**Chapter 4. Alternative Arcane Spellcasters**

Given what has been published up to now, it is clear that any individual with an Intelligence score greater than 10 points (as few are able to fully understand the meaning of the magical formulae) who receives a minimum of initial instruction on the language of magic and the arcane symbols can be able to evoke the power of arcane spells. This section lists all the arcane classes available to characters of Mystara beyond the classic Mage, and gives additional rules for the traditional classes able to cast arcane spells. Each of them has a list of available spells, a level-based spell casting progression, and the descriptions of any new spells specific to that class (all the others are instead given in the official supplements or in this tome).

Some of the proposed classes were introduced in some official supplements, and then reprised and expanded in this book. To see the original versions of these classes, refer to the following manuals:

* Dragons: in *AC10: Book of Giants and Dragons*.
* Elementalist: in *Tome of Magic (AD&D)* and *Arabian Adventures (AD&D)*
* Elven Mage: in *Gazetteer 5: The Elves of Alfheim*.
* Spellslayer: in *The Complete Sha’ir’s Handbook (AD&D)*.
* Faerie Spellcasters: in *PC1: Tall Tales of the Wee Folk*.
* Thief: in the D&D Expert set.
* Runemaster (Hakomon): in *Gazetteer 12: The Golden Khan of Ethengar*.
* Savage Mage (as Wokan or Wicca): in *Gazetteer 10: The Orcs of Thar*, in *PC1: Tall Tales of the Wee Folk*, in *PC2: Top Ballista*, in *PC3: The Sea People*, in *Savage Coast Sourcebook* and in *Orc’s Head Peninsula.*
* Shepherd of Rad: in *Gazetteer 3: The Principalities of Glantri.*
* Merchant Prince: in *Gazetteer 9: The Minrothad Guilds*.
* Sorcerer (Sorcerer/Sorceress): in *D&D 3rd Edition Player’s Handbook.*

**Legend:**

Prime Requisites: Shows the primary characteristic(s) of the class.

Other Requisites: Alignment (if specified), level (if specified), the general skills possessed (if specified), and the minimum values that the character’s scores must meet in order to belong to that class.

Hit Dice: The type of Hit Dice that the class uses each level, and the number of HP that it acquires after a certain level (usually 9th level).

XP & Maximum Level: The XP table and maximum level achievable of the class.

Saving Throws: The Saving Throws of the class.

THAC0: The THAC0 of the class.

Permitted Armour: The armour that a character of that class can wear whilst continuing to exploit all the advantages granted to the class, and the preferred type of shield (if allowed). In effect, every character can however use any shield or armour even if this contravenes the limitations of his class, but it is necessary to be aware that this involves penalties of various natures (arcane spell failure chance, penalty to thief skills, penalty to Attack Rolls, Encumbrance penalty, and so on). For any details related to armour and shields, refer to Chapter 1 of the *Mystaran Armoury* supplement(freely available online).

Permitted Weapons: The weapons that a character of that class can use. Remember that a common mage is only able to use weapons whose maximum base one-handed damage is equal to his own Hit Dice (d4 for Medium-sized mages) and two-handed damage is two ranks higher (d6), all weapons of at least two sizes smaller than his own and only one-handed ranged weapons (irrespective of damage); finally he cannot use double weapons or polearms. For further details on weapons, see Chapter 2 of the *Mystaran Armoury* supplement.

Special Abilities: All the specific powers and privileges (general skills excluded) that the class grants the character. They are usually explained in the descriptions of the Special Powers of the class, with reference to rules given in this manual, with the exception of the following two abilities:

*Fighter Combat Options*: Gives the martial skills available to Fighters described in Chapter 2 of the *Mystaran Armoury* supplementavailable online (including the original options Disarm, Parry and Smash).

*Multiple Attacks*: The character is able to make more than one attack per round, with the same or different weapons. The fighter acquires an additional attack at 12th, 24th and 36th level, which gives four attacks at 36th-level. The additional attacks of demihumans depend on the specific race and they are acquired through Attack Classes.

Weapon Mastery: The class’s weapon mastery rate of progression. For further details, see Chapter 2 of the *Mystaran Armoury supplement*.

Compulsory General Skill: The compulsory general skill for the class (refer to the *Manual of General Skills* freely available online for the complete descriptions of all the skills).

***Dragons***

Dragons don’t learn to ***cast spells*** like humans, but possess an innate magic and sharpen the knowledge of their magic powers over the years, maturing and accumulating experience, knowledge and magical treasures. As dragons are magical creatures, their knowledge of magic (that is number and level of the spells known) grow with the passing of time: the oldest dragons are therefore the most powerful spellcasters, and the dragon’s caster level always corresponds to its HD.

All dragons are able to ***evoke arcane spells***. Dragons don’t need spellbooks or scrolls to learn their spells, as they spontaneously manifest a certain number of magical powers (equal to the number of spells they can cast daily) as they acquire experience. Naturally, dragons aren’t obligated to cast each spell once only, but can choose to combine them in different ways based on the situation (i.e. it can cast the same spell more than once), as long as it doesn’t exceed the number of spells that it can use daily for each spell level. Moreover, dragons don’t need to prepare their spells beforehand, but decide upon casting which spell to use from those it knows. The number of spells that the various types of dragon can cast is based on their age (Hit Dice) is shown in table 4.1 at the end of this section (the Adult level is shown in **bold**, the Venerable level is shown in ***bold italics***, as well as where progression stops). They can freely choose from among all the schools of available arcane spells. As the spells they spontaneously know are few, dragons constantly seek to accumulate magic scrolls and spellbooks to increase their arcane knowledge and list of usable spells. In fact, it is enough for a dragon to study an arcane scroll or a spell in a book just once as it is able to remember it and can reuse it again later without having to restudy it again daily like mages do.

To recover spells, a dragon must meditate for at least four hours, during which it gathers the magical energy needed to evoke the desired effects again while remaining in a state of trance and rest. It isn’t possible to use this meditation more than once in 24 hours.

A minority of particularly wise and devoted dragons (10%) dedicate themselves to the Immortals (usually the divinities worshipped are the Great One and the other three dragon lords, Opal, Pearl and Diamond). In such cases, they effectively become mage-priests, and add the list of ***divine spells*** (see the section *List of Common Divine Spells*) of their worshipped divinity to the list of the arcane spells known, thus hugely increasing their choices and versatility. However, the number of spells of various levels castable per day remain that established based on their race and age (i.e. they continue to use the table of spells available to dragons below). Dragon priests need a holy symbol to channel the power of the Immortals, have access to the special powers granted by their divinity and possess the same restrictions about usable weapons; dragon clerics however, aren’t able to turn undead.

Finally, dragons can also create and use new spells and magic items reserved to spellcasters of its type (see Volume 3), as long as they are able to wear or wield them. A dragon cleric can use a *staff of healing* (holding it between its claws) or read a scroll of *fabricate* (with some appropriate device to unroll it), but probably have great difficulty putting a *holy ring* on its claw, unless it was specifically made for its size (maybe an earring or an amulet rather than a ring).

**Table. 4.1 – Spells available based on race**

|  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- |
| *HD* | *White* | *Black* | *Green* | *Blue* | *Red* | *Gold* |
| 1 | - | - | - | - | - | 1 |
| 2 | - | - | - | 1 | 1 | 2 |
| 3 | - | - | 1 | 2 | 2 | 2/1 |
| 4 | 1 | 1 | 2 | 2/1 | 2/1 | 2/2 |
| 5 | 2 | 2 | 2/1 | 3/1 | 3/1 | 3/2 |
| 6 | **3** | 3 | 3/1 | 3/2 | 3/2 | 3/2/1 |
| 7 | 4 | **4** | 3/2 | 3/3 | 3/2/1 | 3/2/2 |
| 8 | 4/1 | 4/1 | **3/3** | 4/3 | 3/2/2 | 3/3/2 |
| 9 | 4/2 | 5/2 | 4/3 | **4/4** | 3/3/2 | 4/3/3 |
| 10 | 4/3 | 5/3 | 4/4/1 | 5/4/1 | **3/3/3** | 4/4/3 |
| 11 | 5/3 | 5/3/1 | 4/4/2 | 5/4/2 | 4/3/3 | **4/4/4** |
| 12 | ***5/3/1*** | 5/3/2 | 4/4/3 | 5/4/3 | 5/3/3 | 4/4/4/1 |
| 13 |  | 5/4/2 | 5/4/3 | 5/5/3 | 5/3/3/1 | 5/4/4/1 |
| 14 |  | ***5/4/3*** | 5/4/3/1 | 5/5/3/1 | 5/4/3/1 | 5/5/4/1 |
| 15 |  |  | 5/4/4/2 | 5/5/3/2 | 5/4/3/2 | 5/5/4/2 |
| 16 |  |  | ***5/5/4/3*** | 5/5/4/2 | 5/5/3/2 | 5/5/4/3 |
| 17 |  |  |  | 5/5/4/3 | 5/5/4/2 | 5/5/4/3/1 |
| 18 |  |  |  | ***5/5/5/4*** | 5/5/4/3 | 5/5/4/3/2 |
| 19 |  |  |  |  | 5/5/4/3/1 | 5/5/5/3/2 |
| 20 |  |  |  |  | ***5/5/4/3/2*** | 5/5/5/4/2 |
| 21 |  |  |  |  |  | 5/5/5/4/3 |
| 22 |  |  |  |  |  | ***5/5/5/4/3*** |

***Elementalist***

Prime Requisites: Intelligence.

Other Requisites: Intelligence score of 9 or more.

Hit Dice: 1d4 per level up to 9th-level, plus any Constitution modifier. From 10th-level, +1 Hit Point per level, and Constitution modifiers no longer apply.

XP & Maximum Level: The Elementalist uses the same progression table as the mage for XP and spells.

Saving Throws: Mage of equal level.

THAC0: Mage of equal level.

Permitted Armour: No armour or shield.

Permitted Weapons: Simple weapons whose base one-handed damage is equal to his Hit Dice (d4) and two-handed damage is two ranks higher (d6), one-handed ranged weapons/firearms & weapons two+ sizes smaller.

Special Abilities: Cast arcane spells, specialisation, empower spells, control elementals.

Weapon Mastery: As a mage of equal level.

Compulsory General Skill: Arcane Magic (selected element).

**General Description**

The elementalist is a type of mage who specialises in the understanding and use of magic linked to a specific element, drawing on the elemental forces to increase his own power. The doctrine of elementalism was born millennia ago on the Alphatians’ original planet, and for centuries remained the basic philosophy of the Alphatian spellcasters, rather than specialising in the eight classic schools of magic, instead chose to devote themselves to one of the four schools of elementalism. The theory of elemental opposition unfortunately brought the Alphatians to disaster, as the philosophical dispute to establish which of the four primary elements of the universe was the most powerful, ended up turning into a true civil war between Followers of Air and Fire, which finally destroyed Old Alphatia and exiled the survivors. The Alphatians who landed on Mystara knew that they would have to leave behind the old elemental philosophies, and convert their magical erudition based on the characteristics of their newly adopted planet. Nonetheless, elementalism is handed on as a secret discipline by several sects. Even the flaems, the Glantrian descendants of the Followers of Fire, continue to practice fire elementalism, and based on the ancient Alphatian traditions created the Secret Art of Elementalism, one of the Glantrian Seven Secret Arts (see *The Seven Secret Arts* section).

Today, the pure elementalist is a mystical tradition reserved to a few circles of initiates, and in the Alphatian Empire is still viewed with suspicion. As such, the elementalists try to be discrete regarding their doctrine, but don’t hesitate to show their power to draw advantage.

**Elemental School of Specialisation**

Air, earth, fire and water constitute the basis of the four elementary schools. Each element has its own opposite, an element over which it dominates and one by which it is dominated. Every elementalist is prohibited from learning spells linked to his opposing element, nor can he use magic items that reproduce effects based on that element.

**Air:** the elemental magic of Air concerns every type of gas and vapour, as well as flight and gravity. Air elementalists are often arrogant and fierce supporters of individual liberty, so much that it borders on anarchy. Air is opposed to Fire, dominates Water and is dominated by Earth.

**Earth:** the elemental magic of Earth permits the creation of durable physical barriers, and shape rock and earth as the elementalist likes. Many of these spells are of defensive nature, and the pragmatic and rigid character of these elementalists mirrors their element. Earth is opposed by Water, dominates Air and is dominated by Fire.

**Fire:** the elemental magic of Fire is terrible and difficult to control, based as it is on potentially the most destructive and unstable element. Fire elementalists are often equally unpredictable and rash, lovers of spectacular and destructive effects. Fire is opposed to Air, dominates Earth and is dominated by Water.

**Water:** the elemental magic of Water is based on the force and malleability of every type of liquid. The majority of Water elementalists are calm but resolute individuals, and have power over liquids and ice. Water is opposed to Fire, dominates Fire and is dominated by Air.

**Powers of the Elementalist**

The elementalist, as a **specialised mage**, imposes a −1 penalty to ST to avoid effects created by him based on his element and receives a modifier to his ST versus effects linked to the elements:

* +1 ST versus effects of his own element
* –1 ST versus effects of the opposing element
* +2 ST versus effects of dominated element
* –2 ST versus effects of dominant element

Every elementalist is able to cast one additional spell per spell level based on his element. The offensive spells of his element always cause 1 HP more per dice and he reduces by 1 point per dice damage received from his element. Finally, all the spells based on his element are considered “common” (see Volume 3). However, he must give up all the spells and items linked to the opposing elemental school, nor can he specialise in the traditional schools.

The elementalist can also **empower elemental spells**. Once per day, he can choose to cast a spell of his school as if he had acquired a further 1d4 experience levels. The decision must be made before casting the spell and this effect augments all of the variables linked to the mage’s level. However, this power doesn’t allow the elementalist to cast spells that he wouldn’t normally be able to cast.

Finally, the elementalist can **control elementals,** which were summoned that belong to his school without needing to maintain concentration.

**List of Elemental Spells**

Below are listed all the spells linked to the four elements presented in this supplement (those *in italics are reversed*), with an indicator of which school they belong to at the side. For new spells, only if the DM judges that the effect is truly connected to one of the elements can it be considered elemental magic.

**Air** *(51 spells)*

***First level***

1. Heat Air (Tr)
2. Feather Fall (Tr)
3. Endure Elements (Ab)
4. Elemental Explosion (Co)
5. Float in Air (Tr)
6. Sonic Wave (Ev)
7. Push (Ev)
8. Ghost Sound (Il)
9. Ventriloquism (Il)

***Second Level***

1. Gust of Wind (Ev)
2. Levitate (Tr)
3. Sound Barrier (Ev)
4. Stinking Cloud (Co)
5. Whispering Wind (Di)

***Third Level***

1. Climate (Tr)
2. Control Element (Co)
3. Create Air (Co)
4. Gaseous Form (Tr)
5. Wall of Wind (Ev)
6. Thunderclap (Ev)
7. Steal the Breath (Ne)
8. Breathe Element (Tr)
9. Fly (Tr)

***Fourth Level***

1. Airy Water\* (Tr)
2. *Liquid Air* (Tr)
3. Create Atmosphere (Co)
4. Solid Fog (Co)
5. Whirlwind (Co)
6. Enchanted Vehicle (Tr)

***Fifth Level***

1. Spatial Distortion (Tr)
2. Summon Elementals (Co)
3. Elemental Form (Tr)
4. Windwhip (Ev)
5. Cloudkill (Co)
6. Elemental Protection (Ab)

***Sixth Level***

1. Control Winds (Tr)
2. Evanescence (Tr)
3. Acidic Fog (Co)
4. Poisonous Cloud (Co)
5. Sphere of Elemental Protection (Ab)
6. Elemental Travel (Co)

***Seventh Level***

1. Control Gravity (Tr)
2. Control Weather (Tr)
3. Explosive Cloud (In)
4. Bind Elementals (In)

***Eighth Level***

1. Elemental Aura (Tr)
2. Cloud Ship (Co)
3. Corrosive Cloud (Co)

***Ninth Level***

1. Elemental Power (Tr)
2. Greater Shout (Ev)
3. Hurricane (Co)

**Earth** *(46 spells)*

***First level***

1. Endure Elements (Ab)
2. Elemental Explosion (Co)
3. Pass without Trace (Il)
4. Stone Bolts (Tr)
5. Dig (Tr)

***Second Level***

1. Stone Hands (Tr)
2. Stone Grip (Co)

***Third Level***

1. Control Element (Co)
2. Fertility\* (Tr)
3. Fist of Rock (Co)
4. Breathe Element (Tr)
5. *Rocks to Pebbles* (Tr)
6. Pebbles to Rocks\* (Tr)
7. *Sterility* (Tr)

***Fourth Level***

1. Earthmaw (Co)
2. Seal Passage (Co)
3. Passwall (Tr)
4. Pass Rock (Co)
5. Stone Shape (Tr)

***Fifth Level***

1. Dissolve\* (Tr)
2. Spatial Distortion (Tr)
3. Summon Elementals (Co)
4. Elemental Form (Tr)
5. Fragment (Tr)
6. *Harden* (Tr)
7. Wall of Stone (Co)
8. Stoneskin (Ab)
9. Rock Door (Tr)
10. Elemental Protection (Ab)

***Sixth Level***

1. Flesh to Stone\* (Tr)
2. Stoneform (Co)
3. Ironwood (Tr)
4. *Stone to Flesh* (Tr)
5. Sphere of Elemental Protection (Ab)
6. Rock to Lava (Tr)
7. Move Earth (Tr)
8. Elemental Travel (Co)

***Seventh Level***

1. Rock (Tr)
2. Transport via Rock (Co)
3. Bind Elementals (Co)

***Eighth Level***

1. Elemental Aura (Tr)
2. Sandform (Ne)
3. Burning Stones (Tr)

***Ninth Level***

1. River of Sand (Co)
2. Meteor Swarm (Ev)
3. Elemental Power (Tr)

**Fire** *(48 spells)*

***First level***

1. Heat Air (Tr)
2. Endure Elements (Ab)
3. Elemental Explosion (Co)
4. Burning Hands (Ev)
5. Burning Ray (Ev)

***Second Level***

1. Affect Normal Fires (Tr)
2. Elemental Bolts (Ev)
3. Magic Flame (Ev)
4. Burning Eyes (Tr)
5. Pyrokinesis (Ev)
6. Explosive Runes (Ab)
7. Flaming Sphere (Ev)
8. Arcane Breath (Ev)

***Third Level***

1. Elemental Weapon (Tr)
2. Control Element (Ev)
3. Incendiary Darts (Tr)
4. Fireball (In)
5. Breathe Element (Tr)
6. Fire Trap (Ab)

***Fourth Level***

1. Searing Light (Ev)
2. Phoenix Wings (Co)
3. Wall of Fire (Ev)
4. Fire Shield (Ab)
5. Fiery Bolts (Ev)

***Fifth Level***

1. Spatial Distortion (Tr)
2. Summon Elementals (Co)
3. Purifying Flame (Ev)
4. Elemental Form (Tr)
5. Fiery Blast (Ev)
6. Elemental Protection (Ab)
7. Tracks of Fire (Di)

***Sixth Level***

1. Flame of Justice (Di)
2. Rock to Lava (Tr)
3. Fiery Tentacle (Co)
4. Burning Touch (Ev)
5. Sphere of Elemental Protection (Ab)
6. Elemental Travel (Co)

***Seventh Level***

1. Soaring Fire (Ev)
2. Explosive Cloud (Co)
3. Delayed Fireball (Ev)
4. Burning Web (Ev)
5. Bind Elementals (Co)

***Eighth Level***

1. Elemental Aura (Tr)
2. Explosive Death (Ev)
3. Burning Stones (Tr)

***Ninth Level***

1. Burning Fury (Ev)
2. Meteor Swarm (Ev)
3. Elemental Power (Tr)

**Water** *(47 spells)*

***First Level***

1. Oilskin (Ab)
2. Endure Elements (Ab)
3. Elemental Explosion (Co)
4. *Evaporate* (Tr)
5. Float (Tr)
6. Precipitation\* (Tr)

***Second Level***

1. Drown(Tr)
2. Elemental Bolts (Ev)
3. Swim\* (Tr)
4. Arcane Breath (Ev)

***Third Level***

1. Elemental Weapon (Tr)
2. Cone of Cold (Ev)
3. Control Element (Co)
4. Liquid Form (Tr)
5. Breathe Element (Tr)
6. Liquid Assassin (Co)
7. Transmute Liquids (Tr)

***Fourth Level***

1. Airy Water\* (Tr)
2. Water to Ice\* (Tr)
3. *Liquid Air* (Tr)
4. *Ice to Water* (Tr)
5. Ice Spear (Ev)
6. Wall of Water (Ev)
7. Wall of Ice (Ev)
8. Solid Fog (Co)
9. Ice Storm (Ev)

***Fifth Level***

1. Spatial Distortion (Tr)
2. Summon Elementals (Co)
3. Elemental Form (Tr)
4. Icy Blast (Ev)
5. Elemental Protection (Ab)

***Sixth Level***

1. Control Liquids (Tr)
2. Control Currents (Tr)
3. Acidic Fog (Co)
4. Sphere of Elemental Protection (Ab)
5. Freezing Sphere (Ev)
6. Elemental Travel (Co)

***Seventh Level***

1. *Agitate Water* (Tr)
2. Calm Water\* (Tr)
3. Acid Rain (Co)
4. Bind Elementals (Co)

***Eighth Level***

1. Elemental Aura (Tr)
2. Perpetual Ice (Ev)
3. Horrid Withering (Ne)

***Ninth Level***

1. Tsunami (Co)
2. Elemental Power (Tr)
3. Polar Ray (Ev)

***Elven Mage***

Prime Requisites: Intelligence.

Other Requisites: Intelligence score of 13 or higher, Dexterity score of 9 or higher.

Hit Dice: 1d6 per level up to 9th-level, plus any Constitution modifier. From 10th-level, +1 Hit Point per level, and Constitution modifiers no longer apply.

XP & Maximum Level: The elven mage has his own advancement table shown below and can reach 20th-level.

Saving Throws: Elf of equal level.

THAC0: Elf of equal level, but cannot progress beyond the THAC0 of a 10th level elf.

Permitted Armour: Any armour and shield.

Permitted Weapons: Any simple weapon.

Special Abilities: Cast arcane spells, Elven blood (no penalty to spellcasting when wearing armour).

Weapon Mastery: As dual-class Fighter-Mage.

Compulsory General Skill: Arcane Magic, various obligatory racial skills.

**General Description**

All know that the common elves are very skilled in the use of magic and in combat, and that this makes them formidable foes in any fight. However, the majority of elves have a limit to their magical skill when they reach high level, and seek to compensate for this with the study and practice of their combat ability. (Thereby becoming an Elf Lord and progressing with multiple attacks and the fighter combat options thanks to Attack Classes, but sacrifice their magic ability and remain fixed at 10th-level as arcane spellcasters – see the standard D&D elf in the Basic, Expert and Companion manuals).

