic magic does not flow from this arcane wellspring. Its origins are far more ancient and primal.

This fact allows bards, who must often fight for survival in the dangerous Scarred Lands, to travel more heavily armored and encumbered than their wizard or sorcerer peers. This lack of heat can also help a bard hide the fact that he is spellcasting when he is trying to disguise his magic. In any case, since it does not hail from the titan Mesos, bardic magic lacks the oft-sinister reputation that arcane magic carries among priests.

METAMAGIC

With the exception of Silent Spell, bards may employ all the same metamagic feats regularly used by wizards and sorcerers. Like sorcerers, bards may

use metamagic feats spontaneously, simply by altering their spells as they are cast and by extending the casting time to a full-round action. Because they often have other focuses than magic, bards frequently do not learn as many metamagic feats as other spellcasters. Instead, they must carefully select which metamagic feats would best aid them.

Commonly chosen metamagic feats include Extend Spell, Enlarge Spell, Heighten Spell, and Empower Spell. Enlarge Spell allows bards to maintain distance from combat and continue to use their

magic effectively, a useful trait among bards with a strong desire to survive. Similarly, Extend Spell allows bards to get the most effect with each of their spells. Clever bards will seek to prevent charm or enhancement spells from expiring in the middle of combat or at other inopportune moments. Heighten Spell allows bards to take advantage of their ability to use higher-level spell slots to cast spells of their choice spontaneously. Finally, Empower Spell is useful for the few damaging and healing spells that bards are able to cast.



OPTIONAL RULE: COMPOSITION AND PERFORMANCE

The quality of a performance is limited by the quality of the composition. Though a bard of the highest caliber may perform the deckhand's ditty "Rolling 'long the Waves", it will never match the quality of a performance of "The Battle of Gambedal's Bridge."

Each composition type has a DC noted. This is DC that is required to craft a composition of that quality using the Performance ability. Those who are interested in creating new music must take Composition as one of their Performance styles.

Also, the Performance check of a bard using one of these songs is limited by the DC of the composition (which is one of the reasons why bards tend to use epic songs). When rolling Performance, the maximum that a bard can gain on the check *before Charisma bonus is added* is equal to the DC to craft the composition.

Thus, a bard who sings *The Hymn of the Cliffs*, an uncommon hymn to Corean (DC 15) makes his Performance check, adding his ranks, miscellaneous bonuses and the die roll together. If the result is higher than 15, he is assumed to have rolled a 15. Charisma modifiers are then applied after this number is determined.

Each category also has a "composition time" indicated. This is the length of time it takes to make a single Performance (composition) check. Most composers prefer to simply Take 20 on this roll (thus multiplying the Composition Time by 20, but ensuring a piece that is the height of the composer's ability).

In general, there are five categories of composition:

- **Common (DC 10):** These compositions are children's rhymes, holiday hymns and workman's chants sung by nearly everyone. There are many differing common compositions, as nearly every settlement in the Scarred Lands has a handful of its own. Many bards are fond of learning the

new common songs they come into contact with.
Composition Time: 10 minutes.

- **Uncommon (DC 15):** These compositions are slightly more common, though they tend to be a bit more difficult for the average person to remember and sing (or sing well, at least). These are often love ballads and heroic stories, bar songs and choir hymns. Most people know and love these songs, singing them happily, even if they aren't able to do the song justice the way a true performer might.
Composition Time: 1 hour.

- **Great (DC 20):** These are the regional songs of an area, known to most of the villages. These are likely funeral dirges, wedding marches, patriotic songs, the celebratory music played during festivals and those hymns used by the churches of the nation's patron god (such as *The Dirge for the Fallen*, a hymn of the Church of Chardun in Calastia).
Composition Time: 1 day.

- **Legendary (DC 25):** These are the songs of great fame and composition, missing only some ephemeral "spark" that transforms them into true epics. Indeed, epics begin as legendary compositions and it is generally only after years that they achieve the heights that true epics reach.
Composition Time: 1 week.

- **Epic (DC n/a):** These are those songs with the spark of true brilliance and emotion, overflowing with the history of a people as well as the love and care that generations of bards have spent learning them, cementing both the complex musical meanderings of the epic as well as its place in hearts of the people for whom it is played. The performance of an epic does not limit the DC of the Performance check used to play it at all, though doing them any kind of justice does generally require the same roll as a legendary composition.





VARIANT RULE: BARDIC ENCHANTMENT

In order to sing magic into an item, the bard must make a successful Perform skill check (DC 15 + minimum caster level) each day of enchantment. A failed skill check indicates that no progress was made on a given day, and the bard must spend an extra day enchanting the object. A natural 1 on the skill check indicates that the item is ruined, and the bard must begin the work anew, all time and money previously spent being wasted.

The bard may choose to increase the efficacy of his enchantment by raising the difficulty of this check according to the table below. All bonuses applied in this manner do not affect the base cost or time required to create the magic item. The bard must have access to any feat applied, and she cannot increase the caster level of an item above her own caster level. Spell Focus adds +2 to the save DC of each spell of that school, and multiple Spell Focus feats can be instilled in an item, so long as they apply to different schools. A musical trigger indicates that the item only functions if the wielder performs a specific melody as an activation phrase, requiring a Perform check (DC = 5 + the caster level of the item). Anyone who makes this perform check can activate an item with a musical trigger, even if they cannot normally cast spells or lack the Use Magic Item skill.

Effect	Perform Check Modifier
+1 to Caster Level	+5
+1 Metamagic Feat	+5
+2 Metamagic Feat	+7
+3 Metamagic Feat	+10
Spell Focus	+5
Musical Trigger	+5

By exposing a nascent magical item to experiences or places of power relating to the magic being instilled, a bard may reduce the amount of expensive components needed to give the item power. For each appropriate extraordinary event or location the item is exposed to, its base cost in gold is decreased by 10% (to a maximum of 70%). Experience point costs are not decreased by this exposure. Particularly momentous events or powerful locations (such as power points) may reduce the gold cost by more than 10%, at the GM's discretion.

Scrolls: Bardic scrolls appear to the untrained eye much like sheet music. They are usually meant to either be sung or played on a common instrument. To use a bardic scroll, the user must have at least 1 rank in the Perform skill of the appropriate type. Without this skill, the caster cannot perform the music well enough to activate its magic. On the other hand, bardic scrolls rarely need to be translated with the *read magic* spell, the Spellcraft skill, or the Use Magic Item skill. Only if the bard consciously chooses to create a scroll that cannot be read normally, does the scroll require this translation. Under normal circumstances, the scroll will simply be written in the bard's native language.

Potions: Potions created with bardic magic are usually referred to as "liquid song." When swirled they create an odd tinkling, reminiscent of the songs used in their creation. A skilled bard may make a Spellcraft skill check (DC 10 + caster level) to identify the magic contained in a potion based on this musical quality. Non-bards may attempt this feat as well, but they must have at least 10 ranks in the Perform skill and the DC of the Spellcraft check is increased by +10.

Wondrous Items: Bards are capable of creating a wide variety of wondrous items, but they usually prefer to create magical instruments. Magical instruments generally reproduce spells with sonic or mind-affecting effects, enhance bardic music, or create a beneficial effect for all allied listeners. All magic instruments require a certain number of ranks in the Perform skill to use correctly, as improperly played instruments can have embarrassing or even dangerous effects on the wielder.

Arms and Armor: Because of their greater ability to utilize magical arms and armor, bards often create this sort of equipment to aid them in combat. Common enchantments deal with sonic effects, resistance, or simple enhancement, as bards' limited spell selection restricts the types of items that they are capable of crafting. Realizing that potent weapons and armor could be the difference between life and death in the dangerous Scarred Lands, bards commonly equip themselves, their companions, and their followers with the most effective arms and armor they can make.

Magical arms and armor made by a bard always have a distinctive musical property that gives away their origin. This might be as loud as a thunderous clash whenever a sword strikes, or as quiet as a tinkling bell sound accompanying an armored warrior's movements. This noise is related to the functioning of the item; an





VARIANT RULE: BARDIC ENCHANTMENT (CONT'D)

observer within 5 ft. may discern the item's enchantments with a successful Perform check (DC 25). Only bards possess the magical and musical knowledge to successfully perform this feat.

Wands: Because they learn them as lower-level spells, bards are capable of crafting certain types of wands, such as those that cast *fear*, *confusion*, and *dominate person*, more easily than wizards and sorcerers. In addition, bards can create wands with healing spells and other spells unavailable to arcane spellcasters. Bards often seek out fellow bardic wand crafters, in order to supplement their own limited number of spells and spellcasting ability. Similarly, bardic wands that can be triggered by anyone with musical ability are widely sought by those seeking healing without the gods' blessings.

Bards focus more on wands that create useful general effects than the wands with flashy offensive attack spells favored by wizards. Widely created wands include: *charm person*, *cure light wounds*, *silent image*, *blindness/deafness*, *cure moderate wounds*, *glitterdust*, *silence*, *dispel magic*, *fear*, *haste*, *slow*, *cure serious wounds*, *cure critical wounds*, *dominate person*, *shout*, and *rainbow pattern*.

Rods: There are not many rods that bards are capable of crafting, so bards rarely take the Craft Rod feat. Popular rods that bards may craft include the *rod of wonder*, *immovable rod*, *rod of flame extinguishing*, and *rod of cancellation*. These rods may help bards counter the superior magical might of sorcerer or wizard opponents.

Staffs: Bards do not often take the Craft Staff feat, as the only staff that bardic magic is capable of crafting is the *staff of charming*. On the other hand, bards are quick to acquire traditional staffs made by wizards or clerics as they allow them the use of spells that bards may not normally access. With their proficiency for the Use Magic Item skill, bards can often make efficient use of any type of staff, unlike wizards, clerics, or sorcerers.

Rings: Popular among adventurers of all stripes, a variety of rings can be crafted by bards with the Forge Ring feat. Bardic rings tend to be particularly ornate and elaborate, perhaps owing to the elven influence on bardic magic. Rings commonly crafted by bards include: *ring of blinking*, *ring of chameleon power*, *ring of climbing*, *ring of feather fall*, *ring of invisibility*, *ring of swimming*, and *ring of scribing*.



ITEM CREATION

Like other spellcasters, bards are able to imbue items with their magic, creating items of arcane power. Unlike most spellcasters however, who must employ formalized rituals and expensive components to enchant magic items, bards must “sing” magic into items through an exhaustive process requiring innovative performances and rare materials. Because experience is the hallmark of bardic magic, items are enchanted by exposing them to a variety of places, experiences, and performances relating to the powers the bard hopes to instill.

Epics of the SCARRED LANDS

Music is the *prima materia* of bards throughout the Scarred Lands. It allows them to earn their living, use their magic, and employ their amazing powers of enchantment. Particular epics, chants, and songs form the cultural background of all the peoples of Ghelspad. Any successful bard must know the common music in the areas they regularly travel, both to fulfill requests and to understand the nature of their audience. This section describes a few common epics and songs common to Ghelspad and Termana. Bards may use verses from these songs as the verbal components for many spells, as well as the focus for their bardic music.

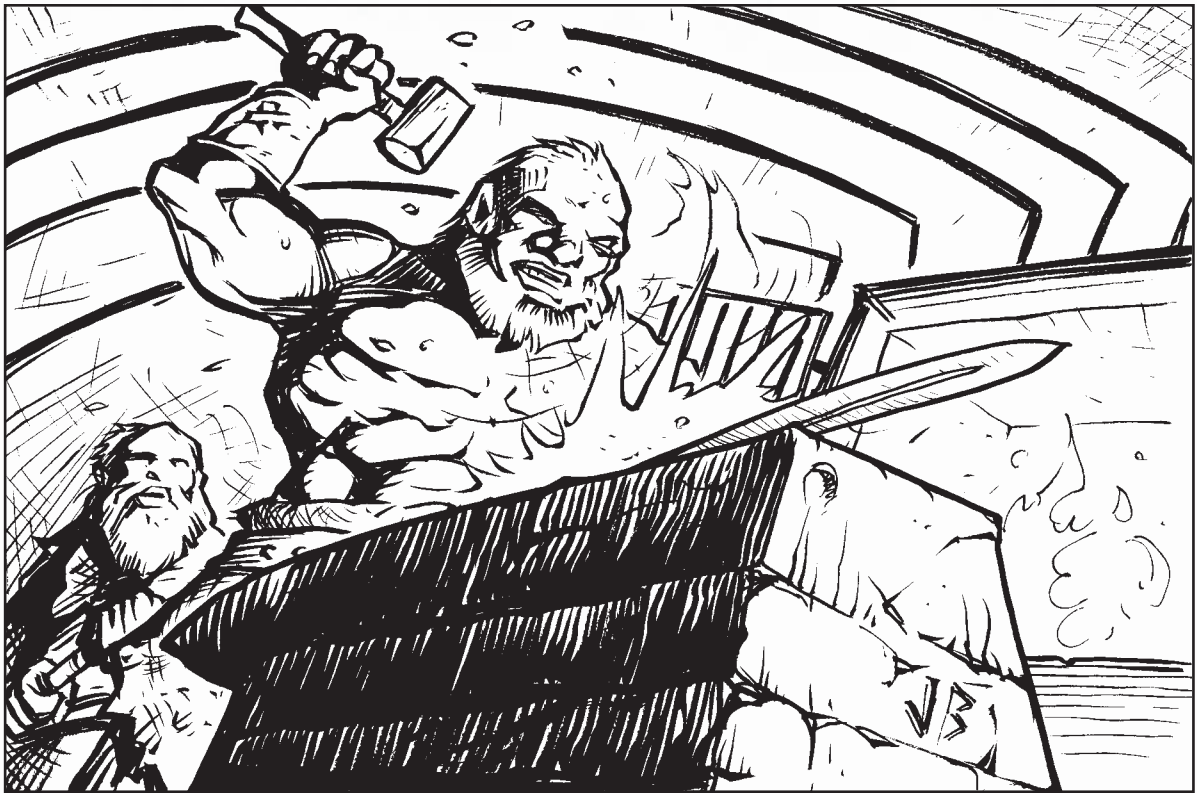
99 SHATTERED BLADES

Although in its current incarnation this chant is favored by paladins and other followers of Corean and Goran, in an earlier time it was performed by the forge-druids and smith servitors of Golthagga. Because chant is rhythmic and methodical, forge workers often used it to keep time while metalworking. This chant is also sometimes sung during battle, where it is used to measure time and coordinate troop movements. “99 Shattered Blades” is traditionally performed in ancient Ledean, though it has its roots in the Dark Speech of Golthagga.

The original meaning of “99 Shattered Blades” has largely been lost, but sages believe it recounts the tragic destruction of the Empire of the Ancients, who once occupied the Plains of Lede. The chant conveys a sense of tragic loss and deep regret, tinged with hope and a vibrancy of life.

Bardic Music: “99 Shattered Blades” is usually performed to *inspire courage*, *inspire heroics* or *inspire competence* on Craft skill checks involving forge work.

Bardic Spells: This chant may be used to cast *analyze dweomer*, *animate objects*, *continual heat*, *crushing despair*, *daze monster*, *fox's cunning*, *ghostdweomer**, *greater heroism*, *heroism*, *identify*, *Liliandel's flurry**, *mask magic***, *mass fox's cunning*, *Nystul's magic aura*, *shatter*, *sympathetic vibration*.



1001 SHELZARI NIGHTS

A series of performances adapted from the popular Shelzari book of the same title (see **Scarred Lands Campaign Setting: Ghelspad**, pg. 170), this ballad is often performed with accompanying dancers who act out the book's sensual postures. How authentically the positions are duplicated and the number performed vary from performance to performance, but "1001 Shelzari Nights" tends to tax the stamina of even the greatest eroticist. It is said that no bard has ever completed the illustration of the entire book in one performance.

The story details the life of a rich Shelzari nobleman who has tired of his wife and threatens to have her slain if she cannot please him. With the help of the goddess Idra, the noblewoman is able to engage in more and more elaborate sexual techniques for 1001 nights. Eventually the husband dies from sheer pleasure and leaves all his riches to his wife. The story represents well Shelzari culture and its love of irony.

Bardic Music: "1001 Shelzari Nights" is often used to employ the *fascinate*, *suggestion* or *mass suggestion* bardic music abilities.

Bardic Spells: The intricate performances associated with Shelzari Nights are well suited to cast spells such as: *charm monster*, *charm person*, *eagle's splendor*, *ecstatic vision*††, *Gulaben's ecstasy****, *gullibility*, *mass eagle's splendor*, *message*, *Rie's dance of seduction**, *Tashaa's hideous laughter*.

THE BATTLE OF GAMBEDAL'S BRIDGE

Two versions of this historical ballad exist, that extolled by the dark elves and that chanted by the

mountain dwarves of Burok Torn. Although the two ballads share many of the same facts and even turns of verse, they originate from separate, and even viciously polemic, viewpoints. Unfortunately, the more inaccurate dwarven version has become much more common in the lands surrounding Burok Torn and beyond.

The ballads begin with the destruction of Baereth Marn by the titan Churn, and continue through the preparation of the dwarven and elven forces for the battle against the Scourge. Although the elven version details the exact nature of the Denaval Arch and the true tactics of the combined army, the dwarves impart the idea that the titan was to be overcome by sheer force of arms and magic alone — an impossible task. The two versions most greatly diverge when the actual battle occurs at Gambedal's Bridge. The dwarves recount a hopelessly skewed version of the battle, based on the fever-induced visions of Goran. The elven version, while slightly skewed by the elves' own jealousy and bitterness, aligns much more closely with the reality of the scenario.

Bardic Music: The appropriate version of this ballad may be used to *inspire courage*, *inspire greatness* or *inspire heroics* by a dwarven or dark elven bard among her own people.

Bardic Spells: The ballad may be used to cast the following spells: *aura of menace****, *battlecry**, *Belsameth's strife**, *confusion*, *darkness*, *daylight*, *delay poison*, *dirge of woe**, *disappear**, *lesser confusion*, *message*, *mind fog*, *neutralize poison*, *rage*, *remove curse*, *rend the sovereign soul**, *song of champions**, *song of heroes**, *song of the gods**

*summon swarm, sympathetic vibration, Talen's confounding battlefield***, *trust in the gods***, *undetected alignment*.

Courtship of the Nine Jewels

An old song of Shelzari origin, "Courtship of the Nine Jewels" is the romantic tale of the efforts of Prince Ariakani to woo the aloof and beautiful Princess Riasha. The entirety of the epic is incredibly long, taking several hours to complete. Fortunately it is separated into nine parts, one for each "jewel" he wins and gives to his love.

These "jewels" are symbolic of the things that supposedly define the perfect marriage, at least in the eyes of the old Shelzari nobility: riches, fidelity, piety, honor, virility, grace, artistic ability, attentiveness and love. Each claiming of a jewel involves the Prince Ariakani facing and completing a test, proof of his devotion to both the virtue in question and the princess.

Some parts of this song are very magical, while others are perfectly scandalous (as perhaps befits an epic of the City of Sins). Though the most common way to relate the tale is with a cittern and ululating song, the entertainers of Shelzar often relate "Courtship of the Nine Jewels" with only sinuous dance, assisted by veils. Supposedly in some performances, the bard performing the dance wears only nine silken veils, discarding each one as the tale is related.

Bardic Music: "Courtship of the Nine Jewels" is often used by bards utilizing the *fascinate* bardic music. Others are known to use it to render a *suggestion* or *mass suggestion* (especially if the *suggestion* involves one of the virtues of the epic), while there are also tales of those who use it to *inspire competence* in someone who is wooing another or simply to create harmonious social dealings.

Bardic Spells: "Courtship of the Nine Jewels" is often quoted when casting one of the following bard spells: *calm emotions*, *charm monster*, *charm person*, *eagle's splendor*, *ecstatic vision*††, *Elina's wardrobe***, *enthral*, *geas/quest*, *Gulaben's ecstasy***, *lesser geas*, *lullaby*, *mass charm monster*, *mass eagle's splendor*, *mass suggestion*, *Rie's dance of seduction**, *siren song*†, *song of discord*, *suggestion*.

Cycle of the Ganjus

One of the few wood elven songs known outside of Vera-Tre, "Cycle of the Ganjus" is a song about the natural world of the forest and its changing seasons. It is said that only the bards of the Chorus of the Ages possess the knowledge of the ebb and flow of the natural world necessary to correctly perform the "Cycle." This song is reputed to possess all manner of magical properties when performed properly, and it is only sung in its traditional Middle Elven.

From what outside bards can understand, "Cycle of the Ganjus" communicates directly with the titan Denev. The song clearly reflects the values of elven life, including respect for the cycle of nature, the transient state of

mortal life, and achieving harmony with the world. Recently, half wood elves, Veshians, and elves not of Vera-Tre have begun to learn small pieces of the "Cycle." Although these fragments do not possess the mystical significance of the entire "Cycle of the Ganjus," they clearly reflect the beauty and eternal nature of the natural world.

Bardic Music: "Cycle of the Ganjus" is often used to perform the *countersong*, *fascinate*, *mass suggestion*, *song of freedom* and *suggestion* bardic music abilities.

Bardic Spells: "Cycle of the Ganjus" has many mystical properties and it may be used to invoke spells that affect the natural world, including: *animal trance*, *cat's grace*, *delay poison*, *dowsing**, *eagle song***, *find the path*, *follow the shifting sands*††, *hallucinatory terrain*, *know direction*, *Liliandel's flurry**, *locate water***, *mass charm monster*, *mass cat's grace*, *mirage arcana*, *neutralize poison*, *rabbit feet**, *serpent's stare***, *speak with animals*, *speak with plants*, *summon swarm*.

The Divine and the Defeated

The ultimate expression of the Divine War, "The Divine and the Defeated" is an epic ballad conveying what many consider to be the "true history" of the Titanswar. This piece was composed by the brilliant Veshian bard Kay La'tornel in AV 10 and has since spread to most civilized areas across Ghelspad. It is said that Kay traveled the broken lands of Ghelspad for 10 years, in order to capture the essence of the war and recount her tale as accurately as possible. In reality, "The Divine and the Defeated" is terribly biased, glossing over horrible massacres, misrepresenting motivations, and portraying the titanspawn forces as squabbling and ineffective. As they say in Calastia, history goes to the victors.

The ballad begins with the stripping of Enkili's magic by the power-mad Mesos (conveniently leaving out the trick that prompted it) and ends with the destruction of the titan Gulaben, bound and destroyed by the perseverance of the gods. Bards often retell this tale on Divinities Day as a commemoration of the great struggles of the forbears and the might of their gods. The more intelligent titanspawn fervently hate this epic and will make every effort to kill bards who quote it extensively.

Bardic Music: As a heroic and boisterous tale of bravery, "The Divine and the Defeated" is often used to invoke bardic music abilities such as *inspire courage* and *inspire greatness*.

Bardic Spells: "The Divine and the Defeated" is employed to cast all manner of healing spells, spells involving bravery, and combat-based spells, such as: *charm's aegis***, *cure critical wounds*, *cure light wounds*, *cure moderate wounds*, *cure serious wounds*, *dispel magic*, *Enkili's prank**, *geas/quest*, *greater dispel magic*, *greater heroics*, *gullibility***, *healing circle*, *heroics*, *mass cure light wounds*, *mass cure moderate wounds*, *song of champions**, *song of heroes**, *song of the gods**, *trust in the gods***, *unwavering ally***.

ENKILI'S CHOSEN

This ballad tells the tale of a stodgy old wizard who was chosen to be the Page of Enkili by the Trickster himself. Placed into a young body and filled with the chaotic essence of the god, the wizard sheds his grumpy nature and becomes something of a prankster. The rest of the tale conveys the wizard's humorous and oft ridiculous adventures. Although the now-young wizard dislikes Enkili, he nevertheless finds himself performing the god's will often by accident and mischance. At the tale's conclusion, the wizard once again finds himself in his own body, but he retains his enhanced sense of humor and a grudging respect for the trickster god.

"Enkili's Chosen" is common in areas where the Trickster is popular, such as Zathiske, Shelzar, Fangsfall, the Ukrudan Desert, and even Mithril. In more rigid cities, bards often perform this ballad as a warning to the rich and powerful — that even the most high can be brought low by fate and that one should always retain a sense of humor.

Bardic Music: This song is rarely used to perform bardic music, but it may be used to *inspire courage* or perform a *countersong* or *song of freedom*.

Bardic Spells: Favored by bards who worship Enkili, this song may be used in the following spells: *bed bug bites***, *confusion*, *disappear**, *Enkili's prank**, *Enkili's shadow***, *false vision*, *ghostweomer**, *gullibility***, *lesser confusion*, *magic mouth*, *malicious image***, *message*, *mirror image*, *misdirection*, *mislead*, *reverse illusion**, *suggestion*, *Talen's confounding battle-field***, *trust in the gods***, *veil*.

EPIC OF ARDAN MA UISLIU

Unique among Darakeene epics, the "Epic of Ardan ma Uisliu" contains elements of both *gentraige*, lively and exciting music, and *goltraige*, sad and tragic music. The epic, which is usually accompanied by the ubiquitous Darakeene bagpipes, details the life of the Keltai chieftain who first united all the tribes of Darakeene. Not content to simply recount historical events, Darakeene bards continually add to and embellish the epic, making it more a complete oral history of Darakeene than a story about one man. Most bards tell only a selected portion of the epic at any one setting, the entire epic being far too long to recant for the average performance. On the other hand, bardic competitions wherein bards chant the entire epic for long hours occur on a yearly basis.

The "Epic of Ardan ma Uisliu" has both exciting war scenes and tragic expressions of loss. The years after Uisliu's death when Darakeene crumbled is an especially sad chapter of the verse, and the section in which the triumphant Selrach restored the monarchy has become a de facto expression of Darakeene unity. The epic continues to grow as the history of Darakeene evolves, and only the gods know whether the future dissolution of the great nation will become the epic's final tragic chapter.

Bardic Music: This lengthy epic may be sung by Darakeene bards to invoke nearly any bardic music effect. The most popular effects are *inspire competence*, *inspire greatness* and *inspire heroics*.

Bardic Spells: Popular spells often invoked with the "Epic of Ardan ma Uisliu" include: *aura of menace***, *battlecry**, *eagle's splendor*, *good hope*, *greater heroics*, *haste*, *heroics*, *legend lore*, *mass eagle's splendor*, *rage*, *remove fear*, *song of champions**, *song of heroes**.

EPIC OF CAROLANN

An ancient Albadian epic poem, modern bards have taken to setting the "Epic of Carolann" to music. The piece is rousing and boisterous, stirring the blood of unruly barbarians and timid civilized folk alike. The epic is also very long, and only the most knowledgeable of bards can memorize the entire piece. When performed to music, only a single chapter containing one of Carolann's adventures is performed.

Carolann was supposedly a barbarian chieftain shortly after the fall of the Empire of the Ancients. He taught his followers, those who survived the magical disaster because of youth or complete lack of magical talent, the way of the wilderness, epitomized in the rage of barbarism.

Carolann lead his people across the ruined Plains of Lede, already teeming with orcish tribes, to the frozen wastes now known as Albadia. The epic recounts Carolann's valiant onslaughts against the fearsome beasts encountered during his journey. Each chapter describes a different battle, a few of the more memorable ones being against an orcish chieftain, a tundra lord, a powerful thulkan, and a beast that could only be a white dragon. All the while, the barbarian lord taught his followers to trust their inner spirit and rely upon their might and cunning, shedding the weaknesses of the civilized way of life. Because of these lessons, the epic is often quoted by the northern Albadians as a rejection of civilization.

Bardic Music: Because it is such as rousing piece, the "Epic of Carolann" is often used by bards when performing the *inspire courage*, *inspire greatness* or *inspire heroics* bardic music abilities.

Bardic Spells: The Epic of Carolann is frequently quoted when casting spells such as: *Austlinan's violent scream***, *battle cry**, *crushing despair*, *freedom of movement*, *greater heroism*, *greater shout*, *heroism*, *rage*, *sharpen senses††*, *shout*, *sympathetic vibration*.

GENIE'S TRIUMPH

A cautionary tale from long-lost Elz about the devious and crafty nature of genies, "Genie's Triumph" has been preserved among the peoples of Shelzar and the Ukrudan Desert. The story is often told as a fairy tale to children, teaching the lesson that one must be wary yet cunning when dealing with mystical forces.

This tale revolves around the marid Urseus who has been summoned to serve a powerful wizard of Elz. Craftily, the marid tricks the wizard into making harmful wishes that ultimately undo the spellcaster. In a stunning reversal of fortunes, the Urseus overcomes the wizard and makes him the servant — humiliating him at every turn.

At the end of the tale, it seems that the wizard has finally prevailed by tricking the genie into binding with a decora-

tive lamp. The marid, however, reveals that the wizard's inadequate binding only served to keep the genie from being sealed away by Chardun's binding of the genies' cities.

Bardic Music: This tale may be used to *fascinate* onlookers, create *mass suggestions*, *suggestions* or *inspire competence* on Bluff, Sense Motive, Diplomacy, or Knowledge (arcana) skill checks.

Bardic Spells: "Genie's Triumph" is often quoted to cast *call aquatic humanoid I & II**, *eagle's splendor*, *Enkili's prank**, *geas/quest*, *gullibility***, *lesser geas*, *lullaby*, *mass eagle's splendor*, *mass suggestion*, *mislead*, *phantom steed*, *shadow conjuration*, *suggestion*, *summon monster* spells and *Tashaa's hideous laughter*.

The Hag's Tale

A parody of the traditional love story, "The Hag's Tale" is a ballad about the ill-fated Sluw, a swamp hag with a tail. Sluw falls madly in love with Tormith, a rather crude and yet arrogant paladin of Corean. This comedy revolves around unfortunate misunderstandings, the hag's petty plots to acquire the "chaste" paladin's love, the paladin's own vulgar exploits with every maiden he finds, and far too many bad puns. A particularly dreadful example is Tormith's fall from Grace, his horse, into the loving claws of Sluw. The tale ends when Sluw, finally managing to capture her love, is unable to restrain herself and ends up eating her paramour.

Bardic Music: Fragments of "The Hag's Tale" may be used as a *countersong* or to *inspire competence* with Bluff, Disguise, or Diplomacy skill checks.

Bardic Spells: "The Hag's Tale" may be used to cast a variety of spells, including: *alibi**, *charm monster*, *charm person*, *expeditious retreat*, *gullibility***, *intoxicate**, *lure***, *malicious image***, *mislead*, *siren song†*, *Talen's confounding battlefield***, *Talen's maligned performance***, *Tashaa's hideous laughter*, *verisimilitude***, *virtue's curse***.

Hymn of St. Rythian

Performed in the monotone Baerovian chant preferred by devout Hedradans, the "Hymn of St. Rythian" serves as both a prayer to Hedrada and a meditation to calm the mind and soul. The hymn is traditionally only performed in its original tongue, an ancient dialect of Ledean. Bards, always an innovative lot, usually feel the need to "spruce up" the hymn and perform it with more lively music. Needless to say, this annoys Hedradan bards to no end.

Invented by St. Rythian, an early high priest of Hedrada who was responsible for the renaming of the city of Epis to Hedrad, the hymn is designed to subsume the self into the greater whole of society. The hymn chanter so focuses upon the beauty and lawful perfection of Hedrada that her mind opens and releases all secrets improperly held from the Judge. Perfect clarity is achieved and the mind is cleared of all interfering emotion and disturbance. It is said that such a focused meditative state irrevocably alters those who experience it, brining them closer to the harmony of Hedrada.

This prayer is regularly performed in Hedradan temples, especially in or near the city of Hedrad, and it may be performed for hours without interruption.

Bardic Music: The hymn may be chanted to *inspire competence* in activities involving Concentration, Diplomacy, Sense Motive, and Knowledge (religion) checks.

Bardic Spells: This Hedradan hymn is often quoted when casting *dominate person*, *fox's cunning*, *hold person*, *inquisition**, *mass fox's cunning*, *mind over matter**, *sharpen senses††*, *trust in the gods***, *unwavering ally***.

The Lay of Ulen Gushpeel

The Zathiskan scholar Abd al Alain is said to have gathered over 300 stories of the indomitable Ulen Gushpeel, a Zathiskan folk hero. Local bards have been known to collect these stories, priding themselves on the number they could find or at least make up. Recently, Alain's version has come to prominence and is being distributed by bards as the "official" version. More rebellious bards instead see this as an occasion to write even more innovative and outrageous stories with the hope of discrediting Alain.

Ulen Gushpeel is a pitiful fellow who always seems to find himself in great peril because of the machinations of others and his own foolishness. The man possesses no noteworthy attributes except for his incredibly bad luck and his unexpectedly quick wit. No matter what sort of trouble Ulen finds himself in, he avoids disaster only with his cunning. "The Lay of Ulen Gushpeel" represents the optimism and respect for wit and cunning among Zathiskans. No matter how bad a situation seems, Gushpeel shows that even the unlucky can make it through.

Bardic Music: "The Lay of Ulen Gushpeel" is often used for *song of freedom*, *inspire courage* when odds seem overwhelming, *inspire competence* in desperate situations to aid Bluff, Diplomacy, Escape Artist, or Sense Motive rolls, or make a *mass suggestion* or *suggestion* to influence others to stupid or foolishly brave acts.

Bardic Spells: Stories about Ulan Gushpeel are often used to cast *cat's grace*, *charm's aegis***, *expeditious retreat*, *find the path*, *fox's cunning*, *freedom of movement*, *glibness*, *gullibility***, *mass cat's grace*, *mass fox's cunning*, *Talen's maligned performance***, *Tashaa's hideous laughter*, *trust in the gods***.

Of Mithril and Blood

This epic poem recounts the pilgrimage of Corean's followers as they sought Corean's mithril golem after the Divine War. The priests and paladins of Corean traveled north along the Blood Sea, facing any number of horrible monstrosities arising from the contaminated waters, to eventually find the mammoth golem overlooking the crimson sea atop a high peninsula. This is an exciting yet poignant epic, with pirates and piety, shadow mages and sacrifice. The saga ends with the completion of Corean's temple about the base of the enormous golem.

"Of Mithril and Blood" is common in Mithril and allied lands, such as Vesh and the Gleaming Valley. Although

sometimes performed with stringed accompaniment, in more formal temple settings the epic is quoted in religious chants. Recently, a heretical cult dedicated to worshipping the golem as a god has taken the epic as their mantra and begun to alter it to fit their aims.

Bardic Music: “Of Mithril and Blood” is often used to *inspire courage*, *inspire greatness* or *inspire heroics*. More rarely, it is used to *fascinate* listeners.

Bardic Spells: Common spells which quote “Of Mithril and Blood” include: *charm’s aegis****, *daylight*, *detect gold**, *fox’s cunning*, *lure****, *mass fox’s cunning*, *mind over matter**, *neutralize poison*, *remove curse*, *see invisibility*, *song of champions**, *song of heroes**, *trust in the gods****, *unwavering ally***.

Rise of the Ghoul King

This epic commemorates the rise to power and eventual defeat of the Ghoul King, a savage necromancer who continues to plague Termana to this day. The epic is most popular in the human nations once threatened by this malevolent foe, including Azale, Padrinola, and Thorvalos.

The epic begins with the launch of the Ghoul King’s forces from the Isle of the Dead and, in considerable detail, recounts his brutal reign. In an unforgettable and heroic verse, the Sisters of the Sun arise and drive back the forces of the Ghoul King, routing them with the power of Madriel’s light. The epic ends with the Ghoul King’s death, his return to blasphemous half-life on the Isle of the Dead, and the building of the Citadel of the Sun.

Bardic Music: This rousing tale may be used to *inspire courage*, *inspire greatness*, or *inspire competence* for Knowledge (religion, history, arcane, or undead) skill checks.

Bardic Spells: Fragments of “Rise of the Ghoul King” are often used to cast *crushing despair*, *cure light wounds*, *darkness*, *darkness nocturne*††, *daylight*, *doomwail**, *dreadmantle****, *fear*, *gloom**, *greater heroism*, *heroism*, *phantom’s howl**, *prelude to day*††, *shadow walk*, *song of champions**, *song of heroes**.

SAGA OF ANKILA OF THE HAMMER

Ankila has had a long and brutal history of struggle and resistance against the encroachment of Calastia. This saga, which has been banned by Calastian authorities, recounts the adventures of the early Ankilan kings, Ankila I and Ankila III. This collection of tales relates the true past of Ankila’s struggle to rise as a nation, its devotion to Hedrada, and its refusal to be made subservient to any outside force. With the current wave of complacency and passivity among Ankila’s populace, the saga has become much less popular. Nevertheless, devout Hedradan priests and bards continue to emphasize the epic story in an effort to energize their people.

“Saga of Ankila” begins with the struggles of Ankila I to unite the kingdom from the ashes of the crumbling Calas Province, and his efforts to drive off the nigh-insurmountable charduni from the western lands. Later chapters relate the adventures of Ankila III, who fought in the Divine War at the side of Hedrada himself to maintain the freedom of his people. Ankila II has always been inexplicably left out of the saga, perhaps because of his eventual surrender to the charduni his father fought so bravely against.

Bardic Music: As a saga of bravery and defiance, this piece is often used to *inspire courage* or *inspire greatness* among the Ankilan people, or to perform the *song of freedom*.

Bardic Spells: “Saga of Ankila of the Hammer” is often used to invoke spells such as: *break enchantment*, *calm emotions*,



dispel magic, geas/quest, greater dispel magic, greater heroism, heroism, inquisition, lesser geas, remove curse, song of heroes*, song of the gods*, trust in the gods**, unwavering ally**.*

The Slaver's March

Although this march could hardly be said to be popular among anyone, the darkly melodic and haunting beat can be heard emanating from any temple of Chardun or slave detail. The march is used to keep slaves in line and focused on their tasks. "The Slaver's March" is entirely instrumental, making heavy use of drums, the santoor, and occasionally the dragon horn.

Recently, halfling resistance members in the Hegemony of Calastia have devised a set of highly irreverent lyrics for this solemn march. Chardunite and Calastian authorities are of course furious, and every effort is being made to root out any bard who would dare mock one of Chardun's holy chants. Nevertheless, "The Slaver's March" continues to be employed in orthodox Chardunite temples.

Bardic Music: "The Slaver's March" is often used to *inspire competence* in slaves for tasks such as rowing, fieldwork, and mining. Also, the march can similarly aid meditation and concentration, even in combat.

The irreverent version may be used to perform a *countersong*, *song of freedom* or make a *mass suggestion* or *suggestion* relating to public disorder or disobedience.

Bardic Spells: The low, steady tones of "The Slaver's March" may be used to cast spells such as: *aura of menace***, *calm emotions*, *crushing despair*, *dominate person*, *dreadmantle***, *enthrall*, *fear*, *hypnotism*, *mind fog*, *mind over matter**, *rend the sovereign soul**, *song of the gods**, *virtue's curse***, *trust in the gods***.

The irreverent version may be used to cast *alibi**, *bedbug bites***, *Belsameth's strife**, *confusion*, *Enkili's prank**, *good hope*, *gullibility***, *invisibility*, *lesser confusion*, *message*, *mirror image*, *misdirection*, *mislead*, *seeming*, *song of discord*, *Tashaa's hideous laughter*.

Tales of the Golden Courts

Before the current age of unity in Vesh, it was a region of squabbling nobles called the Golden Kingdoms. Modern Veshians see this period as a romantic expression of their Ledean heritage. From the destruction of the great Ledean Empire, the small kingdoms of the Vascon Province managed to emerge, unite, and enter a period of unprecedented peace. This series of stories and poems recounts many tales of intrigue and adventure from that time period. Often told with musical accompaniment, these tales serve to teach

traditional Veshian values, such as freedom, responsibility, bravery, and compassion.

One of the most popular "Tales of the Golden Courts" is that of King Arduis of Arcernoth, who is often considered the greatest of the nobles of this time. Arduis united the Golden Kingdoms into a loose alliance with himself at the head, creating a golden era for the region.

Bardic Music: Bards may quote "Tales of the Golden Courts" to *inspire courage*, *inspire competence* with Diplomacy, Wilderness Lore, Sense Motive, Innuendo, or Bluff, and *inspire greatness* or *heroics*.

Bardic Spells: These tales are used to cast a variety of traditional Veshian spells, such as: *animal messenger*, *animate rope*, *blink*, *cat's grace*, *daylight*, *dispel magic*, *greater dispel magic*, *greater heroism*, *haste*, *healing circle*, *heroism*, *Liliandel's flurry**, *song of champions**, *song of heroes**, *speak with animals*, *speak with plants*, *summon instrument*, *trust in the gods***.

That Which Abides

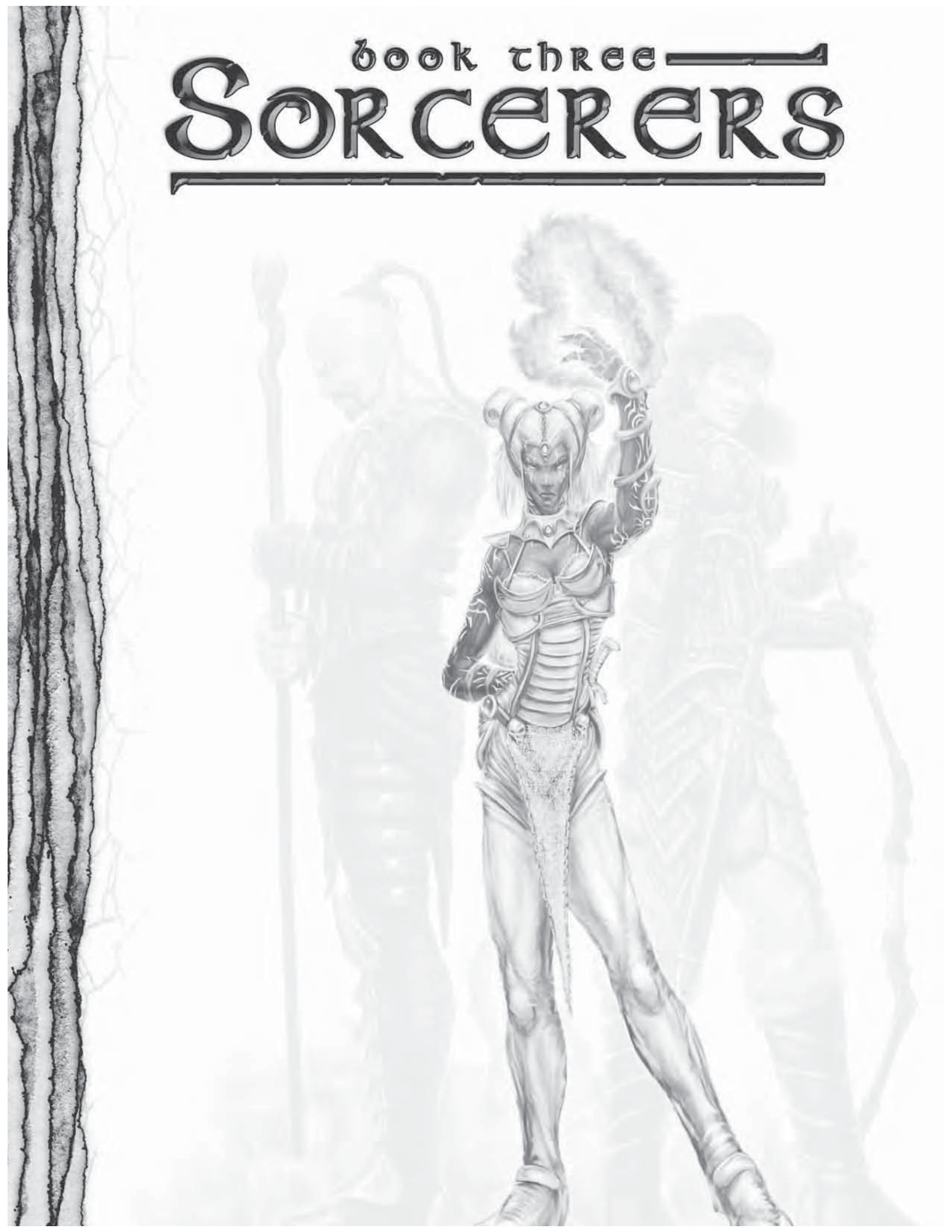
After the high elf god was destroyed by Chern during the Titanswar, all record of his name, form of worship, and religious dogma was destroyed in the ensuing chaos, save for this elven hymn. Clinging unto the last traces of their religion, the forsaken elves have taken to referring to their ancestral god as That Which Abides in reference to this hymn. Elven sages speculate that, unlike other religious passages, the hymn has not lost potency over the years because it refers to the elven god only obliquely. "That Which Abides" recounts exploits and religious practices that are clearly fictitious, as it has passages that directly conflict and feats that contradict known history.

The hymn, which is most popular in Darakeene and the elven nations of Termana, tells the history of an unnamed elven youth who gains power, respect and eventually godhood through individual strength and cleverness. The hymn is largely allegorical, expressing the ideals and norms of high elf culture in a comprehensible way. As one of the few links to their mysterious past, the forsaken elves delight in retelling this poignantly sad yet oddly hopeful story.

Bardic Music: A tale of tragic heroism and cleverness, "That Which Abides" may be used to produce the *inspire courage*, *inspire competence*, *inspire greatness* and bardic music abilities.

Bardic Spells: "That Which Abides" is often quoted to cast a variety of spells, including: *alibi**, *cat's grace*, *dirge of woe**, *dreadmantle***, *false vision*, *glitterdust*, *invisibility*, *Liliandel's flurry***, *lullaby*, *mass cat's grace*, *mass suggestion*, *sharpen senses††*, *sleep*, *song of the gods**, *suggestion*, and *trust in the gods***.

BOOK THREE —
SORCERERS



CHAPTER FIVE

BLOOD OF THE TITANS

Fools. In my very blood flows absolute power, only barely restrained by my will. My magic is a thing untamed, a beast held by the lightest of leashes. The essence of sorcery flows through my veins where lesser men have blood, for I am an inheritor of the legacy of Mesos. Would you spill that blood? Come, then. I have agonies to inflict upon you ere you die.

— Imbraxis Thuul, one of the Blessed of Mesos responsible for the slaughter of nearly an entire patrol of Black Dragoons before being slain.

THE BLOOD OF PRIMAL KINGS

From the confessions of Galius Duntrell, High Priest of Hrinruuk, as recorded by the Chapterhouse of the Shining Blade:

Yes, yes. Get your swords farther away from me, if you please. You've threatened me and grunted at me and prayed at me until I can scarce keep my eyes open, and I've already agreed to answer your questions in exchange for my life. You certainly don't need to pierce my throat with the tips of your weapons while I'm speaking, do you? Thank you very much. I so enjoy the company of your order; we may disagree about so many things, but you're always so *civilized*.

I'm sure you're in no position to appreciate it, my dear paladins, but it was a delightful battle we shared. Am I to understand that someone actually told you where the Sliding Temple was located, and yet you went in expecting that the High Priest of Hrinruuk was a druid — oh, that's terribly

amusing. The look on your faces when the *fireball* detonated in your midst was simply priceless.

