

Liber Mystorium

The Netbook of Witches and Warlocks

A Netbook for incorporating Witches into your D20® Game!
By the Netbook of Witches and Warlocks Team

Brought to you by the DND Community Council and The Other Side.
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Forward

What you now have is *not* the new D20 version of the Netbook of Witches and Warlocks.

Sure, it looks like it. It has D20 rules. It even has rules on how to play a witch character. But it is not yet complete. This is the **BETA** or **draft version** of what will be the new Netbook of Witches and Warlocks, and it is a growing, evolving document.

Like all things that grow and evolve, this document will need care and stimulation, and that is where you come in. To get a copy of this netbook so early in its release cycle is both a benefit and a drawback. The benefit should be obvious, you get this long before its official release date. The drawbacks though are less so. Things could change between now and release. Some things are missing; others are here, but may not be well defined yet. Plus a certain amount of work is required on your part. How will you make it fit your game? What will you do when a player wants to play a witch in a way not addressed here?

In the end it will be your call, but you can forge ahead and allow others to follow you. Write to us, tell us what works, what doesn't or just to make suggestions.

Please visit our website at <http://www.dndcommunitycouncil.org/~nbownw> or <http://www.rpgghost.com/WebWarlock/>. You can also send us email at nbownw@dndcommunitycouncil.org or webwarlock@earthlink.net.

About this Netbook

This book, more than any other I have been associated with is truly the work of a team. The Witches and Warlocks Team at the DND Community Council has put this book together. So I can not take credit alone. All of our names and contributions are listed in the back of this netbook.

"Liber Mysterium" comes from the Latin "Liber" meaning book or volumes of books and the Greek "Mysterium" which describes an ancient cult of Goddess worshippers. This is also where we get our word "mystery" or "mysterious".

Timothy S. Brannan
"Web Warlock"
June 13th, 2001

Introduction

*“When shall we three meet again?
In thunder, lightning, or in rain?
When the hurly-burly’s done,
When the battle’s lost and won.
That will be ere the set of sun...
Fair is foul, and foul is fair
Hover through the fog and filthy air.”*

Macbeth, Act I, Scene I

Witch. The very name summons up images of midnight sabbats against the full moon. It is a terrible accusation to some, a badge of honor for others. It could be said that no other fantasy archetype has been so shrouded in mystery, confusion or prejudice. Witches and witchcraft mean many things, often very different things, to many people.

But what is a witch?

Over the last two-decades there have been several attempts to bring this character into the fold of the likes of wizards and rogues in various Fantasy Role-Playing Games. Some have been successful, but most are today regarded a half-hearted attempts. This netbook proposes to change that.

Anyone with even passing familiarity with fairy tales or myth knows witches are practitioners of ancient religions. Morgan Le Fey, Circe, and Baba Yaga, were not wizards as depicted in various FRPG sources, but priestesses of Goddesses (or Gods) of old religions and forgotten ways.

The word witch comes from the Old English *wicce*, pronounced *wiche*” or *wikke*” and *wicca*, which are in turn derived from the root *wikk*, which applies to magic and sorcery. Many witches say *witch* means *“wise”* or *“wisdom”*, so a witch is a wise person, and *Witchcraft* is the *Craft of the Wise*. *Wicce*, however, comes from the Germanic root *wic*, which means *“to bend”* or *“to turn”* which does apply to witchcraft, in the sense that witches bend or control forces to effect changes.

Most witches through out history have been universally feared and abhorred because they were believed to be vindictive, cast evil spells upon others and consort with evil spirits. The Western concept of witches has evolved from sorcery and magic beliefs dating back to the ancient Assyrians, Babylonians, Akkadians, Hebrews, Greeks and Romans. An

ancient Assyrian tablet speaks of the bewitching powers of witches, wizards, sorcerers and sorceresses. In ancient Greece and Rome, witches were renowned for their herbal knowledge, magical potions and supernatural powers. Thessaly, a region in Greece, was particularly *“notorious for witchcraft”* and *“universally known for magic incantations,”* according to Apuleius, Roman poet of the 2nd century. Thessalian witches reputedly had the power to bring the moon down from the sky. Classical witches often were said to possess the evil eye. Pliny the Elder wrote of those who killed by looks.

With the advent of the new D20 Game System, the witch has a chance to grow into the character type that does the witch of myth and legends justice, and preserve the mystery of the witch.

Notice and Disclaimer

In order to use this work to it’s fullest it is recommended that you be proficient, or at least familiar, with the *d20* game system. In addition it is assumed that you have paper, dice, pencils and other tools necessary to play the game.

Requires the use of the *Dungeons & Dragons®* Player's Handbook, Third Edition, published by Wizards of the Coast®. *Dungeons & Dragons®, D&D®, and Wizards of the Coast®,* are Registered Trademarks of Wizards of the Coast., and are used with Permission.

Artwork is copyrighted by the specific artists and is noted.

This work does not attempt to be the fullest or final authority of the subject of role-playing witches in a fantasy game. It also does not attempt to present a factual account of the religion of witches or a sociological overview of witchcraft.

Information presented herein is design solely for the use of individuals playing the **d20** game system. Any other intentions beyond that are outside the scope of this work and are not intended.

This work is also not intended to harm or offend anyone within the religious community of either practicing Wicca or any other witch tradition.

Just so we are all clear. **This is a game.** This is not based on anything factual. The witches

here are the witches of fantasy and myth, not the witches or Wicca of the real world. Nothing in this document is related to the real world. This netbook won't make you into a witch or let you cast spells. Go somewhere else.

Witches in the D20 Game

Witches are not wizards. Nor are they sorcerers, clerics, druids or psychics. They are their own. They possess a tradition that is older than any of these class archetypes. While the new D20 rules maybe modified to allow the playability of a witch under one of these guises, the witch works the best as it's own class, with it's own unique style. Witches share similarities with other character classes. They also have quite a few differences. Even witches from the same coven and traditions can be very different from each other and what they believe.

Witches and Wizards

Wizards spend a great deal of time studying and researching their spells. Witches are granted their spells, much as clerics are. Although it is also to be noted that witches can keep spell books and use scrolls. Wizards join guilds or belong to wizard schools. Witches do not join guilds; they do however belong to covens. Witches are very similar to Druids, in their worshipping practices and in the effects of their magic and their philosophical view of the world. It has been said that a White Witch is nothing more than someone that understands the basic elements of nature.

Witches, most of which who are female, fill an important niche. Female deities may require a special servant to act as her liaison in a male dominant society. Male deities may require mortal female consorts. This is most true of the deities of the Infernal Regions. It should be noted that witches are less likely to exist in a society that is dominated by females, or one that males and females are completely equal.

Witches and Clerics

One might now ask, "why is a witch needed if a cleric can perform the same function?" Let us look a three worshippers of the Goddess Hecate, the Goddess of Magic; a cleric, a wizard, and a witch. In all cases each worships Hecate for her power over magic. A cleric would pray and attempt to spread the word of Hecate. The cleric may also be responsible for the care and instruction done at Hecate's mage school. The clerics also receive some granted powers from her Domain of Magic. A wizard would worship

her to increase their own powers of magic, which they might believe that she controls, a wizard however may not be to concerned with the **religion** of Hecate *per se*, only how it would effect their own lives. Her witches on the other hand would share a much more intimate relationship. First the witch, like the cleric, would be concerned with the spread of the word of Hecate, but in a much different way. To a witch, actions speak louder than words, they would cast spells and attribute them to Hecate. The clerics can worry about the word and conversions, the witch has other things on her mind. If Hecate were to need something done in the mortal realms, she would go to her witches first. They would become her eyes, ears and hands in this world. Witches, like the wizards, are also concerned with magic. They realize that Hecate is THE source for their magic.

Of course this is not to say that these different types of followers are friendly to each other or even aware of each other. The clerics would, of course, would be as well known as possible. The wizards might make their affiliation know, and then again they might not, that is up to each mage and to each guild's laws. The witches, on the other hand might not be known at all, either as witches or as worshippers of Hecate. In lands where that god's worship is open the witches might be public. In lands were that god's worship is forbidden, the witches would never make themselves known.

The relationships between each the followers of each god will be determined partly by that Patron.

Witches and Druids

Witchcraft, the religion of witches, has much in common with the religion of the Druids. In many cases both are considered pagan, nature religions. Druids and witches though are very distinct in their philosophies and practices. Like Druidism, witchcraft fosters a belief in the cycles of nature and the Life-Death-Rebirth cycle. While ancient (historical) Druids were almost a caste of priestly leaders, witches tend to be more individual.

Witches, in their religious practices, emphasize the Goddess, sometimes known as the Earth Mother. Druidism places equal emphasis on the Earth, Sea, and Sky (otherwise known as the Three Realms). Witches have two deities, The Goddess (in her triple maiden/mother/crone aspects) and her consort, The Horned God. Druidism has many gods, who are not aligned in polarity but exist independently. Druidic triple goddesses are not linked by matrilineal line (like maiden/mother/crones) but by generation, as sisters: Morrighu/Macha/Babd (war & battle goddesses), Banba/Fodla/Erin (land & earth

goddesses) for example. Historically, druids were not bound by the Wiccan Rede; perhaps the closest thing to an ethical statement is Ossian's Answer.

Being a Witch

Unlike other classes, one does not wake up one day and decide to become a witch. Generally the prospective witch, the Initiate, will hear *the Call of the Goddess* at a young age. She must then seek out a coven and a witch tradition. Upon entering the coven the highest-ranking witch (regardless of level), called the High Priestess, will invite the young initiate to learn all she can from the covens' *Books of Law*. Some covens require a year and a day before the initiate can fully join. Only then will the new witch be taught the magic and ritual of being a witch.

If a coven is not found, then the initiate might become a solitary. Often the solitary may be learning from an old book of a forgotten coven, or she may be receiving direct instruction from her Goddess.

All witches follow what they believe to be the correct path. Often the Goddess influences this, but unlike clerics, the witch will receive their divine inspiration in a subtle, but constant manner. Witches are on a more personal level with their Goddesses than normal clerics.

A witch, much more often than the common cleric, will be more tolerant of others' religious beliefs.

Theology and the Principles of Religion

How does one accurately role-play a witch? To do this one must understand the culture in which witches have arisen out of.

Witches are practitioners of ancient religions following ancient gods, long since ignored or presumed dead or fading away, subsumed by local deities. Priests cannot serve these Ancient Ones, for they are not gods in the sense that they can offer their own power to their worshippers, even if once they might have.

The modern churches and temples of all gods find such worship spiritually dangerous. It is the worship of dead gods, the practice of calling out to Gods long since vanquished and cast down seen as calling out to imaginary spirits.

The ancient deities are more akin to demons, devils, elementals and spirits than modern deities, and the witch follows them for the secrets they can teach and the benefits they offer, not to engage in worship and emulation.

Since these deities do not, can not, answer the prayers of others, it is whispered that other, more

infernal and deceitful powers are behind the witch's practice. Additionally, witches are secretive about their knowledge and methods, and do not speak of their craft to those who are not of their coven, even in passing.

So fear and mistrust arises and hence witches are seen as vindictive and malicious, consorters with evil spirits or those trying to return ancient, fallen deities to power rightfully belonging to the current gods; tight-lipped because of their moral impropriety.

A witch is a witch and not a priest in that they strive for personal knowledge or power, not to be the channel of another's will or to be granted special abilities solely to work their Patron's will on the world. The relationship a witch has with their Patron is that of teacher and student, master and apprentice; they accept guidance and knowledge from an elder, ancient being who has chosen to share that with them for whatever its own purposes are, benign, malignant or unknown. [example: Odin teaches his children runecraft because they are his children, to better their own destiny; a demon might teach a witch in order to use her later for its own ends]

A witch's spells differ from a wizard's, though they are similar. The Patron reveals what the witch needs to know to cast the spell, not the underlying workings of magic. They teach the witch how to summon the energy to cast forth spells, to shape their desires into reality and how their magic works in accordance with the laws and principles the Patron teaches.

The witches of Hecate, on the other hand, claim that the goddess is simply the name for a face of the ancient Goddess, in her form as a magic-worker, and that form...that avatar...visits them to teach them ancient secrets and give them personal power.

To a witch, the relationship with their Patron is a personal experience, based on the gathering of old, magical lore and the study of humanized aspects of the universe for personal gain. A witch's experiences with their Patron are not examined by priests or beholden to scriptures, and like druidic religious practices, witchcraft is primal, visceral and passionate. Rituals are unfettered by tradition and improvisational, focused upon drawing and experiencing the power of the divine to better the self, not service to the deity.

All of which leads to misunderstanding and mistrust of witches.

Abandonment of these laws and principles does not entail being bereaved of magic, but it may cause difficulties, for the spell-work and the teachings are closely intertwined.

Cosmology

The cosmology of the witch differs from the typical cleric or other characters. Most witches do not have an afterlife of eternal rewards or punishments. Most witches instead believe in reincarnation. When a body dies the spirit is sent to rest for a time at a place known as the *Summerlands*. Once there the soul reflects on their previous life, till it is time for them to return to the earthly realm and begin the cycle all over again.

Typically a witch does not regard the Outer Planes as important. She will of course know that

they are important places of power where many gods, fiends and people reside. As abodes of the afterlife, she will more than likely not care about. The witch deals with spirits, supernatural forces and her Goddess on a daily basis, most of her concerns will be with the realm of the living in the here and now.

GM's Note: Because of this belief system a witch will never have access to the Divine Spell *Raise Dead*. Nor can a witch have *Raise Dead* cast upon her. The Game Master can work out the details of the Summerlands that work best for their own game universe.

Chapter I: The Witch Class

An old hag, a mysterious wise woman, cunning and alluring maiden... All of these and more are the guise of the witch. Witches have existed since the dawn of time and are some of the greatest of all of the spell casters.

Witch

Witches are spell casters that walk the line between this world and the next, between angel and fiend, a between clerics and wizards. They are a religious sect like clerics, but closer to druids. Their spells and casting techniques are similar to wizards.

Despite stereotypes, witches may be either female or male. There are typically more female witches than there are male witches. Contrary to popular belief, *warlock*, is not the masculine form of witch. Witches, whether male or female, are referred to as witches. Warlock, a word meaning “peace-breaker” or “oath-breaker”, is considered to be a vulgar insult to a witch.

Adventures: Witches on the whole tend not to be adventurers. Many have terrifying memories of what some people will do to witches; others feel a close association to their homeland, their families or their covens. There are those witches for whom the lure of adventuring is too much to ignore.

Adventuring witches will adventure for a variety of reasons. Many are searching for greater magical or universal truths, or to recover a special artifact or spell component. Others seek, like many adventurers, fame and fortune. Still some others seek a means away from the close minds of their homelands and a search for others like themselves. While still others seek things known only to themselves and their Patron.

Characteristics: Witches cast arcane spells, as do wizards and sorcerers. They also gain some ability to cast divine spells. Both types of spells are gained from their service to their Patrons. Witches record their spells in spell-books (sometimes known as a Book of Shadows) like Wizards. So like shadows that are neither all-dark nor all light, witches are neither all cleric nor all wizard, but a bit of both.

Witches also tend to avoid weapons and armor because their nature is one of magic, pure and untainted. Armor would also interfere with their spell casting abilities.

Alignment: Witches, also despite stereotypes and rumor, can be of any alignment.

Many witches believe in “The Three-fold Law”, that is what ever you send out into the world, will return upon you three times. So a witch is often reluctant to cast so called “black” or evil magic.

Religion: To a witch, to worship is to be a witch. Unlike clerics, who commune to their gods for the people, there is no middle ground between the Patrons and their witches. Also unlike clerics, witches, even evil ones, do not attempt to convert other to their faith. Witches believe one must be worthy and hear the Call.

Unlike other practices, witchcraft is primal, visceral and passionate. The practice of witchcraft is often misunderstood and mistrusted by those outside. This is one of the factors that has lead to the distrusting of witches.

Witches honor and follow their Patrons, the God and Goddess of their faith. Many witches commonly believe there is only a single Goddess, and all deities are simply different aspects of the Goddess. The name of the goddess may change between planes, but they are truly the same Goddess. Examples of the witches’ Goddess include Astarte, Hecate, Diana, Isis, Innana, Kali, or even Tiamat, but can include any Goddess from the witch’s home world. In this system of belief, the Goddess is often considered the maiden, mother, and crone.

Other witches believe that there are two deities, a male and a female. The male is considered the bringer of Summer, the lord of Harvest and protector of the Goddess. Real world examples include Apollo, Bacchus, Ceranous, Osiris, or Shiva. Both God and Goddess are considered equal in all respects.

The system of belief can change between each campaign world or plane. However, it is commonly these two systems, or a combination of these two, that witches across the multiverse will practice. It is this philosophy that lead to the creation of the rift between clerics and witches.

Some witches gain their powers for other worldly beings, fiends from the lower planes, creatures from the Astral, or Spirits, that they take as their Patron.

Magic: Witches are primarily Arcane spell-casters, though they say their magic is older than the distinctions of “Arcane” and “Divine”. Witches learn their magic from their Patron. They may do this via meditation, ritual or even via their familiar. Once the knowledge is given to the witch she copies her spell

into her spell book (“Book of Shadows”). Once this is done she may relearn that spell at any time, as does a wizard. The witch may also research spells, as does a wizard. These spells are also recorded in their Books of Shadows.

The power to cast the spells is given by the Patron, but formed by the witch. In this respect they are very similar to Divine spell-casters. The witch also gains the ability to cast special spells known as High Secret Order Spells. These spells are known to the witch and her coven and are usually divine in nature. They will vary from coven to coven and Patron to Patron.

Background: To become a witch, one must first hear “the Call”. This is the moment in the would-be witch’s life that she understands that she will become a witch. Sometimes the Call is symbolic, such as sudden realization after many days, weeks or months of conjecture, other times it is happenstance, the would be witch finds an old book, or a teacher, and still other times the Call is actual, the initiate actually hears the voice of their Patron. In many Traditions this is also known as the “Call of the Goddess”. This usually precludes any other type of training for any other profession since many witches receive this call at an early age or as teenagers.

All witches belong to a *Tradition* (or style of witchcraft) and a *Coven* (or groups of worship). A witch that does not belong to a Tradition is said to have a “Family Tradition” because it usually passed down from mother to daughter, or an “Eclectic Tradition”, one that has features of many traditions. A witch without a coven is often known as a “Solitary”. Witches learn to be witches from laws and guidelines handed down from the Patron and practiced within the covens. Solitaries often must learn on their own.

Races: Humans make up the majority of the witches. Elves and half-elves also have style of witchcraft known as “kuruni”. Half-orcs are also drawn to the evil side of witchcraft. Dwarves, Gnomes and Halflings very rarely become witches.

Other Classes: Witches tend to share with druids and rangers a reverence for the world and nature. Also like druidism, witchcraft is an older type of religion. Witches and druids do argue over which of their religions came first, but these are usually only good natured, if sometimes heated debates. Most classes distrust witches. In particular witches do not get along with clerics, whom they find to haughty in their ideals and reverence to their gods, and likewise with paladins. Plus most Witch-Hunters tend to come from the ranks of clerics and paladins.

Witches are often viewed with caution; if not an outright hatred, by Clerics and Paladins, whom

often find that the common witch belief of individual deities are in reality different aspects of a single deity is blasphemous. The average person also finds the Witch's magic to be mysterious and dangerous, and many clerics and paladins serve the people, and if the witch is perceived as dangerous, she must be dealt with.

Witches and Clerics share more similarities than either side would like to admit. This is due to a split in ethos among the pre-historic peoples. An ancient proto-shamanistic cult produced both witches and druids. This proto-cult then further splintered into witches, druids and priests of today. Witches therefore share many surface similarities with Druids and Shamans. Many neutral witches are, in fact, on fairly good terms with most druids.

Although a witch is partially a divine spellcaster, the function of a Cleric and a Witch is very different. Witches do not serve their Patron as a Cleric serves their God. A witch is the instrument of their Patron’s will, and the Patron serves the witch via magic. There is more of an understanding and a relationship between a witch and her Patron. In simple terms, a cleric sees herself as a servant to her deity, while a witch sees her deity as a friend. This of course, is only a simple definition. However, a witch does not see it as her duty to spread the beliefs of her patron, her duty is to live on her patron's rules and ethics, not to convince others to do so as a cleric would.

This mutual relationship is apparent in their spell preparations. A cleric prays for her spells. However, a witch prepares them through ritual. These might seem similar at first, but they are in fact different. A cleric's prayer is somewhat comparable to asking a patron kindly if they'll grant them this power. A witch's ritual on the other hand is more comparable to a wizard, the ritual is not focused on the patron less than the witch itself. It's still the patron that has unlocked the power to perform these rituals (and produce the apparent spell like effects), but the spells themselves are the witch's doing, which is why most of the witch's spells are considered arcane.

Witches are on descent terms with sorcerers, whom they find more tolerable than wizards. They are distrusted by barbarians, viewed suspiciously by most rogues, and mostly ignored by monks. Some witch traditions get along well with bards, but the differences within either class make this a case-by-case judgment.

One of the reasons that witches bring persecution upon themselves is because they accept no other rulers save for their Goddess and higher level witches. This often puts them at odds with the

local rulers of state. They tend not to follow the mainstream deity of the region and have a marked disregard for the authority of petty lords and kings. In addition to this, witches often claim that witchcraft is the first and greatest form of magic never sets well with other spell casters, in particular powerful wizards and priests.

Despite this witches tend to be humble rather than arrogant. Years of persecution have tempered the attitudes of most traditions. Witches just have a belief system in which they are central.

Multi-class: Witches may multi-class without restriction, however nearly all witches begin as witches and not another class. Witches also consider themselves to be witches first and foremost.

Game Rule Information

Witches have the following game statistics

Abilities: Wisdom determines how powerful the spells the witch can cast, how many spells per day, and how hard those spells are to resist. Like clerics and druids, the witch must have a minimum wisdom score of 10 + the spell's level. The witch gains bonus spells based on her wisdom. The Difficulty Class (DC) of a saving throw against a witch's spell is 10 + the spell's level + the witch's Wisdom modifier. Intelligence and Charisma are also important to the witch character.

Alignment: Any, but the witch's alignment must be similar (by one step) of their Patron's alignment.

Hit Die: d4

Class Skills

The witch's class skills (and the key ability for each skill) are Alchemy (Int), Concentration (Con), Craft, Divination (Wis), Heal, Knowledge - arcana (Int), Knowledge - astrology (Int), Knowledge - demonology (Int), Knowledge - occult (Int), Knowledge - religion (Int), Meditative Trance, Profession - Mid-Wifery, Scry (Int), Seduction (Cha), Sense Motive (wis), Spellcraft (int), Witchcraft (Wis), Yoga. New skills will be described in Chapter on Skills and Feats.

Skill Points at 1st Level: (4 + Int modifier) x

4. Skill Points at Each Additional Level: 4 + Int modifier.

Class Features

All of the following are class features of the witch.

Weapon and Armor Proficiency: Witches are proficient with all simple weapons. Witches are not proficient with any type of armor or shields.

Spells: Witches gain 2 new arcane spells at each level, just like wizards. They may also copy spells from other witches just as a wizard may copy spells from another wizard, except witches use the witchcraft skill instead of spellcraft skill to determine if the copying was successful. The witch and wizards spellcastings are related but still very different, and therefore a witch can attempt to learn a wizard's spell at a -4 penalty (and vice versa). More detail is discussed in the Skills Chapter. The witch is limited to casting spells that appear in her spell book only. Unlike a wizard's spell book, Witch spells do not cost money or materials (outside of the paper and ink) to scribe a spell into a spell book. Witch spells are cast via a series of rituals and preparation, typically performed in the morning and completed when the witch wishes to cast her spell. Her spells must be prepared ahead of time, just like a wizard. In the same way a bard spells all have verbal components; all witch spells have material components or a focus. Spells that do not list material components usually use a common object related to the patron of the witch for a focus.

The Witch can cast arcane spells as per the table below. Witches also gain the ability to cast some divine spells. These divine spells are known as High Secret Order spells and are determined by the Coven that the witch belongs to. The spells that a witch may cast are also described below.

Note: Witch cantrips are known as *Charms* if used by good witches, *Leys* if used by neutral witches and *Hexes* if used by evil witches. Often though the layperson will refer to all witch cantrips as Hexes.

Chaotic, Evil, Good, and Lawful spells: A witch cannot cast spells of an alignment opposed to her own or her deity. This is similar to the cleric's limitation.

Witches will also have spells that are unique to their own class and will be detailed in the chapter on Magic.

High Secret Order Spells: Witches gain an additional spell of each spell level starting at 2nd level (indicated by the +1 on table 1-2). These spells are known as High Secret Order Spells and are determined by each witch's coven. High Secret Order spells function similar to Domain spells. The Witch's High Secret Order spells do not grant the special abilities that a cleric would get from the domain (for example, the luck domain allows one die re-roll once per day, a witch with a Patron of the luck domain does not get this ability).

What a witch may choose for her High Secret Order spells is determined by her Tradition or deity. For example, a Faerie Witch (a witch specializing in the magical nature of forests) may choose the domains of Plant, Animal, or Travel Domains.

High Secret order spells are considered divine. Unlike the witches' normal spells, these spells are cast in the same way a cleric casts domain spells.

Create Minor Talisman

[Item Creation Feat]

Prerequisite: Member of a witch tradition. Each tradition has slightly different means of teaching this feat to their new members.

Benefit: A witch may create the simplest of all magical items, a Talisman. A minor Talisman can hold only one spell (or cantrip, charm or hex) of a maximum of 3rd level. The talisman can be made of stone, paper, clay or any object that can be written on. The object must be used for this purpose only. Minor Talismans can only be used once. After use the medium that was written on become unusable for other talismans. Spells that may be used for talismans are indicated in *Table 1-3: Witch Spell Lists* below.

This is an item creation feat that all witches gain for free.

The base price of this feat is 10gp multiplied by the witch's level multiplied by the spell level (not the price for a similar item in the DMG). The XP cost is 1/25 of this base cost (rounded up). The material component cost is half of the base cost. The witch, or any other person regardless of class or alignment may use a talisman.

So a 1st level witch creates a talisman of *Charm Person* (1st level), she chooses to inscribe a flat piece of clay with a charm symbol. The base cost for this item is 10gp, then the XP cost is 10/25 or 0.4 XP (you can either keep track of fractional XP or round according to your GM), and the material costs (clay, special incense, a special stylus) is 5 gp. So the witch will spend 5 gold pieces and 0.4 xp points to make this item. Regardless of complexity a Minor Talisman can be made in one day.

About Talismans: Talisman is a very simple magical item, the simplest to be found. The effects are always one shot affairs. They can never be made permanent. Witches often use this as a spell back up, usually a cure spell of some type, as items to be sold (use the base cost above and alter as needed), or to be given as gifts. They are always small, usually no bigger than a fist, and they always have a special rune or symbol on one side. Reading the symbol out

loud activates the talisman. Generally the symbols have very simple meanings, such as "charm" or "heal", other times the symbol may be a magical key word that has nothing to do with the powers, such as "Abracadabra", or they will have the name of the witch's patron. The spell effects of the talisman are the same as the same as the witch who created it. The talisman may be carried or worn. Typically area effects such as *Protection* and *Magic Circle* spells require the talisman to worn, usually as a necklace.

The words *Amulet*, *Charm*, and *Talismans* have often been used interchangeably throughout history. Egyptian scarabs and Greek astrological signs are but two such examples. In the middle ages talismans were worn to fend off the plague, evil spirits, and witches!

Summon Familiar: A witch can summon a familiar in exactly the same manner as a sorcerer or wizard. See section on Familiars for details.

Bonus feats: Similar to wizards the witch gains an extra bonus feat every 6 levels, starting at 4th level (4th, 10th, and 16th). The witch may choose any Item Creation, Metamagic or Supernatural feat she has the requirements for. The witch also has access to a special group of feats known as Supernatural feats. These feats are special to the witch class, but other classes may learn some of these

The witch also gains a bonus feat at 1st level. This feat may be used for any feat the witch has the requirements for.

Occult Powers: Witches also gain a special ability at 7th, 13th, and 19th levels. These special abilities are determined by the witch's Tradition (or by the Game Master) and are detailed in the Chapter on Traditions.

Ex-Witches

Any witch who ceases to follow her Patron loses all spells and special abilities and cannot gain levels as a witch until she atones. Use of the *Atonement* spell is not required, but the witch may have to perform act or duty of faith.

Human Witch Starting Package

Race: Human

Armor: None, speed 30 ft.

Weapons: Dagger (1d4, crit 19-20/x2, 1lb., Tiny, Piercing).

Quarterstaff (1d6, crit x2, 4lb., Large, Bludgeoning).

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Patron(s): The Goddess of Witches; The Great Goddess and the Lord of Summer, as appropriate for race

Skill Selection: Pick a number of skills equal to 4 + Int modifier.

<i>Skill</i>	<i>Ranks</i>	<i>Ability</i>
Spell craft	4	Int
Knowledge (Occult)	4	Int
Heal	4	Wis
Knowledge (Demonology)	4	Int
Witchcraft	4	Wis

Feats: Astrology, Spirit Consultation

Gear: Backpack with waterskin, one day's trail rations, bedroll, sack, flint and steel, spell component pouch, Book of Shadows

Gold: Equal to Charisma score.

Alternate Witch Starting Package

Same as human witch, except

Race: Elf, Half-Elf, Half-Orc

Patron(s): Appropriate for Race.

Gold: 2d6

Alternate Witch Starting Package

Same as human witch, except

Race: Dwarf, gnome or halfling.

Armor: None, speed 20 ft.

Weapons: Dagger only.

Patron(s): Appropriate for Race.