Some individuals however, feel they have a greater preference for the arcane arts, and decide to follow the Way of the Book rather than that of the Sword, becoming Elven Mages rather than Elf Lords. In this case, he puts aside any interest in the martial arts and dedicates himself body and soul to the study of magic, to equal or surpass human spellcasters, renowned for their power. Note that elven mages exist in all elven races and communities, among common elves, among the shadowelves, among the aquarendi, etc. and so the remarks given next are of value to all the elven races.

There aren’t many elven mages however, as this career requires great willpower and absolute dedication to the magical arts. Indeed, an elf can choose this path from 1st-level, or decide to follow the Way of the Book once he reaches 10th-level, but beyond this level, it is no longer possible to change the path undertaken. Reaching 10th-level moreover, every elf that undertakes the mage career must enter a retreat with another elven mage in an elven community, and study for a period equal to one month per spell level that he intends to learn to refine his magical knowledge. During each month, he earns 250 XP (equal to 3,000 XP per year) thanks to his research (it isn’t necessary to delve further into the topics of the research if the player doesn’t want to). At the end of the minimum period he can choose if he wants to stay with his mentor (and continue to earn 250 XP for each month he stays), or leave and venture into the world to put his acquired knowledge to practice and get experience (i.e. acquire the XP needed to go up a level). Every time he reaches an experience level that allows him to cast spells of a higher spell level however (i.e. 12th, 14th, 16th and 18th), he must return to his retreat for more months to again meditate and study as described above.

The sacrifices that an elven mage must make are quite a few, but the few that are able to advance on this path win great powers and immediate recognition within the elven community, as they know the most intimate and deepest secrets of the true nature of the elves and are able to show the world what is the true latent power of the elven race. Their rank isn’t equal to that of a Treekeeper or a Clanmaster, but they are certainly respected as much as the Clan Holder.

**Elven Mage Progression Table**

As already mentioned, the elven mage elects not to improve his combat ability beyond 10th-level, and therefore doesn’t acquire the fighter combat options, or multiple attacks, which are only available to standard elf lords (elves who advance with the normal Attack Classes, and acquire +2 HP with each of them). Seeing as they specialise in the use of arcane spells, their fighting ability doesn’t improve beyond 10th-level, and so keep the same THAC0 of a 10th-level elf for all their future levels. In compensation, he gains the ability to cast spells of higher level (while the elf lord stops at 5th-level) and augments the number of spells he can cast daily. The elven mage (like the rest of the elves) uses the spell list of the Elven School, and has no penalties to his spell casting whilst wearing armour (due to his particular magical nature and the characteristics of his school). Table 4.2 gives the exact progression as regards the XP and spells of the elven mage.

Note that, although the elven mage gains access to higher level spells before the common mage (in terms of experience levels), the XP that he needs is rather higher than that of a Mage of equal level. If that is not enough the number of castable spells at maximum level (20th) is a little lower to that of a mage with the same XP, and appreciably lower to that of a 36th-level mage.

Finally, if the elf wants access to spells that are not on his list, he must leave of the elven nation, and look for the spell in a region in which it is known to exist.

**Table 4.2 – Elven Mage Progression Table**

|  |  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Level** | **XP** | **Spells per Spell Level** | | | | | | | | |
| **1** | **2** | **3** | **4** | **5** | **6** | **7** | **8** | **9** |
| 1 | 0 | 1 | – | – | – | – | – | – | – | – |
| 2 | 4,000 | 2 | – | – | – | – | – | – | – | – |
| 3 | 8,000 | 2 | 1 | – | – | – | – | – | – | – |
| 4 | 16,000 | 2 | 2 | – | – | – | – | – | – | – |
| 5 | 32,000 | 2 | 2 | 1 | – | – | – | – | – | – |
| 6 | 64,000 | 3 | 2 | 2 | – | – | – | – | – | – |
| 7 | 120,000 | 3 | 3 | 2 | 1 | – | – | – | – | – |
| 8 | 240,000 | 4 | 3 | 2 | 2 | – | – | – | – | – |
| 9 | 400,000 | 4 | 4 | 3 | 2 | – | – | – | – | – |
| 10 | 600,000 | 5 | 4 | 3 | 2 | 1 | – | – | – | – |
| 11 | 850,000 | 6 | 5 | 3 | 3 | 2 | – | – | – | – |
| 12 | 1,100,000 | 6 | 5 | 4 | 3 | 2 | 1 | – | – | – |
| 13 | 1,350,000 | 7 | 6 | 4 | 4 | 3 | 2 | – | – | – |
| 14 | 1,600,000 | 7 | 6 | 5 | 4 | 3 | 2 | 1 | – | – |
| 15 | 1,850,000 | 8 | 7 | 5 | 5 | 4 | 3 | 2 | – | – |
| 16 | 2,100,000 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 | – |
| 17 | 2,350,000 | 8 | 8 | 6 | 6 | 5 | 4 | 3 | 2 | – |
| 18 | 2,600,000 | 8 | 8 | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| 19 | 2,850,000 | 8 | 8 | 7 | 7 | 6 | 5 | 4 | 3 | 2 |
| 20 | 3,100,000 | 8 | 8 | 8 | 7 | 6 | 5 | 4 | 4 | 3 |

***Spellslayer***

Prime Requisites: Wisdom and Charisma.

Other Requisites: Wisdom and Charisma of 12 or better, Lawful Alignment

Hit Dice: 1d4 per level up to 9th-level, plus any Constitution modifier. From 10th-level, +1 Hit Point per level, and Constitution modifiers no longer apply.

XP & Maximum Level: The Spellslayer uses the Cleric’s advancement table and can advance to 36th-level.

Saving Throws: Thief of equal level.

THAC0: Thief of equal level.

Permitted Armour: Light armour, shields of one size smaller.

Permitted Weapons: One-handed melee weapons, any ranged weapon.

Special Abilities: Thief Abilities, Scarlet Tattoo.

Weapon Mastery: As a Thief of equal level.

Compulsory General Skill: Dodge (bonus), Act.

**General Description**

The Spellslayer is a legendary and mysterious figure, and the ultimate enemy of arcane spellcasters. Although being gifted with the same magical powers, in fact, the principal aim of every spellslayer is wiping out those who use arcane spells, in order to prevent them from bringing havoc to the world and of using the magical arts for shameful ends. Each spellslayer has the amazing ability of depriving an arcane spellcaster of his powers, severing the magical link between an individual and the magic that permeates the universe (the way in which this can be completed is a secret jealously guarded by the spellslayers). This can clearly bring about the defeat even of the most feared of mages, if he is deprived of his primary source of power. For this, the spellslayers are hated by any arcane spellcaster, and incredibly feared at the same time, as they embody the exact opposite of the common aspirations that lead each individual along the path of magic.

The spellslayer (who can be of any race, not only human) belongs to a secret and well branched order, composed of individuals who place above all other things a blind distrust of the arcane arts. They believe that arcane magic is the most dangerous and diabolical form of corruption that exists in the world, and that most mages aren’t able to use their powers for the good of society, seeing as they aren’t wise or virtuous enough. Therefore to prevent them from bringing suffering to the world due to their credulity or an intentional and evil desire for power, the spellslayers adopted it to radically eliminate from the world the threat represented by arcanism, suppressing the source of evil, i.e. the arcane spellcasters. Naturally, not all spellcasters are evil or deserve death, but in order to not run the risk at the slightest sign of abuse of their powers by an arcane spellcaster, a spellslayer prefers to act to eliminate the threat rather than hope in the mage’s redemption. It therefore often happens that a disguised spellslayer joins the same group in which is found a mage or a sorcerer to control him from nearby, and if the mage commits an action considered truly unforgivable, he is severely punished by the spellslayer. If then the spellcaster persists in his errors, the spellslayer uses any means to stop him, up to the death of one or the other.

**History of the Scarlet Order**

The spellslayers were born in the now forgotten Empire of Nithia about 600 years before the founding of the Empire of Thyatis. At that time, arcane magic was becoming an incredibly devastating instrument in the hands of scrupuless sorcerers and power thirsty nobles, who to indulge their dreams of wealth had listened to the tempting promises of the demons of Entropy led the empire down a one-way path to its corruption and total destruction. Many individuals suffered because of the deprivations and injustices perpetuated by the corrupt and bloody nobles, and in the attempt to curb the devastating Nithian influence on the surrounding peoples, a group of Immortals inspired some priests to act to counter Evil that had poisoned the empire before it was irreparably lost.

Unfortunately, some of these priests (probably under the influence of disguised Entropic Immortals) were persuaded that the problem derived from the abuse of the arcane powers of mages and sorcerers of court, who had bewitched the pharaoh and the Nithian nobles against their will and led them from the wisdom of the Immortals. They decided to find a way to counter and annul the influence of these spellcasters, such that the Empire of Nithia could return to its ancient splendour and that the wrath of the gods would be placated with the sacrifices of the evil. It was thus that these priests founded the Scarlet Order and recruited a select group of faithful and obedient followers to conduct forbidden and dangerous research, spy on and abduct mages and fey creatures in the attempt to understand the secrets of their magic and completely annul it.

It was only thanks to the influence of some Immortals (although it isn’t clear if they were demons or guardians) that the order uncovered the secret of the scarlet tattoo, and after having evaluated the risks and the effects, the priests of the order decided that only the best warriors and assassins in their service would become the first spellslayers, quick, sly and deadly individuals, with powers focused on the only objective to monitor and if necessary eliminate dissenting mages and sorcerers in the name of the Immortal guardians.

In just a few decades the plan was put into effect, and the efforts of the Scarlet Order caused a civil war within the empire that fragmented it further and favoured a centralisation of the power into the hands of the priestly caste, among which quickly spread the paranoia disseminated by the Order towards mages and sorcerers. The fear of a coup orchestrated by the arcane spellcasters (in particular by the Magian Fire Worshippers, once a powerful sect that enjoyed the Pharaoh’s favour) didn’t help the situation, as it forced the priests to approve research and practices, which were as aberrant as they were dangerous, in an attempt to reveal forbidden mysteries that would guarantee the supremacy of the priestly caste over that of the mages. So the final Pharaoh of Nithia, in the absurd attempt to destroy in a single blow all his enemies and incited to his madness by the Scarlet Order (whose leaders had evidently fallen to the thirst for power like the mages that they had tried to exterminate), started the preparations for such a wicked and devastating ritual that is would attract the inevitable punishment of the Empire’s own Immortal protectors of the Empire.

The annihilation of Nithia wasn’t therefore caused by the sorcerers’ ambitions, but by the excessive thirst for power and by the folly shown by its priestly caste, represented firstly by the Pharaoh and Scarlet Order. Thanks to the intervention of the divinities who had once favoured the rise of the Nithians, the so-called Guardians. At the end of the 6th century BC all the Nithian settlements in the Known World vanished, and many of its colonies in other parts of the world were destroyed or absorbed by the native populations, completely losing all memory of their past and origins.

With the disappearance of Nithia, the Scarlet Order endured a heavy blow, but all its knowledge wasn’t lost. Some spellslayers had migrated to the colonies that survived the destruction of Nithia, but the effect of the immortal magic altered their memories modifying both its attitude and underlying motivations. They were convinced that they had been struck by a cruel curse hatched by the most powerful mages that lived in the neighbouring areas (the Alphatian Empire for the spellslayers of the eastern Nithian colonies, the Magocracy of Herath for those of the western colonies), which had had devastating effects even on the surrounding populations, causing the destruction of an entire civilisation (without however remembering other details about it). Animated by a renewed disdain towards arcane magic, the surviving spellslayers lost the religious motivation that had given rise to the creation of their sect, but continue to act in the shadows to destroy mages or prevent them from abusing their ability, focusing in particular their efforts against the kingdoms with the most powerful arcane magic (the Alphatians to the east and the Herathians to the west).

The members of the sect decided to recruit only people motivated by a hatred of the arcane arts, carefully avoiding allying itself with religious orders or military of various natures or accepting within itself priests and holy warriors to have complete freedom of action and intention, and have the complete loyalty of its members. The reformed Order thus became a well-structured and sprawling guild with a very particular hierarchical model. The leaders of the Order decided to create a rigid structure made of independent cells and branches. Each candidate would only be accepted into the sect after a careful and motivational aptitude test by one of its members. Every spellslayer would take care of just one disciple to entrust tasks and hand on the secrets and dogmas of the sect, and would report to just one superior, from whom he would take orders, according to a pyramidal scheme that would see a single leader (called Elder) at the head of each region of interest. Each Elder would stay in contact with other leaders, without ever knowing their identity. In this way, limiting the number of people known, it would avoid the risk of a collapse if one of the cells is discovered, and if one of the Order’s branches had been uprooted by the killing of the Elder, the rest would elect a new one who would be entrusted with the rebuilding of the missing branch.

In the centuries following the founding of Thyatis, the order developed thanks to this new organisation, maintaining contact between its members and found fertile land within the community tyrannised by the despotism of mages and sorcerers. Partly using funds secretly donated by the Emperor of Thyatis to arrest the expansion of Alphatia at a time of major crisis, the Scarlet Order created cells in all the Known World and oversea, especially in the magocracy. Now, the Spellslayers are a hidden reality that few spellcasters are able to understand, but this is exactly the aim that was established by the order’s leaders: to create the belief that it doesn’t exist in order to continue to act undisturbed.

**Weapons & Armour**

The spellslayer usually only wears light armour, in order to exploit fully his thief abilities. They usually don’t use shields, but in extraordinary circumstances may use a buckler (i.e. a shield one size smaller than their own); if they want to protect themselves with a larger-sized shield, they aren’t able to attack for that round.

In regards to weapons, the spellslayer can use any type of ranged weapon and one-handed weapon, as they prefer to face their victim with weapons that allow them to have one hand free to directly touch them and dispel their arcane powers, before delivering the killing blow.

**Powers of the Spellslayer**

The spellslayer is in effect a subclass of the thief and therefore possesses all the common ***thief skills*** (backstab, dirty fighting, active dodge), although it uses the XP advancement table of the Cleric (ignoring its spell progression) to balance the received powers. The spellslayer also has access to the secret abilities of the thief (see *The Perfect Thief* available online for further information on the various skills), chosen from the following, which are considered typical of the Scarlet Order, the guild to which every spellslayer belongs:

* Improved Backstab
* Deadly Strike
* Dodge
* Improved Dodge
* Iron Constitution
* Cat’s Grace
* Combat Mastery
* Master of Disguise
* Trap Master
* Master Lockpick
* Pass Unobserved
* Lightning Reflexes
* Alerted Senses
* Watchful Spirit
* Assassin Techniques
* Indomitable Will

Every spellslayer is initiated into the mysteries of the sect by a Mentor of at least 9th-level, who, after being assured that the individual is sufficiently gifted (Dexterity and Charisma scores of at least 12 and Lawful alignment) and motivated towards the fight against the mages, performs the appropriate ceremony to inscribe on the initiate’s body the ***scarlet tattoo***. This mystical mark, initially created by the Nithian priests, allows the individual to develop various arcane powers by using his own body as a receptacle, without having to study magic like common spellcasters. The tattooing ceremony lasts an entire day and requires costly materials and special inks to a value of 1,000 g.p.

The scarlet tattoo is as large as a palm and indelible, and as such is often placed on parts of the body that are little exposed (groin, back, thigh, or even on the scalp, where hair later regrows) to keep it secret. The tattoo, in practice, a very powerful rune that allows the subject to develop certain powers as he acquires experience (advances in level) and enters into a symbiosis with the magic that infuses the symbol, but this power has a price. In fact, as insurance to avoid that the members of the order being tempted by the power of the arcane arts, the tattoo was created in such a way that for anyone who receives it becomes impossible to understand arcane magic. So, although he can try to study the arcane arts among the best tutors or institutions, no spellslayer will ever be able to comprehend the language of magic or to invoke arcane spells (including using arcane magic scrolls or mage-only items); the limitation doesn’t apply to divine magic. The spellslayer cannot therefore use items specific to arcane spellcasters or learn the use of arcane magic as some thieves are able to do, as they refuse the arcane instruction considering it a source of possible corruption, and for the same reason refuse the use of items with necromantic or evocation powers.

The spellslayer spontaneously develops a new power every 2 levels (player’s choice from those accessible once he reaches the listed level and those lower, all identical to the homonymous arcane spells). With the sole exceptions of *Dispelling Touch* (obligatory) and *Such Spell*, all the powers of the tattoo can be invoked once per day, only effect the spellslayer, and each can be magically dispelled with the normal chance.

**At 1st-Level:**

*Dispelling Touch* (once per round): the character can sever the link that allows a spellcaster to invoke and bind the arcane energies. Once per round the spellslayer can use this power by touching an arcane spellcaster with his bare hands (target’s AC ignores any armour). The latter must make a ST vs. Spells with a penalty equal to the spellslayer’s Charisma bonus and if it fails, the margin of failure gives the number of hours during which his magic powers are unusable (e.g. if he fails be 1 point he cannot cast spells for 1 hour, if he fails by 4 points he would be deprived of his arcane powers for 4 hours, etc.). If the ST is a natural 1, the victim will not be able to invoke spells for 1d4 days.

**At 2nd-Level:**

*Suck Spell* (once per round): the character can suck from the mind of an arcane spellcaster a spell with a maximum level equal to half his own with a touch (see above). The spellslayer chooses a certain spell: if the victim doesn’t know that effect, he loses another from those memorised of equal level. The victim can resist with a ST vs. Spells with a penalty equal to the spellslayer’s Charisma bonus: if he fails he loses the spell, which passes into the spellslayer’s mind and must be used within an hour before it fades away. The total number of levels of spells levels assimilable each day by the spellslayer is equal to his Intelligence score.

**From 4th-Level** (see 1st-level arcane spells):

*Detect Magic*, *Disguise Self*, *Jump*, *Lie, Longsight, Longstride, Spider Climb*, *Resistance*, *Read Languages*, *Shield*.

**From 8th-Level** (see 2nd-level arcane spells):

*Apnea*, *Deflecting Shield, ESP, Invisibility*, *Levitate*, *Locate Object, Mind Shield*, *Reflection, See Invisibility*, *Silence*

**From 12th-Level** (see 3rd-level arcane spells):

*Animal Form, Clairaudience/Clairvoyance*, *Electric Barrier, Fly*, *Gaseous Form*, *Haste*, *Infravision*, *Lightning Reflexes, Protection from Normal Missiles, Tongues*.

**From 16th-Level** (see 4th-level arcane spells):

*Defensive Aura, Dimension Door, Displacement, Exceptional Skill, False Thoughts, Improved Invisibility, Polymorph Self, X-ray Vision*.

**From 20th-Level** (see 5th-level arcane spells):

*Bull’s Strength, Cat’s Grace, Disguise*, *Elemental Protection, Iron Constitution, Magic Sanctum, Telekinesis, Truesight.*

***Arcane Warrior***

Prime Requisites: Strength and Intelligence.

Other Requisites: At least 12-level, Strength of at least 10, Intelligence of at least 11.

Hit Dice: 1d8 per level up to 9th-level, plus any Constitution modifier. From 10th-level, +1 Hit Point per level, and Constitution modifiers no longer apply.

XP & Maximum Level: The Arcane Warrior uses the same XP advancement table as the Fighter.

Saving Throws: Fighter of equal level.

THAC0: Fighter of equal level.

Permitted Armour: Any armour or shield (subject to spellcasting penalties, see below).

Permitted Weapons: Any weapon.

Special Abilities: Multiple attacks, cast arcane spells and use mage only items.

Weapon Mastery: As a dualclass Fighter-Mage on becoming an Arcane Warrior (see below).

Compulsory General Skill: Fighting Instinct (bonus), Arcane Magic and a Strength skill.

**General Description**

Like there are fighters who have devoted themselves to a specific faith and acquire divine powers, becoming the holy warriors of an Immortal and a church, it is also possible to find fighters who instead have the skill and will to venture on to the path of arcane magic and learn its secrets. It is those individuals who have a greater than average intellect (minimum Intelligence of 13), and who has already a long experience behind him (must be at least 12th-level). It is therefore clear that not all fighters can become Arcane Warriors at 12th-level.

From the moment he decides to follow the path of arcane magic, the fighter must find someone to teach him the secrets of such a discipline and who helps him to understand the meaning of the formulae and the language of magic; he must find a skilled mage (of at least 18th-level) who is disposed to become his mentor and to reveal his secrets. Naturally, given the nearly maniacal way in which arcane spellcasters jealously guard their secrets, this isn’t a trivial task, and usually the mage in question binds the apprentice fighter to him with a very particular pact, often as a *geas* that the fighter is asked to accept. This pact requires that the fighter serve his mentor as a servant knight (in practice the same thing that paladins and avengers do for a church), and in exchange the mage undertakes to teach him the basics of the arcane practices and to give him the knowledge of some of his spells. In practice, the arcane warrior earns all the responsibilities of a knight to the mage, the mage’s allies and enemies (i.e. he must serve and protect him, declare war or face in battle his enemies if necessary), and in exchange the mage takes the fighter as an apprentice, protects him, houses him and reveals the secrets of the magic arts to him (also teaching him the *Arcane Magic* general skill).

**Powers & Restrictions of the Arcane Warrior**

The arcane warrior continues to use the fighter’s xp progression table (like paladins and avengers), and as such his HP, THAC0 and Saving Throws remain unchanged. He gains multiple attacks as normal but loses the ability to develop the fighter’s typical combat options from the moment he also starts to learn arcane magic, seeing as he is mostly focused on those lessons.

The arcane warrior can learn to ***cast arcane spells*** as if he was a 1st-level mage from the moment he begins his apprenticeship, and subsequently “earns” a new mage level for every two fighter levels (rounded down), but only to determine his spellcasting ability. For example, if the fighter becomes an arcane warrior at 12th-level he would have the ability of a 1st-level mage, at 14th-level he would have the magical capacity equivalent to that of a 2nd-level mage, and at 36th-level have the capacity of a 13th-level mage. If instead his journey as an arcane warrior starts at 20th-level, at 22nd-level it would be that of a 2nd-level mage, and at 36th-level would be equivalent to a 9th-level mage. The maximum spell level that an arcane warrior can learn is equal to his Intelligence score minus 10 (max 6th-level with Intelligence 16, minimum 1st with 11).

The study time needed to gain the ability to cast spells is equal to 2 weeks for each of the character’s current levels; so, if a fighter wishes to become an arcane warrior at 15th-level, the PC must spend 30 weeks of time learning the fundamental principles of using magic alongside his mentor.