Nevertheless, here I am, captured and disgraced. While I'd be pleased to tell you a bit of history, I'm not going to guarantee that you'll like what I'll say. You worshippers of upstarts like Corean usually have a twisted sense of history.

You see, sorcerers have always been among the priests of the titans. We serve their interests here on Scarn. I don't believe that it is the same kind of relationship that your gods have with your priests, because the titans are really beyond such concerns such as faith and prayer. But they certainly see the merit in having loyal followers. We need not pray, nor grovel and scrape — our power comes from their heritage, and we thank them for our bloodlines by acting in their interests.

We're good at it, too. When's the last time that you saw a charming druid? They're usually too busy scratching themselves and hunting under rocks for grubs to have an intelligent conversation about life and death, power and faith. Sorcerers, however, are another matter. I believe that it is the very

bloodline of the titans that makes us so. Even today, people such as myself have a natural flair for leadership and the churning dance of power in our veins. That makes us simply better than most other folk, and it would be a shame to waste such potential on any other task than serving the titans.

Not all of them need us, of course. Some of the titans, such as Kadum or my own Lord Hrinruuk, have made very little use of us. Others, such as Mormo or Mesos, have established vast webs of sorcerer-priests who infiltrate countries across the world, including such organizations as this one. Yes, you should look around nervously. You can't always tell who has been touched by the great ones. Often, such powers surface late in life. Just imagine, my dear Commander, if you woke up one morning and found the bloodmark of Mesos staining your skin? That might make confession here at the church a little more interesting.

The idea of using sorcerers as priests first originated with Mesos and spread quickly to the other Creators. Most people don't realize it, instead looking to the druids for assigning blame and responsibilities. But we usually shoulder an equal burden in the recruitment, organization and growth of the cults.

Has anyone ever told you of the first sorcerer? I have no idea if it's true or not, but the story has been repeated to those of the blood for thousands of years. The titans were just beginning their delightful orgy of creation, molding living flesh from the air and the earth. Creatures had not yet tamed fire or learned the art of the forge, and they spent their time grubbing in the earth for food to sustain them. After all, the titans were delighting in the creation; keeping those creations alive was less important.

In any event, one of Mesos' children saw the might of her Creator, and raised her voice to the sky. She called out "More." I have no idea what she was thinking. She could have been asking for more food, or more creatures, but Mesos heard her and decided that she was asking for more power. For whatever reason, he gave it to her, and she must have screamed as her blood caught fire with the essence of the titan. He may have crushed her under his foot minutes later, or she may have lived a long life and bore many children. I have no way of knowing. But as far as the story is told, this was the first to bear such power, and the other titans saw Mesos' act and learned from it. I expect our world would be remarkably different if they hadn't.

Throughout the Epochs, sorcerers have always wielded the power of the titans, and it was a great and devastating power. But the sorcerers were an elite few, touched only rarely. Steps were taken to breed the trait true, as one might breed a strong gait in one's line of horses or a tendency to hunt coney in one's hounds. Even still, the trait was very rare — until the Epoch of Mesos, coinciding with the Empire of Lede.

It was in the Epoch of Mesos that Sorcerer-Cults reached their pinnacle. Empowered by Mesos' temporary primacy, families that had moldered for generations suddenly became invigorated with new life. Great and magical temples were constructed, including my own Sliding Temple that you so very nearly plundered today. Many artifacts and weapons were crafted, many new and untried magics were perfected, and the

The Blood Mark

My Lord:

Though his rambling tale was of limited use, I think perhaps one of the most noteworthy things that the deranged madman had to mention was the concept of a "bloodmark." Though he wouldn't be pressured into elaborating, from listening to his descriptions of titanic sorcerers one might draw the conclusion that there are some kind of marks that appear on the body — each mark different depending on what titan is the source of the sorcerer's power.

A sorcerer infused with the power of Chern, for instance, may have weeping sores that don't truly hinder him or progress into a full disease (though they may likely pain him greatly). A witch of the old blood — one of Mormo's get — might have a mark that looks like an inflamed snake bite, or a serpent-shaped birthmark, or even a small, slightly translucent patch of scales somewhere on her body.

It may be that we've seen this before, too. Perhaps that rogue sorcerer we slew last season — the one marked with that strange six-armed birthmark — was such a sorcerer. Indeed, Galine, our prisoner here, shows strange signs as well. He has the slight smell of animal musk to him, and upon examination we found a set of vestigial claws just beneath his fingernails.

Perhaps we might begin codifying and recording these manifestations, so that we can keep an eye out for such traits. In time, I believe this would allow us to identify potential trouble in our communities and take action.

— Captain Malrian

purge of the heretical wizards began. Have you not heard of that? For quite a while, it was the fashion to burn alive anyone who tried to codify and record the magics that are our legacy. Wizards! I scorn them. They are pretenders, scrabblers who desperately try to claim a fraction of the glory that the titans have invested us with. The feuds and sorcerous battles that raged in this epoch must have been something to behold. It did a fine job of clearing away some of the dead weight from the dynasties of the priest-families, though, leaving them that much stronger.

CHERN

Often called plaguebringers, sorcerers of Chern are usually first identified by the rash of open sores that sweep across their bodies before they even manifest their powers. We don't know whether the weeping sores bring the power along with the disease, or if that's simply a body's way of coping with the infectious power that is contained within it. Whichever the case, the sores don't always heal completely, and they usually leave horrible scarring in their wake. Next time you see a

disfigured beggar on the side of the road, you'll want to ask yourself whether he's more than he appears.

This tendency toward sickness often stays with a sorcerer of Chern his entire life. He seldom feels poorly from any disease he suffers from, but outward symptoms such as coughing persist. I think it's interesting that such sorcerers feel worse when they refrain from regularly casting spells. My theory is that using the magic helps drive away the effects of disease, but I don't know for sure.

You'll know your average plague-mage when you see him. Stringy hair, dirty clothes, pox scars, and a constant snuffle. They usually smell, and their eyes may burn bright with fever. They seldom bother to delouse themselves, and their voices may be hoarse or scratchy.

One thing that is certain is that although such people may be deformed or disfigured by disease, never expect that one of these sorcerers suffers from a weak personality. Physical beauty means little to them, and the typical shunning they experience from most villages only strengthens their personality and their will. With this inner strength, they gain better control of their magic and find it easier to draw others to their cause. If you ever find an organized beggar's guild in a large city, don't be surprised to find a sorcerer of Chern's taint at the head of it.

I find that most plague-mages delight in vermin, and seldom notice sanitary conditions that would disgust more fastidious people. Such sorcerers are usually found in places that other people wouldn't deign to live in: the slums of large cities, the depths of reeking sewers, plague-ridden swamps, and the like. Their arcane spells also reflect the interests of the titan who awakened their power. It should come as no surprise then, that spells that inspire or encourage disease are usually first created by sorcerers of Chern.

Occasionally you will find a sorcerer of Chern who rebels against his natural heritage. These sorcerers usually take care to maintain good hygiene, to have themselves healed by clerics of any diseases whenever they show a sign of a snuffle, and to avoid spells that deal with disease. It's a difficult road. The blood likes to assert itself, and the constant call of filth and disease has driven more than one of these people insane. I once knew a sorcerer of Chern who aspired to paladinhood in order to forever rid herself of the taint.

The sorcerous dynasties inspired by Chern are known for their disdain of outsiders. There are a number of reasons for this; people who aren't plague-mages seldom meet Chernite sorcerers in social situations, and when they do they almost never find the plague-mages attractive. In addition, societal pressure from elder sorcerers usually encourages marrying "within the family" in an attempt to keep the blood strong. The result is a corps of inbred, hostile, dangerous sorcerers who trust few people outside of their own clan.

No, I'm afraid I don't know of any such families personally.

GAURAK

Sorcerers of Gaurak are sometimes known as the Ravenous, and are characterized by their gnawing hunger. This is typically a hunger for food or material possessions, but it may be a hunger for more ephemeral things as well: power, recognition, control, or magical lore.

The average Ravenous is a compulsive eater. Appearance varies widely from person to person, ranging from the active and slightly overweight to the inactive and corpulent. Likewise, table manners and standards of personal hygiene vary widely as well. Regardless of these differences, their natural inclination is to eat whenever food is available, whether they are hungry or not. This results in sorcerers who prefer creature comforts and some degree of stability in their lives, as they have a real need to know where their next meal is coming from.

It isn't unusual for sorcerers of Gaurak to cling to material possessions as well. More than one town's miser is one of the Ravenous. These individuals are often the people who have money and food and yet refuse to share with even the most needy. Sometimes this tendency extends even to the magical gift of the titan itself, resulting in astonishingly powerful sorcerers who are reluctant to cast even a cantrip unless they're sure it is required. Such sorcerers specialize in spells that increase personal comfort, such as magically creating gourmet food that is hand fed to them by invisible servants.

Non-adventuring sorcerers of Gaurak are almost entirely urban. The wilderness of the Scarred Lands is usually too uncertain and dangerous to satisfy their need for stability. They prefer towns or cities, places where they can protect their belongings and reinforce their power. However, adventuring sorcerers may be found anywhere, as their thirst for treasure and adventure takes them across the face of Scarn.

Many of the Ravenous dress in loose, unrestricting robes. The natural heat they exude when spellcasting is thus dispersed with a minimum of disrobing, and loose clothing allows for large meals without having to loosen a belt.

Sorcerers of Gaurak are typically selfish, and that's frustrating for outsiders to deal with. They use their natural charisma to take whatever they can get, gathering power and information close to them like a favorite cuisine. They are usually reluctant to share this information unless the deal clearly benefits them.

Occasionally, sorcerers with the bloodmark of Gaurak manage to resist or withstand these natural tendencies. These people manage to fight the pull of selfishness, deliberately turning their back on their heritage in order to lead normal lives or even give to others as much as possible. True spell-gluttons typically despise and revile such people, and often do their best to crush them politically or physically.

No major sorcerous dynasties dedicated to Gaurak have sprung up, probably because most Ravenous simply have too difficult a time sharing power for such things to easily occur. Nevertheless, individual families may pass power and secrets down from parent to child or from master to trusted apprentice — although the master often has a tendency to hold on to the reins of power for as long as possible. In these cases it usually

takes the death of the master or parent, seldom from natural causes, to get them to relinquish power.

GOLTHAGGA

The undeniable urge to shape, to craft, to create — this is what burns in the blood of Golthaggan sorcerers. Sons of the forge, the general label for sorcerers with Golthagga's bloodmark, are some of the most inventive and productive sorcerers alive in the Scarred Lands today.

They aren't always easy to identify, when they wish to keep a low profile. Many sorcerers of Golthagga look much like normal blacksmiths or weapon smiths, smelling of cold iron and sweat, hands calloused from countless hours at the worktable. These sorcerers typically delight in creating magical items, investing a little piece of themselves and their titanic patron within every object they create. Other sons of the forge are more urbane, preferring the intellectual challenge of designing new spells to confound their enemies. The most dangerous of Golthagga's sorcerers explore the possibility of creating and combining dissimilar creatures into new abominations, just as their patron did so many years ago.

Sons of the forge may be of any race, although dwarven sorcerers most often exhibit the taint of Golthagga; additionally, the ability to wield the sorceries of this line seem to favor males. Half-elf and half-orc sorcerers make up a greater than expected percentage of Golthaggan sorcerers as well. Sages haven't agreed why this is the case, although one leading theory is that the bifurcated nature of the half-races somehow attracts the essence of Golthagga, who was known for creating new creatures out of two (or sometimes more... witness the chimera) different creatures. In any event, Golthaggan sorcerers can sometimes be identified by the smell of their sweat, which often carries the acrid odor of hot metal.

Unlike the sorcerers of titans such as Chern, sorcerers of Golthagga usually integrate into local society with ease. Their typical skill with their hands makes them a valuable member of most communities. "He may have bad blood, but he does good work" is a traditional aphorism recited by customers of a known son of the forge. One well-known inquisitor of Hedrada has claimed that every magical item made by a sorcerer of Golthagga somehow brings the titan closer to reuniting his two halves, but few people believe this.

There are at least two sorcerous dynasties dedicated to Golthagga. The largest is a relatively innocuous school of smithing, that maintains a small fortress in the Kelder Mountains between Amalthea and Ontenazu. These sorcerers maintain strict political neutrality, and are quite willing to take on commissions for anyone who wishes exotic items at a high price. Nearly a hundred sons of the forge are rumored to live within the House of the Anvil, along with a highly trained and well-equipped army of guards. Perhaps paladins of Corean have sought to stamp out their taint in the past, but they've had little success. More commonly, such warriors are instead found purchasing weapons from them.

More worrisome are the sons of the forge who dwell in the Gascar Peaks. High in a mountain monastery that



can't be reached without magical assistance, a collection of powerful sorcerers lives in solitude. These inspired researchers spend their days designing spells both fair and foul, and performing magical experiments that would chill most people's hearts. Rumor has it that they work on methods of knitting together flesh, perhaps in an attempt to resurrect their patron or continue his work in the art of manufacturing abominations. Certainly, the mountains around their refuge are littered with hideous amalgamation titanspawn that are seldom seen elsewhere.

Golthagga's most promising followers were a dwarven clan known as the Kilnsong. Well-paid members of the Bloodtrail long ago hunted the clan to extinction—or so they thought. Two young dwarves were missed during the inquisition of their family. Over time, they labored to rebuild the clan's glory. It's debatable whether they have succeeded; the Kilnsong clan has had its blood dispersed across too many dwarven families to tell who is related and who is not. It is my suspicion, however, that the majority of dwarven sorcerers owe their power to this ancient blood link with Golthagga.

The Kilnsongs were renowned for their mastery of the forge. They usually specialized in forge magic and item creation. The craftiest of the clan designed weapons that were useless against titanspawn and, scattered across the lands, many of these magical objects still exist. Legend says that the Kilnsong armories are still locked somewhere in the Kelder Mountains, unplundered and guarded by ancient sorceries, but the truth of that is unclear.

GOLTHAIN

As a titan, Golthain is hated by both divine and titanspawn races, and is seldom respected. Thus, it is surprising that the sorcerers with his bloodmark—often called Masked Ones—are as influential as they are rare.

His sorcerers have few unique organizations that are known to the world. A prospective sorcerer of Golthain seems to initially emerge their power by experiencing a waking dream, in which they can see through the eyes of a nearby person or animal. For many, this sign of awakening is quickly forgotten, and their natural talent for sorcery is never exploited. For others, though, this signals the beginning of a fascinating transition.

Golthain was known for his empathy and his ability to feel the pain of others. This became a tragic flaw as he sought to end the senseless deaths of so many races at the hands of his brethren. Many sorcerers whose powers are inspired by his blood have a natural tendency toward similar traits, slowly becoming skilled diplomats and gradually learning how to instinctively respond to the emotions of others.

To do so, many Masked Ones become skilled at enchantment magic. They use their natural force of will to influence those around them, projecting their consciousness into the thoughts of others. Some sorcerers use these spells for evil, gleefully dominating any who stand in their way, and others use their arcane powers to gently nudge opponents onto the path of what is morally right.

Their abilities don't win them many friends, however. Sorcerers of Golthain have a reputation as mindreaders, fiends who will take over your mind as soon as look at you. This isn't usually the case, but rumors have spread, and enough evil sorcerers of Golthain have been burned alive to convince most panicked mobs that immediate execution is the prescribed solution.

It's difficult to physically identify a Masked One—unlike their predecessors in the Ledean Empire, Golthain's sorcerers do not wear masks any more. Those who know the true source of their sorcerous power are usually wise enough to not tell others, unless they are already socially prominent and would not be threatened by revealing the truth. A greater than average number of elves seem to be sorcerers of Golthain, but it's difficult to tell for certain.

GORMOTH

If you encounter a sorcerer who delights in reshaping her own flesh, who stutters and twitches, you've probably met one of Gormoth's children—the twist-blooded. They aren't easy to identify when they are just starting upon the sorcerous path. Self-inflicted scarring or crude attempts to alter their own bodies using minor magics and sharp steel are often the first indications of their arcane pursuits. Whatever their initial efforts, their sanity is usually in doubt.

As the twist-blooded gain in power, however, they become easier to recognize. They often prefer transmutation and illusion spells that change their appearance into something horrific. They themselves can't explain why they choose this path; it seems as if their bloodmark calls to them and tells them that they can be more than they already are. The twist-blooded feel stronger and more self-assured when they are in a shape that mimics that of their Writhing Lord, and it is at these times that their stutter falls away and they can truly relax.

Just as Gormoth's favorite playthings were humans and goblins, the majority of sorcerers influenced by Gormoth's blood are of these two races. They have a tendency toward madness that makes their lives quite difficult, but the most successful sorcerers are the ones that find a way to separate off their false identity as a normal person and their true identity as a sorcerer. More than one quiet butcher has been revealed as a twist-blooded after an otherwise unexplained poisoning incident, and as a result most people believe that sorcerers of Gormoth should be hunted down and killed on sight.

A minority of sorcerers with this bloodline can resist the call of entropy. These adventurers often make superb transmuters, focusing their natural tendency toward alteration into rigidly controlled spells that aid instead of instilling terror.

The most populated sorcerous dynasty created by the twist-blooded is known as the Cult of the Eighth Eye. This cult, led by a spider-eye goblin, has set itself the mission of aiding any druids of Gormoth who need assistance in their rites. Combining their arcane power with the druids' foul rituals, the twist-blooded hope to punish their enemies by changing them just as Gormoth himself once did.

Gulaben

Her name is almost forgotten, but the wind-witches whose blood she touched linger on. They are easy to identify; almost all are albino, pale of skin and of hair. They typically have beautiful speaking and singing voices, and their natural charisma often manifests itself as a frail beauty. They seldom look physically imposing and their slight builds tend to give them an elfin cast, regardless of their actual race. I think it's fair to say that you don't find many of these sorcerers amongst half-orcs or dwarves. Despite their heritage, most sorcerers who carry the gift of Gulaben's blood never learn the original source of their power.

The majority of wind-witches use this innocuousness to their advantage, lulling their enemies into a false sense of security before unleashing powerful enchantments upon them. These sorcerers have a tendency to avoid physical combat when less lethal tactics present themselves. Sorcerers of Gulaben often find themselves drawn to elemental air spells and to spells of enchantment. Nevertheless, there are certainly throwbacks who delight in especially destructive magics. I've met one myself, a scarred woman who developed wind spells that could strip the flesh from your bones. She was exceedingly powerful and very terrible of mien.

Despite their relative rarity, sorcerers of Gulaben have made strong impressions — not always favorable — in many parts of the world. Thanks to their reputation, many cultures still have traditions of putting albino children, especially ones with a blood-like birthmark, outside in the elements soon after birth. The wind-witch infants who survive are often spirited away by foster parents, to be raised in secrecy.

With the paucity of individuals who exhibit signs of Gulaben's sorcery, it is believed that no sorcerous dynasties have survived. A few families who share the sorcerous blood manage to raise their children covertly, nurturing their power. If anyone ever relearns any of Gulaben's secrets, it will probably be from a family like this.

Hrinruuk

Once, the hunt-children had a reputation as being hard to remember.

No, not because we're incompetent, or because we lack a certain style. We just tend to have a certain... facelessness about us that helps us blend in with crowds. I think it's a natural talent to make ourselves seem less fierce, less dangerous, until it's time to take our prey. You see, Hrinruuk's legacy is in us. He helps us in the hunt, and we celebrate that legacy.

Not every sorcerer of Hrinruuk hunts humans like I do. Some hunt animals, using their spells to take down their quarry — some do so for pleasure, but others do so to feed their village in lean times. Some hunt knowledge, questing for forgotten lore or ancient treasures. But the best of us hunt more challenging prey. Many of the ancient dragons, that are said to once exist, were taken down by my kind. And though I don't like to boast, we make superb bounty hunters. A few divinations mixed in

with spells of stealth and spells of attack, and we can find and bag our prey with a minimum of difficulty.

You can't always tell a hunt-child when you see one. Look at the eyes, though; they are usually patient, watchful, waiting. It's the best clue you'll receive. Most people also find my brethren to be sociable and good company. I know, I know, it goes against the image of a lone hunter stalking his prey. Maybe this is a trait we've inherited from Hrinruuk himself. Nevertheless, almost without fail, I find my contemporaries to be charming and natural leaders.

We have sorcerous dynasties that are seldom detected by people not of the blood. Within these, certain spells are taught — spells of stealth that let us hide where we cannot be seen, so that we may strike when least expected. The largest of these is an organization named the Bloodtrail, which shares knowledge of the hunt. If you need a tracker or an assassin — or both — the Bloodtrail is the group to contact.

I myself am descended from Duntrell the Stalker, master sorcerer and assassin. Duntrell could stalk the most stealthy of prey, and with his magics, slay from such a distance that he was rarely seen. Hrinruuk recognized genius when he saw it, and the family of Duntrell soon became amongst the most effective assassins in the land. Hrinruuk has truly blessed us. We have access to arcane magics that no druid could ever hope to command, and we walk between the shadows as we work His will. The treacherous followers of Tanil and the bastard sons of Corean — present company undoubtedly excepted, of course — are usually our targets, although I'm not above taking a freelance contract when my temple needs the money. The secrets of the Stalker are passed down from parent to child. But even those who are never taught the truth of their heritage often find that they are good with a bow or one with the darkness.

My family is unfortunately scattered, and we have no central organization. Individuals keep the ancient tales alive, and each does his or her part to get revenge for the great betrayal. My apologies that I can't give you the whereabouts of a central location to plunder, but such is the way of things, you see.

Kadum

His sorcerers are barbaric and cruel, and not especially common.

By a certain unwholesomeness shall you know them. Sometimes called furians, they are taller than average, strong, and not too bright. The bloodmark of Kadum changes them and makes them delight in destruction. Their antics can be entertaining to watch but I find them ultimately limiting, as they usually lack any true degree of subtlety. Even worse, their natural leadership skills often mean that they're large stupid sorcerers with a lot of larger, equally stupid friends. I try to avoid them, myself. They're seldom born to intellectual families, so it isn't as if they have anything interesting to talk about.

Sorcerers of Kadum tend to appear from families in deserted places such as Albadia and the Bleak Savannah. You'll almost never see one amongst the halflings

or elves, and most of the successful and well known are orcs and humans. Maybe an occasional dwarf in there as well, but I think Burok Torn likes to keep that quiet, assuming they know about it at all.

Those with Kadum's bloodmark tend to favor spells that shake the earth and fell their enemies. None of the subtlety that you'd find with a sorcerer of Gulaben for them. Instead of charming you, a furian is much more likely to glue you to the ground with a spell and then fling bolts of lightning at you. They're barbaric in a lot of ways, usually have a bad temper, and are not precisely people that you'd want to meet more than once.

As you would expect from a barbaric people, they breed like rabbits. Few of their progeny become sorcerers, but the ones that do are often given special training by any tribe shamans or sorcerers who live nearby. Some tribes have multi-generational families of shamans, all sharing secrets with one another and pooling whatever items of power they might collect or create. These savages are especially dangerous to confront; because the tribal rule is that if one furian is slain, all the rest will look for and punish his killer. As they have the magical power to carry out their threats, enemies usually try to leave them alone.

Lethene

May your accursed god help you if you ever meet a sorcerer-priest of Lethene, those who we call the storm-kissed. The titan howls through their blood, making them both unpredictable and probably insane.

I don't believe she ever had many sorcerers. Most of them she probably destroyed herself in mindless fury. The few who survived delight in the storm and in the raw surge of chaos. They use their spells to burn, to destroy, to batter and to kill.

Nice folks, eh?

I'm sure that there are a few sorcerers who share her blood and don't act on these urges. Perhaps they hear the wind murmuring to them in voices that they can never quite make out, and so have resisted the temptation. A storm-kissed, named Doth, once told me that every time he destroys something he gets a jolt of pure pleasure through his entire body, a sense of satisfaction that he has improved the world. That kind of thing can warp a person quickly, setting them to ceaseless destruction. In combat these sorcerers also have a predilection for necromantic spells, drawing on dark energies to drain life force from their foes.

Doth was a savage from the Titanshome Mountains, and I'm sure he has kin there who worship her as well. They pray to her in the face of the raw elements, and maybe she answers — who can tell? Not me. But Lethene's sorcerers often try to command the elements themselves, setting their own storms of unreasoning hate on any interlopers. People tend to avoid the places that they live, I think, and that's probably for the best. I know that I have heard some ugly rumors about the Canyon of Souls near Ontenazu, and I try to avoid that route myself.

I was surprised to learn that an idol to Lethene was found last year, washed up on the shores of the Blood Sea. It was

hideous, magical, and certainly not made by human hands. It leads me to believe that something under that blood-red water worships Lethene as well. And who knows? Perhaps there are storm-kissed among them, too.

Mesos

If you have no other information to go on, you are usually safe assuming that any given sorcerer has the power of Mesos flowing in her veins. He isn't called the Sire of Sorcery for nothing; when he was destroyed by the Gods, the number of sorcerers in the world increased more than anyone could ever have predicted. This means that the average sorcerer who is inspired by Mesos can look like anyone, or act in any manner. They're impossible to identify by any particular trait other than a natural talent for leadership.

His initial sorcerers were the people who wanted magical power at any cost. They would kill, steal, abase themselves, all for the smallest fraction of Mesos' power. Most of these people are dead now, but their descendents live on, and they're another matter entirely. A sorcerer who knowingly embraces Mesos is often considered to be vain and prideful. The knowledge of their heritage fills these people like rains fill the Blossoming Sea, inflating them with self-importance. It doesn't help that these people are often the ones who work the longest and hardest to perfect their skills, and thus usually *are* superior to the sorcerous rabble around them.

They usually possess a fierce thirst for magic. Magic spells, magic items, ancient magical devices, forgotten magical lore — it varies from person to person, but the need for such items is said to be akin to the need for love, or for acceptance.

Sorcerers of Mesos have ruled empires, and were first firmly established back in the Empire of Lede. Under the sorcerers' watchful tutelage, the Ledean Empire spread like a vast ring throughout northwestern Ghelspad. It was a time of safety, of learning, and of power. I dare say that most of the descendents from those families bitterly resent its fall.

Oh, yes; there are families alive today that could be legitimately considered true sorcerous dynasties. Their bloodlines can be traced, parent to child, for some 3700 years. Some of these dynasties are rich beyond belief; others are poor in valuables but rich in ancient knowledge. All maintain an unshakeable belief in their own inherent nobility and superiority.

One example is the family of Naxos. They now live primarily in Calastia, and they're amongst the richest and most powerful nobles in the country. It's almost impossible to tell who is a family member and who isn't, but many of them seem to spontaneously learn the same spells, casting them with greater skill and power than a comparable wizard. Rumor has it that there is an ancient family library and extraplanar fortress, a treasure trove which lies in reach of any family member who gains enough sorcerous power. It is there that certain members of the Naxos family are taught their true heritage, and can learn secrets and spells that they would never have dreamed existed.

MORMO

Ask your average Amalthean, and he'll spin you a long and tedious tale decrying the hideous druids of Mormo. What these poor cretins don't realize is that the Mother of Serpents has always nurtured her sorcerous children as much as she's encouraged those who directly worship her. The druids of Khet are hardly Amalthea's largest threat.

Many of Mormo's sorcerers aren't human, or even humanoid. They are titanspawn. She chooses hags, intelligent serpents, high gorgons, and other creatures who possess a bitter taste for revenge and the most ancient of sorcerous blood with which to indulge their passions. This doesn't make them weaker than human sorcerers, though. Mormo's brood often learns arcane spells that directly complement and enhance their natural monstrous abilities. More than one would-be hero has tried to slay a sorcerous medusa by using a mirror to reflect her own gaze, only to find out too late that she possesses greater powers than the ability to petrify. In the dark glades of Khirdet and the swampy places that humans do not go, Mormo's children share arcane lore, strengthening their powers and girding for battles and intrigues to come.

The witches of the old blood are usually women. Not all sorcerers that serve the Queen of Hags are female, of course, but only women manifest her greatest gifts. Mormo's sorcerers tend toward spells of stealth and guile, enchantments that befuddle and confuse. They also have the natural tendency to prefer spells that summon or emulate venom, snakes or tentacles.

A few sorcerers carry the blood of Mormo within them and either don't know, or refuse to aid Mormo's cause. These people are mercilessly hunted down when identified. If the children of Mormo think that an individual has potential, they will spirit the sorcerer off to an isolated location and go to work "convincing" the person to change alliances. Any derelict sorcerers who prove to be implacable, though, are usually sacrificed under the moons to the titan herself.

Several sorcerous dynasties link Mormo's followers, including one of hags and an ancient family of asaathi.

Thulkas

Like Mormo and Mesos, Thulkas believed in elevating the importance of his fire-touched children. His essence was tied to the earth, and those who worked within its depths were the first to exhibit signs of his sorcerous power. Miners and smiths were the most likely to possess his bloodmark. He was an attentive and demanding creator, and more than the other titans he required obeisance and worship from the races he intentionally created. Likewise, he expected that laborers whose blood he awakened would organize his people and serve them as leaders.

Thulkas' essence only awakened the blood of people who were charismatic, and of course those who had the strongest force of will quickly became the most powerful sorcerers. Across the world they organized whoever could be of use to their cause, and even set off as prophets to lead the spiritual awakening of servitor races like the goblinoids. Many of these sorcerer-priests died, but the

fate of those who refused their calling was worse by far — so more went. At one point, a former dwarven miner named Borod was seen giving orders to a goblin horde, ten thousand warriors strong. It was a strange time.

Nowadays, it is still most likely that Thulkas' bloodmark travels in those who are good with their hands. Before they find the path of magic, they often are peasants who toiled all day beneath the sun, or smiths who worked at their forges. People who inherit the power innocently may find that they have an affinity with fire or iron, but may not notice any other specific effects. I have heard of a troll shaman who had the ability to sniff out those of the blood, but I have no idea if this ability is common or not.

More than a dozen sorcerous dynasties, of the fire-touched, yet flourish across Ghelspad. You may stumble across one in any part of the continent. Peopled perhaps by innocent farmers, or by hideous and degenerate half-breeds who still work their will over one of the Iron Lord's servitor races. These latter will typically have armed their troops with sorcerous weapons and deadly strategy, but it is the former who you should truly fear.

PRIESTHOODS AND CULTS

In addition to the historical families of sorcerer-priests, there are quite a few organizations of sorcerers in the Scarred Lands. Some of them trace their existence back to ancient cults dedicated to the titans. Some of them were founded during, or after, the Titanswar. A few of them are said to have died out completely, although their existence tends to echo even today. As the Divine War showed, it's *awfully* hard to kill a titan.

Spells marked with an asterisk (*) are from **Relics & Rituals**; spells marked with two asterisks (**) are from **Relics & Rituals 2: Lost Lore**.

THE BLOODTRAIL

Members of the Bloodtrail hire out their services as stalkers, trackers, bounty hunters, and assassins. They are quite good at it, considering that they have the bloodmark of Hrinruuk.

The Bloodtrail is an extremely loose organization, united more by a common love of the hunt than by strict rules or regulations. The one rule is that to become one of the group, you must stalk and kill a sentient creature. It adds a certain... piquancy... to the hunt when you know that your prey has the possibility of outthinking you. Once a member, most people carry one arrow with a black tip and black fletching. This isn't required by the organization, but its members believe it to bring good luck. It's also the fastest way of identifying a member.

Bloodtrailers often have varied skills that include the abilities of sorcerers, druids, rangers, and rogues. They tend to take arcane spells that aid in finding, hunting down and trapping prey.

Unless one is being sloppy, a target never knows that a Bloodtrailer is on his heels until the Bloodtrailer strikes—and, at that point, it's usually too late. The group's members have little interest in fighting large numbers of people at once, so they usually strike against isolated and solitary individuals. Everyone has to heed the call of nature or sleep eventually.

Current Leadership: Landriel Talbot (*male halfling, Rgr5/Sor10, NE*). Landriel is the most charming, wily halfling most people have ever met. He has built his reputation and power on having a large number of “friends” scattered across Ghelspad, and on his complete mercilessness when taking down prey.

Base of Operations: Bloodtrailers are not stupid enough to have a central location. Members meet in informal inns and guildhouses, identified by a certain inconspicuous mark slashed onto the building's side wall.

Membership: Current members may quietly sound out potential candidates' abilities and attitudes before asking them to join. If they show enough prowess and seem interested, they must give proof of stalking intelligent prey before they are allowed into the organization.

Favored Feats: Animal Affinity, Athletic, Greater Familiar Summoning (see Appendix I), Hunt-child (see Appendix I), Self-Sufficient, Silent Spell, Skill Focus (any below), Stealthy and Track.

Favored Skills: Concentration, Gather Information, Hide, Move Silently and Survival.

Favored Spells: In addition to the spells mastered through the Hunt-child feat, the Bloodtrail's members favor spells that immobilize their prey (*glue, hold person*) or otherwise render it helpless (*daze, sleep*).

Brood of Nebrutet

Mormo tends to use druids more often than sorcerers as her primary priests. She doesn't overly discriminate, though, and some of her followers take to arcane magics much easier than to the divine spells.

A good example is the asaath brood of Nebrutet. Though all of the serpentfolk have a natural skill in harnessing Mormo's magic in the fashion of wizards, the Nebrutet are pure-blooded sorcerers—and they intend to stay that way. This family virtually controls a small island in the Blossoming Sea, just off the southern swamps of Kan Thet. They are brutal in their teachings; any hatchling who fails to exhibit sorcerous potential is magically neutered and forbidden to breed.



These become the lower caste of the family, the guards and warriors and food slaves, and are thus forced to serve their betters.

In the mean time, the sorcerous brood of Nebrutet squirms in decadent pleasure in its exquisite palaces, taking rare drugs to inspire prophetic visions and gorging on every pleasure available. At times, members of this brood disguise themselves with magic and go abroad, exploring the Scarred Lands in high style. The excesses of these explorers are legendary, and there is said to be more than one human who was unknowingly a witch of the old blood through asaath heritage.

See **Vigil Watch: Secrets of the Asaatthi** for more details on asaath spellcasters.

Current Leadership: Nebrutet (*female asaathlich, Sor20, LE*), the unquestioned matriarch of her brood.

Base of Operations: An unnamed island in the Blossoming Sea.

Membership: Must be asaath, or an asaath descendent, and a member of the family.

Favored Feats: Brew Potion, Craft Wand, Improved Familiar (fiendish viper), Magical Affinity, Spell Focus (any), Witch of the Old Blood (see Appendix I).

Favored Skills: Craft (alchemy), Disguise, Knowledge (arcana), Spellcraft.

Favored Spells: In addition to the spells available through their heritage as scions of Mormo (and the Witch of the Old Blood feat), the brood of Nebrutet favors spells of both disguise (*alter self, change self, shapechange*) and domination (*charm person, rend the sovereign soul**, *domination*).

CLAN OF OGGRIM

There's an easy way to tell a member of the Clan of Oggrim, the furian-priests of Kadum. For one thing, most of them have tusks. They're also known to grunt, drool, spit when they talk, and they like destroying things. At least, that's what their detractors are fond of saying. The chosen of Kadum are not the brightest of the sorcerer-priests.

Oggrim was a barbarian orc from the plains of Lede. He was one of the few natural leaders that occur amongst the barbaric tribes, and he somehow found a way to channel a tiny fraction of Kadum's power. With such might seething through his blood, he raised an army of orcs, ogres and giants who swept across the northern plains. Oggrim was unparticular about his choice of mates, and he left offspring by the dozens behind him. Many of these children showed signs of charisma and leadership equal to, or even greater than, their father. One of them, Bellok the Blacktongued, challenged his aging father for control of the hordes. In an astonishing sorcerous and martial battle, Bellok won, and established a dynasty for his half-brothers and sorcerous kin. The clan of Oggrim assert themselves through brute strength. The sorcerer-priests act as advisors and diplomats for the tribes, and they continue to breed with the alacrity of all of their kind. They have little in the way of collected knowledge or spells, but many of their magics focus on

personal might and effectiveness in battle. They also have a predilection for blowing things up.

A recent rumor said that a member of the Bloodtrail encountered an ambassador from the Clan of Oggrim near the banks of the Blood Sea, trying to bargain for magics that would allow him to breath water.

Current Leadership: Thonos Bonespit (*male orc Bbn5/Sor9, CE*), the powerful chieftain of the Sundered Skull tribe of orcs, which is ruthlessly dominated by the Ogrimm clan. Another notable leader of the clan of Ogrimm is Ithokos Redtusk (*male orc, Drd4/Sor9, NE*), the shaman of the Split Sky tribe, who are bitter enemies of the Sundered Skull. Ithokos and Thonos are cousins and rivals.

Base of Operations: Plains of Lede

Membership: Must be part of the blood of Ogrimm, though many orcish sorcerers have been "brought into the family" through a blood-brother ceremony. All members of the clan of Ogrimm have orcish blood.

Favored Feats: Diehard, Elemental Focus (any; see Appendix I), Empower Spell, Endurance, Exotic Weapon Proficiency (orc double axe), Furian (see Appendix I), Great Fortitude, Leadership, Power Attack and Spell Focus (evocation).

Favored Skills: Craft (any), Profession (herbalist), Spellcraft and Survival.

Favored Spells: Besides those spells favored due to the Furian blood in their veins, the clan of Ogrimm greatly favors spells of mass destruction (*bloodstorm**, *fireball*, *disintegrate*, *meteor swarm*) as well as those that heighten the powers of their fellow barbarians (*bull's strength*, *haste*, *legion's march***).

CULT OF THE EIGHTH EYE

Klizzig was the first sorcerer-priest of Gormoth to gain wide renown, although his family had served the titan for generations before he rose to prominence. This spider-eye goblin somehow mastered the ability to twist his sorcerous spells into hideous approximations of the Writhing Lord's power, reshaping creatures into tentacled monstrosities and infusing his magics with sanity-twisting fear. In his madness, the Writhing Lord rewarded the goblin's achievement by granting him even more power. Klizzig is said to still be alive, and has personally fathered more than eight hundred children. His spawn have bred in turn, and the Cult of the Eighth Eye has loyal adherents almost everywhere that is shielded from the sun.

Klizzig supposedly rules the family based on his whim. Those who delight or impress him are rewarded with great power and riches, and those who disappoint him are transmuted into squealing masses of tentacles. This results in highly political infighting within the cult. Klizzig and his trusted inner circle coordinate activities throughout the land, using magic to speak to other cult members and preemptorily punishing those who disappoint them.

Current Leadership: Klizzig (*male spider eye goblin, Sor16, NE*).

Base of Operations: The Warrens of the Eighth Eye, Haggard Hills.

Membership: Must be a spidereye goblin of Klizzig's lineage.

Favored Feats: Augment Summoning, Craft Wondrous Item, Improved Initiative, Lightning Reflexes, Mounted Combat and Twist-blooded (see Appendix I).

Favored Skills: Hide, Move Silently and Ride.

Favored Spells: Members of the Cult of the Eighth Eye favor those spells of the Twist-blooded feat, as well as spells with a spider "theme" (*poison, spider climb, summon swarm, web, web sphere***).

Dynasty of Tuthuk

The dynasty of Tuthuk is a small one, with perhaps a few dozens members. The bulk of the family lives somewhere near Ontenazu in the Canyon of Souls, where every gust of wind is a prayer to Lethene.

This family has sorcery bubbling in its blood, and is gripped with undeniable urges for destruction that the family members can't help but satisfy. Upon reaching the age of self-reliance, Tuthuk's kin are sent out across the Scarred Lands, to spread their bloodline and wreak what destruction they can. As yet, there is no known heir of Tuthuk who hasn't naturally taken to battle magics. That's sometimes the only way to identify them; if you encounter someone who knows how to fly and revels in destruction, there's a better-than-average chance that they are of the blood of Tuthuk.

Their family caverns are said to be etched with the secrets of the storm, the walls covered with carvings inscribed by the wind itself. If you can bear it, studying the carvings is supposed to reveal horrible secrets from the past, truths that few people can withstand. It's possible that a glimmer of Lethene's power actually resides in the cavern walls themselves, making them barely sentient, though none has confirmed this.

Current Leadership: Jaldran Tuthuk (*male human, Sor12, CN*), the Keeper of the Caverns of Storm.

Base of Operations: Caverns off of the Canyon of Souls.

Membership: Must be a member of the Tuthuk family.

Favored Feats: Craft Wand, Elemental Focus (electricity), Improved Familiar (shock lizard), Spell Penetration, Storm-kissed and any metamagic feat.

Favored Skills: Knowledge (local — Canyon of Souls), Spellcraft and Survival.

Favored Spells: The Dynasty of Tuthuk favors mainly those spells that come to them by virtue of their Storm-kissed heritage.

The Magganti

The primary sorcerer-priests of Chern belong to a decadent and inbred human family known as Maggan, or collectively as Magganti. Named after the first and most powerful sorcerer-priest of Chern, the Maggan family has always been convinced that no other blood is worthy of being brought into the family. As a result, the family only rarely breeds with someone who is unrelated. They consider doing so to be treason against the

family, and typically punish an offender most horribly. They never kill the offender, however; the family has weakened and shrunk over the years, and they need every member that they can find to perpetuate their power.

The average member of the Maggan is deformed in some way. Extra fingers, missing facial features, congenital insanity... all of these are common in their clan. Nevertheless, every last member of the Maggan family possesses an almost supernaturally convincing speaking voice and demeanor. Because of this, they often wield unquestioned command in the cults that they lead — with their word being law. They never seem to be bothered by the horrible diseases that ravage their frames, offering them up as examples of their own importance in the seeping eyes of Chern. They have also developed dozens of unique spells, almost all having to do with disease and plague.

Magganti, who have not yet set out into the world, typically live in the family's sprawling, ramshackle estate on the western border of the Mourning Marshes. The Maggan there have established an uneasy alliance with the slitheren who control the region. A pervasive rumor says that they once lived in the swamps of Kan Thet, but were driven out by something too terrible to withstand. Stories also say that when they journeyed across Ghelspad, they left sickness and disease in their wake. According to at least one Maggan, the corpse of the very first sorcerer-priest of their kind still lies moldering somewhere in the swamp, acting as a festering breeding ground for the diseases of Chern.

Current Leadership: Nanathi Maggan (*female human, Sor20, NE*). The family's matriarch is an ancient human woman named Nanathi, or Nan for short. She has had over 12 children herself, and is the oldest surviving member of the family. It's unclear if she's still alive and clings to life by pure force of will, or if she's undead and leading the family as a lich or something similar. Either way, she controls the family with an iron fist and has the last word in the family's in-marriages.

Base of Operations: Maggan Estate, Mourning Marshes.

Membership: Must be a member of the Magganti family.

Favored Feats: Any metamagic feat, Diehard, Endurance, Leadership and Plague-bringer (see Appendix I).

Favored Skills: Disguise, Knowledge (arcane) and Spellcraft.

Favored Spells: In addition to those spells associated with the Plague-bringer feat, the Magganti favor spells of disguise (*alter self, change self, shapechange*) and control over the swamps which are their home (*buoyancy net**, *summon swarm, swift water**).

The Preservers of Life

These sorcerers revere Chern, but have something of a non-typical viewpoint. Rather than trying to promote disease and its ravages, the members of this cult believe that by worshipping the festering titan they can placate him enough to save the rest of humanity. You'll find Preservers in almost every big city, especially in southern climes where disease tends to flourish.



They tend to gather in abandoned sewers, revolting dung heaps, and insect-filled swamps. There they worship and offer themselves in exchange for others. Chern must answer them somehow, because they often are afflicted with horrible maladies. However, to my knowledge, not one Preserver of Life has ever died of her diseases. Of course, they usually spend all of their time miserable and covered with running sores, which doesn't make them much in the way of polite dinner guests. It is believed that they complete secret tasks in the hopes of assuring that Chern stays dead.

You would expect that churches such as that of Madriel would ally with them; they almost never do, though. Preservers of Life occasionally infect others with their diseases, no matter how careful they are to avoid transmittal, and the churches use those instances to label them a band of self-destructive, titan-worshipping lunatics. Whenever a group of paladins tries to go and wipe them out, however, plague always erupts nearby. Coincidence? Or a sign that the Preservers of Life are somehow containing disease? No one can say.

Current Leadership: There is no formal leadership. Each chapter of the cult has a sorcerer who leads the others in devotions.

Base of Operations: Every major city in Ghelspad, always in locations that are abandoned and considered to be unclean. Examples include abattoirs, sewers and large dung heaps.

Membership: All members have the bloodmark of Gaurak. Most members already have diseases, but this is not a requirement of entry.

Favored Feats: Brew Potion, Great Fortitude Plague-bringer (see Appendix I) and Self-Sufficient.

Favored Skills: Craft (alchemy) and Healing.

Favored Spells: Preservers of Life refuse to use the harmful aspects of the Plague-bringer feat unless the situation is life-or-death. They prefer to use spells that mask their appearances (*alter self*, *change self*, *shapeshift*).

SIRENS OF ALTHEA

It's believed that the Sirens of Althea no longer exist, although the bloodline lingers on in secret. At one time they were a matriarchy of enchantresses, sorcerers who used their wiles and magics to hold immense sway over most of the powerful rulers in Ghelspad. They were easy to recognize if they weren't using magic to disguise themselves: white or pale blond hair, pale skin, and eyes that promised delights beyond reckoning.

Althea was their founder, a courtesan who rose to head an immense clan. It was the clan's custom that the woman would magically dominate any male who married into the family. Females who married into the family were not dominated, but if they did not agree to abide by the rules of the cult they were kept virtual prisoners. The Sirens trained carefully those children who showed signs of sorcery. But children who did not were usually fostered, abandoned or left at orphanages. Many of these children still carried the seeds of magic,

however, and as a result the blood of Althea spread far beyond the core family.

The family keeps a low profile, as its reputation lingers on. Indeed, there are parts of the world where albino children are executed immediately under the suspicion that they are one of the wind-witches. Still, the Sirens offer subtle influence in the world. Some say that there may be Sirens of Althea among the Courtesans of Idra.

Current Leadership: Althea (*female bloodless, Sor19, LE*) yet rules the family, though from the shadows. She participated in the ritual that made her one of the bloodless many decades ago (see **Creature Collection 2** for more details on the bloodless template).

Base of Operations: None. Family members are scattered. Althea owns homes in every major city, and maintains an unpredictable travel schedule.

Membership: Must be female and a descendent of Althea.

Favored Feats: Forge Ring, Spell Focus (enchantment) and Wind-witch (see Appendix I).

Favored Skills: Bluff, Diplomacy and Spellcraft.

Favored Spells: The Sirens favor those spells that come to them as part of their Wind-witch legacy.

