

Advanced Dungeons & Dragons
2nd Edition

The Complete Netbook of Witches & Warlocks:

Eldritch Witchery

Supplement I



Forward

Welcome to the first supplement to the *Complete Netbook of Witches and Warlocks*. This supplement will contain new ideas, revised old ones, and some extra things I thought you might enjoy. It took me close to 10 years to start and then finish my first netbook. Hopefully this one will not take as long.

To begin with, none of the information in this volume is necessary or required to continue to play your witch characters. There is some additional information and errata, but most will be new information. Also there will be some information that is not necessarily witch related, but designed to add extra background to the worlds the witch is likely to play in.

This supplement pays homage to the **Original Dungeons and Dragons** game supplement *Eldritch Wizardry*. That supplement introduced demons, psionics, artifacts and druids to the D&D game for the first time. It also was the first D&D product that came close to being banned. The controversial cover art, a nude blond woman bound up for a sacrifice, made this a rare item to find. *Eldritch Witchery*, which conversely has no cover art, will not be as rare or as collectable, but hopefully it will provide you with as much fun as the first provided me.

Copies of this supplement, the original *Complete Netbook of Witches and Warlocks*, as well as any future supplements can be found at my website at <http://www.rpghost.com/WebWarlock> or <http://go.to/WebWarlock>.

Acknowledgements

As always, nothing happens in a vacuum. This netbook supplement is brought to you not only because of my work, but because of you the AD&D player. Many of the subjects in this netbook began as suggestions that I received via email. This time I am pleased to say thanks (again) to Debby Ruh and Rune R. Christensen, who helped me so much on the last netbook.

I would also like to thank Blake McDonald, Blue Troll, Fidjlin, and Ole A. Ringdal for distributing copies of my netbooks to their website visitors. They have opened my work up to a much larger audience than I could have alone.

And also to following for their contributions and/or suggestions: Rafael Arrais, Cole Austin, Dominique Crouzet, Evil, Larry Geyer, Gary Gygax, Tommie Leijns, Master of Runes, Michael Moolick, Gianluca Meluzzi, NightScreed, Gary Ray, Brian Rodriguez, Debby Ruh, Brad Thompson, Phillip Wallace and Kevin Webb. I Hope I did not forget anyone!

Thanks!

Web Warlock

Web Warlock

30 April 2000, *Beltane*

30 October 2000, *Samhain*



Eldritch Wizardry, 1976

Table of Contents

FORWARD	2
ACKNOWLEDGEMENTS.....	2
TABLE OF CONTENTS	4
INTRODUCTION	5
HOW TO USE THIS BOOK.....	5
WHAT YOU NEED.....	5
DISCLAIMER.....	5
A NOTE ABOUT GENDER.....	5
ABOUT WITCHES AND WITCHCRAFT.....	6
Witches in the Game.....	7
CHAPTER 1: ADDENDUM AND ERRATA	8
INTRODUCTION	8
WITCHES AND WARLOCKS.....	8
Hit Dice	8
Witch's Name.....	8
HUMANOIDS.....	8
ALTERNATE EXPERIENCE.....	8
GRANTED POWERS.....	8
Turn / Command Undead.....	8
Acquire Familiar.....	8
Candle Magic.....	8
Create Control Doll.....	9
Cord Magic.....	9
Dance Macbre.....	9
Elemental Powers.....	9
Fiend Summoning.....	9
Psionic Powers.....	9
Wizard Spells.....	9
Table 1: Wizard Spell Levels by Occult Power.....	9
Table 2: Wizard Spells for Witches.....	10
TRADITIONS AND KITS.....	10
Faerie.....	10
Gypsy.....	10
Lorelei.....	10
Maleficia.....	10
Mara.....	10
Natural Witch.....	10
Occultists.....	10
Voodoo.....	10
NON-WITCH KITS.....	11
Witch Hunter.....	11
COVENCRAFT.....	11
Permanent.....	11
Temporary.....	11
Other Types.....	11
Officers.....	11
Coven Names and Symbols.....	11
The Coven, Lay-Witches and the Cowan.....	11
Degrees & Circles.....	11
PROFICIENCIES.....	12
Communal Casting.....	12
Demonology, Basic & Advanced.....	12
APPENDIX A.....	12
APPENDIX B.....	12
CORRECTED TABLES.....	12
Table 3: Witch Experience by Level.....	13
Table 4: Occult Powers.....	13
Table 5: Fiend Summoning by Level.....	14
Table 6: Fiend Summoning Percentages.....	14
Table 7: Fiend Summoning Types.....	14
CHAPTER 2: TRADITIONS, KITS & CLASSES	15
WITCH TRADITIONS.....	15
Lorelei.....	15
WITCHES FROM ONLINE GAME WORLDS.....	16
Minhiriathia.....	16
Namiri.....	16
Torannian Witch.....	17
Draelon.....	17
Quanaidian.....	18
WITCHES FROM TSR/WOTC GAME WORLDS.....	19
Wokani, the Witches of Glantri.....	19
Wychlaran, the Witches of Rashemen.....	19
Witches of Gothic Earth.....	20
Cosians, the Witches of Hala.....	20
The Hermetic Order of Sigil.....	21
NON-WITCH KITS.....	22
Druid.....	22
Shamans.....	22
Verbena.....	22
Witch Knight.....	23

CHAPTER 3: MAGICK	25
MAGICKAL WORKINGS.....	25
The Thaumaturgic Triangle.....	25
Fig. 1 Thaumaturgic Triangle View.....	25
The Pentagram.....	25
Fig. 2 Pentagram View.....	25
Magickal Research.....	25
White & Black Magic.....	26
Coven Magic.....	26
Tradition Magic.....	26
SPELLS.....	26
Level 1.....	26
Level 2.....	29
Level 3.....	32
Level 4.....	33
Level 5.....	34
Level 6.....	35
Level 7.....	36
MAGIC ITEMS.....	37
CHAPTER 4: MONSTERS; FIENDISH AND BENIGN	38
FEY.....	38
FIENDS.....	38
HAGS.....	38
UNDEAD.....	38
LICH, OCCULT.....	39
LILIM (GENERAL).....	40
LILIM, ALU-DEMON.....	41
LILIM, EMPUSA.....	42
LILIM, LAMIAE.....	43
LILIM, LILITU.....	44
LILIM, MORMO.....	45
LILIM, SHEDIM.....	46
LILIM, SUCCUBAE.....	47
SCARECROW, WITCH'S.....	48
CHAPTER 5: NPCS	49
PREACHER.....	49
CHAPTER 6: GODDESSES	50
GREYHAWK.....	50
Wee Jas.....	50
ELVEN POWERS.....	50
Angarradh.....	50
Eilistraee.....	50
Loth.....	50
FORGOTTEN REALMS.....	50
Hecate.....	50
Lovitar.....	50
Mystra.....	50
Selûne.....	51
Shar.....	51
The Goddess of Abeir-Toril.....	51
RAVENLOFT.....	51
Hala.....	51
ASTARTE.....	52
HECATE.....	53
LILITH.....	55
APPENDIX A: 3RD EDITION DUNGEONS & DRAGONS ... 57	
WITCH.....	57
Game Rule Information.....	57
Class Skills.....	57
Class Features.....	57
Ex-Witches.....	57
Human Witch Starting Package.....	58
Alternate Witch Starting Package.....	58
Alternate Witch Starting Package.....	58
THE WITCH AS A CLASS.....	58
SPELLS AVAILABLE.....	58
High Secret Order Spells.....	58
PLAYER CHARACTER RECORD SHEET	59
REFERENCES	61

Introduction

Larina stood, surrounded by the coven and the center of their attentions. The coven numbered only nine, counting herself. Most of the women were young, in their late teens or early twenties. But some were older. She saw the High Priestess standing before her, to High Priestess' left of was Old Gezzie, to the High Priestess' right stood a young girl, maybe only a few years older than Larina herself. Her own mother was in the crowd as well, but somewhere behind her. Right now they were all like strangers to her. Covered in head to toe robes of thick wool. Each carried a candle. They had just finished calling the quarters and were getting down to business of tonight; her.

Someone, Larina could not see, rang a small bell three times.

"Who brings the initiate forth?," asked the High Priestess.

She was middle aged, and the only words Larina thought that described her well were 'stern' and 'formidable', as she was instructed, she did not speak, the question was not directed at her.

"I do", said Old Gezzie. Larina often wondered why Gezzie, or as she had learned in the last year, Gessica, was not the High Priestess and this younger woman was. Gezzie told her she would learn that another time.

"Has she been instructed in the Ardaynes and Laws of our sisterhood?," again the High Priestess and again not directed to, but about her.

"She has.", stated Gezzie as she looked on to Larina. Indeed Gezzie had taught her much over the last year and a day. Today would be her day to prove it.

"Step forward Larina, daughter Stefani", this time the High Priestess was directing her words to her. "Have you read the Books of Law and copied the passage instructed by your Guide, Gessica to your own Book of Shadows?"

Larina had to pause, she knew how she needed to answer, but it was not the truthful one. "Not quite", she finally answered. There was a stir in the coven, this was not the expected reply.

"Not quite.", the High Priestess repeated, accentuating each syllable "Which books have you studied?," she asked with a side long glance at Gezzie.

"All of them", Larina meekly replied, she did not want to get Gezzie into trouble. There was a stir of talking withing the coven.

The High Priestess raised her hand for silence, "All of them? And you understand their contents? Most initiates only read the first of the three great Books."

"Yes." Replied Larnia, this time with confidence.

"There will be plenty of time for us to test your knowledge then.", the High Priestess smiled as she said this. Being a witch was not easy, but she knew that Larina was telling the truth.

"Larina Nix, How do you enter our Circle?," the High Priestess finally asked.

For this Larnia had prepared for a year and a day. "With Perfect Love and Perfect Trust."

"Then step forward! Within this coven you are now known as Night Bird, for your slight frame and your quest for wisdom, even at such an early age. Step forward and be greeted by your new sisters in the Coven of Our Goddesses Astarte, Night Bird!"

Larina smiled ear to ear, in her eight years of life this had been her most important day. She saw the smiling and proud faces of her mother and Old Gezzie. But what pleased her the most of all was the smiling face of the High Priestess.

Larina was now a witch!

How to use this Book

This reference work has been designed to allow players and Dungeon Masters to add a little variety to a new or on-going game campaign. It also provides rules and role playing guidelines for the one of the most interesting, but often neglected figures in mediaeval lore and mythology.

What You Need

This is a supplemental work that requires that you have a copy of the *Complete Netbook of Witches and Warlocks*. This can be downloaded from either my main site at <http://rpghost.com/WebWarlock/> or my alternate site at <http://go.to/WebWarlock>.

In order to use this work to it's fullest it is recommended that you be proficient, or at least familiar, with the *Advanced Dungeons & Dragons* game. You should also have copy of the *AD&D Players Handbook, 2nd Edition*, First or Second Printing. Other editions of the *Players Handbook* or of the *Advanced Dungeons & Dragons* game maybe used. However this work assumes 2nd Edition rules. In addition it is assumed that you have paper, dice, pencils and other tools necessary to play the game.

Some of parts of this work has it's roots in the AD&D 1st Edition rules. Some monsters and naming conventions are still used here. If you are unfamiliar with 1st Edition rules then these can easily be ignored.

Disclaimer

TSR, *Dungeons & Dragons*, *Advanced Dungeons & Dragons*, *D&D*, *AD&D*, *Dungeon Master*, *Dragon*, *Greyhawk*, *Forgotten Realms*, *Dragonlance*, *Ravenloft*, *Planescape*, *Darksun*, *Mystara* and *Spelljammer* are trademarks or registered trademarks of TSR/Wizards of the Coast, Inc. Several other trademarked names appear throughout this work; the author hereby states that he is using the names, including the above-mentioned ones in editorial fashion only, and not to the benefit of the trademark owners, with no intention of infringing in any way upon the trademarks. The author is not affiliated with nor endorsed by TSR/Wizards of the Coast, Inc.

Information presented herein is design solely for the use of individuals playing the *Advanced Dungeons & Dragons*® game. 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.

A Note About Gender

Historically witches have always been viewed as female. To reflect this, the feminine pronouns will be used exclusively, unless a distinction needs to be made. TSR has claimed that years of use have neutered the male pronouns. I do not believe that this is so. So unless a distinction based on gender needs to made, I'll use the feminine pronouns to refer to both females and males, as it is done in many other languages.

**"Now, then, must you face those whom you seek"
From the Initiation Rite**

About Witches and Witchcraft

Witchcraft, or the practice of magic or sorcery by those outside the religious mainstream of a society; the term is used in different ways in various historic and social contexts.

The meaning of witch varies from culture to culture. Generally, witches are skilled sorcery and the magical arts. Through rituals, charms, spells and conjuring and invoking (evocations and invocations) of spirits, they manipulate forces or either good or evil purposes. They are said to possess supernormal abilities, such as invisibility, flying, shape shifting, clairvoyance, weather control, killing at a distance and (sometimes) healing by touch. Belief in witches, sorcerers and magicians has existed universally since prehistoric times. A witch can be either male or female. However, over the centuries, the term has come to apply almost exclusively to women.

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. The masculine of *wicce* is *wicca*.

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.

Witchcraft, witches, sorcerers, "them that consort with familiar spirits," charmers and wizards "that chirp and mutter" are mentioned numerous times in the Bible (Witch of Endor). According to historian Henry Charles Lea, the "witchcraft" denounced most often by the bible was merely divination. During the European witch craze, which began in the middle 15th century and ended by the 18th century, witches were defined as heretics who worshipped the Devil and engaged in abominable practices, such as maleficia, shapeshifting, orgiastic dances, copulation with demons, cannibalism, vampirism and flying through the air.

The ancient Hebrews, Greeks, and Romans knew practices such as these. In the Old Testament, the apocryphal book of Tobit contains an account in which, at the instruction of an angel, an evil spirit is expelled from a bridal chamber by the odor of a smoldering fish heart and liver (Tobit 6:1418). Nevertheless, the Bible also contains injunctions against witchcraft, such as "Thou shall not permit a witch to live" (Exodus 22:18), a command that was used to justify the persecution of witches in medieval Europe. The Greco-Roman world was permeated by belief in witchcraft. Roman poet Horace refers to hags who clawed the earth to invoke spirits of the underworld, and philosopher and novelist Apuleius mentions the practice of nailing owls over doors with wings outspread to deflect storms. After the Christianization of the Mediterranean world in the 4th century, countless customs like these, as well as comparable practices in northern Europe, were perpetuated as folk magic. Many were superficially Christianized in such practices as inscribing the Lord's Prayer on a piece of paper and keeping it in one's shoe as an amulet against bewitchment. Certain local sages or "wise women" were experts in popular witchcraft or sorcery, which often represented remnants of pre-Christian religion.

Witches also were known as diviners, consultants with familiar spirits, wizards, necromancers, charmers and enchanters. Gypsies, soothsayers, exorcists, astrologers, numerologists, and other fortunetellers were also classed as witches. Other kinds of witches included enchanters and charmers, jugglers, soothsaying wizards, diviners and magicians.

Some distinctions were made between "white" witches and "black" witches. White witches were those who cured illness, divined lost property, exposed thieves, enhanced fertility and drove away bad

whether. Black witches were those who used their magic only for the harm of others. White witches often went by other names, such as cunning folk, wise folk, wizard, sorcerer and witch doctor. Simple sorcery, or the use of magic accessible to ordinary people, such as setting out offerings to helpful spirits or using charms, can be found in almost all traditional societies. Although the distinctions are often blurred, practices such as these differ both from religion, in which gods are worshipped in awe or implored through prayer to help, and from the sophisticated arts of alchemists and ceremonial magicians. Sorcery is intended to force results rather than achieve them through entreaty, and it is worked by simple and ordinary means.

Witch hunters did not prosecute white witches chiefly the healer and diviners with the same fervor as black witches, for they were perceived as serving a vital need in the community. As much as the public feared bad witches as a menace to body and soul, they clung to the village sorcerer who would cure their sicknesses and help them in times of trouble. As the witch mania intensified, demonologists, witch hunters and learned men who shaped public opinion began calling for the prosecution of white witches as well. It was said that good witches really were a menace because of their capability of doing evil; their supernatural gifts did not come from God but from the Devil.

In the early Christian centuries, the church was relatively tolerant of magical practices. Those who were proved to have engaged in witchcraft were required only to do penance. But in the late Middle Ages (13th century to 14th century) opposition to alleged witchcraft hardened as a result of the growing belief that all magic and miracles that did not come unambiguously from God came from the Devil and were therefore manifestations of evil. Those who practiced simple sorcery, such as village wise women, were increasingly regarded as practitioners of diabolical witchcraft. They came to be viewed as individuals in league with Satan.

Nearly all those who fell under suspicion of witchcraft were women, evidently regarded by witch hunters as especially susceptible to the Devil's blandishments. A lurid picture of the activities of witches emerged in the popular mind, including covens, or gatherings over which Satan presided; pacts with the Devil; flying broomsticks; and animal accomplices, or familiars. Although a few of these elements may represent vestiges of pre-Christian religion, the old religion probably did not persist in any organized form beyond the 14th century. The popular image of witchcraft, perhaps inspired by features of occultism or ceremonial magic as well as by theology concerning the Devil and his works of darkness, was given shape by the inflamed imagination of inquisitors and was confirmed by statements obtained under torture.

The late medieval and early modern picture of diabolical witchcraft can be attributed to several causes. First, the church's experience with such dissident religious movements as the Albigenses and Cathari, who believed in a radical dualism of good and evil, led to the belief that certain people had allied themselves with Satan. As a result of confrontations with such heresy, the Inquisition was established by a series of papal decrees between 1227 and 1235. Pope Innocent IV authorized the use of torture in 1252, and Pope Alexander IV gave the Inquisition authority over all cases of sorcery involving heresy, although local courts carried out most actual prosecution of witches.

At the same time, other developments created a climate in which alleged witches were stigmatized as representatives of evil. Since the middle of the 11th century, the theological and philosophical work of scholasticism had been refining the Christian concepts of Satan and evil. Theologians, influenced by Aristotelian rationalism, increasingly denied that "natural" miracles could take place and therefore alleged that anything supernatural and not of God must be due to commerce with Satan or his minions. Later, the Reformation, the rise of science, and the emerging modern world all challenges to traditional religion created deep anxieties in the orthodox population. At the dawn of the Renaissance (15th century to 16th century) some of these developments began to coalesce into the "witch craze" that possessed Europe from about 1450 to 1700. During this period, thousands of people, mostly innocent women, were executed on the basis of "proofs" or "confessions" of diabolical witchcraft that is, of sorcery practiced through allegiance to Satan obtained by means of cruel tortures.

A major impetus for the hysteria was the papal bull *Summis Desiderantes* issued by Pope Innocent VIII in 1484. It was included as a preface in the book *Malleus Maleficarum* (The Hammer of Witches), published by two Dominican inquisitors in 1486. This work, characterized by a distinct anti-feminine tenor, vividly describes the satanic and sexual abominations of witches. The book was translated into

many languages and went through many editions in both Catholic and Protestant countries, outselling all other books except the Bible.

It was believed that witches could be identified by certain telltale signs: insensitive spots or marks on the body (almost any mole qualified); the inability to shed tears; and supernumerary teats or excrescence for suckling imps. The evil eye was a sign but was not infallible. Others described witches as invariably ugly and deformed. Many of the accused witches were outcasts or on the fringes of society, looked down upon by their neighbors because of their unmarried status, handicaps, homely appearances, ill temper or poverty. Not all victims were such: some were married, young and prosperous.

In the years of the witch hunting mania, people were encouraged to inform against one another. Professional witch finders identified and tested suspects for evidence of witchcraft and were paid a fee for each conviction. The most common test was pricking: All witches were supposed to have somewhere on their bodies a mark, made by the Devil, that was insensitive to pain; if such a spot was found, it was regarded as proof of witchcraft. Other proofs included additional breasts (supposedly used to suckle familiars), the inability to weep, and failure in the water test. In the latter, a woman was thrown into a body of water; if she sank, she was considered innocent, but if she stayed afloat, she was found guilty.

The persecution of witches declined about 1700 and was banished by the Age of Enlightenment, which subjected such beliefs to a skeptical eye. One of the last outbreaks of witch hunting took place in colonial Massachusetts in 1692, when belief in diabolical witchcraft was already declining in Europe. Twenty people were executed in the wake of the Salem witch trials, which took place after a group of young girls became hysterical while playing at magic and it was proposed that they were bewitched. The subsequent witch hunt took place in the context of deep divisions between the church and a controversial minister. Personal differences were exacerbated in a small, isolated community in which religious beliefs including belief in the reality of diabolical witchcraft were deeply held. By the time the hysteria had run its course, little enthusiasm for the persecution of witches remained in Massachusetts or elsewhere.

Belief in traditional witchcraft, in the sense of sorcery, remains alive in India, Africa, Latin America and elsewhere. A belief in the possibility of something akin to diabolical witchcraft can still be found among some conservative Christians.

"Witch" was a devastating accusation. If arrested and taken before a court or inquisitor, one often was assumed to be guilty. Torture often was applied until one confessed to the presumed guilt. Families of accused witches were shunned, and it was not uncommon for them to abandon the victim to save himself or herself.

Modern Western society thus has inherited a powerful, negative stereotype of the witch. A hag with a large, warty nose, a pointy chin, scraggly hair and a cone-shaped black hat, who lives alone with her animals usually black cats who cast spells on others and who is in league with the Devil. This stereotype has been reinforced for centuries in literature, drama, the popular press and film and television. It poses an enormous problem for Witches in the Neo-Pagan religion of Witchcraft, also called Wicca, who are the complete opposite of this stereotype. They do not worship the Devil (or even believe in the Devil), sacrifice animals or babies, shed blood in any way, renounce Christianity or any other religion or dedicate themselves to destroying others.