To cast and memorise spells, the arcane warrior must have his own spellbook. The warrior learns the spells from his mentor according to their pact, and can only learn the spell his mentor teaches him. He cannot copy spells into his spellbook from other scrolls and research them himself (see point 9), and if his mentor discovers him copying an unauthorised spell, the arcane warrior risks incurring the wrath of his mentor, who surely abandons him after having vented his anger for the student’s lack of discipline. Some pacts can require that the arcane warrior gift to his teacher an apt magic item based on the spell level of the spell that is revealed, other pacts require monetary payment, but others can require epic quests or further oaths. In general, the character should present to his mentor a gift of the value of 1,000 g.p. per spell level of the spell learnt, either in coin or in kind. The time needed to learn the spell is 1 day per spell level of the spell: at the end of the period, the spell can be written in the arcane warrior’s spellbook. If instead the subject decides to write the spell himself without his master’s supervision before reaching 9th-level as a, he has a chance of getting the formula wrong equal to 5% per spell level (first level = 5%, second = 10%, third = 15%, fourth = 20%, fifth = 25%, sixth = 30%). If the magic isn’t written correctly it becomes unusable (but this only becomes clear after having attempting to use it for the first time), and the character must try again.

The arcane warrior can use arcane scrolls with a *read magic*. However, there is always a fixed 10% chance that the reading fails, creating an unexpected result, as the character has an imperfect understanding of the nature of magic.

The arcane warrior can use all the magic items reserved to arcane spellcasters. However, as with scrolls, there is always a fixed 10% chance that the magic item doesn’t work or malfunctions (DM’s choice).

The arcane warrior can continue to also the typical weapons of a fighter (seeing that he will always remain a fighter), but progresses in weapon mastery at a slower rate, seeing as part of his time and effort is used to learn the arcane arts (in practice from the level he becomes an arcane warrior he is considered dualclass – see the rules in the *Mystaran Armoury* manualavailable online).

The arcane warrior can wear armour and cast spells, but has equally a chance of failing to invoke the spell based on the protection offered and the type of material from which the armour is made. However, as he is already used to moving and attacking whilst wearing armour and knows how to exploit its strengths without being affected. He isn’t subject to the penalty to Dexterity and Attack Rolls to which arcane spellcasters are subject who wear armour, and the failure chance listed in Table 1.1 and given for the armour worn is treated as halved for him (that of the material remains unaltered however).

From 9th-level as a mage, the character can create magic items by himself. He can research spells on his behalf (if he has access to a library or has other resources), although he needs double the normal time to write a spell in his book and will never have a high chance of success in creating magic items, due to what is considered his spellcaster level (see Volume 3 for the specific rules). Moreover, on reaching 9th-level as a spellcaster the character no longer needs a mentor to increase his magical skills, and can free himself from his obligations and duties towards his master with a final gift (usually of a value not less than 30,000 g.p.). Naturally, the character can also choose to continue the relationship with his mentor until the latter’s death or until he wants to be freed from the pact, but if the arcane warrior ever breaks the pact, his old mentor becomes a sworn enemy.

If the arcane warrior’s mentor dies before the character has reached 9th-level as an arcane spellcaster, he cannot progress further in his magical knowledge, and must out of necessity seek out a new mentor and swear loyalty to him. If in the meantime the character acquires new fighter experience levels, these aren’t taken into account to determine his effective level as a spellcaster, as during this period he hasn’t developed his arcane knowledge in any way.

***Faerie Spellcasters***

“At the beginning of time there was only Chaos. This was simply a matter of a series of small disturbances within an empty universe: formless Chaos was the universe, and was the natural state of things, as Balance and Order are today. Even the Immortals were different then: the four Spheres of Energy, Matter, Though and Time were integrated parts of Chaos, and fought against the Sphere of Integration and of Life, fearing the order that it intended to give to the multiverse. It was born from the union of the four elements as a legitimate child, but Entropy feared it, as it knew that it would bring Order, which would subjugate Chaos and conquer the multiverse. And thus it came to pass.

“Now the situation is reversed, and we live in a universe in which Entropy is the Sphere that is opposed to the natural order, within which the other four celestial Spheres exist: Balance rules the multiverse, and Chaos is the enemy to fight. But absolute Order inevitably leads to stagnation, and from it comes death. As such the four Spheres are opposed to Entropy, the Sphere of Death (that appears therefore impossible to eliminate, as it was impossible to eliminate the Sphere of Life in the primogenital Chaos), and fear it returning to dominate the multiverse. It is the child of the new order, and so as Order defeated Chaos whose child it was, so Entropy will one day depose Order and return to rule the universe. This is the Great Circle of the Multiverse, and thus will it ever be.

“The creatures that belong to the Good People are an integrated part of this Circle, as they were Immortals at the beginning of time, but lost their status following the war between Chaos and Order. Indeed, when the Sphere of Life rose up against Chaos and the four Spheres that composed it, in a war that involved entire planes of existence and marking forever billions of races, some of the Immortals decided not to take part in the war and didn’t line up with their entropic allies. In the end, the Sphere of Life won, remodelling the four Spheres according to the new order, while Entropy became a Sphere itself, in opposition with all the others.

“The new Immortals however didn’t know what to do with those Immortals who hadn’t taken part in the cosmic war. Indeed, if it was true that the neutrals hadn’t fought for the cause of Chaos, it was also true that they hadn’t opposed it, helping it indirectly. They didn’t deserve to confined within the Sphere of Entropy (in which they would however not been well received), but they could not accepted in the new victorious Spheres.

“Therefore it was decided to follow a middle course, and their spirits were dispersed into the Prime Plane, at the centre of the entire multiverse, with the promise that they would be reincarnated and would live eternally in more congenial forms to them. To them was granted a minor form of immortality, and powers that went well beyond those of simple mortals. Thus were born the Fairy People, a line of semi-immortal beings with surprising arcane powers, which however will never rival those of the Immortals, or aspire to return among the Celestial Spheres.

“The Wee Folk fell in love with its new home and the beauty of nature, which until that moment had remained hidden to their immortal eyes, too taken in seeing the overall picture of things instead of lingering on the beauty of the particulars. Therefore, it was that they chose to incarnate themselves in forms akin to nature and live in contact with it, protecting it and making friends with the animals, simple but passionate and sincere creatures, like themselves. As such today, mortals find the members of the Wee Folk exclusively where wild nature is present, in places of incomparable beauty, which the fey help to maintain, protect and repair from the ravages of time and mortals.

“And so the members of the Fairy Folk live form age to age, reincarnating themselves into new bodies when their existence begins to bore them, and rediscover each time the true joy of life and passions. They know that the Great Circle sooner or later will turn once more, as it has done in the past, and when this happens, hey will quickly abandon their beloved nature and return among the Celestial Spheres as champions defending Life, in a universe ruled by Chaos, until Chaos falls again and a new circle begins once more.”

**General Description**

The beings that are normally defined as faeries belong to the Fairy Court, or to the Wee Folk ruled by King Oberon and Queen Titania. These beings are known to mortals by the names of the several races that make up the Fair Folk: pixies, sprites, leprechauns, pooka, brownie, sidhe (the so-called fairies), woodrakes and faeries (the fey of the air). These creatures have an innate magical nature, much more powerful than that of the elves, seeing as they are ancient beings who can boast of a minor form of immortality. Indeed, the Fair Folk is composed of creatures who at the beginning of time were Immortals, and who later dispersed their own energy into the Prime Plane and who were reincarnated in these forms. Each of them can live for ever, without ever aging, once they become an adult, but usually individuals prefer to give up their physical forms every thousand years, and return in a new fairy form to begin life once more, facing new experiences; this however is perfectly in harmony with their conception of the Great Circle of Life. The Wee Folk is thus happy about its existence, and they have found new aims and new ways to enjoy fully their existence.

Mortal legends on the Faerie Court abound, and usually they tend to imagine these beings making merry, running among the trees and playing pranks and dirty tricks on the other races. It is true that fun remains the central point of the life of the Fairies, seeing that they love to enjoy every moment and don’t worry about the future, but this doesn’t mean that they cannot be serious or compassionate when the occasion requires it. Indeed, many of them indulge in the arts of philosophy, music and history in the same way they love banquets, play, duelling and flirting. As well as this, the fey put in prime place in their life the protection of their own kind and, above all else, nature and the place they live, helping the animals. They often act in accord with druids and elves, the creatures that the members of the Fairy People hold in the highest regard and think most similar to them.

Another common pastime of the Wee Folk is that of meddling in the affairs of mortals, spying on them secretly thanks to their powers, or playing dirty tricks for the joy of seeing their reactions. Quite a few fey become so attached to mortals that they become true protectors of a particular individual, family or community. Likewise, there are individuals who visit mortals just to punish them for misdeeds committed against nature. Others finally constantly try to prevent good people from being corrupted and are always looking to oppose the wicked, to contain the evil in the universe. This attitude towards mortals is probably an ancient spiritual legacy of the period in which Chaos ruled the universe and the Immortals frequently interacted in the lives of mortal creatures: certain habits are hard to lose, especially eternal beings.

As it can be rightly supposed, there are no clerics or divine spellcasters among the Faeries, seeing as none of them have a good rapport with the Immortals after the latter chased them from the Celestial Spheres and reduced their power. Holy water, holy water and other blessed items tend to particularly irritate the fey, which just tend to hold them at a distance, but don’t have adverse physical effects on them (unlike with the undead). Despite this, many faerie beings seem interested in the religious beliefs of mortals and the legends about the Immortals themselves, and often leave their lands to seek detailed information and speak with priests and enlightened humans regarding religious and philosophical questions.

**Enemies of the Fey**

If the Fairies overall agree with the various mortal races (or at least ignore them for most of the time) and don’t particularly care about the Immortals, there is however, an enemy against which any fey would rush to fight: the undead. Like the fey, the undead are also eternal and ageless, but while the Fairies want to protect and promote life in all its natural forms, the undead do the opposite, and seek only the destruction of anything alive. For this, the Fairy Court has forbidden any of its members from using the necromantic arts, and anyone who is suspected of doing so is declared impure and banished from the court forever. Some believe that these unfortunates are slowly corrupted by these negative energies, and that when they die become particularly violent and hateful undead spirits (like banshees and poltergeists).

A small part of fairy creatures finally, cannot be considered well-disposed and friendly towards other creatures like the majority of the fey. Indeed, these individuals constantly feel frustrated that they are no longer Immortals, and suffer the reduction of their powers in whatever form they are reincarnated in, venting their anger with violent and wicked behaviour. These are the so-called Dark Fey, which are composed of members of every species of the Good Folk (in particular the redcap, a type of brownie identifiable by the inevitable red cap, is the most widespread and hated). They feel betrayed by the decision of the Immortals, relegated to an imperfect world that seems to mock them at every moment, and to avenge themselves of this insult take aim at the mortals who cross their path, with the idea that no one should enjoy life if they themselves are unable to.

The rest of the Wee Folk don’t understand the hatred that these dark fey harbour in their hearts, but tolerate them, knowing well that any violent means used against them wouldn’t resolve the situation. Indeed, if they killed them, their souls would be reincarnated in new wicked fey, or could become dangerous undead, while if they decided to imprison them, it would surely trigger their wrath on the entire community. In the majority of cases therefore, the good fey try to hinder their evil pranks as they can, other times the dark fey are punished with the same coin, and in some cases it is even possible to redeem these wretches and cleanse their spirit. As such, the Wee Folk are always hesitant in using violence and inflicting death on their own kind.

**Powers of the Faeries**

As already mentioned, the members of the Wee Folk don’t age like the rest of mortals. On reaching adulthood (early twenties, in the splendour of their youth), their biological clock stops and they remain ***eternally young and healthy***. They are therefore immune to the effects of aging, and are also immune to any type of natural disease (while magic ones have their normal effect): death only comes to them via violent or magical causes, or more commonly when a fairy chooses to disperse his life energy and be reincarnated as a new individual of the Wee Folk.

The absence of the fear of death therefore makes fairies more adventurous and daring than most beings, and this manifests as a +2 bonus to all Saving Throws that involve any type of fear. However, the fey aren’t naive, and none of them would voluntarily meet with a violent death knowing the risks they run, as it would be better to continue to live and have new experiences than to stupidly die.

Moreover, given their affinity to nature and the animal world, the fey are able to ***speak with animals*** constantly, making themselves understood and understanding the language of any normal and not monstrous animal (Intelligence 2). This doesn’t mean that animals are always automatically friendly, but the Charisma of the fey can help sway the reactions of woodland creatures (they have a +2 bonus to reaction rolls with the animals), which will usually favour the fey if there are no risks.

But the most characteristic power of the Faerie People is surely their ability to make themselves ***invisible to mortals*** whenever they want (they just need to concentrate for a round, and can do so once per round), which allows them to run around unseen in human and demihuman communities and spy on or play tricks on people. In practice, each fey has the ability to avoid the reflection of any type of light (except ultraviolet) on its body, thereby rendering it invisible to the sight of most creatures, except those who can see ultraviolet light (like some insects) or that perceive reality with other senses. At times, it is possible to see a strange shimmering in the air when in the presence of an invisible faerie, like the effect that heat produces on a road surface on a warm day. This especially happens near to sunset, when the light spectrum is close to ultraviolet, but it isn’t possible for a mortal to see effectively an invisible member of the Fair Folk.

The only way to detect invisible fey is through magic (*see invisibility* or *truesight*), or through ***second sight***, an ability that all faeries have and that allows them to recognise other disguised faeries (magically transformed or disguised) or detect members of the Wee Folk invisible to mortals. Moreover, second sight allows the fey to anticipate even future events like a type of limited precognition. In this case, the precognitive ability isn’t under the individual’s control, but manifests when least expected, making appear before his eyes a scene set in the same area but in the near future. It usually isn’t possible to see over a year into the future (these visions are always controlled by the DM, who can use them as adventure hooks). Second sight can also be given to mortals through magic, but as it is a very precious gift, the fey very rarely grant it and only to those who have shown true friendship. Sometimes, mortals who number a fey in their ancestry are born with this extraordinary innate gift (usually one in a thousand), which marks them for life.

**Arcane Spells of the Faeries**

Not all Faeries have the innate ability to cast arcane spells, although they all share the powers listed above and each race has its own specific powers. In this manual, it was chosen to focus just on the three races that are able to cast the characteristic spells of the fey thanks to their innate ability, i.e. sprites, leprechauns and sidhe. For each of these races is a progression table for XP and spells, and were the additional powers for each are specified, in additional to the typical powers of the Wee Folk described above.

Faerie spellcasters don’t need spellbooks or prayers to learn their spells, as they spontaneously get the knowledge hand-in-hand as they gain experience. In practice, they have free access to all spells from the Druid list (see Volume 2), and all Conjuration, Enchantment and Illusion spells[[1]](#footnote-1). The evil fey instead, which have fallen to the call of Entropy and their own evil instincts, can use spells of Necromancy instead of having access to druidic spells.

Natural fey spellcasters are treated as Sorcerers (see that class): quickly knowing a number of spells per spell level (among those of the chosen schools and of the druids) equal to half their Charisma score, and can learn up to 10 + their Charisma bonus. They can ***spontaneously cast spells*** as they like without having to memorise them first (like the Sorcerer), without exceeding the spell level mastered (listed in the appropriate table for each race of faerie spellcasters). To recover his spells, a faerie spellcaster must rest for eight hours, and then meditate to gather the magical energy needed to invoke the desired effects.

Fey can use normally all arcane magic items, research new spells only if they belong to known schools, and create magic items with the usual method (see Volume 3), using the spells they know. Finally, given their innate magical nature faerie spellcasters aren’t penalised whilst casting spells if wearing armour (like elves).

For the other faerie races, it is only possible to cast arcane spells if they become mages or sorcerers, and they can only cast divine spells if they become druidic shamans (for further information see the chapter on *Alternative Divine Spellcasters* in Volume 2).

**Spells Exclusive to the Fey**

The spells below were added in the supplement PC 1. These spells are specific to the faeries (they have been added to the list of spells available to the fey) and aren’t replicable in any way by any other spellcaster.

**Cure Disease or Blindness**

**Level: 4th**

School: Abjuration (Divine)

Range: Touch

Area of Effect: One creature

Duration: Permanent

Effect: Cure a disease, blindness or deafness

This spell allows the caster to heal a subject from the effects of any one disease (magic or normal), or from blindness or deafness. If an individual suffers from more than one disease and also blindness or deafness, it is necessary to cast this spell more than once to remove all the afflictions.

**Pixy Ring**

**Level: 7th**

School: Illusion

Range: 120 feet

Area of Effect: Sphere of 5 feet radius per level

Duration: Permanent

Effect: Creates an area within which time flows differently

This powerful spell allows the fey to modify a part of the surrounding reality and enchant it to hide the fey there from mortal eyes. The spell must always be cast in an open area, and affects a spherical are of 5 feet radius per level of the spellcaster: in this area a permanent space-time distortion is created, which shelters any creature of the Wee People who find refuge there from any type of detection, magic or mundane. Even those that pass nearby aren’t able to see anything other than simple vegetation (of a type appropriate to the surrounding area) in the area of effect, and if he tries to enter the *pixy circle*, he must make a ST vs. mental Spells: if successful he can enter the *pixy circle*, but if he fails, his senses are misled so that the route he follows hugs the area of effect by walking along its edge (to the ends of making them believe that they had passed through the area, but have seeing nothing inside it).

However, any mortal who manages to enter the *pixy circle* without having been invited by a fey, must make a ST vs. Paralysis each round he remains in the affected area or be suddenly immobilised because of the magical nature of the place: at which point he will at the mercy of the Wee People, and cannot move until one of them allows him to. Once the mortal leaves the circle, he needs a new invitation to render him immune to the same effects, if he wants to re-enter it. As long as it remains in the circle, every fey creature automatically makes any Saving Throw (if allowed) to avoid unwelcome effects produced by mortals.

Time and space are imperceptibly altered to mortal senses within the *pixy circle*: indeed, the weather conditions are always better (even if outside the area of effect a snowstorm is raging) and the temperature is similar to that of a warm spring day (around 20°C). The passing of time instead is controlled by the fey who created the circle, who can slow down the flow of time up to one-tenth normal (i.e. for every 10 hours, days or months that pass outside the circle, only one passes within it), or speed it up in the same manner (for each hour, day or month within the circle 10 pass in the outer world), with all the due physical effects on the things and creatures that find themselves in the area of effect (tiredness, decay and aging).

Usually the Faeries use this spell to enchant specific areas of a natural landscape for use as seasonal meeting places, in which dances and feats are held, or to enchant the area in which sits their settlement or a fairy palace, thereby making it invisible and untraceable to common mortals. The invoking of a *pixy circle* is a difficult and exhausting procedure for a fey. The required ceremony lasts an entire day, and uses a very expensive powder (composed of ground unicorn horn, lotus pollen, sighs of lovers and dew of twilight) that is sprinkled over the area. In addition, the fey permanently loses 2,000 XP per every 5 feet of the area of effect’s radius, giving part of his essence to the environment to create the spell. As such, it is a spell that is used very rarely.

The *pixy ring* cannot be magically dispelled except by a well-worded *wish* and can be temporarily annulled in the area affected by an anti-magic ray. Anyone protected by an anti-magic aura or an *anti-magic barrier* ignores the adverse effects of the *pixy ring.*

***Leprechaun***

The leprechaun is a humanoid creature of tiny size (8 + 1d3 inches), particularly versed in crafts and common arts (they are known as the craftsmen of the Wee Folk). Generally they wear their hair, whose colour varies from black to bright red (never lighter), and wear an outfit with knickerbockers, always well-polished and stout shoes, white shirt and a jacket of natural colours (green, brown or black). They usually like to wear a hat and smoke a pipe, a pastime loved as much as craftsmanship and the acquiring of coin and valuables in general, and mature leprechauns are distinguished from the young by their muttonchops, which they proudly show. The pointed ears are the only physical characteristics that they have in common with the rest of the fey, and unlike most of the Fairy Folk, leprechauns wear beards and moustaches, which are always very neat.

The leprechaun has a natural predilection for crafts that gives them a +2 bonus to one (and one only) craft general skill, which must be learnt during adolescence. Normally they are sedentary beings, who don’t like to leave their own home (usually built between the roots of trees or underground), and love to accumulate precious items and money, guarding their treasures with extreme covetousness, which only lessens if threatened with death. From here, legends spread among the mortals that any captured leprechaun will show his captor his cauldron of gold to save his life: indeed a leprechaun cannot turn himself invisible to a being that has discovered him, while the latter continues to look at him. This passion for wealth is perhaps the only reason that pushes a leprechaun to travel the world, with the intention of accumulating treasures and returning home to boast about his wealth to his fellows.

Apart from this incredible tendency for greed however, leprechauns are very sociable individuals and good company, particularly the clurachauns (leprechauns who live in wine cellars) seem to love nothing more than a good wine and expensive spirits. All leprechauns are however very clever, and this characteristic, coupled with their magical ability, allows them to survive and get away from adversaries bigger and stronger.

The leprechaun can use tiny one-handed weapons and small two-handed weapons, but cannot use medium-sized or larger weapons. Furthermore, they usually prefer to not wear armour or use shields, although nothing stops them using it if they find some suitably adapted to their size; rather, it is often the leprechauns who forge armour for the Wee Folk. It is due to their natural predisposition towards craftsmanship and creating items, that every leprechaun is considered as if he was of double level to determine the chance of success in the creation of magic items (see the rules in Volume 3).

The leprechaun uses the same THAC0 and Saving Throws as an elf of equal level. It has a base Armour Class of 5 (improvable through Dexterity, general skills, magic , and the use of armour and shields) and rolls d4 to determine its Hit Dice: 1d4 HP per level up to 9th-level (9d4) plus any Constitution modifier, then +1 HP per level (up to 20th-level), Constitution modifiers no longer apply.