The Stuntle Family

One of the first well-known of Gaurak's Ravenous was a chef named Stuntle. Stuntle was notorious for the act that first brought him to Gaurak's attention. He was the royal chef for a long-vanished city named Pelios. At a massive banquet, Stuntle infected the food with a magical poison that caused ravenous and uncontrollable appetite. By the end of the banquet, the food was long gone and the inhabitants of the city were devouring each other in an uncontrollable cannibalistic hunger. Gaurak noticed, and was so amused that he awoke the sorcerous power within Stuntle.

Stuntle's family is still active today, often hiding in plain sight as chefs or butchers. The name is seldom used other than as a middle name passed down from parent to child, and not every child is indoctrinated into the cult. Oddly enough, the secrets of power are kept from the family's thin children, who almost never show signs of the Ravenous gifts. The family's more corpulent offspring are far more likely to evince magical ability, and these children are taken and carefully nurtured in the religion. Their magical gifts are fostered gifts which cause uncontrollable hunger, or which cause the target to be unable to process food and thus slowly starve to death over many weeks.

Stuntle's brood is scattered across Ghelspad. Many of them have no knowledge of their family's history. The ones who do, however, are deadly.

Current Leadership: Grothin Stuntle (*male human, Exp3/Sor14, CE*). Grothin is an old, morbidly obese man who is rich enough to afford to hire strong servants to lift him and carry him throughout his mansion.

Base of Operations: Family members are scattered. The Patriarch's mansion is located in Catlaigh, Darakeene.

Membership: Must be a member of the Stuntle family and weigh at least 25% greater than normal racial weight.

Favored Feats: Brew Potion, Craft Wondrous Object and Ravenous (see Appendix I).

Favored Skills: Appraise, Craft (alchemy) and Diplomacy.

Favored Spells: The Stuntle family favors those spells that come as part of their Ravenous heritage, as well as spells that allow them to prosper in society (*charm person, detect gold, emotion, scrying*).

The Tallag'Kel

You can always tell a member of the Tallag'Kel family, the great elven sorcerer-priests of Golthain. They have a distant look in their eyes, as if seeing something beyond the ability of normal men. It's an affectation that annoys most people who encounter them, and contributes to their reputation as effete bores. Half of the Tallag'Kel family joined the cult of the Redeemers of Golthain, those who seek forgiveness for the titan's acts.

The Tallag'Kel have been around forever. Many of them were druids as well as sorcerers, using their abilities to see through the eyes of animals and sense their pain and excitement. They always tend to be empathic, and usually end up as councilors or trusted hirelings. They're also rumored to act as seers, foretelling the future and seeing events that occur half a world away.

The interesting thing about these sorcerer-priests is that they aren't as secret as many of the other followers of Golthain. It's unclear whether other races pity them or if they endure thanks to their almost unparalleled collections of legends and stories. Rumors persist that their elders were charged by Golthain with keeping the old stories alive. Since they're almost all elves or half-elves, there are a few left who personally remember the time of the titans.

Current Leadership: Hamias Tallag'Kel (*male wood elf Brd5/Sor13, N*), the patriarch of the Tallag'Kel family in the small wood elf settlement called Saerum'shir. His family has acted as defenders against rampaging titanspawn before, so they are well loved there.

Base of Operations: Saerum'shir, Ganjus forest.

Membership: Must be a member of the Tallag'Kel family.

Favored Feats: Greater Familiar Summoning (see Appendix I), Masked One (see Appendix I), Still Spell, Silent Spell and Tattoo Focus (see Appendix I).

Favored Skills: Knowledge (arcane), Listen, Spot and Survival.

Favored Spells: The Tallag'Kel family favors those spells of their Masked One heritage, as well as spells that give them some control of and concealment within the forest (*chameleon skin**, *earth blast***, *summon swarm*).

CHAPTER SIX

WEIRDING FOLK

Not all sorcerers in the Scarred Lands owe their arcane powers to the residue of titanic taint. There are those who have found other avenues of magic to inspire them and grant them spells. These people are usually free of the influences of the titans that bloodmarked sorcerers must endure, but every form of power carries its own responsibilities and history.

Sorcerers have been identified who are descended from angelic beings, as well as demonic fiends. The fey have granted sorcerous powers as well, and some spellcasters claim a draconic heritage. These departures from traditional titanic sorcery often distress loremasters, who like to have every nuance of magic clearly catalogued. In sorcery, that would take a generation.

— from a lecture on sorcerers, given at the Crucible of Mesos by War-Master Allianith

THE NEAR-BURNING OF A WITCH

From the trial of Marja Birchstream, accused witch:

Yes, of course I float in water. I know how to swim! But I'm not what you'd call a witch. No, I'm not, even if you are waving a pitchfork in my face! I don't put hexes on people, I don't sour milk, and I don't steal babies away in the night. In fact, I'm from a little village just on the other side of the mountain. My Ma grows some crops there, and before he passed on, my Da was the town cobbler — keeping busy when people needed their boots and shoes repaired, and drinking a bit too much when they didn't. Does that sound like people whose daughter worships the titans?

No, it doesn't, and I'd thank you kindly not to insult me like that. It's embarrassing. I try to be good to folks, as my Ma taught me, and I usually do pretty well at it. I can actually be of help to you people if you would just accept it, and not in any

way that will bring the wrath of the gods down on your heads for helping a titan-worshipper.

You see, I do have some magical powers — hey! Would you please stop waving that torch under my nose? I do have some magical powers, but they have nothing at all to do with the titans. Everyone always thinks of Mesos when they see someone who comes to magic naturally, without book learning. Certainly he's where most of them come from. When the thrice-blessed Gods disintegrated Mesos and scattered his essence to the four winds, the number of people possessing magical talent must have increased ten-fold. A good friend of mine believes that folk somehow breathed in Mesos' very essence. That they brought a tiny bit of the titan right into themselves. I don't know what that might have done to their sanity or their health, but it certainly caused a good spot of unpleasantness for a while. Some elves I've spoken with still remember the bad time when that first generation of sorcerers ran amok with power, helping neither the gods nor the titans as they ran around and set things on fire. It makes the heart cry,

it does. Their kin — those that lived to have kin, at least — are still sorcerers today.

But I'm not of that type. Even though they settled near an enchanted wood, my family is as normal as you could imagine. And growing up I never showed the least sign of magic, although Ma used to say I was a little fey.

I used to wish that I did have magic, though, every time I had to haul water up from the well or scrub the floor. When I was a little girl, at night I would lie in bed and listen to the wind in the trees outside of my window. Sometimes it would sound like it was singing, and I used to dream that I could hear beautiful voices in it. There were times that I would look out my window and see glowing lights within the forest. My Da always warned me never to go in that forest. "Ye'll not come back, girl," he would say with his drink-thickened tongue. "They'll take ye and keep ye, and shrivel yer flesh. Stay out, and ye'll be safe." I wondered, oh how I wondered, but I obeyed.

Then I turned fourteen, and my Da decided it was time to marry me off. He chose a rich lout that he often drank with, a drunken imbecile who cared more for his cattle than he did of me. I was deemed fair, and when this red-faced pillock came to our house and eyed me as if I were a side of beef, I knew that I could never marry him. My Da and I had quite a row — I imagine most of the folks in the village must have heard it, we were shouting so loudly — and I was ordered to do what I was told to, and that would be the end of it.

Not that time, it wouldn't be.

That night I finally dried my eyes and lay still. I could hear the song on the wind, and I knew that I couldn't stay there any longer. I shimmied out the window and ran for the woods.

Those woods are old, maybe as old as the gods. I was lost within fifteen minutes. I ran throughout most of the night, branches tripping me, and when I could run no longer I found a bed of moss and fell almost instantly asleep.

I think it was the music that first awakened me. It catches your heart, making it beat in time with the tune, making you thrilled to be alive. As I opened my eyes I saw that my bed of moss lay within a wide ring of mushrooms. Around me were dozens of tiny balls of shimmering light, weaving in and out between pixies and fairies no bigger than your thumb. I was dumbstruck. I rose, and they seemed to treat me as some sort of new toy or prize. I knew that I should have been afraid, but I couldn't find any fear in me; instead, there was just wonder and awe.

I danced.

I danced through the dawn, and the day, and the next night as well, although the sun never rose and the stars never changed their place in the sky. I danced until I panted, and I never felt fatigue. When I was thirsty they gave me faerie wine to drink, and when I hungered they gave me tiny cakes. And strangely enough, in the music, I began to hear knowledge.

I danced, and suddenly it showed me how to conjure sounds from the wind. I danced, and the music taught me how to weave glowing fire from the starlight. I danced, and I found I knew how to make a man love me if I wanted to be loved. I danced, and I was happy.

When it was finally over, I slept again, and I awoke with the streak of white hair you see. I returned to my Da, but there was no chance of my marrying the man now. I had a wider path in front of me, and I had already taken the first steps. Since then I've learned that there are many paths to sorcery, and few actually involve the titans themselves. I couldn't be more pleased about that.

So please, I'd appreciate it if you'd untie me and clear away the wood under my feet. If it makes you feel any better, I don't burn very easily. I'd much rather help you find the true witch plaguing your village, if a witch it is.



FIRST MANIFESTATIONS

The onset of magical ability often comes uncontrolled and unbidden. Many burgeoning sorcerers (whether of titanic or other lineage) experience strange phenomenon as these powers develop. Some examples, and the cantrips that might cause them, are as follows:

- Momentary flashes of intense cold, or minor frostbite (*chill**, *ray of frost*).
- Strange ability to instinctively know where water might be found (*dowsing**).
- Causing people nearby to swoon unexpectedly (*daze*).
- Uncontrollable sneezing in others (*sneeze*).
- The cessation of the need to sleep, often accompanied by increased weariness followed by a wasting sickness in those around the youth (*steal sleep**).
- Unexplained lights or flashes (*dancing lights*, *flare*, *light*).
- Spontaneous fires (*spark**).
- Unearthly noises or mysterious voices (*ghost sound*).
- Extreme heat (*warmth**).
- Warping and stretching of shadows, unexplainable shadow puppets or shadow plays (*distort shadow**).
- Moving objects, the inability to keep an item that the child wants away from them, apparent poltergeists (*filch***, *mage hand*).
- Broken objects repairing themselves (*mending*).
- Doors, drawers, locks and cribs opening or closing (*open/close*).
- Drunken parents unable to stay intoxicated (*quick sober**).
- Child innately sensing strange phenomenon (*detect magic*).
- Objects changing color or moving from place to place, unexplained scents, changes in color and other weird effects (*prestidigitation*).



BLOOD OF MAGIC

Dearest Marja,

I laughed most heartily when I read your account of your near-burning. It's a good thing that those poor villagers came to their senses and listened to you. I have it on good authority that you, my dear, are a hard woman to kill. Hopefully now those good folk will have a better sense of what differentiates an evil witch from a proper sorcerer, including a fey-touched one such as yourself.

As you have requested, I have compiled details on the different ways in which sorcery manifests itself here in Scarn. I have spent more than two hundred years tracing the lineages of magical folk, and I'm finally starting to see some interesting patterns.

Sorcery comes to us not only through the touch of the titans. Anyone who carries the blood of magical creatures somewhere in their lineage may be prone to manifesting talent. Dragons, fey, angels, demons — all these bloodlines may cause sorcery to manifest.

The age of manifestation varies dramatically from person to person. For most, the first signs emerge at puberty, often in times of frustration. Unexplained noises, mysterious fires, insect infestations, momentary phantasmal funies and the like aren't uncommon when a young sorcerer is in the house. It's a condition that some people equate with ghosts or poltergeists. Not every sorcerer first gains his or her powers as a teenager, however. I have tracked a handful of cases in which quite young children have spontaneously cast spells. Most of these children were five to ten years of age. But it is said that as an infant the infamous Donegan Shadowmere was afraid of the dark, and created his own light to hover over his bed.

I have also seen sorcery manifest itself as late as 65 years of age. Usually by this age however, the person has learned to resist any naturally occurring magical tendencies that they might have, and it takes a bit more work to seek each power out. Still, the truism "a sorcerer must be born to the calling" doesn't always seem to be the case. You, my friend, are a perfect example of that yourself.

Manifesting magic is often a nightmare for the child. They might find themselves chased from their family and shunned by their neighbors. All too often expectant villagers burn the child as a witch. Few people trust a young sorcerer. After all, children seldom have good control over their power, and spells sometimes spontaneously cast themselves.

The fear that this inspires is a bitter enemy, because it results in otherwise kind people behaving most horribly toward the fledgling sorcerer. There is also a tendency for the entire family of the sorcerer to be shunned, as townsfolk declare them guilty of "titan-taint" or of cavorting with titanspawn.

In short, there are many sorcerous families across Scarn — dozens at least — whose powers have no direct connection to the death of Meese. No matter what the ignorant masses may think, the natural manifestation of magic within an individual need not carry the taint of titan influence.

Dear Marja, I hope that my observations helped answer your questions.

With affection,

Morak the Gray, Sage of Amalthea

Berelfyt

A scattered lineage of halfings, the Berelfyt are descended from a hero of the halfling people during the Divine War. Known only to a very few, this hero was actually a shapechanged hope (see **Creature Collection 2**). He was sent by Madriel to succor the halfling people who lost their homes in the Pyran Hills, where now exist the Blood Steppes.

This hope, which called itself Berel, fell in love and married a young halfling woman named Rosemary. Even after the Divine War had ended, Berel begged Madriel to allow him to remain with his love. Madriel, seeing the happiness they had and knowing that joy would be in short supply in the antebellum, granted him permission to remain behind until Rosemary died, when they might be reunited in Madriel's paradise.

Something happened, though, for Berel disappeared one night, leaving Rosemary alone and with child. She died a decade later, grief-stricken at the abandonment. Those who know of such things say that neither Berel nor Rosemary ever appeared in the heavens of Madriel — some fear that Rosemary's grief-poisoned spirit became undead and even now haunts the ruins of their old home in the Blood Steppes.

Their child lived on, however, and created a lineage that quickly split off from any kind of family ties. There are now a number of halfings who carry the blood of Berel, though they don't know it. Most of these are found in Durrover, where the couple settled after fleeing the Pyran Hills, though many of their kin have spread to other places as well.

Current Leadership: None, though the heroic sorcerer Phineas Berelfyt (*male halfling, Sor9/Agb4, NG*; see the Appendix I for the Angel-blooded [Agb] prestige class) has recently discovered his family's heritage and become involved in finding any lost kin he may have.

Base of Operations: The Berelfyts are found primarily in the Durrover area.

Membership: Only halfings have been born into the Berelfyt family.

Favored Feats: Augment Summoning, Child of the Heavens (see Appendix I), Craft Wondrous Item, Dodge, Ghost Spell (see Appendix I), Improved Familiar (celestial of some kind), Point Blank Shot (Rapid Shot), Stealthy.

Favored Skills: Hide, Knowledge (religion), Move Silently and Spellcraft.

Favored Spells: Berelfyts tend to favor those spells that come to them as part of their Child of the Heavens heritage.

HORNSOULS

The Riders of the Kelder Steppes believe that demons walk their land because it reminds them of their home, deep in the blasted depths of the netherworld. They're probably correct. What they don't guess is that

sometimes the demons are affected by the mortal world, feeling the uncontrollable need to eat, to drink... and to breed.

The Hornsoul family is powerful; they have healthy flocks, and they defend them from the orcish tribes with strong blades and deadly magics. But few know their sorcerous power results from a demonic blood taint that has been with them for centuries.

The taint gives them a taste of pure pleasure whenever they cast a spell that causes pain. The family is not strong enough to try and conquer their neighbors. But they are often the first to volunteer their battle-magics during wars against the orcish tribes, and when given the opportunity to resolve a difficulty without bloodshed they seldom opt for the less deadly solution.

This has bred a line of tough, competent, and feared barbarian-sorcerers. Family members who specialize in the fighting arts often learn just enough sorcery to help them in battle. Those who specialize in sorcery become the family advisors and elders, aiding in conflicts and easing the hardships of the nomadic lifestyle.

Current Leadership: Kuvos Hornsoul (*male human, Sor8/Bbn7, CN*), the current chieftain of the Hornsoul clan.

Base of Operations: The Kelder Steppes.

Membership: The Hornsouls are very suspicious about outsiders and rarely if ever permit them to join their clan. Most of the leadership are multi-classed sorcerer/barbarians.

Favored Feats: Augment Summoning, Combat Casting, Hellspawn (see Appendix I), Martial Weapon Proficiency (composite short bow), Mounted Combat (Mounted Archery, Ride-by Attack).

Favored Skills: Concentration, Ride and Spellcraft.

Favored Spells: The Hornsouls favor those spells that come to them by virtue of their Hellspawn heritage, as well as those spells that augment their effectiveness as horse-warriors (*expeditious retreat, haste, magic weapon, shocking missile**, true strike*).

The Lagrosi

The forsaken elves are said to be a dying race. The death of their patron demigod, in the battle with Chern, stripped them of much of their vitality. Now, they breed with humans more than with each other, for the deformed babies that they typically produce seldom grow to adulthood.

More than one family has attempted to defeat the racial curse by breeding with other races. A family known as the Lagrosi seems to be more successful at it than most. They have



produced strong half-elven children consistently since the Divine War. It seems as if their potency is beginning to flag, but the family has produced enough healthy offspring that they are scattered throughout Termana and Ghelspad. Even more interestingly, the Lagrosi children tend to be born sorcerers. It is enough of a phenomenon that other forsaken elves have noticed. Their family is talked about behind closed doors, envied and feared, because power seldom settles so consistently in one family. No one is sure whether the Lagrosi have the blessings of the Gods, or whether they have made an unholy pact with a demon.

The truth is more interesting. More than 600 years ago, a silver dragon married into the family. He had fallen in love with Irishia, an elven woman who defended him against Charduni trophy-hunters, and took the form of a man in order to stay with her. Argent Lagrosi supposedly died ages ago, but dragons have notoriously long life spans. If he survived the war, he hasn't surfaced since.

In addition to the first generation Lagrosi half-elves, a number of humans also carry the Lagrosi blood — the relics of their parents' dalliances with traveling half-elves. The Lagrosi tend to keep their sorcerous abilities out of the view of most of their fellow high elves, due to the prejudice against sorcerers in their wizard-dominated home of Kasiavael. However, the ruling council of wizards does know of the Lagrosi heritage and hold them no malice.

Current Leadership: Diorushelle Lagrosi (*female high elf, Sor18, LG*), the daughter of Argent and Irishia.

Base of Operations: A respectable-sized home in Thoskas, Kasiavael. Many other Lagrosi offspring have purchased homes near their family manor, turning a small portion of Thoskas into something resembling a private Lagrosi quarter.

Membership: One must marry or be born into the Lagrosi family.

Favored Feats: Combat Casting, Craft Staff, Elemental Focus (cold), Eschew Materials, Lightning Reflexes, Maximize Spell and Wyrmblooded (Silver; see Appendix I).

Favored Skills: Craft (alchemy), Diplomacy, Gather Information, Knowledge (arcana) and Spellcraft.

Favored Spells: The Lagrosi favor those spells that come to them as a result of their Wyrmblooded heritage.

OXOS

The ruler of Lagrosi is Duke Traviak the Steelfisted. Beneath him are a multitude of greater and lesser nobility, distant cousins, former knights and hangers-on who have been rewarded for some for-

gotten act with land and titles. One of the latter is the Oxos family.

They tend to be the worst type of snobs. Taking the manner of their current patriarch, Baron Mantolin Oxos, they have the tendency to bootlick their superiors and demean their inferiors. And to the Oxos, anyone beneath them in social rank is an inferior. Even other nobles insult them (far out of earshot) for their arrogance and self-assuredness. Behind the family's blustering obsequiousness is a secret that gives the Oxos great power, but which would cause their destruction if it became known.

Three generations ago, a baroness married into the family. She was young, bored, and almost suicidally stupid. She felt that her great beauty was going to waste, so she systematically seduced as many members of the royal court as she could. One of her lovers was a lesser advisor to her husband, a charduni sorcerer named Pellemer. He surreptitiously charmed her, influenced her, and worked her to the worship of Chardun. By the time the charm spell wore off, it was no longer needed. Baroness Sonya was ensnared by the promise of power.

She and Pellemer engaged in terrible rites, summoning devils in exchange for knowledge and strength. No one knows what exactly Sonya agreed to, but she was soon pregnant, and no one but her husband believed that the baby was the Baron's. The Baroness died in childbirth, and the midwife went mad, screaming something about the baby being the spawn of hell. To all accounts the child was normal and perfect, however, and the Baron raised her as his daughter. Other than having to elude an assassination attempt by the insane midwife, young Kelmia Oxos had a quiet childhood.

Upon reaching puberty, Kelmia began to exhibit signs of sorcery, and the elderly Pellemer told her of her true nature. Instead of being repelled, Kelmia was delighted, and her enemies began disappearing one by one. She married for political power, and had four children before "accidentally" dying in a hushed up mishap involving several "clumsy" paladins of Corean.

The fiendish blood is diluted in their veins now, but Kelmia's offspring have the taint of fiendish sorcery in them. They tend toward petty evils, seldom reaching their true potential. Their heritage doesn't guarantee that members of the family will turn out evil, but it does take a strong force of will to deny their natural heritage.

Current Leadership: Eruthisa Oxos (*female human, Sor9/Dem3, LE*; see Appendix II for more information on the Demonologist [Dem] prestige class) is the attractive young sorceress-heir of the Oxos family. Though her elders in the family nomi-

nally lead, all know that those with the true blood of Kelmia are the actually rulers. Eruthisa is no exception, and she doesn't hesitate to strike down those who interfere in her schemes, sending bound demons to slay them.

Base of Operations: Oxos Estate, Trenik, Lageni.

Membership: Eruthisa is fond of bringing new sorcerers (usually as lovers) into the family, though the only ones who truly ever wield any power are those born into it. Rumor has it that Eruthisa had a twin brother who she killed when the two were adolescents, but others whisper that certain factions within the family helped the boy, Erudian, to escape.

Favored Feats: Augment Summoning, Hellspawn (see Appendix I), Improved Familiar (fiendish of some kind), Spell Focus (Abjuration) and Spell Focus (Conjuration).

Favored Skills: Diplomacy, Knowledge (planes) and Spellcraft.

Favored Spells: The Oxos sorcerers favor those spells which come to them as part of their Hellspawn heritage.

Skulos

Scattered throughout Zathiske, the Skulos family maintains the family legend that they were founded by a rich nobleman from somewhere to the south; exactly where varies from telling to telling. This nobleman was named Othik, and he paid a king's ransom in gleaming gold to the father of a lass named Shalia. Married outside at sunset, Othik swore that his young wife would be richer than a Sultan. In fact, he left their modest house each day to "go to work," reappearing each night laden with a bag of gold.

Heavy with child, Shalia grew incredibly curious of what her husband did to earn his riches, as he claimed that he was merely a bureaucrat in a counting house. One morning, she snuck out of the house and followed him. Instead of walking toward town, he turned past the gate and strode into a rocky gorge. Shalia followed, and saw him turn a corner and walk into a cave. Moving cautiously, Shalia moved to the cave, and saw that it was empty other than for the embers of a dying fire. Confused, she nudged the embers with her foot — and suddenly she was standing in a palace of gold and flames, lit by flickering rubies and the glowing bodies of serpent-like fires. Shalia was clever, however, and nudged the embers by her feet once more. She found herself back in the cave and returned to her house, her husband none the wiser.

Shalia kept her own counsel, and said nothing when her husband returned that night with his small pouch of gold. She grew to love him more and

more, but never told him that she knew his secret. Soon they had many children, all of them brilliantly flame-haired, many of them showing signs of sorcery, but she never said a word.

Finally, Shalia was on her deathbed, but her husband hardly looked older than the day she married him. Her house now was a fine mansion, her fingers heavy with gems, and her husband had kept his word on their wedding day. "Husband," she whispered, "I love you more than life. I followed you once, and would know who you truly are."

He looked down at her, and sent the many children from the room. "As you wish," he said tenderly, and his red-haired mortal shape was gone — in its stead was a flame-wreathed giant, muscles bunching as it crouched by her bed. "I am an efreet," he said, "and yet I came to you because of your beauty, and have stayed because of your love." Shalia looked into the giant's eyes with her fading vision, and saw that it was true.

"Oh," she said. "Our children are grown, and I am passing. How I wish that I was young again, and that we could be together forever as we have been these many years." Then she sighed, for she felt herself slipping away.

"Done!" shouted Othik joyfully — and when their children entered the sick room, there was no sign of either their father or mother, and they never heard from either again. But they felt no sorrow, for they believe that the two are alive still, living in the true home of Othik.

Whatever the truth of the family legend, descendants of the Skulos family have sorcery running strongly in their veins. The family fortune is long gone, but most Skulos' descendants still carry the fire-red hair of their long-ago sire, and tend to have an affinity with flame-related spells.

Current Leadership: None. The Skulos are no longer an organized family, but have descendants scattered through the south of Ghelspad and beyond.

Base of Operations: None.

Membership: Skulos are born into the family.

Favored Feats: Brass One (see Appendix I), Elemental Focus (fire), Improved Familiar (ignar of some kind), Improved Spell Critical (see Appendix I), Martial Weapon Proficiency (scimitar) and Spell Critical (see Appendix I).

Favored Skills: Appraise, Craft (alchemy, goldsmith or other jeweler), Knowledge (planes), Profession (merchant) and Spellcraft.

Favored Spells: Members of the Skulos sorcerous family favor those spells that come to them from their Brass One heritage, as well as other fiery spells (*fireball*, *Ganest's farstrike**).

The Witch-family of Tessek Brookroot

Some families have sorcery running through their veins with such potency that they are well prepared for the strange manifestations that come with burgeoning magic in their children. A good example of this is the “witch-family” of Tessek Brookroot.

The Brookroot clan is a family of fey elves, in the Ganjus, known for their faerie blood. Long before the Divine War, Tessek is said to have wandered into the realms of the fey folk. There, he went on a multitude of adventures: racing a forest in a foot-race, climbing clouds to find a particular bird, becoming enslaved to a witch in exchange for a debt, and more. When he finally returned to his home fourteen years later, he brought with him a lady of quite astonishing appearance. She was a faerie-woman of breathtaking beauty. This faerie maiden chose to link herself to Tessek, and their thin mithral rings bound them and forever proclaimed their love. She was named Tuviel, and she bore Tessek nine children far more than most elves ever bear in their lifetime.

The faerie blood ran strongly in their children, and every one of the nine became a powerful sorcerer. Dark of hair and with jade eyes that seemed to sparkle in the darkness, the family resemblance was unmistakable. Almost half of the children were later slain during the Divine War, but today some three-score descendents of Tessek and Tuviel live comfortably in the Ganjus forest.

In the Brookroot family, a child is considered extraordinary if he or she *doesn't* evince signs of magical potential by the age of puberty. The family closely guides and instructs each new young sorcerer, and their family tree-mansions are well enough defended that only the suicidal would consider attacking them.

Interestingly enough, within the last year I've been made aware of the Brookroot family virtually scattering. They now have only a handful of family members at their ancestral homes. All the rest have left the forest of Ganjus, and set out across the globe toward every point of the compass. It's clear that they're looking for something or someone, but what or who that might be they haven't said.

Current Leadership: Tehellius Brookroot (male wood elf, Sor12/Rgr5, NG) is the current acknowledged patriarch of the Brookroot family, though he was one of the first to depart the Ganjus on their mysterious search.

Base of Operations: Brookroot Haven, an estate a day from Vera-tre.

Membership: Most members of the Brookroot family were born into it, though many also are kin by marriage. Those Brookroot children who do not have magical abilities often make a point of marrying someone who does, in an effort to keep the power strongly in the family bloodlines.

Favored Feats: Animal Affinity, Athletic, Combat Expertise, Craft Wondrous Item, Faerie-led (see Appendix

I), Greater Familiar Summoning (see Appendix I), Lightning Reflexes and Tattoo Focus (see Appendix I).

Favored Skills: Climb, Handle Animal, Jump, Spellcraft and Survival.

Favored Spells: The Brookroots favor those spells that come to them by way of their Faerie-led lineage.

Touched by Sorcery

Marja,

By indulging your request to divine how dedicated individuals may gain sorcerous powers, I now have no less than three different sorcerous groups trying to chase me down. My divinations even inform me that they've placed magics on the gold you have set aside for my payment, in the hopes it will lead them to me. I do hope you're amused (you can be assured that I am not).

Despite this complication, I admit to having become intrigued by the topic. I had thought that there were no methods that a normal person might use to become a sorcerer, other than the obvious trick of being born with sorcerous blood. A little research, though, proved that I was wrong.

There are a number of methods in which a dedicated sort can gain sorcerous powers. Some of them are horribly dangerous. Some of them are simply foolhardy. And some of them are closely guarded secrets — as you can probably imagine, it is the latter that currently has me on the run. I'll ask you to hold my payment until I can catch up with you. I'm sure you're good for it.

The methods of obtaining sorcerous powers run from making pacts and agreements with another creature — most notably demons and angels — to some sort of “exposure” to magical energies. Yes, yes, I know perfectly well that people are exposed to magic every day without subsequently finding that they can shoot fire from their fingertips. I'm referring to something a little more fundamental and involved.

See the enclosed papers for my study of spontaneous acquisition of sorcery. My apologies for my brusqueness, but I have reason to believe that Cliath is currently hunting for me. Wish me luck.

— Progul Talespinner

DEMONIC PACTS

You would think that no one in their right mind would willingly make a pact with a fiend. You would think, somewhere in their youth, that their mother might have mentioned this. “Wash your hands, Jerrod. Buckle your boots, Jerrod. Never bargain your soul to a demon for unlimited power, Jerrod.” But alas, many mothers are

neglectful in such matters, and as a result, there are quite a few dangerous people running around in the world.

Not that it's all that it's said to be. No one ever gets the unlimited power they dream of. What the mundane magic seekers do seem to get is the keys to sorcery (though there are rumors of those with the ability to already wield magic bargaining for even greater power). Those fiend-inspired sorcerers willing to hold forth on the topic mention that while they expected to be hurling huge balls of fire at their enemies within moments of making their pact, they instead found that they could, at best, start out lifting drinks and other minor magics.

In order to work up to their potential, they had to put in the same amount of time and effort that a natural sorcerer would. Somehow, learning this just makes them work harder, as they realize that they've bargained away their soul for something that might not be any use to them at all.

The first step in a fiendish pact is contacting the fiend. How involved this is, tends to depend on who you are, where you are, and why you want it. Stories range from a man who performed a ritual sacrifice in order to get his patron's attention to a woman who simply had to say her wish out loud in the dead of night for a demon came to her. The process may vary, but all successful pacts must have an honest need and desire to begin.

Once you have made contact with the fiend (or the fiend has made contact with you), bargaining begins. Most fiends offer power in exchange for your soul. It takes a resolute will and a steady hand to bargain them into anything less. It's possible, however; a most despicable halfling in Lageni was given sorcerous power in exchange for assassinating a truly holy man, who opposed my loathsome royal monarch King Virduk. A shame that some angel didn't offer the halfling the same deal in exchange for taking out the King, but that speaks more to the nature of angels (see below). In any event, the deal is struck. Substantial sacrifice is made on the part of the supplicant, and an agreement is forged.

The type of fiend contacted makes a large difference in the ease of the bargaining. Due to their chaotic nature, demons make a simple agreement difficult to come by. If you aren't careful in bargaining with a demon for power, you may well find it demands your left arm, your father's murder, and an insistence that you only wear the color red from now until the day you die. Devils, on the other hand, are less whimsical.

They'll ask for things that they truly desire, and then they'll try to cheat you with the wording of the contract. Expect to be betrayed and you'll have the right mindset.

Intriguingly, the would-be sorcerer's bargain never involves money, possessions or any form of material wealth. Instead, it is always something to do with morals or ethics. A woman may be commanded to dispose of her family or her best friend. A dwarf may be asked to betray the secrets of his cavern-home to his people's worst enemy. A noble may have to agree to make decisions that further a certain political figure or philosophical faction. But almost never is a magical item or valuable heirloom the price that must be paid.

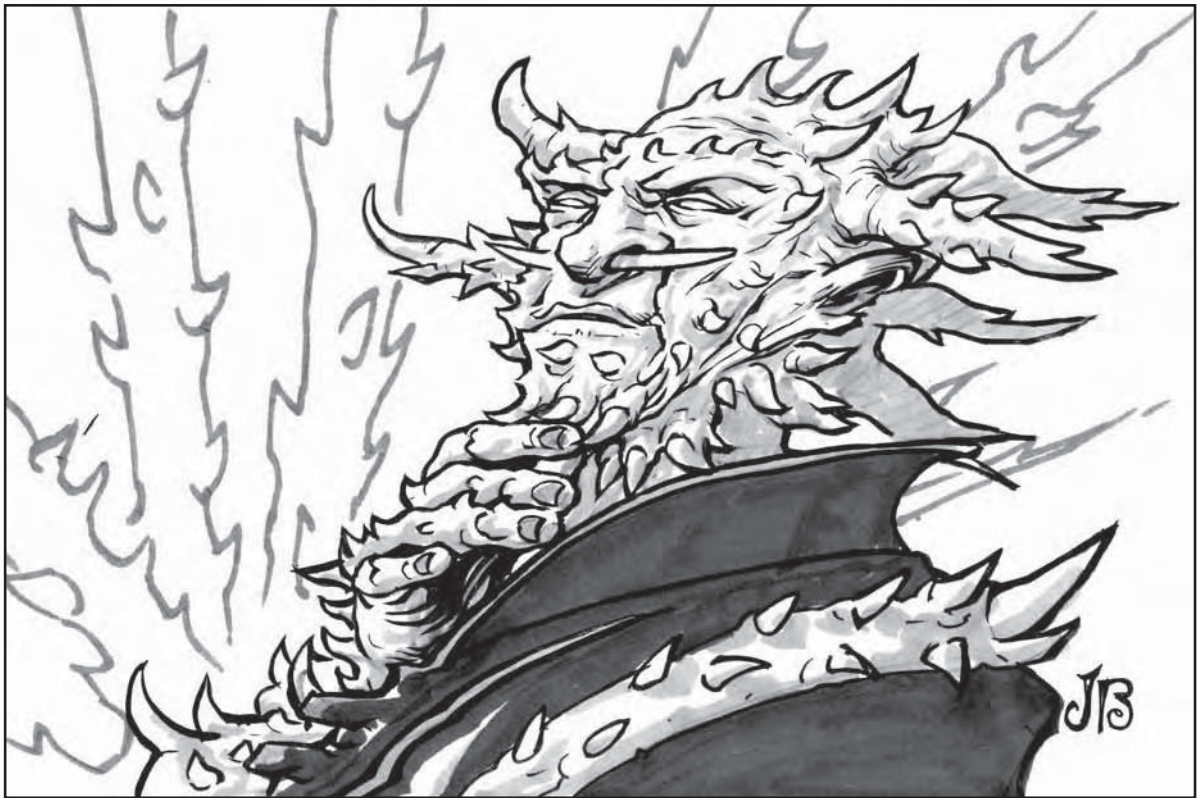
Far less common is a circumstance where someone gains sorcerous power after being tricked out of his soul. In other words, an agreement made willingly but without full knowledge of what the mortal is agreeing to. The fiend typically initiates such a bargain. This is said to be a favorite tactic of those devils known as an erinyes, the so-called Handmaidens of Chardun. One oft-repeated tale speaks of an erinyes who met a fellow while he was gambling. They made a bet and she won, but offered an IOU in exchange for wealth he didn't have with him. Whether too beer-sodden or lust-crazed — for none can do "fair of form and foul of spirit" like a fiend — the young idiot never read the fine print before he agreed. The fellow is said to have grown into a powerful sorcerer, attempting to live a good and honorable life but constantly tempted into doing evil by his fiendish patron.

HUMERIVAX THE THORNED LORD

Humerivax is a powerful daemon lord. Though he serves Belsameth, Humervivax is very free-willed and seeks to build his own network of servants. These servants have seeded many books of lore with the knowledge of his existence, as well as the ritual that allows those who perform it to be imbued with part of Humervivax's power.

While not innately magical, this ritual does draw the attention of the Thorned Lord. It involves the gory sacrifice of a black-haired woman of great beauty, which some say is a representation of Humervivax's true feelings toward his mistress, Belsameth. Those who perform the sacrifice appropriately and are of evil alignment don't automatically gain sorcerous power. Instead, it manifests itself slowly.

The next level where the character should gain a feat may be taken as a sorcerer level and the feat must be the Sorcerous Pact feat (see Appendix I). Once the powers manifest, the new sorcerer is expected to seek out servants of



Humerivax and request a deed to perform in the name of the Thorned Lord. There is no drawback for failing to do so... save earning the ire of Humerivax and those who serve him (which is usually enough of an incentive not to).

CLIATH THE BARGAINER

Cliath is an erinyes devil, a temptress whose Chardun-given mission in the Scarred Lands is to pluck the souls of the foolish and greedy. She moves with ease amongst the highest social circles in the land, often pretending to be a mortal from a distant country. She is witty, gracious, staggeringly beautiful, crafty and overly proud. She is also a sinkhole of evil who likes nothing better than getting a mortal in her clutches and watching him squirm.

Her techniques are imaginative and varied. She may use her natural charm ability to seduce a man's heart, denying him physical pleasures until he agrees to marry her. Then, instead of a marriage license, she hands him a similar contract that uses fine print and legal verbiage to grant her control of his soul. The love-blind fool invariably signs it without reading it carefully, and she breaks the horrible news to him on their wedding night. Usually, she removes her charm just long enough for him to understand what has happened, then renews the charm to keep him under control. Cliath has also been known to gamble and substitute fiendish contracts for IOUs, to help those in mortal peril in exchange for their signatures, and blackmail the rich and powerful, only releasing them from the hold of her damaging evidence if they submit to her.

Cliath almost never tries to slay her indebted victims. Instead, she grants them the power to become a sorcerer,

informing them that if they use their newfound magic to embrace evil she will rip up their soul contract. For the weak-willed, this approach often works, and nothing makes Cliath happier than watching people embrace evil willingly instead of being forced into it.

Cliath's usual strategy is to bustle into a new city, using her extreme beauty to enthrall the local nobles. Entering their social circle by posing as a foreign dilettante, she spends her time fomenting suspicions and jealousies as she gathers soul after soul. Once she is challenged or threatened she simply teleports away to another city, often changing her appearance before beginning the cycle anew. Cliath estimates that several hundred people probably want her dead so that they can regain their contracts, and she feels that the hunt makes life on Scarn a little more exciting.

ANGELIC PACTS

There is a fable common in the Scarred Lands that speaks to the subject of angelic pacts:

Dunstan was a poor fellow who saw sorcery as the path to riches. In a tavern late at night, he announced to his best friend that he'd sell his soul for that sort of power. Later, on his solitary walk home, Dunstan was joined by a stranger.

The man looked normal, but had a voice that sounded like silk on marble. "I understand you're willing to bargain your soul for sorcerous power," he said. "I can help you with that."

Dunstan began to stutter in surprise. "R-r-really?" he managed.

"Oh, yes," answered the stranger. "The only condition is that when you die, I get to claim your soul."

Dunstan considered it. He had no wife, no children, no money, no future. He agreed.

"Done," said the stranger, and Dunstan suddenly felt powerful magic burning in his blood. "I shall attend you on your deathbed," said the stranger with a grin, and promptly disappeared.

Dunstan began to master his sorcerous powers, but in the process realized that he'd made a hideous mistake. So even as he grew in personal power, he tried to live a good life — worshipping Madriel and treating both his friends and his enemies with understanding and respect. He soon became known throughout Vesh as a goodly man who would help those in need. He became a patron to a dozen young adventuring companies, and donated much of his income to helping those less fortunate than himself. In many ways he knew he was living a lie, though; no matter how he lived his life, the fiend would come for him at the end.

Sixty-five years later, he lay on his deathbed surrounded by his elderly wife and their three children. After a knock at the door came the mysterious stranger, looking just as he had decades before. The man's family bowed their heads and left the room quietly.

"I don't want to go into the Pits, whether Chardun's Hell or Vangal's Abyss," Dunstan told his visitor, "but I know I must. Since I am doomed, I've tried to live a good life and help others, so that at least no one else would have to bargain with the darkness like I did."

"With the darkness?" The stranger laughed as white wings emerged from his back and swept forward to enfold the dying man. "Not precisely. This would be a much fouler world if the infernal hordes were the only ones who hear desperate prayers, don't you think?"

Though the tale is improbably sweet, it does describe rare circumstance — that of angelic beings who have granted sorcerous skill in answer to individuals who've expressed honest desires. These powers are gifted only to the genuinely good, or to the wicked who have a strong chance of being redeemed. In return for this gift, the angelic agent may ask for one or many tasks to be performed later in the new sorcerer's life. These tasks may be spiritual ones, or may involve a dangerous quest.

BELLADIN HOPEBRINGER

Belladin is one of Madriel's hopes (see **Creature Collection 2: Dark Menagerie**), tasked with inspiring faith and helping the helpless. He walks the face of the Scarred Lands looking for those who have lost hope. To those pained souls who

have not yet turned to the powers of darkness, he grants the ability to command magic. Of course, his aide is never given if he feels that the power inherent in sorcery might lead a person to evil. To those he chooses, however, he grants new hope and resolve, something that is all too often lacking in the war-torn land. Belladin seldom reveals himself in his true form, preferring to work incognito as he moves from place to place.

The angel has foreseen a time when a cause of Madriel will be threatened, and he believes that only a righteous army of sorcerers will be sufficient to stem the tide of darkness that will rise against her. He does not yet know what this is or when it will happen, but he plans for it by raising sorcerers who he believes will be virtuous. He retains the ability to appear in the dreams of anyone whose life he has touched, and expects that some day he will have to call all of his sorcerers to a battle. He hopes that they will be sufficient to meet the challenge.

PACTS WITH OTHER OUTSIDERS

Fiends and angels aren't the only creatures able to grant power. The banished djinns are known to have the ability, as do the withered old crones who haunt our nightmares. Even spirits of nature can sometimes alter an individual, allowing a previously mundane person to spontaneously cast arcane spells.

HAITHRAL THE NIGHT HAG

This ancient crone haunts the sleep of dreamers, riding them in their nightmares until they die. At times, however, she touches upon the dreams of the truly wicked. When this happens, she rides the individual close unto death, testing them to see if they are sufficiently despicable to deserve her dark blessing. If they are, she infuses their blood with the essence of larvae, giving them the potential to wield magic.

Haithral can be called if her name can be found. Over the years, it has been written of in dozens of ancient tomes inscribed by priests of Belsameth. Calling her attention to you is a dangerous proposition, of course, as she will kill any summoner who she finds unworthy.

THE TOME OF THE HAMMERED STORM

There were once a hundred copies made of this text, although many have been lost to time. The book is quite large, more than three feet high and two feet wide. Inside, in cramped text, are the insane ravings of a prophet. His keepers kept him chained by the neck in a small cave north of

Mithril, accompanied day and night by two scribes who recorded his every uttering.

The madman was an elven sorcerer named Sialos, who revered Gulaben. His mind snapped when Gulaben was punished by the gods, and the knowledge of her very existence was erased from the world. Sialos found himself with a mind riddled through with holes, an obsessively faithful follower who could no longer recall what or who he was following. The shock shattered his brain. But oddly, his descent into madness opened him up to prophetic visions. He was found by followers of Erias, the demigod of dreams. They soon realized that he was a prophet and treated him as mad prophets have been treated throughout time — they imprisoned him and interpreted his mutterings for the prophecies of their god.

Sialos died after four years of muttering. After his passing, the scholars of Erias realized that many of the prophecies referred to ancient djinns and elemental lords by name. Perhaps Sialos learned the names of these djinns when he was a servant of Gulaben, or perhaps he saw them in visions. Regardless, their names and the rituals for calling them are now trapped in the ink of the *Tome of Hammered Storm*.

Copies of the *Tome of Hammered Storm* have turned up in the most unlikely places across Scarn: libraries, basements, hollow trees, and treasure hoards, to name but a few. Any follower of Erias who learns of a copy will certainly attempt to obtain it.

According to the *Tome*, a petitioner can contact the banished djinni princes by standing in a windstorm and calling the invocations into the storm. This requires a Knowledge (arcana) check (DC 20). If successful, the princes will answer, threatening to destroy him for his temerity if he does not explain himself. The summoner may choose to bargain with the djinn (Diplomacy check, DC 20) or to fool them into granting him power (Bluff check, DC 25). If he is successful, the djinn will awaken the magic in his blood and give him the potential for sorcery. If he is unsuccessful, the elemental lords will deny him and mete out such punishment as they feel is appropriate for the man's insolence.

There are stories of such unfortunates being attacked by air elementals, or being cursed to always be vulnerable to the forces of the wind. (Will save DC 25, failure causes the target to be affected by high wind as if two size categories smaller than they actually are. See the DMG, Chapter 3, "Weather" for more information on creatures in high winds.)

PLACES OF POWER

Certain locations also have the ability to awaken sorcery. Some of this stems from the destruction of Mesos. His essence was not evenly distributed when he was disintegrated by the gods in the beginning of the divine War. It clings to some locations more strongly than others, and thus can more easily affect people who visit those places. In some instances, it seeps into the local inhabitants, who then learn how to channel it into others. There have even been cases where drinking from a particular fountain or sacrificing at a particular statue was enough to trigger the change.

The Fountain of Mesos

In the craggy mountains north of Ontenazu lies a small cave inhabited by an intelligent ogre and his band of goblin and troll bandits. However, you would find a room of pure blue crystal if you were to delve deeply enough. Exquisite stalactites dangle from the ceiling like razor-sharp icicles, and stalagmites grow from the floor like glistening fangs. These protrusions grow back within a day if snapped off, as they protect a small forgotten fountain of crystal-clear water that spurts from the back of the cave.

This water contains distilled magical essence, as it is imbued with the essence of Mesos. It has been known to grant spontaneous sorcery and other extraordinary powers the first time someone drinks from it, though the precise nature is neither predictable nor assured. It is rumored to carry some kind of curse with it as well, and those sorcerers blessed with the power of Mesos (such as those with the Bloodline of Power scion feat) are said to be able to instantly detect those who have imbibed of the fountain.

The Grove of the Pure

True unicorns are virtually extinct from the Scarred Lands. One herd remains in the deep forests of the Amberwood, in Albadia. They do their best to stay hidden and their existence is virtually unknown save to a handful of druids, known as the Circle of Amber.

However, brave adventurers of good nature sometimes stumble across them. When they do, there has been at least one occasion where a unicorn has unlocked the potential for sorcery with a touch of his horn. For this to happen, the unicorn must know that the recipient is both willing and friendly. Those who are so touched are forever unable to tell others how they gained their powers, a small price to pay for the ability to cast magic.

THE MINES OF TORKUDUL

Deep beneath the Kelder Mountains, a small clan of dwarves have found a place of concentrated elemental power. In this spot an elder earth elemental sleeps. Many visitors look blankly around the cavern, wondering where the elemental is. They don't understand that he *is* the cavern itself. When visitors stand in Torkudul, they stand within the elemental's heart. He hears their wishes, and if they desire power he gladly gives it to them, though few know what his demands are in return.