Neo-Pagan Witches define themselves as healers, servants of the community and servants of the Goddess and (usually) the Horned God, whom they worship in their religion. They believe in respecting the sanctity of all life and being in harmony with all living things and with forces in the universe. Ideally, they strive to attune themselves to nature and elements, forces they control in the working of magic. They develop their psychic abilities and seek to raise their spiritual consciousness through study, worship, and practice of their Craft and observance of moral and ethical lifestyle, in accordance with Craft laws and tenets.

Since the rise of neoPagan Witchcraft in the 1950s, Witches have worked to eradicate the negative stereotype and reeducate the public, with limited success. Some feel strongly that the word Witch must be reclaimed, while others feel the word is lost forever as a positive label and should be substituted with Wicca.

The task of reclaiming Witch and reeducating the public has been made very difficult by the fact that not all witches are neoPagan Witches, and not all witches conform to the laws and ethics of the Craft. The average layperson who knows little about witchcraft or Witchcraft lumps all witches together under the stereotype. Witches try to distinguish themselves from Satanists, who do worship the Devil, yet some Satanists refer to themselves as "witches".

NeoPagan Witches may be but a small percentage of all those who call themselves witches. P. E. Isaac Bonewits divides American witches into seven categories:

- **Neo-Pagan** (10 percent) half feminist Witches and half Witches who follow the various revivalist traditions.
- **Neo-Classical** (70 percent) those who practice a folk magic with pagan and Christian roots, without much regard to Witchcraft as a religion.
- **Classical** (12 percent) the village healers, wise women, etc., found in most societies, especially rural areas, who practice nonreligious folk magic.
- **NeoGothic** (12 percent) practitioners of Satanism, which is based on the "Gothic" witchcraft of the witch-hysteria era.
- **Family Traditions** (12 percent) families which, over the generations, preserved classical witchcraft traditions but did not necessarily call themselves Witches until the present.
- **Immigrant Traditions** (12 percent) ethnic folkmagic practices preserved in cultural pockets, such as the Pennsylvania Dutch (powwowing).
- **Other Practices** (10 percent) Magical practices of other religions. Such as Vodoun (Voodoo), Santeria, Native American Indian, etc.

Witches in the Game

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.

Chapter 1: Addendum and Errata

Despite my better efforts, errors and omissions plague every document. Instead of constantly revising (and forcing you to re-download) the main *Complete Netbook of Witches and Warlocks*, I have decided to place the corrections here. Plus I will also add material that did not make the final cut the last time do to editing or time.

This document assumes that you have a copy of the *Complete Netbook of Witches and Warlocks*, PDF version 1.3, 12/20/1999. You can check this by choosing File, Document Info, General (or CTRL-D).

Introduction

The “Debbie” listed on my acknowledgements page is actually Debby Ruh. She read many early and very raw copies of the witch netbook. Her suggestions and helpful criticisms have been invaluable to the completion of that work. “Evil” helped me by play testing several different versions of my witches in his gaming groups.

Witches and Warlocks

Some greater distinction needs to be made between witches and warlocks. Witches, warlocks and druids come from the same source religion, a proto-witch, shamanistic nature cult.

Witches are typically female, but can be male. All witches, regardless of coven or tradition, worship the Goddess. What nature the Goddess takes, of course, will depend on the witch’s coven.

Witches can be of any alignment, but they tend towards neutrality. They are not restricted to worship an aspect of the Goddess that shares the same alignment.

Warlocks are mostly male, but there are some female warlocks as well. Warlocks split from witches to follow the dark powers of the lower planes. While some might still honor the dark aspects of the Goddess, most have become the servants of the various Lords and Ladies of the Lower Planes. Warlocks may belong to any tradition, but most tend to be maleficia or mara, and many opt for the occultist and veneficia traditions as well. Only female warlocks of course can belong to the Amazon traditions.

Both groups do in fact refer to themselves as *witches*, something that the true witches find intolerable. The word *warlock*, means “oath-breaker” or “peace-breaker”. True witches consider it a grave insult to be referred to as a warlock.

In cases in which Witches and Warlocks are members of the same coven (a “Grand Coven”) they are always evil and devoted to some great Goddess of the lower planes. A good example of such a coven would be the Cult of Tiamat.

Hit Dice

The Witch advancement table (Table 1) on page 9 shows the witch using a **d8** for hit-point determination. This should be a **d6**. Clerics and priests use a d8 because of their military-like training. The witch is closer, combat wise, to the wizard. Witches do tend to be more active than the average wizard, but less so than a militant priest or hardy druid.

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.

Humanoids

The humanoid and sub-human races such as orcs, goblins, kobolds, and others generally do not become witches. That role is served by the tribal shaman/cleric. The worship and gods of the orcs and goblins has been well detailed in various sources. Of note should be the various half-crossings, namely the half-orc, half-ogre, and the half-troll. In all these cases the other “half” is human. Half-orcs may, as noted before,

become warlocks. NPC half-ogre and half-trolls may advance to the 5th level ability as a warlock or 6th if their wisdom is 16 or above. Typically they act as a shaman if they are still with their demi-human parent. These types may also join any “Human” coven that will have them.

Alternate Experience

DM’s should award players if their witch characters can convince some NPC that witches are not evil, if their character is good or neutral. Alternately DM’s could offer an experience award for any evil witch that confirms an NPC’s suspicions about witches. This is obviously much easier to do than for good witches.

Granted Powers

The witch is only granted **one** occult power per power level. Unless otherwise noted, there is no saving throw versus an occult power. Also any elemental power can only be used on the witch herself.

Turn / Command Undead

Most witches gain the ability to turn or command undead as a priest of the same level. This ability manifests itself not as a show of the power of the witches faith, as it is for a priest, but because of her connection with the Goddess. Most witches, with the possible exception of the Mara, find that life is the greatest gift. Undead are a mockery of that life and should be destroyed.

Some covens withhold this power until the witch reach second level. Under either circumstance the witch effects undead as a priest of the same level. A witch that gains this power at 2nd level might still be able to gain *Acquire Familiar* at 2nd level.

Acquire Familiar

The Minor Occult Power *Acquire Familiar*, should be re-cast as a **Least** Occult Power that the witch can gain at 2nd Level. The DM can decide if a witch gains *Acquire Familiar* or *Turn/Command Undead*, or both. Any witch, regardless of which power she has, can use the *Acquire Witch’s Familiar* spell.

Editor’s Note: Unlike *Turn/Command Undead*, the witch cannot gain the *Acquire Familiar* power at 1st Level.

Candle Magic

At 19th level the witch can make a Black Candle that can lay various curses on a victim. However this is not always an option for good or neutral aligned witches. So at 19th level only an evil witch may use a black candle. The candles of Good and Neutral witches are outlined below.

White Candle (19th): Good witches learn to craft these candles, which have the following powers: as *Remove Curse* spell at the 19th level of ability (capable of removing one curse places by a *Curse* or *Geas* spell or a Black Candle), grant the subject the benefits of imbibing an *Elixir of Health* (including curing magical diseases and even mummy rot), or automatically *Banish* one extra-planar creature (automatically overcoming magic resistance and without a saving throw). One of these effects can be generated for each turn the candle burns.

Silver (or Gray) Candle (19th): Neutral witches learn to craft these candles. When burned for a turn, it grants the target maximum effects for and spells they cast (similar to Incense of Meditation, but any spell-casting class may benefit). Thus includes spells inflicting their maximum possible damage and the ability to inflict maximum possible damage on any successful physical attack. The effects last for one hour for every turn the candle is burned.

Create Control Doll

In addition to the typical *Control Dolls*, also known as *Poppets*, the witch may opt to create one of the following dolls. In any case the witch must create a sympathetic link between the doll and the victim. This usually involves something personal from the victim, such as a bit of hair or fingernail. A patch of the victims clothing will also work.

Dolls of Pain: Every night, the witch plants a needle into the doll, causing great pain to the victim. Small wounds may appear on the body (1d6 damage per night, no save).

Dolls of Sickness: Every night, the witch dips the doll into various slimy brews and causes the victim to catch a disease (up to the DM) which no magic will cure until the doll is destroyed (no saving throw).

Dolls of Insanity: Every night, the witch utters words of hate to the doll, causing the victim to become totally insane. The effects of the insanity are up to the DM and last until morning (no saving throw). At the end of the night, the victim must make a second saving throw or temporarily lose a point of Constitution. Every night, the witch keeps on using the doll until the victim runs out of Constitution and dies or the doll is discovered and destroyed. All effects cease when the doll is destroyed.

Editor's Note: If you use my or any other alternate Sanity system then instead of the victim loosing Constitution they can loose Sanity or SAN points.

A witch can affect up to three people every night. She must make an attempt toll for each victim. On a 0-1, her doll is damaged (and useless), and the witch becomes the victim of a minor curse up to the DM. A remove curse will negate the witch's curse.

Cord Magic

Cord Magic is a *Minor Occult Power* (gained at 9th level), similar to Candle Magic. The witch learns to use various hues of cords or ropes to perform magical feats. The cords are usually made of rope, yarn, or string. They are braided and can have bits of colored ribbon or hair woven in. The witch can create the cord that will last a number of days equal to her own level. If the cord is not used by this time then the magic is lost. The witch activates the cord by tying it into a knot. The number of knots varies from coven to coven, but it usually 9 or 13. The witch must also be able to chant while tying the cord.

Cord of Binding (9th Level): The simplest of cords this item causes one person to not to do one particular action. The effects are treated as per a *Suggestion* spell. The nature of the avoidance must be stated when the witch makes the knots. Typically these are commands like "do not kill us" or "do not search this room". The victim will not avoid an action that is vaguely suicidal, such as "do not eat". Unlike other cords this one only requires three knots and usually, but not always, tied around an effigy or representation of the victim. This cord can only effect humans, demi-humans or humanoids.

Cord of Protection (11th Level): This cord confers an area of protection around the witch. The witch determines the nature of the protection when the cord is made (not used). The power can be a *Protection from Evil (Good)*, a *Protection from Magic*, or protection from a particular monster or class.

Cord of Entrapment (13th Level): This cord acts as if a *Hold Person* spell had been cast. The victim does get a save vs. spells to avoid, but the witch can impose a penalty of -3 to the save if she uses a bit of the victims own hair in the cord.

Cord of Travel (15th Level): This cord acts like a cleric's spell *Word of Recall*. The witch ties a knot to represent her destination and she later uses the cord to transport herself back. Typically this is to her covenstead.

Cord of (17th Level): This cord has two different purposes, either to save or destroy a life. Any witch can make a positive cord, but only evil ones can make the life stealing negative one. This cord is typically white if it used for positive purposes, or black for negative. The nature of the cord is determined when it is made. The positive, white cord can be used on anyone that is reduced to zero or less hit points. The witch ties the cord around the wrist of the person while saying a prayer to her Goddess. While the cord remains intact and on the person's wrist, they will not die or lose any more hit points. This magic will last a

number of days equal to the witch's level. The cord will not aid anyone who has more than one hit point and it will not protect them from new wounds, only from loss of hit points from blood loss. This cord is used only as a method to prevent someone from dying until they can be healed.

If the black cord is tied around someone's wrist and a curse is spoken by the witch, that person must save vs. death or die on the spot.

Mobius Cord 19th Level): This cord differs from the others in that the witch can construct one up to a month before using it and no special purpose needs to be defined. The cord is plain, but flat like a strip. The witch then twists one end and ties the cord together at both ends to make a loop. At that time the magic is active. The witch may then invoke the cord by cutting it in half through the center of the strip. This will cause the cord to become one single loop that is half as wide and twice as large. The cords magic comes in it's ability to undo any one moment in time. The action undone could have happened before the witch made the cord, but it could be something that the witch herself had not witnessed. Good examples are preventing the time a comrade ate poisoned food or held a cursed weapon.

The witch does not actually travel back in time to stop the action, but the action itself is removed from time. The DM will have to weigh the consequences for any action the witch chooses to undo.

The witch can only have one Mobius Cord at a time and constructing a new one requires the witch to access to her alchemical lab, her *Book of Shadows* and 1d8+6 days.

Dance Macbre

Victims are held as long as they can see the witch and they are not attacked. Once the witch is out of their line of sight they may attempt a save vs. magic to remove the effects.

Otherwise it lasts a number of rounds equal to the witch's level after she has finished the Dance.

Elemental Powers

Unless otherwise noted, Elemental Powers can only be used on the witch herself.

The Minor Earth Elemental Power, *Stoneskin*, should be replaced with *Stone Wall*.

Fiend Summoning

Table 12 on page 20 lists an Any Evil column. This information will be updated below, so that column should be ignored. The ability to summon lesser fiends is now added and dealt with below. See updated tables at the end of this chapter.

Psionic Powers

No major change except that Psychic Power is now used instead of Psionic Power. This change is to foster a future expansion.

Wizard Spells

Witches with these powers (Limited, Greater, and Superior) can cast wizard spells as a wizard of the same level. The witch may replace any witch (cleric) spell with a wizard spell of the same level. The wizard spell, when cast by a witch, belongs to the High Secret Order.

Which wizards spells the witch may cast will depend on the witches coven and tradition. For example a water elementalist Tempistarii would not be able to cast a fireball spell.

The spell levels that the witch has access to, is dependent on the occult power the witch has.

Table 1: Wizard Spell Levels by Occult Power

Occult Power	Spell Levels
Limited	1,2 & 3
Greater	4, 5, & 6
Superior	7, 8, & 9

In order cast wizard spells of 8th or 9th level, the witch needs to have an intelligence of 18 or better.

Table 2: Wizard Spells for Witches

Level	8	9
14	-	-
15	1	-
16	2	-
17	3	1
18	3	2
19	4	2
20	4	3
21	5	3
22	5	4
23	6	4
24	6	5
25	6	5
26	6	6
27	6	6
28	7	7
29	7	7
30	7	7

Traditions and Kits

Some distinction needs to be made between Traditions and Covens. While both can grant Occult Powers, place limits on magic, alignment and behavior, and determine what spells the witch gains, they are not the same.

Covens are usually small and are dedicated to one Goddess or a very small set of Goddesses. Covens determine their own membership and may restrict which Traditions can join. Covens are religion based and typically have a leader, a high priestess, who rules over all members.

Traditions are usually larger. Traditions are usually a product of geography or culture. A single tradition may members in many covens and a coven may have members of many Traditions. A tradition does not have a central leader. Traditions are most like AD&D kits. Traditions define the relationship the witch has with Magick, and what powers she may use.

When Occult powers are listed for a coven these may be chosen over what is granted for the witches tradition. In no case will a witch gain a power from her coven and another from her tradition. She will have one, or the other.

In cases where the descriptions might conflict then the witch is to choose her coven over her tradition. For example, Venefacia normally do not affect undead, but Venefacia of Shar can.

Faerie

Elven witches of the faerie tradition are also known as *Kuruni* in the elvish tongue. Elves of the various sub-races and worlds may use different words, but their word for “witch” can be traced back to this root. “Kuruni” among the elves has the same connotation as “Witch” does among humans. While elves are generally more tolerant of magic than humans, Kuruni still seem somewhat of a throw back to more remote and darker times.

Gypsy

Gypsy witches are also known as *Chovihani*. Gypsy witches revere Bibi, the Goddess of night as their Goddess. Other Gods in the Gypsy belief system are, Del, the supreme God/Goddess, Beng, the God of evil and Alako, the God of the moon and the son of Del.

Lorelei

The Lorelei, or singing witch, did not make the final publication of the Netbook. They are presented in Chapter 2 and bring the number of Traditions to 13 (not counting Solitaries or Family Traditions).

Maleficia

Malefic-Witches are not always evil, but they worship a dark aspect of the Goddess from the lower-planes, such as Hecate, Kali, Lilith, Lolth, or Tiamat.

Malefic-Warlocks are also evil with most lawful-evil, but are more involved with the Blood War, and worship any Lord or Lady of the lower planes.

Seven “crimes” are usually attributed to Maleficia of any stripe. 1. Inspiring impure love, 2. Inspiring hate, 3. Causing impotence, 4. Causing disease, 5. Taking a life, 6. Depriving of reason and 7. Injuring property or animals. These are most common among the lawful evil maleficia and warlocks.

Non-evil Malefic witches (a very rare thing indeed) are typically somber and distant in personality. They are experts on things pertaining to fiends and the lower planes, second only to Occultists.

Mara

While Mara are referred to as “Death Mistresses” they are not the same as the *Death Master* NPC class from *Dragon #76*. Mara gain their powers from the powers of death. Either from the acts of death or from the animation of undead.

Mara Warlocks are most often chaotic-evil and worship demon lords. Non-evil Mara are typically interested in the causes and nature of death. Common Goddesses for Mara-based covens are Hel and Ershkigal.

Natural Witch

Other signs of a natural witch are being born with red hair, during a lunar or solar eclipse, on one of the witches’ holy days, or some other natural phenomena.

Occultists

There are several types of “sub-traditions” of the Occult Tradition. While they all share similarities to the Occultist, each differs in their beliefs. While one of these occultists might join a coven or lodge with any other type of witch, most occult lodges have only one type of tradition.

Some of the various types are, Astaru (based on Norse beliefs.), Golden Dawn, The Hermetic Orders, OTO (Ordo Templi Orientis), Qablaha (also Kablaha, Kabalaha, Cabalaha), Rosicrucians (Order of the Rosy Cross), Thelema, and the Thule Society.

What these sub-traditions share is a belief that their point of view is the only correct one. Many are offshoots of some other order or combinations of others. These orders are best for an Earth-like setting (i.e. *Gothic Earth* or *Shadow Earth* are perfect choices). DM’s should create Occult sub-traditions that best fit their own campaign and world.

Voodoo

Witches of the voodoo traditions can be non-evil, but most are neutral and known as Hougans. Practitioners of purely evil voodoo are known as Borcu, Quimbanda or Cuimbanda. Other voodoo traditions include, Candomble, Macuba and Umbanda.

Hougans gain their powers from *Mama Aida Weido*, or their version of the Goddess. Other “gods” or powerful Loas in the realm of voodoo are:

- 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.

Witch-doctors are more appropriately demi-human Shamans or non-human clerics.

Non-Witch Kits

Witch Hunter

The witch hunter, regardless of base class, has the following spell like power.

Counter Spell - This power allows the witch hunter the chance to disenchant or disrupt a witches magic. The Witch Hunter can effect up to the number of levels of witch magic equal to their own level once per day. For example, a 1st level witch hunter can dispel one 1st level witch spell on any given day, a 5th level one can disrupt any combination of five levels of witch magic per day (five 1st level spells, or one 5th level, or one 2nd and one 3rd, and so on). The witch may attempt to avoid the counter spell by making a save vs. magic.

Some witches have discovered that they can weaken witch hunters with this ability by casting spells and not attempting a saving throw. Witches may only attempt this after initial contact with a witch hunter that has used the counter spell power and the witch fails to save. An Occult Knowledge proficiency check may be required as different witch hunters have different means to use their counter spell power; i.e. some pray, invoke a focus item or make a gesture.

Covencraft

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. A coven can have any number of members, but typically they number about thirteen; one leader and twelve members. A coven can consist of as little as three witches. The information here expands the information given in the *Complete Netbook of Witches and Warlocks*, Chapter 3: Covens and Duties.

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.

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.

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), Pursewarden - 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.

A special color cord that they wear or some other badge of office may distinguish officers 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 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 10th level belong to the **First Degree**, witches of 11th to 20th level belong to the **Second Degree** and finally witches of 21st to 30th level are called **Third Degree** witches.

Circles are similar to degrees, except they correlate with the occult powers that a witch has gained. A witch of the 1st Circle has a Lesser Occult power and is 6th Level. There are five circles a witch may belong to. 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 tacky.

Not all witches use Degrees or Circles. Occult witches typically describe their members in terms of the Inner or Outer Lodge.

Occultist refer to any witch of 19th level or lower (with the exception of 1st Level Initiates) as members of the Outer Lodge. Occultists of 20th level or higher are members of the Inner Lodge. 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”

Proficiencies

Communal Casting

Only by means of this proficiency can a witch use the communal or coven casting rules described below. This proficiency does not give them the magical ability, but only knowledge of how to cast spells in groups.

One witch, usually the highest level one, is consider the focus of the spell. Any touch based attacks must be performed by her. The other witches must remain in contact with the focus witch. The other witches in the communal casting add half of their levels to level of the casting witch for the determining of effective level, saving throws, range, duration or anything else that can be effected by level. Time to cast any communal spell is doubled.

Demonology, Basic & Advanced

The Demonolgy proficiency has been expanded to include the information in this tome. DM’s might want to consider that PC’s with *Basic Demonology* only know what is commonly known about fiends and nothing in this book, but very basic or sketchy information. Only PC’s with *Advanced Demonology* in Tanar’ri, Lilim or Proto-Demons know that other races of Demons exist. Of course only those PC’s that have that particular sub-set know any details of a specific demonic race.

Appendix A

New Goddess presented in that work are represented here in “Faiths and Avatar’s” format. The notable exception is Tiamat, who appears in *Faith’s and Avatar’s*. For more information see **Appendix A** of this netbook.

Appendix B

Many worlds have native characters that they refer to as witches. Ravenloft has the Priestesses of Hala (appearing in Chapter 2) and the Forgotten Realms have the witches of Rashemen. These characters can either remain, or be recast as witches per these rules.

Corrected Tables

The following tables have either been corrected of minor errors or new information has been added. Corrections and additions appear in **dark red**.