Gold: 2d6

Table 1-1: The Witch

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special
1	0	+0	+0	+2	Create Minor Talisman, Bonus Feat
2	+1	+0	+0	+3	Summon Familiar
3	+1	+1	+1	+3	
4	+2	+1	+1	+4	Bonus Feat
5	+2	+1	+1	+4	
6	+3	+2	+2	+5	
7	+3	+2	+2	+5	Occult Power
8	+4	+2	+2	+6	
9	+4	+3	+3	+6	
10	+5	+3	+3	+7	Bonus Feat
11	+5	+3	+3	+7	
12	+6/+1	+4	+4	+8	
13	+6/+1	+4	+4	+8	Occult Power
14	+7/+2	+4	+4	+9	
15	+7/+2	+5	+5	+9	
16	+8/+3	+5	+5	+10	Bonus Feat
17	+8/+3	+5	+5	+10	
18	+9/+4	+6	+6	+11	
19	+9/+4	+6	+6	+11	Occult Power
20	+10/+5	+6	+6	+12	

Table 1-2: Witch Spells per Level

Level	----- Spells per Day -----									
	0	1	2	3	4	5	6	7	8	9
1	3	1	-	-	-	-	-	-	-	-
2	4	1+1	-	-	-	-	-	-	-	-
3	4	2+1	1	-	-	-	-	-	-	-
4	5	2+1	1+1	-	-	-	-	-	-	-
5	5	3+1	2+1	1	-	-	-	-	-	-
6	5	3+1	2+1	1+1	-	-	-	-	-	-
7	6	3+1	3+1	2+1	1	-	-	-	-	-
8	6	4+1	3+1	2+1	1+1	-	-	-	-	-
9	6	4+1	3+1	3+1	2+1	1	-	-	-	-
10	6	4+1	4+1	3+1	2+1	1+1	-	-	-	-
11	6	4+1	4+1	3+1	3+1	2+1	1	-	-	-
12	6	5+1	4+1	4+1	3+1	2+1	1+1	-	-	-
13	6	5+1	4+1	4+1	3+1	3+1	2+1	1	-	-
14	6	5+1	5+1	4+1	4+1	3+1	2+1	1+1	-	-
15	6	5+1	5+1	4+1	4+1	3+1	3+1	2+1	1	-
16	6	5+1	5+1	5+1	4+1	4+1	3+1	2+1	1+1	-
17	6	5+1	5+1	5+1	4+1	4+1	3+1	3+1	2+1	1
18	6	5+1	5+1	5+1	5+1	4+1	4+1	3+1	2+1	1+1
19	6	5+1	5+1	5+1	5+1	4+1	4+1	3+1	3+1	2+1
20	6	5+1	5+1	5+1	5+1	5+1	4+1	4+1	3+1	3+1

The number after the plus sign (+) is the number of High Secret Order (Divine) Spells the witch receives.

Table 1-3: Witch Spell Lists

(Spells in italics may be used for minor talismans)

0 Level Witch Spells

(Hexes, Charms, or Leys)

Arcane Mark
Cure Minor Wounds
Dancing Lights
Daze
Detect Magic
Detect Poison
Ghost Sound
Glamour
Guidance
Inflict Minor Wounds
Light
Mending
Read Magic
Resistance
Virtue

1st Level Witch Spells

Bane
Bless
Cause Fear
Change Self
Charm Person
Command
Comprehend Languages
Cure Light Wounds
Deathwatch
Doom
Endure Elements
Hypnotism
Identify
Inflict Light Wounds
Protection from
Chaos/Law/Evil/Good
Silent Image
Sleep
Summon Nature's Ally I
Ventriloquism

2nd Level Witch Spells

Aid
Alter Self
Blindness/Deafness
Calm Emotion
Consecrate
Cure Moderate Wounds
Death Knell
Delay Poison
Desecrate
Detect Thoughts
Entrhall
Inflict Moderate Wounds

Invisibility
Locate Object
Minor Image
Mirror Image
Scare
Speak with Animals
Summon Nature's Ally II
Whispering Wind

3rd Level Witch Spells

Bestow Curse
Clairvoyance/Clairaudience
Contagion
Create Food and Water
Dispel Magic
Leomund's Tiny Hut
Magic Circle against
Chaos/Law/Evil/Good
Major Image
Poison
Remove Blindness/Deafness
Remove Curse
Speak with Dead
Suggestion
Summon Nature's Ally III
Tongues
Wind Wall

4th Level Witch Spells

Charm Monster
Discern Lies
Divination
Emotion
Fear
Lesser Planar Ally
Locate Creature
Minor Creation
Neutralize Poison
Nightmare
Polymorph Other
Polymorph Self
Remove Curse
Scrying
Summon Nature's Ally IV

5th Level Witch Spells

Animal Growth
Dismissal
Dream
False Vision
Feeblemind
Greater Command
Greater Scrying
Hallow
Magic Jar
Major Creation
Mirage Arcana

Nightmare
Phantasmal Killer
Seeming
Sending
Summon Nature's Ally V
Unhallow

6th Level Witch Spells

Animate Objects
Eyebite
Find the Path
Geas/Quest
Heroes' Feast
Legend Lore
Mass Suggestion
Mislead
Projected Image
Repulsion
Restoration
Summon Nature's Ally VI
True Seeing
Weather Control

7th Level Witch Spells

Control Weather
Creeping Doom
Dominate Person
Insanity
Liveoak
Planar Ally
Repel Plants
Summon Nature's Ally VII
Transport via Plants

8th Level Witch Spells

Antipathy
Discern Location
Finger of Death
Horrid Wilting
Polymorph any Object
Summon Nature's Ally VIII
Symbol
Sympathy
Trap the Soul

9th Level Witch Spells

Astral Projection
Dominate Monster
Earthquake
Foresight
Refuge
Shape change
Soul Bind
Summon Nature's Ally IX
Wail of the Banshee
Weird

Chapter II: Traditions

Groups of witches that share a common belief system and view of the world are known as **Traditions**. Generally all witches of a particular coven will belong to the same tradition. Certain covens or cults may put restrictions on which kit a witch may opt for.

Traditions maybe linked to families or groups of witches. Sometimes this is called a “Family Tradition”, if handed down from mother to daughter. Traditions are also usually tied to a geographical area.

Often how a witch acts and behaves will be dependent on which tradition she belongs to and according the world in which she lives in. These traditions are presented in the vein to aid role-playing the uniqueness of the witch.

Tradition Descriptions

Each tradition is listed below and suggestions from powers, covens and role-playing. Remember these are only suggestions and may need to be modified by that witch’s coven or the Game Master.

Description: This describes the tradition and says something about the witch that belongs to it.

Role: What does this tradition do? What are they known for.

Joining this tradition: This includes requirements, duties, and common ceremonies practiced.

Leaving this tradition: Everything on how to leave the tradition and the consequences thereof, such as loss of powers, or being labeled a “warlock”.

Skills & Feats: Any free, required or suggested skills and feats.

Occult Powers: What special powers does the witch gain? Gained at 7th, 13th and 19th levels.

Special Benefits: What does the witch gain by belonging to this tradition?

Special Restrictions: These include alignment restrictions and other penalties to belonging to this tradition.

Equipment: This includes any special ritual tools or mundane tools of this tradition.

Preferred/Barred Covens: What covens might a witch of this tradition join or not join.

Relationship to the Goddess/Patron: How the witch views her Patron and how the Patron views the witch/

Source/Views of Magic: Each tradition differs on the source and nature of magic. This is detailed here.

White/Black Magic: Not a dichotomy that witches see, but how others view her magic.

Wealth: How much money the witch starts with, if different, and how the witch might gain extra income.

Other: This includes multi-class options, prestige class options, and how the witch gets along (generally) with other classes and other traditions.

Classic Tradition

Description: The word Pagan, comes from the Latin *paganus* meaning “country dweller”. Witches of the classic traditions are people, through birth, choice or some other means, revert to the religion of the “old ways”, or Pagan. These types of witches are known worldwide and may be one of the most common types of witch. This is because there is no single Classic tradition, but many sub-traditions that have some similarities.

The witches of the various sub-traditions of Classical witchcraft are known by many names, and each have their own sets of rules, powers, skills and feats. They are however linked by common cause, often against another, more oppressive and organized religious front, by birth or upbringing, or by a desire for a simpler time and means of communion with the divine.

Any race can become a member of the Classic traditions, and some races even have their own varieties.

Role: Classical Witches come in many different varieties. The key element that separates one sub-tradition from another is geography. Generally you will not find two Classical sub-traditions within the same geographical area. Some of the most common Classical sub-traditions are:

- **Astaru:** The pagan beliefs of the Norse. Found in Norway, Sweden, Iceland and the northern tip of Denmark. Maybe 1,000s of years old.
- **Benandanti:** Mostly good witches from the central and southern portions of Italy. Contrasted with the Stregheria below. Also used to describe gnome witches.

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- **Celtic:** found on the isle of Ireland and Scotland. These witches most resemble druids.
- **Pictish:** A classic tradition similar to the Scottish Celts, but on the western side of the country and up into Wales. Possibly an older form.
- **Saxon:** The traditions of England after the Saxon invasions. Blends many of the ideas from Celtic and Astaru.
- **Sortilega:** Diviner witches originally from Greece then moved into Italy.
- **Stregheria:** Also known as Strix, or Strega. Witches from northern Italy. Sometimes identified with the vampire or Lamia.
- **Teutonic:** Witches from ancient Germany. Similar practice to Astaru, but darker.

There are other sub-traditions and the GM is encouraged to define their own for use in your current game world.

Joining this tradition: Initiates usually join as children or young adults if they live in the area the tradition is practiced. Others may join the tradition by leave their old faith behind.

The Classical traditions have the most in common with the Family or the Craft of the Wise. But for the Classical witch, witchcraft is seen as a way of life, it is what they do.

Classical Witches usually meet in larger gatherings during specific solar events, such as the Equinoxes and Solstices, but also during the “cross-quarter” days. These celebrations are conceded to be high religious based holidays that all locals may attend.

Leaving this tradition: The rare classic witch that denounces her teachings actually finds that she is no grave peril or shunned by her community. She has however lost all of her powers. To regain them usually requires an act of atonement. Once performed, the witch may continue, but any levels gained while she was a non-witch are lost.

Skills

Free: Due to the rural environment that most Classical witches come from they receive one Craft or Knowledge skill for free. This skill must be related to life in a simple setting, so examples such as Farming, Fishing, Herbalism or Weaving, are appropriate.

Required: Knowledge - Herbalism, this can be taken by the free skill above.

Suggested: Any skill that can be found in a rural or agrarian society.

Feats

Required: None

Suggested: None

Special: None

Occult Powers:

7th Level:

13th Level:

19th Level: Witch's Blessing

Special Benefits: None other than the free skill above.

Special Restrictions: Because of their simple upbringing the classical witch is often believed to be uncouth or even stupid. Any reaction roles with another member of the same race are treated as if the witch's charisma was one point lower.

Equipment: None required.

The ritual tool of the Classical Witch is the cauldron (which represents the Goddess) and staff (which is the masculine tool of the God). If adventuring the witch can or will use a staff that can double as a weapon. Both maybe used for mundane uses as well.

Preferred/Barred Covens: This tradition is suited to all covens.

Relationship to the Goddess/Patron: These will vary by sub-tradition. Often the God and Goddess are referred to as the “Old Ones” or the “Elder Gods”

Source/Views of Magic: For the Classical witch magic is part of the natural world. It is part of the land. Only by living near the land can one hope to harness the power of magic. These witches also believe in “Ley Lines” or veins and arteries of raw magical essence flowing through the land, ocean and sky.

Wealth: Classical witches start with the normal amount of wealth allotted to a witch. But the GM may choose to round it down by a significant factor.

Other: Classical witches generally get along well with most classes and other traditions, in particular Druids. Classical witches however do not get along well with clerics of any type, even if they have the same alignment and similar world outlook. They do not trust wizards, but get along fine with sorcerers.

Classical witches tend not to multi-class, but those who do often find it beneficial to become rangers. They are also not, as a general rule, not interested in prestige classes. Hermetics tend to be a bit to urbane and Warlocks go against everything the Classical witch was taught. There are always the odd witch who becomes a Witch Knight or even some other class.

In any case, as with most witches, the Classical Witch is a Witch first and a something else second.

Description: The Classic Witches are people, through birth, choice or some other means, revert to the religion of the “old ways”. These types of witches are known worldwide and may be one of the most common types of witch. This is because there is no single Pagan tradition, but many sub-traditions that have some similarities.

The witches of the various sub-traditions of Pagan are known by many names, and each have their own sets of rules, powers, skills and feats. They are however linked by common cause, often against another, more oppressive and organized religious front, by birth or upbringing, or by a desire for a simpler time and means of communion with the divine.

Any race can become a member of the Classic traditions, and some races even have their own varieties.

Craft of the Wise

Description: The Craft of the Wise is one of the oldest, most primeval witch traditions. The most well know members of the Craft tradition are the stereotypical hag-witches of myth and legend, oftentimes called crones (but rarely, if ever, in front of one). But these aren't by any means the only representatives of the tradition.

Members of the Craft of the Wise dedicate themselves to one aspect of the Goddess or God, in a way becoming a mortal manifestation of the chosen aspect of their deity. The three aspects of the Goddess are the Maiden, the Mother, and the Crone. Aspect of the God are various, and not as universally accepted as those of the Goddess. Most common are the Summer Lord and the Winter Lord. Some teachings, however, see the aspects of the God as the Child (sometimes also known as the Lad), the Father, and the Elder (sometimes known as the Sage). In all instances focusing on the Elder/Sage aspect of the God is extremely rare, and the newer teachings merge the Summer Lord and the Child (Lad) into the aspect of the Hunter, and the Winter Lord and the Father into the Provider aspect.

Due to the strong connection between themselves and the chosen aspect of their deity, the members of the Craft always take on the physical appearance corresponding to the chosen aspect of the Goddess or God. Thus, witches focusing on the Maiden or Lad (Child, Summer Lord, Hunter) aspects look like the healthy and strong members of their race

who have just entered adulthood. Those focusing on the Mother of Father (Winter Lord, Provider) have the appearance of people just entering middle age. Finally, those who chose Crone and Elder (sage) aspects physically appear old, wizened and frail, a venerable members of their race.

In game terms, any witch belonging to the Craft of the Wise has her physical appearance fixed according to the aspect of the Goddess and God he or she focuses on.

Table: Physical appearance of the Craft of the Wise witches

Aspect of the Patron	Apparent Age
Maiden, Lad (Child, Summer Lord, Hunter)	Adult
Mother, Father (Provider, Winter Lord)	Middle Age
Crone, Elder (Sage)	Venerable Age

Almost all crones are human. Elven witches of the Craft of the Wise are very rare, mostly because elves have no “crones” as such, as their physical appearance doesn’t change significantly with age. A couple are dwarven or halfling, and quite a few are gnomes. Of the savage humanoids, orcs have a significant number of Craft witches among them. Crones are almost exclusively female -- only about 1 in 10 witches of the Craft of the Wise is male, if even that much. Male witches of the Craft of the Wise are often mistakenly call “Warlocks”, something they find incredibly offensive.

Craft witches typically see themselves as the first tradition and all the other traditions are derived from them. They see all of the traditions as their daughters, even the Malefic Traditions. A Craft witch will honor a witch from another tradition as her own sister. Goddess-worshipping Craft witches tend to have the best relationships with the witches of the Amazon and Pagan traditions (and vice versa), as Amazons are pretty close to the Maiden aspect of the Goddess, and Pagan witches closely resemble the Mother aspect.

While this typically does not create a friction between the traditions, it has created a rivalry between the Craft witches and the Faerie witches. Faerie witches also believe that they were first and were created independent of the Craft witches.

Role: As almost everything else connected with the Craft of the Wise, their role in the world is cloaked in a veil of mystery. This tradition mostly operates in secrecy.

Craft witches get along very well with almost any other tradition, and could, theoretically, be

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encountered in covens with members of various other traditions. Oftentimes they will serve as councilors and advisors, but, in such mixed covens, will rarely be leaders themselves. Most crones are well aware of the values of subtlety and patience, and prefer to be the “powers behind the throne”.

Joining this tradition: To become a Craft of the Wise witch, the aspiring witch must be initiated by a sponsor, who is also a member of the Craft of the Wise. Following the preparation time, which varies from coven to coven, and from witch to witch, the initiate partakes in a ritual lead by her sponsor. This ceremony may be a small and private one, with just the initiate and her sponsor, or an elaborate affair with the whole coven included. Only witches who haven't yet entered the middle age stage of life can become Maidens. No witch older than middle age can become a Mother. Witches in any stage of life can become crones.

If the aspect of the Patron the witch decides to focus on grants the witch appearance of a more advanced stage in life, the new Craft witch will appear to age rapidly during the course of several weeks (2d4) after the ceremony until she attains the appearance of her focus.

On Samhain, witches of the Craft of the Wise gather to honor the new year and the come of winter, the conclusion of the old year's cycle, and the beginning of the new one. These celebrations are known as “the dying of the Light”, and they tend to be a bit somber. These celebrations vary by covens, but always include a huge feast the morning after the ceremonies. The feat's tend to be more light hearted and conversation and food flows freely. This is the one time where the witches will invite non-craft family members and other Cowans (non-witches) to join. Members of this tradition will also invite members of other traditions as well.

Leaving this tradition: While it is possible to leave the Craft of the Wise, the penalties for doing so are grave. When a witch leaves this tradition, her actual age immediately catches up with her. All of the penalties due for her age would apply (reductions to Strength, Dexterity and Constitution).

Skills Animal Empathy is a class skill for Craft of the Wise witches.

Recommended Skills:

- Maiden: Perform, Heal
- Mother: Heal, Profession (any)
- Crone: Knowledge (any), Scry
- Lad (Hunter, Summer Lord): Wilderness Lore, Craft (any)
- Father (Provide, Winter Lord): Craft (any), Profession (any)

- Elder (Sage): Knowledge (any),

Feats

Required: None

Suggested: Any metamagic or item creation feats, especially Spell Focus (Divination) or Spell Focus (Necromancy)

Lad (Hunter, Summer Lord): Track, Martial Weapon Proficiency (any bow)

Special Benefits: A witch belonging to the Craft of the Wise doesn't suffer ability penalties for aging and cannot be magically aged. Any penalties she may have already suffered (if, for example, she multi-classed to witch after aging enough to receive the penalty), however, remain in place. Bonuses still accrue, and the crone still dies of old age when her time is up.

Occult Powers:

At 7th, 13th and 19th level a Craft witch can choose one of the occult powers from the list below.

Ability Bonus: a witch can add a +1 bonus to an ability of her choice. This ability can be chosen more than once, and is cumulative with any other increases in ability scores.

Bonus Feat: a witch can choose any one feat and add it to her list, provided she meets the requirements for the feat (if any).

Witch's Blessing: As per the Occult Power. Can only be taken at 19th level.

Vigor: a witch gains bonus hit points equal to her level. These are normal hit points, treated as if they were gained by standard level advancement.

Charm: a witch gains the spell-like ability to cast charm person spell as a sorcerer of her level. The ability is used once per day. This ability can be chose more than once, and each time it is taken it increases the number of times it can be used by one.

Witch's Insight: the witch can use any spell from the following list at will, as a spell-like ability, as a sorcerer of equal level: detect chaos, detect evil, detect good, detect law, detect magic, detect poison, or read magic. This ability can be chose more than once, but each time it is taken it must be used on a different spell.

Craft Lore: a witch gains a +3 bonus to a skill of her choice. The skill chosen must be a class skill. The bonus stacks with any other applicable bonuses. This ability can be chosen more than once, but each time it is chose, it must apply to a different skill.

Special Restrictions: (include alignment restrictions here) The members of the Craft of the Wise can be of any alignment. Maidens gravitate towards chaos and good, Mothers lean towards

neutral and good, and Crones tend towards neutral, as their roles of advisors often requires, and a fair portion are good.

Equipment: Maidens usually carry a dagger or a wand. Crones are often seen with a staff or cane of wood. This staff is used not only for mundane walking purposes, but is also used as a spell focus as a wand might. Some Mothers prefer daggers and wands, while other favor staves.

Lads and Hunters favor daggers, and, sometimes swords (which is seen as merely a large dagger). Elders, like Crones, tend to carry staves.

Preferred/Barred Covens: Craft witches can have Patrons of almost any aspects. In their philosophy, Craft witches believe in the Cycle of Life, and anything that can be considered a part of the Cycle is a viable option for them. Each group in the Craft usually takes Patrons appropriate to the aspect they focus on. Thus Maidens could favor Healing Luck and Trickery domains, Mothers Healing, Protection, and Magic, and Crones Knowledge, Magic, and Death. Other domains common to all aspects include Animal, Plant, Air, Earth, Fire and Water.

Crones never choose Patrons dealing with undeath, as it is seen as an abomination in the Cycle of Life.

Relationship to the Goddess/Patron: Craft witches consider themselves to be mortal manifestation of their Patrons aspect. They acknowledge other aspects of both Goddess and God, but do not worship them actively.

Source/Views of Magic: Members of the Craft of the Wise believe all magic comes from the Cycle of Life

Craft witches view undead and undeath as an anathema, an abomination of the natural laws and an interruption of the cycle of life-death and rebirth. They hold those that traffic in undead with disgust and contempt.

White/Black Magic: As most other witches, this distinction is not made. But crones would typically cast what is known as “white” magic.

Wealth: Standard

Other: Craft of the Wise devote so much of their time and energy into being witches that they often do not have time to multi-class. Those that do will often choose a prestige class, such as the Hermetic, to further their own knowledge.

Craft witches tend to get along well with all other witches, even when their alignments are vastly different. Like most witches, crones distrust clerics and paladins. They respect monks and wizards for their devotions to their respective crafts, but feel that sorcerers squander their own divine gifts. If the

crones hate any one class in particular it would be that of the Warlocks. To the crones, a warlock is a perversion of everything they hold sacred and true.

Eclectic Witch

Description: Eclectic witches are either a new tradition or not a tradition at all. They take elements from various traditions, classes and even other religions to form their own. The tradition is often look down upon by the others as being armatures, pretenders or even not being witches. They have even been accused of kids playing at witchcraft. The eclectics react with the same amount of indifference that often pushed them away from their areas mainstream religion and towards each other.

Eclectics tend to be solitaries, but not always so. In fact it is generally dangerous to assume anything about this tradition. They can be like or dislike nearly every other type of witch, but yet they retain the one thing that makes them the most honest of all the witch practices; they follow their own paths to their Patrons.

Eclectic based covens tend to have a hodge-podge of ideas, myths and ceremonies. If anything they tend to resemble a group of solitaries that have agreed or compromised on some practices. It is immediately obvious that there is more to it than that. A full coven of eclectics can be as few as three or four witches. Generally there is no recognized leader and all have a say in duties.

Almost all eclectics are human. The other races tend to gravitate towards one of their own racial styles of magic and witchcraft. Nearly all (80-90%) are also female. Why this might occur has not been explained, and the eclectics themselves are not giving up any of their secrets.

In general, and usually on a one to one basis, the eclectic witch gets along well with most other types of witches. An eclectic will often talk comfortably with Classical, Craft and Malefic witches. If they have anything close to a rival it is the Faerie Tradition. Each side usually does something to annoy the other.

Role: The eclectics are nearly unique in that they serve no unique role. Many members of the Craft of the Wise speculate that the Eclectics are here to serve those who feel outside of everything, even the comfort of a supportive coven.

Eclectic can be found in other tradition based covens, but tend to be solitaries.

Joining this tradition: To become an eclectic witch, one merely needs to start practicing and make claims to be an “electric witch”. There are

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no formal ceremonies, no initiations into family secrets. Usually a witch knows she is an eclectic witch when she hears the Call. Often they may have been practicing as a witch before that.

The Eclectic witch will celebrate any of the other holidays and sabbats the other traditions do. Only within the individual covens or solitaries will determine if one has more importance than another.

Leaving this tradition: Of all the witch traditions, leaving the eclectic is the easiest. One simply has to stop considering herself an eclectic witch. Often times an eclectic will be accepted in another coven with a more formal tradition. The eclectic can alter her own to fit this.

But in some ways it is also the hardest to leave. Even one was known to be an eclectic witch and they attempt to join a more mainstream tradition or even another religion, this former status may continue to haunt them. If this is the case the former eclectic will always be treated as having a CHA score as one less (-1) than her current score when dealing with her new circle, coven or religion.

Skills

Suggested: Any. Eclectic comes from so many backgrounds that nearly any skill can be justified. She can choose 1 cross-class skill and purchase it for the normal amount of skill points as a class skill.

Free: None

Feats

Required: None

Suggested: Any

Occult Powers: The Eclectic witch is free to choose any occult power for the appropriate power level. The occult power needs to be consistent with the witches background.

Special Benefits and Restrictions: None. The eclectic neither gains any benefits, other than complete religious freedom and gains no restrictions, save how others view her.

Equipment: Eclectics are found of ritual tools and many normally will have two or three different ones on them at a time. The Athame tends to be the most popular.

Preferred/Barred Covens: None. Eclectics tend to be solitaries more so than other tradition.

Relationship to the Goddess/Patron: Eclectics believe they have the closest relationship possible with their patrons. Whether or not this is true is unknown, but it is rare that an eclectic will go against her patron's wishes.

Source/Views of Magic: Eclectics view magic as a very personal thing. They can do magic

because they will it and because of who they are.

White/Black Magic: As most other witches, this distinction is not made. Eclectics though are most likely to use this distinction because their normal surrounding include more mundanes and cowans than witches.

Wealth: Standard

Other: (multi-class options, prestige class options) Any eclectic witch is free to multi-class as she sees fit. Because of their mostly solitary nature this class is attracted to others of a solitary nature, the bard and sorcerer. A sorcerer/eclectic is common combination as far as these things go. They have little to no time or patience with clerics, monks, wizards or anyone that seems too regimented.

Naturally the alignment of preference for many eclectics is chaotic.

Faerie Tradition

Description: Faerie witches are most often witches who appear to be living in solitude, usually in a sylvan setting. In reality, they often live in large communities of fey (especially sprites), serving as an ambassador to travelers moving through the area.

Faerie witches are usually very attractive women, who have a very unnatural aura about them. Sometimes they will change their appearance to that of an old woman to trick passers. The Faerie Witch's clothing vary from witch to witch. Some of them choose to dress down, and others dress with a flair for the bizarre. Their homes also appear welcoming, they seem to appear very unnaturally in the sylvan settings. They are typically well kept, and the outsidings often contain splendid gardens.

Faerie Witches are usually elven or half elven, since elves are native to the forests. Human Faerie Witches are frequent also, as are sylvan elves. Halflings and Dwarves seldom become faerie witches since neither approach the woodlands often. There is often too much of a bias against Half Orcs for them to become Faerie Witches.

Role: Faerie Witches spend much of their time conversing with the local fey. They often take good care of the plants and animals near their home. They often build large gardens of flowers and vines surrounding their homes. In regards to their spellcasting, they spend much of their time brewing helpful potions and studying the ways of nature. They also use their divination magic to watch the forest area they protect.

Often, Faerie Witches form alliances with Rangers and Druids living in the area. Faerie Witches will often inform Rangers and Druids of

local happenings, and sometimes will offer their magical services to them.

Joining this tradition: Faerie Witches join their coven through various means. One common one is when a small child becomes lost in the wilderness, and an existing Faerie Witch finds the child. The Faerie Witch may then receive a vision from her patron to teach the Faerie Witch the traditions. Other times, a person may become divinely inspired, and attempt to seek out an existing Faerie Witch to train under them.

On the Vernal Equinox, Faerie Witch covens gather to celebrate the beginning of Spring. These celebrations vary by covens, but usually these are extremely joyous gatherings. On the Autumnal Equinox, the Faerie Witch Covens are much more serious and gather to prepare for the oncoming winter.

Leaving this tradition: A Faerie Witch who ceases to revere and respect their homeland, or betray the trust of the local fey will lose their powers, until an Atonement spell is cast.

Skills

Class: The Faerie Witch's class skills are: Alchemy (int), Astrology (int, class exclusive), Chiromancy (wis, class exclusive), Concentration (con), Craft (int), Gather Information (cha), Handle Animal (cha), Knowledge; Arcana (int), Knowledge; Astronomy (int), Knowledge; Religion (int), Knowledge; Nature (int), Knowledge; Demonology (int), Meditative Trance (wis), Mid Wifery (wis), Profession (int), Scry (int, class exclusive), Spellcraft (int), Spirit Consultation (cha, class exclusive), Wilderness Lore (wis), Witch Craft (int, class exclusive)

Free: None

Feats

Required: None

Suggested: Animal to Human, Charm Resistance, Faerie Skin, Kiss Spells, Sylvan Empathy

Occult Powers: At 7th level, choose a type of fey from the table below. The Fairy Witch can assume another form once per day that lasts one minute per witch level. In that form, they receive the lesser power associated. At 13th level, they get a new fey form which they receive the lesser power, and their previous one grants both the lesser and medial power. At 19th, their first fey form allows the fairy witch to polymorph into the fey and receive all powers that the type of fey normally would have. Their second form grants lesser and medial power,

and they receive one new form that grants the lesser power.

Dryad

Lesser: The witch's hair turns to an autumn color. In this form she can speak with plants at will.

Medial: The witch's skin turns to a light green color. She can dimensional door once while in this form.

Greater: The can completely turn into a Dryad (which includes changing sex, if the witch is male), and gains all special abilities a dryad would normally have, including spell like abilities and physical stat (STR, DEX, CON) adjustments (but not INT, WIS CHA).

Grig

Lesser: The witch sprouts antennae. In this form she is granted a +6 to listen skill checks.

Medial: The witch decreases one size category, and gains a +6 to her reflex save (along with the +1 bonus to armor class and to hit for being smaller

Greater: The can completely turn into a grig, and gains all special abilities a grig would normally have, including spell like abilities and physical stat (STR, DEX, CON) adjustments (but not INT, WIS CHA).

Nixie

Lesser: The witch develops gills just under her chin. With these, she is able to breathe under water.

Medial: The witch's eyes become wider and her ears become wider. With these, she gains a +6 bonus to listen and spot checks.

Greater: The can completely turn into a Nixie, and gains all special abilities a nixie would normally have, including spell like abilities and physical stat (STR, DEX, CON) adjustments (but not INT, WIS CHA).

Nymph

Lesser: The physical appearance of a witch is cleaned up: hair is straightened, skin is smoothed over, etc. In this form the witch gains a +4 bonus to charisma based skill checks.

Medial: The witch generally appears more fit. A single time in this form, the witch can use the Nymphs *Blinding Beauty* ability, as it is listed in the Monstrous Manual.

Greater: The can completely turn into a Nymph (which includes changing sex, if the witch is male), and gains all special abilities a Nymph would normally have, including spell like abilities and

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physical stat (STR, DEX, CON) adjustments (but not INT, WIS CHA).

Pixie

Lesser: The Witch's hair radiates a slight hue of an odd color (blue, purple, etc.) and her ears become pointed. Once while in this form, the witch can become *Invisible* as per the spell.

Medial: In this form, the witch sprouts gossamer wings. These do not allow the witch to fly, but she can turn *Invisible* at will in this form.

Greater: The can completely turn into a Pixie, and gains all special abilities a Pixie would normally have, including spell like abilities and physical stat (STR, DEX, CON) adjustments (but not INT, WIS CHA).

Satyr

Lesser: In this form, the witch grows a set of bull horns, which can be used as an extra melee attack, dealing 1d6 bludgeoning damage. This does not count as an off hand attack.

Medial: The witch's legs bend backwards, like a bull's. In this form, the witch adds +15 to her base speed.

Greater: The can completely turn into a Satyr (which includes changing sex, if the witch is female), and gains all special abilities a Satyr would normally have, including spell like abilities and physical stat (STR, DEX, CON) adjustments (but not INT, WIS CHA).