Unfortunately, the dwarves are incredibly possessive of the shrine, believing that every visitor saps the strength of the mountains. Their group of druid-sorcerers fights to the death to prevent intruders. As a result, visitors must be stealthy or diplomatic to have a chance of reaching Torkudul without having to spill blood.

SORCERERS OF NOTE

Sorcerers in the Scarred Lands often find themselves holding the reins of power. Perhaps it is because their strong personalities draw followers like a candle flame draws moths; perhaps the essence of power that their blood contains reminds others that they are destined for greater things. In any case, sorcerers have often played major roles in the Scarred Land's history, and they have helped shape the nations of today. Sorcerers may be weak or powerful, but with their idiosyncrasies and potent personalities they are seldom forgettable.

Below are sorcerers from both present and past. They are merely a handful of the people who wield arcane power, but are representative of the sort of individual whose name might some day be repeated by the bards.

AUROS STARHAMMER

Auros (*male human, Pal5/Sor2, LG*) is just learning to master his newfound sorcery. Touched by the unicorns of the Amberwood forest, Auros has renewed his war on titanspawn by allying with the druids and rangers on Amalthea against the druids of Khirdet.

Auros is a stunningly good looking young man, but he doesn't fit most people's vision of a paladin; for one thing, he prefers worn leather armor to shining plate, and he far prefers the shady woods to a city. He is inquisitive when it comes to learning battle tactics from other sorcerers. Some find this irritating, but Auros is new to magic, and greatly worries that he is not living up to his potential.

BAASA OF THE KNOWING EYE

Baasa (*female dwarf, Sor8, CG*) is a wrinkled, middle-aged dwarf who has always had a talent for finding lost people and objects. She specializes in divining spells, and dwarves come to her from miles around to find whatever they have lost. Baasa seldom charges for this service, although it is customary for those who seek her help to bring her useful gifts.

Baasa is currently losing sleep over something she recently sensed. She detected great evil coming from a visiting dwarven elder of Burok Torn. She doesn't know whether she imagined it, or if she should report it to someone. Her mood has soured as a result, and her friends are worried about the seer's shortening temper.

BINTHUL

At first glance, Bintahul (*male vermin host, Rog3/Sor5, CE*) is nothing much to look at. He has shabby clothes, pale eyes, dirty hands, and a disquieting manner. A closer look, however, reveals a rustling in the shadows of his sleeves, a crawling under the skin of his neck, and a compulsive swallowing as he keeps the bugs inside of him from crawling out of his mouth. Bintahul is a cockroach vermin host (**Creature Collection 2: Dark Menagerie**, p. 205) who worships Chern rather than Vangal. Blessed with much higher than average charisma, Bintahul uses his powers to scuttle unnoticed into the kitchens of his enemies. There he poisons the food and water, spreads disease wherever he can, steals what he wishes, and exits as unnoticed as he entered.

He specializes in spells that promote stealth and speed. Often, he hires himself out to local thieves guilds as a spy. Bintahul has proven very difficult to kill in the past, gladly disintegrating into a swarm of roaches and fleeing when danger presents itself.

DRUSILLA OF PAHRAE

Short, squat, and elderly, Drusilla (*female halfling, Sor6, N*) is not commonly known as a witch. Nevertheless, she has allied with two other sorcerers in the area to create charms and love potions. She has a small trade in alchemical remedies as well, and is slowly becoming known as the halfling to go to when you need a magical charm.

Drusilla is fairly petty and jealous, and is known to hold a grudge. She often casts minor curses against people who have offended her or her children, and an imagined slight can earn a person a bug infestation or an embarrassing string of rude burps at an inappropriate time.

Geleeda

Queen Geleeda the Fair (*female human, Sor18, LE*) is the wife of Virduk the Black Dragon. An Albadian woman as known for her beauty as her skill in intrigue, Geleeda undoubtedly holds some secrets yet untold. Though she was originally underestimated in the courts of Calastia as some backwater barbarian sorceress brought into Virduk's bedchamber to simply provide a strong heir, she has proven herself more than capable on the field of politics. Her generosity and gracious ways have earned her the love of the Calastian people; her subtle influence with Virduk (though none could possibly suggest that she *controls* the Black Dragon) has earned her Antea's suspicion.

She is known to wield a number of enthralling and enchanting spells (such as *charm person, hypnotism, emotion* and *Rie's dance of seduction*), perhaps fitting for someone as beguiling as the Queen of Calastia (Cha 20).

More information on Geleeda can be found in *The Wise & the Wicked* (pg. 44).

Oathenor Redfoam

Oathenor (*male human, Sor9, NE*) lives along the shores of the Blood Sea, not far from the Placid River. He is a bitter, misan-

thropic middle-aged hermit who knows nothing about the technical aspect of magic. What he does know is that there is power in the blood-stained water, and that he can make that power obey him.

He uses this knowledge to its fullest capabilities. He *charms* accidental visitors and makes them his slaves. He has invisible servants raking his garden while he sleeps in the sun. And just by meditating on the rolling crimson surf, he can devise new spells to make his life easier while it makes other peoples' lives harder.

Not many people ever meet Oathenor, as his shack is isolated and he seldom seeks out companionship. This is a blessing, as Oathenor has no morals or hesitations about using his sorcery on innocents. It is only a matter of time before he mentally enslaves the wrong person, and their friends seek revenge.

Prothik Bonespray

Prothik (*human half-orc Bbn2/Sor5, CN*) is a brutish, fairly weak-minded sorcerer. Having traveled south to escape a death sentence, he tries to make a living by forming adventuring groups with likely strangers. Usually he either loses his



temper and offends them, accidentally kills one of them, or they toss him out after discovering him looting treasure for himself. Prothik has started or been involved with over a dozen different groups, and so far none of his former companions have managed to kill him. Unfortunately, he can't say the same thing about his former companions.

The half-orc delights in destruction, and has a strategy of throwing evocation after evocation before becoming enraged and charging in. He is not always careful, however, about the location of his adventuring party when his *fireballs* begin to fly.

QUELLTRIN

Quelltrin (*male dwarf, Ftr2/Sor9, LG*) is a lay priest of Hedrada in a small mountain town north of Burok Torn. As a lay priest, he is responsible for many of the duties and tasks that a normal cleric would tend to. Since the town lacks proper

clergy, Quelltrin preaches sermons and performs the religious duties himself.

He came to worship Hedrada in his youth, when his adventuring party first reached a large human city. Attracted by a phenomenal wizardly battle in the city square, Quelltrin rushed to help rescue innocent bystanders. The first fireball blew him off his feet, and the second one killed him.

As he rose from his burned body, however, he saw what could only be described as an angel. The angel praised him for his sacrifice, and offered him life in exchange for service. Quelltrin agreed, and his body was healed. He rose, bearing strange magical talents that he'd never had before.

The dwarf spent three years studying to become a cleric before he finally accepted that he'd never be able to master clerical spells. Instead, he concentrated on his new sorcerous abilities, and has served Hedrada's flock ever since.

APPENDIX ONE

The ways OF LORE

No examination of arcanists would be complete without a look at the innovations and discoveries of the individual cabals, brotherhoods, traditions and sects of the Scarred Lands. From new magical feats to strange new templates to the secrets of the cabalists, this appendix contains a treasure trove of new lore for the arcanists of your game.

New Feats

True arcane mastery isn't limited to merely the knowledge of spells. Among arcanists' greatest secrets are those abilities — whether trained or natural — that allow them to manipulate the finer points of their craft in new and unusual ways. Much of this knowledge is unavailable to those not initiated into specific brotherhoods and fellowships; other secrets are simply impossible for any but those born to the power to use.

Academician [General]

Many arcanists are scholars to a high degree, focusing as they do on the accumulation of knowledge and lore.

Benefit: The character gains a +2 bonus on two Knowledge skills. These Knowledge skills must be chosen when the feat is taken.

Arcane Trinity [Special]

There are two traits which wizards are known for — power and versatility. There are many wizards who focus on the former; those who focus on the latter, however, often master this feat.

Prerequisites: Wizard 3rd+.

Benefit: Arcane trinity allows a wizard to prepare three spells of the same level into a single spell slot, one level higher than the level of the spells being prepared. Any of the three spells are available for casting at any time; though once any one of the three spells is cast, the slot is expended and all three are exhausted.

Special: Wizards may use one of their free metamagic/item creation feats, from advancement in the wizard class, to take this feat.

CABALIST [METAMAGIC]

The spellcaster is privy to cabalistic formulae, those arcane secrets inherent in the signs and words of the gods themselves.

Prerequisites: Knowledge (arcana) 6 ranks, Knowledge (religion) 6 ranks

Benefit: The caster gains the use of the cabalistic bonuses detailed under “Cabalists” later in this chapter. Upon taking this feat, she learns a number of cabalistic invocations equal to 1 + her Intelligence modifier. Note that she must adhere at all times to the alignment restrictions of these cabalistic invocations.

Casting a spell cabalistically adds both a verbal and a spell focus component to the casting (the focus being an appropriate sacred or profane text), regardless of whether the spell normally has such components. Further, the casting time of the spell increases to a full-round action. Those spells that are already full-round actions or longer do not have their casting time increased.

Special: This feat may be taken multiple times, granting new cabalistic invocations each time.

ELEMENTAL FOCUS [METAMAGIC]

The power of the inferno, the raging storm, the sickly virulence of caustic acid — these are the weapons of many an arcanist. It should come as no surprise then, that there are those who have chosen to master these forces.

Benefit: This feat is taken for a single descriptor type, such as Acid, Fire or Sonic (see the *PHB*, Chapter 10: Magic, “Casting Spells,” *Special Spell Effects* for a complete list of descriptors). Any time the caster casts a spell with that descriptor type, the spell save DC of that spell is increased by +2.

Special: This feat may be taken multiple times. Its effects do not stack; rather, each time it is taken, it must be taken for a new descriptor.

ENHANCED KNOWLEDGE [GENERAL]

Most bards have an uncanny degree of obscure lore, but some bards study lost lore to such a degree that they become walking encyclopedias of knowledge.

Prerequisites: Bardic Knowledge ability.

Benefit: This feat adds a +2 competence bonus to any one Knowledge skill appropriate to their tradition, and a +2 modifier to all uses of the Bardic Knowledge ability.

GHOST SPELL [METAMAGIC]

From the Isle of the Dead in Termana to the frozen Albadian wastes in Ghelspad, the ghostly dead are known to haunt mortals — seeking the vibrance that is part of the living. It is thought that the necromancers of Hollowfaust first created this metamagic feat, which allows the caster to cast his spell into the ethereal plane, to affect only those creatures, which are native to and remain in that misty realm.

Benefit: Casting a spell augmented with the ghost spell feat causes the spell to manifest in the ethereal plane. This causes it to affect all incorporeal creatures in the area. Those creatures that are not incorporeal are unaffected by the spell.

A ghosted spell uses up a spell slot one level higher than the spell’s actual level.

GREATER FAMILIAR SUMMONING [GENERAL]

Though most know the owl, raven, cat and serpent as the familiars of arcanists, legends speak of some such as Kholrav of Hrinruuk, the Hunter-Sorcerer and his wild hunting cat familiar, or the wizards of Burok Torn and their faithful dwarf hound familiars.

Prerequisites: Summon Familiar, 3rd+ arcane spellcaster level.

Benefit: The arcanist may summon an animal familiar of Small size with this feat. If he is 5th level or higher, he may summon an animal familiar of Medium-size. See Appendix Three for alternate familiars, including those of Small or Medium size.

IMPROVED SPELL CRITICAL [METAMAGIC]

The power of magic is practically unmatched in its ability to unleash devastation. Many spellcasters learn to harness that might for even more efficient killing power.

Prerequisites: Spell Critical.

Benefit: The caster with this feat must choose the same type of combat spell that was previously chosen for the Spell Critical feat — missile spells (such as *Mel’s acid arrow*), ray spells (such as *ray of frost*) or touch spells (such as *shocking grasp*). When casting a spell of that type, the spell’s critical damage multiplier increases by +1 (normally to a x3).

Special: This feat may be taken multiple times. Its effects do not stack, however. Each time it is taken, it applies to a different type of combat spell.

MENTOR [SPECIAL]

Wizards are known for their systems of apprenticeship. Many wizards maintain correspondence with their old masters, as well as with their fellow apprentices and other wizardly contacts they meet, exchanging letters filled with conjecture, theories and bold new arcane ideas.

Prerequisites: Wizard 1st level.

Benefit: The character with this feat gains an additional two spells when advancing in wizard level. This is in addition to the normal two spells granted by advancement in the wizard class.

Note that, despite the name, this feat doesn’t necessarily represent some powerful wizard waiting to assist the character at any sign of trouble; rather, it is a small network of correspondents with whom the wizard communicates and trades ideas and theories, many of them either former mentors in the wizardly arts or contacts that he made while

learning from his mentor. This correspondence — like the research that gains a wizard his new spells at every level — is assumed to occur outside of actual game play.

Pied Piper [Special]

It is said that music can soothe the savage beast. Well, it would seem that some bards have learned to do a lot more than that; rumor tells of bards who are capable of calling upon sufficient magical force to invest an animal with a part of themselves, making the animal into a familiar.

Prerequisites: Handle Animal 2 ranks, Bardic music.

Benefit: The bard gains the ability to summon a familiar. This functions in all respects as the sorcerer and wizard ability, Summon Familiar. The bard is subject to the same benefits and drawbacks of having a familiar. The familiar's ability advance with the character's levels in the bard class. Levels in bard now stack with sorcerer, wizard and applicable prestige class levels for the purpose of determining the familiar's abilities.

Special: Bards with familiars capable of creating music (songbirds, etc.) or otherwise performing may have their familiars Aid Another when they make Perform checks (including use of their Bardic Music abilities).

SORCEROUS PACT [Special]

Not all sorcerers are born; some choose the power. They forge pacts with devils, make deals with faeries, or pledge their services to celestial beings, dragons or the undead. Regardless, such sorcerers have a marked level of power — as well as obligations to their patrons.

Prerequisites: Sorcerer 1st level.

Benefit: One spell per spell level castable by the sorcerer is cast at a +4 to the spell save DC. The sorcerer has sworn an oath to fulfill some kind of service to the patron(s). Generally, the sorcerer will be called upon to uphold their oath once per sorcerer level.

Sorcerers usually manifest spells that are thematically appropriate to the kind of power their patron grants or unlocks within them. (The reader is directed to the Scion Feats below for ideas of spells that might be appropriate for a sorcerer with this feat.) The spell that is augmented in power, by this feat, is always a spell that somehow reflects the nature of the patron.

Special: This feat must be taken as a 1st level sorcerer. Failure to uphold the service or oath sworn to the patron results in a loss of the benefits of this feat. Sorcerers who break their pacts also risk the ire of their former patron.

SHUNT FOCUS [Metamagic]

Some magics are such that their power is traditionally grounded into the one who weaves their energies. Some skilled arcanists however (and a few divine spellcasters, as well), are known to have developed the ability to ground that energy into another being.

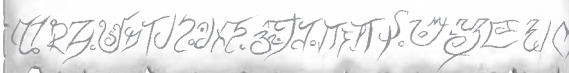
Benefit: Spells with the "You" target, prepared with this feat, are treated as though they were "Touch" target spells. This allows the arcanist to cast spells onto others, that



Hey What About Improved Critical?

Yeah, we know. It is possible to take the Improved Critical feat to increase the critical potential of certain spells. However, we felt that arcane spellcasters should be able to deliver wickedly precise blows with their spells a little earlier than 16th level. As it stands right now, arcanists may get Spell Critical at the same level that fighters may get Improved Critical.

If you're still uncomfortable with this feat, no problem. Just discard it from your campaign. No harm, no foul.



normally would only affect the caster. These spells may be cast upon an unwilling target with a melee touch attack, though the target is permitted a Will save in order to avoid the effects of the spell.

A shunted spell uses up a spell slot one level higher than the spell's actual level.

Spell Critical [Metamagic]

The spell-weapons of arcanists are known for their destructive capability. There are those spellcasters who have mastered their ability to strike with these weapons, skillfully casting spells where their targets are weakest.

Prerequisites: Base Attack Bonus +4, Weapon Focus (missile spells, ray spells, or touch spells).

Benefit: The caster with this feat must choose the same type of combat spell that was previously chosen for the Weapon Focus feat — missile spells (such as *Mel's acid arrow*), ray spells (such as *ray of frost*) or touch spells (such as *shocking grasp*). When casting a spell of that type, the spell's threat range doubles (normally taking it to a 19–20).

Special: This feat may be taken multiple times. Its effects do not stack, however. Each time it is taken, it applies to a different type of combat spell. Additionally, this feat is not stackable with the Improved Critical feat or similar feats.

Tattoo Focus [Metamagic]

Among the many spellcasting traditions of the Scarred Lands, are those practiced by arcanists who understand that magic requires a sacrifice. Most of the time, this is accomplished simply by the sacrifice of small symbolic materials appropriate to the magics being woven. There are those, however, who give of their own bodies, placing rare arcane components beneath their very flesh and empowering themselves to act as that symbolic sacrifice. This process leaves strange tattoos and raised scar-patterns behind. The ritual to create the tattoo focus is a simple, non-magical process that is taught to everyone who receives the tattoo, as well as those with Craft (tattoo) and Knowledge (arcana) or (nature) of 3 or more ranks each.

Prerequisites: Constitution 11+.

Benefit: This feat allows the spell caster to ignore the requirement for material components when casting a spell. There is no further requirement for spells with material component costs of less than 1 gp. Spells with material component costs of more than 1 gp may still be cast by this method, but the sympathetic magics in the tattoos drain the caster of some of his vitality; for every gold piece of the material component's value that is not being used, the caster loses one hit point.

Casters may choose to not use this feat by simply casting the spell as normal. Use of this tattoo imposes a +2 to the Spellcraft DC to identify spells being cast. This feat has no effect on the Focus component of a spell.

Special: Undead may substitute their Charisma for Constitution when determining if they meet the prerequisites above.

SCION FEATS

These feats apply only to those who have the very essence of magic running through their blood. Thus, only sorcerers may choose these feats. Scion feats include a list of spells that, by virtue of the sorcerer's ties of blood to that heritage, must be chosen at the earliest opportunity given by level advancement. When casting these spells, the sorcerer scion is considered to be at +1 caster level.

In addition, scion feats also grant a secondary advantage, usually a skill bonus or miscellaneous ability appropriate to the background of the sorcerer. These feats need not be taken at first level — many sorcerers don't discover and begin exploring the source of their magics until well into their careers as spellcasters, and others discover their heritage only through exposure to the types of beings from whom they are descended.

Though it is possible to choose scion feats more than once, it is rare to have multiple heritages in this fashion. The GM should approve all such decisions.

Those spells marked with an asterisk (*) are from **Relics & Rituals**. Those marked with a double asterisk (**) are from **Relics & Rituals 2: Lost Lore**.

Special: Anyone witnessing a character with this feat casting spells may make a Spellcraft check (DC 25 minus the spell level of the spell being cast), to identify the energy signature that indicates the possession of this feat.

Note: Some of these feats have already appeared in **Relics and Rituals 2: Lost Lore**, but are included here for completeness.

BLOODLINE OF POWER [SCION]

Since the destruction of Mesos, many sorcerers have demonstrated this feat by their pure proficiency with the very energies of magic. But even before the Titanswar, Mesos' chosen high priests, sorcerers of great power and respect, were known for these traits. Regardless of their allegiance, those with this feat are undeniably touched by the power of Mesos — manifesting some kind of strange six-

armed sigil birthmark on their bodies, as well as creating an energy signature when casting spells that is obvious to those who know what to look for.

Prerequisites: Sorcerer class levels.

Benefit: Sorcerers with this feat must take the spells associated with it at the earliest opportunity in their level advancement. They gain a +1 effective caster level when casting these spells. Also, sorcerers with this feat gain a +2 to all Spellcraft checks. The spells associated with this Scion feat are:

0-lvl — *detect magic, prestidigitation*; 1st — *identify, magic missile*; 2nd — *protection from arrows, spectral hand*; 3rd — *dispel magic, haste*; 4th — *lesser globe of invulnerability, remove resistance**; 5th — *dismissal, teleport*; 6th — *analyze dweomer, globe of invulnerability*; 7th — *limited wish, spell turning*; 8th — *dimensional lock, rapid journey**; 9th — *Morden's disjunction, wish*.

BRASS ONE [SCION]

The legacy of the outcast genie-folk is still strong in some areas, particularly those of the southern civilizations of Ghelspad that are descended from the Elz Empire. And the blood of the fiery efreeti yet runs in the veins of some of the sorcerers of this and other lands. Many of those sorcerers with efreeti blood have hair the color of burnished copper. Also, those with this feat often manifest waves of heat that give off the smell of scalded bronze, and their eyes turn a molten brass hue when spellcasting.

Prerequisites: Sorcerer class levels.

Benefit: Sorcerers with this feat must take the spells associated with it at the earliest opportunity in their level advancement. They gain a +1 effective caster level when casting these spells. Also, sorcerers with this feat gain a +2 to all saving throws to avoid the effects of fire and heat, whether those effects are simply brought about by high temperatures or are magical in origin. The spells associated with this Scion feat are:

0-lvl — *detect magic, spark**; 1st — *burning hands, detect gold**; 2nd — *invisibility, pyrotechnics*; 3rd — *gaseous form, protection from energy*; 4th — *polymorph, wall of fire*; 5th — *lesser planar binding, Thulkas' fury***; 6th — *permanent image, planar binding*; 7th — *Ilajam fire*, limited wish*; 8th — *elemental kiss***; 9th — *gate, wish*.

CHILD OF THE HEAVENS [SCION]

It is not only titanic blood that lends the spark of magic necessary to become a sorcerer. There are those who, while not half-celestial themselves, are descended from those who are — gaining powers of repelling evil, creating light and calling upon celestial beings to aid them. Those with this feat are always marked in some way, usually with white-gold hair or platinum-blue eyes. Their magics also bear a distinctive energy signature that may identify them as having this heritage.

Prerequisites: Sorcerer class levels.



Benefit: Sorcerers with this feat must take the spells associated with it at the earliest opportunity in their level advancement. They gain a +1 effective caster level when casting these spells. Also, sorcerers with this feat gain a +2 to all Sense Motive checks. The spells associated with this Scion feat are:

0-lvl — *disrupt undead, light*; 1st — *protection from evil, summon monster I*; 2nd — *scorching ray, summon monster II*; 3rd — *magic circle against evil, summon monster III*; 4th — *purifying flames**, *summon monster IV*; 5th — *contact other plane, summon monster V*; 6th — *power word, thunder**, *summon monster VI*; 7th — *plane shift, summon monster VII*; 8th — *summon monster VII, sunburst*; 9th — *gate, summon monster IX*.

Special: The creatures summoned through the use of the sorcerer's *summon monster* spells must either be creatures with the celestial template, or actual celestials.

EARTH-WITCH [SCION]

Rare are those witches of the earth, whose breath is the turning of the seasons and in whose blood flows the very power of all living things. The earth-witches of Denev work closely with her druids and other servants to help heal the land — and protect it from despoilers. The earth-witch is often born with some kind of sickle- or leaf-shaped birthmark, and their casting of spells is often marked by elemental changes in the environment — flowers turn toward her as though she were the very sun, small dust-devils pop up, water and winds rage stronger.

Prerequisites: Sorcerer class levels.

Benefit: Sorcerers with this feat must take the spells associated with it at the earliest opportunity in their level advancement. They gain a +1 effective caster level when casting these spells. Also, sorcerers with this feat gain a +2 to Survival rolls. The spells associated with this Scion feat are:

0-lvl — *disrupt undead, dowsing**; 1st — *bolt of power***, *obscuring mist*; 2nd — *iceshards***, *summon swarm*; 3rd — *protection from energy, sleet storm*; 4th — *earth blast***, *hallucinatory terrain*; 5th — *animal growth, live wood**; 6th — *legend lore, move earth*; 7th — *phase door, reverse gravity*; 8th — *elemental kiss***, *horrid wilting*; 9th — *imprisonment, shapechange*.

FAERIE-LEO [SCION]

The fey folk enjoy their congress with mortals, and sometimes children are born of the union. More frequently, however, faerie-kind find those mortal children who are born with a sorcerer's potential and lure the youngsters into the woods or faerie-hills, only to return them forever touched by their experience. These sorcerers often have an oddly colored forelock and their spellcasting is accompanied by the tinkling of chimes, small will-o'-wisp motes or the laughter of the faerie-folk themselves.

Prerequisites: Sorcerer class levels.

Benefit: Sorcerers with this feat must take the spells associated with it at the earliest opportunity in their level advancement. They gain a +1 effective caster level when casting these spells. Also, sorcerers with this feat gain a +2 to all Perform checks. The spells associated with this Scion feat are:

0-lvl — *dancing lights, daze*; 1st — *charm person, disappear**; 2nd — *invisibility, Tashaa's hideous laughter*; 3rd — *lure***, *veil of lust***; 4th — *hallucinatory terrain, lesser geas*; 5th — *gullibility***, *mirage arcana*; 6th — *deep sleep***, *geas/quest*; 7th — *insanity, Morden's magnificent mansion*; 8th — *antipathy, Oto's irresistible dance*; 9th — *foresight, wish*.

FIRE-TOUCHED [SCION]

The very red-hot blood of the land itself flows through the veins of those sorcerers who carry Thulkas' taint. The skin of the fire-touched always feels hot and their spellcasting is accompanied by waves of heated air.

Prerequisites: Sorcerer class levels.

Benefit: Sorcerers with this feat must take the spells associated with it at the earliest opportunity in their level advancement. They gain a +1 effective caster level when casting these spells. Also, sorcerers with this feat gain a +2 to all saving throws against fire and heat, whether those effects are simply brought about by high temperatures or are magical in origin. The spells associated with this Scion feat are:

0-lvl — *chill/warmth**, *spark**; 1st — *bolt of power***, *burning hands*; 2nd — *bull's strength, flame/frost weapon**; 3rd — *fireball, iron storm**; 4th — *iron butterflies***, *wall of fire*; 5th — *major creation, Thulkas' fury***; 6th — *disintegrate, wall of iron*; 7th — *eyeburst***, *Ilajam fire**; 8th — *elemental kiss***, *iron body*; 9th — *meteor swarm, refuge*.

Special: When casting *chill/warmth** or *flame/frost weapon**, the Fire-touched scion gains the +1 effective level only when casting the *warmth* or *flame weapon* versions of those spells.

FURIAN [SCION]

The sorcerers with the blood of Kadum certainly live up to their legacy as the scions of the Father of Monsters. A mastery of monster control, rage and strength is their legacy, and many can be found among barbarian tribes — indeed, many are often barbarians themselves. Those with this taint often bear birthmarks or small deformities as a result of the warping blood in their veins, and their spellcasting is accompanied by the seeming distant roar of a terrible beast.

Prerequisites: Sorcerer class levels.

Benefit: Sorcerers with this feat must take the spells associated with it at the earliest opportunity in their level advancement. They gain a +1 effective caster level when casting these spells. Also, sorcerers with this feat gain a +2 to all Intimidate checks. The spells associated with this Scion feat are:

0-lvl — *daze, resistance*; 1st — *enlarge, mage armor*; 2nd — *bull's strength, fountain of blood***; 3rd — *bloodstorm**, *Vangal's blessing***; 4th — *shout, stonewall*; 5th — *burden of faith***, *dreadmantle***; 6th — *awaken lesser titan avatar, Tensor's transformation*; 7th — *sever**, *simulacrum*; 8th — *iron body, strength of Kadum**; 9th — *power word kill, wail of the banshee*.

HELLSPAWN [SCION]

The lusts and appetites of demons and devils are well known to the scholars of the planes. Succubi and incubi are no strangers to the Scarred Lands; indeed, in the height of the decadent dynasties of the Ledean Empire, some arcanists were known to summon and bind infernal creatures to sate their own depraved tastes. Those with this feat are often born with vestigial demonic traits, such as blackened nails,



PRIDE 02

strange eyes, ridges upon their brows like horns just beneath the skin or tiny, useless tails. When spellcasting, knowledgeable observers can recognize the taint of the infernal, in the sorcerer, by the sudden shifting of the eyes to reflect a burning abyss and the brimstone charnel stench that often accompanies the spells.

Prerequisites: Sorcerer class levels.

Benefit: Sorcerers with this feat must take the spells associated with it at the earliest opportunity in their level advancement. They gain a +1 effective caster level when casting these spells. Also, sorcerers with this feat gain a +2 to all Intimidate checks. The spells associated with this Scion feat are:

0-lvl — *detect magic*, *flare*; 1st — *protection from evil*, *summon monster I*; 2nd — *Mel's acid arrow*, *summon monster II*; 3rd — *fireball*, *summon monster III*; 4th — *bottomless pit**, *summon monster IV*; 5th — *darksoul***, *summon monster V*; 6th — *planar binding*, *summon monster VI*; 7th — *dark lightning***, *summon monster VII*; 8th — *blackflame**, *summon monster VIII*; 9th — *gate*, *summon monster IX*.

Special: The creatures summoned through the use of the sorcerer's *summon monster* spells must either be creatures with the infernal template, or actual fiends (demons, devils and daemons).

HUNT-CHILD [SCION]

The stalker-sorcerers of Hrinruuk are known for their mastery of arcane spells that aide them in both tracking and killing their prey. Hunt-children are often marked with some kind of vaguely animal-like feature on their body (be it vestigial claws under their fingernails or slightly reflective eyes in the dark). Spellcasting produces a slight scent of animal musk and the eerie feeling that one is being watched or stalked.

Prerequisites: Sorcerer class levels.

Benefit: Sorcerers with this feat must take the spells associated with it at the earliest opportunity in their level advancement. They gain a +1 effective caster level when casting these spells. Also, sorcerers with this feat gain a +2 to Survival rolls. The spells associated with this Scion feat are:

0-lvl — *detect magic*, *detect poison*; 1st — *arrow charm**, *true strike*; 2nd — *nose of the rat***, *shocking missile***; 3rd — *animal infusion**, *haste*; 4th — *accelerate reflexes***, *enhanced senses***; 5th — *animal growth*, *essential weapon***; 6th — *Tensor's transformation*, *true seeing*; 7th — *ethereal jaunt*, *sever*; 8th — *etherealness*, *soul disk***; 9th — *foresight*, *shapechange*.

INHERITOR OF SUMARA [SCION]

A sorcerer born in Hollowfaust sometimes inherits a piece of the necromantic energy that infuses the city, granting that individual power over death and the undead. Those with this feat often have birthmarks such as the ones that Hollowfaust necromancers look for, when they parade through the city during the Festival of Vines (**Hollowfaust: City of Necromancers**, pp. 77–78). The nature of the

Inheritor's magic is such that, when casting, energy is drawn from nearby plants — causing leaves to brown and stems to slightly wither.

Prerequisites: Sorcerer class levels.

Benefit: Sorcerers with this feat must take the spells associated with it at the earliest opportunity in their level advancement. They gain a +1 effective caster level when casting these spells. Also, sorcerers with this feat gain a +3 to all saving throws against negative energy attacks, including the level- and ability-drain of some undead. The spells associated with this Scion feat are:

0-lvl — *disrupt undead*, *steal sleep**; 1st — *bone weapon†*, *chill touch*; 2nd — *arcane healing†*, *phantom's howl**; 3rd — *phantom wounds†*, *wraithtouch†*; 4th — *enervation*, *fear*; 5th — *doomwail**, *nethergaze**; 6th — *circle of death*, *spectral hydra†*; 7th — *essence shift†*, *soulstrike**; 8th — *horrid wilting*, *leech field**; 9th — *soul bind*, *wail of the banshee*.

† see **Hollowfaust: City of Necromancers**.

Special: Imbued as they are with the death energies of Hollowfaust, an Inheritor of Sumara receives one less hit point from healing spells of the Conjunction (Healing) school.

MASKED ONE [SCION]

The Masked Ones of Golthain (so-called because their priesthood once wore distinctive masks) are known for their ability to both sense and manipulate the emotions and thoughts of those around them. Unfortunately, for every sorcerer found among the benevolent Redeemers, there is another who uses his blood-bourne powers for his own wicked ends. When Masked Ones cast spells, their eyes blacken to pits and bystanders experience disconcerting sensations — as though someone else were seeing with their eyes or otherwise experiencing the world through their senses.

Prerequisites: Sorcerer class levels.

Benefit: Sorcerers with this feat must take the spells associated with it at the earliest opportunity in their level advancement. They gain a +1 effective caster level when casting these spells. Also, sorcerers with this feat gain a +1 bonus to Listen and Spot checks. The spells associated with this Scion feat are:

0-lvl — *daze*, *detect poison*; 1st — *Salamar's quiet contemplation**, *shade's sight**; 2nd — *detect thoughts*, *weeping fool***; 3rd — *hold person*, *mind raid**; 4th — *crushing despair*, *screaming*; 5th — *hold monster*, *Rarey's telepathic bond*; 6th — *deep sleep***, *true seeing*; 7th — *greater screaming*, *insanity*; 8th — *demand*, *mind blank*; 9th — *mind share*, *mindwreck***.

PLAGUEBRINGER [SCION]

Those sorcerers born with the mark of Chern are some of the most feared of the tainted sorcerers, for their powers revolve around insects, plague and sickness. They are often identified by their subtle scarring, similar to that of some plague survivors, and their spellcasting is marked by the

sickly-sweet smell of gangrene and the distant buzzing of insect wings.

Prerequisites: Sorcerer class levels.

Benefit: Sorcerers with this feat must take the spells associated with it at the earliest opportunity in their level advancement. They gain a +1 effective caster level when casting these spells. Also, sorcerers with this feat gain a +2 to Fortitude saves against disease. The spells associated with this Scion feat are:

0-lvl — *chill/warmth**, *sneeze*; 1st — *acid spittle**, *chill touch*; 2nd — *bear's endurance*, *summon swarm*; 3rd — *malaise***, *stinking cloud*; 4th — *contagion*, *verminplague**; 5th — *beetle swarm***, *cloudkill*; 6th — *awaken lesser titan avatar**, *Chern's exhalation***; 7th — *insanity*, *sever**; 8th — *horrid wilting*, *virulence***; 9th — *healing interdiction***, *mindwrack***.

SON OF THE FORGE [SCION]

A son of the forge (sorcerers with this feat are nearly always male) displays skill with his hands that goes beyond the shaping of spells — it is bound up with the power of Golthagga that beats in his veins. It is said that the finest magical swords are made by sons of the forge. These sorcerers often appear slightly soot-stained, even when freshly washed, and waves of heat and the burning smell of the forge accompany the casting of their magics.

Prerequisites: Sorcerer class levels.

Benefit: Sorcerers with this feat must take the spells associated with it at the earliest opportunity in their level advancement. They gain a +1 effective caster level when casting these spells. Also, sorcerers with this feat gain a +2 to all Craft skills that involve the working of metal. The spells associated with this Scion feat are:

0-lvl — *detect magic*, *mending*; 1st — *mage armor*, *magic weapon*; 2nd — *continual heat***, *fanning the flames***; 3rd — *fireball*, *greater magic weapon*; 4th — *minor creation*, *polymorph other*; 5th — *essential blade***, *pillar of attraction/repulsion**; 6th — *blade meld***, *Tensor's transformation*; 7th — *delayed blast fireball*, *hammer and anvil***; 8th — *blackflame**, *iron body*; 9th — *meteor swarm*, *Morden's disjunction*.

STORM-KISSED [SCION]

The storm-kissed of Lethene are often wild and chaotic sorcerers, calling wind and lightning to their fingertips at a whim. Storm-kissed are often marked with a lock of white hair. Crackling arcs of lightning and the smell of ozone frequently accompany the casting of their spells.

Prerequisites: Sorcerer class levels.

Benefit: Sorcerers with this feat must take the spells associated with it at the earliest opportunity in their level advancement. They gain a +1 effective caster level when casting these spells. Also, sorcerers with this feat gain a +2 to all saves against electricity, or effects caused by foul weather. The spells associated with this Scion feat are:

0-lvl — *flare*, *spark**; 1st — *feather fall*, *shocking grasp*; 2nd — *downdraft***, *resist energy*; 3rd — *fly*, *lightning bolt*; 4th — *shout*, *solid fog*; 5th — *dreadmantle***, *teleport*; 6th — *chain lightning*, *control weather*; 7th — *dark lightning***, *teleport without error*; 8th — *rapid journey***, *shadow storm**; 9th — *meteor swarm*, *teleportation circle*.

THE RAVENOUS [SCION]

Those sorcerers tainted by the Glutton, Gaurak, are known for their rapaciousness and unholy hungers. Often rail-thin, or hideously obese, the Ravenous can be told as such for the sudden sheen of grease that appears on their skin and accompanying sickly-sweet smell that fills the air (which some liken to the aroma of the melons that create fatlings) when they cast their spells.

Prerequisites: Sorcerer class levels.

Benefit: Sorcerers with this feat must take the spells associated with it at the earliest opportunity in their level advancement. They gain a +1 effective caster level when casting these spells. Also, sorcerers with this feat gain a +2 to all grapple checks they make. The spells associated with this Scion feat are:

0-lvl — *detect poison*, *false flavor***; 1st — *enlarge*, *grease*; 2nd — *bear's endurance*, *feast of worms†*; 3rd — *hold person*, *stinking cloud*; 4th — *Gaurak's corpulence***, *gluttony**; 5th — *mana sink***, *meld object**; 6th — *acid fog*, *awaken lesser titan avatar**; 7th — *sever**, *simulacrum*; 8th — *leech field**, *sympathy*; 9th — *healing interdiction***, *imprisonment*.

† see **The Divine & the Defeated**.

TWIST-BLOODED [SCION]

Gormoth's sorcerous spawn are known for their near-uncontrollable urges to change and deform themselves. Though many are already born with some kind of deformity (usually a slightly twisted limb or extra digits), the twist-blooded delight in changing themselves even further. Those without the magic to affect permanent changes to their forms often resort to things such as piercing their body with metal, elaborate scarification and even — in some drastic instances — breaking bones and resetting them incorrectly, allowing them to heal into grotesque paradises of normalacy. Whether this urge is some kind of insanity brought on through exposure to the essence of Gormoth, or due to some kind of subconscious worship and emulation of that titan, is unknown.

Prerequisites: Sorcerer class levels.

Benefit: Sorcerers with this feat must take the spells associated with it at the earliest opportunity in their level advancement. They gain a +1 effective caster level when casting these spells. Also, sorcerers with this feat gain a +1 to all Reflex saves. The spells associated with this Scion feat are:

0-lvl — *distort shadow**, *resistance*; 1st — *detect shapechangers***, *enlarge*; 2nd — *alter self*, *bear's endurance*; 3rd — *gas cloud**, *gaseous form*; 4th — *affliction***, *polymorph self*; 5th — *Dolomar's limited liquification**, *seeming*; 6th —



*flesh to stone, pass the years**; 7th — *eyeburst***, *transmute flesh to shadow**; 8th — *elemental kiss***, *polymorph any object*; 9th — *shapechange, two minds**.

WIND-WITCH [SCION]

Icy blue eyes and a seductive allure mark the wind-witches of Gulaben. Even among sorcerers, few know what other markings haunt the visages of the witches of the Forgotten Titaness. The cold winds that whip about them, and the sudden touch of frost in their eyes are all that mark these witches as they cast spells.

Prerequisites: Sorcerer class levels.

Benefit: Sorcerers with this feat must take the spells associated with it at the earliest opportunity in their level advancement. They gain a +1 effective caster level when casting these spells. Also, sorcerers with this feat gain a +2 to Diplomacy checks. The spells associated with this Scion feat are:

0-lvl — *chill/warmth**, *ray of frost*; 1st — *charm person, endure elements*; 2nd — *cold snap**, *whispering wind*; 3rd — *gust of wind, suggestion*; 4th — *charm monster, ice storm*; 5th — *come of cold, Gulaben's ecstasy***; 6th — *chill gaze***, *control weather*; 7th — *freezing curse**, *insanity*; 8th — *elemental kiss***, *polar ray*; 9th — *astral projection, dominate monster*.

WITCH OF THE OLD BLOOD [SCION]

Those with the blood of Mormo coursing through their veins often manifest certain powers of ophidian taint. Powers of acid and poison, assuming the traits of serpents and other such horrors are their demesne. Those with this feat often have some kind of birthmark or physical deformity that marks them, from a patch of scales to a serpent-shaped birthmark to an angry red area that looks like a snakebite. In the Scarred Lands, most of those who manifest this feat are women.

Prerequisites: Sorcerer class levels.

Benefit: Sorcerers with this feat must take the spells associated with it at the earliest opportunity in their level advancement. They gain a +1 effective caster level when casting these spells. Also, sorcerers with this feat gain a +2 to all Fortitude saves against poison. The spells associated with this Scion feat are:

0-lvl — *daze, detect poison*; 1st — *acid spittle**, *chameleon skin**; 2nd — *Mel's acid arrow, summon swarm*; 3rd — *animal infusion**, *haste*; 4th — *Evar's black tentacles, Yaral's totemic transformation**; 5th — *greater familiar**, *nethergaze**; 6th — *acid fog, awaken titan avatar**; 7th — *Mormo's serpent hands**, *sever**; 8th — *horrid wilting, power word, blind*; 9th — *power word, kill, shapechange*.

Special: The spells that come from this feat's heritage always have a distinctly ophidian nature; in any case when an animal must be chosen or rolled

randomly, snakes and serpents will always appear or be manifested.

WYRM-BLOODED (DRAGONS)

Though few and far-between (at least on Ghelspad), the wyrm-blooded are those sorcerers who can reliably trace their magical heritage to the interbreeding of the great dragons with mortals. The powers that the wyrm-blooded possess vary depending on the beast that tainted their bloodline. However, when spellcasting, all wyrm-blooded sorcerers manifest a strange draconic aura, superimposed over their own, which glimmers faintly in darkness. Their features also take on a more reptilian cast, and their shadows may be warped and changed into that of a mighty dragon for a few seconds.

Prerequisites: Sorcerer class levels.

Benefit: Sorcerers with this feat must take the spells associated with it at the earliest opportunity in their level advancement. They gain a +1 effective caster level when casting these spells. Also, sorcerers with this feat gain a +2 to all saves against attacks that are of the same damage type as their ancestor dragon's breath weapon. The spells associated with this Scion feat are found in the sidebar: Wyrmblooded Sorceries.

TRADITION FEATS

The following feats are unique to bards, in that they present new options and innovations for bardic music.

CHANTING MEDITATION

[TRADITION]

This special form of bardic music allows bards to focus their minds and help others achieve a sense of calmness.

Prerequisites: Bardic Music ability, Perform (sing) 9 ranks.

Benefit: By chanting or playing in an even and consistent tone, and using up one daily bardic music ability, the bard is able to grant a +2 morale bonus to allies' Concentration rolls within 30 ft. In addition, all allies receive a +2 circumstance modifier to skill checks based on Intelligence, as well as to all Will saves. These bonuses accrue after the allies have heard the bard chant for one round, and continue during the chanting and for 5 minutes thereafter.

ENTRANCING PERFORMANCE

[TRADITION]

With exhilarating music and an intriguing story, a troupe of operarios may entrance an audience using bardic magic.

WYRM-BLOODED SORCERIES

Wyrmblooded sorcerers have two lists of spells — one that is “general draconic spells” and one that is specific to the type of dragon from which they are descended. These spell lists only have one spell per level listed; thus, a wyrmblooded sorcerer descended from a red dragon uses both the Draconic spell list and the Red Dragon spell list.

Draconic (General)

0-lvl — *resistance*; 1st — *clawstrike***; 2nd — *dragonflight***; 3rd — *dragon's breath**; 4th — *enhanced senses***; 5th — *dreammantle***; 6th — *true seeing*; 7th — *stop the years***; 8th — *elemental kiss***; 9th — *shapechange*.

Chromatic Dragons

Black: 0-lvl — *dowsing**; 1st — *acid spittle**; 2nd — *Mel's acid arrow*; 3rd — *water breathing*; 4th — *water's embrace**; 5th — *dark water**; 6th — *acid fog*; 7th — *spell turning*; 8th — *horrid wilting*; 9th — *foresight*.

Blue: 0-lvl — *chill/warmth**; 1st — *ventriloquism*; 2nd — *dragonhide***; 3rd — *lightning bolt*; 4th — *hallucinatory terrain*; 5th — *mirage arcana*; 6th — *chain lightning*; 7th — *dark lightning***; 8th — *sunburst*; 9th — *foresight*.

Green: 0-lvl — *detect poison*; 1st — *chameleon skin**; 2nd — *fog cloud*; 3rd — *suggestion*; 4th — *hallucinatory terrain*; 5th — *cloudkill*; 6th — *acid fog*; 7th — *spell turning*; 8th — *polymorph any object*; 9th — *foresight*.

Red: 0-lvl — *spark*; 1st — *burning hands*; 2nd — *locate object*; 3rd — *fireball*; 4th — *fire shield*; 5th — *Thulkas' fury***; 6th — *eyebite*; 7th — *llajam fire**; 8th — *discern location*; 9th — *meteor swarm*.

White: 0-lvl — *ray of frost*; 1st — *chill touch*; 2nd — *fog cloud*; 3rd — *gust of wind*; 4th — *wall of ice*; 5th — *cone of cold*; 6th — *control weather*; 7th — *freezing curse**; 8th — *polar ray*; 9th — *foresight*.

Metallic Dragons

Brass: 0-lvl — *stealsleep**; 1st — *sleep*; 2nd — *flaming sphere*; 3rd — *suggestion*; 4th — *purifying flames**; 5th — *gullibility***; 6th — *control weather*; 7th — *llajam fire**; 8th — *screen*; 9th — *meteor swarm*.

Bronze: 0-lvl — *spark*; 1st — *shocking grasp*; 2nd — *alter self*; 3rd — *lightning bolt*; 4th — *polymorph*; 5th — *cloudkill*; 6th — *control water*; 7th — *dark lightning***; 8th — *screen*; 9th — *foresight*.

Copper: 0-lvl — *detect poison*; 1st — *spider climb*; 2nd — *Mel's acid arrow*; 3rd — *slow*; 4th — *earth blast***; 5th — *stone shape*; 6th — *move earth*; 7th — *statue*; 8th — *binding*; 9th — *imprisonment*.

Gold: 0-lvl — *detect magic*; 1st — *ray of enfeeblement*; 2nd — *dragonhide*; 3rd — *fireball*; 4th — *polymorph self*; 5th — *Thulkas' fury***; 6th — *geas/quest*; 7th — *delayed blast fireball*; 8th — *sunburst*; 9th — *foresight*.