**Table 4.3 – Leprechaun Progression Table[[2]](#footnote-2)**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Level** | **XP** | **Spells per Spell Level** | | | | | | |
| **1** | **2** | **3** | **4** | **5** | **6** | **7** |
| 1 | 0 | – | – | – | – | – | – | – |
| 2 | 1,600 | 1 | – | – | – | – | – | – |
| 3 | 3,200 | 2 | – | – | – | – | – | – |
| 4 | 6,400 | 2 | 1 | – | – | – | – | – |
| 5 | 13,000 | 2 | 2 | – | – | – | – | – |
| 6 | 26,000 | 2 | 2 | 1 | – | – | – | – |
| 7 | 50,000 | 3 | 2 | 2 | – | – | – | – |
| 8 | 100,000 | 3 | 2 | 2 | 1 | – | – | – |
| 9 | 200,000 | 3 | 3 | 2 | 2 | – | – | – |
| 10 | 400,000 | 3 | 3 | 2 | 2 | 1 | – | – |
| 11 | 700,000 | 4 | 3 | 3 | 2 | 2 | – | – |
| 12 | 1,000,000 | 4 | 4 | 3 | 3 | 2 | – | – |
| 13 | 1,300,000 | 4 | 4 | 4 | 3 | 2 | 1 | – |
| 14 | 1,600,000 | 5 | 4 | 4 | 3 | 2 | 2 | – |
| 15 | 1,900,000 | 5 | 5 | 4 | 3 | 2 | 2 | 1 |
| 16 | 2,200,000 | 5 | 5 | 4 | 3 | 3 | 2 | 2 |
| 17 | 2,500,000 | 5 | 5 | 5 | 4 | 3 | 2 | 2 |
| 18 | 2,800,000 | 5 | 5 | 5 | 4 | 4 | 3 | 2 |
| 19 | 3,100,000 | 5 | 5 | 5 | 5 | 4 | 4 | 3 |
| 20 | 3,400,000 | 5 | 5 | 5 | 5 | 5 | 4 | 4 |

***Sidhe***

The sidhe (pronounced: “shee”) is a medium-sized humanoid creature that is normally also known as “fairy” (although in reality this term applies to all the races that constitute the Fair Folk). Of human appearance, save for vaguely elven features and pointed ears, the sidhe is able to blend in well in any human or elven community, and are often because of their actions known by the term “changeling”. Indeed, it isn’t rare for a sidhe to steal a mortal baby from its parents’ home, replacing it with a sidhe baby or simply with a log of wood that seems overall to be the baby, until the parents touch it and discover the truth. The baby is then raised by the fey and permanently given second sight through a special ritual: this shows how much the sidhe love mortals. The fairy infant that is placed in the mortal community is considered very lucky, seeing that they have the chance of first living the life of a mortal (who doesn’t know of his abilities or true nature) and then live a second life as a fairy (when, on reaching maturity, he becomes aware of being different and discovers his true powers).

Among the fairy races, that of the sidhe is certainly the most widespread within mortal communities, either because they can pass unnoticed, or because travel and adventure has a predominant place in their heart, on a par with fun and a love of life and beauty. Their great open mindness allows them to make friends with mortals more easily than the rest of the fey races. And this has often led to a sidhe falling in love with a mortal and creating a family with them, only to have to leave later when it becomes clear to the community of the true nature of the sidhe or his family dies of old age. (These events are the basis of many tragic love stories and ballads both on the Isle of Dawn and in the Known World). The sidhe who instead prefer not to travel usually settle in an incredibly beautiful locality, and build their homes deep in nature and well protected from prying eyes (hence the many tales of enchanted castles that only appear in the light of the moon, or of holy stone circles that suddenly become alive with sounds and voices during certain times of the year).

As well as the special abilities common to all faeries, The sidhe can also *breathe water* constantly (as the 3rd-level arcane spell), and indeed some of these creatures choose to live in the sea rather than in the woods or among humans, blending perfectly within communities of aquatic elves, tritons or merrow. The sidhe are an adventurous race, lovers of freedom and the unknown, and have a strong charismatic spirit (+1 natural bonus to their Charisma score) which makes them natural leaders (even if the rulers of the Fairy Court aren’t always sidhe). Moreover, their flexibility allows them to choose different paths from a class point of view: there are sidhe fighters and sidhe thieves, both capable of casting arcane spells (although the XP progression table is the same for both, see below). In practice the sidhe are within the Wee People what the humans represent among the humanoid races: individuals able to adapt to different situations and with a great love for adventure and risk.

Unfortunately, the sidhe have a great weakness due to their blood and metabolism: they cannot bear iron and ferrous alloys (like steel), which proves itself poisonous to them. Simple contact with iron items (including being wounded) provoking in a sidhe a considerable and very annoying skin irritation (causing a –1 penalty to all Attack Rolls and Dexterity checks) that lasts for 1 turn, while the ingestion of iron can cause death (Saving Throw vs. Poison to avoid dying in 1d6 rounds, unless the material is removed before it is too late). Prolonged contact with iron (like wearing armour or chains of iron or steel for more than ten minutes) causes the weakening of the sidhe (lose 1 point of Strength and Constitution per hour). If not remedied in time, this can cause the creature’s death (if the scores drop to 0, the sidhe dies from poisoning; if instead the item is removed, the sidhe recovers 1 characteristic point per hour). As such, the sidhe normally use armour and weapons made from animal or plant materials, or with non-ferrous (like bronze, gold, silver, copper, tin, etc.) or rare (obsidian, adamantine, mithril, glassteel, etc.) materials, although this involves a higher cost (to find the right materials and work them) and little chance of using most magical weapons and armour.

The sidhe fighter uses the same Saving Throws (with a +2 bonus to ST vs. Spells) and the THAC0 of a thief of equal level. He has a base Armour Class of 7 (improvable through Dexterity, general skills, magic, armour and shields). He rolls d8 for his Hit Dice: 1d4 HP at level zero (normal creature), +1d8 per level up to 9th-level (9d8+1d4) plus any Constitution modifier, then +1 HP per level (up to 36th-level), Constitution modifier no longer applies. He acquires multiple attacks at the same levels as a fighter (2 at 12th, 3 at 21st and 4 at 36th) and gains the fighter combat options at 9th-level. He isn’t limited in the armour or weapons he can use (except those due to his allergy to iron, see above).

The sidhe thief uses the same Saving Throws (with a +2 bonus to ST vs. Spells) and the THACO0 of a thief of equal level. He has a base Armour Class of 7 (improvable through Dexterity, general skills, magic, armour and shields). He rolls d4 for his Hit Dice: 1d4 HP at level zero (normal creature), +1d4 per level up to 9th-level (10d4) plus any Constitution modifier, then +1 HP per level (up to 36th-level), Constitution modifier no longer applies. He usually only wears light armour and doesn’t use shields, but isn’t limited in the weapons he can use (except those due to his allergy to iron, see above) He gains the classic thief skills as a thief of equal level, including the ability to do double damage from a backstab. Moreover, he has the possibility of changing his appearance as if using the *disguise self* spell (see *Chapter 2 – Arcane Spells*) once per day, remaining in that form for a maximum duration of 2d6 turns; the new form cannot be magically dispelled, but vanishes if the sidhe is killed.

**Table 4.4 – Sidhe Progression Table[[3]](#footnote-3)**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Level** | **XP** | **Spells per Spell Level** | | | | | | |
| **1** | **2** | **3** | **4** | **5** | **6** | **7** |
| 0 | 0 | – | – | – | – | – | – | – |
| 1 | 3,000 | 1 | – | – | – | – | – | – |
| 2 | 6,000 | 2 | – | – | – | – | – | – |
| 3 | 12,000 | 2 | 1 | – | – | – | – | – |
| 4 | 24,000 | 2 | 2 | – | – | – | – | – |
| 5 | 50,000 | 2 | 2 | 1 | – | – | – | – |
| 6 | 100,000 | 2 | 2 | 2 | – | – | – | – |
| 7 | 200,000 | 2 | 2 | 2 | 1 | – | – | – |
| 8 | 400,000 | 3 | 2 | 2 | 2 | – | – | – |
| 9 | 600,000 | 3 | 2 | 2 | 2 | 1 | – | – |
| 10 | 800,000 | 3 | 3 | 2 | 2 | 2 | – | – |
| 11 | 1,000,000 | 3 | 3 | 3 | 2 | 2 | 1 | – |
| 12 | 1,200,000 | 4 | 3 | 3 | 2 | 2 | 2 | – |
| 13 | 1,400,000 | 4 | 4 | 3 | 3 | 2 | 2 | – |
| 14 | 1,600,000 | 4 | 4 | 3 | 3 | 3 | 2 | 1 |
| 15 | 1,800,000 | 4 | 4 | 4 | 3 | 3 | 2 | 2 |
| 16 | 2,000,000 | 4 | 4 | 4 | 4 | 3 | 3 | 2 |
| 17 | 2,200,000 | 4 | 4 | 4 | 4 | 4 | 3 | 3 |
| 18 | 2,400,000 | 4 | 4 | 4 | 4 | 4 | 4 | 4 |
| 19 | 2,600,000 | 5 | 5 | 5 | 4 | 4 | 4 | 4 |
| 20 | 2,800,000 | 5 | 5 | 5 | 5 | 5 | 4 | 4 |
| 21 | 3,000,000 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |
| 22 | 3,200,000 | 6 | 6 | 5 | 5 | 5 | 5 | 5 |
| 23 | 3,400,000 | 6 | 6 | 6 | 6 | 5 | 5 | 5 |
| 24 | 3,600,000 | 7 | 6 | 6 | 6 | 6 | 5 | 5 |
| 25 | 3,800,000 | 7 | 6 | 6 | 6 | 6 | 6 | 5 |
| 26 | 4,000,000 | 7 | 7 | 6 | 6 | 6 | 6 | 6 |
| 27 | 4,200,000 | 8 | 7 | 7 | 6 | 6 | 6 | 6 |
| 28 | 4,400,000 | 8 | 8 | 7 | 7 | 6 | 6 | 6 |
| 29 | 4,600,000 | 8 | 8 | 7 | 7 | 7 | 7 | 6 |
| 30 | 4,800,000 | 8 | 8 | 8 | 7 | 7 | 7 | 7 |
| 31 | 5,000,000 | 9 | 8 | 8 | 8 | 7 | 7 | 7 |
| 32 | 5,200,000 | 9 | 8 | 8 | 8 | 8 | 8 | 7 |
| 33 | 5,400,000 | 9 | 9 | 8 | 8 | 8 | 8 | 8 |
| 34 | 5,600,000 | 9 | 9 | 9 | 8 | 8 | 8 | 8 |
| 35 | 5,800,000 | 9 | 9 | 9 | 9 | 9 | 8 | 8 |
| 36 | 6,000,000 | 9 | 9 | 9 | 9 | 9 | 9 | 9 |

***Sprite***

The sprite is a humanoid creature of tiny size (height 10+1d6 inches) of elven appearance (long clear hair, pointed ears and slightly sloped eyes of various colours) and of extremely heroic and adventurous temperament. They are natural spellcasters, and their magic skills progress as quickly as their martial skills. They are open-minded and fundamentally very curious and friendly. Sprites don’t hesitate to join a group of mortal adventurers if there are occasions for adventures, and remain with them as long as they are amused or face their challenges with enthusiasm. They don’t enjoy life at court or staying in cities for too long (and usually when they enter a mortal community, turn themselves invisible to avoid attracting too much attention).

The sprite can use one-handed tiny weapons, and small two-handed weapons, but cannot use medium-sized or larger weapons. They usually use a shield but don’t wear armour (by virtue of their rather low natural AC), as it interferes with their ability to fly: thanks to their butterfly wings they can fly at a speed of 180 (60) feet per round, but cannot support more than half of their total transportable encumbrance whilst flying. Finally, a group of five sprites is able to cooperate to evoke a *curse* (like the 4th-level arcane spell) whatever their level.

The sprite uses the same THAC0 and Saving Throws as an elf of the same level, has a base Armour Class of 5 (improvable through Dexterity, general skills and magic). It rolls d4 to determine its Hit Dice: 2d4 HP at 1st-level (half as a 0-level monster with 1d4 HP), +1d4 per level up to 9th-level (10d4) plus any Constitution modifier, then +1 hp per level from 10th-level (up to 20th-level), Constitution modifier no longer applies.

**Table 4.5 – Sprite Progression Table[[4]](#footnote-4)**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Level** | **XP** | **Spells per Spell Level** | | | | | | |
| **1** | **2** | **3** | **4** | **5** | **6** | **7** |
| 0 | 0 | – | – | – | – | – | – | – |
| 1 | 1,700 | 1 | – | – | – | – | – | – |
| 2 | 3,400 | 2 | – | – | – | – | – | – |
| 3 | 7,000 | 2 | 1 | – | – | – | – | – |
| 4 | 15,000 | 2 | 2 | – | – | – | – | – |
| 5 | 30,000 | 2 | 2 | 1 | – | – | – | – |
| 6 | 60,000 | 2 | 2 | 2 | – | – | – | – |
| 7 | 120,000 | 2 | 2 | 2 | 1 | – | – | – |
| 8 | 240,000 | 3 | 2 | 2 | 2 | – | – | – |
| 9 | 500,000 | 3 | 2 | 2 | 2 | 1 | – | – |
| 10 | 750,000 | 3 | 3 | 2 | 2 | 2 | – | – |
| 11 | 1,000,000 | 3 | 3 | 3 | 2 | 2 | 1 | – |
| 12 | 1,250,000 | 4 | 3 | 3 | 2 | 2 | 2 | – |
| 13 | 1,500,000 | 4 | 4 | 3 | 2 | 2 | 2 | 1 |
| 14 | 1,750,000 | 4 | 4 | 3 | 3 | 3 | 2 | 1 |
| 15 | 2,000,000 | 4 | 4 | 4 | 4 | 3 | 2 | 2 |
| 16 | 2,250,000 | 5 | 4 | 4 | 4 | 4 | 3 | 2 |
| 17 | 2,500,000 | 5 | 5 | 4 | 4 | 4 | 3 | 3 |
| 18 | 2,750,000 | 5 | 5 | 5 | 4 | 4 | 4 | 4 |
| 19 | 3,000,000 | 5 | 5 | 5 | 5 | 5 | 4 | 4 |
| 20 | 3,250,000 | 5 | 5 | 5 | 5 | 5 | 5 | 5 |

***Thief***

Some thieves are able to ***cast arcane spells*** and ***use arcane items*** even if they don’t have the power of the mages. They can only do so if they receive sufficient training from a master of magic to be able to cast a *read magic* and to recognise the simplest spells (or acquire the *Arcane Magic* general skill). Naturally, these thieves can only cast spells that they find written on magic scrolls after having identified the magical symbols through a *read magic* or use a mage-only magic item after having identified it with a successful *Arcane Magic* check, but that’s not said that the power evoked is totally under the control of the uninitiated.

So, as stated in the original D&D[[5]](#footnote-5) rules, any thief with sufficient Intelligence (13 points) who receives adequate instruction from a mage or who has studied the arcane arts alone for a long time, gaining experience next to some arcane spellcaster (must be at least 9th-level and possess the *Arcane Magic* general skill), is able to cast arcane spells, with the limitation of not being able to memorise any magic, but must cast it directly from a magic scroll after having understood it (which is destroyed once the spell contained on it has been evoked or if it is copied), and of using mage-only magic items if he passes the *Arcane Magic* check; if it fails, it simply means that the thief doesn’t recognise the item and cannot use it, until someone more expert explains to him exactly what type of item it is and how it is activated.

The spells cast by a thief from scrolls are always considered to have been cast by a caster of the minimum level required to do so, in order to determine duration, range and effects (e.g. a *fireball* or a *lightning bolt* only causes 5d6 damage, as a mage must be 5th level to cast 3rd level spells). The magic effects of items reserved to arcane spellcasters have the standard power decided by the mage who created the item (e.g. a *wand of lightning bolts* of 8d6 cause that much damage and not less, even if used by a thief).

Generally, the more powerful (in terms of spell level) the spell cast, the lesser the chance of the thief correctly controlling the evoked energies, with unpleasant consequences for those directly affected. The formula below gives the failure chance of a thief who seeks to cast a spell from a scroll, or of using a mage-only magic item (note that the thief’s level is irrelevant, but such actions can only be attempted from 9th-level):

***Failure %:*** The spell’s spell level × 5%

When a spell fails, it rebounds the caster (it is centred on him) if it produces, while if it produces positive effect simply nothing happens.

**Optional Rules**

In regards to the Thief class, it is also possible to use the optional rules written by the authors of this manual and freely available online in the document *The Perfect Thief ver. 2.6*. In which is presented a large series of secret skills exclusive to thieves (in particular a new form of magic based on shadow and illusion) to make the class more competitive in respect to the others.

***Runemaster (Hakomon)***

Prime Requisites: Intelligence and Constitution.

Other Requisites: Intelligence and Constitution of at least 10.

Hit Dice: 1d4 per level up to 9th-level, plus any Constitution modifier. From 10th-level, +1 Hit Point per level, and Constitution modifiers no longer apply.

XP & Maximum Level: The Runemaster uses the mage’s progression table in regards to XP and spells.

Saving Throws: Mage of equal level.

THAC0: Mage of equal level.

Permitted Armour: Light armour, any shield.

Permitted Weapons: Any simple weapon with a maximum base damage of 1d6.

Special Abilities: Cast arcane spells.

Weapon Mastery: As a Mage of equal level.

Compulsory General Skill: Knowledge of the Runes (bonus), Observe.

**General Description**

There is certain type of magic that is based on the use by the spellcaster of particular runes invested with magical powers, which only the spellcaster can detect and exploit. These experts of runic magic are different to Glantrian cryptomancers as they don’t exploit the true names of things and energies, but bind their own magical powers to specific runic supports that they can later use as they like. These spellcasters are called runemasters or hakomon (a term used among the Ethengarians).

The hakomon in practice is able to trap the magical essence in a sigil (written or etched on a normal support), and give them a defined form that imitates an arcane spell. When he later wants to release the magic energy and use the spell, he need to nothing but break the sigil, and the magic that he had previously inscribed is released. Theoretically, this procedure seems a way to allow anyone who has a magic sigil to be able to use the spell that it holds, but the truth isn’t so simple. Indeed, to invoke the appropriate magic must activate the magic sigil with a procedure and a special formula, a sort of combination that prevents just anyone from being able to use it. If this isn’t done, but an attempt to physically break the sigil, it is destroyed, and in doing so the energy stored inside is released as an explosion, which causes 1d6 damage per spell level to all those that are within a 10-foot radius (it is possible to halve the damage with a successful ST vs. Spells). Each hakomon is however able to dispel a sigil without causing an explosion or the magic effect associated with it. This is normally done when the sigil’s power is considered useless and the hakomon needs this part of his power to invoke a different and currently more useful effect.

In order to keep in mind the learnt sigils and the formulae to activate them, a hakomon must hold a register in which to marks these runes and the rituals to activate them, in order to remember their power when creating a sigil. Some hakomon inscribe their sigils inert (that therefore haven’t received the magical energy of the hakomon) on parchment, others on wooden tablets that most carry, like a book of magic, which however only they can interpret thanks to the *Sigil Knowledge* general skill (a roll is only required to interpret unknown sigils of other masters). If this collection of sigils is ever lost, the hakomon should laboriously recreate new one based on his memory (an Intelligence check to remember and reproduce each known sigil, and if the check fails, the sigil is forgotten). Some particularly stoic hakomon, for fear of losing or revealing to others their knowledge, usually carve the known sigils on his own body, which becomes a true living map of his power, but doing so causes the permanent loss of 1 HP for every 5 experience levels, because of the scars that have accumulated on his skin.

**Weapons & Armour**

Runemasters prefer using magic instead of weapons, and dedicate themselves body and soul to the search for and understanding of the energy that permeates the multiverse, in order to be able to duplicate it at will. However, he is much more in touch with the surrounding world from which he draws his sigils than a common mage, and as such dedicates an important part of his day to practising in the use of weapons with which to defend himself. The hakomon prefers manageable weapons that don’t take too much effort to employ, i.e. all simple weapons that cause a maximum of 1d6 damage at Basic rank.

Unlike mages however, runemasters can wear armour, since the way that they cast spells is different to that of common mages and doesn’t require great expressiveness or freedom of movement. What are important are concentration and the presence of the sigil from which to draw power, as well as the exact formula to be spoken. Therefore, they can carry shields of equal size or smaller, and they are trained to fight in light armour.

**Powers of the Runemaster**

The only real power of the hakomon is the ability to ***cast arcane spells by means of runes***. In practice, every master has a reserve of energy available each day (the number of castable spells is based on the progression table of a mage of equal level). By drawing on it he can inscribe a certain number of sigils on various objects (usually small pieces of parchment, or stones or wooden tablets) or surfaces (floors, walls, trunks, rocks), which hold the energy of the hakomon until it is activated. The support used isn’t generally damaged by the spell, and the sigil vanishes immediately after having been activated or deactivated.

The master takes 1 round for every 3 spell levels of the magic to create a sigil (minimum 1 round), can write just one sigil on each item, and while creating it he must maintain his concentration; if his concentration slips during this procedure (e.g. if injured), the procedure is ruined and must be restarted. The sigil isn’t affected by attempts to dispel the spell it holds, although it becomes unusable in areas where magic is suppressed (anti-magic).

If the hakomon finds a magic sigil that doesn’t belong to him, and makes a successful *Sigil Knowledge* check he is able to activate or deactivate it without invoking its effects, as he chooses. If the check fails, it means that he hasn’t understood it (he can only try again after going up a level) and cannot therefore use it, while to dispel it the only remaining option is to destroy it.

When a sigil is activated (a procedure that takes one round, like casting a spell normally), it releases the spell that it holds according to the intentions of whoever activated it, but its variables depend on the level of who created it, and not on who activated it. Unlike normal spellcasters, if the hakomon is disturbed whilst activating the sigil, the desired effect isn’t produced but he doesn’t lose the spell, as the sigil remains intact and thus he will be able to try again to activate it the following round.

Only after activating, dispelling or destroying a magic sigil, is the hakomon who created it able to reacquire then energy it contained and reuse it, after having rested for at least eight hours. This means that the number of spells that a runemaster can cast is based on his level (using the same table as mages) and determines the maximum number of magic sigils that he can create, drawn from the list of spells that he knows. Every hakomon can however dispel the magic sigils that he creates without invoking its effects with a simple ritual, even if he is no longer in possession of those sigils. For this operation it is enough to concentrate for one round, but the procedure is automatic. This is necessary, for example, if the master has lost a sigil or needs his energy to create a different and currently more useful one.

Example: a 4th-level hakomon can cast two 1st-level and two 2nd-level. This means that he knows two sigils that invoke 1st-level magic, and two that invoke 2nd-level magic. He chooses to learn the runes that can bind and release the power of *protection from evil* and *shield* of 1st-level, and *invisibility* and *acid arrow* of 2nd-level (that he has seen a rival use). This means that he can create two 1st-level sigils and two of 2nd-level, combining the known powers as he likes. Then, until the powers in the sigils are released or dispelled, he cannot create more, as his energy is bound in those already made and he cannot draw on other powers. Suppose that he decides to create two active sigils of *shield*, one of *invisibility* and one of *acid arrow*, and then uses the *acid arrow* against an orc, the next day, after having rested for at least 8 hours, and meditating to recall to his mind the magic energies he can write a new 2nd-level sigil (either *invisibility* or *acid arrow*).

Runemasters acquire new spells by studying inert sigils of other hakomon, or by replicating the arcane spells that they have seen performed. In the former case, it is necessary to make a *Sigil Knowledge* check to understand and memorise the rune, in order to use it in the future. In the latter case instead, the hakomon must make an Intelligence check with a penalty equal to level of the observed spell: if the check is successful, the master is able to understand the mechanism with which to invoke that power and can create an appropriate rune to record and imitate it. He must do so within an hour on understanding the functioning of the spell (needing a *Sigil Knowledge* check with a penalty equal to the spell level of the researched spell) or the memory becomes confused and he won’t be able to channel it into a magic sigil. The number of reproducible spells is fixed by his level, while there is no limit to the number of known spells (like mages).