*“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

Table 3: Witch Experience by Level

Level	Experience	Hit Dice	Witch	Warlock	Degree/Circle	Occult Powers
1	0	1d6	Initiate	Initiate	First Degree <i>Outer Lodge</i>	Turn/Command Undead
2	2,500	2d6	Neophyte	Neophyte		Acquire Familiar
3	5,000	3d6	Spiritualist	Spiritualist		Read/Dispel Magic
4	10,000	4d6	Sybil	Seer	1 st Circle	Lesser Occult Power
5	20,000	5d6	Conjurereess	Conjurer		
6	35,000	6d6	Mystic	Mystic		
7	60,000	7d6	Enchantress	Enchanter	2 nd Circle	Minor Occult Power
8	110,000	8d6	Sorceress	Sorcerer		
9	175,000	9d6	Witch	Warlock		
*10	300,000	10d6	Witch 10 th Level	Warlock 10 th Level	Second Degree 3 rd Circle	Medial Occult Power
11	450,000	10d6+1	Witch 11 th Level	Warlock 11 th Level		
12	600,000	10d6+2	Witch 12 th Level	Warlock 12 th Level		
13	900,000	10d6+3	Witch 13 th Level	Warlock 13 th Level	4 th Circle	Major Occult Power
14	1,200,000	10d6+4	Witch 14 th Level	Warlock 14 th Level		
15	1,500,000	10d6+5	Witch 15 th Level	Warlock 15 th Level		
16	1,800,000	10d6+6	Witch 16 th Level	Warlock 16 th Level	5 th Circle	Superior Occult Power
17	2,100,000	10d6+7	Witch 17 th Level	Warlock 17 th Level		
18	2,400,000	10d6+8	Witch 18 th Level	Warlock 18 th Level		
19	2,700,000	10d6+9	Witch 19 th Level	Warlock 19 th Level	<i>Inner Lodge</i> Third Degree	
**20	3,000,000	10d6+10	Topaz Witch	Air Warlock		
21	3,300,000	10d6+11	Sapphire Witch	Water Warlock		
22	3,600,000	10d6+12	Ruby Witch	Fire Warlock		
23	3,900,000	10d6+13	Emerald Witch	Earth Warlock		
24	4,200,000	10d6+14	Diamond Witch	Void Warlock		
25	4,500,000	10d6+15	Witch Mother	Warlock Father		
26	4,800,000	10d6+16	Witch Priestess	Warlock Priest		
27	5,100,000	10d6+17	High Priestess	High Priest		
28	5,400,000	10d6+18	Eternal Priestess	Eternal Priest		
29	5,700,000	10d6+19	Princess of Witches	Warlock Prince		
***30	6,000,000	10d6+20	Queen of Witches	Grand Warlock		

* Name Level (10th Level)
 ** Court Level (20th Level). There is only one of each court member in any coven or cult.
 *** Highest level any witch can obtain. (30th Level).

Table 4: Occult Powers

Lesser	Minor	Medial	Greater	Superior
<i>Level 6</i>	<i>Level 9</i>	<i>Level 12</i>	<i>Level 15</i>	<i>Level 18</i>
Brew Flying Ointment	Bestow Curse on Item	Become Ethereal	Create Permanent Magic	Astral Travel
Brew Love/Hate Potions	Candle Magic	Create Magic Items	Fascination	Evil Eye
Brew Narcotics	Cord Magic	Create Control Doll	Fiend Summoning	Foretell Future
Brew Poisons	Dance Macabre	Identify Cursed Items	Greater Elemental Powers	Kiss of Death
Brew Truth Drug	Elemental Powers	Identify Magic Items	Greater Wizard Spells	Manufacture Potions #5
Chill Touch	Heal / Harm Touch	Immune to Charm & Hold	Immunity to Mind Control	Summon Divine Aid
Circle of Protection	Human Control	Immune to Supernatural Fear	Limited Wish	Superior Elemental Powers
Glamour	Manufacture Potions #2	Limited Psionic Powers	Longevity	Superior Psionic Powers
Immune to Fear	Protection from Good/Evil	Limited Wizard Spells	Manufacture Potions #4	Superior Wizard Spells
Immune to Sleep Magic	Speak with the Dead	Manufacture Potions #3	Shape Change	Wish
Manufacture Potions #1	Use Magic Items	Necromantic Protection	Summon Plague	Witch's Blessing
Supernatural Protection	Word of Fear	Read Magical Scrolls	Turn Undead, Advanced	Witch's Curse

Table 5: Fiend Summoning by Level

Witch Level	Fiend Type and Chance of Summoning							
	Lesser	Type I	Type II	Type III	Type IV	Type V	Type VI	VII, Special
15	35%	30%	25%	20%	15%	10%	5%	1%
16	40%	35%	30%	25%	20%	15%	10%	5%
17	45%	40%	35%	30%	25%	20%	15%	10%
18	50%	45%	40%	35%	30%	25%	20%	15%
19	55%	50%	45%	40%	35%	30%	25%	20%
20	60%	55%	50%	45%	40%	35%	30%	25%
21	65%	60%	55%	50%	45%	40%	35%	30%
22	70%	65%	60%	55%	50%	45%	40%	35%
23	75%	70%	65%	60%	55%	50%	45%	40%
24	80%	75%	70%	65%	60%	55%	50%	45%
25	85%	80%	75%	70%	65%	60%	55%	50%
26	90%	85%	80%	75%	70%	65%	60%	55%
27	95%	90%	85%	80%	75%	70%	65%	60%
28	100%	95%	90%	85%	80%	75%	70%	65%
29	105%	100%	95%	90%	85%	80%	75%	70%
30	110%	105%	100%	95%	90%	85%	80%	75%

Table 6: Fiend Summoning Percentages

Fiend Type	Regaing Lost Control (% / Witch Level)	Asking Questions, Chance of Knowing	Asking Questions, Chance of Witch knowing the Truth
Lesser	4% / Level	20%	5% + 1% per Witch level
I	3% / Level	30 %	10% + 1% per Witch level
II	3% / Level	40 %	20% + 1% per Witch level
III	2% / Level	50 %	30% + 1% per Witch level
IV	2% / Level	60 %	40% + 1% per Witch level
V	1% / Level	70 %	50% + 1% per Witch level
VI	1% / Level	80 %	60% + 1% per Witch level
VII, Special	1% / Level	90 %	70% + 1% per Witch level

Table 7: Fiend Summoning Types

Fiend	Lesser	Type I	Type II	Type III	Type IV	Type V	Type VI	VII, Special
Baatezu (LE)		Osyluth	Hamatula	Amnizu	Cornugon	Gelugon	Pit Fiend	Duke
Yugoloth (NE)		Dergholoth	Piscoloth	Yangoloth	Mezzoloth	Nycaloth	Ultraloth	Lord
Gereleth (NE-C)		<i>Hordling</i>	<i>Bodak</i>	<i>Glabrezu</i>	Farastu	Kelubar	Shator	Lord
Tanar'ri (CE)		Vrock	Hezrou	Glabrezu	Nalfeshee	Marilth	Balor	Prince
Lilim (CE)	Alu-Fiend	Succubus	Shedim	Lamiae	Empusa	Mormo	Lilitu	Princess
Proto-Demon (CE)	<i>Unknown</i>	<i>Unknown</i>	<i>Unknown</i>	<i>Unknown</i>	<i>Unknown</i>	<i>Unknown</i>	<i>Unknown</i>	Prince
Slaad (CN)	Rogue	Red	Blue	Green	Grey	Black	Death	Lord

Chapter 2: Traditions, Kits & Classes

Courtesies of the Witch

- The Witch who hath a supposed greater knowledge of magick and contradicts knowledge of another Witch of greater or lesser rank will never excel in her studies.
- The powerful Witch doth not boast of power or greater knowledge. She shall excel.
- The rank of one Witch compared to that of another should not be viewed as competition.
- A Witch of lesser rank is not inferior and should not view another of greater rank as a threat, but as an equal and one to be learned from.
- A Witch of greater rank is not superior and should not view another of lower rank as weak or inferior, but as an equal and one to be learned from.
- What one Witch sees as the best or only way of sorcery, another may not. We are all individuals.
- As is everything, each individual has an area within sorcery where she is most adept and will excel rapidly.
- The Goddess gives each Witch at least one gift. This gift may be one that another Witch might possess, but will lack in to where excelling is almost impossible. This is because a gift is a natural extension of something the Witch is born with.

Attributed to Aleister Crowley

Witch Traditions

Lorelei

The Lorelei is a witch whose power and magic is centered on her voice. Lorelei are legendary and infamous for their beautiful, but haunting voices. Tales are told of a single Lorelei claming storms, armies and fierce creatures with their voices alone. But tales are also told of a single Lorelei crashing ships, destroying castles and causing storms.

Most are neutral, but can be lawful, good, evil or chaotic.

Preferred and Barred Covens: Lorelei are welcome to join any coven that will have them, however most covens find the aloofness of the Lorelei a bit off-putting. Even evil Lorelei do not care to associate with Maleficia.

Role: Lorelei believe that they, and they alone, understand the fundamental harmonies of the universe. These harmonies are neither good or evil, so most Lorelei are neutral. These harmonies are all around to those who know how to hear them. Bards and Spellsingers know some of these harmonies and how to use them, but only Lorelei fully understand the Songs.

Lorelei tend to be solitary witches. Even coven sisters maintain an aloofness that is uncommon among other witches. Elven Lorelei are on good terms with Kuruni and Human Lorelei get along well enough with Tantric witches. Both groups get along great with bards and spellsingers. Most Lorelei do not care for maleficia or mara, as most lorelei like to avoid evil. Occultists and Veneficia tend to ignore or dismiss Lorelei as a "low-magic" tradition.

Weapon Proficiencies: None required.

Non-Weapon Proficiencies: Bonus proficiencies include; Artistic expression and Singing.

Equipment: The Lorelei are not required to have any special equipment, many however opt to carry stringed or percussion instruments to aid in their singing. Lorelei do not normally use wind instruments because it interferes with their singing.

Special Benefits: Due to their style of magick, Lorelei cast spells without the list somatic components. Most times they do use a musical instrument along with the spell casting.

Special Hindrances: Lorelei live under a curse. How this curse was laid on an entire tradition is unknown and no Lorelei will ever talk about it. It is known that before upon the untimely death of a Lorelei she must perform her *Swan Song*. This is a special, personal song that the witch begins to form when she is initiated into the craft. If she can not perform the song, then one of her coven sisters must perform the song. If the song is not performed the Lorelei can not cross over to the Other Side. She runs the danger then of becoming an undead monster similar to a *Banshee* or a *Baobhan Sith* if she is an elf or human respectively. She must make a *Resurrect Survival* roll in order to avoid this fate. An undead Lorelei will often be found haunting the place of her death or her home singing a mournful song. Any one hearing this song must save vs. Death to avoid it's effects. The victims will be charmed and attempt to get to the undead witch, even if this action leads to their own deaths. Many stories describe a single undead Lorelei casing the deaths of hundreds. It should be noted that the Lorelei does not intend to kill these people, it simply does not know anything but her own mourning song.

Wealth: Normal for witches. Lorelei can use their natural singing ability to gain additional funds. Whether they use their magickal ability with it or not, is up to the individual witch.

Races: Lorelei witches must be only Human or Elven.

Occult Powers: Lorelei can not effect the undead except as noted below. Instead they gain the **Least Occult Power** of Voice.

Least: Voice

Lesser: Primal Scream

Minor: Songs of Magi

Medial: Note of Discord

Greater: Prime Harmonics

Superior: Death Wail

The Lorelei's Occult powers are described below. Some Kuruni or Tantric witches can also use these powers if their coven allows.

Voice: This acts just like the *Suggestion* spell. The witch must be able to speak to the target in any language they understand. This power only effects humans, demi-humans or humanoids.

Primal Scream: The witch can let out a scream of such power that all within 10' of the witch take 1d6 + 1/level hit points of damage. This power also effects those that are allies with the witch.

Songs of the Magi: The witch has learned some songs that replicate certain wizard spells. The spells the witch has learned are and the level they can use them are:

Table 8: Lorelei Wizard Spells

Witch's Level	Spell (Level)
9 th	Remove Curse (4)
11 th	Wall of Force (5)
13 th	Anti-Magic Shell (6)
15 th	Power Word, Stun (7)
17 th	Otto's Irresistible Dance (8)
19 th	Prismatic Sphere (9)

These spells are recorded into the witch's Book of Shadows as any other spell. They are treated as the wizard spell of the same name and level, except that no material or somatic components are required.

Note of Discord: The witch begins her power by touching a the physical object she wishes to effect and humming. She hums in different tones for anywhere 2 to 6 (1d4+1) rounds. Once she finds the proper tone she then steps back and sings the note she found. This note will disrupt any physical object, such as a door or a wall. This power has the same effects as a *Horn of Blasting*.

Prime Harmonics: The witch sings into reality something in her mind. This works just like the *Alter Reality* spell.

Death Wail: The witch lets out a ear piercing wail that will kill any one creature of 75 or fewer hit points, or up to 3 creatures of 10 or fewer current hit points. The witch must decide who is effected before she utters the wail.

Witches from Online Game Worlds

The witches presented are from the various online game worlds and they work the best within those worlds. Please visit each of the author's worlds for more information. In each case the witches of these worlds belong to these unique traditions. Covens usually consist of this one tradition or a few select others. Many of these traditions have unique occult powers. These are very often a product of that campaign world. Any unique power is dealt with in the description.

Presented here are the various witches from the world creators themselves. If you find their witches interesting then check out the worlds they come from.

Minhiriathia

by Cole Austin, ultimaterealm@vastonia.com
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The Witches from the kingdom of Minhiriath are by far one of Vastonia's most mysterious classes. The Witch generally seeks to bring harm to the world. Their cults are dedicated to powerful demons and the works of black magic. They strive to rid of holy beings and everything associated with goodness and righteousness. Marked for death by almost every creature known to exist, the Witch cults make their unholy asylums far atop mountains or perhaps deep within the natural surroundings of a dank forest. Unlike others organizations that represent injustice and evilness, members of a Witch cult spend most of their lives in secret, eagerly devising new magical incantations of disastrous proportion. When given the chance to leave the cult's watchful eye a Witch will search out victim's to test their new found powers and spells on. Total chaos and mass destruction are the undeniable goals of every Witch and they will not rest until every last creature, structure and/or person standing in their wake is utterly destroyed.

Preferred and Barred Covens: Minhiriathia are limited to covens located in Vastonia, with most in the kingdom of Minhiriath.

Role: The witches of Minhiriath are evil, or the very least chaotic neutral. They represent the hidden, evil forces of the world. As a group, Minhiriathia tend to be more interested in magic and it's workings than the religion of witches. In this sense they have an attitude and demeanor closer to that of wizards.

If there are any witches of good alignment then they have never been recorded.

Weapon Proficiencies: None required.

Non-Weapon Proficiencies: Bonus proficiencies include; ancient history, demonology (basic), spellcraft, herbalism and, ancient languages.

Equipment: The *Unholy E'Necrom* is the Witch's holy canon. They follow the *E'Necrom's* ancient scriptures to the letter and live by it's coded teachings as if it were a living person of divine significance. All Minhiriathia copy it's passages into their own Book of Shadows.

The *Grand Grimwaer* is also a book of ultimate destructiveness and many a Witch has died attempting to recover this legendary relic of godly creation.

Special Benefits: Witch's receive no bonuses when uses any type of hand held weapon. Instead they gain their advantage through spell casting. A Witch normally casts spells at a rate equal to 1 segment (6 seconds)/ level of spell. Ergo a 7th level spell would take the Witch 7 segments (42 seconds) to cast. They then in turn subtract 1 second for each point of initiative scored during the initiative phase of combat, thus giving them a much faster casting speed than normal spell casters.

Special Hindrances: Minhiriathia cannot use silver items or holy items (burn to the touch). They can never be dual class or multi class. They can never enter consecrated ground or places of great holiness (DM's option). Salt causes damage to them as holy water does to certain undead. Salt water splashed upon them causes 2d8 points of damage/pint in volume. Holy water causes normal the normal damage of 1d8/pint used against them. Holy spells cast against them have 150% normal effect. Rot iron weapons uses against a Witch also take a great toll and such attacks made with these weapons cause and additional +2 damage per successful strike.

Wealth: Witches start with whatever money their cult deem necessary, if this amount is zero then so be it. A witch will alternatively have problem acquiring sufficient money for what is needed.

Races: Witches must be Human, or Elven in extreme cases.

Occult Powers

Lesser: Circle of Protection

Minor: Use Magic Items

Medial: Limited Wizard Spells

Greater: Greater Wizard Spells

Superior: Superior Wizard Spells

Table 8: Minhiriathia Level Titles

Level	Level Title
1	Divinate
2	A'mastrom
3	A'sendrom
4	Dis'chantré
5	A'malgamite
6	Jyhstromin
7	Jyhstromin Master
8	Jyhstromin Superior
9	Witch Master (Minhiriathia)
10	Witch Master (Minhiriathia) 10 th Level

Editor's Note: The Vastonia Witch was originally released as a 1st Edition AD&D class and has been updated to 2nd Edition and brought into line with the rules from *The Complete Netbook of Witches and Warlocks*. The original 1st Edition class can be found at the Vastonia website at <http://www.vastonia.com/>

Namiri

by Larry Geyer, webmaster@hurva.org and Web Warlock
from the Kingdom of Hurva, <http://www.hurva.org>

Namiri Witches are a new addition to Kingdom of Hurva, fitting for the Goddess they serve, Namir the Goddess of Magic. These witches are known to many as Namiri, after their Goddess. The Namiri know that the source of their and all magic is the Goddess. They become Her human teachers of magic. Not only how to cast spells, but also the power and responsibilities that come with magic. Namiri covensteads are often great libraries of magic devoted to Namir and to Oghma. The Namiri use these places not only to worship but to teach others the way of Namir and of Magic.

The Namiri also honor Celestian, whom they call the "Dark Man" or the "Silent One". The Namiri are not His priestesses though, and He does not grant them magic.

Preferred and Barred Covens: Namiri can only belong to covens of Namir (except as noted below). They may choose only from the Crone, Occult, Tempestarii, or Venefacia traditions. Namiri gather in small covens of seven and are usually all the same alignment.

Editor's Note: A full coven for Namiri witches is seven and not thirteen as with most covens.

Role: Namiri witches as mentioned above teach humans the nature and power of magic. Unlike the witches of most worlds, the Namiri are neither feared or reviled. They are often seen as mysterious, maybe even a little creepy at times, but not a threat to the world.

Namiri may only be neutral, a reflection of their Goddesses attitudes. Most are true neutral, but they may be Lawful, Chaotic, Good or Evil as long as they are in part neutral.

Namiri witches of all alignments worship on the banks of the Namir River. It's water is considered to be very holy. Even when adventuring a Namiri will have a vial of this precious river water. Namiri will also only pray at night while facing the Diamond Star constellation. Even if underground, they will attempt to face the constellation wherever it might be in the sky.

Weapon Proficiencies: Namiri may only use simple weapons of the kind a wizard or farmer might use. The most popular is a small wheat sickle that they can use as a dagger (slashing only).

Non-Weapon Proficiencies: Required: Witchcraft and Spellcraft (free). Recommended: Legend Lore, Religion (Hurva), Occult Knowledge.

Equipment: All Namiri will carry their holy symbol, fashioned after Namir's own symbol and their spell books. A Namiri spellbook conforms to a normal witch spellbook as described in the Complete Netbook of Witches and Warlocks, save that a Namiri may teach a spell

from it to a wizard of the appropriate level. Wizards still can not read these books.

Special Benefits: The Namiri have gained the blessing of Torodin. That known Namiri may not be victimized by a thief. Of course if the witch does not let anyone know that she is in fact a Namiri then a thief may do what he will with out divine penalties.

Also because witches are so new to the Kingdom of Hurva they do not suffer any of the reaction negative modifiers that other witches suffer.

Namiri gain the thief ability to Hide in Shadows. They may perform this ability as a thief of the same level.

Finally they gain a +1 to their saves against Illusions or Shadow Magic.

Special Hindrances: Namiri, because of their Goddesses agreement with Torodin, also may not harm thieves, as long as they know the person is a thief.

Namiri may only be female and human. They also can not effect the undead.

Wealth: Namiri gain the normal wealth options for witches.

Races: Namiri witches must be Human.

Occult Powers

Lesser: Supernatural Protection

Minor: Candle Magic

Medial: Limited Wizard Spells (limited to Illusion/Phantasm spells)

Greater: Greater Wizard Spells

Superior: Wish

Affiliated Orders: The Witches of Namir are on good terms with the priests of Torodin and Oghma. Men may join the worship of Namir, but not as witches (or even Warlocks). Witch Brothers may be Mystics (Clerics) or Sorcerers (Wizards). They are not members of the coven, but they support the Namiri goals. The Order of Night is a witch knight order of Celestian that protects the areas that the Namiri worship and teach.

Witches of Othaniel. Not to be outdone, the Evil God Othaniel has begun to instruct witches of his own. These witches are his human consorts but otherwise conform exactly to the Maleficia from the *Complete Netbook of Witches and Warlocks*. However they also gain the benefit of not having a penalty on their reaction roles.

Torannian Witch

by Rafael Arrais, rarrais@bigfoot.com
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Torannian witches are strange wielders of magical arts, feared all along the world for unknown mystical powers that come from the entities they know and deal with. Near World is a world with many secrets, and with many portals to other realities and planes of existence, and these magicians somehow learned how to reach and understand these forgotten places, and use its power to cast their spells.

There are actually only a few real witches on the world, but with their wondrous abilities came the fear and imagination of the common folk, and so the fantasy stories are plagued by tales of witchcraft. Tough none of them seen to uncover all the secrets of the witches, they serve to warn those who do not know other worlds and realities, to stay away from their path, and respect them.

These witches are usually females, but there are also males among them. In such cases, they are called as Warlocks, and not witches.

Preferred and Barred Covens: This tradition is suitable only for Torann based covens. These covens may also include some Maleficia as well.

Role: Torannian witches live hidden in small villages and towns, probably working only for their own magical knowledge and learning. They do not like to adventure the lands, but very often accept other adventurers on their houses, being curious about why they do travel around the world searching for treasures or even fame. The witches only respect those with willpower and wisdom, and will treat every other people as they treat the farmers, which came to their houses with questions about their miserable future.