Silver: 0-lvl — *ray of frost*; 1st — *feather fall*; 2nd — *fog cloud*; 3rd — *sleet storm*; 4th — *polymorph self*; 5th — *cone of cold*; 6th — *control weather*; 7th — *reverse gravity*; 8th — *ethereality*; 9th — *foresight*.

Other Dragons

Slarecian: 0-lvl — *detect magic*; 1st — *shield*; 2nd — *detect thoughts*; 3rd — *dispel magic*; 4th — *polymorph self*; 5th — *mana sink***; 6th — *antimagic field*; 7th — *spell turning*; 8th — *mind blank*; 9th — *Morden's disjunction*.

Prerequisites: Bardic Music ability, Perform (act or sing) 12 ranks.

Benefit: The bard may employ her bardic music ability to entrance an audience as per the *enthrall* spell, cast at the bard's normal caster level. This is a spell-like ability. This effect continues as long as the bard continues the performance, up to one hour. If the bard spends at least one week crafting an opera before it is performed (Perform [act or sing] DC 25), she may add a +2 circumstance bonus to the effect's DC. This bonus may be used a number of times equal to the composer's Charisma modifier (minimum 1) before a new opera must be created, requiring another week of composition.

EROTICIST [TRADITION]

The Shelzari Eroticists perfect their arts of seduction in honor of Idra. They are trained to be able to entrance any observer, no matter how strong-willed. Through sensual movements and suggestions, the bard is often able to charm even hostile opponents.

Prerequisites: Bardic Music ability, Cha 13+, Perform (dance) 9 ranks.

Benefit: By using a daily bardic music ability, the bard may affect a creature she has already *fascinated* (see the PHB, Chapter 3, "Bard") with a *charm* effect (as the *charm monster* spell). A Will saving throw (DC equal to the Eroticist's Perform [dance] check) negates this effect. *Charm* is a spell-like, mind-affecting ability. The eroticist may not have more creatures charmed at any one time greater than her Cha modifier. Charming additional creatures will instantly release others at random.

FORGE CHANT [TRADITION]

By chanting prayers and praises in an ancient tongue, while working at the forge, the smith is able to imbue items with a fraction of his patron's power.

Prerequisites: Bardic Music ability, Perform (sing) 9 ranks, Craft 9 ranks, any Item Creation feat.

Benefit: While working at the forge, the bard may expend a bardic music use to enhance his crafting ability. This grants the bard a +2 competence bonus to all Craft skill checks.

Alternately, if the bard himself is crafting a forged magical item and continues to use forge chant while working, he may reduce the XP cost of creating the item by 25%. All other requirements must still be met for item creation.

LEGACY OF ELZ [TRADITION]

The genie binders of ancient Elz possessed an uncanny control over the genies who served them. A century and a half after the sealing of the genie cities, their descendents have rediscovered fragments of this compelling power.

Prerequisites: Bardic Music ability, Perform (act, dance, oratory or percussion instruments) 9 ranks, Knowledge (arcana) 5 ranks, ability to cast *summon monster III* (or higher level *summon monster* spell).

Benefit: As one of his daily uses of bardic music, a bard may enhance any allied summoned monster that has an elemental subtype (earth, air, water, or fire) as long as it remains within 60 ft. These summoned monsters gain a +1 morale bonus to all saves, attack and damage rolls, and to the DC of all special attacks. Finally, the summoned being may ignore any spells that ward against or hedge out summoned monsters, such as *protection from evil*, while it remains within 30 ft. of the bard.

MEMORY OF THE AGES [TRADITION]

Through the quiet playing of a certain repetitive pattern on his harp, a member of the Chorus of the Ages is able to not only commit spoken words to memory indefinitely, but — when playing the same pattern again later — is able to repeat those words, in the voice of the original speaker, perfectly.

Prerequisites: Bardic Music ability, Perform (stringed instruments) 4 ranks.

Benefit: By making a Perform (stringed instruments) check (DC 15) and expending a daily use of his Bardic Music ability, the bard is able to play a tune that opens his memory for perfect retention of words. This tune may be played for ten minutes per level in the bard class (though levels in the Chorister of the Ages class does stack for this purpose).

At any time later, the bard may make a Perform (stringed instruments) check (DC 15) and spend a daily use of his Bardic Music ability in order to not only recall the specific words that were spoken during his trace, but to speak those words in the voice that spoke them.

If these words were spellcasting, they have no magical effect, but someone with the Spellcraft skill may recognize them as such. This ability may be used even if the bard does not speak the language being spoken; indeed, he is able to "replay" sounds that the human voice could not normally create, but doing so inflicts a point of temporary Constitution damage on him.

While in the memory-trance, the character is considered to be *fascinated*, though he need not make a save to throw off the effect; he may simply end it at will if threatened.

OPERATORIO TROUPE [GENERAL]

Some bards have followers who have been trained as actors and musicians, as part of an operatorio troupe. These performers help the bard with opera performances and certain uses of bardic music.

Prerequisites: Entrancing Performance, Leadership.

Benefit: The bard adds a +2 bonus to his leadership score (as per the Leadership feat). The number of followers is equal to his Cha modifier. When performing an opera he may add a circumstance modifier, based on the participating operatorios' modified level, to his Perform skill check, as follows:

OPERATORIO LEVEL MODIFIERS	
Type of Follower	Modifier/Level
Bard	+1/level
Monk, Rogue, Aristocrat	+1/2 levels
Other PC class	+1/3 levels
Other NPC class	+1/4 levels

Whenever the followers participate in a performance, bonuses gained from bardic followers (only) also apply to the Will save DC for the use of the Entrancing Performance feat. In such a case, each bardic follower participating must expend one bardic music usage.

SILVER-STRING INITIATE [TRADITION]

Using the alchemical Silver-String preparation, the bard is now able to imbue the power of silver in every note and with every strike.

Prerequisites: Bardic Music ability, Craft (alchemy) 5 ranks, Perform (stringed instruments) 6 ranks.

Benefit: By coating her harp strings with a special alchemical preparation (DC 25, 50 gp to prepare), the Silver-String is able to use bardic music to harm wercreatures. By expending a daily bardic music use, any attack against a wercreature within 30 ft. is treated as if made by a silver weapon. This ability lasts until the bard stops playing.

SILVER-STRING MASTER [TRADITION]

Although Tanil's hatred of wercreatures is well known throughout the Scarred Lands, the true power of Silver-String magic is known to but few of her followers. A true master's alchemical preparations, however, allow her to hunt Tanil's enemies with deadly efficiency.

Prerequisites: Bardic Music ability, Craft (alchemy) 10 ranks, Perform (stringed instruments) 8 ranks.

Benefit: By coating her harp strings with a special alchemical preparation (DC 30, 100 gp to prepare), the initiate is able to use bardic music to force any wercreature in the area to make a Will save (DC equal to the Perform [stringed instruments] check) — or revert to its animal form until the bard has ceased playing. Those stringed instruments treated with this preparation may still be used to perform the special abilities of the Silver-String Initiate feat.

SONG OF MORMO [TRADITION]

Calling upon the secret tongue of Mormo, the bard is able to manipulate serpents of all types.

Prerequisites: Bardic Music ability, Perform (dance, wind instruments or sing) 9 ranks, Survival 4 ranks, ability to speak the Dark Speech of Mormo.

Benefit: With a bardic music use, the bard can sing in the sibilant language of snakes in order to communicate with and control them. While performing the bard may speak with snakes, as per *Speak with Animals*, within 30 ft. With an additional bardic music use and a standard action, the bard may control any snake within 30 ft. as per *Dominant Animal*. A number of snakes up to the bard's Charisma modifier may be controlled in this manner. This ability lasts only as long as the bard continues singing.

STAR SINGING [TRADITION]

By analyzing patterns in the stars and their effects upon the Scarred Lands, the bard is able to use divination magic to great effect.

Prerequisites: Bardic Music ability, Knowledge (astronomy) 6 ranks, Perform (sing) 6 ranks.

Benefit: The bard must expend a bardic music use and perform for a period of 1 minute to attune himself to the stars. For the next hour, all spells of the divination school cast by the bard have a +2 modifier to save DC and are cast at +1 caster level.

TONGUE OF FLAME [TRADITION]

Using the ancient chants, taught by the priests of the titan Thulkas during the Empire of Flame, Ukrudan bards are able to call forth and control raw flame.

Prerequisites: Bardic Music ability, Perform (sing) 3 ranks, Knowledge (local: Ukrudan) 4 ranks, Knowledge (religion) 4 ranks, must speak Ukrudan and the Dark Speech of Thulkas.

Benefit: Bards with the number of ranks in Perform (sing) and Knowledge (local: Ukrudan) indicated on the chart below, may cast the indicated spells as normal spells that they know. Each time they cast one of these spells, they must expend a bardic music use in addition to the spell slot needed to cast it.

TONGUE OF FLAME BARDIC ADVANCEMENT		
Skill Ranks	Ability	Level
3	<i>flare</i>	0-lvl
3	<i>faerie fire</i>	1st
3	<i>endure elements (fire)</i>	1st
6	<i>pyrotechnics</i>	2nd
9	<i>flame weapon (as flame/frost weapon*)</i>	2nd
12	<i>heat metal</i>	2nd

These spells last only as long as the bard continues to perform, or when the spell's normal duration expires.

Normal: Bards must normally know a spell in order to cast it spontaneously. They cannot normally cast spells from outside the bard spell list.

TREE SINGING [TRADITION]

A bard with the knowledge of the ancient elven chants may use her music to assume a greater control of the natural world.

Prerequisites: Bardic Music ability, Perform (percussion instruments or sing) 3 ranks, Knowledge (nature) 2 ranks, elven blood.

Benefit: Survival is now considered a class skill. Bards with the number of ranks in Perform (percussion instruments or sing) and Survival indicated on the chart below, may cast the indicated spells as normal known spells. Each time they cast one of these spells, they must expend a bardic music use in addition to the spell slot needed to cast it.

TREE SINGING BARDIC ADVANCEMENT		
Skill Ranks	Ability	Level
3	<i>entangle</i>	1st
3	<i>wood shape</i>	2nd
3	<i>speak with plants</i>	3rd
6	<i>plant growth</i>	3rd
9	<i>spike growth</i>	3rd
12	<i>control plants</i>	4th

These spells last only as long as the bard continues to perform, or when the spell's normal duration expires.

Normal: Bards must normally know a spell in order to cast it spontaneously. They cannot normally cast spells from outside the bard spell list.

VOICE OF IRON [TRADITION]

The bard is able to use the power of sound to stun fey creatures.

Prerequisite: Bardic Music ability, Perform (percussion instruments, string instruments, wind instruments or sing) 9 ranks, Knowledge (fey) 4 ranks.

Benefit: As a bardic music use, the bard may unleash a 30 ft. cone of sound. The tone resonates much like an iron church bell. Any fey within this area must make a Will save (DC equal to the Perform check) or be *stunned* for 1 round. To employ this ability, the bard must either use his own voice or an instrument made of iron.

WAR SONG [TRADITION]

War bards must reach across battlefields with their song magic, over even the continual din of the battle. This feat allows them to affect large numbers of combatants with the power of their music.

Prerequisites: Bardic Music ability, Enlarge Spell, Perform (oratory, percussion instruments, string instruments, wind instruments or sing) 9 ranks, ability to cast 2nd level arcane spells.

Benefit: By expending a bardic music use, the war bard can:

- Modify a normal area effect spell to increase the range and area of the spell — to influence either all allies

or all enemies within 100 yards. A war song spell uses up a spell slot two levels higher than the spell's actual level. These spells last only as long as the bard continues to perform, or when the spell's normal duration expires.

- Enhance his bardic music ability so that it affects all allies within earshot. This ability may be used with the *inspire courage*, *countersong*, or *inspire greatness* (although this is still limited to a number of creatures, see the PHB, Chapter 3, "Bard") abilities. Use of one of these bardic music abilities with this feat effectively costs two uses of bardic music (one for war song and the second for the ability to be so enhanced).

This feat may only be applied by using one of the following instruments: war drum, war harp, gong, frame drum, fanfare trumpet, or hunting horn. The bard must choose which function of war song he is going to employ when using this ability.

Normal: Most forms of bardic music do not work beyond a range of 30 ft.

CABALISTS

Wizards have long known the power of words and sigils — indeed, they used such tools to steal the very power of Mesos for themselves. It should come as no surprise, then, that at some point wizards learned to use the holy runes and liturgies of the gods as a source of power, as well, tapping into the divine nature of the gods in order to augment their magics. Though these esoteric secrets were discovered by wizards originally, any arcane spellcaster may use these techniques.

Those who would use these secrets must take the Cabalist feat (see above). The Eight Victors' cabalistic secrets have been disseminated among the various secret societies (cabals) that teach this feat. Some such cabals are simply power-hungry gatherings of arcanists; others are societies of titan-worshippers who see cabalism simply as using the gods' own power against them. Still others, usually arcane casters who have taken vows as lay clergy, work within the auspices of the temples themselves, tapping the power of the gods to further their goals.

Each of the Eight Victors has a cabalistic formula (said to incorporate a small part of the true name of that god) that may be incorporated into the casting of an arcane spell by one knowledgeable in such hieratical study. Each formula has a different effect depending on the nature of the deity, and is read aloud from a holy text of the faith in question. Thus, using such a formula gives the spell both verbal and focus components (the holy text counts as the focus) even if it does not normally have them, and increases the spell's casting time to a minimum of 1 full round. Cabalistic spells may not be affected by metamagic feats or other abilities that allow the caster to ignore these components — in order to augment a spell through the Cabalist feat, verbal and focal components must be used, and the spell cannot be quickened.

Unlike normal invocation benefits, the bonuses gained from cabalistic casting are limited to spellcasters whose alignments do not oppose that of the deity in question, for the caster

is tapping into the vital essence of the god in question. Thus, while any smith, no matter how wicked, may ask for Corean's blessing on her forge because Corean is the god of smithing, only non-chaotic and non-evil spellcasters may draw upon Corean's purifying flames.

COREAN

Invocation of the Purifying Flames: The spellcaster may call upon Corean's purifying flames when casting spells with the [fire] descriptor. This increases the spell save DC against such spells by +3 for evil targets. This benefit cannot be used by chaotic or evil spellcasters.

Litany of the Smith: The spellcaster may call upon Corean's name in his smith aspect to augment spells whose target is a weapon (such as *magic weapon* or *flamefrost weapon**). This increases the spellcaster's effective caster level for such spells by +1. This benefit cannot be used by chaotic or evil spellcasters.

MADRIEL

Incantation of the Feather: The spellcaster may call upon Madriel's essence to aid him in spells that lift him off of the ground, or return him safely there. The caster casts Transmutation spells that allow him to defeat gravity (*jump, feather fall, fly*, or similar spells) at +1 effective caster level.

Lightbringer's Invocation: The spellcaster may call upon Madriel to aid him when casting spells with the [light] descriptor, thereby increasing the spellcaster's effective caster level for such spells by +1. This benefit cannot be used by evil spellcasters.

TANIL

Archer's Invocation: The spellcaster may call upon Tanil to aid him when casting spells that benefit from aim, invoking the Huntress to steady his hand. Those who do so gain a +1 bonus to hit with spells that require a ranged touch attack. This benefit cannot be used by lawful or evil spellcasters.

Beast Song: By invoking Tanil as the Lady of Animals, the spellcaster gains +1 effective caster level to spells that either summon animals (whether normal or outsider versions) or that grant the caster animal attributes (such as *Yaral's totemic transformation**). This does not apply to spells simply named for animals, such as *cat's grace*. This benefit cannot be used by lawful or evil spellcasters.

HEORADA

Armor of Hedrada: The spellcaster may call upon Hedrada to aid him when casting spells that protect, in accordance with Hedrada's divine role as defender of cities. When casting spells from the Abjuration school upon a non-chaotic target, invoking Hedrada grants +1 effective caster level. This benefit may not be used by chaotic spellcasters.

Hammer of Law: The spellcaster may call upon the power of Hedrada to aid him in smiting those who bring chaos to the world. When casting force spells, the spell save DC is increased by +3 against chaotic targets, where applicable. This benefit may not be used by chaotic spellcasters.

ENKILI

Name of the Storm: By using one of the secret names of Enkili, the one uttered by the sky with every stroke of lightning, the spellcaster may tap into the power of the storm that Enkili wields. When casting spells with either the [electricity] or [sonic] descriptor, invoking Enkili raises the spell save DC by +1 (maximum +1, even if the spell has both descriptors). This benefit may not be used by lawful spellcasters.

Trickster Invocation: This invocation allows the spellcaster to cast spells that alter his form with more skill, granting +1 effective caster level to Transmutation spells that change the physical form of the caster. This benefit may not be used by lawful spellcasters.

CHARDUN

Chains of the Dead: The spellcaster may call upon Chardun's name to aid in binding the dead to his will, granting an increase of +1 effective caster level to Necromancy spells that control or summon undead. This benefit cannot be used by chaotic or good spellcasters.

Litany of Power: Invoking the most sacred of Chardun's secret names may aid in controlling the will of others. When casting Enchantment spells of the (compulsion) subtype, invoking Chardun grants an increase of +2 to the spell save DC. This benefit may not be used by chaotic or good spellcasters.

BELSAMETH

Name of the Dark Siren: The very utterance of Belsameth's cabalistic name in her aspect as the Dark Siren aids one's powers of beguiling. When casting Enchantment spells of the (charm) subtype, invoking Belsameth grants an increase of +2 to the spell save DC. This benefit may not be used by good spellcasters.

Vulture-Hag's Invocation: Using the cabalistic invocation of Belsameth as the Vulture-Hag grants increased power with the essence of death. When casting spells of the Necromancy school that inflict damage (including ability damage, but not negative levels) or some ill effect, those who invoke Belsameth gain a +2 bonus to the spell save DC. This benefit may not be used by good spellcasters.

VANGAL

Apocalypse Invocation: The spellcaster may call upon Vangal's destructive essence to help fuel her own destructive spells. Invoking Vangal when casting any spell that inflicts a dice-based variable amount of damage allows the caster to reroll the die with the lowest result. This second roll must be taken, even if it is lower than the initial roll. This benefit may not be used by lawful or good spellcasters.

Prayer of Contagion: The spellcaster may call upon Vangal as the Father of Plague, gaining increased effectiveness with spells that inflict disease or deal ability damage (such as *ray of enfeeblement*). Those who invoke Vangal for this purpose gain a +2 bonus to the save DC of such spells. This benefit may not be used by lawful or good spellcasters.

APPENDIX TWO

THE MASTERS OF LORE

Some lores require more dedication than others. There are seemingly a hundred small lores in the world, be they feats, spells or other such knowledge. Then, however, there are the major secrets of magic, which extend far beyond simple tricks and dweomers. These lores are full bodies of learning, which can command a spellcaster's attention for the entirety of his life and force those who would master their secrets to devote all. Those who do make the sacrifices required, and become adept at these lores, are best represented through the use of prestige classes.

In these descriptions, magic items and spells marked with a single asterix (*) are from **Relics & Rituals**; those marked with a double asterix (**) are from **Relics & Rituals 2: Lost Lore**.

CORE PRESTIGE CLASSES

It might not be readily apparent where the basic prestige classes from the *DMG* fit into the Scarred Lands. The following section describes how certain arcane classes are appropriate for use in the Scarred Lands. Those listed focus on arcane spellcasting. Prestige classes that have arcane spells as a minor part of their class abilities or that channel divine magics are covered in other Player's Guides. Also, these are simply suggestions for the GM, who has the final word on such things.

ARCANE ARCHER

In the Scarred Lands, the traditions of this prestige class were first practiced by the high

elves of Termana. To these folk, the marriage of powerful battlefield magics and the elegant elven bows was a natural conclusion. Indeed, the name "arcane archer" is a translation of the title the original brotherhood took for itself: *Kyalhia Erianna*. But, as with so much of the high elven culture, the Titanswar destroyed the last vestiges of the brotherhood of arcane archers.

To be sure, there are those who still know its secrets, even the greatest secrets of the *arrow of death*. But the brotherhood is no more. Rumor has that small lodges of arcane archers exist among the elves of Uria and Vera-tre in Ghelspad, however, carrying on the original intent of the high elven brotherhood.

ARCHMAGE

Long in the past, those who unlocked the secrets of wizardry continued to delve deeper, seeking into the mysteries held by the archsorcerer high priests of the titans. Though the search heightened the titan cults' hatred of the wizardly traditions, the meddlers managed to unlock the mighty powers of this prestige class, formerly accessible only to the highest initiates of the cults. Now, knowledge of these secrets comes nearly as a matter of course – there is no single organization or sect known for training in these ways. Ironically, far more wizards take levels in this prestige class than sorcerers do in this era.

DRAGON DISCIPLE

Rare are those who understand the principles of this prestige class. According to the records of the Phylacteric Vault, however, the greatest champions of the Dragon Kings during the days in which the great wyrms ruled the land sometimes underwent a metamorphosis into draconic beings, turning their arcane potential inwards, transforming their bodies, rather than towards the continued mastery of magic. These records supposedly still contain the methods of manifesting those transformations.

Note: In the Scarred Lands, this prestige class has an addition feat requirement – the Wyrmblooded Scion feat (see Appendix I). This replaces the Draconic language requirement.

LOREMASTER

It is in the libraries of Lokil that the first loremasters discovered their deep secrets, and the library settlement has been known for its sages and loremasters ever since. In the years since, however, sages have traveled to learn among the loremasters of Lokil and then departed for other places. Thus, loremasters can be found in many places, from Hollowfaust to Hedrad.

Rumor has that sages with abilities similar to those of the loremasters may be found among the high elves of Termana; indeed, some Termanan elves claim that it was one of their half-blooded get that founded the loremaster tradition in Lokil. According to some, Torek Fenex, the Chief Historian of Burok Torn has sent a group of his most promising apprentices to Lokil, asking for training as loremasters in exchange for dwarven lore unknown to the sages there.

MYSTIC THEURGE

The secrets of the mystic theurge were nearly lost with the destruction of Miridum. The godly races remember her most enlightened hierophants as those men and women who wielded magics both arcane and divine, capable of great acts of healing with one hand, and generating destructive spell-storms with the other.

Now, this lore has been all but lost, save for a rare few. The secrets are preserved among the clergy of Hedrada, Miridum's father, though few in his priesthood walk this path. There are rumors that shortly after the Druid War, a thief managed to escape with part of the lore-scrolls that detail the process of mystic theurgy. In recent years, some of the witches of Belsameth have manifested the mastery of these secrets, leading the White Temple of Hedrada to wonder if the thief wasn't perhaps in the employ of Belsameth's faithful.

CLASSES OF ELDRITCH MIGHT

For those players or GMs with access to Malhavoc Press' excellent *Book of Eldritch Might* series, we give the following as a starting point for integrating the prestige classes therein into their ongoing Scarred Lands campaigns.

DIPLOMANCER

The arts of the diplomancer are old, indeed; the practice of these secrets saw its height during the Ledean Empire with the Ministry of Diplomacy, a gathering of bards and sorcerers who served the Imperial Throne as agents, diplomats and ambassadors. In this era, these arts are rare, though there are stories of diplomancers among both the Vigils of Vesh and the Courtesans of Idra. (See the *Book of Eldritch Might II*.)

ELDRITCH WARRIOR

Sages believe that the tradition of those who manifest magical talent, but turn it inward towards perfecting their own abilities rather than outward as spellcasting, has existed for nearly all of recorded history. They point to the Unfailing of Hollowfaust as another (far more common) example of this phenomenon. Eldritch Warriors are sometimes found in Albadia, where it is anathema for men to wield sorcery, so those with the talent are sometimes guided by a sympathetic Helliann into the arts of this prestige class. (See the *Book of Eldritch Might II*.)

EMBERMAGE

It is said that in the Epoch of Thulkas, a strange cabal of wizards sprang up known as the Mages of the Ember. Dedicated to stealing the powers that were the rightful legacy of the pyromancer-druids and sorcerous Adepts of Flame, these embermages experimented with fire magics to the point of near-ruin. But it was this brush with destruction that allowed them to unlock the true power of flame, and their secrets have survived to this day. Now, equal numbers of sorcerers as well as wizards are part of this prestige class. (See the *Book of Eldritch Might*.)

GRAVEN ONE

The tattoo-witches of the wood elven Ganjus may seem to share many traits with the Hellianns, but theirs is a power far more primal. With the ability to cause the beasts that decorate their very flesh to leap to life, as well as a deep rune-kenning, the Graven Ones of Vera-tre are secretive and aloof as they are powerful. They share their knowledge only with those properly initiated into their Order of the Sigil, and speak in the strange patois that is their unique language — made up of equal

parts Draconic, Infernal and Celestial phrases. (See the *Book of Eldritch Might*.)

KNIGHT OF THE CHORD

The Knights of the Chord, once an order dedicated to Tanil in her aspect as the Lady of Song, were thought to have died out in the Divine War, raising their arms and voices to contribute to the grand crescendo of battles that nearly destroyed the world. Rumor, however, has it that the secrets of the old Knights of the Chord have been given to an ex-soldier of Calastia who fled his post. The young man still loved the tumult and din of battle, but was unwilling or unable to endure the cruelty that was part and parcel of his mission. Tanil appeared to the fleeing soldier, praising his love of the music of warfare, and bid him to take these secrets and go forth to see right done in her name. (See the *Book of Eldritch Might II*.)

MIRROR MASTER

It is said that the first of these strange magi was the reclusive Hereoteklis, who perfected these arts in the Scarred Lands from his Tower of Mirrors. For years these magics were thought lost. But recently that assumption has been questioned. Several adventurers into the Ukrudan have claimed to have encountered lone wanderers who wield the strange powers of this class – it may be that some apprentice of Hereoteklis' yet survives in the desert. Or, it may well be that the Tower of

Mirrors has risen once more. (See the *Book of Eldritch Might*.)

SONG MAGE

Some bards, seeking the source of their magic, have come to the Phylacteric Vault, known for its knowledgeable sages and wizards. Unfortunately, too many of those vaunted learned men were uninterested in the “parlor tricks” of the bardic traditions, and as a result the Vault was sorely lacking in its understanding of bardic magic. One young bard/wizard, a woman by the name of Irinie, accepted the offer to stay at the Phylacteric Vault and seek an answer to the mystery of bardic power. As time has passed, she has uncovered the secrets of song magic – though she may be no closer to finding the true source of bardic magic than she was before, none can question the power she now wields as a result of her research. (See the *Book of Eldritch Might II*.)

STARLIGHT MAGE

The fascination of the high elves of Termana extends beyond the knowledges of astrology and movement of the heavens. No, it is a rare discipline in these days, but the ways of the starlight mage are still practiced by the forsaken elves, though the ability to pluck the very celestial star-stuff that the heavens is made of from the sky has waned with the death of the elven god. In recent times, however, this powers have become sure once more — a sign that the elves look to with hope. (See the *Book of Eldritch Might III*.)

Adept of Flame

In ancient days, the servants of Thulkas oversaw the strength and prosperity of the El'Thamian Empire. Though the ear of the emperor belonged to the druidic pyromancer-seers, the defense of the empire rested squarely in the burning hands of the adepts of flame.

With the fall of the El'Thamian Empire and the Epoch of Thulkas, these ancient traditions were nearly lost. It was only through the efforts of the Last Adept, whose name has been lost to history, that this tradition continued among the nomadic tribes of the Ukrudan Desert.

Now, the few remaining practitioners of these ancient techniques usually hail from these tribes – or have stolen the secrets thereof. Though the practices of this prestige class are steeped in the worship of Thulkas, there are a few rare adepts of flame who do not adhere to these beliefs — instead giving their worship to Corean as the god of fire, or to Vangal as the god of destruction by flame. Indeed, though the prestige class was originally the province of flame-using sorcerers, there are some wizards who have learned these valuable secrets as well.

Use in Other Campaigns: The adept of flame is easily adapted to most campaigns. All that is required is a tradition of fire magic, whether ancient or modern. Naturally, all references to the titan Thulkas must be removed and replaced with an appropriate figure from the campaign, such as a god of fire, a powerful elemental or even a mighty flame mage of the past. The prerequisite “Dark Speech of Thulkas” must be replaced with some other secret language related to the focus of the prestige class. Alternately, the GM might choose to limit entry into the class to members of a certain society, culture, race or alignment, depending on the role the Adepts play in his own campaign.

Hit Die: d4.

REQUIREMENTS

To qualify to become an adept of flame (Afl), a character must fulfill all of the following criteria:

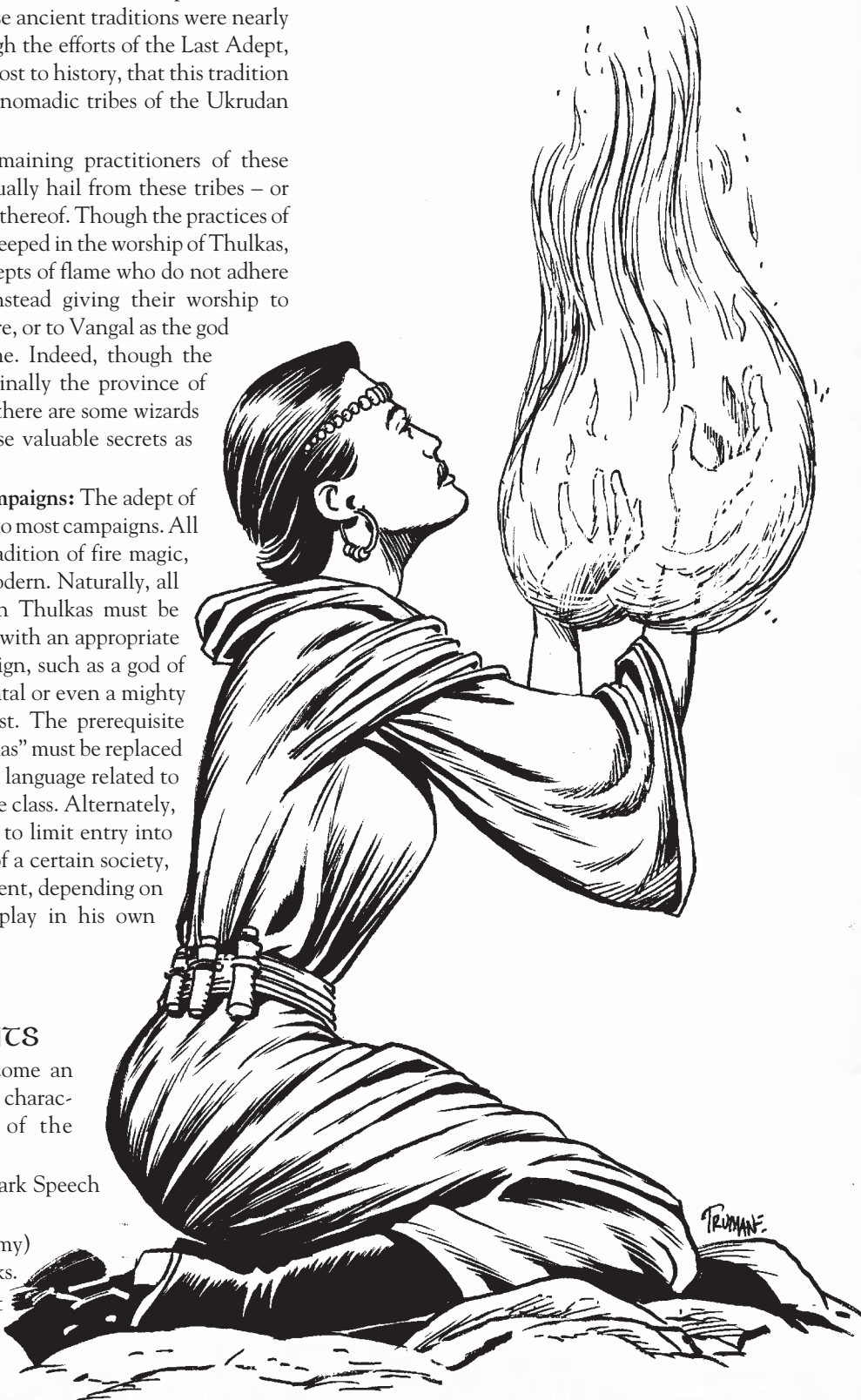
Language: The Dark Speech of Thulkas.

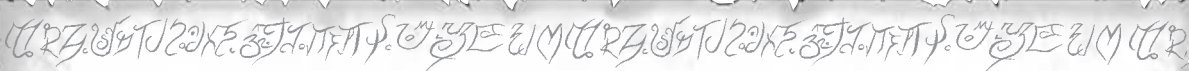
Skill: Craft (alchemy) 8 ranks, Spellcraft 5 ranks.

Spellcasting: Must be able to cast *burning*

hands, *protection from energy* and *fireball* as arcane spells.

Special: Must undergo training by an adept of flame. At the end of this period of training, the spellcaster undergoes a ritual that culminates in the drinking of a vessel of alchemist's fire.





CIRCLE OF FIRE SPELLS

The spells of the various Circles of Fire are:

Minor Circle of Fire: *know direction, purify food and drink.* These spells, gained at 1st level, are added to the 0 level (cantrip) spell list of the adept of flame.

First Circle of Fire: *continual flame, faerie fire.* These spells, gained at 2nd level, are added to the 1st level spell list of the adept of flame.

Second Circle of Fire: *flame blade, heat metal, produce flame.* These spells, gained at 3rd level, are added to the 2nd level spell list of the adept of flame.

Third Circle of Fire: *searing light.* This spell, gained at 4th level, is added to the 3rd level spell list of the adept of flame.

Fourth Circle of Fire: *wrath of Thulkas**.*

This spell, gained at 5th level, is added to the 4th level spell list of the adept of flame.

Fifth Circle of Fire: *flame strike.* This spell, gained at 6th level, is added to the 5th level spell list of the adept of flame.

Sixth Circle of Fire: *elemental kiss**, fire seeds.* These spells, gained at 7th level, are added to the 6th level spell list of the adept of flame.

Seventh Circle of Fire: *fire storm, sunbeam.* These spells, gained at 8th level, are added to the 7th level spell list of the adept of flame.

Eighth Circle of Fire: *sunburst.* This spell, gained at 9th level, is added to the 8th level spell list of the adept of flame.

Ninth Circle of Fire: *elemental swarm.* This spell, gained at 10th level, is added to the 9th level spell list of the adept of flame.



CLASS SKILLS

The adept of flame's class skills are Concentration (Con), Craft (Int), Intimidate (Cha), Profession (Wis), Ritual Casting (Con), Spellcraft (Int) and Survival (Wis).

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the adept of flame prestige class.

Weapon and Armor Proficiency: Adepts of flame are proficient with simple weapons, but not with armor. Armor of any type interferes with the adept of flame's arcane gestures, which can cause her spells to fail (if those spells have somatic components).

Spells per Day: When a new adept of flame level is gained, the character gains new spells per day (and spells known, if applicable) as if he had also gained a level in whatever arcane spellcasting class was used to meet the prestige classes prerequisites. He does not, however, gain any other benefit a character of that class would have gained (metamagic or item creation feats, and so on).

If a character had more than one applicable arcane spellcasting class before he became an adept of flame, he must decide to which class he adds each level of adept of flame for purposes of determining spells per day.

Blood of Thulkas (Ex): The ritual that makes a spellcaster one of the adepts of flame culminates in the spellcaster drinking a vessel of alchemist's fire and transmuting her own blood into a substance called the

blood of Thulkas. Blood of Thulkas burns with an ephemeral flame when shed and, rather than congealing, burns itself out, leaving only a thin layer of reddish ash. This ritual is traumatic to the health of the Adept, causing her to suffer the loss of one point of Constitution. This loss is permanent and the point cannot be regained through the use of curative magics (though the adept of flame may continue to increase her Constitution through level advancement as normal).

At 1st level, the blood of Thulkas grants fire resistance 5. As the adept of flame increases in level, the fire burns hotter. At 3rd level, it grants fire resistance 15 and at 5th level, the adept of flame becomes immune to fire damage. These are all extraordinary abilities.

Additionally, at 5th level, those within five feet of the adept of flame who strike her with a piercing or slashing weapon must make a Reflex save (DC 5 + damage inflicted) or suffer 1d4 points of fire damage as the searing blood splashes on the attacker and ignites. This damage increases to 1d6 at 7th level and 1d8 at 9th. This is a supernatural ability.

Circle of Fire: As the adept of flame increases in level, she unlocks greater secrets of fire magic, gaining access to spells she might not otherwise be capable of learning. These spells are added to the spell list of the adept of flame's primary spellcasting class, though they still must be gained in the normal fashion for that class. Additionally, the adept of flame is treated as having the

TABLE A 2-1: ADEPT OF FLAME (AFL)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+0	+2	+2	Blood of Thulkas (resistance 5), circle of fire (minor)	+1 level to existing class
2nd	+1	+0	+3	+3	Circle of fire (first), pyromancy (1/day)	+1 level to existing class
3rd	+1	+1	+3	+3	Blood of Thulkas (resistance 15), circle of fire (second)	+1 level to existing class
4th	+2	+1	+4	+4	Circle of fire (Third), pyromancy (2/day)	+1 level to existing class
5th	+2	+1	+4	+4	Blood of Thulkas (immunity; blood damage 1d4), circle of fire (fourth), elixir of the adepts	+1 level to existing class
6th	+3	+2	+5	+5	Circle of fire (fifth), flames of purity, touching the true flame	+1 level to existing class
7th	+3	+2	+5	+5	Blood of Thulkas (blood damage 1d6), circle of fire (sixth)	+1 level to existing class
8th	+4	+2	+6	+6	Circle of fire (seventh), pyromancy (3/day)	+1 level to existing class
9th	+4	+3	+6	+6	Blood of Thulkas (blood damage 1d8), circle of fire (eighth)	+1 level to existing class
10th	+5	+3	+7	+7	Circle of fire (ninth), pyromancy (contact other plane), sacred immolation	+1 level to existing class

Spell Penetration feat for the purposes of casting spells with the [Fire] descriptor.

Pyromancy (Sp): At 2nd level, the adept of flame learns to enhance her divination abilities by gazing deeply into the flames of a fire. She gains the ability to cast *augury* once per day as a spell-like ability (this extends to 2/day at 4th level and 3/day at 8th level).

Also, at 10th level, she gains the spell-like ability to contact a higher intelligence. Once, this was Thulkas himself. With the Divine War, the nature of this spell has changed, forcing adepts of flame to rely on the alien intelligences of the Great Inferno. Treat this as *contact other plane*. Unlike the normal version of *contact other plane*, this can only be used to contact the elemental planes. However, the stats for this summoning are treated as though the adept of flame were contacting a demi-deity of the Outer Planes.

Elixir of the Adepts (Ex): At 5th level, the adept of flame learns to incorporate her own volatile blood into her mixtures of alchemist's fire. The time to construct this specialized elixir is double the normal time to create alchemist's fire, though it is no more costly to create.

Elixir of the adepts burns for 1d8 fire damage per round; the Reflex save DC to extinguish it is 20. In the rare instances in which it can be found for sale, a single flask of elixir of the adepts usually sells for 50 gp.

Flames of Purity (Ex): The burning blood of the adept of flame also burns away toxins and contagion. At 6th level, the adept of flame may add a bonus equal to her level in this class to all Fortitude saves against poison and disease.

Touching the True Flame: At 6th level, the adept of flame's immersion in the spiritual essence of fire begins to manifest in her spells. Only half of the damage taken from spells with the [Fire] descriptor is actual flame damage – the other half is primal damage (the titanic equivalent of holy or unholy damage). Even those who revere Corean or Vangal inflict this damage, a cause for some concern in the faiths of both the Avenger and the Reaver.

Sacred Immolation (Ex): At 10th level, the adept of flame undergoes a metamorphosis. The blood of Thulkas burns ever brighter as she progresses in her abilities, until finally the very spirit of the adept of flame is caught alight in its power. The adept of flame's type changes to "Elemental (Fire)". She is now immune to those spells, which only affect humanoids (such as *charm person*), but is now affected by spells that target outsiders, such as *dismissal* (should the character be banished by such spells, she is sent to the Great Inferno, a plane of purest elemental fire).

She gains the Special Attacks and Special Qualities associated with the Ignan template (see Appendix I), as well.

ANGEL-BLOODED

Though many are quick to believe the stories of titanic taint in the blood of all sorcerers, there are some whose powers come from a higher source. The children of angels, though rare, wield a power of divine inspiration, not titanic influence. Many people believe these claims to celestial blood-right are nothing more than delusions at best, and attempts at deception at worst.

However, before the Divine War, the servants of the gods walked the face of Scarn. These angels did as the gods bade them: healing the sick, teaching clerics, and leading knights. Over time, some of these angels grew closer to the races they worked with and eventually developed strong emotions of their own. More often than not, these emotions merely strengthened the angels' resolve to serve their god, but sometimes one of these creatures went so far as to fall in love with a mortal. Though the love was often star-crossed, the resultant offspring were beings not quite angels but far more than human. In time, these children themselves bore offspring and the blood of the celestials was thinned by intermixing with that of mortals.

However, some felt the call of their blood. Many of these folk became paladins and clerics of the gods, feeling the pull of their spirits to the service of the deities. Some few others, however, found that their blood burned with the essence of magic. With time and focus, they came to harness these powers and wield the divine essence within them.

These sorcerers are capable of all manner of strange feats. As they refine their abilities and strengthen their ties to their heri-

tage, they somehow reclaim the celestial essence that remains dormant in their blood. The angel-blooded, as they are sometimes called, use their gifts to do good wherever they go. They hope to serve their god in the name of their celestial ancestor, and live up to the divine legacy that gave them their gifts.

Use in Other Campaigns: The angel-blooded fit well into any campaign in which celestial beings interact with mortals. As described here, they are the descendants of mortal-celestial offspring, but they need not be literally the children of angels. Members of this



prestige class could just as easily be those whose bloodline received an ancient blessing from their patron deity or a powerful good-aligned outsider. In the end, what is important is an ancestral tie to otherworldly forces of good. The GM should feel free to decide the exact nature of this tie for his own campaign.

Hit Die: d4.

REQUIREMENTS

To qualify to become one of the angel-blooded (Agb), a character must fulfill all of the following criteria.

Alignment: Any good.

Feats: Child of the Heavens, Iron Will.

Skills: Knowledge (religion) 4 ranks, Spellcraft 8 ranks.

CLASS SKILLS

The angel-blooded class skills are Concentration (Con), Craft (Int), Heal (Wis), Knowledge (arcana) (Int), Knowledge (religion) (Int), Knowledge (the planes) (Int), Profession (Int), Ritual Casting (Con) and Spellcraft (Int).

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the angel-blooded prestige class.

Weapon and Armor Proficiency: Angel-blooded gain no new proficiency in any weapon or armor. Armor of any type interferes with the angel-blooded's arcane gestures, which can cause his spells to fail (if those spells have somatic components).

Spells per Day: When a new angel-blooded level is gained, the character gains new spells per day (and spells known, if applicable) as if he had also gained a level in whatever arcane spellcasting class was used to meet the prestige classes prerequisites. He does not, however, gain any other benefit a character of that class would have gained. Angel-blooded levels do stack with sorcerer levels for the purposes of determining familiar abilities, however.

Angelic Insight (Ex): The angel-blooded eventually gain insight into their divine heritage, and this understanding strengthens their spellcasting ability. Thus, angel-blooded may add a number of bonus spells per day according to their Wisdom, in addition to the number of extra spells per day they receive for having a high Charisma. See the *PHB*, Chapter 1: Abilities for details on the number of bonus spells gained for having a high Wisdom.

Divine Assistance (Su): The angel-blooded may use the positive energy in his own blood to aid Turn Undead attempts. To do so, the angel-blooded expends a spell slot of any level he chooses and makes an Aid Another action, using Knowledge (religion). The DC for this check is 10 + the spell level expended. If this check fails, the spell slot is still expended.

LORE OF THE HEAVENS SPELLS

The spells of the Lore of the Heavens are:

Lore of the Heavens, 1st: *bless, detect evil, sanctuary, invisibility to undead.* These spells, gained at 2nd level, are added to the 1st level spell list of the angel-blooded.

Lore of the Heavens, 2nd: *aid, continual flame, shield other, spiritual weapon, .* These spells, gained at 4th level, are added to the 2nd level spell list of the angel-blooded.

Lore of the Heavens, 3rd: *enthral, life force transfer*, negative energy protection.* These spells, gained at 6th level, are added to the 3rd level spell list of the angel-blooded.

Lore of the Heavens, 4th: *deathward, discern lies, dispel evil, divine power.* These spells, gained at 8th level, are added to the 4th level spell list of the angel-blooded.

Lore of the Heavens, 5th: *atonement, holy smite, sending.* These spells, gained at 10th level, are added to the 5th level spell list of the angel-blooded.

The character actually performing the Turn Undead attempt then adds a divine bonus to his Turn Undead check equal to the level of spell slot expended in the Divine Assistance action. This bonus is applied to either the Turn Undead check or to the damage roll (if the Turn attempt is successful). The total bonus may be split among the rolls, at the whim of the angel-blooded.

This action requires touching the character performing Turn Undead, and provokes an attack of opportunity if the angel-blooded is threatened. If the angel-blooded is struck while attempting to perform Divine Assistance, he may make a Concentration check (DC 10 + spell level + damage dealt) in order to still perform Divine Assistance.

This ability may only be used to assist with Turn Undead attempts; it has no effect on a Rebuke Undead action. Should the angel-blooded be able to Turn Undead, he may use this ability to aid his own Turn Undead attempts, but doing so requires one standard action to use Divine Assistance, and another to actually Turn Undead; most of this time, this is done over two rounds.

Eyes of Heaven (Ex): At 2nd level, the angel-blooded character's eyes completely change color to match his alignment, turning a silvery hue (for lawful good), brilliant gold (for neutral good) or a burnished copper (for chaotic good). The angel-blooded gains darkvision at a range of 60ft.

TABLE A2-2: ANGEL-BLOODED (Agó)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	+0	+2	Angelic insight, divine assistance	+1 level to existing class
2nd	+1	+3	+0	+3	Eyes of heaven, lore of the heavens (1st)	+1 level to existing class
3rd	+1	+3	+1	+3	Heavenly ally	+1 level to existing class
4th	+2	+4	+1	+4	Lore of the heavens (2nd)	+1 level to existing class
5th	+2	+4	+1	+4	Divine companion	+1 level to existing class
6th	+3	+5	+2	+5	Lore of the heavens (3rd)	+1 level to existing class
7th	+3	+5	+2	+5	Blood of angels (average), celestial channeling	+1 level to existing class
8th	+4	+6	+2	+6	Lore of the heavens (4th)	+1 level to existing class
9th	+4	+6	+3	+6	Divine guidance	+1 level to existing class
10th	+5	+7	+3	+7	Blood of angels (good), divine exaltation, lore of the heavens (5th)	+1 level to existing class

Additionally, this grants the angel-blooded a +2 circumstance bonus to Intimidate checks when his eyes are visible.