From 9th-level, the hakomon can also invent new spells or create arcane spells that he has never seen. The procedure to create new spells (that go to occupy his total memory) is the same as described in Volume 3 (all arcane magic that he hasn’t seen is considered new).

The runemaster can create weapons and armour with magic bonuses and *rings of protection* with the normal method described in Volume 3. In regards to magic items enchanted with specific spells, he normally prefers to not create them, as doing so would permanently associate part of his magical energy to the item depriving himself of it, and this seriously limits the number of sigils that he could then inscribe. In practice, if he creates a *ring of invisibility*, this is equivalent to permanently enchanting an item with the *invisibility* sigil, giving it part of his magic energy (and therefore the chance of using a 2nd-level spell) until the magic item is destroyed and its energy, freed, returns to him. This means that, although theoretically he is able to create magic items with the normal procedure, the runemaster rarely chooses to do so, in order to not give up his spells.

**Particular Disadvantages**

It is important to note that the first disadvantage that is associated with the practices of the hakomon is the presence of a support material on which his sigils are written. If he doesn’t have any inert support (card, wood, stone, skin, metal or similar), then he cannot bind his magic energy or cast spells. When he is using a sigil to invoke a power whose range is “touch”, then the master must produce the sigil and with it touch the creature that the spell is directed at (normally requiring an Attack Roll), and then invoke the power of the sigil with the ritual formula.

As well as the support, he needs and instrument to create the sigil, which can vary from a simple chisel to a finger dipped in blood or ash, up to more elaborate quills and ink. Lacking one or the other, the sigil cannot be created, and the master has no magic powers (as he isn’t able, unlike normal mages, to shape directly from the surrounding currents of magic the energies that correspond to each spell).

The second disadvantage of a hakomon is associated with his so-called “cultural taboo”. Indeed, every runemaster think that his powers derive from his self-imposed deprivations, which allows him to draw closer to the mysteries of the universe and to be able to understand fully the secrets of the runes. If this is true or just a self-induced conception, isn’t known. The truth is that if a hakomon doesn’t respect his taboo, he encounters particularly adverse effects to himself, and it is therefore due to this that all runemasters are absolutely serious and bound to respecting their own taboo.

Every hakomon chooses a taboo to respect at 1st-level, usually a prohibition or a habit that is imposed by his master, and afterwards is forced to take a new one every 7 levels in order to increase his knowledge (so at 7th, 14th, 21st, 28th and 35th). A short list of taboos and habits to choose from is given next, but the DM is invited to expand it:

* never kill creatures of a certain species (dogs, crows, etc.) familiar to the hakomon, which are considered the holy protectors of the master;
* never eat one type of common food (meat, fish, cheese, etc.);
* never drink alcohol or milk;
* never immerse oneself in water;
* never cut nails or hair;
* never intentionally touch a person of a certain rank, race or sex;
* never speak with a person of a certain rank, race or sex;
* never enter an inhabited building without first being invited;
* never spill blood on a holy site;
* never use spells of a certain school;
* always fast for one day per week;
* remain silent for one day per week;
* always stand, except when sleeping;
* always dress in a certain colour;
* always travel by foot, never by other means.

As said, if a hakomon violates his taboo, he is subjected to a very strong handicap, decided by the DM based on the following list (which can be expanded):

* loss of half of HP total;
* one characteristic is reduced by 3 points;
* impossible to cast spells of a certain spell level;
* impossible to use magic that causes damage;
* draws hostility and is attacked on sight by individuals of different alignment.

The only way to remove the effects induced by the violation of a taboo is by meditating and fasting for one week. At the end of which the ’hakomon must make a Wisdom check to be able to recover his status; if the check fails, it is possible to try again once per day the meditation and fasting is continued, until he succeeds.

***Channeller Mage***

Prime Requisites: Intelligence.

Other Requisites: Intelligence, Wisdom and Dexterity of at least 10.

Hit Dice: 1d4 per level up to 9th-level, plus any Constitution modifier. From 10th-level, +1 Hit Point per level, and Constitution modifiers no longer apply.

XP & Maximum Level: The Channeller Mage uses the same XP and spell progression table as a mage.

Saving Throws: Mage of equal level.

THAC0: Mage of equal level.

Permitted Armour: Light armour, no shield.

Permitted Weapons: Any simple weapon whose base damage isn’t greater than 1d6.

Special Abilities: Arcane Focus, magic research.

Weapon Mastery: As a mage of equal level.

Compulsory General Skill: Arcane Magic (bonus), Concentration, Alchemy.

**General Description**

Among the various doctrines of arcanism there is one that is distinguished from the common traditions of mages and sorcerers by the ability to bind the spellcaster’s magic powers into certain items called foci, used later to invoke the desired spells. These spellcasters are called channeller mages and they exploit a similar principle to that of the runemasters.

A channeller receives a different training to other mages, as the arcane formulae and the secret rituals to which he is initiated function in a different manner and they are based on reducing the magical pressure on the spellcaster thanks to the use of items expressly made to help him. These items, called foci or channellers, help to absorb a part of his arcane energies and give the mage the sole task of releasing the spell contained in it through a simpler procedure than that of a normal magical formula. In some cases (see the rules for elixirs), this procedure is so simplified that it gives the possibility to anyone who possesses the focus to use the spell that it holds.

Channeller mages are well rooted in their own magical doctrine and as such refuse any other contamination by the normal arcane teachings (it isn’t possible to be both a mage and a channeller). They also need a register in which to memorise the rituals to channel their magic powers, but in general their practice much less mnemonic effort than a mage and this allows them also refine their martial abilities. Finally, like normal spellcasters, the channellers can also belong to one of the same traditions or schools of magic of the normal mages, and each can choose to specialise as described in the rules in Chapter 1.

**Weapons & Armour**

The channeller prefers to use magic instead of weapons, and constantly dedicate himself to the research and comprehension of the magical energies that permeate the multiverse. Therefore, he is only trained in the use of easy to wield weapons, which don’t require great effort to be employed, and the choice is limited to simple weapons that cause a maximum of 1d6 damage at Basic rank.

The way in which channellers invoke spells doesn’t require the same gestures as mages. What is important is the presence of the focus to activate and good concentration ability. They can thus fight wearing light armour without suffering (heavier protections obstruct the ritual gestures), but don’t like using shields preferring to have their hands free to hand wands and potions.

**Powers of the Channeller Mage**

The peculiarity of the channeller mage is the way in which he is able to ***prepare and invoke spells with an arcane focus***. Unlike normal spellcasters, the channeller mage is able to manifest outwardly the power of the desired spell by using the energy that he had previously channelled in to a particular item called a focus, specifically prepared with secret procedures to hold the magical energy and release it in specific circumstances decided by the channeller. This implies a notable reduction of the mnemonic capacity associated to the invoking of the magic, although it still needs to be directed in the intended way. The channeller firmly believes in the superiority of his training, and seeing that he is trained from the beginning to work magic in only this way he is therefore unable to invoke spells in the traditional ways of mages and sorcerers. Naturally if on one hand this helps the channeller, on the other it implies his total dependence on foci to invoke any magical effect, such that if the channeller lost one of these items he would no longer be able to call upon his magic powers, just like a mage who is of his spellbook (a book which the channeller also needs).

There are two types of foci or channeller used: Wands and Elixirs.

The ***wand*** of a channeller looks to all effect like a magic wand but doesn’t contain any prefixed magic power (see Volume 3), although its fabrication requires occult ingredients and a secret procedure handed down only among channellers. The wand thus created is impervious to elemental damage and mundane weapons, nor can it be broken by beings with less than Strength 18, and the mage can enchant it with further magic once he reaches name level (see the rules in Volume 3). The creation of a standard wand always requires at least one week of work, for a total cost equal to 1,000 g.p. times the maximum spell level usable by its possessor (so from 1,000 to 9,000 g.p.), and needs an *Arcane Magic* test with a penalty equal to the maximum spell level of the wand (naturally in most cases channellers prefer to acquire one that is already made to save time and money). If the wand is made with precious materials or special magical components, the abilities of those who use it are fairly enhanced. In practice, increasing the cost of the wand’s construction, grants the mage using it a certain benefit:

* Base cost +50%: spells invoked more quickly (+1 to Initiative roll)
* Base cost ×2: spells invoked as if the mage is one level higher
* Base cost ×2.5: –1 penalty to the ST against spells invoked via this wand
* Base cost ×3: spell’s range increased by 50%

The list of benefits is cumulative, so a wand made at double the normal cost grants a +1 bonus to Initiative and the invoking of spells as if the caster was one level higher.

Alternatively, a channeller can use any wand, rod or staff containing an arcane power to channel his own spells, limited however to spells of equal or lower level to that of the most powerful spell bound to the wand. For example, he could use a wand of *lightning* to cast spells of 1st- to 3rd-level, or a wand of *polymorph others* for those from 1st- to 4th-level etc.

Each day on awaking the channeller mage takes half an hour to review the formula and gestures needed to use the wand. The channeller must select the individual spells that he wants to use each day in advance, but unlike mages, he can memorise for each spell level a total of spells equal to his Intelligence score, and use one of those memorised, as he likes based on the situation. Naturally, the spellcaster cannot obviously exceed the limit of spells he can cast each day based on his experience level.

Example: a 5th-level channeller with Intelligence 13 can normally cast two 1st-level spells two 2nd-level spells and one 3rd-level spell. Unlike mages however, he can memorise up to 13 spells for each of the three levels and then select one upon casting (similar to the spontaneous casting of sorcerers), always without exceeding the usage limit of 2/2/1 fixed by his level.

Via his wand a channeller is therefore able to release any spell known by him by simply performing the correct gestures and a brief activation formula no longer than two words. This hugely reduces the memorisation capacity of the mages’ complicated formulae, by committing all the power to the wand specifically prepared by the channeller as well as his concentration ability (he must take the concentration general skill, although a test to invoke the magic is only needed in stressful situations, as usual).

Naturally this also means that the spells available depend on the power of the wand. A 4th-level wand cannot hold a 5th-level or higher spell, even if the channeller could invoke, therefore it would be necessary to make or procure a more powerful wand if he doesn’t want to run the risk. Indeed, any mage trying to invoke a more powerful spell to that associated to his wand has a percentage chance equal to ten times the spell level of the spell that the energy isn’t freed in the correct way (for example, invoking a 4th-level spell with a wand whose highest spell is 3rd-level gives a 40% failure chance each time). If this fails, roll 1d4 to determine the effect’s result (and the spell is considered cast):

1. The spell produces no effect.
2. The spell produces a reverse effect.
3. The spell produces a comic effect (DM’ choice).
4. The spell produces an adverse effect of equal power on the mage who invoked it (at the discretion of the DM, it isn’t necessarily damaging but does place him in difficulty).

If the channeller later loses his wand, he isn’t able to cast spells like any other mage and is completely powerless until he is able to recover it or procure a new one (unless he can rely on his elixirs, see below). As such, most channellers don’t travel without at least one spare wand, and often possess even more than one to take advantage of various developments.

**Elixirs** are similar to potions prepared with a simpler procedure than that used to create true magic potions (as explained in Volume 3). The mage needs 1 turn per spell level and it consumes alchemical materials equal to 20 g.p. per spell level to prepare an elixir of that level magic. At the end of this ceremony, he must make an Alchemy skill check modified on the basis on the spell level of the focused spell: if successful the elixir is effective, otherwise the potion is burnt and unusable. To determine the duration and power of the spell concentrated in the elixir, if there are level-dependent variables, then use the level of the channeller mage who created the elixir.

An elixir has a duration limited to 48 hours from its preparation and can only reproduce a spell known by the mage, who whilst mixing the ingredients imbues the arcane power to activate a given reaction when the elixir is swallowed or released into the air, and thus in practice has used his spell for that day as if he had invoked it. Although it takes a good deal of time to create these elixirs, the advantage for the channeller is that their effect lasts 48 hours, thus the day after the creation of such a potion he would have his magical capacity available again to invoke the same spell through the wand and at the same time through the potion, doubling his magical capacity. As well as that, another advantage resides in the fact that an elixir can also be used by his allies who have never practiced arcane magic.

In an elixir it is possible to infuse any power with a personal or on a single third person area of effect. In the first case anyone who consumes the elixir receives the effect (like an elixir of *shield*), while in the second has the instantaneous ability of invoking the power associated to the potion (like a *hold person*). The only limit is in the consumption of elixirs: if he drinks a second elixir or magic potion before the effects of the first disappear, the subject must make a ST vs. Spells. If the ST succeeds, the first effect vanishes and replaced by the second, otherwise the two effects are cancel each other out and the individual is stunned for a number of rounds equal to the sum of the levels of the two spells.

For spells that create destructive effects (like most Evocation magic), these only activate when the elixir is exposed to air. Thus an elixir of *fireball* produces an explosion in a 20 foot radius from the point in which the ampulla is broken (and also the spell’s range is no longer 240 feet but dependent on the character’s Strength and throwing ability).

The channeller mage has another decided advantage over common spellcasters if using his elixirs: the effect is only visible once it is produced and therefore isn’t directly contestable with a counterspell (see Volume 3). If he uses a wand instead, due to the different preparation of the magic this is more difficult to identify for non-channellers, who at times however struggle to learn all the magical formulae that marks the normal mages. As such, a counterspell attempt by a channeller against a non-channeller and vice versa always consider the countered spell as if it doesn’t belong to his school or tradition and is therefore unknown, to determine the penalty to the required test (see Volume 3).

As like other arcane spellcasters, even the channeller mage must concentrate to invoke spells via a wand or to focus the effects of an elixir that doesn’t act instantly on him, he is therefore vulnerable in the same way to any attack that could break his concentration or to anti-magic effects. Finally, the channeller also needs a spellbook in which he outlines all the formulae to invoke magic through the various foci, thus he must guard it above everything else if he wants to create alchemical preparations.

Finally, from 9th-level the channeller mage can ***research and create spells and magic items*** exactly like all the other arcane spellcasters (see the rules presented in Volume 3).

***Savage Mage (Wokan)***

Primary Requisites: Intelligence.

Other Requisites: Intelligence of at least 13.

Hit Dice: Based on the type of creature (Wokan is a class that is in addition to the PC’s standard class). See Gazetteer 10, *The Orcs of Thar*, for the rules for playing PC Humanoids, PC1, *Tall Tales of the Wee Folk* for the rules on woodland races, PC3, *The Sea People* for the rules on undersea races, and PC2, *Top Ballista* for the rules on flying races.

XP & Maximum Level: The savage mage uses the XP progression table shown in this section and can reach a maximum of 20th-level. Moreover, the XP earned as a Wokan must be added to those normally required to advance as a humanoid or creature type.

Saving Throws: Humanoid/Creature of equal level (see the supplements listed above for further details).

THAC0: Humanoid/Creature of equal level (see the supplements listed above for further details).

Permitted Armour: No armour and shields usable with one hand.

Permitted Weapons: Any simple weapon whose maximum one-handed damage is 1d6.

Special Abilities: Cast arcane spells.

Weapon Mastery: As dualclass X-Mage from the level he becomes a Wokan.

Compulsory General Skill: Arcane Magic (bonus), Observe and any racial skill.

**General Description**

The non-human races don’t normally have, among their ranks, individuals able to cast arcane spells with the sae power as human and demihuman mages. They don’t study magic in a deep and scientific way, don’t possess books with codified, but despite this some particularly gifted individuals possess arcane powers similar to those of mages, although they cannot equal the latter’s powers. These non-human arcane spellcasters are generically called savage mages, and more specifically Wokan (pl. Wokani).[[6]](#footnote-6)

Wokani instead are spellcasters that exploit their intelligence to emulate the arcane magic that they are able to observe and understand. They are able to tap the magical energies present all around only thanks to their relationship with their personal gri-gri, a special fetish to which their soul is bound and that allows them to gather and shape the arcane energies.

The power of the wokani is profoundly inferior to that of mages, as they aren’t able progress easily and dominate the magical energies that infuse the universe, don’t have the same determination and the same mental abilities as humans and demihumans. However, the savage mages that exist among the goblinoids or the non-human races (woodland and underwater, flying creatures, giants, etc.) are respected and mainly feared by their equals, as they possess a magical power that makes them dangerous and resourceful. They usually live isolated from their community, in a dwelling that inspires fear and confusion, or actively participate in the life of the tribe to which they are bound, becoming a figure of particular importance. They nearly always get what they want form their peers when they ask, as the other beings fear their revenge. In some cases they can even compete with the head of the community, seeking to take over the chief’s power over his underlings to become the undisputed new leader and use the community’s resources for their own research. Other times instead prefer to wander the wilderness, even pushing into in the areas occupied by humans and demihumans, both to accumulate new knowledge and magic items, and to bring disorder and shown their power to all other beings.

**The Ritual of Passage & Level Limits**

It isn’t possible for anyone to become a savage mage, however every humanoid or monstrous creature has a small chance of being one. This means that a creature can try to discover if it has the ability to become a wokan even after 1st-level as a character. Indeed, the class can be added even much later in life, given that the XP that the character must acquire to gain a level as a savage mage are separated from the standard progression tables for the various creatures, and is added afterwards.

To become a wokan, one must first find a master who wants to train the aspirant in the magic arts and whose intention is to celebrate the ritual of initiation with him. During this period of apprenticeship to his master, the individual must earn enough experience to become a 1st-level wokan (i.e. 2,000 XP). At the end of this period, the aspirant is tested by his mentor to see if he has a sufficiently developed Intelligence to understand and reproduce the complicated arcane rituals and formulae (must have an Intelligence of at least 13). It is at that point, that the individual must face the ritual of initiation (i.e. an ordeal during which the master tries to pull out of his soul and spirit the magical ability). He binds it to a special fetish, the gri-gri, which then becomes the intermediary thanks to which the future wokan can cast his arcane spells. To determine the result of this ritual (which usually lasts an entire day), roll 1d20 and add the aspirant’s Intelligence score to the result. If the total is 25 or more, it means that the individual has the strength to become a sorcerer; otherwise the ritual shows that the character doesn’t have sufficient ability to understand and shape the magical energies required of a savage mage.

If the ritual is successful, then the gri-gri has been created correctly and the character can continue to acquire wokan levels as he gains experience (up to the maximum limit allowed, see below). If instead the ritual fails, then it means that the character in question has no latent power in his soul, and can never become a savage mage: the XP accumulate as a wokan are lost and the individual loses 1 Hit Point because of the ritual. Once the rite ends, whether it is succeeds or not, the individual can also leave his master and go out into the world by himself to increase his knowledge and power.

However, there is for all savage mages a level limit beyond which it becomes ever more difficult to progress: this is 9th-level[[7]](#footnote-7) (this refers to ONLY the additional wokan level, not the creature’s standard level). Indeed, at this point of a wokan’s career, the creature finds it particularly difficult to increase his power and learn the more difficult spells and this physically and spiritually limits his advancement. As a result, the individuals often prefer to content themselves with the level reached and don’t progress further as an arcane spellcaster, but only in their primary class (i.e. their “racial” class).

There are, however, some particularly daring who motivated by a thirst for power, aim to exceed the natural limits of their species, and thereby try to gain new arcane powers, face enormous sacrifices. These attempts are generally called Rituals of Passage, and must be made to level up as a savage mage after 9th-level. In practice, it is a very stressful and painful ceremony, both from a physical and mental point of view, which always leaves the individual extremely tired. During the ceremony (which usually lasts an entire day), the creature undergoes deprivations of every type and tries to exploit every scrap of his soul to access the new powers, sacrificing everything in the attempt. If he succeeds, then the wokan can gain the new level (after having clearly earned enough XP), otherwise the accumulated XP are lost forever, and the character can progress no further (he has reached his maximum level as an arcane spellcaster, and can never increase it). At the end of the test, the player rolls 1d20 under the wokan’s Intelligence and if the roll succeeds, the creature is able to advance in level and obtain new spells, otherwise, the individual can no longer progress as an arcane spellcaster. The Ritual of Passage is different for each race, but whatever the result, it leaves a profound mark on the individual, to determine it roll 1d12 and consult Table 4.6:

**Table 4.6 – Ritual of Passage of the Savage Mage**

|  |  |
| --- | --- |
| *d12* | *Effect of the Ritual on the character* |
| 1-6 | Character becomes feverish and delirious, unable to do anything, for 2d8 days. |
| 7-10 | Character permanently scarred and loses 1d4 HP\*. Increase the shaman’s current XP by 5%. |
| 11 | Character permanently loses 1 Constitution point\* (his body and spirit are extremely tested by the effort). Increase the wokani/wicca’s current XP by 10%. |
| 12 | Character permanently loses 2 Constitution points\*, but increase his Charisma by 1 point, up to a maximum of 18 points. |

\*If the individual’s Constitution or Hit Points drop to 0 as a consequence of the ritual, the wokan dies and cannot be returned to life.

The creature can also decide by itself to stop progressing as a spellcaster before the level limit or after exceeding it. In both cases, the decision is final, and limits the character to the level of savage mage reached at that moment (in compensation however, he no longer has to add the additional wokan XP to his progression table, see below).

**Cast Spells**

To cast ***arcane spells***, the savage mage must have a gri-gri and recite the correct formulae. The gri-gri is a mystical fetish that is created during the initiation: it is linked in an unbreakable manner to the spellcaster that created it. Its owner can always detect its exact position within 100 feet, seeing as it is imbued with part of his soul, and no one else can use it to evoke magical powers (not even another wokan). It is only thanks to his own gri-gri that a savage mage is able to cast spells, shaking it in ritual poses while murmuring or howling magical formulae copied from others or newly invented.

The gri-gri always has a somewhat bizarre and showy appearance that transmits power and fear, like a jewelled skull, or a feather-covered staff, or a horn with tiger teeth hanging from to it. In short, any type of object that can be held by the character can be adapted to become a gri-gri, after having been “decorated” in the appropriate manner.

If the savage mage loses his gri-gri or it is destroyed, he must create a new one in order to regain access to his magic powers. The creation of a new fetish however requires that the wokan complete a Ritual of Passage (which in this case has no chance of rising in level), which always succeeds (he doesn’t need to make a characteristic check), but that can cause the usual adverse effects to the character (see the Ritual of Passage Table above). A spellcaster can have at his disposal an unlimited number of gri-gri made by him, but considering to make one he must suffer the pains of hell, usually savage mages don’t have more than a pair of gri-gri each (one “official” and a spare).

**Available Spells**

Savage mages use the mage’s spell progression table, and need the usual eight hours sleep and one hour of meditation each day to memorise spells like normal arcane spellcasters. However, the method in which they acquire new spells differs from that of arcane spellcasters.