Special Benefits: Faerie witches often have many allies in Sylvain settings. Her ability to speak with the other races is often very helpful.

Special Restrictions: Faerie Witches may not be of an evil alignment. They tend to lead toward neutral good, but no other alignment restrictions are clearly drawn.

Equipment: The tradition tool of this tradition is the wand. The wand is often made from branch from the oldest tree in the Faerie witch's forest.

Preferred/Barred Covens: Faerie witches tend to be a bit xenophobic, as such most covens that a faerie witch will belong to are made up of other faerie witches.

Relationship to the Goddess/Patron: The Faerie Witch views the goddess as nature itself. As a faerie witch takes care of the plants and animals around them, they are paying respect to the goddess.

Source/Views of Magic: Like most witches, the Faerie Witch views her magic as a manifestation of the goddess, given when the goddesses will is being accomplished. This source is the great forest.

This obviously puts them on good terms with druids, who view their magic in a similar light.

White/Black Magic: As with most witches, Faerie witches do not make this distinction. In addition they tend to ignore or dismiss those that do.

Wealth: Faerie Witches tend not to hoard much wealth. However, their homes are often very well kept, and some are well ornamented with works of art. The yards of the Faerie Witches homes are usually filled with lavish gardens, which may give the appearance of wealth, but more often than not Faerie Witches will have little to no money in their homes.

Other: Faerie Witches multi class best with the Ranger. The rogue is also a good choice. The extremely rare Witch/Druid combination is most likely to be found among faerie witches.

Typically Faerie witches do not take a prestige class, they devote their time and energies to be witches, first and foremost.

Family Tradition

Description: The witches of the family traditions are among the most diverse of the witch traditions. But the thing that unites them all is a strong sense of tradition and family.

Family Traditionalists all learn their witchcraft the same way, from an older family member, usually a parent or grandparent, who learned it the same way. Old witch family's can track their ancestors as witches many dozens of generations. What each family tradition does with their witchcraft differs from family to family.

Not every family member has the potential to be a witch. Children are often observed for years to signs of magical potential. Often the Call is heard not only by the prospective witch, but the teacher as well.

Humans fill the ranks of this tradition, followed by elves, half-elves and halflings. Elves and halflings often have their own racial viewpoints on the tradition, but they are essentially the same. Dwarves and Half-orcs are non-existent in this tradition.

Role: Strange and mysterious families, especially those in power, often attract attention and rumor. Some these families are mundane and their peculiarities are those of any other, but some others have deeper secrets.

Family traditions exist because at one time it was more advantageous to keep powerful witches within the bloodline, or because of the feelings of the time, it was wise to trust only your own family. Often the tradition is an oral one, or very little of it is actually written down, thus the rules, laws and even

motives of the tradition can change with the passing of the generations.

Joining this tradition: Generally the only way to join the family tradition is to be born into a family of witches. Even marriage is no guarantee. If the family is powerful then the prospective mates are usually screened years ahead of time and chosen because they have something to offer the family. Weaker or less influential families often do not share their secrets with anyone who is not of the blood. For the family traditionalist the old say “Blood is thicker than water” is a law.

Leaving this tradition: If the only way into this tradition is to be born into it, often the only way out is death. Not that all families will kill those witches that leave (but some do), but often it is the witch herself that will find herself drawn back into the family. Adventures will lead to clues of the family’s actions or doings, or siblings will come searching. Most family witches though rarely leave.

Skills

Free: None

Required: Family traditions usually have a “front” to help explain why so many members of the same family are in the same business. So some Profession skill should be taken, often Herbalist or something that will not attract undue attention or distract from their true motives.

Suggested: One or more knowledge skills related to the chosen Profession skill.

Feats

Required: None. As with skills the Family witch will choose feats that maximize her background and interaction with the family.

Suggested: Communal Casting

Occult Powers

Minor: Favored Enemy. At 7th level the witch gains an enemy of the family and may attack them (physical to hit or magical) with a +1 bonus. The enemy is usually another family but it may be a race, monster or character class.

Medial: 13th - At 13th level, the witch is granted the ability to detect bloodlines of all types, able to track history one generation (based on the targets race) per level. Essentially, this ability allows the witch to practically smell if someone is related or not, by supernaturally detecting tiny familial features within people. This allows royalty, inherited (but not contagious) lycanthropy, and the creatures true race to be revealed. This ability might also provide a bonus against those trying to disguise

themselves (say, a half-orc posing as a human).

Greater: At 19th level, the Family Witch may pass on a witch's curse.

Special Benefits: Family witches have a built in support system of contacts. Often these are other, very high level witches that are usually on good terms with the witch. They can aid in terms of research, providing minor magic items, or even money. The GM must decide the level of aid the family is will to give.

Special Restrictions: To maintain the above benefit, the witch must stay on good terms with her family. Often donating magic items or money for the younger generations as she increases in personal power.

Equipment: None special. But often the witch will get a ritual tool as a gift that had belonged to a deceased family member.

Preferred/Barred Covens: This tradition is so closely tied to its family and coven that it is often difficult to separate the three. The leaders of the coven are often the oldest and most powerful witches in the family. Generally there is only one coven per family, though some large families have split into various factions.

Relationship to the Goddess/Patron: The family witches pay homage to the Patron as the ultimate source of their powers, but most often they invoke the names of powerful ancestors. While all witches believe in reincarnation, some spirits of witches often select to remain on this plane as spirits to aid and guide the new generations. Familiars of these witches are also often reincarnated from previous family witches.

Source/Views of Magic: Magic is the Blood. Family witches believe as Sorcerers do that magic is in their blood, but that is where the similarity ends. Family witches all believe that magic is part of their blood, mind and spirit. Magic is provided by the Patron and spiritual ancestors, but shaped by the blood, mind and spirit of the witch.

Wealth: Family witches start with the normal amount of wealth allotted to any witch. She may supplement her wealth by adventuring or through her family.

Other: Family witches may be of any alignment and have any number of motivations. They do not get along well with other covens, but generally have nothing against the other traditions. Family witches are allowed to multi-class to any class that suits their or their family’s needs, but their primary class will always be a witch. Due to some differences in ideologies they usually do not opt for cleric or paladin classes. The family witch cannot put some

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organization, such as a church, above the family. Also Family Witch/Sorcerer combinations generally do not work as both groups believe that their blood is the root of their magic, but each manifests differently. Families that do have sorcerers often have quite a few.

Family witches often have some sort of identifying mark, like a birthmark or an odd shaped mole, that all members can recognize. This is often known as a "Witch's Mark" and it is often used as a test to determine if a potential witch will succeed. The downside is of course many witch hunters have also identified this mark.

In a family of witches it would be hard to imagine someone standing out as special, but often some one extraordinary is born. In addition the Witch's Mark, these witches have something else. Strikingly different hair color (like a red head in a family full of brunettes), having two different color eyes, or being the seventh son of a seventh son. These individuals are often referred to as a *Taltos*, and they are almost always chosen to become a witch. They are believed in some case to be a reincarnated family member who was also a very powerful witch. These special witches are said to have strange gifts and much is expected from them. GM's might wish to award an extra bonus meta-magical or supernatural feat to these rare individuals.

Lorelei

Description: The Lorelei is an artistic witch, who takes everything they do in life and in express in poetry and song. Many hold the philosophy that life is a song in and of itself. Graceful and talented, the Lorelei are usually the most tolerated of the witches, because they fit in better with traditional society than other traditions. The Lorelei are similar to bards in many ways.

Lorelei are usually fantastically charismatic. They often dress with style and flair, and can often take the worst news with a smile. A swing in their step and a glint in their eye, they take their lives with grace and happiness.

Elven society is fundamentally established in word and song, so they take naturally to the Lorelei tradition. Humans and Half Elves can also easily adapt to this tradition. Halflings have a natural tendency to travel, so they can also fill the shoes of a Lorelei well. Half Orcs seldom have the graces to become part of this tradition. Dwarves and Gnomes are usually too serious to really understand the Lorelei's philosophy.

Role: The Lorelei are travelers at heart. In

their travels, they pass record their travels nearly entirely in song. Most are good natured at heart. To a Lorelei, to live is to experience, and to truly experience is to sing.

With their chaotic tendencies, the Lorelei have trouble working with Paladins and Monks. They often function well with bards, as traditional bardic philosophy is closely related to the Lorelei's.

Joining this tradition: When a person hears the call to become a Lorelei, it's often quite random who it strikes. More than one person has seen a family become a Lorelei and simply written it off as a simple case of wanderlust; they expect the Lorelei to return in about a month and never see them again. Usually, when a Lorelei receives a call, they receive a vision to meet a more experienced Lorelei. When the new Lorelei finds the more experienced one, they usually travel together and the experienced Lorelei teaches the young Lorelei the philosophy and magic of their song.

As travelers, it's extremely difficult for an entire coven to meet. Only once every couple of years does an entire coven get together. These are often wonderfully beautiful displays of song and talents, and often take place in reclusive settings where few non-Lorelei will be able to witness.

Leaving this tradition: A Lorelei who loses a love and understanding of music loses all of her abilities as a Lorelei. An atonement spell is required to regain these abilities. Also, if a Lorelei ever becomes a lawful alignment, her abilities are lost until the alignment becomes non-lawful again.

Skills

Class Skills: The Lorelei's class skills are: Alchemy (int), Astrology (int), Chiromancy (wis), Concentration (con), Decipher Script (int), Disguise (cha), Forgery (cha), Gather Information (cha), Heal (wis), Knowledge (all) (int), Mid Wifery (wis), Perform (cha), Profession (int), Scry (int), Sense Motive (cha), Spellcraft (int), Spirit Consultation (cha), Witchcraft (int)

Free: None

Feats

Required: None

Suggested: Charm Resistance, Dance Macabre, Dismissal (vs Law), Fear Resistance, Kiss Spells

Occult Powers

Minor: Song of Fascination ; at 7th level the Lorelei may Fascinate as a Bard Song a number of times per day equal to the witches charisma modifier.

Medial: Song of Suggestion; at 13th level the the Lorelei may Suggest as a Bard Song a number of times per day equal to the witches charisma modifier.

Greater: Song of Enthrall; sing as above, effects are the same as a Mass Charm spell.

Special Benefits: A Lorelei can use Bardic Scrolls with a -5 penalty to her check.

Special Restrictions: (include alignment restrictions here) A Lorelei who loses her ability to hear can no longer cast spells of any sort. In addition, all spells that a Lorelei casts contain a verbal component, even if the spell doesn't say so. The Lorelei also may not take the Silent Spell feat.

Also the Lorelei may not be of Lawful Alignment. A Lorelei who becomes a Lawful alignment immediately loses all of her spellcasting and supernatural abilities.

Preferred/Barred Covens: Chaos, Knowledge, Luck, Travel, Trickery.

Relationship to the Goddess/Patron: The Lorelei view the goddess as the beauty all around their lives. The typical philosophy is that existence is simply a complex song that has it's changes in tempo and melody.

Source/Views of Magic: To a Lorelei, the spells that they cast are manifestations of the goddess as a result of their singing. To them, magic is the manipulation of song, and song is the manipulation of life and power.

Wealth: The amount of money a Lorelei carries with her varies between each witch. Some Lorelei hoard wealth, while others are generous and give it to the needy that they encounter on their travels.

Other: (multi-class options, prestige class options) Since they are found more in cities than any other witch, the Lorelei multiclass with the rogue better than any other class. The Lorelei and bard are too similar to make an effective combination, any in existence were usually bards before they received the call to become witch.

Tantric Witch

Description: Tantric Witches are witches who study the tantric arts and the powers within their own bodies. They are often misconceived to be whores and prostitutes, and while the Tantric Witch does focus more of her efforts of study into Sex Magics, they seek to perfect their own body and spirit, not merely the sexual aspects of it.

Tantric Witches are always very fit and usually very attractive. They spend much time exercising and performing their bizarre stretches. Most of the average Tantric Witch's time is usually spent in solitude, studying new ways to hone their body and mind. They also understand how to exert their own built up sexual energies in means other than sexual activities.

Humans fill the majority of this tradition, followed by half-elves, elves and halflings. Elves and halflings often have their own racial viewpoints on the tradition, but they are essentially the same. Dwarves and Half-orcs are nearly non-existent in this tradition. Half-elves will join this tradition especially if her parents were joined in love, thus testifying that love and intimate acts are stronger than any racial biases.

The Tantric Witch clothing is usually loose and somewhat revealing, as often they are proud of their bodies physical tone. There are some Tantric Witches who also have no qualms about using their alluring nature to get what they want, but they should not represent the average Tantric Witch.

Role: To society, Tantric witch's are at best guidance counselors for those seeking knowledge on sexual performance, and at worst filthy whores with no sense of moral. Tantric witch's are among the most misunderstood. Their knowledge of the body does include much knowledge of sexual pleasure, but this is not necessarily the focus of the art of Tantra, merely a single aspect of it.

They are either at the receiving end of public outcry over their lack of traditional morals (more than one Tantric Witch has been exiled from a local township). Or they are respected members of the community and seen as a necessary part of the flow of life.

Tantra is not always seen as a bad thing in society; the Priestess of Innana were a very important part of society in ancient Sumeria and their practices are basically tantric. Tantric witches are used in fertility rites and in particular the coming of spring.

Tantric witches are also superior healers, given the understanding they have of the human body and the way it works.

Joining this tradition: The call to become a Tantric Witch seems to come at random. Often, before becoming a witch, they will have a strong curiosity for that which is considered taboo. Sometimes, they will be seeking dangerous knowledge (sometimes related the Tantric Witches field of study) and be caught and exiled, whereupon they will finally hear the call.

Tantric witches are involved less with duties of tradition and covens than other witches, but they

still have ceremonies that they perform. Most notable is the blessing of the crops at the Spring Equinox. Typical rituals include the pouring of sacred waters onto a virgin field before planting. Tantric witch also celebrate Beltane to similarly insure the fertility of the people. Children conceived at this time are considered to be blessed by the Goddess. If the father is unknown, not an uncommon occurrence during Beltane, then they are also said to be Children of the God and are doubly blessed.

Leaving this tradition: A Tantric Witch who renounces herself as a witch loses all spells and supernatural abilities. An ex-tantric witch will also discover that she will have a hard time fitting back into regular society. Tantric witches seek no retort to those who give up their art, but they will probably never allow them to return to their studies

Skills

Free: None

Required: Tantric witches are required to take levels in Performance. They should be able to dance or play musical instruments. Unlike the Lorelei that use these for magical means, the tantric witch uses music and art for the sake of beauty.

Suggested: One or more knowledge skills related to the chosen Profession skill.

Feats

Required: None

Suggested: Chakra Manifestation, Celibate Casting Yoga, Kiss Spells

Special: Tantric witches are typically the only witches that utilize the Celibate Casting feat.

Occult Powers

Minor: At 7th level, the Tantric Witch's body and spirit begin to become one. As such, they can heal via touch as a paladin's *laying on hands* ability. The tantric witch can heal a number of hit-points equal to her own charisma 3 times per day.

Medial: At 13th level, they add half constitution modifier to charisma checks and vice versa. This bonus is not applied to hit points or saving throws, but it can be used to effect the tantra's healing ability.

Greater: At 19th level, the Tantric Witch achieves perfect connection of the body and spirit, and can add half of their charisma modifier to their total hit points (treat as if their constitution score had risen to a new modifier), half of their constitution modifier to the saving throws of their spells DC, and their total charisma modifier to all saving throws.

Special Benefits: Tantric witches gain the benefit of the protection of their covens. Houses that

support the tantric witch will often also have hired guards or even a *Witch Knight* to protect them.

A tantric witch can use her *Create Talisman* feat to make a talisman that can heal a number of hit-points per use equal to her own charisma. Once all of the talisman's hit-points have been used, then it becomes inert. The healing from these tantric charms (as they are called) is said to be a very pleasurable experience.

Special Restrictions: Despite how society views the tantric witch, once it is learned what she is she will have a -1 penalty on all DC roles for Charisma.

Tantric witchcraft requires a high level of devotion, but it is a solitary practice. Thus most tantras will be chaotic in alignment.

Equipment: The tantric witch also must spend a sizable portion of her money on upkeep of her wardrobe. This can be as much as 50% of all funds.

Preferred/Barred Covens: Covens of fertility Goddess are most likely to have tantric witches. Also Goddess of physical pleasures are also likely to support tantric witches.

Despite stereotypes, most malefic, diabolic or demonic covens do not have orgies full of tantric witches. Since the art of tantra is the art of life, most if not all tantra find the actions of evil outsiders to anathema. Similarly tantra is the polar opposite of dark necromancy.

Relationship to the Goddess/Patron: The Tantric Witch views the goddess as the pure embodiment of the body and spirit. Her own physical being; honing her body through stretches, exercises, and sexual activities (or lack thereof) is the Tantric Witch's own way of worship. Real world examples of a Tantric Witch Goddess could include Bast, Aphrodite/Venus, Kali, and Ishtar/Innana

Source/Views of Magic: A Tantric Witch draws her powers from her own body and soul, which is a blessing from the Tantric Witch's goddess in appreciation for her worship

Wealth: Standard for all witches

Other: Tantric witches get along well with other covens and traditions; at least from their own point of view. Other traditions will often consider the Tantra to be no better than a harlot or a whore, but most understand that the tantric tradition is but another means of communion with the divine.

Not all agree with these sentiments. Priests and paladins often despise tantric witches more than the malefic witches. Despite alignments, many non-witches see tantric witches as evil. Wizards tend to find their magic vulgar. Typically rogues, bards and sorcerers understand the tantra the best. Since the

tantric witch is most often found in urban, or at least settled areas, they have had little interaction with druids, rangers and barbarians.

Tantric witches generally do not enter into prestige classes either. The perceived stigma of their tradition is very difficult to shake off. Most Hermetic Orders look down on the tantra the same way wizards do. The notable exception is the Hermetic Orders of the Golden Dawn, which have incorporated some of the tantric philosophy into their own.

Tempestarii

Description: Tempestarii are witches who have dedicated themselves to the study and philosophy of the elements and elemental magic. Typically, there are 4 different types of tempestarii; those who follow earth, fire, air, and water. Their personalities and functions tend to vary between elements.

Also, racial preference varies between elements. Humans have an equal likelihood to follow any element. Dwarves and Gnomes are most likely to follow the earth path. Halflings and Half-Orcs often follow the path of fire. Elves and Half Elves tend to follow the air and water paths.

Role: Tempestarii study both the philosophy and science of their chosen elements. Because of this, there tend to be 4 different philosophies among the tempestarii. Those following the earth path tend to be serious and stern, often they will seem cold. They will defend the earth harshly, often without cracking a smile. The Tempestarii following the path of fire are much more chaotic, if not cruel, than their earth partners. The Tempestarii of the Air have a sense of curiosity and whimsy. The followers of Water are often patient and calm.

The Tempestarii study the elements because they believe that with a greater understanding of the elements surrounding them, the greater their knowledge of themselves and the world around them will be. Tempestarii often live far away from civilization. Often, their homes are at the base of a mountain, where a lake or river connects to the mountainside, or at a place where all four elements seem to connect.

Joining this tradition: There are generally two different types of covens for the Tempestarii. The first type of coven is element specific; that is, they follow only one type of element, usually serving a patron of their element or an aspect of their element (example: a goddess of flying will be followed by Air Tempestarii). The other type of coven typically has one witch for each element,

usually following a general goddess of the elements or nature in general.

Like many witches, Tempestarii celebrate the Vernal and Autumnal Equinox, and also the summer and winter solstice. Tempestarii are more solitary than many other witches, generally keeping to themselves and not associating with the other covens. Sometimes they will consult or be consulted by wizards who also study the elements.

Leaving this tradition: Any tempestarii who no longer holds concern for their chosen element loses all spells and supernatural abilities. To return, the tempestarii is usually required to perform an act of faith, usually related to the chosen element. An Air Tempestarii may have to jump from a cliff, a Fire Tempestarii may have to walk on burning coals. These small quests are usually left to the GM.

Skills

Free: none

Suggested: Knowledge: the planes.

In particular the elemental planes.

Feats

Free: All Tempestarii gain the *Dismissal* feat for free. See below.

Required: None

Occult Powers

Lesser: At 7th level the tempestarii gains the Energy Turning feat for free. If the Tempestarii already has this feat, she gains the *Dismissal* feat, except it only applies to her opposed element.

Medial: At 13th level the Tempestarii becomes connected with her chosen element, increasing her defensive capabilities. Earth Tempestarii gain a +2 bonus to their Fortitude Save. Air Tempestarii gain a +2 bonus to their reflex save. Water Tempestarii gain a +2 bonus to their will save. Fire Tempestarii gain a +1 bonus to their Fortitude and Reflex Saves.

Greater: Finally at 19th level the Tempestarii's defenses build up, and they gain resistance to certain types of attacks. Fire Tempestarii gain damage resistance 15 against fire attacks. Water Tempestarii gain damage resistance 10 against frost attacks, and also can survive twice as long under water without drowning. Earth Tempestarii gain damage resistance 15 against electric attacks. Air Tempestarii gain damage resistance 5 against fire, frost, and electric attacks.

Special Benefits: A tempestarii casts all spells of their chosen element as if they were one level higher.

Special Restrictions: A tempestarii is especially vulnerable to their opposing element (Air vs Earth, Fire vs. Water). All saves made against

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spells connected with their opposing element are made at a -2 penalty.

Equipment: The tempestarii will use a ritual tool that is associated with their element. For the use of spell focuses, the witch will opt for smaller versions of large items.

Preferred/Barred Covens: Aside from elemental covens, Tempestarii can fit in with many different covens, especially ones relating to magic. Solitary witches also become Tempestarii with some frequency.

Relationship to the Goddess/Patron: Studying the elements and gaining an understanding of the world around them is pleasing to the goddess.

Source/Views of Magic: For many tempestarii, their magic is seen to them as nothing out of the ordinary, it's only natural. The elements are encompassed in everything, their magic is the manipulation of the elements, and hence it is viewed that their magic isn't necessarily special at all. Often,

the casual view of magic can sometimes put the Tempestarii at a disadvantage, and disliked by the most serious wizards.

Wealth: Tempestarii start with the normal amount of wealth allotted to a witch.

Other: As mentioned above, Tempestarii are often at odds with wizards about the nature of magic. This very same attitude usually puts them on good terms with sorcerers and druids. Other classes find the Tempestarii only slightly more tolerable than any other witch.

Tempestarii often find themselves welcomed in the lodges of Hermetic Mages, despite that classes arcane training, they find the Tempestarii view on the elements and magic to be fascinating. Fire tempestarii also find their way to Warlock cults more often than other tempestarii, and water tempestarii are welcomed as "Sea Witches".

Table : Elemental Correspondences

	AIR	FIRE	WATER	EARTH
Direction	East	South	West	North
Rules	The mind, all mental, intuitive and psychic work, knowledge, abstract learning, theory, windswept hills, plains, windy beaches, high mountain peaks, high towers, wind and breath.	Energy, spirit, heat, flame, blood, sap, life, will, healing and destroying, purification, bonfires, hearth fires, candle flames, sun, deserts, volcanoes, eruptions, explosions.	Emotions, feelings, love, courage, daring, sorrow, the ocean, the tides, lakes, pools, streams, and rivers, springs and wells, intuition, the unconscious mind, the womb, generation, fertility.	The body, growth, nature, sustenance, material gain, money, creativity, birth, death, silence, chasms, caves, caverns, groves, fields, rocks, standing stones, mountains, crystal, jewels, metal.
Time	Dawn	Noon	Twilight	Midnight
Season	Spring	Summer	Autumn	Winter
Colors	White, bright yellow, crimson, blue-white.	Red, gold, crimson, orange, white (the sun's noon)	Blue, blue-green, green, gray, indigo, black.	Black, brown, green, white.
Zodiac	Gemini, Libra, Aquarius.	Aries, Leo, Sagittarius.	Cancer, Scorpio, Pisces.	Taurus, Virgo, Capricorn.
Tools	Athame, sword, censer.	Brazier, censer, wand.	Cup, Cauldron	Pentacle, stone.
Spirits	Sylphs, ruled by King Paralda.	Salamanders, ruled by King Djinn.	Undines, ruled by King Niksa.	Pechs, ruled by King Ghob.
Wind	Eurus	Notus	Zephyrus	Boreas, Ophion
Sense	Smell	Sight	Taste	Touch
Jewel	Topaz	Fire Opal	Aquamarine	Rock crystal, salt
Incense	Galbanum	Olibanum	Myrrh	Storax
Plants	Frankincense, myrrh, pansy, primrose, vervain, violet, yarrow.	Garlic, hibiscus, mustard, nettle, onion, red	Ferns, lotus, mosses, rushes, seaweed, water lilies, and all water plants.	Comfrey, ivy, grains (barley, oats, corn, rice, rye, wheat).
Tree	Aspen.	Almond, in flower.	Willow.	Oak.
Animals	Birds.	Fire-breathing dragons, lions, horses (when their hooves strike sparks).	Dragons (as serpents), dolphins and porpoises, fish, seals and sea mammals, water-dwelling snakes, all water creatures and sea birds.	Cow or bull, bison, snakes (earth-dwelling), stag.
Goddesses	Aradia, Arianrhod, Cardea, Nuit, Urania.	Brigit, Hestia, Pele, Vesta.	Aphrodite, Isis, Mariamne, Mari, Tiamat.	Ceres, Demeter, Geae, Mah, Nephthys, Persephone, Prithivi, Rhea, Rhiannon.
Gods	Enlil, Khephera, Mercury, Shu, Thoth.	Agni, Hephaestus, Horus, Vulcan.	Dylan, Ea, Llyr, Manannan, Osiris, Neptune/Poseidon.	Adonis, Athos, Arawn, Cernunnos, Dionysus, Marduk, Pan, Tammuz.

Venefica

Description: Venefica are witches who specialize in the creation of philters and potions. While all witches have some alchemy skills, Venefica perfect them. Often they are second only to a true alchemist. The venefica can vary from one local to the next, the urbane alchemist, the traveling herbal “doctor”, or even the rural “medicine man” or “witch-wiggler” are all roles for the venefica.

Humans and Gnomes swell the ranks of the venefica tradition, followed by elves, half-elves and halflings. Elves and halflings often have their own racial viewpoints on the tradition, but they are essentially the same. Halfling venefica are often referred to in their communities as “Herb Women”. Dwarves and Half-orcs are extremely rare to non-existent in this tradition.

Role: It would be a vast injustice to say the venefica lives to create potions. Venefica live to understand magic, and they believe that this can be done via their own understanding of alchemy

The venefica believes that creating potions aids her knowledge of magic. The Venefica can make potions to sell or for her own use. . The venefica may work as a researcher, much like and alchemist, or the may choose to sell their creation those in need or who can afford them.

The venefica witch must live somewhere where she can have access to equipment and ingredients. Common locales are large cities, farms, swamps or even near grave yards (for mosses and grave dirt, venefica very rarely have anything to do with the dead or necromancy).

Among the witch traditions, venefica have the least strictest alignment restrictions. Venefica may be of any alignment. Good venefica often use their creations for the betterment of others, while evil ones are sometimes referred to as “poisoners” . Venefacia with chaotic and evil tendencies will often come to towns or villages and hand out potions of love, hate and confusion for free just to watch the ensuing chaos.

Joining this tradition: Initiates usually join as apprentices to old venefica, during this time the teacher determines if the child has the potential to become a good alchemist or not. Those that do well often proceed for a while in alchemical training, unaware of the differences between a mundane alchemist and a venefica witch.. If the apprentice hears the Call or if his or her teacher feels they are ready then the learning switches to a more venefica centered one. Strong potential candidates who do not

hear the Call or do not wish to become witch often progress in their knowledge, usually with another teacher, to become alchemists or often wizards.

As a tradition, venefica have stronger ties with their own covens than to the tradition. So they will often follow their own coven’s holy days.

Venefica often will meet in great conventions to discuss alchemical theory with other venefica, alchemists, wizards and artificers (wizards who specialize in the creation of magic items). While this are often heated discussions, all sides admit to learning something from the others, even if it is just confirmation that they are doing it right and the others are still wrong!

Leaving this tradition: Any witch that abandons the teachings of this tradition obviously loses the ability to create potions, powders or any other alchemical product. The means of this knowledge is very integrated with the practice of these witches. So despite what skills or feats might the witch might have, she must retake them in order to continue to perform alchemy.

To return the witch may have to spend several days or even weeks in study and contemplation. They will receive a sign from the Patrons when they are allowed to return.

Skills

Free: Venefica receive the Alchemy for free, but only gain a +1 for the use of a lab (as opposed to the normal +2), the witch may purchase the Alchemy skill again for a total of a +1 extra benefit to all checks and a +3 added benefit if they use their alchemy lab.

Required: Knowledge (Herbalism) or Profession (Herbalist)

Suggested: Apprise, in addition to the normal witch skills.

Feats

Required: Distill Potion [Item Creation]

Suggested: Craft Wondrous Item

Special: The Venefica may take the *BrewPotion* feat at 1st level (not 3rd as other spellcasters), they are the only witch tradition that may do so. At 3rd level the venefica pay only ½ of the normal XP cost as other spellcasters when creating potions.

Occult Powers

Lesser: Poison/Potion immunity; at 7th level the venefica gains a +4 bonus vs. the effects of all poisons.

Medial: At 13th level, they gain an additional +4 bonus vs. all poisons, for a total of +8.

Greater: At 19th level, the venefica is completely immune to all types of poisons.

Special Benefits: Any venefica who has access to their alchemical lab, can identify potions at a bonus of +3, without her lab she has +1 to any DC checks. She gains an additional +1 if it is a potion that she created before.

Special Restrictions: At 3rd level the constant exposure to dangerous chemicals and noxious fumes have begun to take their effect on the witch. She will permanently lose on point Charisma. This may be disguised by magic, but all DC rolls based on Charisma are affected.

All spells cast by venefica have a material component, whether listed or not. The material will be dependent on the spell.

Due to the rigors of her research, the venefica also needs to have a Constitution score of 13 or greater.

Equipment: The Venefica requires all of the alchemical tools necessary to conduct research. The initial set up costs for the Venefica will be about 100 GP (50 GP + 1d6x10 GP). This will also cost the venefica 10 gp per level (of total levels if multiclassed) to maintain. This does not cover the cost of special ingredients the witch might need.

The ritual tool of the Venefica is the Mortar (which represents the Goddess) and Pestle (which is the masculine tool of the God).

Preferred/Barred Covens: This tradition is suited to all covens. Though venefica typically avoid diabolic and demonic covens. Venefica are free to join any coven that will have them.

Relationship to the Goddess/Patron: Venefica seek understanding of the universe, their place in it, magic and the Patrons. By invoking their names the venefica both pleases and empowers them. In return the Patrons make available more knowledge and guidance.

Source/Views of Magic: Magic is an Alchemical function. Only by understanding the alchemical-magical properties of objects then will you begin to understand the universe.