Weapon Proficiencies: Torannian witches are not born to physical fighting, and will avoid it every possible time. They do not gain any weapon proficiency on the first level, nor will ever gain one.

Non-Weapon Proficiencies: Torannian witches can take Priest and Wizard proficiencies without the normal double slot penalty. Bonus: Demonology, Basic; Herbalism. Recommended: (General) Artistic Ability,

Brewing, Cooking, Languages (Modern), Weather Sense; (Wizard) Ancient History, Astrology, Languages (Ancient), Reading/Writing, Religion; (Priest) Healing.

Equipment: When a torannian witch is first created, she must buy her weapons from among the following choices: Dagger or dirk, knife, sling, staff sling.

Additionally, the witch can roll up to three times on the Magical Items table of the Dungeon Master's Guide. The DM must aid on these rolls and keep only items related to the witchcraft (such as Amulet of the Planes or the well known Broom of Flying). These items may value up to 1,500gp, but no more than that. If the player enjoys a item worth near that value on her first roll, she won't need to roll two more times.

Special Benefits: When a torannian witch is first created, she automatically gains the spells detect magic and read magic at 1st level; these spells are addition to any spells she normally receives.

Torannian witches follow a pact made with all demons. They won't be harmed by them if they do not harm the demons first. The demons will always simply ignore the witch, unless there are really powerful demons around, such as Pit Fiends, whose are extremely individual to follow these kind of pacts. Tough even them will somehow have a "care" with the witch. Only the witch is protected tough, and not her possible non-witch friends.

She does not gain to ability to Turn or command Undead.

Special Hindrances: Torannian witches receives a -3 reaction roll with outsiders, unless they are exceptionally open-minded.

If a torannian witch do not exclusively dedicate its life to the study of the mystical forces, she will be subject to the anger of their entities which wish to guide them to their own objectives. Thus, every time a witch accepts tasks or quests which are not directly related to their own study, they will be exposed to extra planar forces which will try to change her mind and bother her until they give up on her quest. Consider it, in game terms, as if the witch suffer a -2 to -4 penalty (depending on how much time she is disobeying their masters) to every action they make.

A witch must always expose the truth she knows about the multiverse during her conversations (truths such as the existence of outer planes and the nature of the gods, etc...). Thus, if a witch does hide the truth or lie to protect herself from the anger of those who not understand her ways, she will be subject to loose all his magical powers during a undetermined period of time. Mostly 1-4 weeks.

Wealth: Torannian witches only gain the normal wealth for wizards, (1d4+1) x 10 gp.

Races: Only Torannians (Human) and Half-Elves may learn witchcraft. They must have a minimum ability scores of 13 in both Wisdom and Charisma.

Occult Powers

Lesser: Supernatural Protection

Minor: Manufacture Potions #2

Medial: Limited Wizard Spells

Greater: At this level, Torannian Witches ascend to a new form of magical understanding. So, they can cast one extra spell per day from each of the spell levels that she may normally cast (1 extra spell for the 1st spell level, 1 for the 2nd and so on.) Other than that, they became particularly skilled with the arts of divinatory magic, thus doubling the effects of every divine spell cast by them (such as Duration, Range and Area of Effect).

Superior: Planeshift (as per spell)

Draelon

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The Draelon are witches who are believed to be descended from dragons. They are sure that their veins still have the blood of dragons within them. They get their powers from Loi'Iatha who is daughter of Qunaidus. Essentially they worship Loi'Iatha but also respect Qunaidus. People born to be a Draelon; they can not learn to be Draelon.

Draelons believe they all have born a long time ago from the big dragon egg, which Loi'Iatha had created in the middle of the holiest place. Their soul wanders in Meln until magic disappears. When Draelon dies, her soul dies in one place and reborn same time in another. Best time for a soul to be reborn is at night below the constellation of dragon when the Dinia (moon) is full. Only on rare occasions do Draelon give

birth to their own children. Magic is their child. But if a Draelon gives birth to a child, it is rare, special and quite ominous event.

Draelons have one prediction about the end of the world: "When the magic disappears and the arcana has sunk underground, the leader who already has wings, will lead all unborn Draelons down to the most holiest and there they all prepare to be reborn. When the time is right they'll rise build a new and blooming nation."

Draelons wanderer all over the world searching for "the chosen" or children that have the dragon blood in their veins. All other children are known as a "gray". The chosen child is recognized best from her gaze and that she doesn't get on well among other "gray" children. "Chosen" are almost always girls and have almost always some kind of disability. When the "chosen" sees a Draelon, she doesn't avoid it like other children, but is for the first time genuinely interested in something. Quite often "chosen" child is feared, avoided and teased. Even the parents of the "chosen" child might be shocked of the silent behavior and unnaturally intelligent gaze of their new-born child. "Chosen" often feels herself as if she is a foreigner among her own relations.

When the Draelon finds a child who could be a Draelon, the child instinctively and curiously comes to speak with her. She will then tell the child who and what she is. After that she leaves. If the child asks her to stay or take her with the Draelon, the Draelon starts to observe the child more closely. She takes a blood sample from the child. If the blood is unnaturally yellow in color, it is a sign of that the child might be a "chosen" one. Later the Draelon takes her iron pot and examines the blood of the child. If the *naimloss* essence and the blood turn to a white when boiling, the child is "chosen". Only at this time, when Draelon has known the child about five days and has examined child's blood, can the Draelon tell to the child that she is "chosen" one. After that confession she must tell the child what Draelons are and what are their goals and ideals. At the same time Draelon tells that she will become a "tudrak" of the child. "Tudrak" is the guide and the teacher. At this time the "Tudrak" must ask "chosen" if she wants to come along with her. Usually child wants to leave with the Draelon but sometimes a child has refused. In that case the child refuses, Draelon must capture the child and leave a message for her parents or capture the child and stage it's death. If the child wants to leave with Draelon, Draelon must ask permission from child's parents. If parents refuse, must her capture the child or stage her death as mentioned above. This tactic is more common of the evil Draelons than the good or neutrally aligned ones. In some cases a good Draelon will take a child if she believes that the child is threatened by the community or another, maybe evil Draelon.

Draelons can be any alignment except lawful.

Preferred and barred covens: This kit is only for coven of Loi'Iatha.

Role: Draelons are wanderers who settle down only to research or to die. They live only for one purpose, they search "chosen" ones among communities and wait for the magic to disappear.

Weapon proficiencies: Required: None, Recommended: None

Non-weapon proficiencies: Required: Alchemy, herbalism, Dragon lore. Recommended: Riding (air based)

Equipment: Required: Small iron pot

Special benefits: Draelon are immune to all diseases, even magical ones such as lycanthropy, but not mummy rot.

Special hindrances: In most nations (Barond for example) Draelons are feared, hated and will be executed with a silver axe when discovered. People believe that the silver axe would cut of the connection between the soul and the body and this way destroying Draelon completely.

In nations where magic is common and respected, it is almost begrudged to be born to a Draelon.

Wealth: Normal wealth for witches.

Races: Only humans can be born a Draelon.

Occult Powers: Draelon gain the following occult powers when they advance and retain favor of their Goddess. Upon reaching sixth level, the Draelon must choose a dragon color. This color will usually be of the same alignment of the Draelon. This color will determine the nature of her future occult powers.

Lesser: Dragon's breath (1d6 dmg. per level. Once per week)

Minor: Dragon's breath (1d6 dmg. per level. Once per day)

Median: Charm Dragon. Usable only once, permanent effect.

Greater: Summon dragon, if near.

Superior: Perfect Polymorph to adult dragon (color of own alignment). Once per week and 1 turn per level.

Quanaidian

by Master of Runes, meln_fantasyworld@hotmail.com
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Quanaidian are mysterious witches who live in harmony with nature. They get their mythical powers from either Qunaidus - the Empress of mysticism and the guardian of moons or from An'Gaia - Mother earth. Men and women can be quanaidian. Women are called witch and men are called warlock.

Quanaidian usually live in forests close to small villages or towns. In rare cases they might live in small village. Their residence is ascetic and barren. Quanaidian's alignment must be neutral good or true neutral.

Quanaidian don't actively search new members. One can become a quanaidian by studying. Quanaidian usually gladly take apprentices. New student can't be older than 15 years. Quanaidian and her student spend three years together and after that the student is ready to continue alone in the way of witchhood.

People react quanaidian with reservation and for this reason quanaidian usually hide their skills and abilities. If community find out there is witch among them they might react completely unexpectedly depending on kingdom and town or village they live. Despite of suspicions and possible even fear, quanaidian usually is peoples last hope when some difficult problems bother their community.

The word "quanaidian" is ancient language and means "child of the nature".

Preferred and barred covens: This kit is only for covens of Qunaidus and An'Gaia

Role: Quanaidian lives only for serving nature and they actively seek ways to improve harmony between people and nature.

Weapon proficiencies: Required: None Recommended: Quarterstaff. Quanaidian can only use wooden weapons.

Non-weapon proficiencies: Required: Herbalism, Recommended: Herbalism

Equipment: Required: None. Recommended: None.

Special benefits: Quanaidian gain the speak with animals and omen reading proficiencies free when adopting this kit.

Special hindrances: Quanaidian can not use metallic weapons. They also cant "hurt" nature in vain in any way, i.e. they can't kill animals or plants without a very good reason.

Wealth: Normal for witch.

Races: Only humans and elves can be quanaidian.

Occult Powers: Quanaidian get the following occult powers when advancing and retaining favor of their goddess.

Lesser: Manufacture potions #1

Minor: Heal / harm touch

Medial: Manufacture potions #3

Greater: Shape change

Superior: Witch blessing

Witches from TSR/WotC Game Worlds

Various types of spell-casters called *witches* have appeared in different official D&D/AD&D products over the years. This is my attempt to reconcile the various types of witches to reflect the options and rules in *The Complete Netbook of Witches and Warlocks*. In most cases witches belong to a similar set of traditions or may in fact be a new tradition altogether. In any case the covens and/or traditions the witches follow will be listed.

Wokani, the Witches of Glantri

Editor's Note: These witches grew out of my original workings on the Witch netbook and my own campaign in Glantri that became known as the "Holy Lands of Glantri". This campaign was set 300 years in the future of the official Glantri and dealt with a very different land that survived a civil war and a conversion of the government to a theocracy. I refit my witch to align more with the Witch/Wokani from the official Glantri supplements.

The witches of Glantri on the world of Mystara are known as *Wokani*. The Wokani are a tradition as well as a group of covens found only in the Principalities of Glantri. These witches have survived not only because of their power and secrecy, but in spite of it. Mystara is a world with no gods. In Glantri in particular, the open worship of gods had been illegal, and can be punishable by a hefty fine or even death. That these witch can work in such an environment and among Glantri's great wizard-princes is even more testament to their power.

The Wokani is one of the oldest collections of magic-practicing humans known to history and before. Long before the Princes began to rule, the Wokani were tapping the magic of The Radiance. With the rise of the princes these witches have either had to go into hiding or hide in "plain sight". Often these witches will pass themselves as Sorceresses; that is, as actual wizards. The common folk still refer to them as "Witches". Since most their magic is more similar to wizard magic than other priests, the ruling wizards of Glantri leave them to their own devices, although they do not really trust them at all.

In many ways the Wokani tradition resembles that of the Crone and Venefacia's. While the overwhelming majority of this tradition is female, there are a few males among their number.

Preferred and Barred Covens: Wokani, are very secretive, even more than most witch traditions. Wokani traditionalists may only belong to Wokani covens. This makes the distinction between Tradition and Coven very difficult for this group. There are other witches in Mystara and even in Glantri, but they are not Wokani.

Role: The Wokani exist to protect the "old ways" of religion before the Princes came. Currently they are disguising themselves as true wizards. This makes the Wokani very dangerous. Any of the coven (any non-witch) that discovers a Wokani's secret is most certainly marked for death. While they prefer not to kill anyone normally, the Wokani will do so to protect their secret.

Weapon Proficiencies: None Required. Most Wokani only chose a weapon that a wizard might, such as a dagger or staff.

Non-Weapon Proficiencies: The Wokani gain the wizard Proficiency of *Spellcraft* for free at first level.

Equipment: The Wokani needs a small lab to brew her potions. Initial cost is 2d4 x 10 GP at first level and 1d4 x 5 GP per level to maintain after that. Optionally, the Wokani can use the optional rules for creating and maintaining a lab from the *Player's Option Spells & Magic* book. This cost is above and beyond that what the witch might require for her *Manufacture Potions* occult powers.

Special Benefits: As stated before, Wokani practice "hiding in the open". Since most convince others that they are just another sort of wizard they are less feared than other witches. While they are looked down upon by true wizards, this does not translate to the rest of the population. While she remains within the borders of Glantri a Wokani will never insight a mob, regardless how superstitious the population is. She may be feared, but the people fear the wizards more. Also the wokani gains +1 to reaction rolls while she is within Glantri and she is still believed to be a sort of wizard. If she is discovered to be a true witch then these reaction rolls drop to a -3. Either of this is added to what reaction roll the witch would normally receive.

Special Hindrances: The Wokani suffer the same sort of degeneration that plagues crones. For every Occult power she receives the Wokani

permanently loses 1 point of Charisma, to a minimum score of 3. They develop hunched backs, warts, bone deformities and horrible voices. This has led them to become the best users of deceit, charms and shapechange, to avoid being shunned or persecuted by others.

Wokani can not turn or command undead.

Wokani are also looked down upon by true wizards. Their reactions to witches are measured as if the witch were two levels lower.

Wealth: Wokani begin with a random 3d6x10 (different than other witches in that it is not based on her charisma). Some amount of this money goes towards creating a lab.

Races: Humans make up the majority of this tradition, with some half-elves. While other wizards may be demi-, semi- or even non-human, only humans (and half-elves) are ever admitted to Wokani covens.

Occult Powers

Lesser: Manufacture Potions #1

Minor: Elemental Powers or Manufacture Potions #2

Medial: Create Control Doll

Greater: Shape Change

Superior: Witches' Curse

Holy Days: On the Glantrian calendar wokani worship on the following sabbats.

Numont 2

Flaurmont 1

Felmont 1

Sviftmont

Eirmont 5

Spring Equinox

Summer Solstice

Fall Equinox

Winter Solstice

Necromantia (Glantri Halloween)

Wychlaran, the Witches of Rashemen

In most lands the accusation of *witch* is a dangerous one. In the chilly reaches of the northlands of Rashemen, it is a proud title. The witches here are not a downtrodden minority of women believed to be in league with evil, but the proud, powerful leaders of the nation.

The Wychlaran (the "wise old women" in lost tongue of the north) are witches from the Forgotten Realms game setting. The witches are all exclusively women. All Rashemaar children are tested for natural magical ability. Girls who test highly are trained to be witches. Anyone selected to be a witch of Rashemen must have an Intelligence, Wisdom and Charisma all of 15 or more.

Preferred and Barred Covens: Wychlaran belong to various covens scattered across Rashemen. These covens are similar to each other, with each high priestess answering to the Wychlaran Queen of Witches.

Role: The Wychlaran are the heart and soul of Rashemen. They are it's rulers and protectors.

Weapon Proficiencies: None Required. Most Wychlaran only chose a weapon that a wizard might, such as a dagger or staff.

Non-Weapon Proficiencies: They gain Herbalism and Spellcraft free.

Special Benefits: 1. Two bonus NWP's (Herbalism, Spellcraft). 2. Free-casting (no memorization) for all spells while in **Rashemen**. 3. No material components needed while in **Rashemen**. 4. Spellmeld (boost another witch's spell) at 6th level. 5. Cause fear 3/day in a 100' radius (creatures with equal or greater HD/lvs are immune). 6. Free food/lodging/financial assistance in **Rashemen**.

Special Hindrances: 1. Casting time for all spells doubled. 2. Cannot research new spells. 3. Cannot create magical items. 4. Must go masked in public while in **Rashemen**. 5. Must return to **Rashemen** at least once a year to receive assignments from elder **witches**. 6. Can only be female and human.

Also there are certain duties that are also required by the Wychlaran. Free teaching of all spells to all young witches. There is no infighting between the witches. Is considered to be a waste of time.

They also choose the Iron Lord (the *Huhrong*) to rule the land.

The people and witches of Rashemen worship a triune Goddess know as "The Three". This triunity is made up of Bhalla, Khelliara and the Hidden One. These Goddesses are better known throughout the Realms as Chauntea, Mielikki, and Mystra respectively. There is also a fair amount of spirit (both ancestral and natural) worship. Many witches believe that come back as sprits to protect Rashemen and her people.

The Wychlaran are members of the following Degrees:

Othlor - "The True Ones" 15th level or higher

Hathran - "Learned Sisterhood" 10-14th level

Blethran - "Sisterkin" 3-9th level

Ethran - "Untried" 1-2nd level.

Wealth: Wychlaran begin with a random 3d6x10 (different than other witches in that it is not based on her charisma).

Races: Only humans can be Wychlaran.

Occult Powers

Lesser: Circle of Protection

Minor: Word of Fear

Medial: Limited Wizard Spells

Greater: Greater Wizard Spells

Superior: Superior Wizard Spells

The Magical Factions of Rashemen

Editor's Note: This section is based on the article by Phillip Wallace, sleyvas@datastar.net, *The Witches of Rashemen*. It has been used here with permission. The original article is extremely useful to play witches from Rashemen regardless of what sort of witch class or kit you use. It is also particularly suited to the style of witches presented here.

There are many magical divisions within the Rashemaar witches. While all more or less conform to this basic tradition, there are some major groups that are slightly different. These divisions correspond roughly to covens, but any coven can have any tradition that allows it.

Children of Untamo – While sometimes referred to as witches, these magic workers are actually shamans interested in learning more about the spirits and the dreamworld. Some are druids in the service of Bhalla. They gain their powers from the spirits of the land.

Daughters of the Darkened Path – These witches honor Shar as their Goddess and are devoted to study of shadow magics. Their arcane spells tend to deal with shadows, darkness and illusions. Despite their dark reputations the Daughters are the heroes of the common people. They often support the causes of people against the Huhrong or other rulers. They often have mages, mystics and priests as their members.

Hecatians – These witches are very few in number and represent a very old form of the witch's religion. They worship to long to be believed lost deity of Hecate. Many are very similar to shamans or Faerie Traditionalists. They were formally known as the Sisterhood of Hecate. They openly oppose the Daughters of the Darkened Path and the Sisterhood of Selune, and quietly work against the Witches of Urling. Witches of this sect are often multi- or dual-classed mages.

Sisterhood of Selune – Formed in Rashemen in the century following the formation of the Wychlaran, nearly a millennia ago. The Sisters are allied with the witches of Urling and the Tuatha'Del-Carmeen. They are also on fairly good terms with the priestesses of Selune outside of Rasheemen. Many are very talented astrologers.

Tuatha'Del-Carmeen – Are the Faerie traditionalist of Rashemen. They are believed to inhabit the mystical island of Tal'Shee-ar. They are the most mysterious of all the witch factions in Rashemen. Many are known to have dealings with the Seelie Court and Unseelie Court.

Witches of Urling – Are the ruling caste of the witches of Rashemen. All of these witches are in a position of power among their fellow sisters. They worship of the Triune Goddess (Bhalla, Khelliara and the Hidden One). The witches of Urling are among the most powerful of the Wychlaran. They bind their spirit to protect the lands after their own deaths. They are excellent mediums and some have even belonged to the Mara tradition. They can never control undead, but can turn them as normal. They save their rivalries, not for their fellow witches, but for the Thayvian wizards.

Warlocks – Males with magical talent are not admitted to the covens of the witches. Thus there are no male witches or warlocks.

Witches of Gothic Earth

The witches of Gothic Earth from *Ravenloft: The Masque of the Red Death*, are not members of a special coven or tradition. They may belong to any tradition or any Earth-based coven. There are some differences that set these witches apart from their more fantasy-like counterparts. These witches suffer from same penalties that all spell casters on the Gothic Earth face. Plus, the Witches of Gothic Earth do not gain a Superior Occult power.

The witches of Gothic Earth are a subclass of the Mystic.

While witches in Gothic Earth may be of any alignment, the effects of the *Red Death*, make evil the most likely witch alignment, followed by neutral and then good.

Cosians, the Witches of Hala

The Witches of Hala for the *Ravenloft* campaign setting are detailed in Van Richten's *Monster Hunter's Compendium*, Vol. 3.

These witches, also called Cosains, are the servants of the Goddess Hala. The witches of Hala typically spend their time running hospices and acting as healers, midwives and scholars. Their purpose however is to raise the quality of human life and the destruction of enemies of humanity. Because of this the witches may only be lawful in alignment, they can be good, neutral or even evil in their pursuit of lawfulness, but lawful good is the most common.

The Witches of Hala typically hear the call of their Goddess early in life. Since this is largely a family tradition, the lessons are handed down from mother to daughter. Only very rarely does someone out side of the family hear the call to join the witches of Hala.

Like most witch faiths the Witches of Hala do not actively seek recruits, their Goddess though has given them the power to recognize another witch (Cosain) or warlock (Phylaxoi). The witches then introduce their ways to the uninitiated witch in hopes that they join. If they do not then there is no pressure from the Coven of Hala, although some evil witches may see the new solitary as an enemy of the faith.

Cosains are not very accepting of other witches, more so than most witches, but they will tolerate them. The only exceptions are witches of the Left Hand Path, and Sorcerers. They feel that these witches are part of the reason why most people fear and hate witches. These other witches obviously are working towards nefarious goals and should be stopped. Cosains are usually very excepting of other priests and healers.

Preferred and Barred Covens: This tradition is suitable only for the covens of Hala. The witches of Hala gain certain powers when their covens grow. These powers are described in Van Richten's *Monster Hunter's Compendium*, Vol. 3.