The wokan is limited to only knowing spells that he has a way of directly seeing, or those that he is able to read on a scroll or in a spellbook of a true mage (without limits of school or tradition). When he sees or reads a spell of a level that he can learn, he must make an Intelligence check with a penalty equal to the spell level of the spell and if successful he can add it to his personal list, otherwise he can try again to learn that effect only after going up a level. This in theory makes the wokan more versatile than a mage, as he can add new spells to his repertoire simply by watching his adversaries. However, the maximum number of spells that he can learn is equal to his Intelligence score, it is therefore also a disadvantage in respect to mages.

Savage mages can enchant magic items following the usual procedures for arcane spellcasters (see Volume 3), but in addition, at each attempt must make a roll on the Ritual of Passage Table (which in this case has no chance of rising in level) and endure the consequences. For this reason, a wokan is always rather hesitant to create magic items that aren’t for his exclusive benefit. Finally, the savage mage cannot create new spells, given that his magical ability is limited to reproducing only those effects that he has already seen.

**Weapons & Armour**

The savage mage normally holds his gri-gri in one hand and either a shield or a weapon in the other. The wokan is subject to the same arcane spell failure as mages if he wears any armour (see Table 1.1), but not the penalty to Dexterity and Attack Rolls of a pure mage if wearing light or medium armour (being used to fighting in thick skins or armour).

The only limit if usable weapons is that imposed by his culture (judged by the DM) and by his size. Although a savage mage usually prefers to just use simple one-handed weapons (given that he is always holding his gri-gri with one hand) that are relatively easy to wield and light (1d6 maximum damage at Basic rank).

**Savage Mage’s Progression Table**

As already mentioned, the wokan must earn more experience than a normal creature of his species, in order to access arcane spells. This means that the XP shown in Table 4.7 are additional to the normal number of XP that the creature must make to go up a level (see the following supplements GAZ10, PC1, PC2 e PC3 for further details on the XP tables of the various monstrous races). In practice, he uses the normal progression table of his species, but adds at each level the XP shown in Table 4.7, and only after having reached the new total is he able to rise in level.

Note however that, since the wokan levels can be acquired even after the first “creature” level, he only needs to add the additional spellcaster XP from the level that he decides to also become a wokan, and only for as long as he wants to progress in his career as a spellcaster. Once he decides to stop advancing as a savage mage, the additional XP are no longer added and the creature progresses no further as a wokan. Finally, it is possible for a non-human creature to have both levels of wokan and shaman (cleric), but it isn’t possible to dualclass as wokan and wicca.

**Table 4.7 – XP of the Savage Mage**

|  |  |
| --- | --- |
| **Level** | **Additional XP** |
| 1 | 1,000 |
| 2 | 2,000 |
| 3 | 4,000 |
| 4 | 8,000 |
| 5 | 16,000 |
| 6 | 32,000 |
| 7 | 64,000 |
| 8 | 130,000 |
| 9 | 250,000 |

+150,000 XP per level (up to a maximum of 20th-level)

***Shepherd of Rad***

Prime Requisites: Intelligence and Wisdom.

Other Requisites: Intelligence and Wisdom of 13 or better.

Hit Dice: 1d4 per level up to 9th-level, plus any Constitution modifier. From 10th-level, +1 Hit Point per level, and Constitution modifiers no longer apply.

XP & Maximum Level: The Shepherd of Rad uses the mage’s progression table in terms of spells and XP.

Saving Throws: Mage of equal level.

THAC0: Mage of equal level.

Permitted Armour: No armour or shield.

Permitted Weapons: Simple weapons whose base one-handed damage is equal to their Hit Dice (d4) and two-handed damage is two ranks higher (d6), one-handed ranged weapons/firearms and any weapon of 2+ sizes smaller.

Special Abilities: Cast arcane spells, permanent +1 bonus to Wisdom and Intelligence, +10% bonus to the chance of creating new magic items and spells.

Weapon Mastery: As a mage of equal level.

Compulsory General Skill: Arcane Magic (bonus), Meditation, Religion: Rad.

**General Description**

Glantri is famous in the Known World for its religious intolerance towards divine spellcasters, considering them inferiors and parasites on society. The mages of Glantri have banned any form of clerical magic within their land, and the few priests who live in or travel through Glantri must do so incognito, to not risk their life. However, as surprising as it is, within this nation ruled by a profoundly anticlerical hierarchy, prosper and held in great consideration the members of a mystic order called the Temple of Rad. To tell the truth, this order is the only true faith recognised within the Principalities, and its practices are followed by thousands of arcane spellcasters and encouraged by the rulers of the various provinces, even if they are very similar to the clerical ceremonies that are considered so blasphemous. This could seem a contradiction at first sight (and in effect Glantri is famous for being the land of a thousand contradictions), but if it is examined closely the nature of the Temple of Rad and its Shepherds, it may be better understood why this mystical cult is the only one that Glantrian mages think acceptable.

First of all, the Temple of Rad doesn’t worship a specific Immortal (or at least this is what they think and that preached by the Shepherds), but an essence, a philosophical idea that embodies Universal Magic, which infuses all the universe and gives arcane spellcasters power over thought, time and matter. “Rad” for its followers symbolises Life and Magic, doesn’t have a physical incarnation, but is a concept, an immanent presence and at the same time transcendent, as it exists within chosen beings and simultaneously outside of them, comprising the entire universe. Worshipping Rad therefore means worshipping the magic power within oneself, and therefore partly venerate those that possess it, comprise it and are the rightful masters, i.e. the arcane spellcasters. As such, it is easy to understand how this life philosophy is particularly interesting and acceptable to the mages and sorcerers of Glantri: as it teaches the commoners to respect and worship magic and those that know it. At the same time, it infinity increases the self-esteem and the intellective capacity of the arcane spellcasters thanks to the meditative practices and the rituals that are performed daily in the Temples of Rad, generously funded by all the Mage Princes.

In this sense, the Shepherd of Rad is a most enlightened individual, as he is so immersed in his awareness of the role of magic in the multiverse, to become one with Rad, his emanation and instrument simultaneously. The shepherd is a sage and a master of life, and spend countless hours each day meditating on the meaning of life and researching new applications for the magical energies that exist in the universe. His ultimate goal is to harmonise his mind with the magical energy to such a level, so that it becomes possible for him to breathe magic and shape it simply by willpower, without needing to recite formulae and perform gestures of conjuration. To do this, it is necessary to reach the highest level of knowledge and self-awareness, and for this they train for long periods to meditate, concentrating on gaining awareness of themselves and of the surrounding world thanks to their sixth sense.

The shepherds of Rad in brief are deeply spiritual individuals, although their spirituality tends towards the comprehension of the multiverse and the secrets of arcane magic, rather than on the meaning of life and the worship of a specific Immortal. However, without their knowing, this type of worship is directed to a specific divinity (Rad), who helps them in their research to increase the power of his Sphere, that of Energy. The shepherds of Rad are perpetually lost in profound discussions on magical applications and on the true essence of the arcane energy. They spend their life in meditation, trying to acquire a greater perception of the universe, and to research new spells and enchant magic items, in the hope of creating all that magic makes possible and discovering the ultimate secret that leads them to become one with Rad.

The majority of shepherds spend their life within a temple of Rad, without ever leaving Glantrian territory, seeing as they believe an important secret is hidden there. According to many shepherds in fact, Glantri is a land with the pulse of magic in its bowels, and therefore is the only place in the world in which to remain and study the arcane secrets if one wants to obtain the ultimate knowledge and become one with Rad. A minority of the sect instead, believe that, although Glantri is undoubtedly the cradle of magic on Mystara, is necessary to not stagnate oneself in the study of Glantrian magic, which also represents the apotheosis of the fusion of all the knowledge of the most powerful schools of magic in the world. According to this minority sect, the perfect sage must travel and know what it is that exists beyond his nose, and only once he has extracted the secrets of all the forms of arcane magic that exists in the universe (and more specifically on Mystara) will it be possible to reach enlightenment and understand Rad.

As such, if it is true that there are many shepherds within Glantri that serve in the various temples, it is also true that there are those who among the principalities. A small group of them is even present outside of Glantrian territory, usually as isolated wayfarers or members of adventuring groups, interested in discovering new magic treasures and new spells, to save and study them thoroughly, in the hope of finally finding the key to fully understand Rad.

**Powers of the Shepherd of Rad**

The shepherd of Rad is basically a mage, although at the same time he is considered a priest of the Immortal Rad, and therefore obtains the powers and benefits derived from this status (listed below), as well as having the normal restrictions applicable to any mage. First of all, his principle ability is that of being able to ***cast arcane spells***, although the shepherds benefit from a great gift from Rad, i.e. a ***+10% bonus to the chance of creating spells or enchanting magic items***.

Moreover, the deep meditation and mnemonics and spiritual effort that the shepherds undergo allow them (by the divine intercession of Rad) to ***increase their Intelligence and Wisdom score by 1 point each***, up to the allowed racial maximum. One point is gained immediately, and the other only at 9th-level; it is up to the character to decide which of the two characteristics to raise first.

Finally, on reaching 33rd-level, a shepherd of Rad is contacted in his dreams by the Immortal, who gives them the glimmers of enlightenment to be able to ***create the spells of the Radiance*** (see *Chapter 3 – New Forms of Arcane Magic*). He becomes aware of the Radiance and of the ways to invoke and use it, and could perhaps gain immortality once he has created the most ambitious spell of every shepherd of Rad, *transcend life force*.

***Merchant Prince of Minrothad***

Prime Requisites: Intelligence and Charisma.[[8]](#footnote-8)

Other Requisites: Intelligence of at least 12 and Charisma of at least 10; must be a master craftsmen or a ship’s captain; must be able to show that he has earned at least 20,000 gp per year in each of the last 4 trade years.

Hit Dice: According to the primary class (the Merchant Prince is a “superclass” that is in addition to the PC’s standard class).

XP & Maximum Level: The Merchant Prince of Minrothad uses its own XP progression table shown below and can reach a maximum of 20th-level. Moreover, the XP earned as merchant prince must be counted separately in respect to that required to advance normally in the character’s primary class (see below).

Saving Throws: According to the primary class.

THAC0: According to the primary class.

Permitted Armour: Any (subject to casting penalties when casting spells whilst wearing armour).

Permitted Weapons: According to the primary class.

Special Abilities: Cast arcane spells (see the special merchant prince list), any other special abilities according to the primary class.

Weapon Mastery: As a dualclass X-Mage from when he becomes a Merchant Prince.

Compulsory General Skill: Bargain (bonus), Arcane Magic, A craftsman or sailor skill.

**General Description**

There is a particular caste of individuals within the Minrothad Guilds that holds incredible political and economic power: the so-called Merchant Princes. This term doesn’t simply define a rank of power to which one ascends for economic merit or by blood, but a true class in which it is possible to enter if the requisites are met.

Firstly, this class is only open to members of the human or elven race, and categorically excludes any member from revealing his secrets to an individual that belongs to another race. Moreover, to enter this caste the aspirant must first show himself to be master craftsman, or have reached the maximum rank in his profession (see GAZ 9 for further details on craftsman ranks), or to be the captain of a vessel who regularly undertakes trade of any type with other individuals. Finally, only those that show themselves to be a skilled merchant, that is having made no less than 20,000 gold pieces per year (for the last four years), obtained exclusively thanks to his entrepreneurial and commercial activities (therefore excluding income derived from any “adventure”), can be allowed within this caste and be instructed in its secret arts.

In fact, the aspiring merchant prince must present his request to the Tutorial Guild of Minrothad, whose master (the elf Holea Mapseir) initially sees if the candidate possesses the requisites listed above, and in such cases accepts him as a member. He then begins an intensive course of study and practice to acquire the skills and knowledge needed to excel among the world’s merchants, especially among the maritime traders. The base chance that an aspiring member of the Tutorial Guild is accepted and taught (if he has the requisites listed above) is 40%, adjusted by the following modifiers (which are evaluated with a talk and a test of an economic nature sat by the aspirant at the time of the request for admission):

* +5% per point of Charisma over 14;
* +5% for every 10,000 gp earned annually over the required 20,000;
* +5% for every further ship that he owes beyond the one that he commands;
* +10% if the candidate holds the title of master of a specific guild;
* +10% if the candidate owns a ship with at least 60 Hull Points;
* +15% if the candidate already belongs to the Marine Tradition of magic;
* +20% if the candidate shows himself to be a master craftsman in more than one profession.

The DM must roll 1d100 to determine the base value of the candidate’s chance of admission, if the representatives of the Guild will accept him or not; if the attempt is rejected, it is possible for the candidate to present a new request after 12 months. If instead he is accepted as a member of the guild, the instruction that he receives is completely free, as the guild usually considers that any merchant prince trained by it will bring benefits of prestige and economic nature to the guild and Minrothad, eventually.

**Powers of the Merchant Prince**

Once he has entered the guild, the character must remain to study and practice the taught magical knowledge for at least a year, during which he becomes a 1st-level merchant prince (automatically earning the first 1,500 XP). He is required to get the ***Arcane Magic*** general skill, supplied with his own spellbook and taught to ***cast arcane spells*** typical of the Marine Tradition. (Only if the *Arcane Magic* skill is at least 12; if it is lower it means that he has understood the theory but isn’t able to put it into practice – he must increase the skill’s value).

Finally, if an individual whose primary class is that of a spellcaster gains levels as a merchant prince, he should calculate ***his total spellcaster level*** byadding the merchant prince levels to those of his primary class, only in order to determine the power, range or duration of those spells that are also on the list of the marine school (e.g. a 5th-level mage and 3rd-level merchant prince casts an 8d6 *fireball*, or a *fly* that lasts 1d6+8 turns.)

***Weapons & Armour***

The merchant prince can use any type of weapon that his original class allows. In fact, seeing as the merchant prince is an additional class, practically any individual human or elf belonging to another class (who satisfies the requisites listed above) can become a merchant prince and acquire the ability to cast arcane spells according to the progression shown in Table 4.13.

In regards to armour and shields, the merchant prince must not wear armour or carry shields when he wants to cast spells, as they interfere with the normal casting ability. If he wears armour, his magical ability is hampered and costs him the same spell failure chance rules as a mage who wears armour (see Table 1.1). This limitation doesn’t apply to elves, as they have an innate magical nature and they are trained to cast magic whilst wearing heavy protections without difficulty. Moreover, any fighter (or similar martial class) who becomes a Merchant Prince doesn’t suffer the penalty to his Dexterity and Attack Rolls due to the use of armour as he is already trained to fight encumbered.

**Merchant Prince Progression Table**

As already mentioned, the merchant prince is an extra class in respect to the first class of any character. However, unlike the wokani and the humanoid shamans or the shadow shaman, it isn’t necessary to add the merchant prince’s XP to the XP of his first class, but that he should keep the XP earned as a merchant prince from that gained in his primary class. Indeed, every time he acquires new XP, the player can choose to add it to either of the classes (as long as he uses one of the merchant prince’s powers or characteristics). The only limitation is that the merchant prince level cannot be higher than that of the primary class, at a maximum of equal and at least equal to one third of the original class.

For individuals without a first class, that of the merchant prince becomes their first and only class, and advance gaining the THAC0, ST, HD and restrictions of the mage.

Table 4.8 shows the merchant prince’s progression in regards to XP[[9]](#footnote-9) and the casting of spells (the list of useable spells is that of the Marine Tradition, see Table 1.17).

**Table 4.8 – Merchant Prince Progression Table**

|  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- |
| **Level** | **XP** | **Spells per Spell Level** | | | | | | |
| **1** | **2** | **3** | **4** | **5** | **6** | **7** |
| 1 | 1,500 | 1 | – | – | – | – | – | – |
| 2 | 3,500 | 2 | – | – | – | – | – | – |
| 3 | 7,000 | 2 | 1 | – | – | – | – | – |
| 4 | 15,000 | 2 | 2 | – | – | – | – | – |
| 5 | 30,000 | 2 | 2 | 1 | – | – | – | – |
| 6 | 60,000 | 3 | 2 | 2 | – | – | – | – |
| 7 | 120,000 | 3 | 2 | 2 | 1 | – | – | – |
| 8 | 240,000 | 4 | 3 | 2 | 2 | – | – | – |
| 9 | 360,000 | 4 | 4 | 3 | 2 | – | – | – |
| 10 | 500,000 | 5 | 4 | 3 | 2 | 1 | – | – |
| 11 | 700,000 | 6 | 5 | 3 | 3 | 2 | – | – |
| 12 | 900,000 | 6 | 5 | 4 | 3 | 2 | 1 | – |
| 13 | 1,100,000 | 7 | 6 | 4 | 4 | 3 | 2 | – |
| 14 | 1,300,000 | 7 | 6 | 5 | 4 | 3 | 2 | 1 |
| 15 | 1,500,000 | 8 | 7 | 5 | 5 | 4 | 3 | 1 |
| 16 | 1,700,000 | 8 | 7 | 6 | 5 | 4 | 3 | 2 |
| 17 | 1,900,000 | 8 | 8 | 6 | 6 | 5 | 3 | 2 |
| 18 | 2,100,000 | 8 | 8 | 7 | 6 | 5 | 4 | 3 |
| 19 | 2,300,000 | 8 | 8 | 7 | 7 | 6 | 4 | 3 |
| 20 | 2.500.000 | 8 | 8 | 8 | 7 | 6 | 5 | 4 |

***Sorcerer (Wicca)***

Primary Requisite: Charisma and Constitution.

Other Requisites: Charisma and Constitution greater or equal to 13, Wisdom greater or equal to 11.

Hit Dice: 1d4 hp per level up to 9th level, including any Constitution modifier. From 10th level, +1 Hit Point per level, and Constitution modifiers no longer apply.

XP & Maximum Level: The Sorcerer uses the mage’s table of progression in regards to XP and spells.

Saving Throws: Mage of equal level.

THAC0: Mage of equal level.

Permitted Armour: No armour or shield.

Permitted Weapons: Any simple one-handed slashing or piercing weapon whose maximum base damage is 1d6 and any one-handed ranged weapon or firearm.

Special Abilities: Innate arcane spells, Bloodline, Blood Magic, Concentration, Spontaneous Casting

Weapon Mastery: As a mage of equal level.

Compulsory General Skill: Irresistible Spell (bonus), Concentration.

**General Description**

Some races are particularly inclined towards the magic arts due to their intimate link to the arcane forces in the Multiverse. Dragons, fey and many creatures of the outer planes are able to evoke arcane powers instinctively, and the elves and pure Alphatians have such a tight link with the forces of magic who are able to evoke it much more easily than any race of spellcasters. For this reason, there are many exponents of these races that follow the path of innate magic, by becoming Sorcerers.

Unlike mages, sorcerers base their ability on an innate knowledge of magic: in them, the magic powers manifest themselves in a natural way, and if the individual is determined in focusing on his arcane ability, he is capable of becoming a formidable spellcaster. The sorcerer’s main strength is indeed his innate knowledge of spells and the ability to cast them as he likes, without having to prepare and memorise them beforehand.

Even members of other races can manifest innate powers and become sorcerers, but this can only occur if in their bloodline is one or more ancestors from one of the magical races listed above. The human, halfling, lizardkin, goblinoid or any other race sorcerers always boast some illustrious fey, elven, draconic[[10]](#footnote-10) or of planar origin (including the pure Alphatians!) relative among their ancestors. Their magical ability is linked to their blood, since they have ancestors who belonged to one of the races of natural spellcasters who have handed down this gift in a raw form.

Sorcerers (also called Wicca[[11]](#footnote-11) within more primitive cultures) are able to tap the magical energies that comes from their soul and blood. They are often viewed on smugly by mages, as they are unable to master so vast a range of spells as other arcane spellcasters and aren’t able to show they possess the encyclopaedic knowledge and the passion to study it that is typical of mages.

Sorcerers are free spirits and less attentive to magic research and the study of the arcane properties of items and places. To them the most important thing is discovering what new powers are hidden within their soul and trace with certainty their own bloodline: the presentation of some illustrious ancestor with memorable powers is in fact a common practice in the relationships between sorcerers. As such, sorcerers try most of all to gather information by travelling from one place to another and face ever new, stimulating challenges, to put themselves to the test and challenge the limits of their power.

Sorcerers are feared by their peers, as they possess a magic power of uncertain origin that makes them dangerous. Especially in human communities, when they discover that they have these powers, the sorcerers try to isolate themselves to protect themselves from the suspicions of their countrymen, and inevitably after some time leave in search of answers to their questions, often in the company of other adventurers with more open minds. Given that some civilisations can think that a sorcerer’s powers derive from some dark pact with demonic creatures, sorcerers have always been very hesitant to reveal their true nature, preferring to pass themselves off as innocuous bards or erudite eccentrics. From the moment that a sorcerer feels himself sufficiently powerful instead, he usually flaunts his true power even defying the established powers, to demonstrate his superiority and power.

Among goblinoid populations instead, sorcerers enjoy great respect and incite fear, as the common belief is that in their veins flows the blood of dragons or demons; beings of legendary power. The life of the wicca is therefore much simpler and similar to that of the wokani. They actively participate in the life of the tribe to which they are bound, becoming figures of particular importance. The other beings fear their magical powers and the wicca exploits this fear to obtain what he wants be surrounding himself with a menacing aura. In some cases they can even compete with the chief or the wokan of the tribe, seeking to take over their power over his underlings to become the new, undisputed leader of the community and increase their. Other times they prefer to wander the wilderness, even pushing into areas occupied by humans and demihumans, either to accumulate treasures and glory, or to terrorise weaker beings and demonstrate their power to all other beings.

**Determining the Chosen**

It isn’t possible for anyone to become a sorcerer, however every creature (except dwarves) has a small chance of being one. This means that a creature can try to discover if he possesses the ability to become a sorcerer even after 1st-level. Indeed, the class can even be added much later, and in such a case the XP needed to advance in level as a sorcerer are separate to the character’s standard progression table, and are added to it (see the rules for the Savage Mage).

There are two ways to establish if a character has sorcerous blood in his veins: the first and most simple is of agreeing with the DM, a plausible background that reveals the character’s origins and ancestors. The second instead is mathematic and depends on the character’s Charisma and Constitution scores. If the character satisfies the minimum requisites of the class, it means that he has the potential to become a sorcerer, otherwise his bloodline isn’t strong or pure enough to allow him to develop innate magic powers. This can also be a good method to explain the reason for the Alphatians’ obsession for the purity of their blood. It is a widely known fact that while they lived on Old Alphatia, 99% of Alphatians exhibited innate magic gifts (i.e. sorcerous powers) derived from their close contact with the very essence of magic (given that Old Alphatia is found on an outer plane of Energy). However, from the moment that they transferred to Mystara, the number of natural spellcasters fell drastically and the Alphatians had to reinvent their magic traditions. It was that moment that began the mages’ ascension over sorcerers, who became ever rarer, although among the Alphatian nobility there never been anything less than the greatest respect for sorcerers (regarded as the chosen) in respect to mages.