Unlike arcane alchemists, wizards or artificers, venefica tend to use more mundane items for their creations. Instead of needing magical artifacts (teeth of a dragon, eye of a beholder) or symbolic ones (wail of a banshee, tear of an Iron Golem), the venefica uses items that have normal or natural occurrence, such as herbs, or special waters. Granted some of these items may be very difficult to get, so often the venefica witch must either purchase them at great prices or go out adventuring to get them for herself.

Wealth: Venefica start with the normal amount of wealth allotted to a witch. She may supplement her wealth by adventuring or selling her creations.

Other: Venefica find that their potions and mixtures are often in high demand, thus they get along well with most other witches and classes in general. While there is often heated debate on the means of their magic, some venefica find it useful to pick up study as a wizard for a while. More rural venefica will often do the same with druids or rangers. Non-adventuring (NPC) venefica may also multi-class as Experts (Alchemists).

Venefica tend to avoid demonic covens and as a result there are very few venefica-Warlocks. However many venefica find welcoming in the various lodges of the Hermetic Mages.

Generally, due to their long training, venefica start out as venefica and not some other class.

Voodoo Witch

Description: (who they are) The voodoo witches (also known as **Voudounista**) are probably among the most mistrusted of all the traditions, save for the malific witches. These witches, however, are usually not evil. Their area of specialty is that of enchantments and the creation of items dealing with enchantments, both good and bad.

The voodoo witches are feared because the things they do are unknown, and they often catch the blame if anything bad happens (such as a flood or a bad crop season). It's a rare occurrence that a Voodoo witch could be responsible for such acts of nature, but there have been occurrences when a Voodoo witch was banished away from a village, and managed to cause some real trouble. This behavior is looked down upon by Voodoo covens, as it only justifies peoples fear of the voodoo.

There is no style of dress which is directly related to the voodoo witch. Some voodoo witches choose to dress very plainly, often trying to hide the fact that they are voodoo. Other Voodoo witches cease caring about what the average person thinks of them. In either case, the voodoo witch will probably have many different ceremonial garbs for performing various rituals. Typically ritual garb will include a simple linen robe or dress, often tied with a purple sash.

The voodoo witches have no preference to any particular race. Many races distrust them, the dwarves probably outranking any of the other races in terms of fear. Gnomes, Elves and half-elves tend to

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be more tolerant to their mysterious magics than the other races. Humans and Halflings often view the voodoo as the source of most problems.

Role: The voodoo witch will often stay within their own home devising new enchantments and creating other devices. They also perform many rituals, more so than other witches. On occasion, some people will come to the voodoo witch seeking help, sometimes they seek charms or wards against evil, or perhaps they seek something to attract a certain someone.

Local governments, who usually work with the local church, often fear them. The voodoo witch has a hard time dealing with paladins and many clerics. On the other hand, they have no problems working with druids and rangers (though the occasional voodoo has caused enough trouble in the wilderness to attract the attention of the often zealous druids). They also tend to get along with wizards and sorcerers fine, since much of the voodoo witches time is spent working on item creation. Fighters, Bards, Rogues and Barbarians are usually viewed with indifference, though the feelings may not be mutual in their eyes.

There are many sub-traditions of voodoo. These particular ones have shared many of the same roots, but then evolved in isolation from each other. GM's will want to use whichever sub-traditions that work best with their campaign world. The examples here are from earth.

- **Bocur:** One of the very few purely evil off shoots of voodoo. Leading priestess is known as a Bokor.
- **Candomblé:** (“Kun-don-blair”) A Brazilian sub-tradition related directly to Macumba. Leans more towards the darker sides of Voodoo.
- **Macumba:** Voodoo sub-tradition of Brazil. Has much in common with Santería. Often very neutral.
- **Obia:** Also Obeah, common to the islands of the Caribbean, in particular Jamaica. Most often believed to be evil. Obia has actually been outlawed in some lands.
- **Quimbanda:** Also known as Cuimbanda.
- **Santería:** Sub-tradition that began in Cuba and spread to south-east United States. Origins go back to the Yoruba religion of west Africa. Despite stereotype and the sacrificing of live chickens, a Santería witch is most often a good aligned. Powers come from spirits known as orishas.
- **Voudou:** A form of voodoo that is common to the peoples of Haiti. Comes from the

French words “vo” *introspection*, and “du” *the unknown*.

Joining this tradition (requirements, duties, ceremonies): The requirements of joining the voodoo tend to vary coven to coven. Usually, an extensive ritual is performed to initiate the ones who hear the call. After the ritual, the witch is bestowed the title of *Houngan* (for males) or *Mambo* (for females).

The Voodoo witch covens seldom meet more than once a year. However, they also perform more rituals than the average witch. It's customary for the voodoo witch to have an extensive ritual to perform at each full and new moon. Large portions of the participants in these rituals are not witches themselves, but lay people, sometimes referred to as “Hounsi”. They may share the same beliefs, but are not members of a voodoo coven.

These ceremonies are loud musical explosions of dance, fire and free form religious expression. It is not uncommon for some of the participants to become overwhelmed as the Loa are communed with. Participants can be found speaking in tongues, enduring large amounts of pain, and even damage and disease spontaneously cured.

Leaving this tradition: Unlike some other traditions, to leave this tradition, the witch must only desire to leave the tradition. Sometimes, their persecution has pushed the voodoo witches frustrations, and they have simply left. Ex-Voodoo are rarely sought out by current Voodoo witches, though they are viewed with some contempt. A witch who ceases practicing voodoo loses their spells and supernatural feats.

Skills

Suggested: Voodoo witches prefer craft based skills that can aid them in their normal lives and their worship.

Free: None

Feats

Required: Item Creation, for making Fetishes.

Suggested: Spell Focus: Enchantment, Sense Curse.

Occult Powers

Lesser: At 7th level, the voodoo witch gains a +2 bonus to her witchcraft check to learn spells from the school of Enchantment.

Medial: At 13th Level, the Voodoo witch gains an extra spell at each level, as long as that spell is from the school of Enchantment.

Greater: At 19th Level, the Voodoo witch is immune to mind affecting magics, and gains a +4 bonus against all saves against spells from the school of Enchantment.

Special Benefits: Much mystery surrounds the practice of voodoo. A voodoo witch is often perceived as being more powerful than she truly is (usually 2 to 3 levels). This effects an roll in interacting with others that might be impressed by the voodoo witch's power.

Special Restrictions: Not unlike druids, the voodoo witch must maintain an at least partially neutral alignment. The voodoo's magic and view of the earth is generally unbiased, and can't have too much leanings in their own beliefs.

The voodoo witch will often be in the possession of a *fetish*, in areas where voodoo has been outlawed the possession of a fetish is usually enough to break the law.

Equipment: Voodoo is the only tradition that allows the witch to use a sharpened Athame. This ritual dagger is often used for animal sacrifice, ceremonial bloodletting or for carving magical symbols into fetishes. The voodoo witch can use it for combat, with no penalty, but rarely do because they do not wish to damage it.

Preferred/Barred Covens: Any coven that venerates the voodoo spirits. They most often coincide with gods of Magic, Protection, Trickery domains.

Relationship to the Goddess/Patron: The voodoo witch is more likely than any other tradition to worship a monotheistic religion. This is because the voodoo witch generally looks at the goddess as all encompassing and all present. Some voodoo witches may follow patrons of nature or earth, though these may be few and far between. The voodoo witch focuses on enchantments because they feel that the one Goddess will is best represented will done through spells and effects that have a longer duration.

The main Patron of the voodoo witch is usually known by the title "Gros Bon Dieu" or "The Great Good God/Goddess", all other gods honored by the voodoo witch are lesser and subordinate to the Great God. While this Patron is the ultimate source of all, the Voudounista has more contact with intermediate spirits known as the Loa.

The Loa are the ones that grant the voodoo witch her powers. The Loa are powerful spirits of god like abilities. There are also know as Gheudes or Orshas. They give the voodoo witch her power. The various Loa are:

- Mama Aida Weido (female): The mother Goddess, wife (or mother) of Danabala.
- Danbala Weido (male): The main god of the Voodoo pantheon. Snake god. Creator of the world.

- Aida Weido (female): Goddess of the rainbow. Mate of Danbala Weido.

- Papa LeBas (male): The devil. King of black magic.

- Baron Samedi (male): Lord of the crossroads and the cemetery. Patron loa of many voodoo witches. Appears as a skeleton in fancy dress.

- Erzulie (female): Goddess of love. Appears as a beautiful woman.

- Ogoun (male): War and fire. Appears as a great warrior surrounded by flames.

- Baron Guede (male): Lord of the Dead. Appears as a skeletal king in tattered robes, often accompanied by a court of ghosts.

Source/Views of Magic: The voodoo witch's magic is viewed as the loa's will being pushed through the witch. The enchantments of a witch are viewed as the goddesses will being enforced. Magic comes from the Loa. By serving the Loa and the spirits one can gain magical knowledge and thus knowledge of our world and the next one.

Voodoo witches use magical focuses to cast their spells. These focuses are known as *fetishes*. Every spell or type of spell has a specific fetish. The Voodoo witch can not cast any spells without the proper fetish. These typically include a poppet (doll of the victim), an animal part (such as a claw or feather) and blood (typically animal, but sometimes human).

Wealth: The voodoo witch begins with the standard allotment of money, adjusted for the economic realities of their usually poor areas (generally 10% to 20% less).

Other: As been noted voodoo witches get along well with wizards and sorcerers. Often a multi-classed Voodoo Witch/Sorcerer is known as a **Hoodoo**, or even a **Hoodoo Man**. These individuals are usually given much respect in the community. Voodoo is considered a "low magic" by most Hermetics so it is very rare to see a voodoo witch entering the lodges of the Hermetic Mage. Only the most evil voudounista will consider following the path of the Warlock.

Covens and Traditions

Each tradition is divided up into many different covens. A coven will have anywhere between at least 3 and at most 18 members. Covens do not necessarily live in the same section of the world, some covens will only meet once or twice a year. Witches without covens are usually familial, and the witch life is passed down the family.

Chapter III: Mystical Paths

The witch rarely walks her paths alone. While hers maybe a singular journey, there are always others that wish to take up the road with her. During their adventuring careers the witch may find it necessary, advantageous or even nothing more than interest in, to take up another class.

Witches follow the same multi-class rules as do all characters.

Multi Classing

In each of these multi-classed arrangements it is assumed that the character was a witch first and then added another class. In every case the player and the Game Master are encouraged to detail a compelling story about the witch's new class. Did her Patron want her to take this extra road? Is there some tome of knowledge that requires another class to understand properly? Or has the persecutions of other witches or the innocent demanded that the witch drop her wand and take up the sword? The possibilities are endless.

In cases where the character was something else and then became a witch should be as equally as compelling as the situations above.

Witch/Fighter - Witches often face persecution, and many witches find it necessary to study up on hand to hand combat skills, for should her own mystical power fail, it can't hurt to know how to hit people where it hurts. Witch Fighters take no real preference to particular Witch Traditions.

Witch/Ranger - Many witches hold an intimate connection with the wilderness. As such, some witches find it necessary to take up arms to protect their beloved wilderness. Fairy Witches are the most likely to become Witch/Rangers

Witch/Rogue - Some witches tend to be more devious and cunning than others, and some witches have a nasty habit of landing themselves in trouble. Therefore, some witches end up with a good amount of street smart knowledge. The Lorelei have a natural tendency for the road, so they have a tendency towards this multiclass. Malefic Witches also frequently become Witch/Rogues.

Witch/Bard - While those that are found are graceful and pleasant, bardic witches are very rare. The wanderlust of the bard usually does not mix well with most covens. Bardic witches are usually solitary travelers. Some Lorelei begin their adventuring careers as bards and eventually convert to the Lorelei tradition.

Witch/Barbarian - Uncivilized cultures are usually led by those who are both strong of body and mind. A witch barbarian fits this description to a T. Witch/Barbarians have no preference to traditions.

Witch/Monk - Balanced and highly disciplined, a witch/monk usually seeks true enlightenment and knowledge. Most often, their covens will focus on goddesses of knowledge or purity. The Tantric Witch - seeking to unite body and spirit - are the most likely to become Witch/Monks.

Witch/Paladin - The ultimate purifier, a witch paladin serves her goddess with ultimate faith. Wise and skilled, they are not ones to be underestimated. Often, however, they will be looked down upon by other paladins who sometimes view the witches beliefs as blasphemous. This multi-class has no preference with regards to traditions.

Witch/Druid - Witches and druids naturally have many similarities, and thus druidic witches are rare. Those that are most often were druids before hearing the call of the goddess. Fairy Witches and Classical Witches are most likely to become Witch/Druids.

Witch/Sorcerer - Few people with the "touch" will bother to train both their innate magic and the magic their goddess grants them. Therefore, most witch/sorcerers often began adventuring as sorcerers before hearing the call of the goddess. The tempestarii and sometimes the voodoo witches are most likely to become a witch/sorcerers.

Witch/Wizard - Rare but not unheard of, Witch/Wizards have a keen understanding of magic and often an absolute obsession with the arcane. The often have Patrons that are Gods or Goddesses of magic. The Tempestarii, Venefica, and Craft of the Wise are most likely to become Witch/Wizards.

Witch/Cleric - Witches and clerics historically have come into conflict, therefore those who can call themselves both witch and cleric are extremely rare. As with druids and sorcerers, more often than not they began their adventuring careers as clerics, and then received the call of the goddess. The Witch/Cleric holds no preference to tradition. In the case where the character starts out as a cleric and then switches to a witch it might be assumed in this case the cleric is worshipping a Goddess and then finds a better way to serve as a witch. Any time the cleric/witch leaves one faith to join another it is then assumed that her old Goddess/god/power will no longer grant her spells. Her new Goddess might however.

Dawn began her adventuring career as a priestess of Apollo and she advanced to the 3rd level. However upon adventuring she heard the Call of the Goddess. She drops her following of Apollo and began to worship Hecate as a witch. Hecate rewards her with all of the spells that Apollo had granted her in the past. Apollo no longer grants her spells and she may lose her Domain specific powers.

Witches and Basic Prestige Classes

Arcane Archer - Witches find little use for this prestige class. Those that are usually are dual classed ranger/witches, or an obscure coven taking a philosophical view on the bow.

Assassin - Most witches have little use for this class, except for the Malefica who delights in pain and murder. A witch assassin could arguably be considered the deadliest combination, for many of the witches spells allow for perfect subterfuge.

Blackguard - As with the assassin, Malefica are most likely to become blackguards. Those that do often desire to have a better knowledge of combat than standard witch training allows.

Dwarven Defender - The combination of a witch and dwarven defender is nearly absurd. Dwarves naturally have a strong disliking of magical things, with a special disregard to witches. The exceptionally rare witch/dwarven defenders that are found often guard a dwarven community without the knowledge of local government, protecting the community with both brute strength and magic. This combination holds no preference to class.

Loremaster - Witches make ideal loremasters, especially those following goddesses of knowledge and reasoning. Witch following the Craft of the Wise tradition are most likely to become Loremasters.

Shadowdancer - Some witches have a strong connection to darkness and shadows. Those that do make very good shadowdancers. The Lorelei are most likely to become Shadowdancers. Some Malefica also will become Shadowdancers.

Prestige Classes

There are many classes that have associations with the witch. These Prestige Classes are ones that have been associated, for good or ill, with the witch.

Hermetic Mage

The Mages of the Hermetic Orders are prestige classes in the purist sense. Their lodges are open to anyone who can aspire to their own heights of potential and their secrets are the reward. Their name comes from the Egyptian philosopher-god Thoth, whom the Greeks associated with their own god Hermes. In the world of occult teachings Hermes-Thoth became, *Hermes Trimegistos*, or “the Thrice-Great Hermes”. This entity is believed to have gained the secrets of the universe and thus became a God, or part of the God Mind.

To become a member the Probationer, must be sponsored by a full lodge member. This lodge member is responsible for teach the Probationer what they need to know to gain an audience with the Inner Lodge, or ruling body. The Inner Lodge will vote on the Probationer’s qualities (a fine opportunity for Role Playing and clever Gamer Mastering). If the Probationer is accepted then he becomes a Neophyte (1st level Hermetic Mage) and they learn from the books of the Lodges libraries. An unsuccessful Probationer may come back in one year’s time for re-evaluation.

Members refer to each other as “Frater” *brother* or “Soror” *sister*. The head of the lodge is called Pater, if male, or Mater, if female.

Alignment: Any, but most are Lawful

Hit Dice: d4

Hermetics believe that humans have the potential within themselves to know and be all things, in fact becoming like gods. To do this Hermetics require significant intelligence and wisdom.

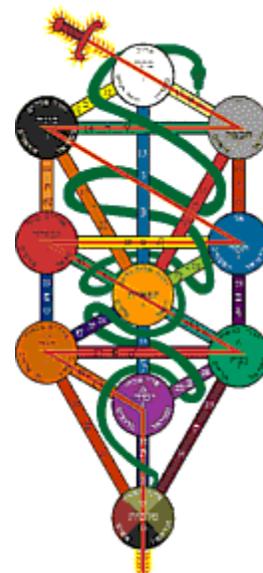


Fig. 2.1 The Qabalic Tree of Life

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They also are required the following:

- at least 7 levels of Occult Knowledge
- at least 3 levels of Alchemy and at least 3 levels in some science (astronomy, biology).

- The ability to speak or write one “dead” or magical language. Examples include Latin, Greek, Enochian or ancient High Dragon. (use what is appropriate for your game world).
- the ability to cast 5th level spells
- at least one meta-magic or supernatural feat

Class Level	Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+0	+0	+2	Bonus Feat	+1 level of existing class
2nd	+0	+0	+0	+3	+ 1 st level arcane spell	+1 level of existing class
3rd	+1	+1	+1	+3	Bonus Knowledge Skill	+1 level of existing class
4th	+1	+1	+1	+4	+ 2 nd level arcane spell	+1 level of existing class
5th	+2	+1	+1	+4	Bonus Metamagic Feat	+1 level of existing class
6th	+2	+2	+2	+5	+ 3 rd level arcane spell	+1 level of existing class
7th	+3	+2	+2	+5	Bonus Supernatural Feat	+1 level of existing class
8th	+3	+2	+2	+6	+ 4 th level arcane spell	+1 level of existing class
9th	+4	+3	+3	+6	Bonus Knowledge Skill	+1 level of existing class
10th	+4	+3	+3	+7	+ 5 th level arcane spell	+1 level of existing class

Level: Hermetic Mages make the most use of levels and titles. They will often refer to themselves by level number and title. While these can and do vary from lodge to lodge a rough estimate can be used.

Level	Title
0	Probationer*
1	Neophyte
2	Junior
3	Theoreticus
4	Practicus
5	Philosophus
6	Minor
7	Major
8	Adeptus Exemptus
9	Magister
10	Majus

* This title applies to anyone who wished to join a Hermetic Lodge, but has not yet been accepted.

Special: The Hermetic Mage gains special powers at each level of their progression. These special powers, spells or feats are only granted after a ceremony to confer a new level title. So a Hermetic Mage may have enough experience points for their next level, they do not actually become that next level until they complete their ascension ceremony. This ceremony is only symbolic and will differ from level to level and lodge to lodge.

Spells per Day: The Hermetic continues training in magic as well as his field of research. Thus, when a new Hermetic Mage level is gained, the character

gains new spells per day as if he had also gained a level in a spellcasting class he belonged to before he added the prestige class. He does not, however, gain any other benefit a character of that class would have gained (improved chance of controlling or rebuking undead, metamagic or item creation feats, and so on). This essentially means that he adds the level of Hermetic Mage to the level of some other spellcasting class the character has, then determines spells per day and caster level accordingly.

If a character had more than one spellcasting class before she became a loremaster, he must decide to which class he adds each level of Hermetic Mage for purposes of determining spells per day when she adds the new level.

For example, Katrine is a 10th level witch and 3rd level wizard. She decides to join a Rosicrucian lodge. She is sponsored, gains admittance and gains a level of Hermetic Mage. She is now known as Soror Katrine, and is a witch 10, wizard 3, and Hermetic 1. She opts to continue receiving witch spells, so she gains spells as an 11th level witch/3rd level wizard, if she goes up a level in witch or hermetic mage then she will cast as a 12th level witch/3rd level wizard.

The Hermetic Orders

There is not one class of Hermetic Mage, but rather several sub-factions and lodges. The whether they practice Qabala or Enochian magic, consider themselves part of the Goetia or Order of the Rosy Cross (Rosicrucians) all Hermetic share a common goal; to understand the Mind of God. Not any god, but the source of all creation, magic and mystery.

The variant orders all believe that their version of the truth is the only true one. They differ in the means they cast spells and perform magic, to their basic philosophies and beliefs. Although if hard pressed the various lodges will agree that they have more in common with each other than differences.

Greater Orders – having the largest numbers of devotees and a tradition that dates back centuries.

Enochian – Enochians believe that their system of magic was handed down straight from the mind and hand of God, through the great sage Hermes and reintroduced to them thousands of years later by the Archangel Raphael. The Enochians are said to have the true names of all of the demons and angels locked away in their lodges. Enochian magic uses the Enochian language, which makes their spell books impossible to use unless one learns this language. Enochia Neophytes must spend a skill to learn this language or be unable to cast any spells.

Goetics – founded by King Solomon himself. Goetics follow the written history as laid down in the Lesser Key of Solomon. Goetics have been known to converse with angles and summon demons when the need arises. Their magic is very ceremonial and has strict rules of conduct. But despite, or because of, that, their lodges are less strict and structured than the other Hermetic Mages. Magical texts are typically written in Latin or Greek.

Qabalists – Maybe the oldest of the Hermetic orders, the Qabalists follow the qaballah, the magical tree of life, an ancient magical philosophy that combines religion, philosophy and science with mysticism and sorcery. The qaballah is a mix of traditional Egyptian Hermeticism and ancient Jewish philosophy. All of their magical texts are in Hebrew.

Rosicrucians (Order of the Rosy Cross) – The Rosicrucians are the newest of the Greater Orders, only a few hundred years old. Their name comes their founder, Christen Rosenkreuz, a high level Hermetic and priest. They combine the teachings of Qabalists and other Gnostic traditions, with mainstream religions.

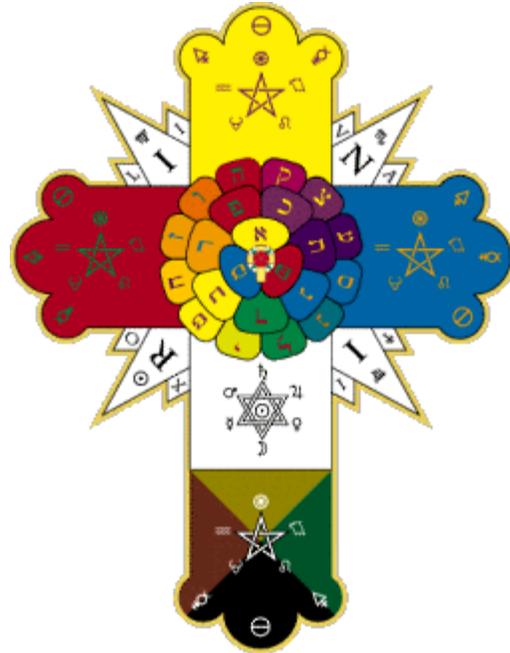


Fig. 2.2 – The Rosy Cross

Lesser Orders – These orders are smaller in size and/or newer orders. They are typically located in one spot and had limited life spans. Game Masters will need to determine where these smaller lodges are located and what direction might be taking.

Golden Dawn – The Hermetic Order of the Golden Dawn (GD) was created during England’s occult revival at the end of the 19th century. Claiming to have roots that date back millennia, the Gold Dawn is a mix of Rosicrucian and Enochian systems with bits of Qaballah and Thelema. Many of it’s members were also members of other lodges. Heavily influenced by the imagery of ancient Egypt, the Golden Dawn claimed to have in it’s possession an original copy of the Egyptian Book of the Dead. They were one of the first orders to successfully synthesize the various traditions in to a unified whole, instead of a muddled mess. The Golden Dawn was also heavily influenced by imagery from the Tarot, attempting to align it with various constellations and the Enochian Tree of Life. Members of the Golden Dawn who can read Tarot cards have their own specialized set. This is the quickest way to discern if someone is a member of the Golden Dwan since other lodges and witch covens disdain the Golden Dawn’s tarot’s use. Members also use the ritual tools of witches.

There are many sub-orders and off-shoot orders related to the Golden Dawn, including the

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Order of the Morning Star and the Order of the Gold and Rose Cross.

Most Lodges are located in cities, with the largest cities having many lodges.

OTO – The *Ordo Templi Orientis*, or the Order of the Eastern Temple, was built on the ashes of the original Golden Dawn. It was similar in organization and purpose as the Golden Dawn and shared many of the same members. The OTO had great ties with mainstream Rosicrucian Lodges until many of its members (Aleister Crowley in particular) began to tamper with both sex-magic and black-magic. Like their Golden Dawn forbearers, the OTO also uses its own set of Tarot cards.

Thelema – Also a newer order, Thelema (from the Greek, meaning ‘Will’) combines many of the west’s Qabalistic traditions with teaching of great philosophers of the east. Often the choice among monks and other seek spiritual enlightenment through magic. Unlike other lodges, Thelema requires the probationer to lawful in alignment. Thelema believes that every man and woman is already a god, it is a matter of discovering it into one’s self. Among the lodges, Thelema is the most open with their acceptance of other teachings.

Theosophical Society – Predating the Golden Dawn only by a matter of months, the Theosophical Society was created by Madame Helen Blavatsky. A mystic of some renown, Blavatsky also combined western occult practices with eastern philosophies. The result was different than what would later occur in Thelema. The Society encouraged open discussion between all members of society on topic of race, gender, religion and science. The ultimate goal of the Society is discover all of the interconnections of all of the world religions and science, much like the Qabalistic Tree of Life. Like Thelema, the Theosophicalists attract a good number of monks among their ranks, but also clerics and other seekers of wisdom.

Hermetic Lodges

The Lodge is the meeting place, sanctuary and library of the Hermetic Orders. Each order has its own lodge. Lodge meetings take place for all members on the Solstices and Equinoxes. Typically this is when new Probationers are admitted. The ceremonies are very formal and full of rote and ritual. After the main ceremony usually follows a grand feast where matters mundane and magical are discussed.

Lesser ceremonies, such as level advancement are also held at the member’s lodge. These ceremonies do not require the full attendance of all members, but many do attend.

Warlock

By definition, to call someone a warlock implies the use of evil powers, worship of demons and devils, and a sinister malevolent streak in which one could slaughter a baby, it's mother, and the warlock's own child without batting an eye.

A warlock is a spellcaster who has pledged allegiance to a powerful devil or demon, and offered something in return for powerful granted abilities. Often, the warlock will perform the entities dirty work. Despite common stereotypes, warlocks can be either male or female.

As a spellcasting class, barbarians, fighters, rangers, and monks have little use for taking the Warlock Prestige Class. Clerics and bards are usually too involved in physical activities to take the warlock class, though a few have been known to pop up. Sorcerers, Wizards, and Witches benefit more than any other class. As paladins represent the opposite of a warlock in nearly every fashion, from skills of focus to alignment, paladins obviously may not become warlocks.

Hit Die: d4

Requirements

Alignment: Any non-good

Spellcasting: A warlock must be able to cast a minimum of 4th level spells. The Warlock must

also research a spell that will summon a demon or devil.

Knowledge: Demonology; 10 ranks

Dark Dealings: A warlock must make a deal with some kind of lower power to begin advancing as a warlock. These dealings can involve anything from the retrieval of any powerful artifacts the demon or devil desires, murdering ones wife and child simply for the demons pleasure, or the all too familiar selling of the warlocks soul. These decisions are usually best left to the GM. Often however, the lower power will try and trick the warlock into granting an eternity of servitude in exchange for his powers.

The Dark Dealings are NOT one time only. Whenever the demon so desires, they may call upon the warlock for their services. Often, the first of the dark dealings is greatest in price, but is never the last. Sometimes, the warlock may be conjured to random places at the demon's whim. A warlock's debt to the demon is never paid in full.

Also, the demon may choose to take away the warlock's power at any time. If this occurs, the warlock retains the base attack bonus, saving throws, and spellcasting abilities gained as a warlock, but none of granted powers. If the demon is ever destroyed, the warlock loses all power except for those listed above. In this instance, the GM may choose to have one of the demon's superiors claim "ownership" of the warlock.

Class Level	Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells per Day
1st	+0	+0	+0	+2	Aura of Menace	+1 level of existing class
2nd	+0	+0	+0	+3	Dark Blessing	+1 level of existing class
3rd	+1	+1	+1	+3	Heightened Power +1, Strange Misfortune	+1 level of existing class
4th	+1	+1	+1	+4	Malevolent Force	+1 level of existing class
5th	+2	+1	+1	+4	Dark Transformation	+1 level of existing class
6th	+2	+2	+2	+5	Timeless Body, Heightened Power +2	+1 level of existing class
7th	+3	+2	+2	+5	Spirit Force	+1 level of existing class
8th	+3	+2	+2	+6	Evil Circle	+1 level of existing class
9th	+4	+3	+3	+6	Wicked Blasting, Heightened Power +3	+1 level of existing class
10th	+4	+3	+3	+7	Total Transformation	+1 level of existing class

Class Skills: Alchemy (Int), Concentration (con), Craft (int), Knowledge (any 3), Profession (wis), Scry (Int), Spellcraft (Int)

Skill Points Per Level: 2+Intelligence Modifier

Abilities

Weapon and Armor Proficiency: Warlocks are proficient with the club, dagger, heavy crossbow, light crossbow, and quarterstaff. Warlocks are not proficient with any type of armor nor shields.

Aura of Menace: The warlocks dealings have touched the warlock, and he now exudes a constant evil aura. This acts as the spell *cause fear* as cast by a 9th level sorcerer.

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Dark Blessing: The warlock adds his charisma modifier (if any) to his saving throws

Heightened Power: When casting spells against a good aligned creature, the warlock's magic is stronger, and the warlocks spell save is increased by the number indicated.

Strange Misfortune: Wherever the warlock goes, bad things seem to follow. Flowers will wilt, milk and food will turn bad, small animals run in fear, larger animals will growl, bark and hiss, and babies will cry whenever the warlock is near. This aura is easily sensed by nearly anyone, and grants a +2 bonus to the warlock's intimidate skill. Unfortunately, this often makes the Warlock's alignment known to everyone, a *Detect Evil* spell is never necessary to identify the warlock as evil.

Malevolent Force: The warlock adds his wisdom modifier to his armor class.