Role: The witches of Hala see it as their divine duty to rid the world of suffering. To this end they act as healers, midwives and anything else to help others. They have skills in alchemy and may also pass on any knowledge they may have about a number of subjects, with the exception of their role as witches.

Weapon Proficiencies: Required: None. Recommended: Dagger.

Non-Weapon Proficiencies: Required: Healing, Herbalism. Recommended: Animal Handling.

Equipment: No special equipment required, but many will have a small collection of items used for healing assembled and on their person. This Cosian "kit" includes many healing plants, balms, potions, herbs, and surgical tools.

Special Benefits: Priestesses gain the Herbalism and Spellcasting proficiencies free when adopting this kit. Witches of Hala can also make a wisdom check in order to identify another witch or warlock. Many Cosains can see their Goddess directly when communicating with Her.

Special Hindrances: Most Cosains are non-combative. That is not to say they are pacifists, they will fight evil when they can, they just prefer to find non-combative ways of doing it. The one notable exception is that of Hags. Cosains have a long-standing enmity with hags and both sides will typically fight to the death. The Cosains of Hala are also very secret about their powers. Most will never admit that they are in fact witches.

Wealth: Priestesses receive the normal wealth for witch classes.

Races: Only humans may join the coven of Hala.

Occult Powers

Lesser: Manufacture Potions #1

Minor: Heal Touch

Medial: Necromantic Protection

Greater: Longevity

Superior: Witch's Blessing

Warlocks: Males may belong to the worship Hala, but never to the same coven made up of Cosains (witches). These "warlocks" are known as Phylaxoi and may be of any Chaotic alignment; good, neutral or evil, with good being the most numerous. (Note: this does conflict with the previous stated alignment restriction for warlocks, but it is allowed in this case.) Otherwise the Phylaxoi are very much the same as the Cosains of Hala.

The Hermetic Order of Sigil

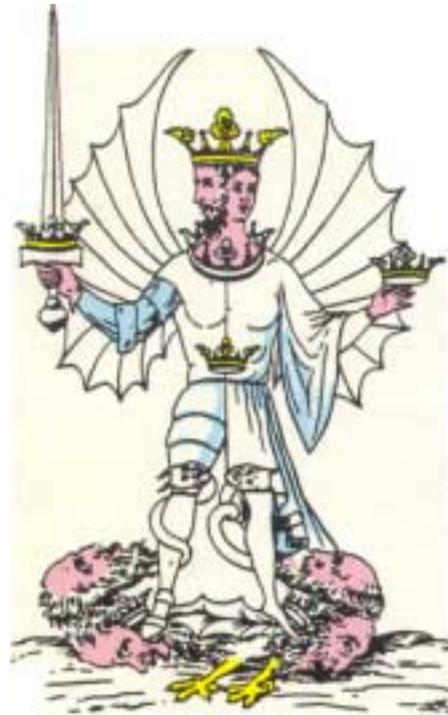
The Order is a sub-Tradition of Occultist that is found only in the City of Doors. Their community is so small that all members of this tradition are also in the same lodge.

The history of the Hermetic Order of Sigil dates back at least millennia to a magical-priestly cult of the god Hermes found on an Earth-like world (possibly *Gothic Earth* or *Shadow-Earth*). This cult adopted the stylings of an earlier cult of Thoth worshipping Egyptians, whom they believed were their forefathers. The combination of these two occult belief systems produced the “Thrice Great Hermes” common to many Occultic Traditions. Some how, some way, they relocated to Sigil and have since grown apart from their Occult cousins.

Members of this order do not differ too greatly from other occultists; members are known as Frater (if male) or Mater (if female), they participate in debates on magickal theory and practice, and any new members must be sponsored by an existing member. However there are a few significant differences. To begin with all members must be human. The Hermetics believe that humans, and only humans, are the only purely divine creatures in the multiverse. Their argument has the weight of convection. They will point out that humans live where no other races can, from the various worlds to the depths of wildspace, to the City of Dis, or the even in Sigil. They also point out that humans are the most successful of all the races. While the Hermetics are not openly racist, they are openly arrogant. While they typically ignore races such as dwarves, gnomes and halflings, they have a particular hatred of tieflings. Most Hermetics refer to them as “half-breed abominations” or more often as “bastards”. Often to the surprised tieflings face. Their views of celestials, fiends and other planular races is that they are merely spirtual beings that had at one time been human and now have human-like forms to deal with everyone else in the multiverse.

Despite their attitude, arogance and beliefs that generally annoy just about everyone else, Hermetics are feared, if not respected in Sigil. The reasons are varied, but one stands out. It is well known that most witches receive their powers from The Goddess. Occultists on the otherhand typically believe in a neuter God-being that they can ascend to. Hermetics of Sigil are believed to have their powers granted to them by none other than the Lady herself. This rumor has never been confirmed, nor has it been denied, and the Hermetics are not forthcoming with the answers.

Also, unlike other Occultists, Hermetics are mostly dual classed humans. Many began life in one career and then joined the Lodge after arriving in Sigil. Since only the most capable have access to planular magic, the members had progressed quite far in their original vocations. So even without the mystery and fear that surrounds them, even a member of the Outer Lodge has quite a bit of power at his or her disposal.



*“By the pricking of my thumb,
Something wicked this way comes.”*

Second Witch, Macbeth

Non-Witch Kits

Druid

Editor's Note: While researching the witch, I could not help but run into information on the classical Druids. This only reminded me of what I dislike about AD&D druids. If you use the Witch as presented here, then this might be a more appropriate choice for Druids, which I refer to as Classical, Celtic, or (jokingly) Orthodox Druids. Presented here is an alternate druid very similar to one I have used in my own games. It is loosely based on the Druid from the *Celts Campaign Sourcebook*.

By Dominique Crouzet, dominique.crouzet@mageos.com
from *The NetBook of Cults & Priests, Ver. 3.*

The Original *Eldritch Wizardry* introduced the Druid class to the D&D game. Since that time the Druid has seen revisions and tweaks, most recently with the advent of the Second Edition's *Complete Druid's Handbook*, and most notable the Hierophant Druid from *Unearthed Arcana*. But the closest representation of the historical Druid came from the *Celts Campaign Sourcebook*.

Druids are not simply "forest priests" dedicated to Nature, they were the clergy, lawgivers and lore-masters of the Celtic world. Some of them are some kind of "nature-druids" dedicated to the worship of the earth-goddess Danu. As such, druids will be responsible for worshipping the Celtic gods, not especially the powers of nature. The name Druid means "knowing the Oak Tree" and trees are seen as sacred.

Druids are the law-givers in Celtic society, they not only are priests, but also as tribe leaders and judges. Thus the Druid must be Lawful in alignment. The most common is Lawful Neutral. Very rarely a Lawful Evil Druid will exist. Druids that are dedicated to nature may be True Neutral, and Druid-Ranger multi classes can be Lawful Good or Neutral Good.

Druids command great respect from the rest of Celtic society, gaining a +1 reaction bonus per two experience levels, to encounter reactions with Celtic humans. Celtic humans are not permitted to harm a Druid.

The local organization of Druids is known as a *Circle*. In some ways it is very similar to a witch's coven. Most notable though is a druid circle and it's members will be known to everyone in the Celtic tribe.

Requirements: Ability scores: minimum of 13 in intelligence and wisdom, and 12 in charisma. Must be human or (rare occasions) half-elf (Sidhe)

Alignment: any lawful, true-neutral.

Combat: Hit-Dice: **d8**; Thac0: Priest.

Weapons: dagger, club, sickle, sling, spear (one or two-handed), staff, and sword (kopesh).

Armor: leather armor only.

Required Proficiencies: Local-history, and Religion.

Bonus Proficiencies: Astrology and Spellcraft.

Spheres of Spells: Major access: All, Astral, Charm, Creation, Divination, Elemental (earth/fire), Healing, Law, and Summoning.

Minor access: Animal, Plant, Protection, and Thought.

Special Powers:

Secret Language: druids have a secret language (the same as the Druid class). Gained at first level. This language deals mostly with Celtic law and worship (not nature as presented in the *Complete Druid's Handbook*).

Legend-lore History: druids have the same ability of legend-lore as bards. 5% per level.

Sanctuary: upon reaching the 3rd level, druid gain the continuous power of *sanctuary* (as per the 1st level priest spell), except that Celtic humans save at -2 against it, and people from other cultures at +2. Normal saving throws for other creatures.

Special Restrictions:

The Celts believed in reincarnation, so they suffer the same restriction to *Raise Dead* that witches do. A Druid may use the spell *Reincarnate* instead. It can be moved from the Necromantic sphere to the Healing sphere.

Since they are a part of the Celtic society a Druid can not use any magic items that have a written component, such as a book or scroll. The DM may want to replace such items with ones that have the same effect but are more appropriate to a Celtic society, such as a talisman.

Druids cannot turn undead.

Allowed Kits: Adviser (from *CDH*), Mystic, Prophet, Scholar.

Followers: As normal.

This Druid is appropriate for any type of Celtic setting, such as a Dark Ages Ireland of Earth, or the Moonshaes of the Forgotten Realms.

Special Note, Bards: Bards in Celtic society are considered a sub-class of the Druid or Priest. If you wish, Bards can remain as a sub-class of Rogue and allow them to gain Priest (Druid) Spells instead of Wizard Spells.

Shamans

Shamans, Animistic, and Totem Witches are all part of primitive forms of worship. Shamans are dealt with in many official AD&D products and they do not change significantly here. If you wish to use Shamans and Witches in the same game consider allowing shamans access to some witch proficiencies. Also a shaman could gain a lesser or minor Occult power. These rules assume that witches and druids are both descended from a proto-priest shamanistic style of worship.

Animists believe that every natural object, both living and nonliving has a spirit or life force, and are endowed with reason and volition identical with that of man. The animist sees movement in streams, trees, wind, rocks, and other objects, which he believes to be inhabited by spirits. Movement, therefore, argued life. It is distinctly at the root of magical belief and practice.

Verbena

Editor's Note: Verbena are loosely based on the Verbena from *White Wolf's Mage: The Ascension* and the original witch kit from *TSR's Complete Wizards Handbook*. This section does not challenge any of the copyrights held by TSR/Wizards of the Coast or White Wolf Publishing and is designed only for personal, non-profit use.

*"We begin life naked, covered in blood and screaming.
Do not pretend it is any different."*

*"We are not human beings having spiritual experiences.
We are spiritual beings having human experiences."*

Traditional Verbena Sayings

Verbena are mages that have a learned the magicks and secrets of witchcraft. "Verbena" is the Latin name for vervain, an herb with manifold properties, both real and imagined. Through the ages, it has been held as a miracle plant. Romans used it to consecrate temples; herbalists included it in love potions; superstitious peasants believed it warded against witches. Ingesting this herb causes nausea.

Verbena are fate-weavers and rune-cutters, shape-changers and be-witchers, herbalists and midwives dedicated to learning the secrets of healing and life, pain and death. To them, Life is the most potent force in existence. The growing ash can crack mountains. The living cauldron, the womb, is a constant source of generation, unequalled since original Creation. Thus each body is a sacred shrine; the substance and power of body - blood, sap and other life-giving fluids - serve as sacraments. Life, therefore, is their specialty.

While there is some debate on the exact relationship between verbena and witches there is no mistake on their similarities. Verbena, like witches and druids, honor and respect nature and life. Also like witches, verbena form covens, participate in sabbats and use the same mystical tools. Many verbena even worship the Goddess in her many forms. But this is where the differences begin. While witches are dedicated to the Goddess and live through magic, verbena are devoted to the magic itself. This minor philosophical schism is a deep crevasse to witches and verbena.

Verbena History: While many verbena will claim that they "have always been", there are some occult scholars who disagree. It is their belief that verbena are an offshoot of a nature worshipping proto-witch (shamanistic) coven (they also believe that this is the same or similar coven that gave rise to the Druids). At some point in this coven's development some of the proto-witches decided that the magic became more important than the source, the Goddess. These witches left their sisters to form their own covens and became the verbena.

Verbena, unlike witches, use "blood magic" to achieve various magickal rites. These rites can include the use of their own blood, the

blood of others, or carving magical runes and sigils in their own bodies. To verberna blood is the substance that contains the life force of living things. The Blood of Nature contains the vital force of Nature itself. Verberna using the power of sympathetic magick often use mundane blood and ritual sacrifice to make their magick more powerful. In this respect this brings their thinking in line with the Mara Witches. But unlike the Mara, verberna see undead as an unholy abomination.

Editor's Note: For this verberna can, regardless of alignment, use any of the "blood magic" spells listed in the *Complete Netbook of Witches and Warlocks*.

Verberna also have a ritual of initiation. This ritual is often viewed as a symbolic death and rebirth of the mage, again similar to the Mara. But while this rebirth is symbolic it often is very physically challenging and exhausting.

All Initiates must undergo the ritual death and rebirth. After study and testing, the prospective Verberna enters the circle and undergoes some form of ordeal (often illusionary, sometimes not). When the coven is satisfied she has the necessary spirit and dedication, they call the elements as witnesses. Most Verberna stay loyal unto death.

Alignment: Verberna may be of any alignment but true neutral. The philosophy of the verberna requires them to make a moral or ethical stand.

Preferred Schools: Verberna, as a whole, are interested in life forces, so many prefer spells from the schools of necromancy, enchantment/charm and conjuration/summoning. Many also opt spells from abjuration, alteration, and divination.

Barred Schools: While no schools are barred to the verberna, most do not take spells from invocation/evocation or illusion schools.

Verberna must be general mages; specialty wizards cannot become verberna.

Role: Verberna see themselves as the self styled protectors of the world and the mundanes (non-magical humans). Often they clash with other wizards on the topics of how magic should be best used to do this. Verberna also look down on their witch cousins. They believe that the typical witch is not living up to her own full magical potential, which they refer to as "awakened". That full potential would be of course to become a verberna.

The verberna see themselves as participants on the Tree of Life. These simultaneously allies them and puts them at odds with some occultist witches and druids.

Secondary Skills: Herbalist or Alchemist.

Non-Weapon Proficiency: Herbalism and Spellcraft are gained for free at 1st level. The verberna may also choose freely from the list of witch proficiencies.

Weapon Proficiency: Required, dagger.

Equipment: All verberna need a focusing tool. Usually this is their Athame or Wand. Without it a verberna cannot cast spells or perform rituals.

Editor's Note: Unlike witches, the athame of a verberna is sharp and can be used for cutting. A verberna will rarely use her athame in combat, not for fear of desecrating it, but fear of damaging her spell focus. As you can imagine, many true witches find this offensive.

All verberna also possess a *Book of Shadows*. These books however are typical wizard spell books and can be read using a *read magic* ability or spell. Verberna, like any other mage, still cannot read a witch *Book of Shadows*.

Occult Powers: The verberna has access to occult powers at the following levels.

Level	Power	Typical Powers
6 th level	Lesser	Glamour, Chill Touch
9 th level	Minor	Heal / Harm Touch
12 th level	Medial	Necromantic Protection
15 th level	Greater	Fascination

Special Hindrances: Like the witch, verberna are distrusted by outsiders. Unless an NPC is exceptionally open-minded or has extremely high Intelligence or Wisdom (13 or more in either ability), the verberna receives a -3 reaction roll, if she is known to be a verberna. If the NPC is uneducated, comes from an extremely superstitious or unsophisticated culture, or has a low Intelligence or Wisdom (under 9 for both), the

verberna receives a -5 reaction roll. Additionally, if a verberna lingers in a superstitious or unsophisticated community for more than a day, she runs the risk of facing a mob of hostile citizens bent on running her out of town, imprisoning her, torturing her, or executing her. (The DM decides the size of the mob, their intentions, and the likelihood of accosting the verberna. As a rule of thumb, assume a 20 percent chance of a 4d6 member mob forming in a hostile community if the verberna stays for the day. This chance increases by 5 to 20 percent every additional day the verberna remains; the size of the mob increases by 2d6 members.)

Because of their non-conventional training, verberna do not earn bonuses to their experience for high ability scores.

Wealth Options: The verberna receives the standard (1d4+1) x 10 GP as starting money.

Races Allowed: Only humans are allowed to become verberna. Like witches, verberna are disproportionately female.

Allies and Enemies: Like witches, verberna belong to a coven or cult. The structure is the same as most covens. The DM can decide what religious ceremonies, if any, are performed.

Many witches see the verberna as insane. Yes they have some greater power (higher level spells) but the costs to the witch are too high. A true witch would never seek revenge, or carve runes into her own flesh. Verberna do not follow the rede.

Despite their alignments, a verberna will never associate with members of a diabolic or demonic cult, and especially witches and sorcerers that have such associates. Verberna do however get along well enough with some Tantric witches and shamans.

Verberna are also on fairly good terms with most druids. Druids, for the most part, tolerate, but do not trust, the verberna.

Using Verberna in Your Campaign

While general perceived to be evil, most of the time the motives and goals of the verberna are her own. Verberna can be used as PC's who wish to play a more mystical type of mage, but does not wish to play a witch. As a DM the verberna makes a great adversary not only to traditional PC groups, but to other witch types as well.

Like the sorcerer wizard kit listed in the *Complete Netbook of Witches and Warlocks*, the Verberna kit may be used to replace the witch kits listed in the *Complete Wizard's Handbook*, *The Complete Book of Necromancers*, or *Players Option: Spells and Magic*. The Witches of Hala from *Van Richten's Monster Hunter's Compendium, vol. 3* cannot be replaced by verberna.



Witch Knight

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The Witch Knight is a special variant of the Paladin devoted to what is commonly referred to as the "Dark Arts", these being most commonly divination, spirit channeling, future reading, and charm making, and unto a being of power which supports such activities.

Take the traditional Arthurian or Medieval knight and cross him with a witch of the Middle-Ages and you have the Witch Knight – an armored knight in service to King and Country who can fly through the air, commune with spirits, bring storms and bad luck, and see into the future.

Witch Knights are the warriors of mystic and arcane religions who receive power from a spirit or deity that has some connection to magic and the esoteric. Like all witches and servants of such powers, they are gifted with unique abilities, an inherent talent for magic, the ability to see spirits and similar powers that mark them as different from others in society.

Whether feared outcasts or noble warrior-sorcerers, Witch Knights combine both traditional combat and magic on the battlefield as

well as during knightly competitions, thus aggressions between Witch Knights may result in a spectacular battle of sword and sorcery!

To reflect their dedication and their status as knights (not merely warriors or soldiers!), Witch Knights must be Lawful, but their stand on good and evil is determined by the nature of the arcane power they serve.

Due to this restriction, if a Witch Knight ever willingly commits a chaotic act, they will lose their attendant powers and become a Fighter of equal level. If forced to act in this manner under magical compulsion, the Witch Knight must go on a quest to restore their power.

Minimum Ability Score Requirements:
 STR 9, CON 12, INT 13, WIS 17
Prime Requisites: Wisdom, Constitution
Races Allowed: Human, Half-Elf
 THAC0, Saving Throws and Hit Dice as Priests
 Level Advancement as Paladins
 Fighter bonus for High Constitution
 Exceptional percentile strength allowed
 Weapon and Non-Weapon Proficiencies as Priests

A Witch Knight has the following powers

Armored Spellcasting: Unlike most other spell-casters, Witch Knights can perform magic while wearing armor, suffering from no penalties when doing so.

Detect Magic 60': The Witch Knight can *Detect Magic* (as per the first level Wizard's spell) up to 60' away by actively concentrating for one round. This can be performed as often as desired and functions at their level.

Healing And Hexing: Once per day, a Witch Knight can enter into a state of meditation and heal themselves of up to 2 hit points per level of experience. They may also opt to perform a short ceremony to heal or injure another individual, assuming the target is located nearby. The amount for either is the same as above.

Animal Sympathy: At 5th level, the Witch Knight gains the powers of a familiar spirit and has a choice to make: they may either choose to gain a companion of the spirit's type or the ability to shapechange into the animal form of the spirit.

The form of the spirit is that of a natural creature of small-to-medium size (such as a cat, hawk, mouse, toad, dog, goat, or etc.) and once gained, a Witch Knight's spirit's type is set. Likewise, once the choice of power is made, it can never be changed.

The shapechange power may be invoked once per day, and alters the Witch Knight along with all equipment currently worn into the physical form of the familiar spirit; they may change back whenever they wish. This otherwise functions exactly as the wizard spell *Polymorph Self*.

A Witch Knight's familiar acts exactly as that of a wizard, as detailed in the wizard spell *Find Familiar*.

Magical Item Creation: At 13th level, Witch Knights gain the ability to create magical items, pen scrolls, and brew potions. There are no other modifiers to this ability as it functions exactly as the Wizard ability.

Spellcasting: Witch Knights are trained in the Art of Magic, though not as fully as Wizards. The ability to cast spells is gained at the 3rd level and advances from there, though no Witch Knight can learn spells of above the 5th level. Additionally, they cannot specialize in a particular school of magic, and their religion may restrict the choice of schools available to them.

However, Witch Knights are able learn spells from certain priest spheres, as dictated by their religion (treat these spells as though they were wizard spells).

Witch Knights learn and memorize spells in the same way as Wizards; learning spells requires study and practice of the spell, the results of this determined by a percentile roll against their chance to

Learn Spells, and memorization requires spending one turn per level of the spell desired in study, meditation and worship.

A Witch Knight may learn spells from scrolls or spell-books, by the blessing of the power which they follow, or under the tutelage of a priest or priestesses of their religion. They may also study religious texts and research their own spells.

Though some Witch Knights carry small books, these more often contain the basics of religious ritual and observance, magical correspondences and personal notes than they do the formula for spells. Instead, Witch Knights inscribe objects – such as their sword, armor and shield – with arcane sigils and runes, and these objects then function as their spell-book.