Lore of the Heavens: As the angel-blooded increases in level, he unlocks greater secrets of heavenly magic, gaining access to spells he might not otherwise be capable of learning. These spells are added to the spell list of the angel-blooded's primary spellcasting class, though they still must be gained in the normal fashion for that class. Additionally, the angel-blooded is treated as having the Spell Penetration feat for the purposes of casting spells with the [Good] descriptor.

Heavenly Ally (Su): At 3rd level the angel-blooded may call on good outsiders, using the *summon monster* series of spells at greater efficiency. Any *summon monster* spells that call good-aligned outsiders, cast by the angel-blooded, are treated as though they were enhanced by the Extend Spell feat. This ability does not increase the level of the spell, nor increase the spell's casting time.

At 6th level, when summoning good-aligned outsiders, the angel-blooded is treated as though he had the Augment Summoning feat.

Divine Companion (Su): At 5th level, the connection between the angel-blooded and his familiar benefits from the sorcerer's celestial nature. The Celestial template (see the MM, Appendix) is applied to the familiar.

Blood of Angels (Su): At 7th level, the angel-blooded has cultivated his celestial essence to the point that he develops a set of beautiful feathered wings. These wings allow the angel-blooded to fly at a speed

equal to his normal movement, with an average maneuverability. These wings are difficult to hide, however, requiring a Disguise check (DC 20) to camouflage them.

At 10th level the angel-blooded's celestial nature is fully realized, and the wings allow him to fly at double his normal movement rate with a Good maneuverability.

Celestial Channeling (Su): At 7th level, the angel-blooded's celestial nature influences his spellcasting ability. Any spells that he casts with the [Good] descriptor are treated as though they were enhanced with the Extend Spell feat, with no increase in spell level or casting time.

Additionally, half of the damage inflicted by any spell with the [Fire] descriptor, cast by the angel-blooded, is considered to be holy damage, rather than fire damage. The fire burns with a light that is the color of the angel-blooded's eyes.

Divine Guidance (Su): At 9th level, the angel-blooded is granted a divine insight, granting him a +2 inherent bonus to Wisdom.

Divine Exaltation (Su): At 10th level the angel-blooded character becomes a true child of the heavens. His type changes to "Outsider (Good)." He is now immune to those spells which only affect humanoids (such as *charm person*), but is now affected by spells that target outsiders, such as *dismissal* (should the character be banished by such spells, he is sent to the godly plane that matches his own alignment — the Mithril Heaven if he is lawful good, Madriel's Paradise if he is neutral good or Tanil's Glades if he is chaotic good).

The character also gains a Damage Reduction of 5/evil.

The Blessed of Mesos

REQUIREMENTS

To qualify to become one of the blessed of Mesos (Bom), a character must fulfill all of the following criteria.

Feats: Bloodline of Power, any two metamagic feats.

Skills: Knowledge (arcana) 10 ranks, Spellcraft 10 ranks.

Spellcasting: Ability to spontaneously cast 4th level spells as a sorcerer.

CLASS SKILLS

The blessed of Mesos class skills are Concentration (Con), Craft (Int), Knowledge (arcana; Int), Knowledge (planes; Int), Profession (Wis), Ritual Casting (Con) and Spellcraft (Int).

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the blessed of Mesos prestige class.

Weapon and Armor Proficiency: The blessed of Mesos gain no new proficiency in any weapon or armor. Armor of any type interferes with the blessed of Mesos' arcane gestures, which can cause his spells to fail (if those spells have somatic components).

Spells per Day: When a new blessed of Mesos level is gained, the character gains new spells per day (and spells known, if applicable) as if he had also gained a level in whatever arcane spellcasting class was used to meet the prestige class prerequisites. He does not, however, gain any other benefit a character of that class would have gained (improved chance of controlling or rebuking undead, metamagic or item creation feats, and so on). Levels in this class do stack for the purposes of familiar advancement.

Meta-Sorcery (Su): The blessed of Mesos gain the ability to cast spells spontaneously, while using metamagic feats, with no increase to the spell's level or casting time. To this end, a blessed of Mesos receives a pool of points equal to his level in

For untold millennia, sorcerers have been among the foremost servitors of the titan Mesos. Even now, a century and a half after the titan's destruction, those who wield arcane magics through their very blood are viewed with suspicion — for common wisdom paints them as the legacy of the foul Sire of Sorcery. As deluded as this belief is, that all sorcerers are nothing more than the servants to Mesos or perhaps another vile Titan, there are powerful arcanists who have unlocked the heady power of the titan Mesos contained within their blood. These high priests of Mesos, his blessed children, give a foundation to the common people's fear of the average sorcerer.

The blessed of Mesos served for centuries as Mesos' voice on the face of the Scarred Lands. As a titan, Mesos had little interest in the mortal word, but through these casters his power was felt to its farthest corners. Prior to the Divine War the blessed of Mesos served as councilors and advisers to the rulers of nations, giving them insight into the titan's creations and his demands on the people of Scarn. They searched the world for those born with the blood-mark of Mesos, a dark birthmark of a 6-armed figure that marked the child as one of Mesos' chosen. The blessed of Mesos took these children, with or without the blessing of the parents, and trained them in the ways of the sorcerer and the worship of Mesos.

With the fall of their sire, the blessed of Mesos have become themselves orphaned children. Hunted and persecuted across the Scarred Lands, especially in Ghelspad, these sorcerers are seen as anathema — servants to an evil master. But the blessed of Mesos know different. They believe that they are nothing less than the pinnacle of an arcanist's development, unlocking and using the energies of their birthright.

Use in Other Campaigns: The Blessed of Mesos are the ultimate sorcerers. Consequently, their exact nature in other campaigns depends greatly on the origin and role of sorcerers in those campaigns. References to "Mesos" should be replaced with something pertaining to the origin of sorcerers — a dragon, a god or a magical event. Otherwise, the prestige class works well enough in settings other than the Scarred Lands.

Hit Die: d4.

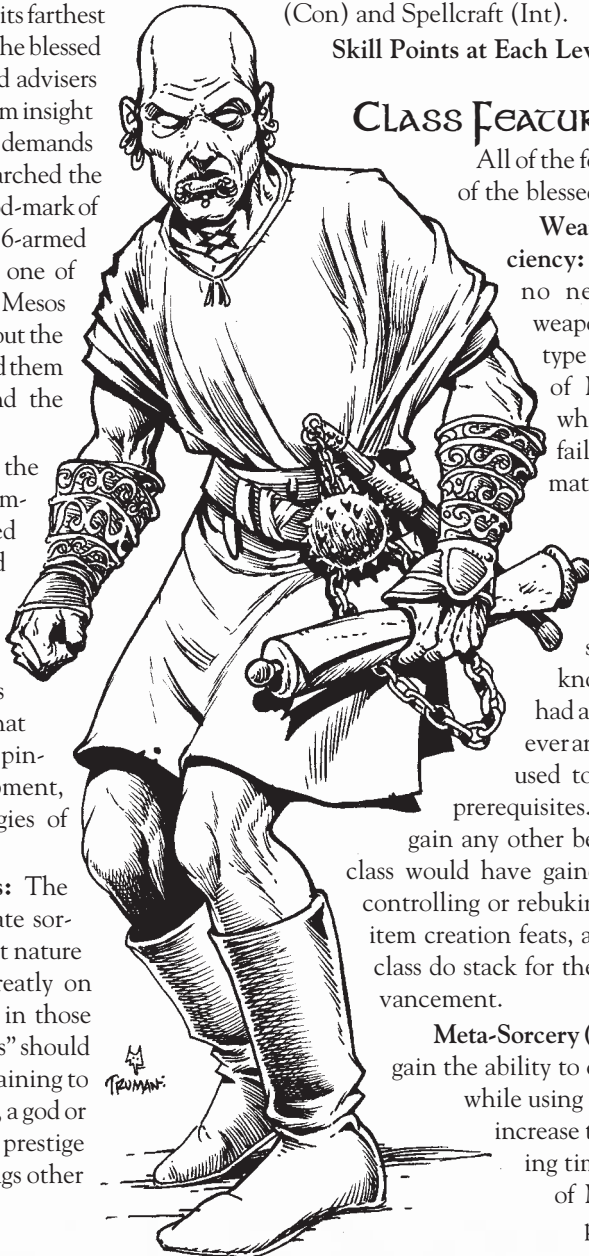


TABLE A 2-3: BLESSED OF MESOS (60m)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+0	+0	+2	Meta-sorcery	+1 level to existing class
2nd	+1	+0	+0	+3	Gift of Mesos	+1 level to existing class
3rd	+1	+1	+1	+3	Legacy of blood	+1 level to existing class
4th	+2	+1	+1	+4	Gift of Mesos	+1 level to existing class
5th	+2	+1	+1	+4	Unravel sorcery	+1 level to existing class
6th	+3	+2	+2	+5	Legacy of blood	+1 level to existing class
7th	+3	+2	+2	+5	Devourer's devotion	+1 level to existing class
8th	+4	+2	+2	+6	Gift of Mesos	+1 level to existing class
9th	+4	+3	+3	+6	Legacy of blood	+1 level to existing class
10th	+5	+3	+3	+7	Reclaim sorcery	+1 level to existing class

the blessed of Mesos prestige class. These points can only be used in casting sorcerer spells with metamagic feats. These points are refreshed at the same time that the caster would gain access to his spells for the day.

To augment a spell with a metamagic feat, using this ability, the blessed of Mesos simply expends a number of points from this pool equal to the number of spell levels that the metamagic feat normally increases the spell by. He then makes a Concentration check (DC 10 + level of the spell + number of points expended). If the check is successful, the blessed of Mesos casts the spell augmented by that metamagic feat. If it is unsuccessful, the spell is unaugmented, but the points are still wasted.

Blessed of Mesos may augment spells with as many metamagic feats as they like, but they may never spend more than their Charisma bonus in points in the casting of a single spell. When casting a spell with multiple metamagic feats applied to it, blessed of Mesos need not use this ability to pay for all of the level increases.

Thus, a blessed of Mesos (with a 16 Charisma) may cast a *fireball* augmented by Empower Spell, Enlarge Spell and Extend Spell. This would normally increase the spell's level by four levels. Because he may only spend three Meta-Sorcery points per spell, he spends three points to add Empower Spell and Enlarge Spell and then adds Extend Spell as normal — increasing the level of the spell to 4th and taking a full round action to cast.

Gift of Mesos: At 2nd level the sorcerer gains more innate knowledge of how to manipulate spells, gaining a free Metamagic feat. He gains another at 4th level, and another at 8th.

Legacy of Blood (Ex): At 3rd level the blessed of Mesos gains a number of extra Spells Known equal to his Charisma modifier. These spells selected must be taken from the sorcerer spell list. If the blessed of Mesos has not learned the required spells from the Bloodline of Power feat yet, then those spells must be selected first.

He gains this benefit again at 6th and 9th levels.

Unravel Sorcery (Su): At 5th level, the blessed of Mesos gains the ability to unravel arcane magic as it is being woven. This is treated as counterspelling, save that the blessed of Mesos need not know the spell to be so countered. Instead, the blessed of Mesos and the arcane spellcaster whose spell he intends to interrupt must make opposed rolls — the blessed of Mesos rolls Spellcraft opposed by the spellcaster's Concentration. If the blessed of Mesos' total is higher, the spell is disrupted as though it had been countered through counterspelling.

This may be done a number of times per day equal to 1 + the blessed of Mesos' Charisma modifier. This may only be used on spells of a level that the blessed of Mesos himself can cast.

Devourer's Devotion (Ex): At 7th level, the blessed of Mesos gains an arcane devourer (see **Creature Collection 2: Dark Menagerie**) as a Cohort as though he had the Leadership feat. This creature simply appears to the caster, agreeing to serve him willingly. The devourer is completely loyal to Mesos and (due to his connection to Mesos) the character. The devourer is not bound through any magical means and they will act of their own accord if they feel that the caster is not loyal or acting in the best interests of the titan.

If the blessed of Mesos (or his allies) should slay the arcane devourer, others of its kind consider this a sign of heresy on the part of the character and will seek to slay him and free the essence of Mesos from the body of a blasphemer.

Reclaim Sorcery (Su): At 10th level, the blessed of Mesos is able to not only unweave the magics of other arcane spellcasters, but he can devour that energy, replenishing his own stores of power. Any time the blessed of Mesos successfully uses the Unravel Sorcery ability, he replenishes one spell slot of a level equal to the level of the spell countered. If he has no open spell slots of that level, the energy replenishes the next highest-level slot that he has expended.

DEMONOLOGIST

Arcane spellcasters who follow the path of the demonologist do not view demons as objects of fear or worship, but as tools to be used as the situation demands. Evil spellcasters think nothing of using diabolical servants in their schemes, and good spellcasters often find a particular irony in summoning fiends to further good works.

Regardless of the intent behind such summonings, demonology is frowned upon in most civilized nations in the Scarred Lands. Hedrad and Mithril have strict laws regarding such practices and keep close tabs on known demonologists. In contrast, Duke Traviak of Lageni encourages the practice through sponsorship of a small guild that exists at the government's sufferance and convenience — leading to the formation of demonologist public servants in Lageni.

Many demonologists form small circles in which to share their lore or simply keep close tabs on their rivals. Some, like the Black Celebrants of the Carnival of Shadows, bring fiends to the Scarred Lands for their own strange goals. Others, like the rumored *Scholomance*, or Belsameth's School, of Ghelspad's eastern coast, seem to exist for the

members to gather temporal power. There are even those who serve the good gods, such as the secretive Silver Warders of the Order of Silver, who practice forbidden magics to further their god Corean's will.

Use in Other Campaigns: Demonologists require almost no changes to fit into other campaigns. The only exceptions are those campaigns that do not include evil outsiders at all. Even if the nature of these outsiders differs greatly from the demons and devils of the MM, the prestige class still works more or less as written. Only the specific references to fiends need be altered to suit the realities of the campaign.

Hit Die: d4

REQUIREMENTS

To qualify to become a demonologist (Dem), a character must fulfill all of the following criteria:

Feats: Spell Focus (Abjuration), Spell Focus (Conjuration).

Skill: Knowledge (planes) 6 ranks.

Spellcasting: Must have access to, and ability to cast, *dimensional anchor* and *lesser planar binding*.

Special: Must know one of the fiendish languages (Infernal, Abyssal, Daemonic).

CLASS SKILLS

The Demonologist's class skills are Bluff (Cha), Concentration (Con), Craft (Int), Diplomacy (Cha), Intimidation (Cha), Ritual Casting (Con), Sense Motive (Wis), Speak Language and Spellcraft (Int).

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the demonologist prestige class.

Weapon and Armor Proficiency: Demonologists gain no additional proficiencies. Armor of any type interferes with the demonologist's arcane gestures, which can cause his spells to fail (if those spells have somatic components).

Spells per Day: When a new demonologist level is gained, the character gains new spells per day (and spells known, if applicable) as if he had also gained a level in whatever spellcasting class was used to meet the prestige classes prerequisites. He does not, however, gain any other benefit a character of that class would have gained (metamagic or item creation feats, and so on). Levels in this class do not stack for the purposes of familiar

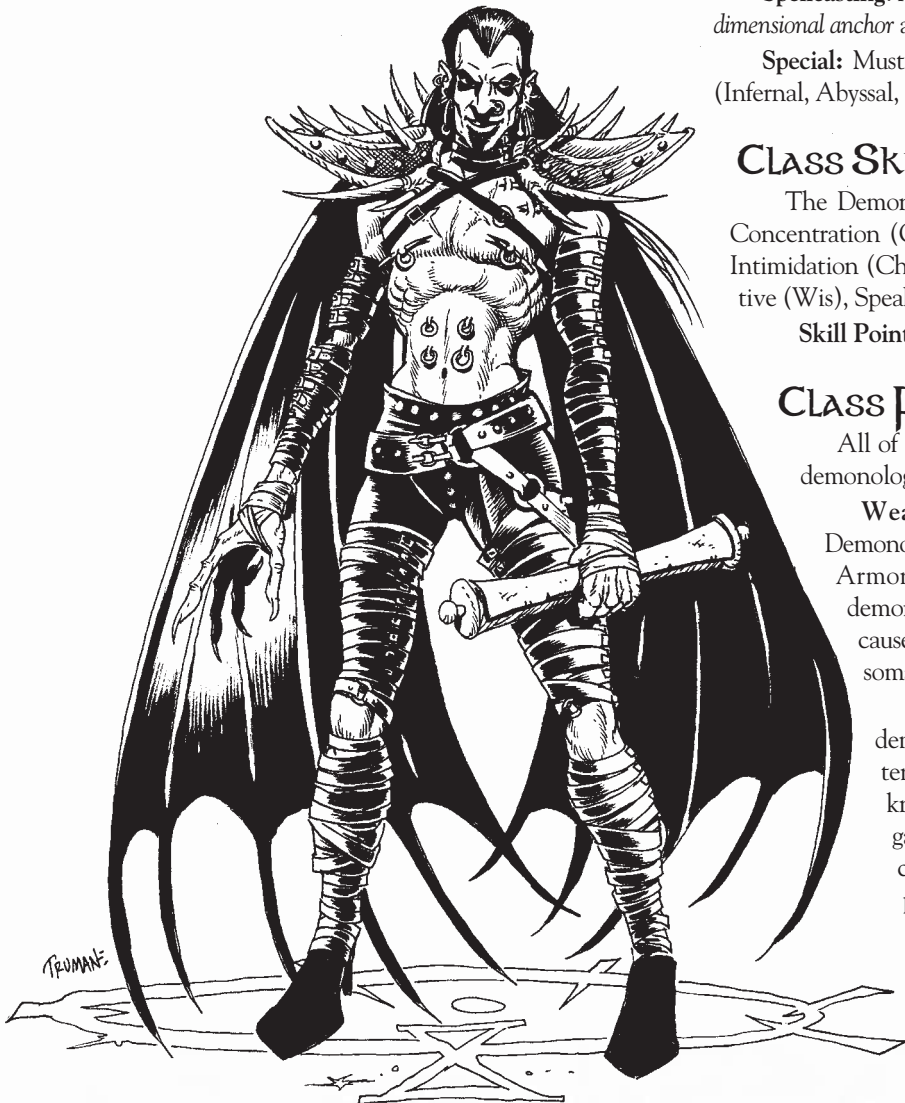


TABLE A 2-4: DEMONOLOGIST (Dem)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+0	+0	+2	Tainted familiar	+1 level of existing class
2nd	+1	+0	+0	+3	Devil's bargain	+1 level of existing class
3rd	+1	+1	+1	+3	Enhanced demonology (+4)	+1 level of existing class
4th	+2	+1	+1	+4	Fiendish lore	+1 level of existing class
5th	+2	+1	+1	+4	Fiendish servants	+1 level of existing class
6th	+3	+2	+2	+5	Enhanced demonology (+6)	+1 level of existing class
7th	+3	+2	+2	+5	Greater summoning	+1 level of existing class
8th	+4	+2	+2	+6	Improved binding	+1 level of existing class
9th	+4	+3	+3	+6	Enhanced demonology (+8)	+1 level of existing class
10th	+5	+3	+3	+7	Devil's bargain	+1 level of existing class

advancement, unless the demonologist takes advantage of the tainted familiar class feature (see below).

If a character had more than one applicable spellcasting class before he became a demonologist, he must decide to which class he adds each level of demonologist for purposes of determining spells per day.

Tainted Familiar: The demonologist can choose to bind a fiendish spirit into his familiar, granting it the Fiendish template (see MM, Appendix 3). To keep the familiar, the demonologist must feed it his own blood every dark of the moon. In game terms, this amounts to losing 1 hp of damage per level in the demonologist class, when Belsameth's moon is dark. If the demonologist fails to feed the familiar, it will depart with the usual penalties for losing a familiar. The demonologist can summon a new familiar, as normal, once the required time has passed.

The familiar's moral alignment shifts to evil, but retains the demonologist's ethical (Lawful, Neutral, or Chaotic) alignment.

Devil's Bargain (Ex): Starting at 2nd level, demonologists receive a +2 skill bonus on all Bluff, Diplomacy, Intimidate, and Sense Motive checks against fiends.

At 10th level, the demonologist is assumed to have rolled a 20 on such checks, provided the demon is properly bound and cannot escape from or harm the demonologist. Otherwise, the demonologist may Take 10, even in situations where it would not normally be allowed (such as in combat).

Enhanced Demonology (Su): At 3rd level, the spell save DC against spells that summon, bind or banish outsiders gains a +4 bonus when used against fiends. This includes (does not stack with) the +2 bonus from the Spell Focus feats. This bonus increases to +6 at 6th level and +8 at 9th level. This bonus *only* applies to Conjuration and Abjuration spells that are used to summon, bind, or banish fiends. The same spells used on other types of outsiders will not receive this bonus.

Fiendish Lore (Ex): At 4th level, demonologists receive a +4 skill bonus to all Knowledge checks that relate to fiends and their planes of origin.

Fiendish Servants (Sp): At 5th level, the demonologist may bind fiends into his service, provided the total hit dice of all such servants does not exceed the demonologist's caster level. To bind a fiend, the demonologist must first summon it using any spell that summons fiendish outsiders (most often one of the *summon monster* or *planar binding* series of spells). Then all he need do is designate the creature as a servant by feeding it some of his blood.

The creature is then freed from whatever limitations that may have existed due to its summoning (such as the duration of a *summon monster* spell) and remains on this plane to serve the demonologist. It, too, must be fed blood on the dark of the moon (see the tainted familiar ability for details of this power).

The demonologist may dismiss servants at any time, but he should take care to bind them into a circle or banish them from the Scarred Lands before doing so. Otherwise, the fiend will immediately attack its summoner unless the Demonologist made a special arrangement with the fiend — and sometimes, even this doesn't prevent attack.

Greater Summoning (Ex): At 6th level, the demonologist learns how to extend the time he can keep fiends on the material plane with the *summon monster* spells. This is treated as a metamagic feat — for each effective level added to the level of the *summon monster* spell, the spell's duration is increased by a number of rounds equal to the caster's levels in the demonologist class.

For example, a Wiz10/Dem7 caster could cast *summon monster V* as a 7th level spell, and add 14 rounds to the duration, for a total of 31 rounds (17 rounds for caster level, +7 rounds for each additional spell level added).

Improved Binding (Ex): At 8th level, the demonologist further enhances his ability to call fiends using the *planar binding* series of spells. The demonologist may add his levels in the demonologist class to the maximum number of Hit Dice that may be summoned by the spell. None of the creatures summoned may be of greater Hit Dice than may normally be summoned through the use of such augmented spells, however.

High Chorister

The High Choristers, more informally known as “Denev’s Memory,” are the oldest surviving bardic tradition in Ghelspad. They form the heart and soul of the Chorus of the Ages, and contribute much to the Incarnates’ efforts to reconstruct the Scarred Lands’ history.

In some ways, High Choristers are considered more druid than bard, partly due to how they cast spells. They draw their power from the land, as druids do, rather than from whatever source other bards utilize.



Part of the legacy of the Chorus of Ages is their ability to recall the memories of Choristers gone before, as well as draw upon Denev’s own memories. On occasion, a High Chorister will seek out an Incarnate who embodies a past life whose memories the High Chorister has accessed, or vice versa.

High Choristers are respected nearly everywhere for their extensive knowledge of history and lore, and few mistreat them. However, terrible tales are told of the unwise host who has abused a visiting Chorister, and of entire family lineages erased from history (not killed, just . . . forgotten). Killing a Chorister doesn’t do much good in stopping such retribution, since her memories become part of the Chorister’s record and can be recalled by others in the Chorus.

Use in Other Campaigns: To use a High Chorister in another campaign requires that there be an ancient and powerful organization of bards who exist, at least in part, to preserve the history of the setting. These bards might also need a divine patron, preferably a deity whose history or portfolio is amenable to such a purpose. If not, the GM should find some other prerequisite other than religious affiliation, perhaps a test of loyalty or devotion to the group’s ideals. Likewise, Middle Elven could be replaced by some other appropriately scholarly language.

Hit Die: d6

REQUIREMENTS

To qualify to become a High Chorister (Hch), a character must fulfill all of the following criteria:

Alignment: High Choristers, as a druidic bardic tradition, must be neutral in some aspect (if not true neutral). Since High Choristers typically start out as bards, few begin with a lawful neutral alignment. Shifting to lawful neutral does not prohibit the High Chorister from further advancement in that class; it does prohibit her from further advancement in normal bard levels, however.

Faith: Denev.

Feats: Enhanced Knowledge (see Appendix I).

Skill: Gather Information 8 ranks, Knowledge (any) 8 ranks.

Special: Language (Middle Elven). She must have a masterwork harp and must be part of the Chorus of Ages, with the attendant tattoo of a sickle and harp on the hand she uses to play her instrument.

CLASS SKILLS

The High Chorister's class skills are Bluff (Cha), Concentration (Con), Craft (Int), Decipher Script (Int), Diplomacy (Cha), Gather Information (Cha), Heal (Wis), Intimidate (Cha), Knowledge (all skills, taken individually) (Int), Listen (Wis), Perform (Cha), Read Lips (Int), Search (Int), Sense Motive (Wis), Speak Language, Spellcraft (Int), Spot (Wis), Survival (Wis) and Use Magic Device (Cha).

Skill Points at Each Level: 6 + Int modifier.

CLASS FEATURES

All of the following are class features of the High Chorister prestige class.

Weapon and Armor Proficiency: High Choristers are proficient with the following weapons: club, dagger, dart, longspear, quarterstaff, scimitar, shortspear, sickle and sling. Oaths to Denev prohibit them from using weapons other than these. They are proficient with light and medium armor, but are prohibited from wearing metal armor (thus, they may only wear padded, leather, or hide armor). They are skilled with shields, but must use only those made of wood.

Spells per Day: When a new High Chorister level is gained, the character gains new spells per day (and spells known, if applicable) as if she had also gained a level in the bard class. She does not, however, gain any other benefit a character of that class would have gained (continued bardic music abilities progression, etc). Levels in this class do stack with those of the bard class for determining the number of times per day the character may use bardic music and bardic knowledge, however.

Denev's Blessing: The High Chorister no longer draws her spells from arcane sources and instead learns to acquire power from the lands around her. Thus, her spellcasting is now considered druidic and is treated as such for all purposes. Like a bard however, a High Chorister's spells are still based off of Charisma. Their magics also all have a vocal component and therefore may not have the Silent Spell metamagic feat applied to them.

Chorister Memory (Ex): The High Chorister gains the ability to use *chorister memory* to remember knowledge and lore other Choristers have committed to memory. Use the table for *bardic knowledge* in the PHB, with an additional +5 DC for events from

DC	Detail or Length of Memory
5	A one-on-one fight, a single conversation, five minutes of time
10	A fight with multiple combatants, complex conversation, an hour of relative calm
15	A deep conversation covering a wide range of topics, or topics the High Chorister is unfamiliar with, general impressions of a full day
20	A vividly detailed image of a market square or a battlefield, an extended debate with several participants, general impressions of a full week
25	Detailed knowledge of an entire city, thorough knowledge of an organization such as the Mithril Knights or the Veshian Vigils, the course of a short war, general impressions of a full year
30	Detailed knowledge of a nation, knowledge of international politics and the personalities involved, the course of an extended war, general impressions of a lifetime

10-100 years in the past, and +10 for events 101-1,000 years in the past. Add a further +5 DC for knowledge of events that occurred during the Divine War, due to the scars inflicted upon the world during that time.

High Choristers combine their bard and High Chorister levels for the purposes of *bardic knowledge* and *chorister memory* checks.

Eidetic Memory (Ex): At 2nd level, the High Chorister's memory, already prodigious, is improved even further. Recollection of those memories stored through the use of the Memory of the Ages feat no longer requires the use of a bardic music use.

Additionally, the High Chorister may use the Memory of the Ages feat without expending a bardic music use 1/day. She gains an additional use of this ability at every odd level.

Record Memory (Su): At third level, the High Chorister learns how to commit her own memories to the Chorister Record. This takes an hour and requires a check (1d20 plus the sum of the character's Charisma modifier and levels in the High Chorister class) against a DC determined on the table below. If she has the time, the High Chorister may take 20 on this roll.

Death Record (Su): At 5th level, High Choristers learn how to commit memories to the Chorister record at the moment of death. This is usually done so other High Choristers know the circumstances of her death and may take appropriate action.

To use this class feature, the High Chorister's player must make a Concentration check, DC 10 + the hit points of damage inflicted in the killing blow (or the blow that drops her below 0 hit points), to imprint the memory of her death into the record. If she succeeds, the events immediately preceding and leading up to her death are recorded, but not those that occurred if she was unconscious. Other Choristers can experience the death with a normal *chorister memory* roll, but must make a Will save

TABLE A 2-5: HIGH CHORISTER (HCH)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	+0	+2	Denev's blessing, chorister memory	+1 level of spellcasting class
2nd	+1	+3	+0	+3	Eidetic memory 1/day	+1 level of spellcasting class
3rd	+2	+3	+1	+3	Record memory	+1 level of spellcasting class
4th	+3	+4	+1	+4	Eidetic memory 2/day	+1 level of spellcasting class
5th	+3	+4	+1	+4	Death Record	+1 level of spellcasting class
6th	+4	+5	+2	+5	Eidetic memory 3/day	+1 level of spellcasting class
7th	+5	+5	+2	+5	Inflict Obscurity	+1 level of spellcasting class
8th	+6	+6	+2	+6	Eidetic memory 4/day	+1 level of spellcasting class
9th	+6	+6	+3	+6	Steady mind	+1 level of spellcasting class
10th	+7	+7	+3	+7	Denev's memory, eidetic memory 5/day	+1 level of spellcasting class

at the same DC as the Concentration check or be *stunned* for 1d6 rounds. Not only memories are so stored — those who experience the death also experience the emotions, sensations and sensory input of the High Chorister who died.

Inflict Obscurity (Sp): At 7th level, High Choristers develop the ability to inflict one of the Chorus' most feared reprisals. Those who treat the Chorus of the Ages poorly find their lineages lost, their names forgotten, and their reputations ignored.

In game terms, the High Chorister strikes the target with a curse of obscurity. The victim gets a Will save (DC of the High Chorister's levels + bard levels + Charisma modifier). If he fails the Will save, no one will remember who he is, what he's done, or what family he belongs to. In effect, he becomes a stranger to everyone he meets — including his own family, in fact.

To remove the curse, the victim must seek *atonement* from one of Denev's druids, convince the High Chorister to voluntarily lift the curse, or find a spellcaster whose caster level exceeds the High Chorister's caster level to cast *remove curse*.

Steady Mind (Ex): At 9th level, the High Chorister is so accustomed to drawing upon Chorister Memory that, in non-stressful situations, she is assumed to have

rolled a 20. She may not do so for events that happened during the Divine War, however. She's become a veritable storehouse of history, capable of drawing the most obscure information at a minute's notice. She cannot use this ability for normal *bardic knowledge* checks, nor for *Denev's memory*.

Epoch	DC Penalty
Denev (current)	+0
Divine War	+5
Mesos	+2
Thulkas	+4
Gulaben	+6
Lethene	+8
Mormo	+10
Gaurak	+12
Chern	+14
Golthagga	+16
Golthain	+18
Gormoth	+20
Kadum	+22

Denev's Memory (Su): At 10th level, the High Chorister no longer suffers penalties to her *bardic knowledge* or *chorister memory* rolls for events up to 1,000 years in the past.

JAPHINIAN DYNAST

The Japhinian dynasty is a nightmare to many honest (and otherwise) seagoing merchants. This extended family of half-orc sorcerers is reputed to have somehow gained their powers from Kadum's blood or some other "unnatural" means. Whatever the source of their power, they rival the sea witches in their ability to assist sailing vessels. The difference is that they prefer to use their powers to aid piracy, and hire out to pirate crews for a high price.

The origins of the Japhinian dynasty lie in the days of the Ledeon Empire, when older islands rose above the waves. The empire used those islands as a penal colony, where prisoners were abandoned to fend for themselves. The inhabitants who survived bred among themselves and developed strong clannish groupings — and many turned to piracy. Among these inhabitants were the members of the Japhinian dynasty, those with the blood of orcs and sorcerers, outcast by the paranoid Mangarith-Khuul dynasty. The Japhinian dynasty is one of a very few that have survived to the present day; they were at sea when Kadum was chained to the bottom of the ocean, and thus survived his thrashings that destroying the old islands and kicking up their new home of the Toe Islands.

The Japhinian dynasty emphasizes filial loyalty and devotion. They don't care much about law specifically, but tradition carries a lot of weight with them. The head of the family, known as the Patriarch, holds the dynasty under rather tight reins; maintaining the household as a force to be reckoned with is the Patriarch's main goal and responsibility. Not all Japhinian dynasts are sorcerers — the family includes members of just about every class — but sorcerers hold more authority in dynast matters.

The Japhinian dynasty is spread across the Toe Islands, but is primarily centered on

Roh Ahnon. Common rumors also indicate that they may have some kind of stronghold on Mori. They are famous for one export that's illegal in many Ghelspad nations and city-states; they distill Kadum's blood from the seawater and ferment it, selling it for whatever the market will bear. This crimson ale is a rich, potent alcoholic beverage known for causing strange visions and occasionally driving men mad.



Japhinian dynasts are usually found amongst pirate crews, helping them find and loot fat merchant ships. Dynasts can engage in any activity they choose, but must be careful that they do not bring the Patriarch's wrath upon themselves and risk expulsion from the family. Many Japhinian dynasts come from barbarians, rangers and rogues, but all have some degree of sorcerous talent before they gain levels in this class. Few clerics, druids, or wizards join this class, although they can benefit from it. Many dynasts are also Furians (see Appendix I), but this is not a requirement for membership.

Use in Other Campaigns: The Japhinian Dynast is a good example of a sorcerous bloodline. Any campaign in which sorcery is inherited could use this prestige class. The specific details of the class change to suit the nature of the campaign. For example, outside of the Scarred Lands they need not be half-orcs; they might be humans or elves. All references to "Kadum" should be changed to someone or something else, preferably a figure of great power whose connection to the Japhinian Dynasty is one of the sources of its power.

Hit Die: d4

REQUIREMENTS

To qualify to become a Japhinian dynast (Jdy), a character must fulfill all of the following criteria:

Alignment: Any non-lawful.

Feats: Combat Casting.

Race: Half-Orc

Skill: Profession (sailor) 8 ranks, Spellcraft 8 ranks.

Spellcasting: Must be able to spontaneously cast arcane spells.

Special: Must be a member of the Japhinian dynasty by blood. This can be through birth or via the "Blood Adoption" ability described below.

CLASS SKILLS

The Japhinian dynast's class skills are Appraise (Int), Balance (Dex), Bluff (Cha), Climb (Str), Concentration (Con), Craft (Int), Gather Information (Cha), Intimidate (Cha), Knowledge (arcana) (Int), Knowledge (local — Blood Sea) (Int), Profession (Wis), Ritual Casting (Con), Spellcraft (Int), Swim (Str) and Use Rope (Dex).

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the Japhinian dynast prestige class.

Weapon and Armor Proficiency: Japhinian dynasts are proficient with scimitars. Armor of any type interferes with the Japhinian dynast's arcane gestures, which can cause his spells to fail (if those spells have somatic components).

Spells per Day: When a new Japhinian dynast level is gained, the character gains new spells per day (and spells known, if applicable) as if he had also gained a level in whatever arcane spellcasting class was used to meet the prestige classes prerequisites. He does not, however, gain any other benefit a character of that class would have gained (improved chance of controlling or rebuking undead, metamagic or item creation feats, and so on). Levels in this class do not stack for the purposes of familiar advancement.

If a character had more than one applicable arcane spellcasting class before he became a Japhinian dynast, he must decide to which class he adds each level of Japhinian dynast for purposes of determining spells per day.

Kadum's Fury (Su): The Japhinian dynast may call upon Kadum's essence in the Blood Sea to strengthen his magic. Use of this ability grants the dynast a +4 bonus to spell DCs and SR penetration checks, and a +4 bonus to touch attacks and ranged touch attacks that involve spellcasting. For the power's duration, the dynast gains *detect magic* as a supernatural ability. While Kadum's Fury is active, the dynast's skin turns blood red and his eyes burn with fiery malevolence.

For the Fury's duration, the dynast may only cast spells that inflict damage, and cannot use skills or abilities that require concentration other than spellcasting. He may cast defensively.

The dynast can use Kadum's Fury once per encounter, and it lasts for a number of rounds equal to 3 + the character's Charisma modifier. After the Fury fades, the dynast is *fatigued* (–2 Constitution, –2 Strength, can't charge or run) for the duration of that encounter.

This may be used 1/day. This increases to 2/day at 5th level and 3/day at 9th level. At 10th level, the dynast is no longer fatigued after using Kadum's Fury.

Arcane Blood (Su): Due to prolonged exposure to Kadum's blood, the Japhinian dynast is able to better control his magic. At first level, a Japhinian dynast receives a +2 bonus to Charisma for the purposes of determining spell save DC and spells per day. This stacks with other Charisma bonuses.

Water Equilibrium (Sp): At 2nd level, the dynast gains the ability to walk on the waters of the Blood Sea for a number of minutes each day equal to his levels in the Japhinian dynast class. These need not all be used at the same time, so a 4th level dynast may walk on water for 1 minute, then 2 minutes a few hours later, and then 1 more minute an hour after that. If underwater, the dynast can activate this ability to float to the surface at quadruple his normal movement. At 6th level, the dynast may extend this power to a number of characters equal to his dynast level.

This power only functions on the waters of the Blood Sea.

TABLE A2-6: JAPHINIAN DYNAST (JOY)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	0	0	Kadum's fury 1/day, arcane blood	+1 level of existing class
2nd	+1	+3	0	0	Water equilibrium	+1 level of existing class
3rd	+1	+3	+1	+1	Bladethirst chant	+1 level of existing class
4th	+2	+4	+1	+1	Kadum's embrace	+1 level of existing class
5th	+2	+4	+1	+1	Kadum's fury 2/day	+1 level of existing class
6th	+3	+5	+2	+2	Blood adoption	+1 level of existing class
7th	+3	+5	+2	+2	Mass equilibrium	+1 level of existing class
8th	+4	+6	+2	+2	Greater bladethirst Chant 1/day	+1 level of existing class
9th	+4	+6	+3	+3	Kadum's fury 3/day	+1 level of existing class
10th	+5	+7	+3	+3	Patriarch's curse, No longer winded after use of Kadum's Fury	+1 level of existing class

Bladethirst Chant (Su): At 3rd level, the dynast gains the ability to bless (or curse) his crewmates' weapons with a taste for blood. This ability can be used once per day per class level, and affects a number of recipients equal to the character's level in the Japhinian dynast class + Charisma modifier. Recipients gain a +1 morale bonus to attack and damage rolls. In addition, for each successful attack that inflicts damage, the recipients heal one hit point as a small portion of the target's lifeblood is drawn into their bodies. This power lasts as long as the dynast maintains it, and for five rounds after he stops chanting (or after his allies can no longer hear him).

While maintaining this ability the dynast may fight, but cannot cast spells or activate magical items by spell completion or magic word.

The weapons of those who benefit from the *bladethirst chant* take on a blood red hue while it's in effect.

Kadum's Embrace (Su): At 4th level, the waters of the Blood Sea will no longer drown the dynast. His relationship with the sea is such that he can breathe the water as if it were air and swim as if he were walking. Additionally, he may attack and cast spells as if he weren't underwater.

However, a titan's blood has a limit to the kindnesses it can bestow, and the dynast can only use Kadum's Embrace for a number of rounds/day equal to his caster level. Also, it only works in the waters of the Blood Sea.

Blood Adoption (Ex): At 6th level, the Japhinian dynast gains the ability to mingle his blood with another half-orc sorcerer's, bringing him into the Dynasty and granting eligibility to join this prestige class. This ability may only be used once a year, and only on the night of a full moon. It automatically fails if the recipient is of Lawful alignment or is not a half-orc. The recipient

must still fulfill the other requirements (skills, feats, spellcasting) in order to take levels in Japhinian dynast.

Greater Bladethirst Chant (Su): At 7th level, the Dynast gains the ability to use the *greater bladethirst chant* 1/day. This chant works as Bladethirst Chant with the following changes: The bonus to attack and damage is +2, and successful attacks that inflict damage heal 2 of the attacker's hit points.

Patriarch's Curse (Sp): At 10th level, a Japhinian dynast may invoke the Patriarch's curse upon a traitor to the dynasty. This power can only be used once per week and is usually reserved for the Patriarch himself, but sometimes it's necessary for a proxy to deliver the malediction in his place. See "Ex-Japhinian Dynasts," below.

After leveling the curse, the dynast is *fatigued* (-2 Constitution, -2 Strength, can't charge or run) and suffers 1 negative level for every 2 levels in the Japhinian dynast class the traitor had possessed. Both penalties persist for a full week.

A Japhinian dynast is capable of leveling the curse upon other dynasts who have not committed any treasonous acts, but such an action could get him in more trouble than it's worth.

This power also permits Japhinian dynasts to lift a Patriarch's curse laid by another.

EX-JAPHINIAN DYNASTS

A dynast who becomes lawful, or suffers the Patriarch's curse, loses access to the class' special abilities and may advance no further in this class. He keeps his Spells Known and Spells per day, but otherwise gains no other benefits.

Further, those who suffer the Patriarch's curse are marked in such a way that any other member of the Dynasty (whether or not they have levels in this prestige class) can see his treachery writ upon his face. Most traitors are killed on sight.

Keeper of Epics

The epics of the Scarred Lands are, in some way, a source of power for its bardic practitioners. Certainly, they are not the source for bardic magic any more than the runes in a wizard's book or the blood in a sorcerer's veins are. Rather, they are the vehicles by which the bard taps into his magic.

As a result there are bards who have focused on the epics, learning to tap into history itself and harvest the stories of the past for their power. Lovingly, they scour the precise notes, chords and histories of these epics, squeezing as much as they can learn from the compositions. They dedicate themselves to rediscovering ancient epics, as well as crafting new ones.

In so doing, they learn to tap into new uses for the epics and discover bits of mastery, which are unique to the magics somehow invested in these masterpieces by generations of bards using them as a vehicle for their own arcane lore. The keeper of epics does not belong to any formalized organization or college, but most bardic brotherhoods and companies have at least one among them with the kind of fascination with the epics required to master this extensive body of lore.

Use in Other Campaigns: The Keeper of Epics is easily added to most fantasy campaigns. All that is necessary is that there be a tradition of heroic epics on which bards can draw as the medium of their power. If there is no such tradition, the GM could replace it with a tradition of drama or song, for example, depending on the nature of his campaign.

Hit Die: d6

REQUIREMENTS

To qualify to become a keeper of epics (Koe), a character must fulfill all the following criteria:

Alignment: Keepers of Epics are wanderers, much like bards, and their lifestyles are incompatible with lawful alignment.

Feat: Memory of the Ages (see Appendix I).

Skill: Perform (stringed instruments) 8 ranks.

Spellcasting: Must be able to spontaneously cast 2nd level arcane spells.

Special: The character must be able to use bardic music.

CLASS SKILLS

The keeper of epic's class skills are Bluff (Cha), Concentration (Con), Craft (Instrument) (Int), Diplomacy (Cha), Heal (Wis), Knowledge (all skills, taken individually) (Int), Listen (Wis), Perform (Cha), Profession (Wis), Sense Motive (Wis), Speak Language, Spellcraft (Int), Spot (Wis), Survival (Wis) and Use Magic Device (Cha).

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the keeper of epics prestige class.

Weapon and Armor

Proficiency: A keeper of epics gains no new proficiencies in weapons or armor. Armor of any type interferes with the keeper of epics' arcane gestures, which can cause his spells to fail (if those spells have somatic components).

Spells per Day: Keepers of epics continue to advance in spellcasting ability. When a keeper of epics advances in level, the character gains new spells per day as if he had also gained a level in the bard class. He does not, however, gain any other benefit a character of that class would have re-

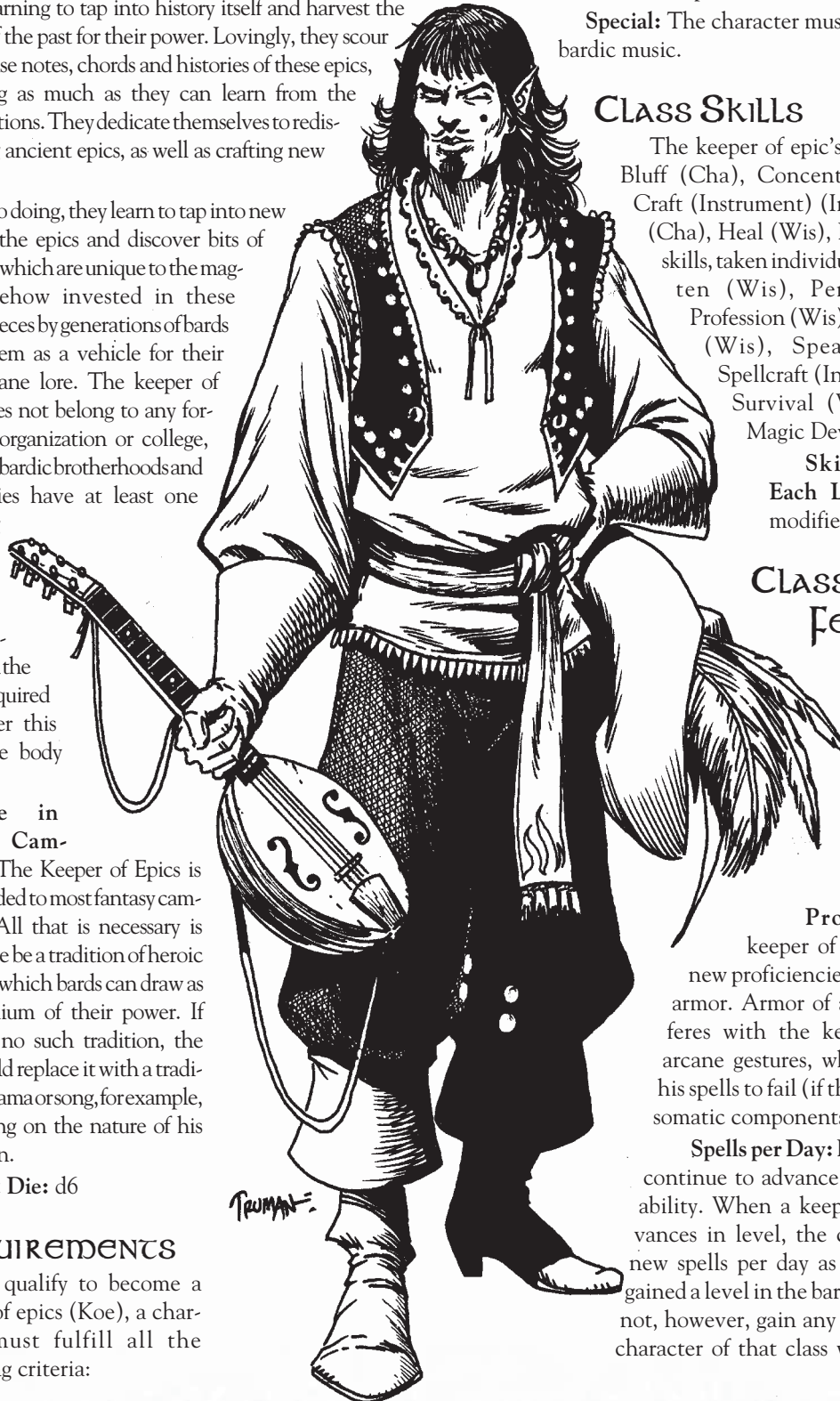


TABLE A2-7: Keeper of Epics (KOE)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+0	+2	+2	Epic mastery	+1 caster level
2nd	+1	+0	+3	+3	Epic mastery	+1 caster level
3rd	+2	+1	+3	+3	Epic mastery	+1 caster level
4th	+3	+1	+4	+4	Epic mastery	+1 caster level
5th	+3	+1	+4	+4	Epic mastery	+1 caster level
6th	+4	+2	+5	+5	Epic mastery	+1 caster level
7th	+5	+2	+5	+5	Epic mastery	+1 caster level
8th	+6	+2	+6	+6	Epic mastery	+1 caster level
9th	+6	+3	+6	+6	Epic mastery	+1 caster level
10th	+7	+3	+7	+7	Epic mastery	+1 caster level

ceived. This essentially means that he adds the level of High Chorister to her bard levels, then determines spell per day and caster level accordingly. Levels in keeper of epics does stack with bard levels for determining how many times per day he may use bardic music.