Dark Transformation: The warlock's body begins becoming twisted and deformed, granting new abilities at the expense of the warlocks former physical form. The decision can be left to the GM on what happens, but there are generally six possibilities. At this point, the warlock may no longer be resurrected, though he may be reincarnated. If this happens, the warlock loses the Dark Transformation ability but retains all other Warlock bonuses. The GM and player may choose to create their own granted powers, such as wings, lizard skin, or even some form of lycanthropy, though it is strongly advised that the GM and player work together so the warlock doesn't end up too powerful.

1: Skin Transmutation: The warlock's skin turns to a light unnatural color. How the color is chosen is left to the GM, but he may wish to decide randomly. This looks very unnatural regardless of what color is chosen. This grants a +2 bonus to the warlock's strength score. A *Color Spray* spell will dispel this ability, though a *Bull's Strength* spell will restore it.

1.	pink
2.	light blue
3.	light green
4.	light yellow
5.	light orange
6.	light purple
7.	light gray
8.	dark gray

2: Tail: The warlock grows some sort of tail, roughly 3 feet long. This tail offers no new attacking abilities, but does grant a +2 bonus to the warlocks dexterity score. If the tail is removed, this bonus

ceases to exist though a *Regeneration* spell will restore the tail and hence the bonus.

3. Primordial Regression: The warlocks arms increase in length, giving the warlock a hunchback-like posture, and a +2 bonus to the warlock's constitution score. Cutting off one of the warlock hands eliminates this bonus, though a *Regeneration* spell will restore this.

4. Dead Eyes: The warlock's eyes die. They are no longer capable of movement, and as time progresses they will rot away. The warlock is still capable of seeing however, and receives a +2 bonus to intelligence. A *Heal* or *Regeneration* spell cast specifically on the warlocks eyes will eliminate this bonus, though it can be restored by casting *Harm* with the intent to restore this ability.

5. Third Eye: The warlock grows a 3rd eye in the middle of his forehead. The eye is not capable of actual sight, but does grant a +2 bonus the warlocks wisdom score. Piercing or blinding this eye removes this bonus, though a *Cure Blindness* spell will restore it.

6. Kinetic Wind: Anything that the warlock is carrying, wearing, and anything else moves about mysteriously as if constantly being encircled by a blowing wind. Other people can not feel this wind, but it does grant a +2 to his charisma bonus. A hold person spell may be cast to dispel this ability, though a *Freedom of Movement* spell will restore it.

Timeless Body: The warlock ceases aging normally. This ability is the same as the monks.

Spirit Force: The warlock applies half of their current charisma modifier (rounded up) to the DC of their spells. If the spellcasters relevant spellcasting score is already charisma, this modifier is still added.

Evil Circle: The warlock constantly has a *Magic Circle Against Good* spell cast on them. This supercedes Aura of Menace.

Wicked Blasting: Once per day, the warlock can Empower a spell that is cast against a good target. The spell does not need to be prepared at a higher level to use this ability, nor must it be prepared ahead of time.

Total Transformation: At this level with warlock undergoes a huge changing. First of all, the warlock is now considered to be both their original race and devil or demon (depending on which granted the warlocks power), and is now affected by all items that normally affect only demons or devils. Also, as an outsider the demon may never be resurrected, though they may be reincarnated. If this happens, the demon loses the bonus from both Dark Transformation and Total Transformation, though retains other Warlock powers.

Second, the warlocks body undergoes a large transformation, as an extension of the Dark Transformation received at 5th level. Like Dark Transformation, it is up to the individual GM to decide which of these powers are granted. All bonuses supercede Dark Transformation. Optionally, the GM may allow another bonus granted under Dark Transformation instead of the advanced powers of Total Transformation. The warlock is still considered a demon/devil if this occurs. These powers can still be removed in the same way that Dark Transformation had it's power removed, though the warlock is still considered a devil/demon in these instances.

1. *Demonic Skin:* The warlock's skin changes to a sickly unnatural color, the warlock is barely recognizable as human anymore. This grants a +4 bonus to strength, and damage resistance of 5/+1. The warlocks skin color depends on what the warlock chose for the initial transformation.

1.	pink turns red
2.	light blue turns ocean blue
3.	light green turns forest green
4.	light yellow turns bright yellow
5.	light orange turns bright orange
6.	light purple turns bright purple
7.	light gray turns completely white
8.	dark gray turns completely black

2. *Long Tail:* The warlock's tail grows in length. It's length is equal to the warlock's dexterity (without the warlock modifiers) score. It can be used to pick up things, deliver a whipping attack (1d4 damage), or binding something (as per the feat *Improved Grab*) and can constrict for 1d4 damage a round.

3. *Ancient Body:* The warlock's body becomes even more hunched over in appearance. This form grants a +4 bonus to the warlock's constitution score, and the warlock regenerates at a rate of 1 point of damage per round (though if one of the warlocks hands is cut off, it will not regenerate without a regenerate spell).

4. *Face of Death:* The warlock's face completely rots away. The warlock retains his hair and all the other skin on his body, but the face appears skeletal. This grants a +4 to the warlocks intelligence score. The warlock is not considered to be an undead with this ability.

5. *Eyeskin:* Eyeballs appear all over the warlock's body. This grants a +4 to the warlocks wisdom score, and the warlock can see from all angles and hence is no longer subject to flanking or attacks from behind. If the first new eye (the one

located in the warlocks forehead) is blinded, all new eyes become blinded and the bonus to wisdom is negated.

6. *Winds of Change:* The warlock no longer appears even vaguely human. His body and all of his clothing is in constant movement and does not retain any continuous form, even while sleeping. Facial features are completely distorted and flow throughout the warlock's body, as if his body were a swirling liquid. This grants a +4 to the warlock's charisma score.

Multi-Class Paths

Multi-class paths will be detailed in the next version of this netbook.

Witch Racial Variants

The new d20 rules system allows for greater flexibility when choosing your race and class combinations. Unlike version in the past, now every race has access to every class. This not only grants flexibility in generating your character, but also provides some great opportunities for role-playing. The advent of monsters now being able to advance as per a class has provided the GM with an equal opportunity for flexibility and role-playing. Presented here are various the various player character races and some select monster races using the witch class.

Dwarf

Along with the Dwarven Sorcerer and the Dwarven Wizard, the Dwarven Witch feels isolation from her normal community. The distrust against arcane magic among the dwarves seems to date back in time to the recorded appearance of the first dwarven witches. The consequences seem too strong to ignore.

In dwarven society, men and women are regarded as equals, however each has their role and the dwarven witch is seen to rise up in contrary to these established roles. Most dwarven witches feel deep fear when they first hear the call and either leave their communities or try to suppress what they now know and feel. Most Dwarven witches become solitaries, learning their art and faith directly from the Mother of Dwarves herself. While some find content with this life, others are constantly reminded that they will never truly belong, either as a dwarf or as a witch. Dwarven witches are often the rarest form of witch one will encounter.

Preferred Traditions: These witches tend to be Eclectic due to their unconventional training. Any witch that has family members that are also witches can belong to a family tradition. All others are nearly if completely unheard of.

Preferred Covens: Dwarf witches tend to be solitaries even if they belong to a family tradition.

Racial Advantages: Very few. High constitution is a bonus regardless of calling.

Racial Disadvantages: The social stigma of a magic using dwarf is very rough to bear. Plus dwarven witches tend to be far more chaotic than normal dwarf populations.

Racial Variant, Xothia: The xothia (“Zoe-thee-Ah”) witch of dwarven communities has taken her nearly insurmountable odds, and turned them into unique advantages. Feared for her power, isolated because her ideals, and respected for her knowledge,

the xothia has become living repositories of dwarven lore, knowledge and magic. All xothia are female, no male has ever joined their ranks, and all are beardless. Whether they are born that way or have them removed is one of but hundreds of their closely guarded secrets. The leader of a coven of xothia is often known as The Xothia, and she is usually centuries old. She is regarded as an advisor and sage to dwarven leaders and many will travel days or weeks to seek her out.

The xothia often lives apart from the main community of dwarves where she and her coven can use magic to scry and record all that needs to be known. Very often such answers cannot be gathered by magic and the xothia witch must travel the world in search of them. A full coven of xothia is nine witches, eight members and the one xothia. Their manner and style of clothing have often been described as “elf-like”, not as an insult, but more of means of labeling what the common dwarf does not know. The ritual tools of the Xothia are the “Labrys” or small double axe, and the “Malleus” or hammer. The Labrys may be wielded with one hand. It has two semi-circular blades on either side that would make a circle if they were complete. The labrys has a small knob on top of the shaft located between the two blades.

Xothia must be of any non-lawful alignment, but evil xothia are nearly unheard of.

Elf

Elves were old when the world and mankind were still new. It should be no surprise then that histories of the elves and of witches have often met, intertwined, and drifted apart only to come back together many times. Some elves even claim that it was in fact the elfish race that created witchcraft and discovered the magics that surround it. While human witches, in particular those of the Craft of the Wise, absolutely deny such theories, even they can acknowledge that secrets are buried so far back in time that no one may truly, if ever, know.

An elven witch is often given the same treatment as that of that as an Elven Sorcerer or Druid.

Preferred Traditions: Elven witches, for reasons that should be clear, prefer the Faerie tradition to all others. That is not to say that there are not elves in all of the other traditions, there are. Nor to say that only elves join the Faerie Traditionalists. But the numbers of elves in the faerie tradition outnumber all of the other races combined more than twice over.

Preferred Covens: Elves value their individuality among all other things; as such they tend to be solitaries. Some do join covens; they are usually all made up of other elven witches or the Faerie tradition.

Racial Advantages: The nature of magic comes easy to elves. As such there is usually no prejudice of any kind against elven witches in elven communities. Also with the preponderance of elven wizards about, an elven witch might be mistaken just for another type of wizard.

Racial Disadvantages: None

Racial Variant, Kuruni: The Kuruni (“kuh-roon-nee” or “kuh-roo-nee”) is the elven witch, and nearly all witches within the elven community are kuruni. The kuruni are all member of the faerie tradition and follow all of the precepts of that tradition. While magic using elves are fairly common, the kuruni is still something of an enigma. Seeming old and young at the same time, one cannot but help that she possess some horrible piece of knowledge that others were not meant to know.

Kuruni often have some female elven deity as their patron and they will also honor her consort. This is usually opposite of what most elves will do, but it does not lead to great friction against the witch. Other kuruni worship a being known as the Triune Goddess, which is an amalgam of the elven pantheon's three main goddesses. In either case the full coven of kuruni will always number a multiple of three. Kuruni covens rarely meet and they usually communicate with their sisters via magic or familiars.

Kuruni can only be chaotic in alignment, but may be good, neutral or evil. Often this is dependent on their racial sub-type, but is not limited to it. The ritual tool of the kuruni is the wand. She will use this in all of her spell castings.

Fey

Creatures of the Fey, or Faeries, share much of the same features as do elves. Any fey creature (nymph, dryad, pixie, ect...) that wishes to advance as a witch may do so as an elf above. Fey kuruni and witches however tend to be solitaries in every case and generally only can advance 2 to 3 levels as a witch.

Satyr's and their kin who take a level or more of witch are known as “Braggs”.

Goblinoids

Goblins, Hobgoblins, Bugbears, even Orcs may choose to take up witchcraft. Typically such races opt for the Shaman class (see **Netbook of Classes, Shaman**), but some may advance as

Bogelboos, or goblinoid witches. More information can also be found in Half-Orcs below.

Gnomes

Gnomes are a lighthearted race in which magic flows freely. They are of quick wit, engaging minds and masters of whatever craft they choose. Witchcraft is no exception. Gnomes and witches have a history that dates back almost as long as that of the elves. The first witches referred to the gnomes as “earth spirits”, and believed them to be some sort of Earth Elemental due to the gnome's innate magic. Over the years the two groups have become more knowledgeable of each other, but there are still not many gnome witches about. Witchcraft is a serious business to most gnomes, communing with spirits and working as the living instrument of the Gods or Goddesses seems a bit to *confining* to most gnomes.

Within a gnome community a witch will find a rare expectance that she is not privileged to in other communities. This may give away to the constant barrage of questions that a gnome witch is forced to endure. Not the questions of an inquisitor, but that of a very intelligent and keenly curious population. The witch, whether gnome or otherwise, is naturally assumed to be the expert on a range of topics including the occult, the healing properties of herbs, the magical influences of the moon, sun and stars, the nature of magic, the properties of the astral realms, the magical properties of any number of mundane household items, and so on. Generally the happiest person in gnome communities to see the witch is the cleric! If for no other reason he knows that *he* won't be the center of the communities endless queries.

Preferred Traditions: Gnome witches may opt for any tradition that is located next to them. There are Gnome solitaries as well as Gnome Classical, Craft and Eclectic witches. But most often the gnomish heart is most welcome in the Venefica tradition.

Preferred Covens: Gnomes may also join any covens that will have them. Gnomes have also been known to found within the covens of xothia and kuruni witches as well.

Racial Advantages: The nature of magic comes easy to gnomes. As such there is usually no prejudice of any kind against gnomish witches in gnome communities. While they may sometimes be talked about in secret as not being “scientific” or even “magical” enough, it never rises above the gossip that gnomes have for everyone else.

Racial Disadvantages: None

Racial Variant, Good Walker: The gnome often prefers to company of home to that of

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adventuring life. But for some, the urge is too great and off they go. The Gnomish witch is then known as Good Walkers in their own language, although they are also known as “Benandanti” in some human tongues. As their name implies the Good Walkers are of good alignment, with chaotic and neutral good being the most common. Why they travel is as different as each gnome that picks up a walking stick (the Benandanti’s ritual tool). Some seek knowledge, others seek purpose and more still just started walking and never came back.

Good Walkers are usually welcome in any coven, and many human witches consider it a good omen and an honor if they are joined by a Good Walker, if even for a short period of time. A Good Walker will only join with a coven for a small while by gnome terms, generally 4d6 months. While with that coven the Good Walker is considered a member of that coven for all game play affects until they move on.

Good Walkers have an equal chance of being male or female and generally honor the same gods as other gnomes, except the usually have their own belief system regarding these gods. IN fact each gnome in a coven could have a *different* system of belief. Most gnomes do not see this as a contradiction.

Hags

The relationship between witches and hags is a long complicated one that neither side will divulge much information. Witches for the most part despise hags because they believe that hags are responsible for sullyng their name. Hags despise witches for no better reason than they despise everything. But they share a particular haltered for good witches.

Part of this animosity comes from both groups relationship to the Goddess Holda. Holda is a Teutonic Goddess of Magic, Witches and Hags. Both hags and Teutonic witches worship her as their own patron. Teutonic Classical witches know her as Frau Holt, an older woman who rides a giant goose.

Hags may advance as far as they like as witches and gain spells accordingly. Hag-Witches do not have traditions or covens per se. All Hags follow a tradition that is very similar to Teutonic Classical and Malefic. A Hag covey of three hags is a full witch-hag coven.

Witch is the favored class of all hags.

Half-Elf

Often an outsider in their own communities, the Half-Elf witch is either more so, or they have found a new communities that accepts them for what

they are, and not for what they are not. Half-elves will follow whatever standards their community follows. So a half-elf raised in elven communities become kuruni. And those in human lands may do anything they choose.

Half-Orc

Half-Orcs are survivors. With nearly everything going against them they become what they need to survive and even flourish in lands that would defeat the most able. The Half-orc witch is something rare and terrible to behold. Orcs generally have the tendency to become shamans (see the Netbook of Classes for more details on Shamans), and humans gravitate more towards priests if religious and wizards if interested in magic. It is possible that the witch is serves the half-orc elegantly. Despite obvious differences, the witch and the half-orcs have a shared culture. Both groups are considered in-between two larger groups, both are outsiders even among their own people, and both know the sting of open hatred and prejudice.

The half-orc witch is not a shrinking violet who does not wish to be known for what they are, the believe themselves to be the physical manifestations of their Patrons and they will use spell or fist to accomplish their goals.

Preferred Traditions: These witches tend to be Eclectic or Classical depending on training and their location. Female half-orcs have even been taken up by Amazon Traditionalists.

Preferred Covens: Half-orc witches tend to be solitaires. Part of their upbringing has taught them not to trust others, especially those that are as or more powerful than themselves. Plus the general racial prejudice against half-orcs prevents them from joining even the most open minded of covens.

Racial Advantages: Very few. High strength is useful in the half-orcs life, but lends very little to their roll as witches.

Racial Disadvantages: The penalty against charisma and intelligence are not to detrimental, it will not effect your spell casting, but it is still not a good situation since many of the witch’s skills are based on intelligence and charisma.

Racial Variant, Bogglebos: The witches among the half-orcs are often referred to as Bogglebos, a term that is also used to describe witch doctors, shamans and other types of animistic spell casters among the goblinoids. The special thing about the typical Bogglebo is in addition to their levels in witch, that also have levels in Shaman and sometimes barbarian or fighter. They often worship half-orc versions of human or orcish gods as their patrons. Bogglebos have equal chances to be male or

female. They tend to be chaotic, but gravitate towards evil if encountered with orcs. Boogleboos also have a unique tradition that is similar to that of Voodoo, with the use of fetishes and charms.

The ritual tool of the Boogleboo is the sacrificial knife. Unlike the Athame, this knife is sharp and maybe used for mundane needs.

Halflings

Adventuring halflings are known to be full of wanderlust and a desire to see the world. Non-adventuring ones prefer the simple comforts of home, hearth and family. The halfling witch then is the self styled guardian of both halves of the halfling heart. The halfling witch is rarely an adventurer, but has been know to have accompanied adventurers in the past.

Halfling witches see themselves as the hands of their Mother Goddess. Allow the clerics to be Her eyes and voice, the halfling witch has work to do! This does cause some friction between the two set's worshippers, but rarely among the populace. Halfling witches are most like their human cousins. More females pick up witchcraft, which they just call "the Craft", than do males, but there has not been the history of persecution among the halfling witches as with the humans.

Halfling witches tend to be open and honest not only about their Craft, but many of their other opinions as well. While this makes them appear to be crass at times, it has also given rise to a popular saying among halfling youth, "If you want an Answer, ask a cleric. If you want the Truth, ask a witch!".

Preferred Traditions: These witches tend to be Classical or Craft of the Wise depending on training and their location. These halfling version of these tradition do not differ significantly from the human ones.

Preferred Covens: Halfling tend to have loose knit covens that may extend across miles of

halfling territory. When the need arises the coven may gather, as if by magic, to a predetermined spot.

Racial Advantages: The adaptability of the halfling race has allowed their witches to exist along side their clerics for untold years.

Racial Disadvantages: none.

Racial Variant, Herb Women: Halfling Herb women fill many roles in the halfling community. First she is a center of wisdom and understanding folk-ways. In some respects she acts as an informal teacher outside of the halfling home. She is a healer, often a seller of herbs, remedies and minor magics. She may perform marriages (handfastings) and most importantly she is also the community's mid-wife. Few, except the most knowledgeable clerics can match her wisdom in the ways of bringing the young into the world.

As mentioned previously, halfling witches are very similar to human ones, except their was no history of prosecution for the Herb Women. So nearly all Herb Women display the sign of their trade openly for all to see; a broom propped outside of their door. Each morning the herb woman will rise and sweep her back stoop or porch to signify that she is open, she will then place the broom outside of the door and leave the door open. This is a welcome invitation for the community who may stop by to buy her wares or even to gossip. It is believed that is the broom falls as someone walks in then that person is either special or under a curse. Since the herb woman's shop is often her kitchen she can very well be fixing dinner all day while chatting with customers. When the witch closes her store she places the broom across the door as a lock. The ritual tool for the halfling with is of course the Besom, or witch's broom.

Herb women get along very well with human witches of all sorts, Kuruni and of course Good Walkers. They are typically any non-evil alignment, but individuals have their own choices.

Chapter IV: Skills and Feats

Skills and feats have not yet been finalized. Future versions of the netbook will contain new skills and new uses for existing skills. Also, there will be new feats geared toward witches, including new meta-magic and item creation. All information in this chapter is subject to change.

No witch lives by magic alone. The witch, while embroiled in many supernatural elements, is firmly a creature of this world. To get along in this world the witch, just like everyone else, learns a few skills and feats.

Skills

The witch may learn a variety of skills as she progresses in level. Some of the skills have been designed with the witch in mind and work best exclusive to that class (divination). Others are more general (Seduction, Yoga). Game Master's may choose to open up which feats can be used by other classes, but care should be taken. As the rogue class has many skills that are unique and special to it, so does the witch.

Divination (General)

The Divination skill group is a set of skills that all provide the witch some information about past, future or unforeseeable events. This skills allow the witch (or other classes) to make some divinatory predications. Most are simple guesses and may be used to support the user economically. However these skills may also be used to stack with abilities, feats or spells that confer divination powers.

Divination, Astrology (Int; Trained only)

This skill can be used in 2 different ways. First, it can be used to predict the near future for a certain person. It can also be used to determine basic personality traits. To use either, the user must know the target's date of birth.

Check: The user must know of the targets birth date, and must have the *Divination* feat. This skill can be used on the user.

Future Reading	DC
Tell whether times will be good, bad, or neutral for the target. <i>("An era of sorrow is upon you. Be cautious and prepare for the worst")</i>	12
Gives a slight clue as to what area of life the above reading pertains to.	15

<i>("I foresee troubles in your love life. Watch your lover closely")</i>	
Also gives a hint as to where the troubles will be coming from. <i>("I foresee a betrayal with someone near you, regarding your lover.")</i>	18
Tells something more accurate about the source of your troubles, typically the astrological sign of the troublemaker <i>("Betrayal in your love life will come soon from a Scorpio. Take caution.")</i>	20

To do a personality reading (also known as a Cold Reading), the user must make an Astrology Check DC 10 to have any kind of success. The higher the check, the more the user can learn about basic personality traits. Traits can include greediness, friendliness, and romantic tendencies. Higher checks can see things like how the user sees the world, personal philosophies, and other things. This skill can not, however, determine material things, like at what point in time a grand wizard found his first artifact, or the date a murderer made his first kill.

Retry: Yes, though the reader may not realize she failed to begin with. A failed check results in wrong or misleading information. Once the reader realizes she failed, she may retry the check again.

GM's Note: In most campaign worlds, the star systems generally haven't been mapped out. When using this skill, the GM is encouraged to create their own star and planetary system, use our own star system, or generally wing information about zodiac signs. Of course they can always opt to use the star systems of real life Earth.

Divination, Chiromancy (Palm Reading) (Wis, trained only)

Use this skill to read things about the person. Depending on the roll, things can be determined about the past, present, and future.

Check: A chiromancy check can me made only if the intended reader is physically present. The DC of the roll determines how much knowledge is retained. The user must have the *Divination* feat to use this skill to produce real results.

Future Reading	DC
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The witch can understand things about the persons past. This will generally include things like how many friends the target had as a child, how they were cared for, or their general feelings on his childhood. <i>Example: "I can see that your childhood was a lonely one. You didn't seem to have many friends, and you always felt somewhat distant from your parents."</i>	12
As above, plus the witch can get a general impression of how things are for the target right now. This includes general feelings of happiness, discontent, etc <i>Example: "Right now, it seems that you are generally content with your life. However, it seems that you feel you are lacking something."</i>	15
The witch can predict certain events of the future. This knowledge is somewhat limited, the which can't predict what the actual events are, only how they can affect the readee. <i>Example: "I can see that in 5 years or so, a particular event will occur that will put you into a state of bliss. However, 10 years after that, that particular stage of your life will end, and you will go into a state of repression."</i>	20
The witch can read all the things as above, plus can make take a look at the readees previous life. These also are general things, such as the general feelings of the past life. <i>Example: "Hmm...your previous life seemed to have been a glorious one, possibly in a state of leadership or power?"</i>	25

Divination, Spirit Consultation (Cha, Trained Only)

The user can use a set of specially made cards to communicate with the spirit world and ask questions, used generally to tell things about the near future, but can be used for other purposes.

Check: The user must have a set of Tarot Cards, or other such reading devices. Other devices can include Oui-ja Boards, Divining Stones, or other things that communicate with the spirit world through material devices. The user must also have the *Divination* feat in order to get "true" readings.

Result	DC
User can determine if something or someone is positive, negative or neutral.	15
User can determine why something is positive, negative, or neutral	17

User can determine other aspects of something, or get a basic outline of someone or something.	19
User gets a very descriptive reading, that can tell near definite aspects of someone or something	21

Retry: Yes, though the reader probably won't realize she failed at the begining. A failed check results in wrong or misleading information. Once the reader realizes she failed, she may retry the check again. At the GM's option, a failed check could be considered that a spirit contacted intentionally tried to throw off the reader. Also, the GM may wish to raise the DC of the check if the user is in an area that has a lot of negative energy or bad spirits.

Knowledge, Demonology (Int, Trained Only)

Demonology is the study of fiends of the Lower Planes. Basic Demonology is a general overview of demons, devils and their ilk and some of the basic means of identification and combat. Taking one slot constitutes *Basic Demonology*. Advanced Demonology is deeper knowledge and costs one extra slot. It can only be taken after the Basic Demonology slot is filled. Advanced Demonology focuses on a specific breed or kind of fiend, chosen by the PC, such as Devils or Demons. If a character wants to learn more about other fiends then she must take another Advanced Demonology slot, but then only at the cost of 1 per slot.

Demonology confers a bonus to identify fiends and their common weaknesses and strengths.

Result	DC
Identify a fiend by type or alignment	10
Identify common weaknesses or strengths	12
Identify major sub-species (Vrock among Demons)	15
Identify minor sub-species (Dretch, demonic animals and beasts)	18
Identify major nobles by name (Demon Princes, Devil Dukes)	20
Identify lesser nobles by name (Demon Lords, Devil Lords)	24

Advanced Demonology confers a +2 to hit when physically attacking the chosen fiend race. Also if the witch has the ability to summon fiends she may add +2 to her chance of success to summon and bind the fiend of her chosen type. DC's are given with the summoning tables.

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Example: Sybil is a 9th level Malefic witch with the following skills (3 slots), she took Demonology at 1st level:

Demonology, Basic 1 slot (9 levels +1)

Demonology, Advanced, Devils, +1 slot. (9 levels +2)

Demonology, Advanced, Slaadi, +2 slot. (9 levels +3)

When she attempts to summon a devil she can add +2 to her chance for success. However if she attempts to summon a demon her chances are unaffected.

These bonuses are cumulative and stack with *Knowledge (Planes)* and *Occult Knowledge* skills. An Advanced Demonology slot maybe be filled at any level after Basic Demonology is filled. This represents a new and deeper understand of the subject matter.

Knowledge, Occult (Int, Trained Only)

Occult knowledge characteristically depends upon the notion of correspondences, or postulated relationships that unite all things stars, planets, gemstones, colors, or even parts of the human body and life events to one another and to invisible realities as well. Those who subscribe to this view believe that they can use occult knowledge to effect healing or to predict the future, for example. Occultism may also include a belief in beings, such as angels, deities, or spirits, who can be contacted by those who possess the appropriate knowledge. Occult knowledge is believed to be obtained through initiation by those who already have it, or through the study of the texts in which it is expounded.

Occult knowledge also grants the witch some basic knowledge on the nature of various forms of magic and with various super-natural beings. These include, but should not be limited to, Golems, Fairies, the Undead, and Will-o-wisps.

Meditative Trance (Con, Trained Only)

The witch can enter a special type of trance that is taxing on the body, but heightens her perception and concentration. The witch spends one round entering the trance. At this time she must state what sort of mental task she wishes to accomplish. She can not be interrupted or she must begin again (thus the Constitution check). Once in a trance the witch can not attack or defend herself. All to hit roles are considered as if her Armor Class was 10 and she takes full damage from these attacks.

The witch can now complete the mental task she set out to do. Any skill checks based on intelligence or wisdom gain a +2 bonus. She may read a document (but not a spell) at twice her normal

speed. She may cast any non-combative spell or psionic power for a 10% added benefit.

The witch can remain in this trance-like state for a number of rounds equal to her constitution. Every round after that the witch begins to take damage from fatigue at the rate of 1d2 hp per round.

Mid-Wifery (Int, Trained Only)

Deals with the birthing and care of newborn babies and their mothers. A witch with the mid-wife skill can aid in birthing, delivery and care of the newborn. The witch can increase the chance a woman will survive the birth. The pregnant woman can add 2 extra points to her own Constitution score because of the witch.

Seduction (Cha, untrained)

The seduction skill is used by Tantric witches and others to make themselves seem more sexually appealing. Anyone can attempt to seduce anyone else without this skill. All that is required is a simple Charisma check. Those who do have this skill are simply more practiced and better at it. Seduction can range the gambit from simple flirting and small talk to sexual congress to even gaining some control over the target.

The witch may attempt to seduce another person. The seducer makes a Seduction check DC 10 to gain the target's attention. The target's wisdom modifier may be added to the DC of this role to ignore the attempt. This has to be a volutary effort on the part of the seduction target. This seduction is not magical and may be broken off at any time by either participant. The witch can only focus on one person per attempt. If the witch opts, this skill can be used to augment any type of magical seduction such as a *charm*, *beguile*, or *fascinate* spell. The seducer then adds her charisma modifier and seduction levels to the success check of the spell.

In either case the seduction is only effective in non-combat situations and it is only affective on members of the same (or very close) race to the witch.

Witchcraft (Wis, Trained Only)

The witchcraft skill allows the character to recognize the basic tenets of the witches religion and insight into their magical nature. A witch with this skill has a +1 per slot chance of identifying a particular witch coven or cult, a particular set of general witch symbols, or a spell used by a witch.

This skill also adds a +1 per slot benefit to discovering a warlock, regardless of class. All witches are required to have at least one level in this skill.

Witchcraft and Spellcraft: In many ways, Witch Craft works the same way as the skill Spell Craft. Witches use this skill to read other witches spell books, identify witch-created items, and other things of the sort. Use the DC's that a wizard would normally use for spellcraft in instances like this. However, Spellcraft is still the skill used to identify spells being cast in the midst of battle. A witch trying to copy a wizard's spell from a wizard's spell book first must use the Spellcraft skill to identify the spell (or a read magic spell will suffice), but uses Witchcraft to put the spell into her own spellbook.

The process is reversed for wizards trying to copy from a witch's spell book. A wizard needs to use the Witchcraft skill to identify a witch spell, but uses spellcraft to scribe the spell as her own.

Yoga (Con, Trained Only)

Yoga is the mastery of mind and body. While the witch will not attain the levels of a Yogi master, she can use the same principles. Yoga requires one hour of meditation and breathing exercises per day to gain its benefits. The witch can heal faster (+1 per slot extra hp per day) while in Yoga trance. Yoga also increases the witch's concentration, so once per day she can add +1 per slot to any to hit or damage.

Witch Feats

This section introduces a new feat grouping, the **Supernatural feats**. Supernatural feats are quasi-magical feats that allow to user to perform extraordinary acts usually reserved to spells. The feats themselves are either quasi-magical, effect some skill in a magical manner or effect some previous magical ability. Typically these feats are available only to witches, but GMs might wish to open some or all of them to other classes, typically spell-casters.