For the same purpose, some Witch Knights may wear thick cloaks over their armor, often with symbols or badges sewn into them, from wavy golden sunbursts to tiny sigils stitched in midnight blue.

In extreme circumstances (for the objects are destroyed by this use) these inscribed objects can be used as spell scrolls, though the spell written upon the item is lost to the Witch Knight and must be relearned. Similarly, any damage to these objects may cause the spells inscribed upon them to become lost to the Witch Knight.

The following table summarizes the spells available to a Witch Knight of 3rd level and above.

Table : Witch Knight Spells by Level

Exp. Level	Casting Level	Witch (Priest) Spell Levels				
		1st	2nd	3rd	4th	5th
3	1	1	-	-	-	-
4	2	2	-	-	-	-
5	3	2	1	-	-	-
6	4	2	2	-	-	-
7	5	3	2	1	-	-
8	6	3	2	2	-	-
9	7	3	3	2	1	-
10	8	3	3	3	1	-
11	9	3	3	3	2	1
12	10	3	3	3	3	2
13	11	4	4	4	3	2
14	12	4	4	4	3	3
15	13*	4	4	4	4	3
16	13*	4	4	4	4	4
17	13*	5	4	4	4	4
18	13*	5	5	4	4	4
19	13*	5	5	5	4	4
20	13*	5	5	5	5	4
21**	13*	5	5	5	5	5

*maximum spell ability

**after reaching 21st level, Witch Knights no longer gain magical spells

Restrictions: At the appropriate times of the month and year, Witch Knights must perform or attend the religious and magickal rituals necessary to appease the spirits and powers which they follow. If they can do so, but choose not to, they lose all powers of a Witch Knight as the spirit abandons them.

A Witch Knight must tithes some of the magical items they find to arcane organizations, their own sect, or sacrifice them to the being of power which they serve. Additionally, a yearly sacrifice of magic is required for any Witch Knight to reconfirm the pact between the Witch Knight and the spirits.

Due to the stigma usually associated with them, Witch Knights suffer a -2 on their reaction scores when entering any social situation, and they do not gain a keep or followers at 9th level.

Chapter 3: Magick

Magic is the life blood of witches. Without magic, a witch is no different than the cowan or mundane people around her.

Witches do view magic a bit differently than other spellcasters. Most see a division between Arcane (wizard) and Divine (priestly) magic. While these divisions are academic to most everyone else, to the spellcasters they define how they see reality. To the witch Arcane and Divine are only facets of the totality of magic.

Magickal Workings

As described before, magic, or Magick, is the lifeblood of all witches regardless of alignment, coven or tradition. Witches create magic for the same reasons that bards create songs; as a natural outlet for their own creativity. To a witch discussing magick as thing separate from the world or as “supernatural” is as absurd as discussing water or air as something separate from the world.

Every witch has a particular feel or form to her magic, while it can be altered by her coven or tradition, each witch is unique. Thus it becomes possible to determine which witch has worked what magic by her tell-tale signs. In order to do so the character in question would need at least the *Spellcraft*, *Supernatural Lore* or *Witchcraft* proficiency and familiarity with that witch’s magic in the past.

The Thaumaturgic Triangle

Some witches view magic as a Thaumaturgic Triangle, with Arcane magic on the left lowest corner, Divine at the right lowest corner and Witchcraft at the top. Of course it should be noted that Wizards and Clerics view it quite differently.

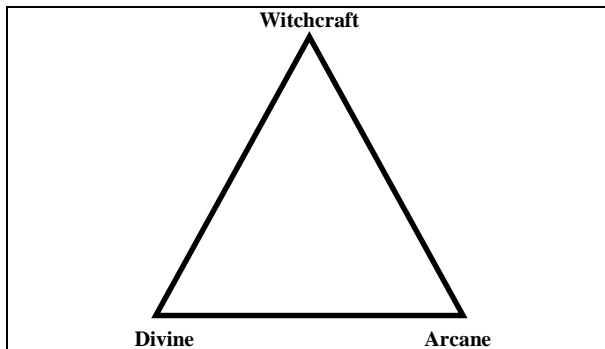


Fig. 1 Thaumaturgic Triangle View

Witchcraft is defined as the blend of both Arcane and Divine magic, but it is also separate from these magical styles.

The Pentagram

Most witches do not subscribe to the Thaumaturgic Triangle view. They see it as a compromise to other spellcasters. Plus it leaves out the very magic it was named for, Thaumaturgy. Most witches view magic from the Pentagram or Grand Elemental view.

They divide magic in to five distinct camps and associate a element to each magical camp.

Thaumaturgy, or Low Magic is the magical style practiced by Hedge Wizards, Hedge Witches, Shamans or Adepts. Thaumaturgic magic depends heavily on rites, sympathetic magics or divine influence. Witches believe that even some druid magic can fall into this category.

It’s associated element is Earth.

Natural Magic is the magical style practiced by Dragons and some other naturally magic races such as the faerie and elementals. Fiends and Celestials, while naturally magic derive their source from the Divine. Unlike Thaumaturgy, Natural Magic flows from within, which makes it

more like Arcane magic. But unlike Arcane, Natural Magic is not learned, it is a natural part of spellcaster.

It’s associated element is Water.

Divine, or Clerical Magic is magic that comes from the gods, other planes or strong beliefs. The source of this magic is always outside of the spellcaster, which makes it very different than Natural Magic. Unlike Natural Magic and Thaumaturgy, Divine magic requires neither skill nor practice, only faith. The spellcaster can improve his casting styles or effects, but not the source or nature of the magic.

It’s associated element is Air.

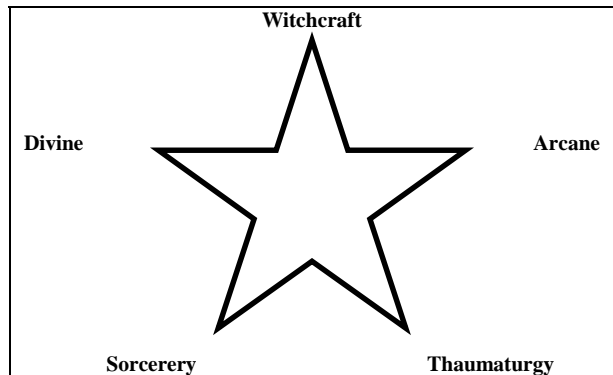


Fig. 2 Pentagram View

Arcane Magic, or Wizardry is magic that comes from the learning of great secrets. Arcane magic must be studied and certain formulas must be followed, like Thaumaturgy. This puts it at odds with Natural Magic, but like Natural Magic, the magic comes from the skill of the spellcaster to harness the power of magic.

It’s associated element is Fire.

Witchcraft is the combination of these magics. Like Thaumaturgy and Arcane Magic the witch must practice various rites and formulas to activate and shape her magic. Witchcraft is also Divine because to power of this magic comes from the Goddess.

It’s associated element is pure magical Essence.

Regardless of how the witch may view her magic, she does know that her style of magic is part of the greater whole of all magic. Witchcraft is subject to the same rules and laws that govern all magic.

Magickal Research

Why would a witch (or a druid or cleric for that matter) want to do magickal research when her spells and occult powers are granted to her by the Goddess? Simply put, magic is not a static thing to any spellcaster, and in particular to witches. Discovering new ways to invoke, use or harness magic is one of the reasons why someone becomes a spell caster in the first place.

Witches are constantly looking for better ways to further the cause of the Goddess or different ways to experience magick. This leads many, in particular the Occultists and Veneficia, to experiment with magic. This way the witch can create new spells or magic items. Some can be used only by witches, other are more open to other spellcasters.

New spells also often involve new rituals and rites to be followed. While the Goddess grants her the power, the witch herself forms the nature or feel of the magickal workings. Such things as alignment, coven and tradition can change how the witch views the magic.

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. Magick is neither good or evil, magick 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 DM might allow the witch to have.

Coven Magic

Other than the use of High Secret Order spells, the witch gains certain magical benefits by belonging to a coven of witches.

Group Spells – witches in a coven can have access to powerful, usually 8th and 9th level wizard spells. These spells are considered to belong to the High Secret Order and may only be cast using the *Communal Casting* proficiency rules described above.

Which spells each coven has is dependent on the individual covens.

Magical Saves – witches within their covenstead, whether permanent or temporary, gain a +1 benefit to all saves vs. any type of magical attack, be it spell, wand, staff or death magic. This increases with the number of witches physically present over three (not total number within the coven). So five witches gain a +2, seven a +3, and so on to a maximum of 13 witches at +7.

This magical protection can be used even in cases where no save would normally be allowed. The witch is subject to a -5 penalty that is added to the bonus. So in the case where a wizard casts a spell that does not allow a save on a seven member coven the witches gain a +3 bonus but also get a -5 penalty for a total of -2.

Tradition Magic

What really sets the witch apart are her views on magic. While every witch knows the source of her magic is the Goddess, how that magic is learned and manipulated varies greatly from tradition to tradition. Often these disagreements are so fundamental to the witch that some traditionalists can not be in the same coven as another, despite alignment.

Here is a break down on each tradition views, and how they view the others.

Amazon	Magic comes from the powers of Creation. As the bearers of children, only women are the receptacles of creative forces. Men only destroy or pervert this pure and sacred power.
Crone	Magic comes from Wisdom and age. Only when you have learned the lessons of a lifetime may you attempt to learn magic.
Faerie	Magic is the life blood of the Faerie races, they are one and the same. One worlds where there is no magic, there are no faeries. We were young when the world was new and magic was everywhere.
Gypsy	Magic is a force of the World. Only by traveling the world can one understand magic. Wizards who stay rooted in one place become complacent and stagnant. That is why necromancers are so different from Wu-Jen, they never learn the full nature of magic, only their own local variety.
Lorelei	Magic springs from the fundamental Harmonies of the universe. The planets, the earth, the sun and the seasons all work within this perfect harmony of the universe, magic is the same. By learning the harmonics of nature, one can do magic. When one does magic then universe becomes known.
Mara	Magic is steeped in Life and Death struggles. By being present at another death, or animating the undead one learns the secret of magic.
Malefacia	Magic is supplied by the creatures of the Lower Planes. We believe that the so called "Fiends" gave humanity the knowledge of it's own mortality. Without that we

would still be as ignorant as children. This knowledge gives us mastery over magic.

Natural	Magic is a Mental Ability that you are born with. It can be nurtured and focused over time, but it can never be taught.
Occultist	Magic comes from knowing the Secrets of the universe. The other traditions talk of magic being this or that. Magic IS. There is nothing that is like, it is only like magic. To understand the universe is to understand magic, the two can not be seperated.
Tantric	Magic comes from the Celebration of Life. Tantra is it's purest form. Focusing of the acts of life one can harness the power of their own chakras and do magic.
Tempestarii	By manipulating the Elements one can work magic. The elemental powers stem from magic and the elements make up magic.
Venfacia	Magic is an Alchemical function. Only by understanding the alchemical-magical properties of objects then will you begin to understand the universe.
Voodoo	Magic comes from the Loa. By serving the Loa and the spirits one can gain magical knowledge and thus knowledge of our world.

Spells

Witches, by their very nature are mysterious and thus have a number of new and mysterious spells

The High Secret Order is a group of spells that are gathered together in one sphere, in this case the Sphere of the High Secret Order. Many of the spells are modified versions of certain priest or some mage spells. In any case, knowledge of spells in the High Secret Order is highly guarded. Only witches may pray for guidance to cast these spells. Praying for the HSO spells is usually an elaborate affair for witches, after all they are what separates a witch from a common priestess. The deity's representatives usually teach spells of the more common variety. HSO spells are usually taught to the witch by her deity directly. Other than their unique nature and exclusivity to witches, HSO spells are treated exactly like other spells.

Unless otherwise noted, all witch spells are treated as clerical spells of the same level.

DM's Note: Some of the spells listed below are adaptations of spells that had previously appeared in other net-books or posted to the Internet. They have been altered to better fit the witch class. When possible the author and/or the source has been cited.
Any author who wishes to have their spell removed, please contact me.

Level 1

Battle Cry (Enchantment/Charm)

Level: 1

Sphere: Combat, Vengeance

Range: 0

Components: V, S,

Duration: 6 rounds

Casting Time: 2 rounds

Area of Effect: 60 yards + 10 yards per level radius

Saving Throw: None

Source: Dan Alexander Thompson <dant@cs.utexas.edu>

At the culmination of this spell, the witch utters a deafening cry or shriek drawing the attentions of all hostile creatures within the area of effect. 1d6 HD of these creatures per level of the witch are stunned for 1d3 rounds; this affects creatures with the lowest Hit Dice first. All affected creatures will thereafter attempt to physically attack the priest, foregoing any other actions. The desire to hunt down the priest will remain for 6 rounds or until the priest is slain.

At the same time, all friendly creatures within the range of the spell receive the benefit of a bless spell (+1 to attack rolls and saving throws). Friendly creatures also receive a +1 to their morale checks as long as the priest remains alive. Undead or creatures with Intelligence less than 5 are not affected by this spell.

Blown Kiss (Enchantment/Charm, Metamagic)

Level: 1
 Sphere: High Secret Order
 Range: 0
 Components: S,
 Duration: 1 round
 Casting Time: 1
 Area of Effect: One spell
 Saving Throw: None
 Source: John Daniel <c548285@umcvmb.missouri.edu>

This spell enhances any “kiss” spell by extending its range to 12 feet instead of 0. This spell must be cast one round prior to the kissing spell. Any kissing spell may be used in conjunction with this spell. Note that this allows the caster to blow a kiss to those that may not desire one. Problems with physical contact during combat and such are thus eliminated.

Call Witch Knight (Conjuration/Summoning)

Level: 1
 Sphere: High Secret Order
 Range: 0
 Components: V, S, M
 Duration: 1 round
 Casting Time: 1 round
 Area of Effect: 100 yards + 10 yards per level
 Saving Throw: None
 Author: Web Warlock
 Source: The Complete Netbook of Witches and Warlocks

The witch, by means of this spell, may call upon a Witch Knight sympathetic to the witch’s coven or alignment. The Witch Knight will be any where from 2nd to 5th level and possess at least a +1 sword, mace or other melee weapon. The witch knight is a free willed NPC and will leave or remain with the witch as he/she so chooses. The witch knight will not engage in suicidal missions. If there are no Witch Knights in the area of effect then the spell will not work.

The material component for this spell is the witch’s ritual tool (Athame), which is not consumed in the casting.

Cat Fall (Invocation/Evocation)

Sympathies of the Familiar
 Level: 1
 Sphere: High Secret Order, Animal
 Range: 0”
 Components: V, S, M
 Duration: Till ground is touched
 Casting Time: 1
 Area of Effect: One person
 Saving Throw: None
 Author: Web Warlock
 Source: The Complete Netbook of Witches and Warlocks

By means of this spell the witch can safely fall on land on her feet with no damage. Similar to the wizard’s Feather Fall spell, this spell does not slow the witch’s descent, it simply makes the fall non-damaging. Any items the witch carries are also protected.

The witch can fall a maximum of 20 feet plus one foot per level. Falls greater than this maximum will inflict damage appropriately for that distance. The spell lasts until this maximum is reached or until the witch (or spell recipient) touches ground.

The material component is a small bit of cat fur.

Charm Human I (Enchantment/Charm)

Latin: Homo Fascina
 Level: 1
 Sphere: High Secret Order
 Range: 16 feet
 Components: V, S,
 Duration: 1d4+1 turns
 Casting Time: 1
 Area of Effect: 1d4 men per level of 3 HD or 1
 Saving Throw: Negates
 Source: John Daniel <c548285@umcvmb.missouri.edu>

This spell is used by witches and houri’s, but other clever wizards, including male ones, should be able to adjust the spell for their needs. One must have a Charisma score of at least 11 to cast this spell. The spell affects victims like a charm person. If there is a leader with a group of men, he may negate the charm if his Charisma plus a roll of 1d8 surpasses the witch’s Charisma by six points or more. If the spell is not dispelled by a leader, each man within the area of effect must attempt a saving throw versus spell. A successful saving throw negates the effect of the spell for that man only. If there are more men within range than the maximum number that can be affected, the spell is directed against the lower-level men first. The spell won’t work on any man who has taken damage from any action of the caster before: they automatically make their saving throw.

Guard Watch (Alteration)

Level: 1
 Sphere: Guardian
 Range: Touch
 Components: V, S, M
 Duration: 1 night
 Casting Time: 1 round
 Area of Effect: Creature touched
 Saving Throw: None
 Source: Complete Handbook of Witches and Warlocks

When a witch casts this spell on another creature (or on herself), it removes the need for sleep for 1 full night. The creature affected will then be able to be awake all through the night, with no chance of falling asleep. This spell is very useful for an adventuring party, someone being able to watch over for a whole night while everyone else sleeps is handy. However, when the spell is cast upon spellcasters, it prevents them from learning spells on the second day, they still need to sleep to recover spells. Guard Watch can not be cast more than five nights in a row on a creature. After five days of being awake, a creature needs (and deserves) rest. If the spell is cast anyway, it will simply not work. The material component of the spell is the witch’s holy symbol.

Item Enlarger (Alteration)

Latin: Amplifica Res
 Level: 1
 Sphere: All
 Range: 40 yards
 Components: V, S, M
 Duration: 5 rounds / level
 Casting Time: 1
 Area of Effect: 1 object
 Saving Throw: None
 Author:
 Source: Complete Handbook of Witches and Warlocks

This spell is similar to the first-level magic-user spell enlarge, except that it can only be used on objects, no living creature can be affected by the spell. As with the magic-user spell, the growth of an object is of 10% per level of the caster. Although less powerful than the magic-user spell, this spell can have many practical uses for a creative spellcaster. All dimensions of the object are increased as the magic-user spell, including weight. The reverse of the spell, Item Reducer functions as the reverse of the magic-user spell. The material component for both versions of the spell is the witch’s holy symbol.

Kiss of Sleeping (Enchantment/Charm)

Level: 1
 Sphere: High Secret Order
 Range: 0
 Components: S,
 Duration: 10 rounds per level
 Casting Time: 1
 Area of Effect: Creature touched
 Saving Throw: None
 Source: John Daniel <c548285@umcvmb.missouri.edu>

When a witch casts this spell, she must kiss the intended victim and the victim must be able to receive a kiss (cannot be in combat). After the kiss, the victim goes into a deep comatose slumber. Slapping or wounding

awakens the affected creature but normal noise does not. Awakening requires one entire round. The reverse of this spell is kiss of awakening, which will awaken a person who is magically asleep.

Kiss of Wounding (Conjuration/Summoning)

Level: 1
Sphere:
Range: 0
Components: S,
Duration: Instantaneous
Casting Time: 1
Area of Effect: Creature touched
Saving Throw: One-half
Author:
Source: The Carnal Knowledge Guide <c/o

When a witch casts this spell, she must kiss the intended victim and the victim must be able to receive a kiss (cannot be in combat). This kiss causes the victim to suffer 1d3 hit points of damage, plus 3 points for each level of experience of the spellcaster, to a maximum of 1d3+20 points.

Mind Obscure (Enchantment/Charm)

Mind Shadow
Level: 1
Sphere: High Secret Order
Range: 0'
Components: V, S, M
Duration: 1 round per level
Casting Time: 5
Area of Effect: witch
Saving Throw: None
Author: Web Warlock
Source: The Complete Netbook of Witches and Warlocks

By means of this spell the witch removes herself from the minds of her enemies. She is not invisible, she simply is ignored by them. She can remain in this state until the spell duration or until she attacks or casts another spell. The witch can not be seen or heard by any means normal or magical except as noted. She can not be detected via Detect Invisibility magic or psionics, a Detect Magic will reveal that something is amiss. Only a True Sight spell or gem will reveal the witch. This spell has no effect on creatures immune to mind affecting spells such as the undead or creatures with 0 level intelligence. The material component is a puff of dust blown by the caster. The dust may be of any type.

Object Reading (Divination)

Psychic Touch
Level: 1
Sphere: High Secret Order
Range: 0'
Components: V, S,
Duration: 1 round
Casting Time: 1 seg.
Area of Effect: Touch only
Saving Throw: None
Author:
Source: The Complete Netbook of Witches and Warlocks

This spell is similar to the Psionic power Object Reading, save that it is a spell and not a psionic power. The witch must touch the object in question and hold it for one round. She can receive details about it's history or who owned it last. This spell can not be used to detect a cursed item, but will reveal if it is magical and maybe who placed the magic on it.

Pop Corn (Enchantment/Charm)

Level: 1
Sphere: High Secret Order, Nature
Range: 1 ear of corn
Components: V, S, M
Duration: 5 rounds
Casting Time: 5
Area of Effect: 20'

Saving Throw: See below
Author: Web Warlock
Source: The Complete Netbook of Witches and Warlocks

When cast, this spell enchants a normal ear of dried corn. The corn is tossed by the witch or druid at an enemy. The corn then begins to pop and obscure the area with hot popcorn. Creatures/People in the spell area are prevented from moving the first round of the spell, after that movement is reduced to one forth. Creatures can only attack last each round, and then only by missile attacks. Attacks are made at -4 and the creatures can not move from the area the same round that they are attacking. The spell also causes 1d4 points of damage each round the creature remains in the area. The material component of this spell is a dried ear of corn.

Prevent Nausea (Abjuration)

Level: 1
Sphere: Healing
Range: 0
Components: V, S,
Duration: 6 turns per level
Casting Time: 1
Area of Effect: Creature touched
Saving Throw: None
Author:
Source: The Carnal Knowledge Guide

This spell will prevent the creature affected from getting nausea for the duration of the spell. The reverse of this spell, nausea, will cause nausea to the victim.

Quick Sleeping (Alteration)

Level: 1
Sphere: Necromantic
Range: Touch
Components: V, S, M
Duration: 8 hours or until woken up
Casting Time: 1 round
Area of Effect: 1 creature
Saving Throw: None
Author:
Source: Complete Handbook of Witches and Warlocks

This spell allows the witch to make a willing creature fall asleep in a single round. The spell will not work if used against an unwilling subject. The material component of the spell is the witch's holy symbol. The witch can cast this spell on herself, but obviously, this will be the last spell that she casts in that day !