Epic Mastery (Ex): Each time the character gains a level in keeper of epics, he gains access to greater mastery of one epic. Refer to Chapter 4 for more information and history on these epics. This grants a number of benefits:

- The keeper of epics adds one spell to his Spells Known list. This spell must be a spell of a level he can cast, and must come from the list of spells that is connected to his mastered epic.
- When quoting an epic and casting a bard spell associated with that epic, the keeper of epic's effective caster level is increased by +1.
- When performing an epic and using one of the bardic music functions associated with that epic, the bardic music benefits are actually improved, as follows:

Inspire Courage: The bard who uses epic mastery to *inspire courage* increases the bonus he grants by +1 for either the save bonuses, or attack and damage rolls. This choice must be made for each epic he knows; thus, a bard may use one epic to grant a higher bonus on saves, and another to grant a higher bonus on attack and damage rolls.

Countersong: The bard who uses epic mastery to perform *countersong* gains a +2 competence bonus to his Perform check for that purpose. Additionally, the bard may keep up the *countersong* for 15 rounds.

Fascinate: The bard who uses epic mastery to perform *fascinate* may keep creatures fascinated for up to 2 rounds per level of the bard (including keeper of epic levels). Additionally, creatures so affected receive a -6 to their Spot and Listen checks.

Inspire Competence: The bard who uses epic mastery to perform *inspire competence* grants a +4 bonus to skills, but only to those skills that are commonly associated with that epic (as detailed in the bardic epic descriptions, Chapter 4).

Suggestion: The bard who uses epic mastery to give a creature a *suggestion* gains a +2 to the Will save DC of that effect.

Inspire Greatness: The bard who uses epic mastery to *inspire greatness* improves the Hit Dice and competence bonus gained to attack by 1 each.

Song of Freedom: The bard who uses epic mastery to perform *song of freedom* need only perform for 5 rounds, rather than a minute, in order to do so.

Inspire Heroics: The bard who uses epic mastery to *inspire heroics* increases the bonus he grants by +2 for either the save bonuses or the AC bonus. This choice must be made for each epic he knows; thus, a bard may use one epic to grant a higher bonus on saves, and another to grant a higher bonus on AC.

MASTER CABALIST

Master cabalists are wizards who have given themselves to the study of the divine and their servants. They are not clerics, who desire to serve the gods, but rather are wizards who seek to exploit the pacts and laws that bind the gods and their servants to the Scarred Lands. This does not mean that master cabalists are not pious — many are very devout — but they are distinct from clerics in what they do.

Many master cabalists gather in groups to work true rituals, research the hidden names of angels and

devils, and call upon divine powers. Most work in secret and establish myriad rules that govern who can learn their lore. Not surprisingly, they tend to react rather harshly to those who break their code of silence. Master cabalists start almost exclusively as wizards, although a few societies favor sorcerers or even bards. The demanding rigors of cabalistic study require a firm grasp of arcane spellcasting.

This class makes frequent reference to the rules for cabalistic magic found in Appendix I.

Use in Other Campaigns: This prestige class presents very little difficulty in most campaigns. The primary requirement is that the campaign includes arcane spellcasters who serve the gods and plumb their mysteries in exchange for limited divine spellcasting abilities. If so, the GM is free to make up the specific details of the groups to which these spellcasters (called cabalists in the Scarred Lands) belong. Not all campaigns will include cabalists, however, especially those that acknowledge a rigid distinction between arcane and divine magic. Consequently, the GM must consider whether this class is compatible with his campaign's cosmology. If it is, it can be used almost without change.

Hit Die: d4

REQUIREMENTS

To qualify to become a master cabalist (Mcb), a character must fulfill all the following criteria:

Base Will Save: +5.

Feats: Cabalist (see Appendix I).

Skills: Knowledge (Religion) 8 ranks, Knowledge (Arcana) 8 ranks.

Spellcasting: Ability to cast arcane spells.

Special: Must make contact with one of the various cabalist societies in the Scarred Lands and undergo initiation.



CLASS SKILLS

The master cabalist's class skills are Concentration (Con), Craft (Int), Diplomacy (Cha), Knowledge (Int), Profession (Wis), Ritual Casting (Con), Speak Language and Spellcraft (Int).

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the master cabalist prestige class.

Weapon and Armor Proficiency: Master cabalists have no new proficiencies with any weapon or armor. Armor of any type interferes with the master cabalist's arcane gestures, which can cause his spells to fail (if those spells have somatic components).

Spells per Day: When a new master cabalist level is gained, the character gains new spells per day (and spells known, if applicable) as if he had also gained a level in whatever arcane spellcasting class was used to meet the prestige classes prerequisites. He does not, however, gain any other benefit a character of that class would have gained (metamagic or item creation feats, and so on). Levels in this class do not stack for the purposes of familiar advancement, unless that familiar is an outsider of the master cabalist's alignment.

If a character had more than one applicable arcane spellcasting class before he became a master cabalist, he must decide to which class he adds each level of master cabalist for purposes of determining spells per day.

Cabalistic Lore: The master cabalist may choose one Domain, gaining the granted power thereof. This may be any Domain *except* one of opposed alignment—a lawful good master cabalist may not select Chaos or Evil as Domains. This Domain must also be chosen from those held by the gods whose cabalistic formulae the master cabalist knows (see Appendix I). For example, a master cabalist who knows one of Corean's invocations can choose from the Fire, Good, Law, Protection, or War Domains.

Additionally, the master cabalist gains the ability to prepare the spells from his Domain spell list. In order to prepare these spells, he must have a holy text from the deity of his chosen Domain. This text is akin to a spellbook in that he must study it to gain access to his Domain spells, even if he casts spontaneously.

Finally, the master cabalist gains the ability to use divine spell completion or spell trigger items (such as scrolls or wands) that are based on spells in his chosen Domain.

Invocation Secrets (Sp): At 2nd level, and every other level afterward, the master cabalist learns an Invocation Secret. As with standard cabalistic formulae, the secrets require verbal and focus components (that is, reading aloud from the appropriate holy text). Invocation secrets are chosen from the following list.

Opposing
ALIGNMENTS

The Invocation Secrets of the master cabalist refer to "opposing alignments." These alignments, and the alignments that oppose them, are:

Alignment	Opposing
Lawful Good	Chaotic Evil
Neutral Good	Neutral Evil
Chaotic Good	Lawful Evil
Lawful Neutral	Chaotic Neutral
Chaotic Neutral	Lawful Neutral
Lawful Evil	Chaotic Good
Neutral Evil	Neutral Good
Chaotic Evil	Lawful Good

Word of Abjuring: The master cabalist may use this secret to turn or destroy outsiders as a good cleric turns or destroys undead. These outsiders must be of the opposing alignment of the god whose cabalistic invocations the master cabalist knows. This invocation secret may be used a number of times per day equal to 1 + the master cabalist's Charisma bonus.

Word of Banishing: The master cabalist can counter divine spells. To do so, he must identify the spell being cast through a normal Spellcraft check. If successful, he may expend a spell slot or prepared spell of one level higher than the divine spell, in order to successfully counter it. This invocation secret may be used a number of times per day equal to 1 + the master cabalist's Intelligence bonus.

Word of Binding: The master cabalist can more firmly bind outsiders, summoned through the use of spells, to this plane. If a master cabalist summons an outsider with the same alignment as a god whose cabalistic invocations he knows, the caster is treated as though he had the Augment Summoning feat. This invocation secret may be used a number of times per day equal to 1 + the master cabalist's Charisma bonus.

Word of Commanding: The master cabalist may use this secret to rebuke or command outsiders as an evil cleric rebukes or commands undead. These outsiders must be of the same alignment as a god whose cabalistic invocations the master cabalist knows. This invocation secret may be used a number of times per day equal to 1 + the master cabalist's Charisma bonus.

Word of Dismissal: The master cabalist may use this ability to strengthen his ability to cast outsiders back into their home plane with the use of spells such as *banishment* or *dismissal*. The Spell Resistance of outsiders targeted by such spells augmented by *word of dismissal* is ignored. This invocation secret may be used a number

TABLE A 2-8: MASTER CABALIST (MCb)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+0	+0	+2	Cabalistic lore	+1 level of spellcasting class
2nd	+1	+0	+0	+3	Invocation secrets	+1 level of spellcasting class
3rd	+1	+1	+1	+3	Invoke domain	+1 level of spellcasting class
4th	+2	+1	+1	+4	Invocation secrets, greater invocation	+1 level of spellcasting class
5th	+2	+1	+1	+4	Invoke domain	+1 level of spellcasting class
6th	+3	+2	+2	+5	Invocation secrets, prepare domain spell	+1 level of spellcasting class
7th	+3	+2	+2	+5	Invoke domain	+1 level of spellcasting class
8th	+4	+2	+2	+6	Invocation secrets	+1 level of spellcasting class
9th	+4	+3	+3	+6	Invoke domain	+1 level of spellcasting class
10th	+5	+3	+3	+7	Invocation secrets, true invocation	+1 level of spellcasting class

of times per day equal to 1 + the master cabalist's Intelligence bonus.

Word of Evocation: This secret allows the master cabalist to add his Intelligence bonus to any cabalistic formula's benefit that alters saving throws. If this is used on a cabalistic formula that alters effective caster level, it adds a +1 to the existing modifier. This invocation secret may be used a number of times per day equal to 1 + the master cabalist's Intelligence bonus.

Word of Warding: The master cabalist may use this ability to strengthen the wards he weaves against outsiders. When *magic circle against chaos/evil/law/good* or *protection from chaos/evil/law/good* are cast, augmented with the word of warding, the caster is treated as though he were three levels higher for the purpose of duration and overcoming Spell Resistance. Additionally, the deflection bonus to AC and resistance bonus to saves granted by these spells is increased by +1. This invocation secret may be used a number of times per day equal to 1 + the master cabalist's Intelligence bonus.

Invoke Domain (Su): At 3rd level, the master cabalist may, through study of a holy text, choose a granted Domain power from among those granted by that god (as long as he knows one of that god's cabalistic invocations). He may only invoke one granted Domain power per day.

This ability is usually prepared at the beginning of the day, as it takes twenty minutes of study. The ability is then "held," much the way a prepared spell is, for later use. If the ability is continual it lasts the entire day, beginning after the period of study is completed. A master cabalist may also choose to leave this ability unfilled, studying appropriate texts as the need for certain abilities comes up.

The master cabalist gains the ability to invoke multiple Domain powers at higher levels; he gains one additional use of this power at 5th, 7th and 9th levels. Each separate power must be prepared, and the master cabalist cannot prepare the same power twice in any given day.

Greater Invocation (Su): Starting at 4th level, the master cabalist may cast spells modified with cabalistic invocations as a standard action, rather than as a full action.

Prepare Domain Spell (Ex): At 6th level, the master cabalist gains the ability to prepare one spell per day from the Domains he has chosen to invoke (see the Invoke Domain power). These spells require access to a religious text appropriate to the god who grants access to that Domain, and require a Spellcraft check (DC 15 + spell level). If the master cabalist fails the check, he loses access to the spell slot for the day. The master cabalist may prepare one Domain spell for each Domain power he has invoked.

True Invocation (Sp): At 10th level, the master cabalist has mastered the names of one or more of the gods. Once per day, he may intone one of these names as a rebuke; this ability is treated as the use of a *blasphemy, dictum, holy word* or *word of chaos* spell, depending on the god whose name is used.

The master cabalist may only intone the true names of gods whose cabalistic formulae are known to him; thus, a master cabalist with knowledge of the *litany of the smith* (Corean), *incantation of the feather* (Madriel), *hammer of law* (Hedrada) and *chains of the dead* (Chardun) may use the *blasphemy, dictum* and *holy word* aspects of the true invocation.

MOONWITCH

Spellcasters who devote themselves to Belsameth sometimes receive revelations about secrets of magic denied to their more inhibited brethren. Masters of deception, illusion, death,

madness and shapeshifting, moonwitches are rarely openly welcome. This is fine with them, as they prefer to operate from secrecy and shadow, where they can more effectively spread strife and nightmare.

It's said that Belsameth chooses her moonwitches through dreams, and guides them through each layer of revelation in realms of nightmare unimaginable to most mortal minds. Whether or not it's true, it is certain that no one receives training to become one. To most of Ghelspad, moonwitches are tales to be told to frighten children into bed, but not too often — one wouldn't want to attract Belsameth to one's dreams.

Use in Other Campaigns: The Moonwitch requires the existence of an evil deity associated with the moon, lycanthropy and magic to be used in another campaign. At the very least, lycanthropes or other shapeshifting creatures must serve the deity. If no such deity exists, the GM should create some other patron or unifying ethos for the moonwitches as a prerequisite for entry (and source of their unusual abilities). The prestige class likewise expects the GM to use invocation benefits (see *The Divine & The Defeated* and *Players Guide to Clerics & Druids*) in his campaign. If he does not, he will need to find some other prerequisite that shows the character's devotion to the cause of the moonwitches.

Hit Die: d4

REQUIREMENTS

To qualify to become a moonwitch (Mwt), a character must fulfill all the following criteria:



BLESSINGS OF BELSAMETH

Level + Ability Modifier	Blessing
1–5	Bewitchment
6–7	Masquerade
8–9	Bestial Heart
10–11	Madness
12–13	Nightmare
14+	Touch of Undeath

- **Bewitchment (Ex):** The moonwitch gains a +2 profane bonus to all uses of Bluff, Diplomacy, Disguise and Sense Motive.

- **Bestial Heart (Sp):** The moonwitch gains the ability to assume the shape of an animal, as per druidic *wildshape*, save that this creature must be both nocturnal and predatory. She may do this a number of times per day equal to 1 + her Wisdom modifier (minimum 1). Most moonwitches prefer the forms of owls, bats, wolves, hunting cats and the like.

- **Masquerade (Sp):** The moonwitch can use *disguise self* 3/day.

- **Madness (Sp):** Once per day, the Moonwitch can inflict *madness* on a victim within 30 ft., rendering

him unable to tell friend from foe and putting him into a berserk frenzy. The victim must make a Will save (DC 10 + moonwitch level + Charisma modifier) to resist the effects. If he fails, he immediately attacks the nearest person until she's dead or unconscious, at which point he receives another Will save. If he fails, this cycle repeats until he runs out of targets, makes his save or is dead or unconscious.

- **Nightmare (Sp):** Once per night, the moonwitch can send a terrifying nightmare to any victim — as long as she has a personal effect, of value to the victim, in her possession. This is treated as the *nightmare* spell.

- **Touch of Undeath (Sp):** The moonwitch can, as a move action, animate the body of anyone killed within 30 ft. She does not need to strike the killing blow, but the body must be visible to her. She can only animate one corpse per round. To succeed, the moonwitch must make a ranged touch attack against the corpse. Animated corpses are normal zombies under the moonwitch's control. She may do this a number of times per day equal to 1 + her Charisma modifier (minimum 1). Undead created through this spell are still subject to the limits on how many dead may be controlled, as detailed in the *animate dead* spell.

Alignment: Any non-good.

Skill: Spellcraft 8 ranks.

Feats: Spell Focus (one of Enchantment, Illusion, Necromancy or Transmutation).

Spellcasting: Ability to cast 3rd level arcane spells or 3rd level divine spells granted by a god.

Special: Must have invoked Belsameth at least three times in a single Lunar month (see *The Divine & The Defeated*, page 76).

CLASS SKILLS

The moonwitch's class skills are Bluff (Cha), Concentration (Con), Craft (Int), Disguise (Cha), Escape Artist (Dex), Forgery (Int), Gather Information (Cha), Hide (Dex), Knowledge (Int), Move Silently (Dex), Ritual Casting (Con), Sense Motive (Wis), Speak Language, Spellcraft (Int) and Spot (Wis).

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the moonwitch prestige class.

Weapon and Armor Proficiency:

Moonwitches receive no additional weapon or armor proficiencies. If the moonwitch casts spells as an arcane caster, armor of any type interferes with the moonwitch's arcane gestures, which can cause her spells to fail (if those spells have somatic components).

Spells per Day: When a new moonwitch level is gained, the character gains new spells per day (and spells known, if applicable) as if she had also gained a level in whatever spellcasting class was used to meet the prestige classes prerequisites. She does not, however, gain any other benefit a character of that class would have gained (improved chance of controlling or rebuking undead, metamagic or item creation feats, and so on). Levels in this class do not stack for the purposes of familiar advancement.

If a character had more than one applicable spellcasting class before she became a moonwitch, she must decide to which class she adds each level of moonwitch for purposes of determining spells per day.

Table A2-9: MOONWITCH (MWT)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+0	+0	+2	Belsameth's blessing, granted domain	+1 to caster level
2nd	+1	+0	+0	+3	Divine spell focus	+1 to caster level
3rd	+1	+1	+1	+3	Belsameth's blessing	+1 to caster level
4th	+2	+1	+1	+4	Divine spell focus	+1 to caster level
5th	+2	+1	+1	+4	Belsameth's blessing	+1 to caster level
6th	+3	+2	+2	+5	Divine spell focus	+1 to caster level
7th	+3	+2	+2	+5	Belsameth's blessing	+1 to caster level
8th	+4	+2	+2	+6	Divine spell focus	+1 to caster level
9th	+4	+3	+3	+6	Belsameth's blessing	+1 to caster level
10th	+5	+3	+3	+7	Lycanthropy	+1 to caster level

Blessings of Belsameth: Starting at each odd level (beginning with 1st), the moonwitch may choose one of the following abilities (see sidebar: Blessings of Belsameth). Add the character's levels in moonwitch plus her spellcasting ability modifier (that is, if the character casts spells as a wizard, she adds her Intelligence modifier, etc.) to determine the blessing she may choose. She may not choose a blessing whose number is greater than the sum of her class level and spellcasting ability modifier. No blessing may be taken more than once. Note that only the character's base spellcasting ability is used for determining blessings; bonuses gained from magic items and the like do not count towards this ability.

Granted Domain (Su): Moonwitches are granted access to one of Belsameth's domains, gaining the bonus domain spells for each spell level known (clerics do not, however, gain additional bonus domain spells). Belsameth's

domains are Death, Evil, Magic and Trickery. A cleric of Belsameth does get to select a third domain.

Divine Spell Focus: At 2nd level, moonwitches gain a +2 profane bonus to the spell save DCs to spells from one of the following schools: Enchantment, Illusion, Necromancy, or Transmutation. The moonwitch may choose one other school that benefits from this at 4th level, 6th level and 8th level.

Lycanthropy (Su): At 10th level moonwitches become true lycanthropes, as if born to the power. They gain the Improved Control Shape feat and the werewolf lycanthrope template. The character is also completely and utterly loyal to Belsameth and unable to betray or act against her, as detailed in **The Divine & The Defeated**, page 76.

RAGE-BRINGER

The rage and fury of the barbarian is a gift to his tribe, an acknowledgement of the warrior's rightness in his battles. Some tribes believe that this holy rage is a gift from the gods to their faithful reavers; others believe that it is a curse, and their berserkers are often kept at the fringes of the tribes, treated well, but avoided for fear of their anger. Yet others believe that this rage is a manifestation of the fury of the titans, swept over the land as they were sundered and taken up by those tribes yet faithful to them.

In any case, those who embrace the heart of rage can be moved to greater heights by the rage-bringer. Bards who set the beat and tempo for battle when their tribes go to war, rage-bringers are at the center of the conflict — beating their drums or blowing their horns. They never play an instrument that cannot be heard over the din of battle, and they have voices that can carry for miles.

Rage-bringers have learned how to kindle the spark of animal rage that lies within the hearts of men, and use it to their advantage. Their songs can drive their allies into a battle rage sufficient to raze cities, and their taunts can drive their enemies berserk with fury.

Many Rage-bringers ride with Vangal's Horsemen and with the Albadian nomads.

Use in Other Campaigns: Rage-bringers are barbaric bards. They work well in any campaign in which barbarian tribes might have a unique bardic tradition of their own. Their prerequisites are workable in any campaign that includes the *battlecry* spell.

Otherwise, very little needs to be changed to accommodate the rage-bringer. In some campaigns, the GM might wish to limit this prestige class to members of certain cultures, races or tribes.

Hit Die: d6

REQUIREMENTS

To qualify to become a rage-bringer (Rbg), a character must fulfill all the following criteria:

Alignment: Any non-lawful.

Feat: War Song (see Appendix I).

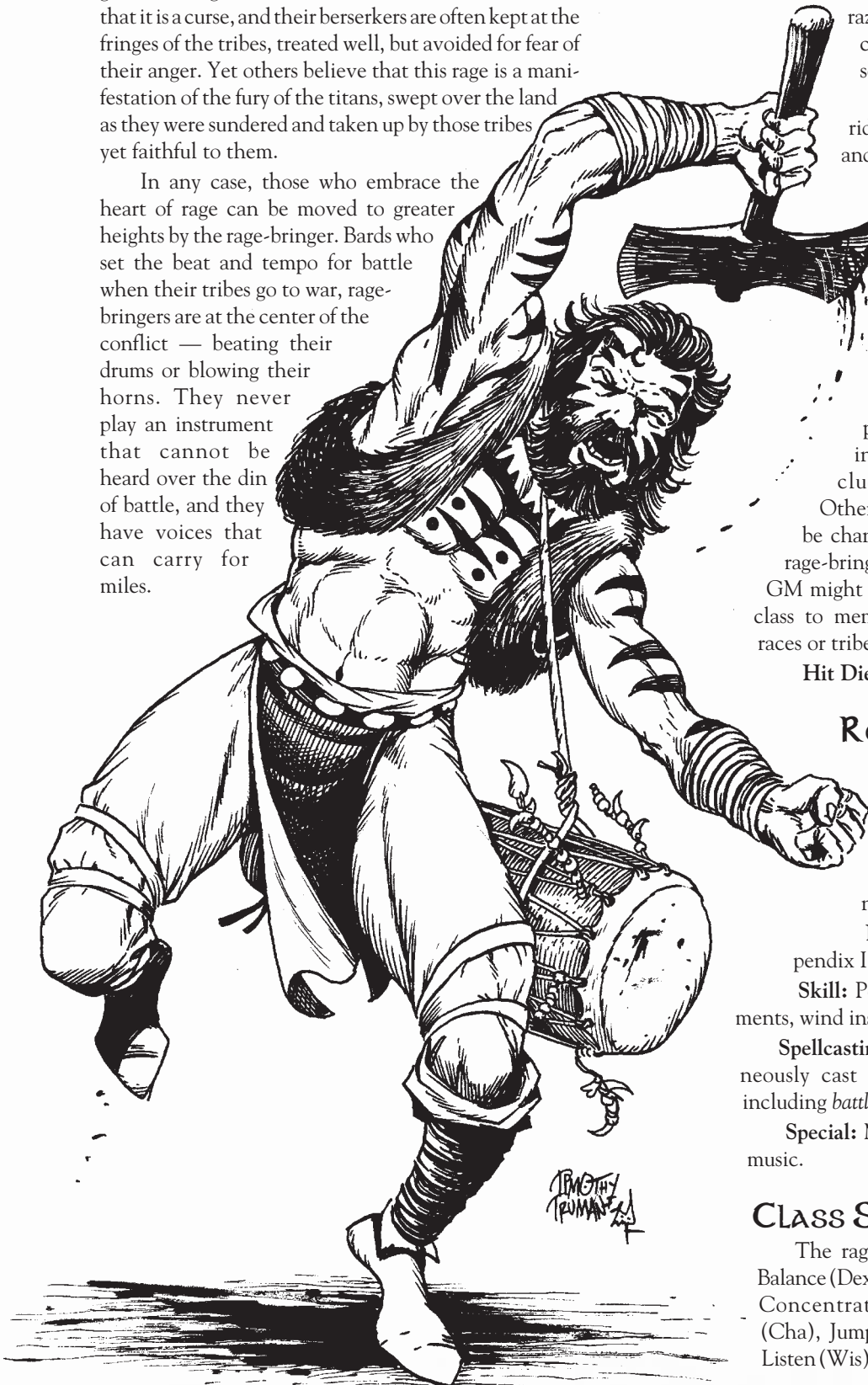
Skill: Perform (percussion instruments, wind instruments or sing) 9 ranks.

Spellcasting: Must be able to spontaneously cast 2nd level arcane spells, including *battlecry** and *rage*.

Special: Must be able to use bardic music.

CLASS SKILLS

The rage-bringer's class skills are Balance (Dex), Bluff (Cha), Climb (Str), Concentration (Con), Intimidate (Cha), Jump (Str), Knowledge (Int), Listen (Wis), Move Silently (Dex), Per-



form (Cha), Ride (Dex), Spellcraft (Int), Spot (Wis), Survival (Wis) and Swim (Str).

Skill Points at Each Level: 4 + Int modifier.

CLASS FEATURES

All of the following are class features of the rage-bringer prestige class.

Weapon and Armor Proficiency: Rage-bringers are proficient with all simple and martial weapons and light armor. Armor of any type interferes with the rage-bringer's arcane gestures, which can cause his spells to fail (if those spells have somatic components).

Spells per Day: When a new rage-bringer level is gained, the character gains new spells per day (and spells known, if applicable) as if he had also gained a level in the bard class. He does not, however, gain any other benefit a character of that class would have gained (continued bardic music abilities progression, etc).

Rage-bringer Music: Rage-bringers have their own bardic songs in addition to whatever songs they can use as a bard. A rage-bringer's music is more primal however, full of sound and fury and focused on rage as opposed to a bard's more lyrical selection. When not specifically stated otherwise, rage-bringer music works exactly like bardic music. Unless explicitly stated, rage-bringer music does not affect the rage-bringer.

Rage-bringers can use rage-bringer music 1/day per level in the rage-bringer class.

Lesser Songs of War: Rage-bringers with at least 9 ranks in Perform (percussion instruments, wind instruments or sing) may use one of the following pieces of rage-bringer music. Use of any one of these requires the expenditure of a single rage-bringer music use for that day.

Song of Rage: A Rage-bringer can use song to kindle a spark of rage in his allies' breasts. This grants him the ability to cast the spell *rage* as a spell-like ability.

Song of Fury: Rage-bringers can sing this song and put themselves into a fury that is treated as a barbarian rage. The fury lasts for five rounds after the rage-bringer stops singing, but the rage-bringer must make a Concentration check (DC 15 + number of rounds in fury) every round or lose the ability to focus on singing.

Sounding the Charge: Rage-bringers can use this song to allow their allies to move more rapidly — granting one ally per rank in Perform, the barbarian fast movement ability (+10 ft. to speed). This lasts as long as the bard continues to sing, and for five rounds thereafter. The bard may include himself in this song.

Fast Movement: The rage-bringer has a speed faster than the norm for his race by +10 feet when wearing no armor, light armor or medium armor (and not carrying a heavy load). It should be noted that if the rage-bringer already has this ability from another class (such as barbarian), its effects do not stack.

Greater Songs of War: At 4th level, rage-bringers with at least 12 ranks in Perform (percussion instruments, wind instruments or sing) may sing one of the following pieces of rage-bringer music. Use of any one of these requires the expenditure of a single rage-bringer music use for that day.

Chant of Bloodlust: A rage-bringer can sing this to put his allies into a more dangerous rage. The rage-bringer may place one ally per level in the rage-bringer prestige class into a barbarian rage for as long as he continues playing or singing. This effect lasts for Concentration + 1 round/level in the rage-bringer prestige class. Allies are considered *fatigued* after the effect ends, however.

Taunt: A Rage-bringer can sing this to drive his enemies into a mindless fury. This song affects one enemy, plus one enemy per 3 ranks beyond 12 the rage-bringer has in Perform (percussion instruments, wind instruments or sing). The rage-bringer makes a Perform (percussion instruments, wind instruments or sing) check, and target(s) must make a Will save with a DC equal to the result of the rage-bringer's Perform check. Those who fail attack the nearest target — friendly or otherwise. This effect's duration is Concentration. *Taunt* is a spell-like, mind-affecting ability.

Chant of Power: Rage-bringers can sing this to drive allied spellcasters into a state of directed magical fury. This song goes into effect one round after the ally first hears it, and lasts five rounds after he can hear it no longer. While under its effects, the spellcaster receives a +2 morale bonus to Dexterity and Constitution, a +2 morale bonus to Concentration and is assumed to be casting defensively at all times, without need for a Concentration check to do so.

The draining nature of this fury is such that the spellcasters suffers a -4 to Strength while in effect. Additionally, once the chant wears off (and for five rounds thereafter), the spellcaster is fatigued. The *chant of power* affects one target, plus one additional target for every 3 ranks in Perform beyond 12.

Drums of War: At 7th level, rage-bringers with 15 or more ranks in Perform (percussion instruments, wind instruments or sing) can sing their allies into an even more profound rage than before. This works as *song of bloodlust*, except

TABLE A2-10: RAGE-BRINGER (Rgób)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	+2	+0	Lesser songs of war, rage-bringer music	+1 level to existing class
2nd	+1	+3	+3	+0	Fast movement	+1 level to existing class
3rd	+2	+3	+3	+1	—	+1 level to existing class
4th	+3	+4	+4	+1	Greater songs of war	+1 level to existing class
5th	+3	+4	+4	+1	—	+1 level to existing class
6th	+4	+5	+5	+2	—	+1 level to existing class
7th	+5	+5	+5	+2	Drums of war	+1 level to existing class
8th	+6	+6	+6	+2	—	+1 level to existing class
9th	+6	+6	+6	+3	—	+1 level to existing class
10th	+7	+7	+7	+3	Rage-song	+1 level to existing class

that the rage-bringer can only affect one ally per five ranks in Perform (percussion instruments, wind instruments or sing), and the affected allies receive the following benefits:

- +6 Strength
- +6 Constitution
- +2 morale bonus to attacks
- +2 morale bonus to all saving throws
- +10 ft. movement
- -2 AC

This song lasts for as long as the rage-bringer sings (or as long as he can be heard) and for five rounds thereafter. After this, those allies af-

ected by the drums of war are considered to be *fatigued*. If the Rage-Bringer has 20 or more ranks in Perform (percussion instruments, wind instruments or sing), this penalty is negated.

Rage-song (Ex): At 10th level, the rage-bringer may use his daily bardic music uses to power his rage-bringer music. The reverse is not true, however; he may not use rage-bringer music to create bardic music.

EX-RAGE-BRINGERS

Rage-bringers who become lawful lose their rage-bringer music and cannot gain more levels in rage-bringer. They retain all other benefits of the class.

SHELZARI EROTICIST

Dance. Seduction. Love-making.

These are the crafts and art of the Shelzari eroticist. Highly regarded and able to command incredible wealth for her favors, the eroticist is the absolute epitome of the erotic dancer and entertainer in the city of Shelzar.

Though many members of this prestige class may be found among the various organizations and secret societies dedicated to intrigue and the like, this is not the primary focus of the dedicated eroticist. No, the Shelzari eroticist has taken it upon herself to raise desire and longing to a fever pitch, making art out of seduction.

Few eroticists have much in the way of personal inhibitions, but they aren't given to gratuitous behavior, either. Many do indeed choose the path of the courtesan, but they are absolute queens of the night. Adoring worshippers gather faithfully at the places where an eroticist performs, hoping to win her attention for the night with praise and gold.

Though most folk think of eroticists as female, there are a number of male eroticists, as well, who do a brisk business courting and entertaining lonely housewives (or the men who seek them out for their charms, as their predilections dictate).

Use in Other Campaigns: The Shelzari eroticist is perfectly usable in any campaign in which there is a tradition of using magic for seduction. The eroticist could be the product of a particular culture or locale, as it is in the Scarred Lands. Such a locale might be a decadent one or one that celebrates spontaneity above all else. The exact tenor of the class can vary from campaign to campaign, being beneficent, sinister or neutral as the GM wishes.

Hit Die: d6

REQUIREMENTS

To qualify to become a Shelzari eroticist (Ser), a character must fulfill all the following criteria:

Alignment: Any non-lawful.

Feats: Eroticist (see Appendix I).

Skill: Bluff 9 ranks, Diplomacy 9 ranks, Perform (dance) 9 ranks.

Spellcasting: Must be able to spontaneously cast arcane spells.

CLASS SKILLS

The Shelzari eroticist's class skills are Appraise (Int), Balance (Dex), Bluff (Cha), Concentration (Con), Diplomacy (Cha), Disguise (Cha), Escape Artist (Dex), Gather Information (Cha), Hide (Dex), Intimidate (Cha), Knowledge (all skills, taken individually) (Int), Listen (Wis), Move Silently (Dex), Open Lock (Dex), Perform (Cha), Profession (Wis), Read Lips (Int), Search (Int), Sense Motive (Wis), Sleight of

Hand (Dex), Speak Language, Spellcraft (Int), Spot (Wis) and Tumble (Dex).

Skill Points at Each Level: 4 + Int modifier.

CLASS FEATURES

All of the following are class features of the Shelzari eroticist prestige class.

Weapon and Armor Proficiency: Shelzari eroticists gain no additional weapon or armor proficiencies. Armor of any type interferes with the Shelzari eroticist's arcane gestures, which can cause her spells to fail (if those spells have somatic components).

Spells per Day: When a new Shelzari eroticist level is acquired, the character gains new spells per day as if she had also gained a level in the spellcasting class she belonged to before she added the prestige class. She does not, however, gain any other benefit a character of that class would have received (improved chance of controlling or rebuking undead, metamagic or item creation feats, bardic knowledge).

If a character had more than one spellcasting class before she became a Shelzari eroticist, she must decide to which class she adds her new levels of Shelzari eroticist for purposes of determining spells per day. Levels in this class do not stack for the purposes of familiar advancement.

Shelzari Dance (Ex): The Shelzari eroticist learns to work her bardic magics through dance rather than simply song. The Shelzari eroticist gains the ability to use Shelzari dance 1/day per level in the Shelzari eroticist prestige class. These dances may be used for either the dances unique to this prestige class (see below), or they may be used to perform normal bardic music without words.

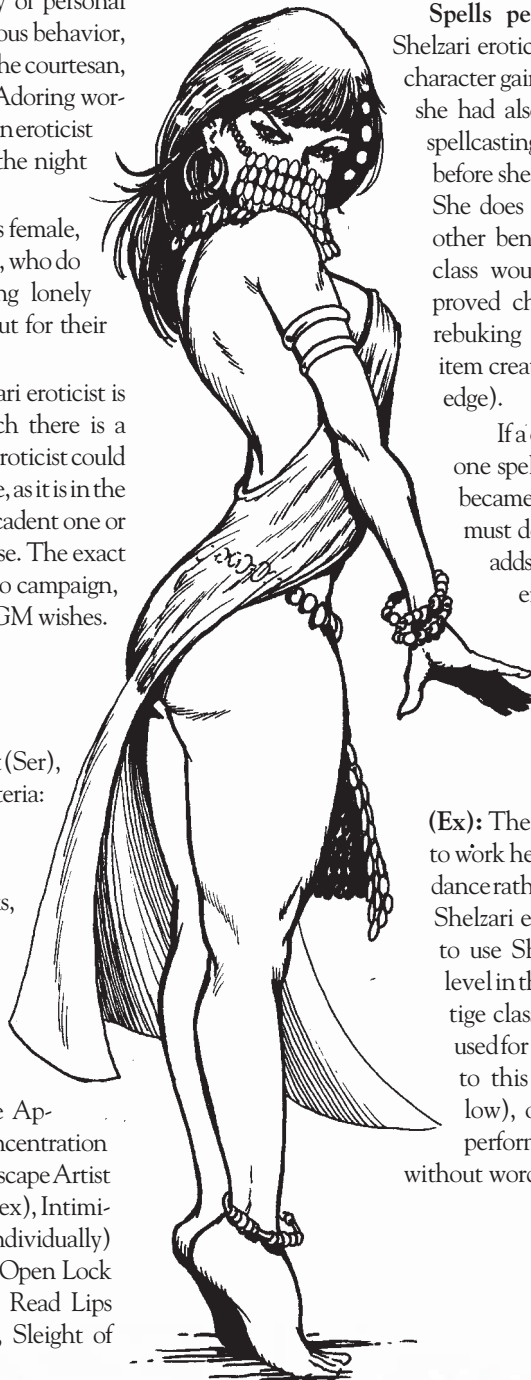


TABLE A2-11: SHELZARI EROTICIST (SER)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+0	+2	+0	Dances of the perfumed blossom, Shelzari dance	+1 level to existing class
2nd	+1	+0	+3	+0	—	+1 level to existing class
3rd	+2	+1	+3	+1	—	+1 level to existing class
4th	+3	+1	+4	+1	Dances of the radiant lotus	+1 level to existing class
5th	+3	+1	+4	+1	—	+1 level to existing class
6th	+4	+2	+5	+2	—	+1 level to existing class
7th	+5	+2	+5	+2	Acclaim of the masses	+1 level to existing class
8th	+6	+2	+6	+2	—	+1 level to existing class
9th	+6	+3	+6	+3	—	+1 level to existing class
10th	+7	+3	+7	+3	Dance of the stolen heart	+1 level to existing class

Shelzari eroticists may only use Shelzari dance when wearing light or no armor. If she is wearing medium or heavy armor, she may only use bardic music and *none* of the Shelzari dances. In addition, Perform checks made for Shelzari dances are subject to armor check penalties. The character may fight while dancing, but may not cast spells or activate magic items by spell completion or magic word, due to the concentration involved (but see *the dance of the siren*, below).

Dances of the Perfumed Blossom: Shelzari eroticists with at least 9 ranks in Perform (dance) may perform one of the following dances. Employing any one of these requires the expenditure of a single Shelzari dance use for that day.

Dance of Steel: Many Shelzari eroticists, forced to defend themselves in the oft-seedy districts of Shelzar and other cities, learn to quickly feint and strike with hand-held blades, whirling and spinning in order to confuse their opponents. While using this dance, the Shelzari eroticist is treated as though she had the Improved Feint feat.

Additionally, while using this dance, light slashing or piercing weapons gain a +1d4 bonus to damage if the opponent is denied their Dexterity bonus.

Dance of Wind: A Shelzari eroticist can perform the *dance of wind*, dancing wildly and unpredictably, enhancing her ability to fight defensively or use total defense. If she's fighting defensively, the dodge bonus to AC is doubled (to +4). If she's using total defense, her dodge bonus increases to +8 and she may make a Perform (dance) check in place of a Tumble check to avoid attacks of opportunity if she moves through a threatened area.

If the Shelzari eroticist has the Expertise feat, she gains a +2 dodge bonus to AC for every +1 base attack bonus sacrificed, to a maximum of +10 AC. The effects of the *dance of wind* end when the eroticist stops dancing.

Dance of the Veiled Promise: A Shelzari eroticist can perform this dance to better dispose others toward her. For an hour after performing this dance (which takes at least 10 full rounds), she gains a +2 competence bonus to all Bluff, Diplomacy, Gather Information and Sense Motive checks against those who witnessed the dance.

Dances of the Radiant Lotus: At 4th level, Shelzari eroticists with at least 12 ranks in Perform (dance) may perform

one of the following dances. Use of any one of these requires the expenditure of a single Shelzari dance use for that day.

Dance of the Entranced Soul: A Shelzari eroticist can perform this dance to *charm* a single target. Treat this as *charm monster*. The target must make a Will save against a DC equal to 13 + the dancer's Charisma bonus to negate the effect. The *dance of the entranced soul* is a spell-like, mind-affecting charm ability.

Dance of the Siren: A Shelzari eroticist may perform any of the Shelzari dances she knows, while using normal bardic music as well. This permits the Shelzari eroticist to use one of her dances (requiring the expenditure of a daily Shelzari dance use) as well as a use of bardic music (requiring the expenditure of a daily bardic music use). This is incredibly exhausting to do, however, requiring a Concentration check (DC 15) for the first round of performance. This check must be made every round, and every additional round of performance increases the DC by one.

Dance of the Stone Heart: A Shelzari eroticist can break the enchantments and charms placed by others (whether a supernatural or spell-like ability) with the *dance of the stone heart*. This dance works as per *break enchantment*, but only for the purposes of breaking charms and other mind-affecting charm supernatural and spell-like abilities. This dance will not dispel transmutations, curses, or petrification. A Shelzari eroticist with 18 or more ranks in Perform (dance) can break a geas or quest.

Acclaim of the Masses: At 7th level, the Shelzari eroticist has gained such popularity that she has drawn to herself a loyal following. She is treated as having gained the Leadership feat, with her cohort being someone who has sworn to defend her. Her followers are a broad variety of different folk, all of who are slavishly devoted to her. The Shelzari eroticist may gain this ability even if she already has the Leadership feat. However, count only the character's levels in Shelzari eroticist towards gaining followers (cohort is determined normally).

Dance of the Stolen Heart: At 10th level, a Shelzari eroticist with 18 or more ranks in Perform (dance) can transfer control of the enchantments and charms placed by others to her. This works as the *dance of the stone heart*, but instead of dispelling the charm, it's now in effect as if the Shelzari eroticist had cast it.

SLAVER OF THE DEAD

Like all of the followers of Chardun, the slavers of the dead are driven to conquer everything in their path. To this end, the slavers have learned to raise and control large amounts of undead creatures. The slavers, who are made up almost exclusively of charduni dwarves, believe that they are following the Great General's mandates. They enslave the bodies of the dead in order to provide eternal servants to not only the charduni, who favor themselves as The Overlord's chosen people, but also to Chardun himself, should he ever have need of them.

Many of the tales that are heard about charduni slave-patrols come from the workings of these necromancers. The charduni prefer to capture live targets, using mind-controlling enchantments, and march them back to the bleak mines that supply these dark dwarves with precious gems and the metal they need to forge their weapons of war. It is here, in the Thorn Mines, that most slaves suffer for the rest of their short existences. The slavers of the dead are incredibly brutal; and when a poor individual can no longer work as hard as the slaver expects, he is put to a swift but painful death and promptly reanimated.

When the charduni march to war, the fighting force is usually accompanied by at least half a dozen slavers of the dead. These slavers bring with them whatever undead they feel will be necessary. This may include skeletal or zombie shock troops, or perhaps more powerful undead like vampires or ghosts. Furthermore, the Slavers use their dark magic to bolster their fighting force during the battle itself, mingling through the combatants with their undead guards and animating the fallen warriors — friend and foe alike. Slavers do this not only for the sheer dark joy of enslaving the enemies of Chardun into his service, but also as a sort of psychological warfare. Even the best-trained troops have a difficult time fighting against their former allies and friends.

Use in Other Campaigns: The Slaver of the Dead is not difficult to include in most campaigns. What is primarily required is the existence of undead as well as a tradition of using them as servants. Naturally, the specific details of the prestige class will need to be changed in other campaigns. For example, all references to "Chardun" will need to be changed to a god,

wizard or secret tradition appropriate to the powers granted. In some campaigns, the Slaver of the Dead might be only available to evil characters, but there is no reason this need be the case.

Hit Die: d4.

REQUIREMENTS

To qualify to become a slaver of the dead (SlD), a character must fulfill all of the following criteria.

Feats: Spell Focus (necromancy), Spell Mastery (one of the spells chosen must be *animate dead*).

Skills: Intimidate 2 ranks, Knowledge (arcana) 8 ranks, Knowledge (religion) 5 ranks, Spellcraft 10 ranks.

Spellcasting: Must be able to cast both necromancy and enchantment spells and be capable of casting at least two necromancy spells of 5th level, one of which must be *animate dead*.



TABLE A2-12: SLAVER OF THE DEAD (SLD)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+0	+0	+2	Enslave the dead (+5 HD)	+1 level of existing class
2nd	+1	+0	+0	+3	Slavers' eye	+1 level of existing class
3rd	+1	+1	+1	+3	Enslave the dead (+10 HD)	+1 level of existing class
4th	+2	+1	+1	+4	Eternal servitude	+1 level of existing class
5th	+2	+1	+1	+4	Create lieutenant	+1 level of existing class
6th	+3	+2	+2	+5	Enslave the dead (+15 HD)	+1 level of existing class
7th	+3	+2	+2	+5	Visage of Chardun	+1 level of existing class
8th	+4	+2	+2	+6	Conscripts of the Overlord	+1 level of existing class
9th	+4	+3	+3	+6	Enslave the dead (+20 HD)	+1 level of existing class
10th	+5	+3	+3	+7	Create commander	+1 level of existing class

CLASS SKILLS

The slaver of the dead's class skills are Concentration (Con), Craft (Int), Intimidate (Cha), Knowledge (all skills, taken separately) (Int), Profession (Wis), Ritual Casting (Con) and Spellcraft (Int).

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the slaver of the dead prestige class.

Weapon and Armor Proficiency: Slavers of the Dead gain no new proficiency in any weapon or armor. Armor of any type interferes with the slaver of the dead's arcane gestures, which can cause his spells to fail (if those spells have somatic components).

Spells per Day: When a new slaver of the dead level is gained, the character gains new spells per day (and spells known, if applicable) as if he had also gained a level in whatever arcane spellcasting class was used to meet the prestige class prerequisites. He does not, however, gain any other benefit a character of that class would have gained (improved chance of controlling or rebuking undead, metamagic or item creation feats, and so on). Levels in this class do not stack for the purposes of familiar advancement.