Animal to Human [Supernatural]

The user is able to polymorph her familiar into it's own race (human or demi-human) once per day.

Prerequisite: Able to cast 6th level arcane spells, must have a familiar.

Benefit: The user is able to polymorph her familiar (as the spell polymorph other, except that the spell lasts until the caster chooses to dispel it.) into someone that looks exactly like the caster, unless the familiar's sex is different from that of that caster, in that case, they appear similar, just of a different sex. The familiar has the ability to speak in this form (though it's speaking is generally noticeably different from normal humans), but retains it's original hit points and saving throws, and may not engage in strenuous situations (such as heavy lifting, spell casting, or combat). If they attempt this, they revert to their original form.

Astromancy [Metamagic]

The casters spells increase or decrease in power based on certain celestial events.

Table 3.1 Astromancy Frequency Chart

Event	Opposed by	Frequency
Daytime	Nighttime	Very Common
Full moon	New Moon	Common
Solar Equinox	Lunar Equinox	Uncommon (4 times per year)
Lunar Eclipse	Morning After Eclipse	Rare
Solar Eclipse	Day After Eclipse	Very Rare
Comet	Week after Comet disappears	Very Rare
Planet in Constellation	Planet found in opposing Constellation	Extremely Rare

Aura of Undead Disruption [Supernatural]

The user is surrounded by positive energy, weakening undead.

Prerequisite: Ability to cast 1st level Divine Spells

Benefit: When in a 5' radius with undead or creatures harmed by positive energy, the creatures receive a -2 to it's AC, attack roll, and skill checks.

Prerequisite: Astrology: 5 Ranks, Spell caster

Benefit: Depending on the frequency of the celestial event, the casters powers increase. However, this ability has a downside; for the opposite incursion, the caster may suffer a penalty.

Event	Effect
Event happens daily (sun up, sun down)	+1 to DC of saving throws
Event occurs monthly (full moon, new moon)	+2 to DC of saving throws, +1 to each die modifier.
Event occurs roughly annually (solar/lunar equinox, lunar eclipse)	+4 to saving throws, +2 to die modifier, spells cast as quickened (casting times doubled on opposed time)
Event occurs less than once a year (solar eclipse)	Saving Throw DC +8, cast as quickened, empowered. (casting time doubled, cast as caster level -1d4)
Event occurs extremely rarely, but lasts for more than a day (comet visible, planet in particular constellation)	AC gains a +2 bonus, Initiative +2, and 1 ability store gains +2 bonus.

The opposite times (when the caster will be less powerful) are listed below.

Blade of Purification [Supernatural]

The user can focus the positive energy surrounding her to do more damage to her attack.

Prerequisite: Aura of Undead Disruption, Ability to cast 3rd level Divine Spells

Benefit: As a partial move action, the divine spellcaster can focus the positive energy around her weapon. Doing this negates the bonus from Aura of Undead Disruption, but also deals an extra 1d4 +Casters Charisma Modifier damage to undead.

Celibate Casting [Metamagic]

Allows a spellcaster to increase the power of their spells by not expending personal energies and exerting them through magic.

Prerequisite: Con 13+, Knowledge: Tantra 4 ranks, Celibacy, for at least the past month.

Benefit: As long as the spellcaster remains completely celibate, she gains a +2 bonus to the DC of saving throws of spells she has cast. If the spellcaster engages in any form of a sexual activity, she receives a -2 penalty for the next two weeks, and no penalty for the two weeks following. After 4 weeks have passed, the benefit resumes as long as the spellcaster has remained celibate. If the spellcaster breaks her vow of celibacy again, the process starts over.

GM's Note: This feat is geared toward witches of covens whose ideologies centers around gender, fertility, love, or other sexual energies. The GM may wish to disallow it to wizards, bards, sorcerers, or clerics of faiths that has little to do with celibacy, or with groups that are not capable of handling mature themes.

Chakra Manifestation [Supernatural]

The user can harness sexual energies to increase the physical power of her body.

Prerequisite: Knowledge Tantra: 4 ranks, Cha 13

Benefit: As long as the witch has time to perform her tantric exercises each day, the witch can choose to redistribute her charisma score to her physical ability scores for the day on a point for point basis. This distance between the increase between Strength, Dexterity, and Constitution may not be more than one. The witch may not drop her charisma score below 8 in this way.

Example: Genia the witch has the Chakra Manifestation feat. She has a charisma of 16. With this feat, in the morning she can sacrifice 6 points of her charisma, dropping it to an effective 10 for the day, but increasing her strength, dexterity, and constitution scores by 2. She could also lower her charisma to 12, and increase her strength and dexterity by 2 points, and her constitution by 1 point. She could not however, choose to increase her strength by 4 points, her dexterity by 2, and her constitution by 0.

Charm Resistance [Supernatural]

The character becomes immune to certain charms

Prerequisite: Spellcaster Level 9th, Wis 13+

Benefit: The character is immune to compulsion magic when cast by creatures of lower hit dice than the spell-caster's level plus her wisdom modifier.

Or the spell-caster may choose to add +4 to her save, if the creature doing the charming is of higher hit die. The effect used must be stated before using the feat.

Communal Casting [Supernatural]

You can combine your spell-casting powers with other witches.

Prerequisite: Three or more witches belong to the same coven. All have the same spell.

Benefit: Every witch in the casting circle must have the spell and this feat in order to cast a communal spell. One witch, usually the highest level is considered the focus. The spell is cast at her spell level. Each witch adds one-half of her own levels to the focus' witch's total (round down). The spell's effects are then calculated using this new level total. In cases where the witch must touch or kiss someone then it is the focus witch who must do it. The other witches must stay in physical contact with the witch. Each witch may choose to add her levels in a different way. For example the witch may choose to effect the duration of the spell or the area of effect.

This feat only works with witches of the same coven.

Special: This feat can stack with Metamagic feats, but it can not stack with itself.

Create Magic Circle [Item Creation]

Prerequisites: Witchcraft; 8 Ranks

Benefits: A witch with the Create Magic Circle feat can create magic circles that will grant special effects while the witch is standing in the circle, depending on the type of magic circle created.

Creating a magic circle only costs what the witch wants it to cost. A witch could create a magic circle out of salt or simply drawn into the dirt. However, a stray wind or a clumsy party member could wreck the circle, which would ruin it completely. More crafty and elegant witches will paint the circles into the ground, or sometimes create them out of tile in their home.

Creating a magic circle costs 200 xp for every 5' diameter the circle, regardless of material. The time it takes to craft a magic circle is often dependant on what was used to create it. Placing the final enchantments on the circle takes 1 minute per foot in it's diameter. So if the witch were to create a 20' long Thaumaturgic Magic Circle out of tile in her home, it would require an 800 xp sacrifice, and would take 20 minutes to enchant, plus the time it actually took to craft the magic circle out of tile.

Create Minor Talisman [Item Creation Feat]

The witch may create the weakest of all magical items, a talisman.

Prerequisite: Member of a witch tradition. Each tradition has slightly different means of teaching this feat to their new members.

Benefit: A witch may create the simplest of all magical items, a Talisman. A minor Talisman can hold only one spell (or cantrip, charm or hex) of a maximum of 3rd level. The talisman can be made of stone, paper, clay or any object that can be written on. The object must be used for this purpose only. Minor Talismans can only be used once. After use the medium that was written on become unusable for other talismans. Spells that may be used for talismans are indicated in *Table 1-3: Witch Spell Lists* below.

This is an item creation feat that all witches gain for free.

The base price of this feat is 10gp multiplied by the witch's level multiplied by the spell level (not the price for a similar item in the DMG). The XP cost is 1/25 of this base cost (rounded up). The material component cost is half of the base cost. The witch, or any other person regardless of class or alignment may use a talisman.

So a 1st level witch creates a talisman of *Charm Person* (1st level), she chooses to inscribe a flat piece of clay with a charm symbol. The base cost for this item is 10gp, then the XP cost is 10/25 or 0.4 XP (you can either keep track of fractional XP or round according to your GM), and the material costs (clay, special incense, a special stylus) is 5 gp. So the witch will spend 5 gold pieces and 0.4 xp points to make this item. Regardless of complexity a Minor Talisman can be made in one day.

GM's Note: This item creation feat is designed to give the witch a more unique feel. If GM's wish they may open it up to other spell-casters when they have the ability to cast 3rd level spells.

Cryptic Séance [Supernatural]

The user able to commune with the deceased.

Prerequisite: Knowledge; Arcana; 8 ranks, Spirit Consultation; 4 Ranks, Spell-caster 8th level.

Benefit: Once per day, the user can *speak with dead* as the spell of the same name. Doing this requires a full round action to communicate, and the user may not perform other actions when trying to communicate with the dead.

Special: This feat also often requires some preparation. The spell-caster might need a special room or items. She may need to sit in a magical circle or a special area, such as a graveyard, sweat house, or even the home of the person she wished to

commune with. These details are best determined by the player and the GM.

Dance Macabre [Supernatural, witch only]

The witch can perform a special dance that entrances the victims

Prerequisite: Perform (Dance): 8 ranks. Knowledge (Arcana): 4 ranks

Benefit: The witch can do a special dance that paralyzes any who gaze upon her as if a *Hold Person* spell was cast on them. This ability functions as a gaze attack. Any who see the witch doing this dance must make a will save DC 10 + the witches level, or be affected by the spell. This ability lasts as long as witch continues dancing, plus 1d6 rounds after the witch stops.

Distil Potion [Item Creation]

The witch can distil potions, and can also control the potency of the potion.

Prerequisites: Spellcaster 6th level **or** Venefacia 5th level, Brew Potions

This feat is similar to the *Brew Potions* feat, save that stronger, more powerful potions, poultices, libations, or philters may be made. The spellcaster can create any potion from any spell that they can cast at sixth level or lower. Distilling a potion takes 1 day. When the character creates a potion, the character sets the caster level. The caster level must be sufficient to cast the spell in question and no higher than the character's own level. The base price of a potion is its spell level multiplied by its caster level multiplied by 75 gp. To brew a potion, the character must spend 1/25 of this base price in XP and use up raw materials costing half this base price. Any spell components or XP costs required for the base spell are added to the final costs of the potion. The spell-caster may also choose to alter the effects of the potion. The effects are altered by raising or lowering the base caster level for such things as time effected, damage done or healed, and she may also delay the potions onset up to 24 hours. Only one aspect of the potion may be altered this way.

The drinker of the potion will be affected as per the base spell.

Divination Manifestation [Supernatural]

You can gain insight into the future of some event or person.

Prerequisite: Must have one or more of the Divination skills listed in *Skills*.

Benefit: This feat allows the witch some lesser divinatory powers. Stronger than the *Augury* spell in terms of responses, it is not as powerful as the *Divination* spell. The witch is generally limited to the

amount of questions she can ask per day and receive a “yes”, “no” or “depends” response to. It may be three, seven or equal to the witch’s own level. The decision of how many questions is up to the GM.

Special: This feat can not stack with itself, nor with similar spells.

Dismissal [Supernatural, open to all spell-casters that can cast divine spells]

The character is able to turn certain types of creatures.

Prerequisite: Able to cast 2nd level divine spells.

Benefit: The spell-caster can turn creatures, generally those of directly opposing philosophies, ethos or morals. The creatures must be of type Outsider, Spirit, or Undead. Good deities can turn undead. Evil deities rebuke undead. Those of elemental origin (fire, water, earth, and air) turn elementals of the opposite elemental (fire turns water, earth turns air) if the caster is good, and rebuke elementals of the same type if she is evil.

If the divine caster does not have a deity/patron in particular, they may choose anything as long as it does not conflict with the characters alignment. The spell-caster turns as if they were a first level cleric when they first took the feat. Example: Xeke the druid takes the feat to turn fire elementals at level three. He turns as a 1st level cleric when he's at 3rd level, a 7th level cleric when he's at 10th level, and a 17th level cleric at 20th level.

Special: This ability does not stack with the clerical extra turning feat. It also does not effect any other clerical undead turning abilities.

Fear Resistance [Supernatural]

A characters deity has made the caster more resistant to fear.

Prerequisites: Spell caster Level 6+

Benefit: The character is completely immune to all fear-based attacks from creatures with hit dice less than her caster level + her wisdom modifier

Harming Touch [Supernatural]

Using a small amount of magic, the character can drain hit points from a target.

Prerequisites: Able to cast 4th level divine spells, Wis 13+

Benefit: With a successful touch attack, the witch deals 1d4 points of damage to a target (fort save negates). This attack will not affect creatures immune to critical hits, undead, or constructs. The damage is a spell like ability, and counts as a +1 weapon for damage reduction purposes.

Guise of the Familiar [Supernatural]

The user is able to polymorph into their familiar once per day.

Prerequisite: Able to cast 4th level arcane spells, must have a familiar.

Benefit: The user is able to polymorph into the same kind of animal as her familiar once per day. This functions the same as a polymorph self spell, except that she may only polymorph into the same kind of animal as their familiar.

Immunity of the Faerie [Supernatural]

Iron Weakness [Supernatural]

The witch becomes strong against weapons that are not made of pure iron.

Prerequisites: Witch Level 5+

Benefit: The witch gains damage resistance against non-magical weapons that are not made of pure iron. The damage resistance increases every 4 levels gained after this feat is take by 1 point. Every 5 levels, the magic factor increases by +1

Example: If Misty the Witch took this feat at 5th level, she would have damage resistance 1/Cold Wrought Iron or +1 or better.. At 9th level she it becomes 2/Cold Wrought Iron or +1 or better. At 13th level is becomes 3/Cold Wrought Iron or +2 or better. At 17th level it becomes 4/Cold Wrought Iron or +4 or better.

Kiss Spells [Metamagic]

The spellcaster can administer spells requiring a touch attack with greater power through a kiss.

Prerequisite: Spellcaster Level 3+

Benefit: Any spell that is normally administered through other means can be delivered through a kiss. Doing so renders the spell useless in combat situations. To deliver a kiss spell, the spell is prepared at the same level it is normally cast, but it must be prepared as a kiss spell, otherwise the spell will act normally. A spell delivered through a kiss can be *empowered*, as described in the feat Empower Spell (though it does not need to be prepared at a higher level), or it can be cast as a *Heightened* spell of 2 levels higher, though it still does not take up a higher spell slot. Spells that are normally area attacks will affect only the kissed creature.

The spells that can be cast as kiss spells are

0 Level Witch Spells (Hexes, Charms, or Leys)

Inflict Minor Wounds

Daze

1st Level Witch Spells

Bane

Bless

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Cause Fear
Charm Person
Doom
Endure Elements
Hypnotism
Inflict Light Wounds
Sleep

2nd Level Witch Spells

Blindness/Deafness
Calm Emotion
Death Knell
Delay Poison
Detect Thoughts
Entrhall
Inflict Moderate Wounds
Scare

3rd Level Witch Spells

Bestow Curse
Poison
Remove Blindness/Deafness
Suggestion

4th Level Witch Spells

Charm Monster
Discern Lies
Emotion
Fear
Neutralize Poison
Nightmare
Polymorph Other

5th Level Witch Spells

Dismissal
Feeblemind
Greater Command
Phantasmal Killer

6th Level Witch Spells

Eyebite
Geas/Quest
Repulsion

7th Level Witch Spells

Dominate Person
Insanity

8th Level Witch Spells

Finger of Death
Horrid Wilting
Polymorph any Object

9th Level Witch Spells

Dominate Monster

Sense Curse [Supernatural]

The user is able to sense curses as a 6th sense.

Prerequisite: Sense Magical Aura, able to cast 5th level arcane spells

Benefit: With a full round of concentration, the user can tell if a person or object has been cursed. This ability does not reveal the nature of the curse, only that a curse is present.

Sense Magical Aura [Supernatural]

The user is able to detect magical auras

Prerequisite: Able to cast 4th level arcane spells

Benefit: With a full round of concentration, the user can *Detect Magic* as the spell of the same name. The aura sensed will also give the witch any idea of what type spell-caster she is dealing with, Arcane, Divine or Witch. If witch magic she can detect what tradition the casting witch might be from, DC 15.

Shattering the Hourglass [Supernatural]

The user is able to change her relative appearance of her age.

Prerequisite: Spinning the Hourglass, Witch Level 18

Benefit: The witch is able to change her apparent age, from that of a small child to a withered hag. This ability works just like an *Alter Self* spell, except that it may not be used to change the witches apparent race. The witch will always look as she did when she was that age, so such disguises will not fool those who have known the witch since childhood, and hence the witch does not receive the +10 bonus to disguise check in this instance.

Spinning the Hourglass [Supernatural]

The user ceases aging normally.

Prerequisite: Witch Level 15.

Benefit: The witch ceases aging completely. She cannot be magically aged, though she does gain the bonus to wisdom at very old ages.

Steely Skin [Supernatural]

The witch's patron has hardened her skin at the expense of her bones.

Prerequisite: Witch Level 1+

Benefit: This extraordinary ability is identical to annis hag's ability. All damage dealt by slashing or piercing weapons is lowered by 1, and any damage inflicted by bludgeoning weapons is increased by 1. Combination weapons, such as the morning-star, are considered bludgeoning weapons).

Supernatural Resistance [Supernatural]

The witch has gained supernatural protection from the patron.

Prerequisite: Witch Level 5+

Benefit: The witch gains a +1 sacred or profane (depending on her alignment, and the alignment of her patron) bonus to all her saves and AC for every five levels in her witch class (i.e. +1 at level 5, +2 at levels 6 to 10, +3 through levels 11 to 15, etc.).

Sylvan Empathy [General]

The character is able to commune empathically with nature.

Prerequisites: Knowledge; Nature: 4 ranks

Benefit: With a successful Sense Motive check (DC 15), the character is able to understand basic things about the local ecosystem. This ability does not grant the ability to Speak with Plants, as per the spell, but can tell general things about how the plants are feeling. These things would include fear (possibly of

lumbering or an approaching forest fire), happiness (a new ranger is in the area) or anger (humans have been needlessly abusing the forest).

In addition, a successful animal empathy check DC 15 can convince plants who are attacking because they feel threatened that the character means no harm to the plant, and the plant will in turn back down. Plants attacking because they are hungry will not back down in this way.

Unnatural Sleep Resistance [Supernatural]

A character's deity has made the caster more resistant to unnatural sleep.

Prerequisites: Spell caster Level 6+

Benefit: The character is completely immune to unnatural sleep, as caused by spells, poisons, or potions of sleep. This is a spell-like ability.

Chapter V: Covencraft

Covencraft has not yet been finalized. The complete version of the netbook will include information for rituals, common items used in witchcraft and include more detail about how witch spells are cast.

Most player characters have associations that they can or do belong to. Wizards have schools, priests have their churches and their faith. Fighters and thieves may belong to a guild. Witches have their covens. Besides the role of providing the witch what she needs to be considered a witch, covens also provide the social background that witches have. Many join with a coven either when they are children or very young.

All witches and warlocks must belong to a coven or cult. Covens provide the framework for worship, training for specific abilities, and the environment for learning magic. Covens give the witch with her sense of identity. It is what makes her a witch.

The number of members will vary by the Goddess worshipped. Covens are usually groups of 12 witches with 1 leader (13 members) of the same tradition. A coven can have any number of members, but typically they number about thirteen. A coven can also consist of as little as three witches.

When not adventuring a witch may spend a great deal of time with her coven. Like a priest and their church, the coven is the center of the witch's religious life. Covens become a second, or sometimes first, family to the witch. The coven often contains members of the same family. It is no wonder that witches from the same coven will refer to each other as "sister" or "brother".

No witch will ever betray her coven, even under the prospect or reality of torture. It is believed that the first witch to do so was labeled as the first Warlock.

Covens and Game Play

First and foremost witches should be used as a vehicle of which interest and mystery can be added to the campaign. Non Player Character witches will either be the Character's greatest asset or worst enemy. Remember a witch's motives are not necessarily that of other powerful NPCs. She could simply use the PCs as one small strand in a massive and complex web of intrigue. Or the witch may rely on the PCs for the nasty business of monster bashing while she weaves intricate spells to protect and aid her party.

Witch Player Characters should be handled with great care. As with any other character class too much of a good thing is bad. Witches, like mages, start out in the game relatively weak. But also like their mage brothers, they vastly grow in power. Like priests, witches should be looked to as sources of wisdom and insight. If there are more than one or two witch characters in an adventuring party it should be assumed that they are both member of the same coven. Covens guard their secrets and HSO spells very carefully; a witch is not likely to work with another witch of a different coven. Even similarly aligned covens are wary of each other.

Unfortunately, due to the mysterious nature of witches, many are often hunted and killed. Granted there are evil witches, aligned with unspeakable things from the Lower Planes, there are also good and neutral witches. A witch, if she is known to be a witch, will be under suspicion from all save her closest of associates and friends. Many witches will disguise themselves as clerics or mages. But disguise is not a witch's function, therefore she may still be caught. In some areas paranoia of witches runs so high that actual clerics, mages or psions may actually be charged with witchcraft. The GM must design the specifics of his campaign worlds and laws made to deal with "witches". Of course not all witches are content to hide in the shadows or under guise. Some witches are quite open and honest with their craft. This will all depend on the nature, personality, and alignment of the witch's Patron.

Witches should add spice and variety to your campaign world, both good and evil witches. Witches are among the most powerful and complex of the spell casters. Many of the details have been left up to the player's and the GM's discretion. For instance, he may wish to design specific daily rituals for his witch, or he may wish to expand on the witch's relationship with her Patron. Who exactly are they? Where are they? The GM is encouraged to experiment with the witch class, as long as he avoids the temptation to make her excessively powerful.

Witch's Name

When a witch enters a coven she is sometimes given a coven, or witch, name. This is the name that the witch uses in the coven, in her rituals, and it part of her personal symbol. A witch PC will never use her own or some else's coven name in public. This name is used for magical, coven and worship purposes only.

Witch's Mark

At entry to the coven every witch will receive a special mark on her body that identifies her as a witch. This mark, which can be almost anything, is usually small, well hidden, and insensitive to pain. The mark usually appears as a small mole or raised area on the skin. Any witch can recognize another witch due to this mark. Unfortunately for the witch, Witch-Hunters also have learned how to recognize the mark. This mark can never be removed. Only the witch's deity can remove a witch's mark. If the witch ever falls into disfavor with her deity, this mark will grow to an insightful blemish or other skin deformity.

Duties of the Coven

Witches are usually their Patron's direct representation in the mortal realms. They further their Patron's name through actions and deeds, not in words as priests might. Needless to say the witch does not spend a great deal of time educating or preaching to the flock of worshipers. Common rites performed by a witch are birth rites, marriage rites (known as *Handfastings*), changes of the season, and death or funeral rites. A village witch may also provide spells for a service or payment. Any witch can provide their potions for sale or use. Most common are healing, for telling fortunes and casting love or curse spells for others.

Officers

The highest level witch of the coven is usually, but not always, chosen to be the leader of the coven. The leader of the coven is called the High Priestess (or High Priest) regardless of her actual level. It is her responsibility to guide the worship proceedings and to instruct the new initiates. The High Priestess does not have to work alone. There are other offices that a witch may hold within the coven. These offices have no game benefits, but can add flavor to role-playing the witch. Some examples of officers and their roles are:

Coven Council – elders or leaders of the coven. Usually three. They sometimes represent the Maiden, Mother and Crone aspects of the Goddess. Other officers are, Scribe - secretary (air), Purswarden - treasurer (earth), Minstrel - lore keeper (water), Watcher - security officer (fire), Guide - youth advisor, Archivist – librarian.

Others maybe determined as needed, and in small covens one witch may perform many duties. These offices maybe voted on, or volunteered for. Typically the term lasts one year and is chosen at the next holy season. Officers may wear a special color

cord or some other badge of office that distinguishes them from other members.

Coven Names and Symbols

A coven often chooses a name that describes what they do or how they have come together. A symbol is chosen and this becomes the "signature" of the coven. A witch might make her own personal symbol based on the covens.

There could be hundreds of covens with the name "Coven of the Goddess", but most covens, even if that name would suit them, feel that a bit more originality is required. A coven that met for the first time on a rainy night may decide to call themselves the "Crying Sky Coven", "Grove of the Living Elm", or, like the followers of the fire goddess Brigit, "Sisterhood of the Flame". Other names could even be whimsical or mythic, such as the "Laughing Dragon Coven".

The Coven, Lay-Witches and the Cowan

As the witch exists within the context of the coven, the coven exists in the context of the larger community. The witches coven makes a distinction between lay-witches and the cowan. **Lay-witches or Hedge Witches** are anyone that shares the belief system of the witch, but does not worship or is a member of the coven. This can include priests or clerics of similar ideas, druids, various types of wizards, sorcerers and normal humans. **The Cowan** are everyone else that does not share the witch's belief and are very likely enemies of the witch's coven. This can also include other types of witches.

Witches do not share their coven secrets with either lay-witches or cowans. Only witches within the coven are privy to the coven's secrets.

Degrees & Circles

Sometimes a witch coven will grant degrees upon a witch. A Degree is a subjective measure of power and is used for social reasons or coven advancement only. A good rule of thumb is that witches of 1st to 6th level belong to the **First Degree**, witches of 7th to 13th level belong to the **Second Degree** and finally witches of 14th to 20th level are called **Third Degree** witches. Some covens will call these *Circles* instead of degrees. A witch might add these to her name as a title, or as a show of power. Most witches though find this practice a bit pretentious.

Not all witches use Degrees or Circles. Other witches describe their members in terms of the Inner or Outer Lodge. They refer to any witch of 10th level or lower (with the exception of 1st

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Level Initiates) as members of the Outer Lodge. Witches of 11th level or higher are members of the Inner Lodge. These are often used by witches that have a lot of contact with Hermetic Mages. Solitaries are the least likely to use any type of social levels or titles.

Regardless of whether or not a witch coven uses degrees, circles or lodges, a 1st Level witch is always known as an "Initiate"

The Covenstead

The place where the coven physically meets is known as the **Covenstead**. Here the altar and other magical tools will be found. A covenstead may be a permanent building, or place that is used for nothing else. Or it may be a temporary place.

Permanent

Creating a permanent home for the coven has many advantages and a few disadvantages as well. To begin with a permanent covenstead can house all of the items required by the witch to perform her duties of worship. Consecrated items and the coven's Book of Law may be stored here for all of the witches' use. Plus the coven can place great spells of protection here to guard these items. In addition, well-equipped covens may even have room for a small library or research area.

A permanent covenstead gains the following benefits after time. Time is measured from the second full day that the coven has stood.

Time

Covestead has stood	Benefits
1 month	<i>Bless, Protection from Evil 10'</i>
3 months	Protection extends to Border Ethereal
1 year	Protection extends to the Astral
100 years	Protection extends to 1,000' in any plane

Any witch that belongs to a permanent covenstead runs an additional 1% per time spotted at the covenstead to being discovered as a witch. This applies to both witches and warlocks.

Temporary

A temporary covenstead lacks many of the features found in the permanent covenstead listed above, but it's members do not suffer an extra penalty to be discovered. Plus since it is temporary the chance that any consecrated item will be defiled or stolen is far less.

Other Types

Some covens may meet permanently in one spot, but that may not be the only function of that physical locale. Examples include a room in a house that is used for other things than coven business or a "sky thatched temple" which is outside. These places gain the benefits and drawbacks of a permanent covenstead only when at least 3 witches are present. Otherwise it treated as a temporary one.

"We come into this life, naked, covered in blood, and screaming. Don't pretend the rest of it is any different."

- Traditional Malefic Saying

Tools of the Craft

In order to properly carry out the greatest and most important Operations of the Art, various Instruments are necessary, as a Knife with a white hilt, another with a black hilt, a short Lance, wherewith to trace Circles, Characters, and other things.

The Knife with the white hilt should be made in the day and hour of Mercury, when Mars is in the Sign of the Ram or of the Scorpion. It should be dipped in the blood of a gosling and in the juice of the pimpernel, the Moon being at her full or increasing in light. Dip therein also the white hilt, upon the which thou shalt have engraved the Characters shown. Afterwards perfume it with the perfumes of the Art.

With this Knife thou mayest perform all the necessary Operations of the Art, except the Circles. But if it seemeth unto thee too troublesome to make a similar Knife, have one made in the same fashion; and thou shalt place it thrice in the fire until it becometh red-hot, and each time thou shalt immerse it in the aforesaid blood and juice, fasten thereunto the white hilt having engraved thereon the aforesaid characters, and upon the hilt thou shalt write with the pen of Art, commencing from the point and going towards the hilt, these Names Agla, On. Afterwards thou shalt perfume and sprinkle it, and shalt wrap it in a piece of silken cloth.

But as for the Knife with the black hilt for making the Circle, wherewith to strike terror and fear into the Spirits, it should be made in the same manner, except that it should be done in the day and hour of Saturn, and dipped in the blood of a black cat and in the juice of hemlock, the Characters and Names shown in Figure 62 being written thereon, from the point towards the hilt. Which being completed, thou shalt wrap it in a black silk cloth.

The Staff (see Figure 63) should be of elderwood, or cane, or rosewood; and the Wand (Figure 69) of hazel or nut tree, in all cases the wood being virgin, that is of one year's growth only. They should each be cut from the tree at a single stroke, on the day of Mercury, at sunrise. The characters shown should be written or engraved thereon in the day and hour of Mercury.

Chapter VIII,

The Key of Solomon the King
(Clavicula Salomonis)

Witches rarely accomplish their goals on will alone. Most, if not all, witches depend on tools, both mundane and magical. Certain tools are used in Witchcraft for ritual purposes, such as to invoke their Patrons, banish negative influences and cast circles. While not all of these tools are necessary to practice Witchcraft, the witch will have at least one that she has chosen as a spell focus and they are helpful in increasing concentration and directing energy (See Chapter 6: Magic). Most tools correspond to certain elements of nature, such as Earth, Air, Fire and Water, and are particularly helpful when performing rituals centering around that particular element. Some of the tools may be difficult to find, but the right one eventually comes to the witch.

Other tools are periphery in nature. Allowing the witch to complete other duties of her craft.

Ritual Tools

Tools are simply a way to direct and focus energy for magical workings. They have no power except for what the witch gives them. Tools should be consecrated, or cleansed, before use in a circle, to clear them of any negative energies.

Witches are expected to treat their ritual tools with the utmost care. These items do not provide the witch with power, but only allow them to focus the energies of their Patron.

Athame

The athame (“*ah-thah-may*”) is a magical knife that is commonly used in witchcraft. It is never used for cutting purposes, or for any purposes outside the coven or spell-work. The athame is used in ritual to direct energy and is an instrument of power and manipulation. The blade is often dull and double-edged and the handle is black or some other dark color to absorb power. They are very fine quality and normally have to be specially made. Normal or magical knives, daggers or swords created for combat cannot be used.