**Powers of the Sorcerer**

From the moment that he first manifests his sorcerous powers, the character starts to discover his magic powers and begins to master ***innate arcane spells***. Based on his bloodline (see below), the sorcerer has access to the spells of four predetermined schools of magic and spontaneously develops a number of spells per spell level equal to half his Charisma score, while the maximum number of spells that he can know of each level is equal to 10 + his Charisma bonus. The sorcerer has the chance of recognising with an Intelligence check all the effects related to the spells he knows (both on items and invoked by others), even without having any real instruction in magic; if instead he has the *Arcane Magic* skill, the check would be on that skill. His innate predisposition to magic also allows him use of the ***Irresistible Spell*** skill(free ability).

The type of ***bloodline*** to which he belongs strongly influencesthe character and expectations of a sorcerer. Indeed, a sorcerer with draconic blood is usually much more aggressive than one with fey blood, whilst a sorcerer with demonic blood is surely more ruthless and dedicated to evil rituals than a sorcerer of elven blood. In particular, the sorcerer’s bloodline gives him certain bonuses and access to four defined schools of magic. From 9th-level it is possible for the sorcerer to add a fifth freely chosen school, but do so he must first perform an appropriate ritual the results in the permanent loss of 2 Constitution points. Below are the arcane bloodlines for Mystara: the DM can add others within the limits of game balance.

***Alphatian Blood:*** +2 bonus to any Saving Throw against magical effects. Schools: Abjuration, Conjuration, Evocation, Elementalism of Air or of Fire (Flaem).

***Angelic Blood:*** 20% magic resistanceactivated at will. Schools: Abjuration, Divination, Conjuration, Transmutation.

***Demonic Blood:*** +2 bonus to any ST versus any type of poison or necromantic effect. Schools: Enchantment, Conjuration, Necromancy, Transmutation.

***Draconic Blood:*** Automatically takes half damage (no ST to reduce it further) from a certain type of damage (cold, gas, fire, lightning, acid) based on their bloodline. Schools: Divination, Illusion, Evocation, Transmutation.

***Elemental Blood:*** Automatically takes half damage (no ST to reduce it further) from a certain element (air, earth, fire or water) based on their bloodline. Schools: Abjuration, one type of elementalism, Conjuration, Transmutation.

***Elven Blood:*** No arcane spell failure when wearing armour. Schools: Abjuration, Enchantment, Evocation, Transmutation.

***Fey Blood:*** Has permanent *second sight* of the fey. Schools: Enchantment, Conjuration, Illusion and druidic spells.

The blood of a sorcerer doesn’t only grant the bonus derived from his bloodline, but is in itself a most powerful vehicle to contain the arcane energies and shape them to his will. This ability takes the name ***blood magic*** and it is realised in practice typical of sorcerers that is considered disgusting or simply very dangerous by other spellcasters: self-mutilation. Indeed, every time a sorcerer sheds his own blood whilst invoking a spell, he is able to empower the spell as he likes by choosing one of the following effects:

* Empower the range: the range increases by 10 feet for every HP sacrificed by the sorcerer.
* Empower the area of effect: for every HP sacrificed by the sorcerer the spell affects one more person or increases the area of effect by 5%.
* Empower the damage: the damage caused by the spell increases by 1 dice by sacrificing 3 HP and from 5th-level can increase by 2 dice by sacrificing 6 HP.

For this reason no sorcerer ever travels anywhere without carrying a small sharp weapon (slashing or piercing), which he can use whilst casting a spell to cut his wrist or some other body part and invoke the power of his blood. This practice has a further advantage for the sorcerer. If he is wounded before completing the spell (before his initiative turn), the sorcerer can use the wound given to empower the spell as if he had cut himself (as long as he remains sufficient concentration to maintain the spell – see below).

Due to this particularity, the sorcerer has an exceptional natural ability of ***concentration*** thanks to his higher pain threshold. This means that any damage that cause a *Concentration* testis reduced for the test by a value equal to half of his Constitution score. (e.g. a sorcerer with CON 14 suffers 7 damage and makes a skill check without penalty. If he suffers 15, he receives a –8 penalty to the check, seeing that from the 15 damage 7 points is subtracted due to his Constitution).

**Available Spells**

Sorcerers use the mage’s spell progression table, and need the usual eight hours of sleep and one hour of meditation each day to replenish the energies. To cast spells they must be able to speak and move freely. However, unlike mages, a sorcerer doesn’t need to memorise his spells each day, as he has the ability to ***spontaneously cast***: selecting from his known spells when he has need and exploit it, although he obviously cannot exceed the limit of spells he can cast each day. Naturally, the spellcaster can only use the spells relative to the spell level he has mastered within the limits of his experience level.

Sorcerers can enchant magic items by following the usual procedures for arcane spellcasters (see Volume 3), but can only use the powers they have learnt. A sorcerer can research new spells, as long as it belongs to an accessible school of magic and doesn’t exceed the total limit of spell levels imposed by his Charisma. The sorcerer experiments for one week + 1 day per spell level and make a Charisma or *Arcane Magic* check with this rule: [Ability+(Level/5)] – (Spell Level+3).

If successful, he gains the new spell and 1,000 XP per spell level, while if he fails he loses 1,000 XP per level and can try again with that spell only after going up a level.

**Weapons & Armour**

The sorcerer risks interference in spellcasting if he wears any armour like mages (see Table 1.1), except for sorcerers of elven blood, and normally don’t use shields.

In regards to usable weapons, sorcerers concentrate on simple piercing and slashing one-handed weapons whose maximum base damage is 1d6, easily wielded and concealed.

**Sorcerer’s Progression Table**

As already mentioned, the sorcerer uses the mage’s advancement table in regards to XP and the number of spells he can cast each day.

However, since it is possible for a creature to discover its sorcerous powers even at an advanced stage of its life, it is possible to assign that of the Sorcerer to the primary class simply by adding the XP needed to advance in the primary class to that needed to advance as a sorcerer (to gain first level, he needs to earn at least 1,200 XP). Obviously use the more restrictive rules as regards the armour allowed, as well as the progression in weapon use, although he can use all the weapons that he has mastered up to then (with a preference for one-handed weapons). However, the character benefits from the better THAC0, ST and HP (see the section on *Rules for multiclass characters* in the second chapter of Volume 3).

**Example:**Padraic is a 4th-level fighter who discovers he has draconic blood and chooses to develop the powers of a sorcerer. After having earned 1,200 XP he has reached first level as a sorcerer and gains all its powers. He now has two separate XP pools: those of the Fighter and those of the Sorcerer, and each time that he earns some he chooses which class to put them in (clearly if he didn’t use his sorcerous abilities and earns XP thanks to actions as a fighter, he shouldn’t be able to use it to advance as a sorcerer). Use the THAC0 and the ST of the Fighter (as they are better), and the HP of the fighter (without gaining others, given that as a sorcerer he would have 1d4 HP versus 4d8 HP as a fighter), while he would be restricted in the use of armour (if he doesn’t want to risk spell failure) and can only use the weapons learnt up to now, gaining new ability in the use of weapons following the mage’s progression (1 slot every 5 combined levels, adding together both mage and fighter levels). If Padraic achieves a level of sorcerer sufficient to exceed the advantages like THAC0, ST and HP of the fighter (e.g. if he becomes a 10th-level Sorcerer whilst remaining a 4th-level Fighter), immediately using the advantages granted by his sorcerer level as long as the situation remains unchanged.

Finally, it is possible for a creature to have levels both as a sorcerer and as a shaman, and it is possible to dualclass as wokan and wicca (with spellcasting progression kept separate).

***Virtuoso (Musicmancer)***

Primary Requisite: Intelligence of at least 12 points.

Other Requisites: Dexterity of at least 12 points.

Hit Dice: 1d4 hp per level up to 9th level, including any Constitution modifier. From 10th level, +1 Hit Point per level, and Constitution modifiers no longer apply.

XP and Maximum Level: The Virtuoso uses the mage’s table of progression in regards to XP and spells.

Saving Throws: Mage of equal level.

THAC0: Mage of equal level.

Permitted Armour: Light armour, no shield.

Permitted Weapons: Simple or missile weapons of at least one size smaller.

Special Abilities: Arcane musical education, arcane creation, discordant sound, create arcane instruments.

Weapon Mastery: As a Mage of equal level.

Compulsory General Skill: Musical Arts (bonus), Play Instruments, Craft Instruments, Imitate Sounds.

**General Description**

The Virtuoso (also called ***Musicmancer***) is different from the mages because to evoke and shape the magical essence that permeates the Multiverse he doesn’t use the magic tongue, but rather uses magical music. There is indeed a connection between some types of complex, hard-to-reproduce sounds and the magical effects commonly evoked by arcane spellcasters, and a virtuoso is able to reproduce these spells through a mix of sounds rather than words, symbols and gestures.

Each virtuoso considers that this is the purest form of magic that exists in the world, as it doesn’t come from meditating on the magical symbology but is spontaneously born from the sound, which according to the musicmancer metaphysics incarnates the magical harmonics that permeate the universe; no arcane musician is therefore interested in undertaking the same studies as a mage, and vice versa. The musicmancers, however, also need a good memory to learn and remember all the sounds and harmonies of the magic music they evoke, and conduct lengthy, complicated research like their colleagues, in the hope of discovering ever more powerful and innovative music. It is also for this reason that they often leave on adventures, to gather funds for their studies or to encounter other musicmancers, in the hope of sharing their acquired knowledge to gain new knowledge.

Each apprentice that has the gifts necessary to become an arcane magician must find a master (a 5th level or higher Virtuoso) inclined to teach him the secrets of magical music, or seek to enter into one of the prestigious schools in which he studies the magical melodies: the Conservatories. Normally the conservatories are schools of normal music where wise masters and artists teach their students to play every type of instrument and to read music and the notes. In the nations in which magic is a rather common and visible affair, the conservatories also openly train the students in the secrets of magical music as well as the mundane. In other cases instead, where the magical art is considered a more elitist and secret fact, the conservatories managed by the Virtuosos maintain a completely normal facade, but with maximum discretion they take care to recruit the best students to give them, if they are judged suitable, the secrets of the so-called Arcane Colleges. The Colleges are nothing other than a musical version of the Arcane Traditions: each one collects the characteristic magical melodies of a specific civilisation, culture or artistic tradition. The Colleges are divided into major and minor colleges and the difference between the two is very simple: in the major colleges it is possible to learn to use any instrument category, while in the minor colleges the choice is usually limited to one or two categories based on the techniques known and the civilisation level attained. The Colleges on Mystara are the following (the *minor colleges are shown in italics* and at the side of each College is show the corresponding Tradition to establish the list of known spells that the members of that college have access to):

* Alphatian College (see Alphatian Tradition)
* Bellaynese College (see Herathian Tradition)
* Darokinian College (see Glantrian Tradition)
* *Elven College* (see Elven Tradition)
* *Milenian College* (see Milenian Tradition)
* *Ochalese College* (see Ochalese Tradition)
* Renardese College (see Hulean Tradition)
* Saragonese College (see Oltec Tradition)
* Thyatian College (see Thyatian Tradition)

So within a Conservatory run by musicmancers, as well as learning to compose and play mundane music, the virtuoso students are also trained to recognise the magical notes and melodies of a specific college (the *Musical Arts* skill they learn allows them to also interpret the special notes and understand the magical melodies), as well as to craft musical instruments able to replicate these notes (*Craft musical instruments* skill) and to play it effectively (*Play Instruments* skill). Moreover, like mages, the arcane musicians can also specialise in a type of magical melody (i.e. in one of the existing school of spells – see the rules concerning specialised mages presented in Chapter 1).

Unlike mages then, the virtuosos are always rather eager to meet with other colleagues and don’t hesitate in sharing their discoveries and melodies which they possess with other musicians to learn something new. If the characters belong to the same College, this exchange is fairly automatic (a Charisma check is enough to convince the other), while if they belong to two different colleges it is possible to attempt a *Persuasion* check to obtain a Friendly result in the Reaction Rolls. If however the colleague has an opposing alignment or the moral descriptor of the alignment is Evil, the refusal is immediate (the subject isn’t trusted or is simply too proud and conceited to “give it” to the character). Sharing magical melodies works in the same way as copying a spell from the spellbook of another mage: the check succeeds automatically and takes 1 turn per level of the melody.

When a virtuoso attains name level and becomes powerful and famous enough, he can also build a conservatory in which he gathers promising musicians and teach them the secrets of his own College, or found a new College inventing at least 6 new spells for each spell level and teaching them to a dozen disciples to hand them down for at least a generation.

**Weapons & Armour**

The virtuoso is competent in the use of light armour and has no arcane spell failure with this type of armour, seeing as such protection doesn’t represent a great impediment in playing his instrument as medium or heavy armour (the armour’s Dexterity reduction affects his *Play Instruments* check). The virtuoso isn’t trained to use shields, as he prefers to have his hands free to play.

In regards to the weapons he can use, thanks to his manual skills the musicmancer is competent in the use of simple or ranged weapons of at least one size smaller.

**Special Abilities**

The special abilities of the virtuoso are his very specific *arcane musical education*, the ability to *craft arcane instruments* and with them produce *discordant sound*, as well as the knowledge of *arcane creation* to make magic items with musical powers.

**Arcane Musical Education**

The virtuoso is able to evoke one arcane spell per round by playing magic melodies (the musical versions of spells) thanks to a purposely made instrument. Based on the instrument’s size it can produce effects that are more powerful than normal spells, empowering its range and duration or making it more difficult to oppose (penalty to the Saving Throw and counterspell), as shown in the following table:

|  |  |  |  |
| --- | --- | --- | --- |
| **Instrument** | **Penalty** | **Range** | **Duration** |
| Tiny (T) | – | – | – |
| Small (S) | –1 | +⅓ | – |
| Medium, (M) | –2 | +⅔ | +¼ |
| Large (L) | –4 | ×2 | +½ |

It isn’t possible to impose a ST penalty on spells that don’t require a ST, nor augment the range of either a personal or touch spell, nor augment the duration of instantaneous or permanent spells.

**Example:** if he was to evoke a *fireball* using a flute (tiny instrument) there will be no variations, while using a cither (small instrument) the range would go from 240 ft. to 300 ft., while the ST to avoid it would have a –1 penalty. Using a guitar the range would be 360 ft., the duration remains instantaneous and the penalty to the ST –2, while with a piano the range would be 480 ft. and the ST would have a –4 penalty.

If the musicmancer is interrupted before he finishes evoking the spell, it is considered wasted (used but without effect). If he was injured, it is possible for him to maintain his concentration to evoke the spell only by making a *Play instruments* check with a penalty equal to the damage suffered in that round (rather than a *Concentration* check).

To record the melody needed to evoke a spell the virtuoso writes it in his Arcane Score, his version of a spellbook. He needs the usual eight hours of sleep and one hour of study each day to confidently gather the magic energy and can only memorise a certain number of melodies per level each day (6 + Intelligence bonus), like the mage. Naturally, the notes written in this score are very different to mundane notes (which he also knows thanks to the *Musical Arts* skill), by which any other musical expert who acquires a score of arcane melodies wouldn’t be able to understand anything nor use it to evoke spells. Indeed, even if he were able to decipher the magic notes, he wouldn’t be able to play them as they are outside the mundane musical scales (and he doesn’t have the instruments purposely made to produce them), the best he could do is improvise a similar melody with no other effects.

The virtuoso can use all arcane items except for Wands and Staffs, while he can use magic scrolls and others items as long as he is able to understand how they work with an appropriate spell (*read magic* transforms the magic runes of a scroll into an arcane melody that he can reproduce, while *analyse* identifies the magic effect in a deeper manner, given that their knowledge of *Arcane magic* is limited to arcane music and arcane instruments).

**Arcane Creation**

From 3rd level the virtuoso can research new arcane melodies, while from 9th level he can enchant musical instruments so that it can reproduce up to two different arcane melodies, exactly like all the other arcane spellcasters do with normal arcane items (see Volume 3). This is the only way in which a virtuoso can add a spell to an item: it must be a musical instrument (it can be either a mundane musical instrument or his arcane instrument).

**Craft Arcane Instruments**

The virtuoso is only able to evoke magic melodies thanks to arcane musical instruments, i.e. those purposely modified to reproduce the magic sounds and harmonies. The techniques to create arcane instruments are naturally jealously guarded by the caste of musicians and only handed on to those able to play instruments of the same type. For example, a virtuoso skilled in wind instruments isn’t able to modify different instruments, like brass or bows, to produce magic music, until he is able to find a virtuoso skilled in these instruments who is willing to teach him (thereby also acquiring the *Create musical instruments* and *Play instruments* skills of that type).

An arcane instrument doesn’t emit any type of detectable aura, as it isn’t intrinsically magical by itself, but has some modifications (e.g. a unique form of hole, or a case with particular acoustics, or special materials used to make parts of the instrument) that allow a virtuoso to play special harmonies and using them (the arcane melodies) evoke a specific spell.

To make a new arcane instrument (it isn’t indeed possible to modify a mundane instrument to adapt it to evoke magic melodies), the virtuoso must make a *Craft musical instruments* skill check with a penalty equal to the maximum spell level that he will master with that instrument: the cost to make it is equal to double the value of a normal instrument because of the special materials used, and the construction requires a number of days equal to the instrument’s value divided by five. If the skill check fails, the money has been spent but yields a poorly made instrument, suitable at best for playing normal tunes (the virtuoso only becomes aware of the problem at the end of the creation process). Moreover, to evoke arcane melodies of a higher level than the instrument is capable of, it will be necessary to find or construct a new one of greater power. Clearly, the musicmancer is also able to play his arcane instrument to reproduce mundane melodies as well as arcane melodies (after all it is still an exceptionally well-made musical instrument).

**Discordant Sound**

Thanks to his instrument the virtuoso can emit a discordant sound to counter a spell (it uses the same rules but requires a *Play instruments* check rather than an *Arcane magic* check), or to dispel an attempt of charm or mental domination made by creatures with similar powers based on hearing a voice or melody (*Play* check with a penalty equal to the creature’s HD, no arcane energy is consumed in this case). It is possible to use discordant sound once per round as the virtuoso’s attack action (like with a counterspell).

***Musical Instruments***

A musical instrument is an item that has been built or modified with the aim of producing music. There are many musical instruments of various types and sizes available to musicians (the list below isn’t exhaustive but includes the majority of the commonest instruments). These instruments are divided into four categories based on how they emit sound (some of which are subdivided into several families), and each has been given a specific power or modifier as shown below:

**Aerophones:** emit sound by means of a column of air that vibrates within the instrument.

***Free:*** –1 to ST vs. Illusion effects.

***Flutes:*** –1 to ST vs. Enchantment effects.

***Reeds:*** –1 to ST vs. Evocation effects.

***Brass:*** –1 to ST vs. Conjuration effects.

**Cordophones:** the sound is emitted by the vibrations of a string actioned through the rubbing of a bow, the blow of a hammer, or picking of the string.

***Bowed:*** increase the spell’s area of effect by ⅓.

***Picked:*** increase the spell’s duration by ⅓.

***Struck:*** increase the spell’s range by ⅓.

**Idiophones:** the sound is produced by the vibrations of the instrument’s body. Special: –2 penalty to the ST to resist a specific spell per spell level chosen by the virtuoso.

**Membranophones:** the sound is produced by the vibrations of membranes, struck with hands or drumsticks. Special: once per day he can double one of the variables of a spell (max damage limit: 20d6).

The *Playing Music* skill allows the Virtuoso to know how to use all the instruments that belong to a specific family, while if he wants to play instruments of the same category but of a different family in which he isn’t skilled he can still make a skill check with a –4 penalty; it isn’t possible, however, to play instruments of an unknown category (e.g. a musician specialised in membranophones isn’t able to use aerophones or cordophones).

**Aerophones**

The aerophone musical instruments emit sound by means of a vibration of air, without the use of vibrating strings or membranes and without the instrument itself vibrating. The aerophones are divided into two families: the ***free*** and the ***resonanting*** (also called winds) ***aerophones***, which in turn are subdivided into flutes, brass and reeds.

In the ***free aerophones*** the vibrations are caused by an elastic plate, of cane, bamboo or metal, fixed to one end above a rectangular hole of the same size, through which the air is pushed. The plate vibrates, periodically interrupting the air flow and generating the sound. Each reed can only give one note, which depends on its size, and normally the air is blown by a set of bellows. The following are all free aerophone instruments:

* Harmonica: instrument made from three elements, these are a central body, two plates holding the reeds and the outer shells. A characteristic of the instrument is the ability to breathe in as well as out, a unique feature among the winds.
* Concertina (Bandoneon): instrument formed from two harmonic wooden cases with eight, ten or twelve sides of small size, separated by a folding bellows worked manually and with a fret joined to the reeds inserted in the instrument in a radial manner.
* Accordion (Squeeze box): instrument formed from two rectangular harmonic cases separated by a bellows and with two rows of buttons, one for each hand; also in this category is the Bayan (Russian accordion).
* Barrel Organ: a portable organ of medium size that works like the organ but can be played by resting it on a flat surface. The hand organ is played only with the right hand, while the left is occupied by working the rear bellows that generates the air needed to play it; includes the Regal (with a double bellows).
* Organ: instrument worked by a keyboard where the air is introduced by the player with the action of his feet on two pedals that operate a bellows and that based on the keys pressed produce sounds that escape from the pipes placed at the top of the instrument. Also in this category are the Harmonium (organ used in churches) and two organs that work independently (without being worked by a human): the hydraulic organ (which produces sounds by means of air pushed by the force of water working the bellows) and the mechanical organ (organ with a roll of projections, similar to pins or points that correspond, based on their position, to a particular note and that is worked by a crank that runs the bellows and the roll). These two automatic organs are the only examples of magic items that a virtuoso can create, giving them only one type of permanent spell (otherwise they play a normal melody).