If a character had more than one applicable arcane spellcasting class before he became a slaver of the dead, he must decide to which class he adds each level of slaver of the dead for purposes of determining spells per day.

Enslave the Damned (Su): Becoming a slaver of the dead greatly increases the number of undead an arcanist can control. At first level, the number of Hit Dice of undead that the character may control at one increases by 5 (see the spell *animate dead* for details on this limit normally). This limit increases by 5 HD at 3rd, 6th and 9th levels, as well.

Slaver's Eye (Sp): Chardun's slavers are constantly looking to acquire more property for the Great General. At 2nd level, slavers of the dead have the ability to cast *deathwatch* 1/day as a spell-like ability.

Eternal Servitude (Su): At 4th level all undead under the control of a slaver are granted a turn resistance equal to the character's caster level, but only for the purpose of rebuking/commanding attempts. This turn resistance is negated, however, if the rebuke attempt is performed by a cleric of Chardun.

Additionally, undead under the slaver's control are also granted an SR equal to the slaver's caster level, but only for the purpose of overcoming those spells that would take control away from the slaver.

Create Lieutenant: At 5th level, the slaver of the dead may designate the most powerful undead he controls as his lieutenant. As long as this undead creature is sentient, it is treated as a cohort and its Hit Dice do not count against his total undead controlled limit. The slaver may later designate another undead creature as its lieutenant, but the new lieutenant must have higher Hit Dice than his current lieutenant.

Visage of Chardun (Su): At 7th level, the slaver can take on the most fearsome aspects of the dark god Chardun. Whenever the Slaver casts an Enchantment (Compulsion) or Necromancy (Fear) spell, his spell save DC is increased by his Charisma bonus (minimum +1).

Conscripts of the Overlord (Su): At 8th level the slaver's power has become so great that he can enslave existing undead creatures. From this point forward, any time the slaver casts the spell *command undead*, the undead creature comes under the slaver's control entirely, as though it had been compelled by a rebuke/command attempt. The undead now counts against the total number of Hit Dice of undead that the slaver may control.

Create Commander (Su): At 10th level the slaver's lieutenant becomes more powerful, gaining a +2 bonus to both Hit Dice and Intelligence. The slaver may now designate another creature from his roster of controlled undead as a lieutenant. Should the commander undead ever be dismissed or destroyed, the slaver may designate his lieutenant as his new commander, but the undead creature in question must have served him as a lieutenant for a minimum of a week.

VOICE OF SUMARA

Some sorcerers born in Hollowfaust inherit a measure of the necromantic energies that suffuse the city and surrounding area. Many can even hear the voices of the dead Sumarans (see "Inheritor of Sumara" scion feat, Appendix I). For most Scions, this is simply how they receive knowledge of their spells.

Some Inheritors, however, choose to listen more closely to the voices, to learn what they have to say. The dead have been departed for a long

time, but they remain aware of earthly events and can teach a voice of Sumara much, should she care to listen.

Voices of Sumara are typically meditative, introverted types, who spend their time contemplating the otherworldly lore the dead offer them. People tend to view them as a bit strange and disturbing, given their tendency to just *know* things despite their low degree of social contact with the living. Voices of Sumara who join the Guild usually become members of the Chorus of the Banshee, who value their insights and ability to draw information from Sumara's dead.

Though those with these talents most often appear in Hollowfaust, they are able to hear the voices of the

dead of other lands as well — they simply don't hear them as clearly as those of old Sumara.

Use in Other Campaigns:

The Voice of Sumara could be used in other campaigns with some degree of alteration. The prerequisites for the class include a scion feat specific to the Scarred Lands (Inheritor of Sumara), the background of which can be changed for other campaigns. This demands that there be a locale or event strongly associated with the dead or necromancy with which the character can be associated. If it's an event rather than a place, the prerequisite of Knowledge (local) should probably be changed to Knowledge (ancient history) or Knowledge (arcana) instead.

Hit Die: d4



TABLE A2-13: VOICE OF SUMARA (VOS)

Class Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+2	+0	+2	Deathly knowledge, lore of the dead, eachings of the dead	+1 sorcerer level
2nd	+1	+3	+0	+3	Inspiration from the dead 1/day	+1 sorcerer level
3rd	+1	+3	+1	+3	Teachings of the dead	+1 sorcerer level
4th	+2	+4	+1	+4	Inspiration from the dead 2/day	+1 sorcerer level
5th	+2	+4	+1	+4	Teachings of the dead	+1 sorcerer level
6th	+3	+5	+2	+5	Inspiration from the dead 3/day	+1 sorcerer level
7th	+3	+5	+2	+5	Teachings of the dead	+1 sorcerer level
8th	+4	+6	+2	+6	Inspiration from the dead 4/day	+1 sorcerer level
9th	+4	+6	+3	+6	Teachings of the dead	+1 sorcerer level
10th	+5	+7	+3	+7	Epiphany from the dead 1/day	+1 sorcerer level

REQUIREMENTS

To qualify to become a voice of Sumara (Vos), a character must fulfill all the following criteria:

Feats: Inheritor of Sumara, Spell Focus (Necromancy).

Language: Sumaran.

Skills: Knowledge (local — Hollowfaust) 6 ranks, Knowledge (undead) 9 ranks.

CLASS SKILLS

The voice of Sumara's class skills are Bluff (Cha), Concentration (Con), Decipher Script (Int), Diplomacy (Cha), Knowledge (all skills, taken individually) (Int), Speak Language and Spellcraft (Int).

Skill Points at Each Level: 2 + Int modifier.

CLASS FEATURES

All of the following are class features of the voice of Sumara prestige class.

Weapon and Armor Proficiency: Voices of Sumara gain no new proficiency in any weapon or armor. Armor of any type interferes with the voice of Sumara's arcane gestures, which can cause her spells to fail (if those spells have somatic components).

Spells per Day: When a new voice of Sumara level is gained, the character gains new spells per day (and spells known, if applicable) as if she had also gained a level in whatever arcane spellcasting class was used to meet the prestige classes prerequisites. She does not, however, gain any other benefit a character of that class would have gained. Voice of Sumara levels do not stack for the purposes of determining familiar abilities, however.

Lore of the Dead (Su): The dead know many things, and can sometimes be coaxed to give up their secrets. The constant chorus of voices in the back of the Voice of Sumara's mind can be sifted for useful information. The voice of Sumara may make a Lore of the Dead

check with a bonus equal to her voice of Sumara level + her Charisma modifier, to learn some relevant information about notable people, legendary items, or noteworthy places in her environs. This ability is of less use outside of Hollowfaust, where the dead of her surroundings are not as likely to be willing to speak. The DC for any checks in Ghelspad outside Hollowfaust are increased by +5, though this may be negated in places where the dead are close to the living, such as Dunahnae, Glivid-Autel or near the Isle of the Dead in Termana.

Use the bardic knowledge table (*PHB*, Chapter 3, "Bard"), with the above modifications. Also, a voice of Sumara may make rolls for knowledge about Sumara just before its destruction as if she were seeking current knowledge.

Deathly Knowledge (Ex): A voice of Sumara may select spells for her Spells Known list from the clerical Death Domain, after she chooses the spells her Scion feat mandates. A voice of Sumara does not receive the granted power associated with the Death Domain, nor does she gain bonus Domain spells as clerics do — these spells are simply added to her effective spell list and may be added as she increases in level.

Teachings of the Dead (Ex): At first level, and every two levels thereafter, the voice of Sumara gains four skill points that may be applied to any Intelligence, Wisdom or Charisma based skill as she sees fit. These skill points reflect the things that the voice learns from the dead that she always hears.

Inspiration From the Dead (Su): Beginning at second level, once per day, the voice of Sumara can add a +2 insight bonus to any Intelligence- or Wisdom-based skill check, reflecting knowledge provided by the dead Sumarans. This ability increases to 2/day at 4th level, 3/day at 6th and 4/day at 8th level.

Epiphany From the Dead (Su): At 10th level, a Voice of Sumara may make one skill check at a bonus equal to her total sorcerer spellcasting levels. This requires a full-round action to invoke.

APPENDIX THREE

The Tools

OF LORE

Though they wield great powers and magics beyond the ken of normal men, arcanists are still mortal, and as such, have a propensity for the use of tools. Their tools may be as simple as pouches in which to hold their spell components, or as mysterious and complex as alchemical concoctions or fully enchanted items. This appendix features all this and more, including new familiar stats and spells.

Equipment

General Equipment

Spell Component Bandolier: Originally created by war-mages of the Ledean Empire's legions, the spell component bandolier holds a number of small pockets perfect for the storing of spell components. The bandolier holds 40 units of material components (see the sidebar: Material Component Units for optional material component rules) at the ready. The bandolier hangs from shoulder to hip and two pouches (including spell component pouches) can be attached.

Spell Component Pouch: As described in the *PHB*, a spell component pouch is a small, water-tight leather pouch with numerous compartments and pockets for the storing of spell components. Each of the basic component pouches contains enough material to cast 20 spells requiring material components, as long as the components don't have a listed cost. Each time a spell is cast that requires such material components, a single "unit" is used.

Spell Component Sash: Based off of the secret thief's belts used by the Scaled and other thiefling organizations for the concealment of picks and such tools, this sash has found its way into the hands of the rest of the world. Made up of a wide sash of sturdy cloth, it contains a number of small, handy pockets on the inside of the belt, perfect for storing small items like coins or spell compo-

nents. Those who search someone wearing this sash must make a Search roll (DC 18) in order to spot the compartments on the belt; it is much harder (DC 28) to discern that a belt is actually a pocketed sash by sight alone. A sash can hold 10 units of material components, in addition to functioning as a normal belt for hanging other pouches upon (including other spell component pouches).

Alchemical Items

Albadian Paste: Despite its name, this paste does not originate in Albadia. Albadian paste must be rubbed on the body for it to work; the price above is an amount necessary to cover a Medium creature, or two Small creatures. Albadian paste grants a +2 alchemical bonus to all saves against fire, as well as a +4 alchemical bonus to Fortitude saves against adverse conditions caused by hot weather. Any character that has Albadian paste applied to them must make a Fortitude save (DC 10) or take 1d3 points of nonlethal damage from the severe chill of the paste. (*Craft [alchemy] DC 25*)

Courtesan's Powder: A favorite among the courtesans of Shelzar, courtesan's powder is mixed with an alcoholic beverage. This beverage loses the ability to cause intoxication in its imbiber, though it is also rendered bad tasting. The price above is enough to "dose" five drinks. (*Craft [alchemy] DC 15*)

Fatling's Curse: A favorite of the Ravenous and other servants of Gaurak, the fatling's curse is

Table A3-1: New Equipment

Item	Cost	Weight	Item	Cost	Weight
Spell component bandolier	10 gp	4 lb.	Talking drum	6 gp	3 lb.
Spell component pouch	5 gp	3 lb.	Tammorra	5 gp	3 lb.
Spell component sash	15 gp	1 lb.	Tanil's harp	7 gp	4 lb.
Alchemical Items			Tingsha	5 gp	1 lb.
Albadian paste (flask)	50 gp	1 lb.	Trilyre	150 gp	5 lb.
Courtesan's powder	10 gp	—	Violin	12 gp	3 lb.
Fatling's curse	30 gp	—	War drum	30 gp	20 lb.
Frenzy mead (skin)	75 gp	2 lb.	War harp	40 hp	30 lb.
Geniebane (flask)	30 gp	1 lb.	Wizard's Gear		
Hag powder	50 gp	—	Spell Scribe's Kit	500 gp	1 lb.
Hoarfrost powder	30 gp	—	Spellbooks, Standard size		
Lethene's kiss	30 gp	1 lb.	•20 pg	5 gp	1 lb.
Plaguebane (vial)	50 gp	—	•50 pg	10 gp	2 lb.
Ukrudan paste (flask)	50 gp	1 lb.	•100 pg	15 gp	3 lb.
Vigilant's wine (vial)	25 gp	—	•150 pg	23 gp	3 lb.
Music Instruments			•200 pg	30 gp	4 lb.
Amythol	15 gp	2 lb.	•250 pg	38 gp	6 lb.
Bagpipe	10 gp	4 lb.	•300 pg	45 gp	8 lb.
Bell and dorje	5 gp	3 lb.	Spellbooks, Reduced size		
Dragon horn	125 gp	2 lb.	•20 pg	3 gp	1/2 lb.
Fanfire trumpet	8 gp	3 lb.	•50 pg	7 gp	1/2 lb.
Fife	2 gp	1 lb.	•100 pg	10 gp	1 lb.
Frame drum	3 gp	4 lb.	•150 pg	15 gp	1 lb.
Gong	12 gp.	10 lb.	•200 pg	20 gp	1 1/2 lb.
Gopichand	3 gp	3 lb.	•250 pg	25 gp	2 lb.
Hunting horn	4 gp	2 lb.	•300 pg	30 gp	6 lb.
Kantele	8 gp	5 lb.	Spellbooks, Increased size		
Lute	5 gp	3 lb.	•20 pg	10 gp	2 lb.
Lute harp	6 gp	3 lb.	•50 pg	20 gp	4 lb.
Mandolin	10 gp	3 lb.	•100 pg	30 gp	6 lb.
Mountain dulcimer	5 gp	3 lb.	•150 pg	45 gp	6 lb.
Nay flute	2 gp	1 lb.	•200 pg	60 gp	8 lb.
Ocarina	4 gp	1 lb.	•250 pg	75 gp	12 lb.
Rain drum	5 gp	5 lb.	•300 pg	90 gp	20 lb.
Santoor	8 gp	4 lb.	Spellbook Customizations		
Serpent	6 gp	4 lb.	•Battle-binding	25 gp	+5 lb.
Shalm	5 gp	3 lb.	•Book lock, good	100 gp	+1/2 lb.
Shofar	2 gp	2 lb.	•Book lock, amazing	200 gp	+1/2 lb.
Singing bowl	6 gp	2 lb.	•Exotic hide cover	20–1000 gp	+1–2 lb.
Smallpipes	7 gp	2 lb.	•Waterproofing	30 gp	—
Spinetta	30 gp	10 lb.			

a slimy liquid that causes any food it is mixed with to be entirely un nourishing. In fact, it dulls the body's senses to the point that the eater is just as hungry as they were before eating the meal. The body is prevented from at all digesting the food. (*Craft [alchemy] DC 25*)

Frenzy-Mead: Brewed by the rage-bringers and witches of Albadia, frenzy-mead strengthens the power of a barbarian's rage ability. It grants a +1 alchemical bonus to Will saves (which stacks with any Will bonus they already get) and +3 hit points while in the frenzy. Also, the rage lasts an additional round. This mead has a deadly effect

on those without the ability to use barbarian rage — such characters must make a Fortitude save (DC 14) or go berserk, simply attacking everything and everyone within their area, friend or foe. (*Craft [alchemy] DC 20*)

Geniebane: A weapon originally designed long in the past, when genies still came to the Scarred Lands, geniebane is crafted by distilling one of the elemental essences down to a volatile form. Geniebane is a liquid that inflicts 2d4 points of damage (1d3 points of splash damage) to creatures with an elemental type modifier (Elemental [fire], for instance; applies only to [air], [earth],

**VARIANT RULE:
ALCHEMICAL FORMULAE**

There are many possible uses for the Craft (alchemy) skill, but perhaps the best known is the creation of alchemical items. Not quite magic, but not quite mundane, either, alchemy is a demanding discipline. However, some GMs may not like the idea of characters with ranks in Craft (alchemy) knowing how to prepare every concoction that can be alchemically created.

To this end, GMs may prefer to require their PCs to know the precise formula of an alchemical item before it can be created. Under this variant rule, each alchemical concoction has a "formula," a recipe that allows an alchemist to create the item.

When taking the first rank in Craft (alchemy), a character gains a number of formulae equal to his Intelligence bonus (minimum of 1). For each rank after the first, he gains another formula. Thus, a starting character with an Intelligence of 16 and 4 ranks in Craft (alchemy) would know 6 formulae. These are formulae that are memorized by the alchemist. An alchemist may also create formulae using detailed written instructions, such as from a manual, or simply from correspondence with other alchemists.

This variant rule permits the GM to limit the kinds of alchemical items available in his campaign, while also providing interesting plots: an old alchemist's manual with lost alchemical formulae, NPC alchemists looking to trade formulaic secrets and the like.

[fire], and [water] modifiers). It has no effect on other types of creatures. There are four types of geniebane, one for each elemental type modifier. (Craft [alchemy] DC 25)

Hag Powder: Crafted through the distillation of creatures or land that has been tainted by Mormo, hag powder grants a +2 alchemical bonus to the DC of poisons. The price above is enough to affect one dose of poison. (Craft [alchemy] DC 25)

Hoarfrost Powder: Made from alchemically distilled ice basilisk scales, hoarfrost powder causes water to freeze. One application will cover a 10 ft. by 10 ft. area of wet ground with ice, forcing a Balance check (DC 10) to remain standing. (Craft [alchemy] DC 20)

Lethene's Kiss: An alchemically treated iron-ore powder that clumps into small clods, Lethene's kiss is usually flung — requiring a ranged touch

attack to strike a target. Those wearing metal armor (or other large amounts of metal) who are struck by the clod receive an electrical shock, inflicting 1d6 electrical damage. The clod is rendered down to a harmless ash after its energy is discharged. (Craft [alchemy] DC 25)

Plaguebane: Similar to antitoxin, plaguebane grants its imbiber a +5 alchemical bonus to Fortitude saves against disease for one hour. This is a favored piece of equipment for vigilants on missions into the Mourning Marshes. (Craft [alchemy] DC 25)

Ukrudan Paste: Similar to Albadian paste, Ukrudan paste protects against the cold, including extremes of weather. Treat this as Albadian paste, except that its effects are used against cold. Ukrudan paste still requires a saving throw to resist nonlethal damage, which comes in the form of sudden fever. (Craft [alchemy] DC 25)

Vigilant's Wine: Vigilant's wine is a specially brewed stimulant, mixed with red wine, and often given to vigilants on extended missions. Vigilant's wine grants a +5 alchemical bonus to the Fortitude save to resist damage incurred by a forced march. Its effects last for four hours. (Craft [alchemy] DC 25)

MUSICAL INSTRUMENTS

A number of unique musical instruments have been developed over the long history of the Scarred Lands. From the simple orcish war drum to the intricate, multi-stringed elven trilyre, instruments have been the tools that allow bards to spread their art and practice their magic. See Appendix Three for more details on these instruments.

Amythol: An elven woodwind, the amythol is exclusively made by elven craftsmen from the wood of the Ganjus. The amythol produces a unique twilling sound due to its complex hole design.

Bagpipe: A large airtight bag connected to several pipes, this instrument is especially popular in Darakeene. In Vesh, a larger version of the bagpipe called zampogna is often used.

Bell and Dorje: These instruments are always used in conjunction, with the bell in the left hand and the dorje in the right. They represent corresponding passive and active concepts. A dorje is a wand-like instrument of about six inches, made of metal.

Dragon Horn: A ritual and chanting horn crafted in the shape of a decorative dragon. These horns are usually only made as masterwork items (reflected in the price below).

Fanfare Trumpet: This instrument is a long brass horn with a flared conical opening. It is

APPENDIX THREE: THE TOOLS OF LORE

often used by heralds to make declarations or present important personages.

Fife: A short woodwind that is commonly used by halflings. It is often seen in conjunction with marches and military parades.

Frame Drum: This simple drum is a large, flat surface that is hit with a drumbeater. The head is usually composed of an animal skin stretched across a circular frame. The frame drum is a favorite among orcish war parties because it is cheap and easy to manufacture.

Gong: Gongs are large, hammered metal sheets that are struck with a beater to produce a rich, deep tone. They are often used in temple or court settings.

Gopichand: The gopichand is a long, thin, one-stringed instrument, with two wooden struts extending from a hollow jar. When pressure is applied to the struts, the gopichand produces a long slurring range of notes.

Hunting Horn: A hunting horn resembles a simple brass horn, modeled on those used by hunters to coordinate movements. This instrument is often used on the battlefield to announce troop commands.

Kantele: The kantele is a large, fanlike harp that is popular in Albadia. It has a mellow and distinctive tone that is often heard on the breeze during cold tundra nights.

Lute: A favorite instrument throughout the Scarred Lands, the lute is a 15-stringed instrument with a tear-shaped soundboard and a rounded

back. The neck is bent at a sharp angle downward. The lute is especially popular in Vesh where there are variations such as the oud and cittern.

Lute Harp: A small harp extending from a lute-like soundboard, this stringed instrument is favored among the Silver-strings of Vesh. The lute harp is more portable than a standard harp, yet it retains the audibility of its larger cousin.

Mandolin: The mandolin is a stringed instrument with a tear-shaped soundboard. It is especially popular with the nobles of wealthy Calastia.

Mountain Dulcimer: An hourglass shaped string instrument with designed cutouts in the soundboard. As the name indicates, this instrument is popular in the Kelder Mountains, especially in Amalthea.

Nay Flute: A simple elder rod pipe with 6 front holes and one back hole. It is usually played in sets of seven to cover a full range of notes.

Ocarina: The ocarina is a bulb-like instrument that is usually made of clay and fashioned into a necklace. They are often found in waterfront and sailing communities.

Rain Drum: This drum is composed of two goatskin heads on a frame that contains beads. When struck, the beads rebound against the surface, creating a sound like rain and thunder. Tribal followers of Gulaben, Lethene, and Enkili favor the drum.





Santoor: A box-like instrument in which hammers are used to strike upon metal strings and produce unique tones. This instrument is usually used only among the charduni of Dunahnae and Termana.

Serpent: Often found among the more civilized followers of Mormo, the serpent is an early, keyless brass pipe shaped so as to resemble a snake. Tonal variations are produced entirely by lip movements and variations in the respiration strength. Especially ornate versions may be etched with the features of an actual serpent.

Shalm: A keyless woodwind, this instrument has a fan-shaped reed that protrudes from its pirouette. The shalm's clear and penetrating sound is especially appreciated in Darakeene.

Shofar: This simple horn is made from a hollowed out, curving animal's horn. Truly exotic specimens may be made from horns of hornsaw unicorns, muskhorns, orafauns, or Amalthean rams.

Singing Bowl: Composed of crystal, these bowls produce deep and consistent notes when struck. They are often found in Hedrad, where they are used for meditation.

Smallpipes: A half-sized set of bagpipes once common among halflings. Since the creation of the Calastian Hegemony these instruments have been outlawed, as it is said that King Virduk dislikes the keening wailing they produce.

Spinetta: A small harpsichord that is popular in Vesh, the spinetta is rather heavy and has a pentagonal outline.

Talking Drum: A cylindrical drum whose head is secured by ropes, which run the length of the drum. The pitch of the drum is altered by squeezing the ropes, and this allows the drum to make its signifying "talking" sound.

Tammorra: This instrument is a large tambourine popular in certain areas of Vesh. It is often used to accent another instrument played at the same time.

Tanil's Harp: A 10-stringed harp attuned to a unique scale, this harp is favored by the clergy of Tanil for all ceremonies.

Tingsha: A small (about 3 in. in diameter) pair of cymbals connected by a leather strap. The tingsha is popular in Hedrad, and it is often used to clear and sanctify a place prior to meditation.

Trilyre: An ancient elven instrument whose origin is shrouded in mystery, it is said that no human has ever mastered the trilyre. The trilyre looks like three lyres equidistant along a central axis. These instruments are rarely made, except by elven master craftsmen. As such, it is rare to find a trilyre that is not a masterwork item (price has already been incorporated below).

Violin: The violin is almost exclusively played in Calastia, although the spread of immigrants to Virduk's Promise in Termana has introduced the

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VARIANT RULE: MATERIAL COMPONENT UNITS

Most players and GMs are split on the issue of material components. Some like them and wish to see their uses enforced. They believe that wizards will not always have the right material components at hand, especially since spellcasters very rarely spend any game time hunting for those components. Others prefer a more "hands-off" method; they don't want to engage in tedious bookkeeping of every blade of grass and eye of newt needed to cast their spells. If the component doesn't have a cost, most such players and GMs simply assume that the spellcaster has the items at hand. The following system is a compromise between those extremes. This set of optional rules attempts to strike a balance, requiring spellcasters to keep track of "units" of material components without resorting to mind-numbing lists of individual items. Included are rules for storing and acquiring these spell component units.

The casting of a spell requiring material components uses up one "material component unit." Each time a spell with the component "M" is cast, the player of the spellcaster marks off one unit of material components. This does not apply to those spells that have a listed cost for a material component, unless that spell also uses components that are not priced (*identify*, for instance).

STORAGE OF MATERIAL COMPONENTS

Components must be stored carefully so that every day jostling does not harm them. They must also be stored separately from one another, so that their occult essences aren't mixed — a bit of thistle down acciden-

tally stained with berry juice is no longer pure thistle, and is therefore unsuitable for spellcasting. As a result, there are many clever ways of storing these components; the most common of which is the ubiquitous spell component pouch, as described in the *PHB*.

FINDING MATERIAL COMPONENTS

The above pieces of equipment all hold material components. When they are first purchased it is assumed (for the ease of play) that they have a full compliment of spell components, especially if they are purchased by a spellcaster. Gaining more of these material components can be done fairly easily in one of two ways — the character can use some coin, or use some time in hunting for the substances.

Purchasing material component units is cheap — a mere silver piece per unit if they are procured from an apothecary. They are more expensive (2 sp/unit) if they are gotten from an alchemist or herbalist. Keep in mind that these are not simply any components. These are the best materials at hand.

Those who choose to hunt for their own spell components may roll any number of skills in order to do so. Probably the best for this task is Profession (apothecary) (DC 10). Also viable are Profession (herbalist) and Spellcraft rolls (both DC 12). Finally, a Survival roll might be made (DC 15). Each roll takes one hour of searching and scoring the DC exactly indicates the discovery of a single unit. Every point above the DC results in the discovery of one extra unit found during the hour.

U R A I S H T J 2 0 K E 3 E J . T F T Y . U M 3 E E I M U R A I S H T J 2 0 K E 3 E J . T F T Y . U M 3 E E I M U R

instrument to the remnants of the great forsaken elf culture. Masterwork violins are a status symbol, and they earn their wielder much respect among the nobles of Calastia. Common Calastians and the poor inhabiting Virduk's promise often use a lesser version of the violin called the fiddle. Nobles, of course, disdain such coarse instruments.

War Drum: An especially oversized drum that yields a resounding and thunderous beat, the war drum is favored by armies and war parties of all stripes.

War Harp: A huge harp used almost exclusively by the War Harpists of Darakeene, the war harp can produce a resonance that can be heard

above a busy battlefield. Because of the time and effort needed to create these harps, they are quite often made as masterwork instruments and etched with uplifting scenes of battle. Because they are so large, war harps generally require small hammers to play properly. Some bards affix small slats of thin wood to the strings and set the harp upon a wind-blown hill to produce the discordant and otherworldly notes these instruments are known for.

WIZARD'S GEAR

Spell Scribe's Kit: This kit consists of various special inks, quills, nibs, waxes, illuminating uten-

sils and other advanced tools used in the recording of spells into spellbooks. This kit is simply a collection of the above materials. Many also purchase an actual waterproof container to store these materials in (costing an additional 5 gp). Each spell scribe's kit has ten units of materials — scribing a spell takes up a number of units equal to its level, plus one. Cantrips take up but one unit.

Spellbooks & Spellbook Customizations: see Chapter 2 for more details on these items.

FAMILIARS

In the Scarred Lands, there are many creatures that might be claimed by spellcasters as familiars, especially with the addition of the Greater Familiar Summoning feat (see Appendix I). What follows is considered to be an addition to the normal familiar chart. Creatures marked with an asterisk (*) are from **Creature Collection Revised**.

TABLE A3-2: EXPANDED FAMILIARS CHART

Familiar	Special	Familiar	Special
Standard Familiars			
Badger	Master gains +2 bonus on Fortitude saves	Dog	Master gains +3 bonus on Listen checks
Bat	Master gains +3 bonus on Listen checks	Dog, Albadian battle*	Master gains +3 bonus on Listen checks
Cat	Master gains +3 bonus on Move Silently checks	Eagle	Master gains +3 bonus on Spot checks
Hawk	Master gains +3 bonus on Spot checks in bright light	Ice weasel*	Master gains +2 bonus on Reflex saves
Hookwing*	Master gains +2 bonus on Reflex saves	Miser jackal*	Master gains +3 bonus on Sleight of Hand checks
Lizard	Master gains +3 bonus on Climb checks	Viper (Small)	Master gains +3 bonus on Bluff checks
Monkey	Master gains +3 bonus on Climb checks	Familiars, Medium	
Owl	Master gains +3 bonus on Spot checks in shadows	Baboon	Master gains +3 bonus on Intimidate checks
Rat	Master gains +2 bonus on Fortitude saves	Bear, black	Master gains +2 bonus on Fortitude saves
Ratrow*	Master gains +3 bonus on Jump checks	Boar	Master gains +3 bonus on Survival saves
Raven	Master gains +3 bonus on Appraise checks	Crocodile	Master gains +3 bonus on Swim checks
Scythe falcon*	Master gains +3 bonus on Move Silently checks	Dire bat	Master gains +3 bonus on Listen checks
Sentry crow*	Master gains +3 bonus on Spot checks	Dog, dwarf hound*	Master gains +3 bonus on Listen checks
Tanil's fox*	Master gains +3 bonus on Hide checks	Giant lizard	Master gains +3 bonus on Climb checks
Toad	Master gains +3 hit points	Leopard (or other hunting cat)	Master gains +3 bonus on Move Silently checks
Viper (tiny)	Master gains +3 bonus on Bluff checks	Plaguecat*	Master gains +2 bonus on Fortitude saves
Vrail*	Master gains +2 bonus on Fortitude saves	Viper (Medium)	Master gains +3 bonus on Bluff checks
Weasel	Master gains +2 bonus on Reflex saves	Wolf	Master gains a +3 bonus on Survival checks
Familiars, Small			
Dire rat	Master gains a +2 bonus on Fortitude saves	Wolverine	Master gains a +2 bonus on Reflex saves

WORKS OF MAGIC

The magics of the Scarred Lands are myriad and vast; no single scholar has been able to successfully record all the variety that exists in the arts arcane, divine and primal.

AEGIS

Abjuration [Force]

Level: Sor/Wiz 2

Components: V, S

Casting Time: 1 action

Range: Personal

Target: Caster

Duration: 1 minute/level

Saving Throw: None

Spell Resistance: No

DESCRIPTION

This spell, found on a scroll, was among the many treasures unearthed by Darakeene adventurers venturing into the Ruins of Non. Thought to have been the discovery of one of the notorious Sorcerer-Kings of Aurimar, the spell was sold to the Phylacteric Vault and has since become quite popular.

SPELL EFFECT

This spell creates a whirlwind field of force-tendrils that protect the organs and other vital areas of the caster, granting a +2 deflection bonus. Additionally, any time an attacker gets a critical threat result on an attack, the caster receives a +5 deflection bonus to his AC — but only for the purposes of determining if the attack was a critical or not. This secondary bonus increases by +1 for every two levels beyond 10th level possessed by the caster.

ANTEAS' WHIP OF DEVASTATION

Conjuration (Summoning)

Level: Sor/Wiz 8

Components: V, S, M,

Casting Time: 1 action

Range: Close (25 ft. + 5 ft./2 levels)

Effect: One whip

Duration: 1 round/level (D)

Saving Throw: None

Spell Resistance: Yes

DESCRIPTION

Aware of the strength of the abjurations used by the dwarven rune wizards of Burok Torn, Anteas developed this spell for use in the siege against the dwarven mountain hold. Thus far, it has only appeared in the hands of Calastian battle-mages, but rumor holds that the Phylacteric Vault has somehow gotten a copy of this spell.

SPELL EFFECT

This spell summons a large barbed whip of force, glowing black and inscribed at the handle with the symbol of Chardun. The whip floats around the caster and can be mentally commanded to attack either a specific creature or a magical abjuration effect.

Attacks upon a creature use an attack bonus equal to the caster's caster level plus Intelligence or Charisma bonus (depending on whether the caster is a wizard or sorcerer) with a +2 enhancement bonus, though is treated as a +5 weapon for the purposes of overcoming damage reduction. The *whip of devastation* may attack once per round. As a force effect, it can strike ethereal and incorporeal creatures. It deals 1d8 + caster level damage with each strike, with a threat range of 20 and a crit of x3.

Attacks upon an abjuration magical effect are treated as though the caster had cast *greater dispelling* upon the effect. Attacking a magical effect uses up some of the energies of the spell, reducing the duration of the spell by one round for each such successful dispelling strike.

Material Components: a length of braided leather cord-

ing, a holy symbol of Chardun and a broken piece of glass.

CREBAIN

Enchantment

Level: Drd 2, Sor/Wiz 3

Components: V, S, M

Casting Time: 1 action

Range: Medium (100 ft. + 10 ft./level)

Target: Animals in a 40 ft. radius spread

Duration: Special

Saving Throw: None

Spell Resistance: No

DESCRIPTION

Crebain was developed by the wizard Fraelor, who had, in an uncommonly short time, made many enemies. Unable to build a stronghold, Fraelor did the next best thing; he continually moved to elude his hunters and used the indigenous animals to keep watch for him.

SPELL EFFECT

By means of this spell the caster can compel several Tiny animals (normal creatures with animal intelligence such as ravens, field mice or even trout) of 1/4 hit dice or less, within the target area, to spy for him. Up to 2 hit dice worth of creatures per level of the caster may be so enchanted. If the caster is a druid, this tally is completely separate from the total of animals under *animal friendship*; though an animal may be under both spells, allowing a druid's animal companions to perform the abilities given by crebain, as well.

Once enchanted these creatures are able to communicate with the caster, using verbal sounds or somatic gestures. The caster can then order them to watch for intruders or search for specific items, objects or individuals. If found, the creatures will seek out the caster and report back to him. The creatures can remain in a specified area or be ordered to move, either to search along a specific route or

to travel to a new location. The caster can change his orders at any time and can choose if the creatures will travel individually, in small groups or in large packs.

This spell can be cast multiple times on different creatures, thus enabling a caster to have sparrows guard by day and bats by night (but no more than the maximum hit dice allowed). This enchantment is permanent so long as the caster provides adequate food and shelter for the animals. Should any single animal go hungry or need to seek shelter elsewhere for any reason, such as migrate south for the winter or flee from predators, the spell is broken for that animal. The caster will always know precisely how many creatures are under his control.

Arcane Material Components: a morsel of food.

CHILDREN OF THE SERPENT MOTHER

Transmutation

Level: Drd 6, Sor/Wiz 6

Components: V, S, F

Casting Time: 1 action

Range: Touch

Target: Creature touched

Duration: Permanent (D)

Saving Throw: Fortitude negates

Spell Resistance: Yes

DESCRIPTION

This spell reduces the afflicted, body and mind, to nothing more than a heaving pile of mildly venomous snakes. A creation of the high gorgons, *children of the serpent mother* has been a longstanding favorite amongst arcane followers of Mormo, for its ability to remove powerful opponents quickly from the field of battle and in the aftermath create a potent weapon to continue to harass their enemies.

Numerous divine armies have broken ranks and fled the Hornsaw after witnessing their vaunted paladins collapse in their own armor, and emerge as a

seething stream of venomous asps under the sway of their enemy.

Spell Effect

The spellcaster must make a melee touch attack against the target. The caster need not touch the flesh of the target in order to have the spell function correctly. Once touched, the target is allowed a Fortitude save to completely avoid the effects.

Those who fail the save are transformed into 1d4 tiny vipers per point of current Constitution. For every ten snakes that is created as a result of the transformation one 5 ft. x 5 ft. square of space is occupied. Once the target is completely transformed, the caster has the option of exerting mental domination over the swarm. If the caster chooses to remain in control, the vipers may be commanded en masse as a move equivalent action. The swarm moves at a speed of 20' and makes attacks according to the will of the controller using the statistics provided. This control lasts only for one round/level of



the caster. If the caster has no desire to control the snakes, the swarm dissolves and the individual vipers scatter seeking refuge.

Successful uses of *dispel magic* or *polymorph other* within one round/caster level forces the serpents to reform into the target, even if only a few of the serpents remain. After that point, only a *wish* or *miracle* will restore the target.

Arcane Focus: A live poisonous snake.

DARKNESS NOCTURNE

Necromancy [Sonic]

Level: Brd 4

Components: V, F

Casting Time: 1 action

Range: Close (25 ft. + 5 ft./2 levels).

Area: 15-ft-radius emanation centered on a point in space

Duration: 1 round/level or until bard stops playing

Saving Throw: Fortitude partial

Spell Resistance: Yes

DESCRIPTION

The songs of the Maestro were known and feared, in the time before the Divine War, for their ability to bring about conditions normal songs could not. His *darkness nocturne*, the companion piece to the *prelude to day*, had an intimate connection to negative energy. Some speculate that the Maestro chose his subject matter not because of any inherent goodness or wrongness, but in order to explore the power of music to touch the dead. Many of the Maestro's theories form the basis of Hollowfaust's Chorus of the Banshee.

Spell Effect

Darkness nocturne fills an area with negative energy, making it hostile to living creatures and beneficial to undead. The bard must actively play for the

entire time that the spell is active for it to have any effect.

The bard must make a Perform check (DC 20) each round. For every point over the DC scored in that round, living creatures within the area of the *nocturne* suffer 1 point of damage (to a maximum of 10 points). Undead creatures (or other creatures fueled by negative energy) are healed of a like amount. Additionally, spells that channel positive energy (such as *cure* spells) require a successful Concentration check (DC equal to the bard's Perform check result) to be cast.

Focus: the bard's instrument.

DURLOCK'S WITHERING POX

Necromancy

Level: Sor/Wiz 5th

Components: V, S, M,

Casting Time: 1 action

Range: Touch

Target: One creature

Duration: 1 round/level (D)

Saving Throw: Fortitude negates

Spell Resistance: Yes

DESCRIPTION

While much of Termana's history has been lost, there is still one legend that comes to the forefront — that of the fearsome Durlock the Undying, an ogre mage of great power who served as one of Chern's generals in his war against the gods. Durlock's name is still cursed by those who remember the war; the creation and use of this spell is a significant reason.

Spell Effect

This spell inflicts 1d6 Con damage as well as paralysis. Each round thereafter, the target is permitted another Fortitude save to throw off the effects of the wasting disease. Failure on these subsequent rounds inflicts another 1d6 Con damage as well. This damage stops once

the target has succeeded in a Fortitude save, or after one round/caster level.

Those whose Constitution is reduced to 0 or below become wights. These creatures are not under the control of the caster, and can be turned or rebuked normally.

Material Components: Piece of decayed flesh from a wight and a gem worth 500 gp.

ECSTATIC VISION

Enchantment (Compulsion) [Mind-Affecting]

Level: Brd 5, Clr 6

Components: V, S

Casting Time: 1 action

Range: Close (25 ft. + 5 ft./2 levels)

Target, Effect or Area: One living creature

Duration: Instantaneous

Saving Throw: Will partial

Spell Resistance: Yes

DESCRIPTION

Ecstatic vision was originally developed as a secret rite of Idra's church, to give her faithful a foreshadowing of the pleasures of Idra's paradise. However, its militant uses were soon realized, and in the Divine War it was shared with other faiths as a weapon against the titanspawn. Today it is used almost exclusively by bards and by clerics of Aspharal, Drendari, Enkili, Erias, Idra, Madriel, and Syhana. Tanil has never been known to grant this spell.

Spell Effect

The target living creature is struck with such intense mental and physical pleasure that it takes 1d8 points nonlethal damage/caster level (to a maximum of 15d8). If the Will save is successful, the subject is instead considered *stunned* for one round (see DMG, Chapter 8, "Condition Summary").



FOLLOW THE SHIFTING SANDS

Transmutation

Level: Brd 4, Rgr 2, Sor/Wiz 3

Components: V, S

Casting Time: 1 action

Range: Touch

Target: Creature touched

Duration: 1 hour/level

Saving Throw: None

Spell Resistance: Yes (harmless)

DESCRIPTION

This spell was first granted to rangers within the Keshmeeri tribes of the Ukrudan Desert. With this spell, the rangers could track creatures normally impossible to follow in the rapidly changing desert conditions.

The Keshmeeri sand mages studied the spell and produced an arcane version. Like other spells that assist with living or surviving in the desert, the sand mages are reluctant to share this spell with non-Keshmeeri. They do not want outsiders in the Ukrudan Desert, fearing they may try to conquer the Keshmeeri.

SPELL EFFECT

This spell provides the target with the Track feat for the duration of the spell. If the target already has the feat, then a +10 bonus is provided to the Survival checks involved. The feat or bonus only applies within a desert region. If the target leaves the desert, these benefits are lost until returning to the desert sands.

In most cases, tracking in the desert uses the *Soft Ground* DC of 10. Sandstorms reduce visibility and give a DC modifier of +5. Following a trail, after sand has blown over it, gives a DC modifier of +10. The spell can also help track creatures that are subject to the *pass without trace* spell. The DC to track these creatures is 25 and normal tracking modifiers apply.

PRELUDE TO DAY

Conjuration [Sonic]

Level: Brd 4

Components: V, F

Casting Time: 1 action

Range: Close (25 ft. + 5ft./2 levels).

Area: 15-ft.-radius emanation centered on a point in space

Duration: 1 round/level

Saving Throw: Will negates (see text)

Spell Resistance: Yes

DESCRIPTION

Prelude to day, along with its companion piece *darkness nocturne*, represents the Maestro's willingness to experiment with new compositions regardless of their inherent nature. Understandably, *prelude to day* reached levels of popularity among his listeners that *darkness nocturne* could never hope to achieve.

SPELL EFFECT

Prelude to day fills an area with positive energy, making it hostile to undead and beneficial to living creatures. The bard must actively play for the entire time that the spell is active for it to have any effect.

The bard must make a Perform check (DC 20) each round. For every point over the DC scored in that round, undead creatures within the area of the

prelude suffer 1 point of damage (max 10 points). Living creatures (or other creatures fueled by positive energy) are healed of a like amount. Additionally, spells that channel negative energy (such as *inflict* spells) require a successful Concentration check (DC equal to the bard's Perform check result) to be cast.

Focus: the bard's instrument.

SHARPEN SENSES

Transmutation

Level: Brd 2, Rgr 2, Sor/Wiz 2

Components: V, S

Casting Time: 1 action

Range: Touch

Target: One creature

Duration: 1 hour/level

Saving Throw: Will negates (harmless)

Spell Resistance: Yes (harmless)

DESCRIPTION

This ancient spell, remarkably useful for spellcasters of every ilk, is popular throughout the Scarred Lands. It has seen use, as far back as history records thru to the present day, by everyone from King Virduk's spies to the quick-witted Scaled.

Spell Effect

Sharpen senses heightens the target's five natural senses to an extreme degree, allowing a greatly enhanced sense of awareness of the recipient's environment. The target gains a +1 bonus per level of the caster (maximum +10) to any rolls involving perception (Spot, Listen, Search). No specific sense is enhanced above the others; each is augmented in such a way that it compliments the others to produce a state of heightened awareness. Sudden lights, noises, or other sensory distractions will have an exaggerated effect, but not to a debilitating degree.

SIROHK'S CRY OF THE BAT

Divination

Level: Brd 2

Components: V, S, M, F

Casting Time: 1 full round

Range: Long (400 ft. + 100 ft./level)

Area: One-quarter sphere, in direction caster is facing out to maximum range

Duration: Instantaneous

Saving Throw: None

Spell Resistance: No

Description

For a lore seeking bard, any information about the area she will be exploring is of great value. This need for information led the bard Sirohk the Seeker to create the *cry of the bat* spell. When invoked, a sonic wave emanates from the caster and provides her with information about the area the wave traveled through. This spell is useful for learning what may be ahead of a caster in such areas as a dark wood, a large cave, or a dungeon.

Spell Effects

When this spell is invoked, the caster emits an invisible and silent wave of sound 180 degrees in front of herself and 90 degrees directly upwards (one quarter of a sphere in the direction the caster is facing). The *cry of the bat* travels out to the maximum range if not stopped by intervening obstacles. The sound wave is inaudible, but creatures with exceptional hearing (such as many animals) may notice the passage of the *cry* with a Listen check (DC 25).

The *cry* can only continue out to its maximum range if nothing comes between the wave and its origin (the caster). Specifically, the *sonar wave* will continue to travel to its maximum range as long as there are open spaces to travel into. If it is used in an underground corridor, room, or caverns that dead end or have no means of egress,

the wave will not travel beyond the corridor and only information of that area will be learned.

The *cry of the bat* returns information back to the caster instantaneously and it is received in the bard's mind as a course of black and white images. In the mental picture, the caster will see outlines and be able to discern the size, shape, and distance of the various objects that the wave passed over. Furthermore, the caster will see rooms and passages of the area (such as from a dungeon, caverns, or tunnels) that the wave traveled through. The spell will detect most items at their normal size and shape; only items 6 inches or smaller in size will not be distinguishable from the background surfaces.

Cry of the bat will not be able to detect color, life or unlife, doors (usually), or movement (unless cast again shortly after the first casting). For example, human sized humanoids will look alike, a zombie will look like any other human, doors will appear as walls, and treasure chests will appear merely as square shapes. In order to know what an object is by its shape or size, the caster must know about, be familiar with, or at least have seen the object once before.

Material Components: Small wad of bat fur.

Focus: A bard's instrument.

SIROHK'S SONIC WAVE

Evocation [Sonic]

Level: Brd 3, Sor/Wiz 3

Components: V, S, F

Casting Time: 1 action

Range: Medium (100 ft. + 10 ft./level)

Effect: Ray

Duration: Instantaneous

Saving Throw: Reflex halves plus see text

Spell Resistance: Yes



DESCRIPTION

Sirokh's sonic wave is another of *Sirokh the Seeker's* research efforts in sound manipulation. It is an arcane incantation that creates an invisible sonic wave that can be used to cause injury to a single creature, cause structural damage, or cause the breakage of a fragile item.

SPELL EFFECTS

The wave of sound created by this spell is approximately 3 feet long by 5 inches in diameter. When cast at a living

being, the caster must succeed at a ranged touch attack that if successful causes $1d4+1$ damage per 2 caster levels (maximum of $5d4+5$), and knocks down the target creature to a prone position. A successful Reflex save reduces damage by half and the target remains standing.

Alternatively, the *sonic wave* can be used against a single nonmagical object. When used against a fragile type of object (crystal, ceramic, or glass), the *sonic wave* shatters and destroys up to 1 cubic foot of material per caster level. When used

against a crystalline creature, the *sonic wave* does maximum damage (a successful save reduces damage by half). Finally, when used against other solid nonmagical objects, the *sonic wave* does double normal damage against up to 1 cubic foot of material per caster level. This last ability makes the *sonic wave* a useful spell for knocking down doors when in a hurry. All of these alternate uses require the caster to make a successful ranged touch attack to strike the object.

Focus: Any sound producing musical instrument.

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