Each witch will own her own athame, but it is never used for combat or any other but ceremonial purposes. The knife will have the witch’s personal symbol of power and that of the coven somewhere on the handle.

A witch becomes very attached to her athame. Since athames are used in all of the witch’s mundane and magical rituals it begins to absorb a bit of magical energy. The witch can always locate her athame as if it had a permanent *Locate Object* spell cast on it. A witch without her athame may not be able to cast some spells. Of course the witch may not *want* to cast any spells without her athame. Also due to its magical focusing power, the athame cannot rust and makes saves as if it were a +1 dagger of fine quality.

The athame is the tool of the East and is associated with the element of Air. In some traditions it is the tool of Fire. The athame is also phallic in nature and is therefore a masculine tool and linked to the God.

Some witches have taken to using a **Bolline**, or a white knife for practical purposes. It is sharp and is used as a normal knife or dagger. It is also used in rituals, but it is keep separate from the Athame. Losing one’s Bolline is an inconvenience, but not worrisome to the witch.

Broom

The broom often is used to purify space before a circle is cast. It is related to the element of

Water and is used in many water spells involving cleansing. It also historically has been used to protect the home by laying it across the door.

To make a magic broom, it is suggested that you use an ash staff, birch twigs and a willow binding. Ash is protective, birch cleansing and willow sacred to the Goddess. The coven would use woods or elements sacred to their Goddess.

The broom is associated with Water and is sacred to both the God and Goddess. Unlike the athame, the broom can be used for mundane purposes. The broom of a witch is also known a *Bosom*.

Cauldron

Nothing better conjures up the stereotypical image of a witch than a cauldron. The cauldron is a symbol of the Goddess and corresponds to the element of Water. It is used in ritual as a container in which magical transformations can occur and is often a focal point of a ritual. During spring rites, it can be filled with water and fresh flower petals and in winter, fires can be lighted within the cauldron to symbolize the rebirth of the Sun. It can also be filled with water and used for scrying into the future. Cauldrons often are three-legged and made of iron. They come in all sizes ranging from a few inches in diameter to several feet across.

The cauldron is the tool of the West and is associated with Water. The cauldron is feminine in nature and represents the Goddess, fertility and femininity.

Unlike some of ritualistic items, the cauldron can be used for mundane matters as well.

Censer

The censer, or incense burner, represents the element of Earth. It can be a big, swinging metal contraption like those used in churches or a small wooden stick incense holder, whichever coven requires. The use both the stick holders and the metal ones for powdered incense are fairly common.

If the witch can't find a suitable censer, a bowl filled with sand or salt works fine. The sand or salt absorbs the heat from the charcoal, or incense sticks or cones can be pushed into it.

Many witches find that incense greatly increases their concentration and is especially useful in meditations or scrying.

The censer is a tool of the element Air.

Chalice

The altar chalice symbolizes fertility and is related to the element of Water.

They are generally used to hold the ritual wine that is imbibed at the end of a rite, but it can also be used for holding water for scrying or other ritual purposes. The chalice can be made out of any substance, from silver or brass to wood or soapstone. When not in use the chalice should be stored away for safe keeping or displayed on the altar.

Some legends state that a normal human can gain magical power by drinking holy water, blood, or nearly anything from a witch chalice. These are generally rumors.

Pentacle

Of all the symbols and tools used in Wicca and witchcraft, this is probably the most misunderstood. The pentacle is usually a flat piece of metal or wood inscribed with a pentagram, a five-pointed star. When making a metal pentacle, gold or brass is often preferred.

The pentacle came from ceremonial magic and has been used in ritual and magick for thousands of years. It is used to represent feminine energy and to consecrate objects such as amulets and charms. The pentacle is also a traditional symbol of protection and is one of the official symbols of many witch traditions.

The pentacle is the tool of the North and is associated with Earth.

The pentacle is feminine in nature and represents the Goddess. The pentacle, as used by good witches, has a single point of the star pointing up, which is not to be confused with the Diabolic version which is inverted (two points up).

Wand

The wand, an instrument of invocation, corresponds to the element of Air. It is sometimes used to direct energy, to scratch magical symbols in the ground or to stir the contents of a cauldron.

Woods such as willow, elder, oak, hazel and apple are traditionally used for the wand, but any fairly straight piece of wood can work. Many witches carve special symbols into the wood to personalize the wand. It is not uncommon to see some truly beautiful wands made out of crystal with gems and stones set into them.

These wands are normally mundane with only a trace amount of a magical aura. As the witch progresses in power she opt to enchant her wand in some manner. Any wand found on or with a witch has a 3% chance per level of the witch of being enchanted to some degree.

For thousands of years the wand has been used in both magic and rituals. The wand is used

mostly to invoke the God and Goddess, direct energy, and to charge other objects. It is used to draw symbols on the ground and even to stir the cauldron.

The wand is the tool of the South and is associated with Fire. In some traditions it is the tool of Air.

The wand is phallic in nature, is a masculine tool and is sacred to the Gods.

Other Tools

These are some of the other tools that are used by witches. For a few of these tools it is believed by some that they are a direct result of the persecution of witches over the centuries. Take the sword, for example. A sword is long, cumbersome, and very visible. During the darkest years of witch hunts, for a villager, especially a woman, to possess a sword was very suspicious. Some believe that to blend in, to assimilate if you will, the sword became the dark-handled knife (the athame). It was not unusual for all walks of life to possess daggers. The same applies to the staff. The staff is several feet high and again, very visible. Some believe the wand is a direct result of “shrinking” the staff to a stick, something that could be found in every home in one form or another.

Bell

The bell is used for summoning spirits and for starting vibrations. Bells can either be rung by the witch or by the spirits she summons. It is believed that spirits and fairies will ring bells when they enter a room. Bells are rung to ward off bad spirits or to signify the beginning or end of a ritual.

The bell is a feminine symbol and is often used for summoning the Goddess.

Laybrys

This is a small one handed, double bladed axe. Most often used by dwarven witches it serves the same purpose of the Athame. While the Laybrys is in fact sharp, it is not used for cutting mundane items and never as a weapon.

Mortar and Pestle

Favored by herbalists, venefica and any witch that works with potions. The mortar is the cup and a symbol of the Goddess. The pestle is used to grind the ingredient into powder and is the symbol of the God. Witches use these as their spell focus. They grind the material components in the mortar and focus the spell with the pestle like a wand.

The pestle maybe used to draw symbols on the ground, or anything that a wand may do.

These tools can be used for mundane purposes, but often the witch has another set for cooking.

Staff

The Staff directly relates to the wand and has the same attributes and uses. Witches use staves very frequently. Staves are generally considered to be the tools of mages and wizards.

Stone

The Stone is used in much the same way as the pentacle and relates to it in many ways. It is a tool of the North and represents the Earth. For those of the Faerie Tradition, the Stone has a very rich history. Again, the Stone is another tool that is often thought to be a trade off for many witches. Where a pentacle can be an inflammatory symbol, much misunderstood, just about everyone has rocks lying around in some form or another.

Sword

The Sword directly relates to the athame and has the same attributes and uses. The sword is still used by many witches in ritual and magic. Like the athame, the sword must be dull and never used for combat purposes.

Witch's Tome

Of all the tools mentioned, nothing is more important to a witch than her personal Librium or tome. They are often referred to in mystical names such as *The Book of Shadows* or *My Hidden World*. They are also written in the coven's own set of symbols and language. This book is much more than a mere spell-book, although it serves that function as well. A witch's tome is very personal. Within its sacred pages are written her spells and ceremonies. Rituals are recorded for later study and memorization. A witch may also include her personal thoughts, her feelings, even things that will not share with her coven. To obtain a witch's tome is certainly a powerful weapon against the witch. To be invited to read its contents is the utmost gesture of trust. Initiates copy from the coven's Book by hand as part of their entrance to the coven. A solitary may also keep a Book.

Any witch without her tome cannot memorize new spells or perform any of her official or ceremonial duties. She can continue to cast and re-memorize spells she already has learned. A witch cannot advance in levels or gain experience points past a new level until her tome is recovered.

Any other character who has possession of the witch's tome has found a powerful weapon against the witch. Of course such a character may find himself in great peril as well. Many tomes are cursed or somehow magically trapped to prevent such interference. *Contingencies, Curses, and Symbols*, may be employed to keep the tome safe. Familiars or other guardians may be physically present. A witch's familiar can track down a stolen witch's tome even if the tome ethereally or astrally projected. Once the would-be thief has the tome reading it may be a different manner. The spells are useless to any other character class, including other witches and warlocks, unless they are of the same coven. Even a *Read Magic* spell will not help.

Since the witch is intimately familiar with her tome an spell that the witch can use to locate it always has a 100% chance of success (DC 0). And heavens help the thief who has angered the witch in such a personal manner.

Contents

Every tome will be different and unique as the witch who owns it. There are some common elements that would normally be included in every tome. The tome will also include prayers and devotionals, as well as instructions for proper meditation.

Power Ritual

Sometimes called the Focusing Ceremony, this is the ritual that the witch uses to summon her powers and commune with her Goddess. It will be very similar to rituals of every other witch in her coven, but differ greatly from coven to coven. The ritual can include things as drawing a power circle or other diagram. Ritual litanies may be spoken. Sacrifices may be required at this point. Symbolism will be the heaviest here. If the patron deity is an agricultural Goddess, then grain may be offered or flowers for a god of spring. The Power Ritual must be performed before the witch can ask for spells, powers or guidance.

The power ritual prepares the witch for divine knowledge and prepares the altar or holy place for the Goddess' presence. Friendly, or evil, spirits may be invited if the Goddess so inclines.

This is also known as "Calling down the Moon", "Casting circles" and "calling quarters".

Ceremonials

Ceremonials are the witch's rituals for certain events that are periodically based. Rituals for the New Moon, or the birth of a child are the most

common. These are the witch's forms of organized worship outside the coven. Often these rituals performed with the coven, but they may also be performed alone. It is expected that witch will perform these ceremonials when they are expected, however the witch will not penalized if she misses one. If she continues to miss ceremonials then her god may begin to deny her powers, and eventually her spells. Moon related ceremonials are the most common.

New Moon Ceremony: New Moon workings can be done from the day of the new moon to three and a half days after. The new moon is for starting new ventures, new beginnings. Also love and romance, health or adventuring. Many witches will begin new adventures at the new moon.

Waxing Moon Ceremony: From seven to fourteen days after the new moon. The waxing moon is for constructive magic, such as love, wealth, success, courage, friendship, luck or health.

Full Moon Ceremony: From fourteen to seventeen and a half days after the new moon. Prime time for rituals for prophecy, protection, divination. Any working that needs extra power, such as help finding a new job or healing for serious conditions, can be done now. Also, love, knowledge, legal undertakings, money and dreams.

Waning Moon Ceremony: From three and a half to ten and a half days after the full moon. The waning moon is used for banishing magic, for ridding of addictions, illness or negativity.

Dark Moon Ceremony: From ten and a half to fourteen days after the full moon. The dark moon is a time for dealing with attackers, for exploring the darkest recesses and understanding anger and passion. Also bringing justice to bear.

Other Ceremonials are weekly or daily in nature.

Table : Witch Daily Ceremonials

Sunday	Power magic, health, vitality, money, career
Monday	Intuition, dreams, psychic ability, fertility
Tuesday	Money, enemies, courage, energy
Wednesday	Divination, communications, knowledge, wisdom
Thursday	Happiness, luck, wealth, victory, health
Friday	Love, romance, marriage, friendship
Saturday	Psychic ability, communications, new beginnings, protection, bindings

Closing Rituals

Like the Power rituals that began the witch's holy time, closing rituals are required to signify the end. They are used to dismiss any spirits that have come to ceremony and to close out the business of worship. It is only after the closing ritual does the witch gain the knowledge or the power she was seeking. If magical diagrams were used then they are erased. If magical or holy candles were used then the witch puts them out.

The Book of Law

Just as the Witch has her own personal tome to reflect her worship and relationship with the coven, the coven has its own tome, *The Book of Law*. The coven's tome will be very similar in nature to the witch's personal tome. It is likely to be placed in very sacred place for the coven and it usually left in the charge of the Queen of Witches or the highest-ranking court member. It also includes all of the coven's ceremonies and rituals. It also, regardless of the coven's alignment, includes the laws, ethos and organization of the coven. It may also include stories of the deity. It is treated much like that of any other canon of a religious order. The coven's Book of Law will also radiate a faint magical aura. Stealing one from a coven should be considered a suicidal act.

Final Notes

The GM is of course encouraged to create any other number or nature of rituals and ceremonies to suit the campaign world. Players should also be encouraged to record the rituals required of their witch character. Although they are referred to as tomes, the official canon and the witch's personal writing could be in nearly any form, as long as it is a written medium.

GM's Note: Even though some classical witches did not keep a tome and some Gaelic traditions forbid the writing of holy material, we will ignore that here for game play. Game witches need to keep a written tome for their personal use and the coven needs to keep one for coven business. This of course assumes that the witch has the necessary intelligence to read and write.

Sabbats and Holy Days

Sabbats are the official holy days, or "high" days, for witches and warlocks. They are very similar to any holy days practiced by any other priest, in particular Druids.

A Witch's Sabbat will depend on the coven or cult she belongs to, but these guidelines may be followed. By celebrating the natural cycle of the year through ritual, witches can attune themselves to nature and the Divine that is inherent in all things. There was a series of fire-festivals, occurring at 12-week intervals, and spaced between the seasonal festivals of solstices and equinoxes (thus, a festival every six weeks.) These fire-festivals would last three days, beginning at sunset on the first day, and would be the best time for sacrifices and divination.

Yule

The Winter Solstice, Yuletide (Teutonic), Alban Arthan (Caledonii). Around Dec. 21

This Sabbat represents the rebirth of light. Here, on the longest night of the year, the Goddess gives birth to the Sun Child and hope for new light is reborn. Yule is a time of awakening to new goals and leaving old regrets behind. Pagan families would bring a live tree into the home so the wood spirits would have a place to keep warm during the cold winter months. Bells were hung in the limbs so you could tell when a spirit was present. Food and treats were hung on the branches for the spirits to eat and a five-pointed star, the pentagram, symbol of the five elements, was placed atop the tree. The colors of the season, red and green, also are of Pagan origin, as is the custom of exchanging gifts. A solar festival, Yule is celebrated by fire and the use of a Yule log. A piece of the log is saved and kept throughout the year to protect the home. That piece is used to light the next year's log.

Yule means wheel, for now the wheel of the year has reached a turning point, with the longest night of the year. This is the seed point of the solar year, mid-winter, time of greatest darkness when we seek within ourselves to comprehend our true nature.

In virtually all witch traditions, this is the night the Great Mother Goddess gives birth to the baby Sun God and from this day forward, the days begin to lengthen, light is waxing. The ancient Pagans lit fires or candles to welcome the Sun's returning light and the onset of nature and the earth beginning to awaken although the Goddess was believed to be resting after her delivery since this is the shortest day of the year... Yule is the remnant of early rituals celebrated to hurry the end of winter and bring the bounty of spring, when food was once again readily available. Modern Pagans celebrate Yule as a reminder that the ultimate product of death is rebirth.

Traditional Foods

Fruits such as Pears, Apples and Oranges are served as

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	well as Ginger tea, Cider and Pork. These items can be prepared and served in many different ways.
Herbs and Flowers	Holly, Mistletoe, Ivy, Cedar, Bay, Juniper, Rosemary, Pine.
Incense	Lilac, Bayberry, Cedar, Pine, Rosemary.
Woods and Herbs Burned	Cedar, Rosemary, Pine, Rosemary
Sacred Gemstone	Topaz

Candlemas

Imbolic (Celtic), Imbolgc Brigantia (Caledonii), Lupercus (Strega) February 2

The Return of Light. Candlemas involves celebrations of banishing the winter and welcoming the spring. At the time of Candlemas, the newborn Sun God is seen as a small child nursing from his Mother. At this phase of the cycle, winter is swept away and new beginnings are nurtured. Some Witch covens favor this time of year for initiations into the Craft. It is traditional at Candlemas to light every lamp in the house for a few minutes in honor of the Sun's rebirth. The ewes begin lactating around this time of year, and it is a sign that winter is coming to an end. Perhaps divinations were cast to determine when spring would come.

Actually, this holiday is most usually celebrated beginning at sundown on February 1 and continuing through the day of February 2. Imbolc means in the belly of the Mother because that is where seeds are beginning to stir as it is Spring.

Another name for this holiday is Oimelc, meaning milk of ewes since it is also the traditional lambing season in the old world. This holiday is especially sacred to the Celtic Fire Goddess, Brigit, patron of smithcraft, healing, midwifery, and poetry.

A Coven's High Priestess may wear a crown of lights (candles) to symbolize the return of the Goddess to her Maiden aspect, just as the Sun God has reached puberty. Weather lore associated with this sabbat is retained by the folk holiday of Groundhog's Day.

Traditional Foods	All foods from the Dairy including cheese or sour cream etc... Also Curries and all dishes made with peppers, onions, shallots, garlic and chives are fine. Foods symbolic of the Sun are also
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Herbs and Flowers	appropriate. Violet, Primrose, Snowdrop, Rowan, All of the first flowers of the year.
Incense	Lilac
Sacred Gemstone	Amethyst
Special Activities	Light Candles or lamps in each room of the house right after sunset for a few minutes to honor the Sun's rebirth.

Ostara

Vernal (Spring) Equinox, Alban Eiler (Caledonii) Around March 21

The Spring Equinox is the point of equilibrium, the balance is suspended just before spring bursts forth from winter. The God and Goddess are young children at play and holiday festivals use brightly colored eggs to represent the child within. Traditionally, Ostara is a time for collecting wildflowers, walking in nature's beauty and cultivating herb gardens. This is the time to free yourself from anything in the past that is holding you back.

As Spring reaches its midpoint, night and day stand in perfect balance, with light on the increase. The young Sun God now celebrates a hierogamy (sacred marriage) with the young Maiden Goddess, who conceives. In nine months, she will again become the Great Mother. It is a time of great fertility, new growth, and newborn animals.

The next full moon (a time of increased births) is called the Ostara and is sacred to Eostre the Saxon Lunar Goddess of fertility (from whence we get the word estrogen) whose two symbols were the egg and the rabbit.

Traditional Foods	Leafy green vegetables, Dairy foods, Nuts such as Pumpkin, Sunflower and Pine. Flower Dishes and Sprouts.
Herbs and Flowers	Daffodil, Jonquils, Woodruff, Violet, Gorse, Olive, Peony, Iris, Narcissus and all spring flowers.
Incense	Jasmine, Rose, Strawberry, Floral of any type
Sacred Gemstone	Jasper

Beltane

Mayday, Bealtinne (Caledonii), Festival of Tana (Strega), Walburga (Teutonic) April 30 (Mayday is celebrated on the first of May)

The Fires of Bel. Spring has arrived, and the people give thanks. This was a day of fertility and life, often the choice day for marriages. Beltane is the time of the sacred marriage which honors the fertility of the Earth; it represents the divine union of the Lord and Lady. Celebrations include weaving a web of life around the Maypole and leaping the Beltane fire for luck. This is a time of self discovery, love, union and developing your potential for personal growth.

Beltane means Fire of Bel, Belinos being one name for the Sun God, whose coronation feast we now celebrate. As summer begins, weather becomes warmer, and the plant world blossoms, an exuberant mood prevails. In old Celtic traditions it was a time of unabashed sexuality and promiscuity but it is rarely observed in that manner in modern times. Young people would spend the entire night in the woods A-Maying, and dance around the phallic May-pole the next morning. Older married couples may remove their wedding rings (and the restrictions they imply) for this one night.

May morning is a magical time for wild water (dew, flowing streams, and springs) which is collected and used to bathe in for beauty, or to drink for health. The Christian religion had only a poor substitute for the life-affirming May-pole – namely, the death-affirming cross. Hence, in the Christian calendar this was celebrated as ‘Roodmas’. In Germany, it was the feast of Saint Walpurga, or ‘Walpurgisnacht’. An alternative date around May 5 (Old Beltane), when the sun reaches 15 degrees Taurus, is sometimes employed by Covens. Both ‘Lady Day’ and ‘Ostara’ are names incorrectly assigned to this holiday by some traditions of witchcraft.

Traditional Foods	Dairy Products, Oatmeal Cookies and Cakes or Marigold Custard are traditional.
Herbs and Flowers	Lily of the Valley, Hawthorn, Honeysuckle, St. John’s Wort, Woodruff and all flowers.
Incense	Bayberry, Frankincense, Lilac, Rose.
Sacred Gemstone	Agate

Midsummer

Summer Solstice, Alban Hefin (Caledonii), Litha. Around June 21

The Summer Solstice, the longest day, is a time of triumph for the light. This holiday represents the Sun King in all his glory. In many Wiccan

celebrations, this is when the Oak King, who represents the waxing year, is triumphed over by the Holly King, who represents the waning year. The two are one: the Oak King is the growing youth while the Holly King is the mature man. Healings and love magick are especially suitable at this time. Midsummer Night’s Eve is supposed to be a good time to commune with field and forest sprites and faeries.

Although the name Litha is not well attested, it may come from Saxon tradition – the opposite of Yule. On this longest day of the year, light and life are abundant. At mid-summer, the Sun God has reached the moment of his greatest strength. Seated on his greenwood throne, he is also lord of the forests, and his face is seen in church architecture peering from countless foliate masks.

Midsummer Night’s Eve is also special for adherents of the Faerie faith. The alternative fixed calendar date of June 25 (Old Litha) is sometimes employed by covens. The name Beltane is sometimes incorrectly assigned to this holiday by some traditions of witchcraft, even though Beltane is the Gaelic word for May.

Traditional Foods	Garden fresh fruits and vegetables are made into a variety of dishes and eaten by Pagan’s who choose to celebrate this day.
Herbs and Flowers	Mugwort, Vervain, Chamomile, Rose, Honeysuckle, Lily, Oak, Lavender, Ivy, Yarrow, Fern, Elder, Wild Thyme, Daisy, Carnation.
Incense	Lemon, Myrrh, Pine, Rose, Wisteria.
Woods Burned	Oak
Sacred Gemstone	Emerald

Lammas

Lughnassadh (Celtic), Cornucopia (Strega), Thingtide (Teutonic)

August 2 (Lughnassadh, the Celtic festival in honor of the Sun God, is held on the 7th)

The Feast of Lugh. The essential harvest festival, to give thanks to the Earth for Her bounty. The name is a reference to the Irish god Lugh of the Long Hand, son of the Sun. This is the celebration of the first fruits of the harvest. The Sun King, now Dark Lord, gives his energy to the crops to ensure life while the Mother prepares to give way to her aspect

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as the Crone. Now is the time to teach what you have learned, to share the fruits of your achievements with the world. Wheat weaving, such as the making of corn dollies, is traditional. Bread is baked and the altar is decorated with fruits and vegetables of the harvest.

Lughnasadh means the funeral games of Lugh, referring to Lugh, the Irish sun god. However, the funeral is not his own, but the funeral games he hosts in honor of his foster-mother Tailte. For that reason, the traditional Tailtean craft fairs and Tailtean marriages (which last for a year and a day) are celebrated at this time.

This day originally coincided with the first reapings of the harvest. It was known as the time when the plants of spring wither and drop their fruits or seeds for our use as well as to ensure future crops.

As autumn begins, the Sun God enters his old age, but is not yet dead. The God symbolically loses some of his strength as the Sun rises farther in the South each day and the nights grow longer. An alternative date around August 5 (Old Lammas), when the sun reaches 15 degrees Leo, is sometimes employed by Covens.

Traditional Foods	Apples, Grains, Breads and Berries.
Herbs and Flowers	All Grains, Grapes, Heather, Blackberries, Sloe, Crab Apples, Pears.
Incense	Aloes, Rose, Sandalwood.
Sacred Gemstone	Carnelian.

Autumn Equinox

Mabon (Celtic), Winter Finding (Teutonic), Alban Elfed (Caledonii) Around Sept. 21

At the Autumn Equinox, the days and nights are equal. It is a time of balance, but light gives way to increased darkness. It is the second harvest, and the Goddess mourns her fallen consort, but the emphasis is on the message of rebirth that can be found in the harvest seeds. It is a good time to walk the forests, gathering dried plants for use as altar decorations or herbal magic. Cornbread and cider are good additions to festivities and fall leaves make good altar decorations.

In many mythologies, this is the day the Sun God, the God of Light is killed by his rival and dark twin the God of Darkness -- who was born at Midsummer, reached puberty at Lammas, and lives a mirror-image life of the Sun God.

Once again, day and night are equal, but from this mid-autumn day forward, darkness will be

greater than light as night becomes longer than day. The God prepares to leave his physical body beginning the great adventure into the unseen toward renewal and rebirth of the Goddess. At this time, nature and the earth decline, drawing back their bounty readying for winter and its time of rest. The Goddess acknowledges the weakening Sun now although a fire burns within her womb. She feels the presence of the God even as he wanes.

The colorful Pagan symbolism is quite interesting at this time in that it can be felt through the emerging colors of autumn. The Autumn Equinox marks the completion of the traditional harvests began at Lughnasadh for this is the final grain harvest of John Barleycorn.

The Welsh word Mabon, meaning son, is used by some Witches for the name of this holiday, although such usage is recent and not attested historically.

Traditional Foods	Corn, or any other Fruits and Vegetables which are ready for harvest this time of year are important to the celebrating Pagan, traditional favorites are Corn bread and baked Beans and or Squash.
Herbs and Flowers	Morning Glories, Asters, Hazel, Corn, Aspen, Acorns, Oak Sprigs, Wheat Stalks, Cypress Cones, Pine Cones and all Harvest Gleanings.
Incense	Benzoin, Myrrh, Sage.
Sacred Gemstone	Chrysolite

Samhain

Shadowfest (Strega), Martinmas (Celtic/Scottish) October 31

Feast of the Dead, and beginning of the new year. Death came before Life in the Witch/Druidic cycle, because before new growth can occur, there must be room for it. On this day the boundary between this world and the Otherworld is thinnest, and so it is a time to remember all those who died during the year Samhain, popularly known as Halloween, is the Witches' New Year. It is said to be the time when the veil between the worlds is very thin, when souls that are leaving this physical plane can pass out and souls that are reincarnating can pass in.

Darkness increases and the Goddess reigns as the Crone, part of the three-in-one that also includes the Maiden and Mother. The God, the Dark Lord, passes into the underworld to become the seed

of his own rebirth (which will occur again at Yule). Many Pagans prepare a Feast for the Dead on Samhain night, where they leave offerings of food and drink for the spirits. Divination is heightened this night. Jacko-lanterns, gourds, cider, fall foliage can be used as altar decorations.

Great bonfires were built on hilltops and kept burning throughout the whole of the fire festivals. By day, there would be carnival like celebrations, and by night, serious rituals. Cattle were driven between bonfires to purify them, and couples would run and leap over the flames, often completely naked, also for purification. Some sites were centers for the “perpetual chant”, where Druids in rotation would chant incantations without stop; during festivals the entire community would join the chant.

Samhain means Summer’s End for now nights lengthen, winter begins, and we work with the positive aspects of the dark tides as the Sun God and earth fall into slumber. In the increasing star and moonlight of longer nights, many hone their divinatory and psychic skills as the aid of spirits and guides from the other world can easily be enlisted at this time. Many Craft traditions as well as the ancient Celts considered this date as New Year’s Eve. It is the one night when the veil that separates our world from the next is at its thinnest allowing the dead to return to the world of the living where their spirit and memory is welcomed and celebrated by a feast attended by their kin. In some places and traditions, this was also the time when animals were harvested to ensure food throughout the winter.

In the British Isles, great bonfires blazed for the Celtic festival of Samhain. The young people would disguise themselves with hideous masks and walk through the village carrying lanterns made from carved turnips. The alternative date of November 6 (‘Martinmas ‘ or ‘Old Hallows’) is sometimes employed by Covens.

Traditional Foods	Apples, Pears, Pomegranates, All Grains, Pumpkin-pie, Hazelnuts, Cakes for the dead, Corn, Cranberry muffins and breads, Ale, Cider, Herbal teas (especially Mugwort) and Meat unless vegetarian.
Herbs	Calendula, Chrysanthemum, Wormwood, Hazel, Thistle.
Incense	Mint, Heliotrope, Nutmeg, Sage or Floral’s.

Woods and Herbs Burned	Apple, Heliotrope, Mint, Nutmeg, Sage.
Sacred Gemstone	Aquamarine

Witches without a Coven

Under certain circumstances there will be a witch or warlock that exists without a coven. These witches can be grouped into two basic categories, solitaires and renegades. In either case, witches without covens do not have access to High Secret Order spells.

Solitaries

Often a single witch will not be able to connect with a coven or one may not exist in her area. These singular witches are known as solitaires. Often they perform the same kind of rituals and ceremonies of their coven sisters, just by themselves. Solitaires receive their instructions of how to worship and gain spells as do their sisters; from a patron deity. When encountering the solitary, other witches may either feel sadness for their sister’s solitude, if same alignment or contempt or disgust, if different. A good or neutral aligned coven will never attempt to convert a solitary to their fold. They may however invite the solitary to see their worship. Evil covens may attempt to convert the solitary, regardless of her alignment, to join. Evil powers are often tempting to convert solitaires. Because they are so preyed on by other covens and evil gods, solitaires will reluctantly trust others. Consequently those unaware of the witch’s status as a solitary will be more likely to believe that the witch is evil or at least up to no good.

Renegades

If solitaires are alone by necessity, then renegades are alone by choice. Any witch removed from her coven and continues to practice as a witch is considered a renegade. Most often these type have been convicted of some crime against the coven. They may still have some of their previous magics, but most often they have also been stripped of their powers by their Goddess. Sometimes these witch have left their coven and have become members of another coven, or started their own. While they may still be advancing as a witch, their former coven-sisters consider them as renegades and no longer witches.

A good example is the various cults of the God Set. There is the Temple of Set, the Church of Set and the Cult of Set. Which one was the first is unknown to most sages. Everyone else may not see

any differences between these groups, but to the members the sects see the other members as renegades and treat them accordingly. How the God Set views them is unknown.

Notes on Creating a Coven

When trying to make a coven the questions that should be asked are, What Patron does the coven represent? What purpose does the coven have? And, can this purpose be carried out by that Power's normal clergy? Remember that not every Power will have a witch coven or even need one, but every Power will have a clergy of some sort. Witches take a lot of the deity's time and work (not to mention the Game Master's!), and a deity will not create a coven unless He or She absolutely needs it.

When Witches are to be added to the campaign the GM needs first decide which Powers will have witches and which will not. The players can then decide which they wish to play, a Priest or a Witch. The GM must decide the nature of the coven, its members, its laws and rules, its spells and its worship.