Quick Wakening (Alteration)

Level: 1
Sphere: Necromantic
Range: Touch
Components: V, S,
Duration: Instanteous
Casting Time: 2
Area of Effect: 1 Creature
Saving Throw: None
Author:
Source: Complete Handbook of Witches and Warlocks

Quick Wakening makes a creature wake up without being drowsy, and therefore being able to fight in just 3 segments without any minuses. The spell will automatically wake up any sleeping creature under the effect of normal sleep (not magical). The spell has no effect on magically sleeping creatures. The spell's somatic component is that the caster has to clap her hands together.

Savvy (Abjuration, Divination)

Level: 1
Sphere: High Secret Orde
Range: Touch
Components: V, S, M
Duration: 1 question

Casting Time: 1
 Area of Effect: One Item
 Saving Throw: Nil
 Author: Legolas (The Blood Mage)
 Source:

Savvy allows a witch to learn one property of a magic item per casting. The witch does not know if there are any more properties of that item, and curses are always considered the last property. Material component is a drop of the witch's blood causing 1 hit point of damage.

Schreck (Enchantment/Charm)

First Scream
 Level: 1
 Sphere: High Secret Order
 Range: 0
 Components: V, S,
 Duration: 1 round
 Casting Time: 1
 Area of Effect: 20'
 Saving Throw: See below
 Author: Web Warlock
 Source: The Complete Netbook of Witches and Warlocks

The first spell of the Scream series for witches. Schreck automatically (no save) causes fear (as per Fear Spell) in any creature 5th level/hit dice or less. Targets greater than 5th level/hit die can save versus spell for no effect. Targets greater than 10th level/hit die are completely unaffected. This spell can not effect undead, elementals or members of the Faerie races (DM's can decide if this will extend to PC elves). The material component is a long scream by the caster. NOTE: If used by witches in the Ravenloft setting then the creatures can make a Fear check instead of a saving throw. Witches however may have to also make a Dark Powers check.

Sonic Blast (Alteration)

Level: 1
 Sphere: High Secret Order
 Range: 0'
 Components: V, S,
 Duration: 2d4 rounds
 Casting Time: 1
 Area of Effect: within 10' +1' per level of the Witch
 Saving Throw: See Below
 Source: The Complete Netbook of Witches and Warlocks

The witch releases a shriek that causes 2d4+1 hitpoints of damage to anyone within range. A save versus spells is possible to avoid the secondary effects of deafness for 1d6 rounds. Those who do save still take damage. This spell can also cause 1d6 point of structural damage, but the witch must decide what her target is before hand, or it has no effect.

Witch Wind (Elemental, Air)

Wind Wyrd
 Level: 1
 Sphere: High Secret Order, Weather
 Range: 0'
 Components: V, S, M
 Duration: 1 round per level
 Casting Time: 4
 Area of Effect: 40' area around the caster
 Saving Throw: See Below
 Author: Web Warlock
 Source: The Complete Netbook of Witches and Warlocks

This spell may be cast by witches or druids. This creates a wind around the witch that prevents any flying or missile attack from hitting the caster. This spell also will extinguish any open flame smaller than a bonfire in the range of the spell. During the spell duration it will also prevent an insect storm and creeping doom spells, it will also blow away any gaseous or mist type spells or attacks. It will dissipate any mist or air based creature. The creature will gain a normal saving throw. The material component is a quick puff of air blown out by the caster.

Level 2

Air Walk (Elemental, Air)

Level: 2
 Sphere: High Secret Order
 Range: 0"
 Components: V, S, M
 Duration: 1 turn per level
 Casting Time: 8 seg
 Area of Effect: Person touched
 Saving Throw: None
 Source: The Complete Netbook of Witches and Warlocks

This spell will allow the witch, or person touched, to levitate a few inches off the ground on a cushion of air. The witch can move and "walk" normally. This spell is useful when trying to cross a river, lava bed, unsteady floor, or anywhere the witch does not actually want to put her feet down on. This spell will also allow the witch to move nearly silently (75% advantage, or a +15 on a d20) and not leave any tracks. The material component for this spell is a puff of air blown through the witch's lips.

NOTE: This spell can not work in environments where there is no air, such as under water or any of the elemental planes, except of course for the Elemental Plane of Air, but it is hardly needed there.

Death Armor (Necromancy)

Latin: Armatus mori
 Level: 2
 Sphere: Necromantic
 Range: Touch
 Components: V, S, M
 Duration: 1 round/level
 Casting Time: 2
 Area of Effect: Caster only
 Saving Throw: None
 Author:
 Source: Complete Handbook of Witches and Warlocks

This spell requires the caster to pour a special cream on his body and rub into his pores and skin. The ingredients for this vile spell require a purchase 100 Gold Pieces for the proper ingredients. Then at anytime the caster may invoke the magics of this spell and activate the inner hidden ingredients of the Cream Coating. For the duration of the spell, anyone touching the caster with exposed flesh must save vs. Spell or suffer 2d6 points of damage from intense acidic burns. The spell lasts for 1 round per level before the cream's ingredients are burnt up. Multiple touches will still harm the attacker and the caster is immune to his own spell of course.

This spell is most potent on plant life as it simply withers away as the caster walks through vegetation and is touching it. Weapon attacks do not cause the attacker damage, only touching the caster with flesh invokes the magic. The caster still suffers damage of course from the attacks.

Detect Spirit (Divination)

Level: 2
 Sphere: High Secret Order, Necromantic
 Range: 20 yards + 5 yards per level
 Components: V, S,
 Duration: Special
 Casting Time: 5
 Area of Effect: One creature or object
 Saving Throw: None
 Author: Unknown
 Source: Unknown

Detects the presence of a soul spirit or mentality in any body or object (enchanted swords and the like), and whether or not the mind controlling the body is its "native". Thus, it will not detect charming or hypnosis but will detect possession. Only the fact of a mind is detected, not its nature. If it is cast on a normally invisible spirit (such as an invisible stalker or unseen servant), the witch can see the creature as a visible force for one turn per level. The reverse, obscure spirit, has a range of 0 and conceals a single mind or spirit from detection by this spell for 24 hours.

Dispel Charm (Abjuration)

Level: 2
 Sphere: Charm
 Range: 120 yards
 Components: V, S,
 Duration: Instantaneous
 Casting Time: 3
 Area of Effect: 1 charmed person
 Saving Throw: Negates
 Source: AD&D Sex Guide

This spell removes any kind of charm including charm person, devotion, geas, quest, suggestion, etc. The target must make a saving throw to resist the dispelling as they are 'bound' by the charm and cannot willingly choose to have it removed.

Enchanted Guardian (Enchantment/Charm)

Level: 2
 Sphere: High Secret Order
 Range: 0"
 Components: V, S, M
 Duration: 1 day per level
 Casting Time: 1 round
 Area of Effect: 10' of object touched
 Saving Throw: None
 Author: Web Warlock
 Source: The Complete Netbook of Witches and Warlocks

By means of this spell the witch can enchant a skull or jack-o-lantern to be a special guardian. Typically these guardians are left near a witch's lair/home on a door step or pole. When any creature of man-sized or larger comes within the area of effect of the guardian it will let out a loud ghostly wail. The wail does not cause any damage, but a fear check may be required. The wail also alerts the witch to the intruders presence. It is well known that the witch Baba Yaga had 12 such guardians in front of her own home.

Then witch can mentally shut off the guardian if she is expecting some one. The witch can also change the level and tenor of the guardian, or even allow others to pass with out effecting the guardian. This can only be done during the casting.

The material component for this spell is the skull or pumpkin, which in not consumed in the casting and can be reused for future castings.

Enhanced Taste (Alteration)

Level: 2
 Sphere: Divination
 Range: Touch
 Components: V, S, M
 Duration: 1 turn/level
 Casting Time: 3
 Area of Effect: None
 Saving Throw: None
 Source: Complete Handbook of Witches and Warlocks

Enhanced taste greatly enhances the tasting capability of the recipient. The recipient of this spell will be able, by tasting a kind of food, to know what are its constituents. It is also possible to tell the quality of a wine, of drinking water, The spells also allows the recipient to detect poisons very efficiently. With only a single drop of poison, the recipient of the spell will be able to tell if it is poison. Unless specified otherwise, the quantity of poison necessary to be detected is not enough to cause damage to the imbiber. The material component of the spell is the witch's holy symbol.

Fascination (Enchantment/Charm)

Level: 2
 Sphere: Charm
 Range: 120 yards
 Components: V, S,
 Duration: 1 turn/level
 Casting Time: 3
 Area of Effect: Special
 Saving Throw: Special
 Author:
 Source: AD&D Sex Guide

This spell affects 1d8 hit dice of people as defined by the 1st level wizard spell charm person. The lowest levels are affected first, then the next lowest, and so on. Victims fully affected stop and stare at the witch, completely entranced and offering no resistance to anything done to them. Partially affected characters are affected in a similar manner, but are allowed a saving throw vs. spells to resist the effect. The charm is broken if the witch attacks or harms the victims, moves out of sight of the fascinated people or a successful dispel magic is cast. Example. Lirona, using this spell on 3 first level and 1 third level character rolls a 5 on a 1d8 and so can affect 5 hit dice of people. The first level characters are affected immediately, but the third level character is only partially affected and is thus allowed to a saving throw vs. spells. Lirona is then free to perform any action such as escape the characters, rob them, etc.

Fire Web (Conjuration/Summoning)

Fire Net
 Level: 2
 Sphere: High Secret Order
 Range: 10 yards
 Components: V, S, M
 Duration: 1 round per level
 Casting Time: 6
 Area of Effect: 10 foot radius
 Saving Throw: Neg.
 Source: The Complete Netbook of Witches and Warlocks

This spell is similar to the wizard spell web. Save that the strands, instead of being sticky, are flaming. A successful save or Dexterity check (not both) will allow a victim to avoid the web. Once hit the victim takes 1d4 hit point of damage per round trapped by the web. A successful Strength check will allow the captured victim to break free of the web. The material component for this spell is a bit of spider's silk treated with sulphur.

Heavy Stone I (Conjuration/Summoning)

Level: 2
 Sphere: Combat
 Range: Touch
 Components: V, S, M
 Duration: 2 rounds
 Casting Time: 4
 Area of Effect: 1 Sling stone
 Saving Throw: None
 Source: Complete Handbook of Witches and Warlocks

With this spell, the witch may enchant one sling stone to do more damage. The enchanted stone does 2d6 damage and has a +2 bonus to hit. The stone has to be thrown no more than 2 rounds after the spell was cast or else, the enchantment is lost. The stone will do the same damage if thrown from a sling or from a staff sling. The material component of the spell is the witch's holy symbol.

Jealousy (Enchantment/Charm)

Level: 2
 Sphere: Charm
 Range: 120 yards
 Components: V, S,
 Duration: 1 turn/level
 Casting Time: 3
 Area of Effect: 1d6 persons
 Saving Throw: Negates
 Source: AD&D Sex Guide

This spell affects 1d6 persons as defined by the 1st level wizard spell charm person, causing them to become jealous of each other to the extent that they will ignore the witch or any other source of danger present and quarrel amongst themselves. There is a 20% chance of such an argument leading to blows, and if it does, there is another 20% chance of the fight being to the death. Note if the fight is not to the death then the combatants will come out of the spell when they suffer damage equal to 25% of their remaining hit points.

Kiss of Weakness (Conjuration/Summoning)

Level: 2

Sphere: High Secret Order
 Range: 0
 Components: V, S,
 Duration: Special
 Casting Time: 1
 Area of Effect: Person touched
 Saving Throw: None
 Source: John Daniel <c548285@umcvmb.missouri.edu>

When a witch casts this spell, she must kiss the intended victim and the victim must be able to receive a kiss (cannot be in combat). This kiss causes the victim to lose 2d4 points of Strength for 24 hours. After receiving such a kiss, the victim will be completely helpless for 1d10 turns.

Mystick Sleep (Enchantment/Charm)

Level: 2
 Sphere: Combat
 Range: 30 yards
 Components: V, S, M
 Duration: 5 rounds/level
 Casting Time: 1
 Area of Effect: Special
 Saving Throw: None
 Source: Complete Handbook of Witches and Warlocks

This spell is similar to as the 1st-level magic-user spell Sleep. The witch can effect a number of hit dice equal to her own level + 1d4. So a fifth level witch can effect 6-9 hit dice (5+1d4) of victims. The creatures with the lowest hit dice are effected first. Creatures with hit die greater than the witch's level are not effected at all. The material component of the spell is the witch's athame and rose petals or sand.

Necromantic Healing (Necromancy)

Level: 2
 Sphere: Necromantic
 Range: Touch
 Components: V, S, M
 Duration: Permanent
 Casting Time: 5
 Area of Effect: Creature Touched
 Saving Throw: None
 Source: Complete Handbook of Witches and Warlocks

This spell heals undead of 1d8 + the caster's level in hit points of damage. It is the only known 'cure' type spell that actually works on undead flesh! In fact, it is the only known magic that functions in this respect! Casting this spell on living matter simply causes a slight discomfort for a number of rounds (minutes) equal to the caster. This discomfort is in the form of a slight upset stomach.

Non-Magical Aura (Abjuration)

Level: 2
 Sphere: All
 Range: Touch
 Components: V, S, M
 Duration: 1 hour/level
 Casting Time: 3
 Area of Effect: 1 object
 Saving Throw: None
 Source: Complete Handbook of Witches and Warlocks

When a witch casts that spell on an item, she makes that object not detectable by a detect magic spell. The spell temporarily negates the magical aura of an object. An object continues to function normally under the effect of the spell, a sword +4 will still be a sword +4. Only higher-level spells like true seeing and the like will allow the caster to detect the true nature of the object.

The reverse of that spell, Magical Aura will give an object a magical aura of some sort (caster's choice). The object will not be magical in any other way than detection, the affected item just shows as magic when detect magic is cast upon it. As it is for the normal form of the spell, true seeing and other higher-level spells will allow the caster to detect the true nature of the object.

Phantasmal Spirit (Illusion)

Level: 2
 Sphere: Protection
 Range: 3"plus 1"/level
 Components: V, S, M
 Duration: Special
 Casting Time: 1 round
 Area of Effect: 4" square
 Saving Throw: Negative
 Source: Mystics

This spell is much same as Phantasmal Force with two exceptions. First the image that is created of a spirit-like being (I.e. a ghost, spectre, etc.) since it will be misty and have little apparent substance. Second, once the image is created, the witch need no longer concentrate on maintaining it. It will simply float around where it was conjured-up, getting no attacks, until someone touches it (when it will disappear).

Protection from Disease (Abjuration)

Level: 2
 Sphere: Protection
 Range: 0
 Components: V, S, M
 Duration: 1 turn per level
 Casting Time: 3
 Area of Effect: Creature touched
 Saving Throw: None
 Source: The Carnal Knowledge Guide

By means of this spell, the witch bestows total invulnerability to disease. The creature can't contract, become a carrier, or pass on any disease she may already have. This spell doesn't cure disease: it merely prevents its transfer. When a person is subject to this spell, a glowing light appears on the subject's palm. This is to assure the person has this protection on. Therefore, a person can't untruthfully say: "Let's have sex, I have protection on". The material component of this spell is a scoop of mold (a generic form of penicillin).

Protection Vs. Elementals (Abjuration)

Level: 2
 Sphere: Elemental (All)
 Range: Touch
 Components: V, S, M
 Duration: 1 round/level
 Casting Time: 4
 Area of Effect: Creature Touched
 Saving Throw: None
 Source: Complete Handbook of Witches and Warlocks

This spell grants the affected creature protection versus elementals. True elementals will not be able to attack the recipient of the spell as in the case of a protection versus evil spell. However, the spell is broken if the affected creature attacks the elemental. The spell can only be used for one elemental type at a time. The material component of the spell depends on the type of elemental the caster wants the affected creature to be protected from, it is a small piece of the concerned element, be it a small rock, a bit of water.

Release of Burden (Alteration)

Level: 2
 Sphere: All
 Range: Touch
 Components: V, S, M
 Duration: 1d6 hours + 1 hour / level
 Casting Time: 1 round
 Area of Effect: Creature Touched
 Saving Throw: None
 Source: Cesar's Netbook

By casting that spell, the priest will lighten the burden of a creature (encumbrance). The recipient of the spell will feel as if it is only lightly encumbered. The spell has no effect on the maximum carrying capacity. If the spell is cast on a creature that is not encumbered or slightly encumbered, it has no effect. If a creature under the influence of the spell

is at maximal carrying capacity and picks up something else, the spell is broken and the creature is then unable to move.

The spell can of course be cast on beasts of burden or on mounts. Any living creature can be influenced by that spell. The material component of the spell is the priest's holy symbol.

Wind Grasp (Elemental, Air)

Level: 2

Sphere: High Secret Order, Weather

Range: 40' + 1' per level

Components: V, S, M

Duration: Instant

Casting Time: 5

Area of Effect: One object

Saving Throw: None

Author: Web Warlock

Source: The Complete Netbook of Witches and Warlocks

This spell may be cast by witches or druids. This spell will blow any small object of 5 lbs or less (+1 lbs per level) to the caster. The object must be free and not attached to anything. Small rocks, paper, wands are all acceptable.

The material component is a long stream of air blown out by the caster.

Level 3

Babble (Alteration)

Tounge Tie

Level: 3

Sphere: High Secret Order

Range: 5'

Components: V, S,

Duration: 1 round per level

Casting Time: 6

Area of Effect: 20' + 5' per level cone

Saving Throw: Normal

Author: Web Warlock

Source: The Complete Netbook of Witches and Warlocks

This spell confuses and confounds all types of verbal communication. All victims within the effected cone shaped area must make a save vs. magic or be effected. The speech becomes babbled and confused. Any spell with a verbal component is stopped or otherwise disrupted. People effected will also believe that their own speech is normal, but all other effected people's speech is babbled. Those not effected can still speak normal, but can not understand those effected at all.

This spell cannot effect undead or any other creature immune to mind effecting spells.

Charm Human II (Enchantment/Charm)

Latin: Homo Fascina duo

Level: 3

Sphere: High Secret Order

Range: 16 feet

Components: V, S,

Duration: 1d6+4 turns

Casting Time: 1

Area of Effect: 1d6 men per level of 4 HD or 1

Saving Throw: Special

Source: John Daniel <c548285@umcvmc.missouri.edu>

Except as noted, this spell is the same as the 1st-level spell charm man I. If a successful saving throw is made by a group's leader, the effects of this spell are reduced to those of charm man I (make another saving throw for the leader). If a leader of a group fails his saving throw, the spell works on him, but all other members of the group still get to make a personal saving throw to negate the effects.

Claws of the Cat (Alteration)

Claws of the Familiar

Level: 3

Sphere: High Secret Order

Range: 0"

Components: V, S, M

Duration: 1 round per level

Casting Time: 2

Area of Effect: Witch

Saving Throw: None

Author: Web Warlock

Source: The Complete Netbook of Witches and Warlocks

This spells allows the witch to grow long cat-like claws from her own fingers. The witch is at her normal chance to hit. The damage delivered is 1d4 plus 1 point per level, per hit. The material componet for this spell is a bit of fur from a cat.

Alternate versions of this spell produce claws from other types of animals, typically whatever the familiar of the witch is. Examples include any type of bird or small mamals. Witches with familiars that do not have claws, such as frogs, may alter this spell to use cat's claws or something from her familiar. For example a witch with a frog familiar might be able to attack with a magically enhanced tongue.

Damage and to hit should be the same.

Continual Fire (Conjuration/Summoning)

Everlasting Flame

Level: 3

Sphere: High Secret Order

Range: 5"

Components: V, S, M

Duration: Permenant

Casting Time: 5 segs

Area of Effect: One flame

Saving Throw: None

Source: The Complete Netbook of Witches and Warlocks

By means of this spell the witch alters the nature of a flame to burn forever. It never grows or consumes it's fuel, but it can not be put out save by magical means or depriving it of air.

The material component is a small piece of petrified wood.

Disguise (Illusion/Phantasm)

Level: 3

Sphere: High Secret Order

Range: 0

Components: V, S,

Duration: 2 turns/level

Casting Time: 4

Area of Effect: The caster

Saving Throw: None

Source: AD&D Sex Guide

Similar to the 4th level wizard spell polymorph self, this spell allows the caster to apparently alter their form, although this is only illusion and no actual physical change occurs. Any creatures failing a saving throw vs. spells believes that the witch is of their own species and of the form desirable to them, thus enabling the witch to charm or seduce any susceptible creature believing the disguise.

Displacement (Alteration)

Level: 3

Sphere: Protection

Range: Touch

Components: V, S, M

Duration: 2 turns + 1 round / level

Casting Time: 3

Area of Effect: Creature Touched

Saving Throw: None

Source: Cesar's Netbook

The recipient of this spell receives exactly the same bonuses as a cloak of displacement for the duration of the spell. The recipient appears to be 2 meters away from his actual position (direction is up to the player as long as it is not impossible). The first attack on the recipient of the spell is automatically a miss, and for subsequent attacks, the recipient of the spell gains a -2 bonus to his armor class. The spell will have no effect if cast on a creature already wearing a cloak of displacement. The material component of the spell is a bit of skin from a displacer beast, blink dog or any other creature that has the displacement ability.