In the ***resonating aerophones*** the air is blown directly by the player, from his mouth or, in some cases, from a nostril; in instruments with bellows the air is pushed with a mechanical movement of the bellows. They are instruments with a cavity (tubes or spheres, in the case of tubes we have cylinders, cones and inverted cones) in which the air is made to vibrate (this class includes almost all western wind instruments). Numerous instruments of this class (reeds and flutes, not brass) are often classified as woodwind when the construction material is or was wood. In these instruments, the frequency of the generated vibrations, and therefore the note produced, depends mainly on the size of the cavity (the smaller the cavity the higher the note), but also by the presence of openings on the end or along the cavity, by its form (cylindrical or conical) and by its section. Minor influences on the timbre can be had by means of the method with which the sound is generated (with a reed, single or double, or without reeds) and by the specific construction of the instrument (materials, size, conicalness, weight). The resonating instruments are further divided into:

***Flutes***: made from the most varied materials, the cavity is cylindrical and the vibrations are induced simply by blowing on an edge of the cavity. The flutes are:

* Recorder: flute with the cavity placed at the top of the cylinder and with holes that can be closed with the fingers to obtain the different notes; only the longer flutes need keys, which are mechanisms to open the holes where the fingers of the hand cannot reach.
* Transverse flute: more complex metal flute with the cavity placed on the side of the cylinder, in which the keys and the holes are so numerous that they give a wide range of sounds; includes the Piccolo (smaller and with higher pitched sounds).
* Ocarina: terracotta flute of a stretched ovoid form that resembles a headless goose (hence the name). It has a lateral mouth from which is blown the air that escapes from small holes placed along the body that can be closed by the fingers.
* Pan Pipes: the simplest wind instrument, consisting of 3 to 9 side-by-side (tied or glued) pipes open at one end, which each produce a different note when hit by the player’s breath.

***Reeds***: instruments with one or two reeds that strike each other. The reed is a small elastic leaf placed at one end of the cavity, which, under the effect of the air pressure, induces vibrations in the cavity, and therefore vibrates itself in resonance with the cavity, in the case of double reeds they strike each other periodically interrupting the flow that is blown into the cavity. When the reed is in contact with his lips, the player can modify the timbre and the volume of the note and, only slightly, its pitch. The various notes are obtained by pressing the numerous keys of the instrument, which open or close other openings in the cavity, determining the pitch of the note produced. The existing reeds are as follows (*in italics are instruments with two reeds*):

* Aulos: instrument formed from one or two diverging tubes of reed, wood, bone or ivory, on which are from 5 to 10 holes. The embouchure is bulbous and the mouthpiece is inserted in to the tubes. The aulos can have a simple or double reed that, lacking the mouthpiece, can be introduced directly into the tubes. To play it the aulete wears a leather strap (phorbeiá) on his neck to cope with the continuous blowing.
* Clarinet: cylindrical cane tube with an incision in the upper part to hold the reed, with six holes and several keys.
* Bagpipes: instrument consisting of a skin sack from which emerge drones and a fingerable pipe (chanter) which supplies the melody. It is an instrument with a reservoir or bellows that can be used with wet air (bag fed by the blowing of air through a mouthpiece directly by the player) or with dry air (the inflation happens by means of bellows secured under the player’s right elbow and worked by the movement of his arm). Among the types of bagpipes that exist now are the Bergamo Baghet, the Balkan Gaida, the Spanish Gaita, the Apennine Müsa, the French Musette, Piva of the Po Valley and the Irish Uilleann (only one to use dry air among those cited).
* *Crumhorn*: instrument with a double encapsulated reed, is made from maple wood with a 6-8 holed cylindrical pipe, which at the far end curves into a U.
* *Bassoon*: an instrument whose original form was similar to a folding bellows, it is composed of a long conical tube that bends back on itself to form a U, and has three different segments and a bell, from as many pieces of wood (pear, maple, rosewood, ebony etc.): the outer sections are grafted on the middle one, the foot, made from a block of oval section in which are two parallel tubes, one ascending and the other descending, joined by an elbow like arrangement at the lower end. The reed is inserted on a small metallic pipe in turn inserted in the initial segment. The holes are drilled at an oblique angle, to reach the column of air contained in the tube, adapted for the reach of the fingers of one hand. The type also includes the Contrabassoon (a double bassoon of lower tones) and the Ranchetto (the medieval version of the bassoon).
* Launeddas: an instrument formed from three pipes that can have different measurements and thicknesses, and ends in the *cabitzina* where the reed is recessed. The longest pipe is the hole less bass, and emits a single note; the second pipe is linked to the first and produces the notes of accompaniment; the third pipe is free and produces the notes of the melody.
* *Oboe*: instrument in three parts with a slender silhouette, a conic inner chamber and a large bell that gives it a very harsh and powerful sound, similar to a trumpet, complete with keys and keyboard closed by small discs; includes the English Horn (with lower tones), the Shawm (the medieval version), the Turkish Zurna and the Fife (smallest oboe), the last three without keys nor closing discs.
* Saxophone: instrument that unites an embouchure with the simple reed of the clarinet to a system of keys inspired by the clarinet, oboe and flute and a conical metal reed. This hybrid, also belongs to the woodwind family and has its technical flexibility, allowing a great volume of sound, comparable to that of the brasses, and includes the Sarruxophone.
* Zampogna: instrument composed of an air-filled bag in sheep or goat skin in which the player introduces the air by means of a blower (reeds or bellows), and with two chanters with double reeds in the pipes (left for the accompaniment and right for the melody); the zampognas are from 3 to 6 feet long.

***Brass***: instruments in which the reed is formed by the player’s lips, which vibrate at the embochoure of a pipe that is normally given a special mouthpiece and has a conical form. Generally made from brass, but also included in the brass are all those lip reed instruments, despite the materials with which they are made, where the timbre of the obtained sound and the method of use are similar. Based on the way the notes are obtained, brass is further divided into *natural brass* (forcing breath and/or lips to obtain the various harmonies) and *valved brass* (pistons that allow the cavity to grow, obtaining lower notes):

* Clarion: simple trumpet with high, clear sound.
* Horn: small horn of hollow bony material and of irregular form, with a tight embouchure and terminating in a flared mouth; also includes the Jewish Shofar (used by the Shadowelves).
* Long horn: horn of between 5 to 10 feet in length composed of just one material (usually wood, bone or metal) of variable form, the most common of which are conical, in which the inner bore is straight for the first part and then widens in the final part, or are perfectly cylindrical, while other examples present irregular, twisted or serpentine forms (like the Didgeridoo of the Australian aborigines or the Mystaran wallara and the Norman Lur similar to a ram’s horn), or in the form of a long, tight pipe with a very wide terminal part (like the Alphorn of the Swiss and Kogolor dwarves), or finally in a form in which the tube is curved into a C and reinforced with a bar that connects the curve and which is held by the player to stabilise the movement (like the Roman and Thyatian Buccina, carried across the player’s body and supported on his shoulder).
* *Trumpet*: a metallic tube of about 24 inches long with a mouthpiece at the start and that terminates in a wide bell. The trumpet has a mechanism composed of cylinders and pistons, whose number can vary from 3 to 5, which allows it to produce a much superior range of sounds to that of the simple horns and clarions. The trumpets also include the Cornet (the postal horn with valves) and the French Horn (with a lateral mouthpiece).
* *Trombone*: instrument characterised by a moving U-shaped pump (“slide” or “draw”) which uses two parallel tubes and extending in this way modifies the passage of the air and the intonation of the base harmonics.
* *Tuba*: trumpet with a conical tube coiled into an elliptical spiral with the cup-like hemispherical mouthpiece perpendicular to the final bell and with 3-6 cylinders or pistons.

**Chordophones**

The chordophone musical instruments produce sound through the vibrations of their strings. The chordophones usually have a harmonic case whose function is to amplify the sound, a fret that allows to set the pitch of the executed note, the bridge that allows to anchor the strings on the instrument and the pegs or the keys or the mechanism (according to the type of instrument) with which the tension of the strings can be regulated in order to tune the instrument. The strings are made from steel, bronze, nickel or gut. The chordophones are divided into three families: ***bowed***, ***picked*** and ***struck***.

The ***bowed string*** chordophones are instruments in which the vibrations of the strings are caused by a bow on which is stretched a bundle of horsehair. The friction or the percussion of the bow on the string generates a sound and the harmonic case has a special recess on both sides, which allows the musician to easily work the bow on the strings. The bowed instruments are also defined as belonging to the viola family. The family of violas sprang into being between the Middle Ages and the Renaissance, when the term “vielle” was used for all instruments played through the use of a bow, in particular the viola da gamba (violone) and the viola da braccio (similar to the modern one). The need however of an instrument with a higher pitched sound was satisfied when the skill of stringmakers developed to a point where they could make thinner strings. From there the first offshoot was born, the violin, and afterwards the violoncello (derived from the violone) increased in size, until it ended up as the double bass.

* Violin: wooden instrument with three to five strings held above a small, pear-shaped case with a neck that lacks a fret in the upper part in which are present the keys that tighten the strings. It is played by means of a bow that passes across on the strings, the case is held in the gap between the shoulder and neck; the category includes the medieval Vielle, the modern Viola, the Balkan Gusle and the Arabic Rebec.
* Cello: the bass viol (includes the Double bass or Contrabass) is a wooden instrument similar to a violin but of such size that it is only possible to play it by placing it vertically on the ground (so it is equipped with a support pin).

In the ***picked string*** chordophones the sound is produced by the vibrations of a string, triggering the picking with a plectrum or with the player’s fingers. Note that bowed instruments can be played by picking their strings (the skill check to play instruments of the bowed family by those skilled in picked instruments has a penalty of –2 instead of –4) with direct (by plectrum or finger) or indirect picking(via a keyboard):

* Harp: instrument composed of a number of strings perpendicular to the crosspiece that comes from the case and usually forms a triangle. It can be handheld like the smaller Celtic harp (Clàrsach), or on feet, like the large harps with a pillar that supports the entire structure in an upright position on the ground.
* Cither: instrument in which the strings don’t extend outside the case. Includes the Russian and Slavic Gusli, the Chinese Guzheng, the Lithuanian Kankles, the Finnish Kantele, the Arabic Kanun, the Latvian Kokle, the Japanese Koto, the Psalter, the Indian Swarmandal and the Balkan Zither.
* Guitar: instrument similar to the mandolin but of larger size, with a hollow resonating case. Includes the Banjo, the Bass, the Portuguese Cavaquinho, the Hawaian Ukulele, the Chinese Sangen, the Japanese Samisen, the Indian Sitar and the Cuban Tres.
* *Harpsichord*: a stringed musical instrument with a keyboard similar to a piano but with pins that pick the strings rather than strike them. Smaller harpsichords are made from a parallelepipedal case without legs with a single string for each note, arranged in parallel (Virginal) or angled (Spinet) in respect to the keyboard. Also in this category is the Claviorgan, born from the fusion of an organ and a spinet.
* Lyre: instrument formed from a hollow case from which extends two curved arms, united at the top by a crosspiece or yoke; the strings are held in the space between the two arms, and held on the yoke, therefore extending to the outside of the case (unlike the cither). The small lyre is called lira da braccio, the larger ones (like the Greek Kithara) are called lirone.
* Lute: a picked string instrument comprising of a neck (with or without a fret) with the end bent at 90° with keys which the strings are tuned with and a hollow case with a rounded back. Also includes the Archlute (also called Chitarrone), the Russian Balalaika, the Persian Barbat, the Japanese Biwa, the Bolivian Charango, the Chinese Pipa, the Indian Sarod, the Persian Setar, the Italic Tiorba (or French Theorbo), the Arabic Ud, and the Spanish Vihuela.
* Mandolin: a necked instrument with a fret and capotasto to which the strings are attached and a tear-shaped empty case with a bulging back. Comprising the Pandura (Tricordon), the Greek Bouzouki, the African Dambura, and the Persian Tanbur.

The ***struck string*** chordophones are usually worked by a keyboard connected to some hammers that strike the instrument’s strings causing them to vibrate. In some, there is a device that lifts the hammer after the strike, to free the string and leave it to vibrate naturally. In the other instruments, where this device isn’t employed, it is the hammer that determines the pitch of the note produced, relative to the point where it struck the string. This category could also be considered to contain those instruments struck with the fingers. The list comprises:

* Clavichord: an instrument of medium size in which a wooden case contains strings connected to a keyboard. The strings are struck by tangents that can remain in contact with the string based on the duration of the striking of the key to produce discrete but well-modulated sounds; includes the Pantalon and the Dulcimer.
* Piano: available in two variants, grand or upright, the piano is made from wood with metal bracing and the strings, contained in a large wooden case, are struck by felt-covered hammers that immediately rebound, thereby allowing the strings to vibrate freely, until the release of the key connected to the hammer, which causes the intervention of the damper. The piano also has two pedals under the keyboard which if pressed allow the resulting sound to be modified; includes the Pianoforte (its precursor) which has skin-covered hammers and a completely wooden frame.

**Idiophones**

The idiophone musical instruments emit sound through the vibrations of the instrument’s, without the use of strings or membranes, and can have a specific sound (if one can control the note) or an unspecific sound (if the sound is casual but remains within a very simple and defined range). Because of their simplicity, anyone can play them with a Dexterity check with a –4 penalty, but if not modified correctly will not be able to evoke spells. The majority of idiophones are able to produce a limited range of sounds, and because of this they can only evoke effects from just one of the following schools of magic Abjuration, Enchantment and Evocation decided when the Virtuoso creates that specific instrument. The *polyphonic idiophone instruments shown in italics* instead have a breadth of sound such that they can produce any magical effect.

* Bell (including Cowbell and Handbell)
* *Chimes*: series of tubular metallic or crystal bells arranged vertically.
* Gong
* Lamellophone (*Sansa)*: the sound is produced by a series of thin sheets, each of which is fixed at just one end; the musician plays by depressing the free end of the plate and abruptly releasing it, to produce the vibrations; includes the Caribbean Kalimba and the African Mbira.
* Claves
* Castanets
* Cymbals
* Ratchet
* Jew’s harp
* Scraper (includes the Guiro and the Quijada)
* Sistrum
* Rattle (includes the African Shekere)
* Triangle
* *Xylophone*: includes the small German Glockenspiel, and the large Marimba and African Balafon (in wood)

**Membranophones**

The membranophone musical instruments (also called drums) emit sound by means of the vibrations of a stretched membrane made of synthetic or natural materials, which can be struck in numerous ways. There can be two membranes (double-skinned), or just one membrane with the drum closed at the opposite end (single-skinned). Below are the various types of membranophones:

* Bass drum: a type of extremely large drum with two membranes orientated perpendicularly to the ground (constituting the drum’s sides) which can only be played through its built-in sticks.
* Kazoo: only membranophone that isn’t a drum, in the form of a flattened metal tube, with a central hole closed by a membrane that vibrates with the player’s voice.
* Drum: any membranophone which can be struck with either the hands or drumsticks. The size and form of the drum can be very varied: frame, cone, inverted cone, barrel, cylinder, boiler, etc. The striking of the drum can also vary: in the rattle drum the membrane is struck by objects contained within the body of the drum that is shaken like a rattle; in the beaten drum the membrane is struck with the hands, drumsticks, with brushes of iron thread (beaters), with padded mallets; in the indirect percussion drum (Tibetan drum) the percussion is induced by the rotation of the drum itself that thus receives the percussion of the sticks tied to the outside which by the abrupt change in rotation are made to hit the membrane; in the friction drum the membrane is rubbed with the hands or with a stick attached in the middle of the membrane (e.g. Neapolitan puti pu).
* Tambourine: instrument that consists of a wooden crown (frame) on which is stretched a skin membrane; in the frame there are slots in which there are rattles, which with each blow enrich the sound with their tinkles (for which they are also called cymbals).
* Tympanum (Kettledrum): large drum with only one membrane stretched on a copper frame held parallel to the ground and played with two sticks with padded ends.

***Alphabetical List of Musical Instruments***

Next is a list of all the previously listed instruments together with their cost in gp, encumbrance, size, type (**A**erophone, **C**hordophone, **I**diophone, **M**embranophone) and the Technological Level which are available (for an explanation of TL and a list of TL of the nations of Mystara refer to the *Armoury of Mystara* manual).

**Table 4.9 – Musical Instruments**

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Instrument** | **Type** | **Size** | **Cost** | **Enc.** | **TL** |
| Accordion | A | M | 100 | 120 | 5 |
| Archlute/Chitarrone | C | M | 50 | 90 | 4 |
| Aulos/Launeddas | A | S | 15 | 20 | 2 |
| Bagpipes | A | M | 40 | 70 | 2 |
| Bass drum | M | L | 40 | 200 | 5 |
| Bassoon | A | M | 30 | 70 | 4 |
| Cither | C | S | 40 | 90 | 2 |
| Clarinet | A | S | 20 | 40 | 5 |
| Clarion | A | S | 30 | 40 | 3 |
| Clavichord | C | M | 120 | 200 | 5 |
| Concertina | A | S | 60 | 70 | 5 |
| Crumhorn | A | S | 20 | 20 | 2 |
| Drum, medium | M | M | 20 | 50-90 | 1 |
| Drum, small | M | S | 10 | 30-50 | 1 |
| Fife | A | T | 2 | 5 | 2 |
| Flute, transverse | A | S | 5 | 5 | 4 |
| Guitar | C | M | 50 | 90 | 5 |
| Harmonica | A | T | 5 | 1 | 5 |
| Harp | C | L | 80 | 200 | 3 |
| Harp, handheld | C | S | 30 | 40 | 2 |
| Harpsichord | C | M | 200 | 400 | 5 |
| Horn | A | S | 10 | 20 | 2 |
| Idiophone, large | I | L | 40-60 | 90-200 | 1-2 |
| Idiophone, medium | I | M | 10-30 | 40-80 | 1-2 |
| Idiophone, small | I | S | 2-10 | 10-30 | 1-2 |
| Idiophone, tiny | I | T | 1 | 1 | 1-2 |
| Kazoo | M | T | 2 | 1 | 2 |
| Lira da braccio | C | S | 30 | 40 | 2 |
| Lirone | C | M | 40 | 60 | 2 |
| Long horn | A | L | 40 | 150 | 2 |
| Lute | C | S | 35 | 60 | 3 |
| Mandolin | C | S | 40 | 50 | 4 |
| Oboe | A | S | 20 | 10 | 3 |
| Ocarina | A | T | 5 | 1 | 2 |
| Organ | A | G | 300 | 900 | 5 |
| Organ, automatic | A | G | \* | 1500 | 5 |
| Organ, hand | A | S | 200 | 500 | 5 |
| Pan pipes | A | T | 1 | 10 | 1 |
| Piano | C | L | 500 | 2000 | 5 |
| Piccolo | A | T | 4 | 2 | 4 |
| Recorder | A | T | 2 | 2 | 2 |
| Saxophone | A | M | 60 | 100 | 5 |
| Tambourine | M | T | 5 | 20 | 2 |
| Trombone | A | M | 60 | 100 | 5 |
| Trumpet | A | S | 20 | 50 | 5 |
| Tuba | A | S | 40 | 70 | 6 |
| Tympanum | M | M | 30 | 150 | 2 |
| Violin/Viola | C | S | 60 | 40 | 3 |
| Violoncello/Violone | C | L | 80 | 150 | 4 |
| Zampogna, long | A | L | 45 | 80 | 2 |
| Zampogna, short | A | M | 30 | 50 | 2 |

\*the cost of the two automatic organs (mechanical or hydraulic) is equal to 1,000 gp if it plays a common melody, or 5,000 gp per spell level if it plays a permanent magical melody.

1. In the supplement PC 1 there was a list of spells specified that however included all druidic spells, as well as the majority of arcane spells. In this manual it was chosen to increase the fey’s spell list in respect to the original criteria, to give them more flexibility, eliminating spells of higher than 7th level that had been included in the original list. [↑](#footnote-ref-1)
2. The amount of XP needed for the advancement of the leprechaun has been recalculated in respect to those presented in PC1, *Tall Tales of the Wee Folk*, taking account of the rules to calculate the XP of monstrous creatures with certain powers presented in PC3, *The Sea Creatures*. Moreover, the maximum level has been reduced from 36th to 20th, because of the enormous number of XP needed without further benefits after 12th-level, and spell progression has been increased to 20th-level (it originally stopped at 10th-level, without spells of 6th or 7th spell level). If you wish to use the original table, refer to PC 1. [↑](#footnote-ref-2)
3. The amount of XP needed for the advancement of the sidhe has been recalculated in respect to those presented in PC1, *Tall Tales of the Wee Folk*, taking account of the rules to calculate the XP of monstrous creatures with certain powers presented in PC3, *The Sea Creatures*. However, the maximum level has been left at 36th-level to differentiate them from the rest of faerie spellcasters and make them similar to humans. Moreover, the progression of spell casting has ben augmented to make the sidhe as versatile and as powerful as the elves). If you wish to use the original table, refer to PC 1. [↑](#footnote-ref-3)
4. The amount of XP needed for the sprite’s advancement has been recalculated in respect to that given in PC1, *Tall Tales of the Wee Folk*, taking account of the rules for calculating the XP of monstrous creatures presented in PC3, *The Sea Creatures*. Moreover, the maximum level has been reduced from 36th-level to 20th-level, because of the enormous amount of XP needed without any further benefit after 20th-level, and this therefore also limits the maximum number of spells known and castable by the sprite; if you wish to adopt the original table, refer to PC1. [↑](#footnote-ref-4)
5. Originally, the rules of the Expert set provided for any thief, from 9th-level, would be able to read any magic scroll and using any magic item of the mages, with only a minimal chance of failing (10%), regardless of the type of magical effect evoked. This rule has been modified as it is illogical that a thief is able to evoke spells (even by reading them from scrolls) without having been trained to recognise the complex magical symbols. Furthermore, it is unexceptable that his chance to cast spells of any level is higher than that of a mage who has still to learn the higher level spells (e.g. according to the old Expert rules, a thief who cast a *meteor swarm*, 9th-level spell, has a better chance of correctly casting the spell than a mage who cannot yet cast 9th-level spells, regardless of either’s experience level!). [↑](#footnote-ref-5)
6. The Savage Mage described here is equivalent to the Wokan and Wicca described in the D&D manuals. If the DM allows it, it is even possible to have human or demihuman Wokani from primitive and savage cultures by using the same rules. [↑](#footnote-ref-6)
7. Normally the rules that state a level limit as wokani/wicca differ according to each type of monster (see page 215 of the *Rules Cyclopedia*). In this manual, it was chosen to simplfy this and establish that 9th-level is the fixed limit for all races; game balance could be affected without this. [↑](#footnote-ref-7)
8. In the original rules the primary requisites were Intelligence and Dexterity, but given the mercantile character of the class it was chosen to replace Dexterity with Charisma. [↑](#footnote-ref-8)
9. The amount of XP needed to go advance in levels as a merchant prince has been modified in respect to the amount given in GAZ9 as the values of that manual are decisively too high to justify the ability to cast arcane spells of up to 7th-level (considering also the characteristics needed to belong to this class). [↑](#footnote-ref-9)
10. What many ignore, for example, is that the elves and dragons have a common ancestor: the Eldar, an ancient and almost extinct people, who arrived on Mystara from a remote outer plane millennia before the appearance of the elves. [↑](#footnote-ref-10)
11. The wicca presented here is different from the one in the Mystaran manuals (which is instead identical to the Savage Mage or Wokan) and also from the D&D Third Edition Sorcerer. [↑](#footnote-ref-11)