Examples of Covens

Wherever there are witches, there are covens. Every witch must belong to a coven and each coven is unique. Covens build the rules of conduct for the witches and provide them a place to learn their new abilities. The Goddesses instruct the covens and the coven members on magic and how they are to serve.

The Goddess of the witch is always the primary power in the witch's life. The witch will revere Her over any other goddesses or gods the witch might also acknowledge. Certain differences apply to the various Goddesses of the witches. Presented here are various Goddesses and their respective covens.

"Now, then, must you face those whom you seek"
From the Initiation Rite

The Witch's Patron

Witches of different covens honor different Patrons. Often these patrons are the God and Goddess, but in some cases only the Goddess may be honored, or the God in one of their many guises. It is the Patron that is main influence in the witch's life. It is the Patron the witch serves and it is through the Patron that the witch gains her power. The witch knows that she is only the vessel of the Patron's

power, but she is also the physical manifestation of the Patrons in this realm. This way the Patrons does not need to directly act in the world, They can use their witches for this.

The Goddess

Witches see all Goddesses as an aspect of the divine, one Goddess is not more powerful than another. To the witch the Goddess is the same whether she called Artemis, Hecate, Kali or Ishtar. The name or method of worshipping the Goddess is not as important as the role the witch fills for the Goddess. Because of this belief the witch may be of any alignment, she can even differ in alignment from her Goddess. So it is not unbelievable that a Chaotic Good witch could worship Kali, a Chaotic Evil Goddess. This witch might be worshipping the creative power of Kali, or her aspects as a earth mother, or even the vengeful slayer of demons. A witch will not see this as a contradiction.

The Goddess is also seen as the overriding female principle, a divine child, mother and crone.

The God

The Horned God, or the Black Man is the Goddess' male counterpart. He, however, is not worshipped directly but His name is used in the rituals and He is equally as important. The Horned God is not a devil or a demon, but something much older. He corresponds to Cernunnous, the Leader of the Wild Hunt for druids. He is also known as Osiris, Apollo, Shiva or Damuz.

He is the lord of life, death and the underworld. Being the God of the Sun to the Goddess of the Moon as he alternates with her in ruling over life and death. With her he cooperates in continuing the cycle of life, death and rebirth, or reincarnation. His own life is said to be circular. The Horned God is born at the winter solstice, marries with the Goddess at Beltane (May 1), and dies at Samhain. His death represents a sacrifice to life.

Name of the Goddess

The Goddess is known by many names, but each is but an aspect of the true goddess. What follows is a listing of Goddesses from both Earth's mythology. Descriptions of that Goddess' coven might also be included.

Artemis as the Goddess

Witches who worship the Artemis aspect of the Goddess are on good terms with druids. These

witches are common in Amazon societies. As a witch of Artemis a woman pledges never to copulate with a man. These witches are both chaste and celibate. These witches may also choose to take the bow and arrow as their weapon.

Astarte as the Goddess

Astarte (Ah-star TAY) is the goddess of love, fertility as well as war and lasciviousness (lust) to the ancient peoples of Canaan and Phoenicia, she was worshipped as far west as Carthage, Sicily, Sardinia and Cyprus. Her name and cult were derived from Babylonia, where as Ishtar, she represented the evening and morning stars and was accordingly androgynous in origin. Under Semitic influence, however, she became solely female, although retaining a trace of her original character by standing on equal footing with the male divinities. She represents the productive power of nature. She is also a moon goddess. Her symbol is the crescent moon with "horns" turned up.

Astarte always appears as an unearthly beautiful nude human woman in her early twenties, with pale skin, wearing a lapis-lazuli necklace and carrying a spear or a bow. Sometimes she appears with crescent-Moon horns; and sometimes she is walking with a lion.. Her hair color changes with her mood.

She is related to the devil Asteroth, some say that she is now this devil, others say that that Asteroth is her son/consort. Asteroth has also been associated with the Canaanite god of Thamuzi/Damuz.

Athena as the Goddess

The witches of this sect are usually on good terms with those of Artemis. This witch are favored in the Craft of the Wise tradition because of Athena's renowned wisdom. They may choose the spear as their weapon.

Bast as the Goddess

Bast is an ancient Goddess, but she does not have any direct human worshipers. Bast is the mistress of all cats. Nearly every Find Familiar spell known invokes her name. Witches of Bast, few as they are, live a cat-like life style. They prefer the comforts and leisure life that cats enjoy. Then spend long afternoons lying in the sun and enjoying the sensuous side of life. However do not confuse leisure with laziness. Witches of Bast are dedicated fighters of evil, in particular the workings of the minions of Set. Witches of Bast may choose one extra edged weapon at the loss of one feat. They also gain a +1 to hit and damage when fighting snakes.

Brigit as the Goddess

Brigit, also known as Brigantia, Bridget, or Brigid, is the Celtic Goddess of the rivers and rural life. She is also the Goddess of Healing, Midwifery and Wisdom. She was raised on the milk creature of the other-world, a white, red-eared cow. Brigit is one of the great Triple Goddesses of the Celtic people. She appeared as Brigit to the Irish, Brigantia in Northern England, Bride in Scotland, and Brigandu in Brittany. Many legends are told about Brigit. Some say that there are three Brigit: one sister in charge of poetry and inspiration who invented the Ogham alphabet, one in charge of healing and midwifery, and the third in charge of the hearth fire, smithies and other crafts. This actually indicates the separate aspects of her Threefold nature and is a neat division of labor for a hard-working Goddess. Indeed, various interpretations of her name exist including, "Bright Arrow," "The Bright One," "the Powerful One" and "The High One," depending upon the region and the dialect.

Her coven is known as the Daughters of the Flame. These lawful good witches keep a holy flame burning at all times.

Diana as the Goddess

Diana is the Roman Goddess of fertility, the hunt and forests. She is the roman equivalent of the Greek Goddess of Artemis. But unlike Artemis, the witches of Diana are not required to be chaste or celibate. In the celebration of Beletane the witch copulates with a druid priest in order to bring fertility back to the earth. Some have even become Tantric witches. Obviously these witches are on very good terms with Druids. Their religious practices are very similar to Druids and to that Artemis.

The covens of Diana are often very old and very popular.

Hecate as the Goddess

Hecate is, in Greek mythology, the Goddess of darkness, and the daughter of the Titans Perses and Asteria. Unlike Artemis, who represented the moonlight and splendor of the night, Hecate represented its darkness and its terrors. On moonless nights she was believed to roam the earth with a pack of ghostly, howling dogs. She was the Goddess of sorcery and witchcraft and was especially worshiped by magicians and witches, who sacrificed black lambs and black dogs to her. As Goddess of the crossroads, Hecate and her pack of dogs were believed to haunt these remote spots, which seemed evil and ghostly places to travelers. In art Hecate is

often represented with either three bodies or three heads and with serpents entwined about her neck.

Of all the deities who have covens, Hecate's covens are the most widespread and well known. Once a fairly benign Goddess in early Greek times, Hecate became the dread Greek-Roman Goddess of ghosts, a close confidante of Persephone and a patron of witches. The brutally wronged Hecuba of Troy was reincarnated as one of Her black bitches, who accompanied Her on Her night walks. When Persephone was kidnapped by Hades in the later Greek myth, farseeing Hecate was the only one who witnessed it. Hecate was worshipped at three-way crossroads at night even by ordinary Greek families and could ward off ghosts if properly propitiated. But Romans also believed She had more sinister worshippers; the witches and sorceresses who could coerce even the gods to do their will.

Hecate's worshippers are usually Witches, or Witch/Mage if demihuman. Humans make up the majority of her covens. All are women. The Goddess usually deals with any witch leaving the coven directly. Hecate's covens are the "classical" covens of myth and fairy tale. Holy places for her are crossroads. The moon is her symbol. Her animal is the *Hellhound*, so large mastiffs may be found in her covens.

Hel as the Goddess

One side of Hel's face was that of a beautiful woman. The other half was that of a rotting corpse, green and black, or of a skull. She ruled the realm of Niflheim, a huge black canyon in icy mountains, where those who did not die gloriously in battle went when their span of life was up. Niflheim was not burning but icy cold, filled with sleet, icy slush, cold mud and snow. Garm, the horrible hound whose breast was splattered with the blood of the dead, guarded the entrance. Her hall was called Damp-With-Sleet. Her plate was Hunger, Her knife Famine; Her two servants were both called Slow-Moving. Her bed was Sick-Bed, the stone at the entrance to her hall Drop-to-Destruction. So the Vikings described Her and Her home. Though the Vikings regarded her with horror, the common people worshipped her.

Holda as the Goddess

Holda, or Frau Holt, is the Goddess of Teutonic witches and Hags. She is seen as both a caring mother and a frightening hag. A witch that calms children's fears or eats them. These polar opposites are common in many of the guises of the Goddess. Classic witches typically honor her "good"

side and Hags her "evil" one. Holda is often depicted as riding a broom or a giant flying goose. She can appear as a kindly old mother, a small child wearing all white or a viscous hag-like monster. She is the goddess of spinning, vegetation and children. She is also a fertility goddess and her consort is known as the Wood Man.

The **Oskorei**, or the Furious Horde, a legion of fallen heroes and others who have died before their time, similar to the Wild Hunt of the Celts or the Valkeries of the Norse, follow her.

It is also believed that Frau Holt is the model for the children's storybook character "Mother Goose". She is also associated with the Goddess Hel.

Ishtar as the Goddess

Ishtar of the Babylonians, and alternately Inanna of the Sumerians, represent the duality approach to the female deity. Both are to be considered Nature deities; that is, human nature. Both are the chief goddesses of their pathos, both are the goddesses of love, and therefore sexuality. Also both are the goddesses of War, and therefore violence. Their witches tend to have mercurial, almost chaotic personalities. These witches will receive many spells of a very active nature. Covens tend to be very ancient and set in their ways. Rituals will usually be consisted of old, lengthy litanies and sacrifices. Ishtar's witches are also likely to receive a weapon proficiency, at some cost to their other abilities or spells.

Isis as the Goddess

Covens of Isis are old and represent ancient powers of the universe. These witches are in tune with the fundamental powers and forces of the universe. Isis' name is called in rights of fertility. She is also the patron Goddess of Magic. There is much rivalry between Hecate and Isis in this category. All of Isis' covens are the paramount of good. Isis is also a feminine ideal.

With Osiris, Isis and Horus (the divine child) made up a Holy Trinity. She is the Goddess of marriage, motherhood, fertility, magick, healing, reincarnation and divination, to name but a few. Isis is the patroness of priestesses. One myth has Isis poisoning the Sun God Ra, offering to save him only if he would reveal his secret name. At last, at the brink of destruction, Ra gives Isis his heart, with the secret name it held, and his two eyes (the Sun and the Moon). Isis quells the poison and ends up with Ra's supreme power. In time the great Eye was passed along to her son Horus. Proclus mentions a statue of

her which bore the inscription "I am that which is, has been and shall be. My veil no one has lifted." Hence, to lift the veil of Isis is to pierce the heart of a great mystery.

Kali as the Goddess

Kali is the most fully realized of all the Dark Goddesses. It has been claimed that Her name is derived from the Hindu word for Time, yet also means "black." She is also called Durga. Her very appearance is meant to terrify. She is black and emaciated, with fangs and claws. She wears a girdle of severed arms, a necklace of skulls or severed heads, earrings of children's corpses, cobras as bracelets or garlands. Her mouth is smeared with blood. She is accompanied by seven black skinned Type V demons (Marilith).

Often She is shown standing or dancing on the corpse of the god Shiva; here, She feasts on his intestines. Yet even Kali is not always dark. She also is a loving mother, and especially in that aspect is worshipped by millions of Hindus.

Used to a god that is all "good", Westerners have found it difficult to understand why Hindus would worship such a deity, or why their art emphasizes Her most hideous forms.

"Tantric worshippers of Kali thought it essential to face her Curse, the terror of death, as willingly as they accepted Blessings from her beautiful, nurturing, maternal aspect. For them, wisdom meant learning that no coin has only one side: as death can't exist without life, so also life can't exist without death. Kali's sages communed with her in the grisly atmosphere of the cremation ground, to become familiar with images of death. They said, 'His Goddess, his loving Mother in time, who gives him birth and loves him in the flesh, also destroys him in the flesh. His image of

Her is incomplete if he does not know Her as his tearer and devourer.'",

Barbara Walker, The Woman's Encyclopedia of Myths and Secrets

Her witches also see Kali as an Earth-Fertility Goddess. There are many parallels between the witch's view of Kali and that of Ishtar. Kali's regular priests (Thuggee) see her as the destroyer and a Goddess of death. Her witches, however, view Kali as the Force of Nature, a mother who can give life and take it away. Witches of Kali generally have several Thuggee males in their covens as their strong arms. Slaves are kept and human sacrifice is common. Kali's holiest nights are on the new moon and Wednesdays.

Lilith as the Goddess

Lovitar as the Goddess

Of the Finnish, "the people who ran from the woods", few Goddesses are as evil and sadistic as Lovitar, Maiden of Pain. Witches of Lovitar dispense pain to all of their enemies. Typical garb is white and all kinds of daggers are allowed as weapons. HSO spells deal primarily with pain and cold.

Tlazolteol as the Goddess

Aztec witches who worship Tlazolteol, the Goddess of vice, are often tantric witches or malefic. They spend a great amount of time on their appearance and try to look as desirable as possible. Once they have someone alone they will attempt to corrupt or kill them. Most prefer to corrupt others. Bards speak of a particularly successful witch of Tlazolteol who had been in the bedrooms of many of a particular country's politicians. Single handedly she had nearly toppled the government through jealousy and deceit.

Chapter VI: Magic

The complete version of the netbook will feature many new spells and magic items for witches of all types.

“Magic is the Highest, most Absolute, and most Divine Knowledge of Natural Philosophy, advanced in its works and wonderful operations by a right understanding of the inward and occult virtue of things; so that true Agents being applied to proper Patients, strange and admirable effects will thereby be produced. Whence magicians are profound and diligent searchers into Nature; they, because of their skill, know how to anticipate an effect, the which to the vulgar shall seem to be a miracle.”

**The Goetia of the Lemegeton
of King Solomon
(The Lesser Key of Solomon).**

MAGICK is for ALL!

**Aleister Crowley
Magick in Theory and Practice**

Magic is the lifeblood of all witches. Manipulating the forces of divine magic is what sets the witch apart from other mortals, even other spellcasters. To a witch, magic, or Magick, is everywhere and in everything. To many witches, magic is often the same word as life. In the witch’s mind magic is not simply a way of attaining practical ends, it may also involve at least a partial symbolic recognition of her spiritual worldview and of her Goddess and beliefs. In this respect magic often merges with religion, and indeed the line between the two is frequently blurred. While a priest and wizard view magic and religion as distinct, the witch sees no such differences.. Without magic, a witch is no different than the cowan or mundane people around her.

Witches distinguish three types of magical practice. Homeopathic magic, or the use of small portions of a thing to represent and affect the whole. Sympathetic magic, in which a symbolic action (for example, sticking pins into a doll) affects an object with which the symbol is in “sympathy” or harmony,

and contagious magic, the influencing of one thing through contact with another that is believed to be magically charged. The theoretical foundation for most magical practices is a belief in correspondences, or hidden relationships among entities within the universe especially between human beings and the external world. According to this view, the application of the right colors, objects, sounds, or gestures in a given context can bring about the desired result. The theory of correspondences affirms the power of thought to confer reality on products of the imagination, particularly when these thoughts are expressed through significant symbols.

A distinction can also be drawn between white and black magic: White magic is employed for benign ends or for personal discovery, and black magic is used to harm others. The majority of the magic the witch employs then can best be described as gray.

Many witches believe that they can cast any type of magic regardless of alignment. Magic itself is neither good or evil, no more than the wind and rain are good or evil. However witches also believe in the “Rule of Three” that what ever they send out into the world will come back to them threefold. So good witches tend not to cast Black magic. Evil witches are very likely to use White or Gray magic when it benefits themselves.

Magical Correspondences

Witches believe in the notion of *magical correspondences*, that reality can be effected by magic that is related to other object. This magic can be Homeopathic, Sympathetic or Contagious. Thus the use of spell components is **extremely** important to the witch.

Homeopathic Magic uses small portions of something to effect the whole. For example when a witch creates a control doll she will use a bit of hair of the person she is trying to control.

Sympathetic Magic, or symbolic magic, is based on the symbolism used. So when a witch casts *Drowsiness* she uses rose petals or sand because of their symbolism.

Contagious Magic effects something because of its relationship to a magically charged object. The most common magically charged object the witch has is her athame. The spell is cast through the athame and the athame then directs the spell.

Some magic uses all three. A control doll is created with homeopathic magic. Needles stuck in it to affect someone else is sympathetic magic, and casting a spell on the doll to affect another is contagious magic.

Most witches recognize the following correspondences in the tables below.

White & Black Magic

Many witches are accused of practicing White, or beneficial, magic by good witches and Black, or baneful, magic by evil witches. Witches however do not view magic this way. Magic is neither good or evil, magic simply is. Intent might be considered good or evil, and thus produce “white” or “black” magic.

Witches divide magic either by effect (Sympathetic, Homeopathic, or Contagious) or by schools as Wizards might. Witches do view magic by spheres as do priests, but since the Goddess is all Goddesses, this is not as important to the witch. It is only important to determine which spells the GM might allow the witch to have.

Magic Circles

Having chosen a place for preparing and constructing the Circle, and all things necessary being prepared for the perfection of the Operations, take thou the Sickle or Scimitar of Art and stick it into the centre of the place where the Circle is to be made; then take a cord of nine feet in length, fasten one end thereof unto the Sickle and with the other end trace out the circumference of the Circle, which may be marked either with the Sword or with the Knife with the Black hilt. Then within the Circle mark out four regions, namely, towards the East, West, South, and North, wherein place Symbols; and beyond the limits of this Circle describe with the Consecrated Knife or Sword another Circle, but leaving an open space therein towards the North whereby thou mayest enter and depart beyond the Circle of Art. Beyond this again thou shalt describe another Circle at a foot distance with the aforesaid Instrument, yet ever leaving therein an open space for entrance and egress corresponding to the open space already left in the other. Beyond this again make another Circle at another foot distance, and beyond these two Circles, which are beyond the Circle of Art yet upon the same Centre, thou shalt describe Pentagrams with the Symbols and Names of the Creator therein so that they may surround the Circle already described. Without these Circles shalt

thou circumscribe a Square, and beyond that another Square, so that the Angles of the former may touch the centres of the sides of the latter, and that the Angles of the latter may stretch towards the four quarters of the Universe, East, West, North, and South; and at the four Angles of each square, and touching them, thou shalt describe lesser Circles wherein let there be placed standing censers with lighted charcoal and sweet odours.

Chapter IX,
The Key of Solomon the King
(Clavicula Salomonis)

Magic Circles are used for focusing magic, summoning creatures and protection. Like the magical correspondences, the appropriate circle is needed under different occasions. Often the witch uses a magical circle during rituals, sabbats or other ceremonies. They can be used to focus spellcasting and they are essential when summoning fiends or divine aid.

Most circles will be drawn on the ground with chalk, charcoal or some other powdery substance. Circles are drawn clockwise for white magic and counter-clockwise for black or evil magic. The exact nature of the spell or ritual may require other, rarer materials. Often the circle is drawn with other symbols of power, including the witch’s own personal symbol. The materials that make up the circle will also be of significance to the function it is being used. For maximum effect the witch will use oils, powders and spices from the lists above.

To construct a circle the witch needs to know what she is going to do (summoning a demon, conversing with her Goddess, etc.), what materials will be appropriate and what symbols she needs to use. All of this can take hours to days to prepare and months or years to research. Generally speaking, the simpler the function, the easier the construction and cost. Simple things like monthly rituals and communing with her Goddess should be relatively easy for the witch. These will be found in the coven’s *Book of Law*. Adventures can be built around solitaires and witches looking for other types of rituals and the materials needed.

The lines on a magic circle are normally double lines spaced far enough apart for the witch to inscribe symbols and runes within. However great care needs to be taken by the witch when drawing such symbols. Incorrect symbols are useless.

To make magic circles the witch requires the *Create Magic Circle* feat.

Liber Mysterium: Magic

Witch's arcane spell castings are prepared via a series of rituals. Each spell holds a different ritual, but there are some things that do not change. Whenever a witch begins preparing a spell, she usually creates a magic circle around her. The type of Magic Circle varies with the type of spell being prepared. Magic Circles are typically created simply by drawing in the dirt, sand, or spreading salt or another substance around the witch. Simple magic circles of these sort require the witch to make an *Occult Knowledge*, *Spellcraft* or *Witchcraft* check, DC of 10. A failed check means the circle is incorrect or inaccurate in some manner, but the witch will still believe that it is correct.

More experienced witches (those with the *Create Magic Circle* feat) will sometimes create larger Magic Circles to aid them. Creating an enchanted magic circle takes 1 minute per foot radius. Unless otherwise noted, an Enchanted Magic Circle affects only the witch who created it. A magic circle can be created by any means, ranging from an extensive tile design created into the floor or to drawing in the dirt with a stick, but if the magic circle is ever disturbed even the slightest bit, the powers granted by the Magic Circle cease working.

Thaumaturgic Circle: This Magic Circle is used when preparing a spell of the universal school of magic. A Witch who created a Thaumaturgic Circle with the Create Magic Circle feat gains a +1 bonus to successes for spells cast within the circle, for a number of times per day equal to the witch's wisdom modifier. The magic circle is used for spell focusing. Often used by the witch during her rituals and sabbats. This is used when casting any spell.

Triangle: The Single Triangle is used when preparing spells related to change, including most evocation or transmutation spells. A Witch standing within a Triangular Magic Circle can cast one spell per Magic Circle at double the duration.

Also known as the Elemental Triangle or Thaumaturgic Triangle. The elemental triangle is useful when summoning creatures from the elemental planes.

Pentagram: The Star Shaped pentagram is used when preparing healing and other beneficial spells. Witch with the Circle Casting Feat standing within a Star Shaped Pentagram treats all healing and protective abjuration spells as if they were cast at 2 levels higher than the witches caster level.

Inverted Pentagram: The Inverted Pentagram is used when preparing damaging and other harmful spells. A

Witch standing within a Star Shaped Pentagram treats all harming spells as if they were cast at 2 levels higher than the witches caster level.

The most common is the pentagram, also known as a pentangle. This is a five pointed star. Good or neutrally aligned witches will use it with the point of the star facing up or forward. Evil aligned witches use an inverted pentagram.

Often witches will adopt the pentagram as part of their own personal symbols.

The pentagram is most used to summon creatures from the various spirit realms. Fiends, ghosts and the like are summoned within the confine of the magic circle. If constructed correctly the summoned creature can't leave the pentagram unless released by the caster. The witch may also protect herself within the confines of a pentagram. Just as the fiend can not leave a pentagram, they can not enter one either.

Hexagram: The Hexagram is used when preparing Abjuration spells. A witch standing within a Hexagram grants damage reduction equal to her wisdom modifier to all allies (including herself) standing within the Hexagram.

Two triangles are placed in a circle to create a six-pointed star. The witch stands in the center area. The upright triangle represents the male energies of the universe. The inverted triangle represents the feminine energies. This will protect the witch from creature from the inner planes.

Octogram: The Octagram is used when preparing spells that could be diametrically opposed. This includes elemental spells (fire, earth, water, air) and alignment based (good, evil, lawful, chaotic).

Outsiders related to a single aspect (fire, earth, water, air, good, evil, lawful, or chaotic) may not enter the magic circle or target anyone within the circle. If the Witch conjured the outsider herself, they may not leave the Magic Circle or target anyone outside of the circle. The type of outsider is chosen at the time the Magic Circle is created.

Two squares are placed within a circle to form an eight pointed star. The first square represents the four elements. The other square represents the four polar alignments: Law, Chaos, Good, and Evil. Some witches claim they also represent the eight schools of magic. This magic circle is used to protect the witch from wizards. Witches within one of these circles gain a magic resistance equal to their level multiplied by 2 against wizard magic. Other types of magic are not affected.

Combined Circles

The witch may try combining the various circles for additional benefits. One such example

would be a Cabalist Magic Circle, a combination of the Triangle and the Pentagram.

Appendix A: Other Witches

The exciting thing about the new D20 rules system is the ability to extend it beyond the scope of Fantasy Role Playing. There are, to date, science fiction games, super hero games, wild west, horror and combinations of all the above, all using the same D20 mechanic. This of course poses an unique opportunity for role-playing witch characters.

Below are some other types of witches that maybe found in various other D20 games. In the cases where another author's work is used, that author is listed with the appropriate links to their own site. All are considered to be Open Gaming Content and are used with that author's permission.

Teen Witch

From *Malls & Morons*.

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The Nut Grad and the WENIS are incredible powers to wield, indeed. Some may confuse the results of these powers, with another force that exists in this universe. This third power, weak in this time, has been around longer then even the benevolent and malevolent powers that be. Some say it holds the universe together. Some say it is fictitious, being the realm of con artists specialized in sleight of hand. Some, know different.

The Teen Witch is one who has the ability to use the awesome force known as magic. Dormant in the past before and during the Axis wars, this force of the universe it growing stronger each day. They ponder over lost lore, gaining power in the process. Now, a new force to be reckoned with, these mini-mages wander the malls in search of what they desire.

Requirements

To qualify to become a teen witch, a character must fulfill all the following criteria.

Knowledge (occult): 8 ranks

Knowledge (scholar): 8 ranks

Scry: 4 ranks

Feats: Empathy

Special: Must join an organization which advocates and teaches the magical arts.

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spells Per Day		
						0	1	2
1st	+0	+1	+0	+2	Divination +1	-	-	-
2nd	+1	+2	+0	+3	Blessed be 1/day	0	-	-
3rd	+2	+2	+1	+3	Divination +2	0	-	-
4th	+3	+2	+1	+4	Witch's bane 1/day	1	-	-
5th	+3	+3	+1	+4	Divination +3	1	-	-
6th	+4	+3	+2	+5	Blessed be 2/day	2	0	-
7th	+5	+4	+2	+5	Divination +4	2	1	-
8th	+6/+1	+4	+2	+6	Witch's bane 2/day	3	1	-
9th	+6/+1	+4	+3	+6	Divination +5	3	2	0
10th	+7/+2	+5	+3	+7	Blessed be 3/day	4	2	1

Class Skills

Skill	Key Ability	Skill	Key Ability
Concentration	Con	Hobby*	Int
Craft	Int	Knowledge	Int
Diplomacy	Cha	Profession	Wis
Disguise	Cha	Scry	Int
Drive*	Dex	Sense Motive	Wis
Handle Animal	Cha	Spellcraft	Int
Intimidate	Cha		

*New skill(s) described in the M&M skill section.

Skill Points at Each Level: 6 + Int modifier

Class Features

Spells: A teen witch casts arcane spells. He is limited to a certain number of spells per day, according to his class level. A teen witch must prepare his body to channel magical energy by getting a good night's sleep and spending 1 hour meditating. Afterwards, he can cast any combination of spells he knows of a level he can cast from his spell book. For example, a 7th level teen witch can

cast 2 0-level spells he knows, and 1 1st-level spell he knows. A teen witch may use a higher-level slot to cast a lower-level spell if he so chooses. For example, the same 7th level teen witch may use his 1st level slot to instead cast a 0-level spell. A teen witch's Charisma score determines the number of bonus spell slots he receives.

To learn or cast a spell, a teen witch must have a Charisma score of at least 10 + the spell's level. The Difficulty Class for saving throws against teen witch spells is 10 + the spell's level + the teen witch's Charisma modifier.

Divination: Beginning at 1st level, a teen witch gains a +1 competence bonus on Scry checks. This bonus increases by +1 every 2 levels thereafter (3rd, 5th, 7th, and 9th).

Blessed be: At 2nd level, the teen witch may bestow a blessing on a person once per day, and may do so more times as indicated above. By saying a incantation and laying their hands on the person in question, the subject receives a sacred bonus to all attack rolls, saving throws, and skill checks equal to the Charisma bonus of the teen witch (at a minimum of +1). This blessing lasts 1 hour.

Witch's bane: At 2nd level, the teen witch may bestow a curse on a person once per day, and may do so more times as indicated above. By saying a

incantation, the subject receives a profane penalty to all attack rolls, saving throws, and skill checks equal to the Charisma bonus of the teen witch (at a minimum of -1). This curse lasts 1 hour.

Teen Witch Spell List

Teen witch's choose their spells from the following list:

0-level: Acne*, Arcane Mark, Daze, Foul Breath*, Gentle Breeze*, Ghost Sound, Guidance, Mage Hand, Mending, Power Word: Hearing*, Power Word: Sight*, Prestidigitation, Sparking Fingers*, Virtue.

1st-level: Causes Fear, Charm Person, Command, Grope*, Hypnotism, Life Tap*, Little Death*, Message, Obscuring Mist, Power Word: Create*, Power Word: Intimidate*, Scrying, Sleep, Ventriloquism.

2nd-level: Blindness/Deafness, Calm Emotions, Detect Thoughts, Enthrall, Feline Form*, Filter*, Levitate, Locate Object, Minor Image, Suggestion, Scare, Speak With Animals, Whispering Wind, Zone of Truth.

*This is a new spell. See the spell section for details.

Appendix B: The Witch Team

Here reads the roll of those who have contributed, aided or otherwise helped with this project. We all have shared in the creation document, and it could not have been done without everyone. When a particular project is listed that person either wrote the original version or had significant input into its development. Everyone has, in one way or another, contributed to each part of this book.

Timothy S. Brannan

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DNDCC Contributor ID #40

Project Leader, Lead Designer.

Author of the Hermetic Mage Prestige Class

“I started this work on the witch class off and on some 10 years ago. Since that time I have released three netbooks that have gotten praise from all over the net. Working with a team this time was a great experience. I had to learn to give up a bit of a project that had been solely mine for more than two years. I have been forced to rethink the way I did things and why I did them that way. In the end I feel that this project only benefited from it.”

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Gave advice on the classes and was instrumental in keeping our classes as balanced as they could be.

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Subject Matter Expert – Witches in RPGs

Liaison to the Netbook of Familiars Team.

“A not-so-serious gamer who likes horror and who reads way too many mystery and romance novels, Debby has been playing RPGs. since 1980 and playing and writing LARPs since the early 90's. She's been a long time member of the Philadelphia Science Fiction Society and hopes to win the lottery so she can quit her serious day job and become a professional loafer.”

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DNDCC Contributor ID #02

Assistant Project Leader

Authored the Warlock class, most of the feats and many of the traditions. Provided much of the support and editing to the current release.

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DNDCC Contributor ID #63

Subject Matter Expert – Witches and Pagans

Author of the Draconi Prestige Class, helped us shape the initial views of what a witch is and is not.

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