Hold Spirit (Enchantment/Charm)

Latin: Spirtus retine

Level: 3

Sphere: High Secret Order

Range: 120 yards

Components: V, S, M

Duration: 2 rounds per level

Casting Time: 3

Area of Effect: One to 4 spirits in a 20-foot

Saving Throw: Negates

Author: Unknown

Source: Unknown

This spell paralyzes creatures which not native to the witch's home plane, including conjured spirits and spirits possessing another creature. If the spell is cast at 3 or 4 spirits, each gets an unmodified saving throw. If two are being enspelled, they save at -1. If there is a single target, it saves at -3. Held beings remain aware of events around them and can use abilities which do not require motion or speech. The material component for this is a straight piece of cold iron.

Kiss of Slavery (Enchantment/Charm)

Level: 3

Sphere: High Secret Order

Range: 0

Components: S,

Duration: Special

Casting Time: 1

Area of Effect: Person touched

Saving Throw: None

Source: John Daniel <c548285@umcvmb.missouri.edu>

When a witch casts this spell, she must kiss the intended victim and the victim must be able to receive a kiss (cannot be in combat). This is actually a charm person without saving throw. Checks to break such a charm are made after twice the normal duration. The victim of this spell will obey any order unquestioningly.

Obsession (Enchantment)

Level: 3

Sphere: High Secret Order

Range: 0

Components: V, S, M

Duration: 1 turn + 1 round per level

Casting Time: 3

Area of Effect: Person touched

Saving Throw: Negates

Author: Mario R. Borelli <mario.r.borelli.3@nd.edu>

Source: Complete Guide to Unlawful Carnal Knowledge for Fantasy Role-Playing Games.

A person under the effect of obsession is overwhelmed by the erotic desire for some animate creature chosen by the spellcaster. A "crush" does not even begin to describe the effect. The creature must be such that the affected person might feel some attraction towards it under normal circumstances, and the affected person will not act contrary to alignment or personal ethics. The material component is a crushed walnut.

Whispering Wind (Alteration, Phantasm)

Latin: Ventorum susurrorum

Witch Winding

Level: 3

Sphere: High Secret Order

Range: 1 mi./level

Components: V, S, M

Duration: Special

Casting Time: 3

Area of Effect: 2-ft. radius

Saving Throw: None

By means of this spell, the witch is able to either send a message or cause some desired sound effect. The whispering wind can travel as many miles above ground as the spellcaster has levels of experience, to a specific location within range that is familiar to the witch. The whispering wind is as gentle and unnoticed as a zephyr until it reaches the location. It then delivers its whisper-quiet message or other sound. Note that the message

is delivered regardless of whether anyone is present to hear it. The wind then dissipates. The witch can prepare the spell to bear a message of up to 25 words, cause the spell to deliver other sounds for one round, or merely have the whispering wind seem to be a faint stirring of the air that has a susurrant sound. She can likewise cause the whispering wind to move as slowly as a mile per hour or as quickly as a mile per turn. When the spell reaches its objective, it swirls and remains until the message is delivered. As with the magic mouth spell, no spells may be cast via the whispering wind.

This spell is the same as the 2nd level wizard spell of the same name.

The material component for this spell is the message sent and the a long stream of air blown from the witch's mouth.

Witch Wail (Enchantment/Charm)

Level: 3

Sphere: High Secret Order

Range: 0'

Components: V, S,

Duration: 1 minute

Casting Time: 5

Area of Effect: 10' per level

Saving Throw: See below

Author: Web Warlock

Source: The Complete Netbook of Witches and Warlocks

With this spell the witch lets loose a mournful wail. Anyone within the area of effect must make a save vs. spells to avoid the effects.

Creatures 5 hit dice/levels or lesser take 4d6 points of damage or save for half. Creatures greater than 5 hit dice/level take 2d6 points of damage or save for half. Plus anyone who fails their save is treated as if they were subject to a Schreck or Fear spell.

This spell can not effect undead or any other creature that is unaffected by mind effecting spells.

Level 4

Analyze Magic (Divination)

Level: 4

Sphere: High Secret Order

Range: 0"

Components: V, S, M

Duration: Instant

Casting Time: 8

Area of Effect: 5" in front of the witch

Saving Throw: See Below

Source: The Complete Netbook of Witches and Warlocks

Analyze magic will allow the with to read the "magical fingerprint" left by some spell casters. The magic (spell, item, undead, ward) must be visible to the witch. The magic in question gains a save vs. spells at the same level as the caster who created it, and at the time they created it. This can be offset by various penalties and bonuses to the item's save.

Penalties (subtracting from the d20 roll) and bonuses (adding to the d20 roll) include,

being of the same alignment as the witch -1

coming from the same coven -1

coming from the same tradition -1

"famous" spellcaster, that is one whom everyone is likely to know, such as Merlin. -2

familiarity with this caster -1

Each time this spell had been previously cast and successful on this caster -1/instance.

radically different alignment +1

different class (witch vs. priest, priest vs. wizard) +1

steps taken to disguise the magical aura +1

These penalties and bonuses are cumulative.

Biting Blade (Invocation/Evocation)

Level: 4

Sphere: High Secret Order

Range: 0"

Components: V, S, M

Duration: 1 round per level

Casting Time: 3

Area of Effect: one bladed weapon

Saving Throw: None
Author: Web Warlock
Source: The Complete Netbook of Witches and Warlocks

With this spell the witch may enchant one blade (sword, dagger, but not arrows, maces or Athames) to do double damage on each successful hit. She may enchant her own boline or any other blade wielded by an ally. The material components are the blade enchanted, which is not consumed and the tooth of some carnivore, which is. The tooth may be extracted after the animal has died of any, including natural, causes.

Hold Winds (Elemental, Air)

Level: 4
Sphere: High Secret Order
Range: 0"
Components: V, S, M
Duration: 1 turn per level
Casting Time: 7 segs.
Area of Effect: 100 yard radius around the witch
Saving Throw: None
Source: The Complete Netbook of Witches and Warlocks

This spell will stop the effects of any mundane (none magical) wind in the area of effect around the witch. The wind continues to blow around the bubble around the witch, but into. This will also stop any debris or particals from being blown at the witch. The material component is a small piece of paper folded into a fan.

Masque (Illusion/Phantasm)

False Visage
Level: 4
Sphere: High Secret Order
Range: 0"
Components: V, S, M
Duration: 1 turn per level
Casting Time: 5
Area of Effect: Witch
Saving Throw: Normal
Author: Web Warlock
Source: The Complete Netbook of Witches and Warlocks

By use of this spell the witch can disguise her looks to appear as anyone the target knows. The witch can target any number of victims at one time. If their saving throws are failed then each will see the witch as some one they love and trust. The witch need not act like, sound like or even know the person she is imitating, those details are filled in by the victim's mind. If the witch later casts Charm, Seduction, or Silver Tongue then these spells are at a minus -5 to save. If the witch attempts a non-magical seduction (skill) then she has a +5 chance of success. If the victim saves vs. the Masque spell then there is no effect and they can see the witch for what she is.

This spell can be negated by a True Seeing spell or Gem, but only by the person using it. This spell can not effect the undead. The material components for this spell is a dab of perfume and thin gossamer veil.

NOTE: This spell can not be used in conjunction with Grandmother's Shall or Mind Obscure, as these spells attempt to hide the witch.

Resist Energy Drain (Abjuration)

Level: 4
Sphere: High Secret Order
Range: 0
Components: V, S,
Duration: 1 turn per level
Casting Time: 1 round
Area of Effect: Creature touched
Saving Throw: None
Source: Peter Gourlay <gourlay@slais.ubc.ca>

This spell grants a saving throw versus death magic to resist the energy draining touch of any undead. The spell does not work against any sort of attack besides the touch of an undead creature, although it does protect its recipient against the 4th-level level drain spell.

Undead Enslavement (Necromancy)

Level: 4
Sphere: High Secret Order, Necromantic
Range: 10"
Components: V, S, M
Duration: 1 day per level
Casting Time: 1 round
Area of Effect: see below
Saving Throw: See below
Source: The Complete Netbook of Witches and Warlocks

This spell will allow the witch to control mindless undead such as skeletons, zombies and ghouls. The witch can control up to a number of hit die equal to her own level. The undead are allowed a normal save. However they are subject to certain penalties and adjustments. They are penalized for every 3 levels of the witch, rounded down. So a zombie being enslaved by a 5th level witch gets a -1 penalty to it's save. The same zombie being enslaved by a 15th level witch gets a -5 saving throw penalty. This can be offset in areas of great evil, Ravenloft, or if the undead's re-animator is very powerful or close by. The material component for this spell is two links of old chain found in a graveyard or other place of interment for the dead.

Level 5

Charm Human III (Enchantment/Charm)

Latin: Homo Fascina tres
Level: 5
Sphere: High Secret Order
Range: 16 feet
Components: V, S,
Duration: 1d8+4 turns
Casting Time: 1
Area of Effect: 1d8 men per level of 5 HD or 1
Saving Throw: Special
Source: John Daniel <c548285@umcvm. missouri.edu>

Except as noted, this spell is the same as the 1st-level spell charm man I. If a successful saving throw is made by a group's leader, the effects of this spell are reduced to those of the 3rd-level spell charm man II (make another saving throw for the leader). If a leader of a group fails his saving throw, the spell works on him, but all other members of the group still get to make a personal saving throw to negate the effects.

Dispel Sigil (Invocation/Evocation)

Dispel Glyph
Level: 5
Sphere: High Secret Order
Range: 1"
Components: V, S, M
Duration: Instant
Casting Time: 5
Area of Effect: One Sigil
Saving Throw: See Below
Author: Web Warlock
Source: The Complete Netbook of Witches and Warlocks

This spell allow the witch to dispel, as per dispel magic, one sigil, glyph, witch writing or magical writing. The sigil gains a save vs. magic equal to that of the original caster. A failed save will negate the sigil without alerting the original caster.

The material components for this spell is a feather dipped in water.

Eternal Youth (Alteration)

Level: 5
Sphere: Necromantic
Range: 0
Components: V, S,
Duration: Permanent
Casting Time: 8
Area of Effect: The caster
Saving Throw: None
Author:
Source: AD&D Sex Guide

This spell functions exactly as per the potion of longevity and uses of this spell and the potion both count toward the 1% cumulative chance of the effect being reversed.

Fire Gaze (Enchantment/Charm)

Level: 5
 Sphere: Elemental (Fire)
 Range: 30 feet
 Components: V, S,
 Duration: 3 rounds per level
 Casting Time: 5
 Area of Effect: Special
 Saving Throw: Negates
 Author: Dimitris Xanthakis <dxanth@leon.nrcps.ariadne-t.gr>
 Source: The Great Net Prayer Book

This spell turns the caster's eyes into small fire globes. All creatures that meet the caster's gaze must save versus spell at -4 penalty or be charmed as per the spell (but those immune to charm person are not immune to this spell as well). The target creature must be intelligent and have the ability to see. If the saving throw is failed, the caster can try to direct some or all of its actions during the spell. Otherwise the creature becomes immediately hostile. To determine who meets the gaze of the caster, use the rules for gaze attacks.

Firestorm (Invocation/Evocation)

Level: 5
 Sphere: High Secret Order
 Range: 20 metres per level
 Components: V, S, M
 Duration: 5 seconds
 Casting Time: 5
 Area of Effect: 10-metre radius circle
 Saving Throw: 1/2
 Author: Unknown
 Source: Unknown

This spell creates a ring of fire which sweeps inwards until within half a second a lake of fire of radius 10 metres per level of the witch is formed, giving a visual effect similar to the napalm bombing scenes from the Vietnam War. This lasts for a few seconds and does damage as the 3rd-level fireball, but without the damage limit. The material components for this spell are the same as those for fireball.

Primal Scream (Enchantment/Charm)

Level: 5
 Sphere: High Secret Order
 Range: 0
 Components: V, S,
 Duration: 1 minute
 Casting Time: 1 round
 Area of Effect: 15' per level
 Saving Throw: See below
 Author: Web Warlock
 Source: The Complete Netbook of Witches and Warlocks

This spell is related to Schreck and Witch Wail. With this spell the witch lets loose a scream of profound terror and sadness. Anyone within the area of effect must make a save vs. spells to avoid the effects.

Creatures 5 hit dice/levels or lesser must save vs spells or take 6d6 points of damage, save for half. Creatures greater than 5 hit dice/level take 4d6 points of damage or save for half. Plus anyone who fails their save is treated as if they were subject to a Schreck or Fear spell.

Plus this spell will shatter any glass or crystal object. Magical glass or glass-like creature (Glass Golem, Glassplane Horror, Crystal Living Statue, ect.) are granted a save vs. magic to prevent taking 6d6 points of damage regardless of hit dice.

This spell can effect undead and any creatures that are unaffected by mind effecting spells. However they remain unaffected by the spell's fear component.

Scrybane (Divination, Enchantment/Charm)

Level: 5
 Sphere: High Secret Order
 Range: 0

Components: V, S, M
 Duration: Instantaneous
 Casting Time: 1
 Area of Effect: One person in a 300-foot radiu
 Saving Throw: Special
 Author: Unknown
 Source: Unknown

For this spell to work, the witch cast it when she believes that she is being watched through the use of spells or magical scrying devices (ESP, crystal ball, or wizard eye, for example). Immediately after the witch being scried casts this one-word spell, the scryer may suffer one or more of the following effects (roll separate percentile dice for each):

- * 80% chance of being affected as if by the spell forget;
- * 55% chance of taking 2d4 HP of damage from the backlash;
- * 10% chance of falling into a coma lasting 1d20 days; and
- * 5% chance of being feebleminded, as the spell.

All spell-like effects are at the level of the caster of the scrybane. The scryer must make separate saving throws to avoid each of the effects befalling him. The material components for this spell are a dark translucent stone worth at least 500 gold pieces, and a small flame.

Scrybane is one of many powerful anti-divinatory spells. Any wise witch should somehow acquire one before beginning magical research of her own.

Level 6

Faerie Dust (Alteration)

Level: 6
 Sphere: High Secret Order
 Range: See below
 Components: V, S, M
 Duration: 1 round per level
 Casting Time: 4
 Area of Effect: one creature or 5' radius
 Saving Throw: See below
 Author: Web Warlock
 Source: The Complete Netbook of Witches and Warlocks

This spell requires the witch to first harvest the pollen from the wings of a Faerie creature (Pixie, Slyph, Batling, Grig, ect.). The Faerie creature can not be harmed in the harvest and only a bit of pollen is needed.

This spells can be used two ways. First the witch can use it as an attack by blowing the dust into the eyes of her enemies. If they fail their save then they are either blinded or fascinated (as per the spells) for the spell duration.

Or the witch may sprinkle the dust on herself to make herself invisible.

Flaming Blood (Necromantic)

Level: 6
 Sphere: Necromancy
 Range: 10 yards + 10 yards/level
 Components: V, S, M
 Duration: Instant
 Casting Time: 6 segments
 Area of Effect: 15-foot radius
 Saving Throw:
 Author: Legolas (The Blood Mage)

This spell is similar to the spell Fireball, except that it douses all creatures in a 15-foot radius with an incendiary liquid that appears to be blood. The area of effect will be engulfed in non-magical fire for 1d6 rounds. Any combustibles within the area of effect instantly ignite. A creature in the area of effect that fails it's saving throw takes 1d4 hit points of fire damage per level of the caster on the first round, and the same damage each round until it saves. The round the creature saves it takes half damage, and the next round it takes none. All the creature's non-combustible possessions must save versus normal fire or be destroyed (the combustible ones don't get a save). A creature that successfully saves on the first round takes half damage for that round, and all it's possessions (including combustibles) are unaffected.

For example, a creature failing it's first save against flaming blood, cast by a 12th-level witch, takes 32 hit points of damage (rolled on 12d4) on the first round. The creature fails it's save again on the second round and

takes another 32 hit points of damage. On the third round it saves and only takes 16 hit points of damage and no damage on the fourth round. The witch must have a clear line of sight to the target area. Material component is a drop of the witch's blood causing 6 hit points of damage.

Moonbow (Conjuration/Summoning)

Level: 6
Sphere: High Secret Order
Range: See Below
Components: V, S, M
Duration: See Below
Casting Time: 5
Area of Effect: Witch
Saving Throw: None
Author: Web Warlock
Source: The Complete Netbook of Witches and Warlocks

This spell can only be cast in the light of the moon. The witch takes the moonlight (the material component) and forms it into a large opaque composite bow. The witch may fire the bow at the rate of 3 arrows per round and she gets a number of arrows equal to her own level. The arrows are immaterial, but magical and cause 1d6 plus the witch's level/6 (+2 to +5) points of damage per hit. The witch can use the moonbow even if she is not proficient in the use of a bow. The moonbow uses the normal chances to hit at +2 to +5, the witch's level divided by 6. If the witch is proficient in the bow's use (such as an Amazon Witch) then she may add that to her combat roles.

The only material component for this spell is moonlight. If the witch has a means of capturing moonlight then the spell may be used with that source.

This spell is also available to druids, rangers, swanmays and some clerics, especially clerics of moon Goddesses such as Artemis.

Spellsteal (Invocation/Evocation)

Level: 6
Sphere: High Secret Order
Range: 5' +1' per level
Components: V, S, M
Duration: Instant
Casting Time: 1 round
Area of Effect: 1 caster
Saving Throw: See Below
Author: Web Warlock
Source: The Complete Netbook of Witches and Warlocks

By use of this spell the witch may steal spell levels for any other type of caster. The loss of levels is temporary and the effected caster is treated as if they had cast the stolen spell. The witch can steal a total number of spell levels equal to her own level. So a 12th level witch can steal 12 spell levels. The highest levels of spells are lost first. The caster is allowed a saving throw for the attack if the spell is used as a ranged attack. If the witch can touch the caster, then save is at a -4.

The material component is a small lodestone, leech or an item kissed by a succubae or vampire.

NOTE: If your campaign uses spell points then the number of levels can be used by the witch to power her own spells.

Level 7

Charm Human IV (Enchantment/Charm)

Latin: Homo Fascina quattuor
Level: 7
Sphere: High Secret Order
Range: 16 feet
Components: V, S,
Duration: 1d10+4 turns
Casting Time: 1
Area of Effect: 1d10 men per level of 6 HD or
Saving Throw: Special
Source: John Daniel <c548285@umcvm.missouri.edu>

Except as noted, this spell is the same as the 1st-level spell charm man I. If a successful saving throw is made by a group's leader, the effects of this spell are reduced to those of the 5th-level spell charm man III (make

another saving throw for the leader). If a leader of a group fails his saving throw, the spell works on him, but all other members of the group still get to make a personal saving throw to negate the effects.

Dance Of The Seven Veils (Conjuration/Summoning)

Level: 7
Sphere: High Secret Order
Range: 10 yards
Components: V, S, M
Duration: 1 turn/level
Casting Time: 7
Area of Effect: Special
Saving Throw: Special
Source: AD&D Sex Guide

This spell creates seven layers of magical protection about the witch and involves an intricate dance and seven veils each in a color of the rainbow - red, orange, yellow, green, blue, indigo and violet. Effects are as per the 8th level wizard spell prismatic wall. As the wall's layers are negated the appropriate veil is consumed by the magic. The veils are also consumed once the spell has expired.

Of The Purest Light (Invocation/Evocation)

Level: 7
Sphere: Sun
Range: 6"
Components: V, S, M
Duration: Special
Casting Time: 7 rounds
Area of Effect: 3" radius
Saving Throw: N/A
Source: The Net Tome of Magick

This spell has a duration of 1 round per every 2 levels.

With the casting of this spell the spell caster brings into existence a small globe of light from the Positive Material Plane. This light is of pure positive energy, so when brought into existence, it will add a +2 to all morale rolls and add a +1 to hit and damage rolls (this applies only to good characters). In addition, this light, being at exact opposition with the forces that give undead their power, will cause the undead to flee in panic when faced with the light if a saving throw is not made.

Vitality Drain (Necromancy)

Level: 7
Sphere: Necromantic
Range: High Secret Order
Components: V, S, M
Duration: Special
Casting Time: 7
Area of Effect: Special
Saving Throw: None
Author: Legolas (The Blood Mage)

This terrible spell allows the caster to drain the youth from a victim, revitalizing herself, at the expense of aging the victim. Hardly a spell used by good aligned witches.

The caster first prepares the spell, by casting the eight phase portion of it. She will lose 3 hit points per round during the casting. She then has her level in rounds to make contact with the victim, and begin draining. To drain the youth of the victim, the caster must be in continuous contact with the flesh of the victim during the draining process. The act of being drained is extremely painful to the victim, and is sufficient to awaken sleeping victims, and allow charmed victims a new saving throw. Even if the victim is conscious, however, the draining will continue. The victim must break flesh contact with the witch to break the spell.

The caster is able to drain a decade for every four levels she possesses, i.e. 20 years at fifth, 30 at ninth, 40 at 13th, etc. Each year takes a segment to drain, a decade drained per round. If the spell is broken during casting, the caster will still have drained a number of years dependent on time of casting (e.g. contact broken after 2 rounds, 20 years drained). Due to the imperfect nature of the spell, however, the caster only reduces in age by a year for every three drained from the victim.

Both caster and victim will be affected by the change in age. The victim will only suffer the disadvantages of aging (STR and CON loss), whereas the caster will only experience the benefits (STR and CON gain). After

the spell, the victim will have visibly aged, with graying hair, and lined, saggy skin. The caster will appear invigorated, with gray disappearing from her hair, and the obvious return of muscle tone. The victim must save vs. paralyze, or pass out for 1d4 turns, if she is drained more than 20 years. The caster will experience a temporary d4 increase in STR (not including that gained from becoming younger), which will fade by 1 point a turn. The caster will also feel as if inebriated, an affect which persists for d6 rounds.

This spell is only effective on humans. Long lived races, such as elves and dwarves, as well as humanoid races, are immune from the spell, and the caster must save vs. paralyzation, or be knocked unconscious if attempting to drain a member of these races. Finally, there is no known cure for this spell, save Wish.

Wail of the Banshee (Enchantment/Charm)

Level: 7
 Sphere: High Secret Order
 Range: 0'
 Components: V, S,
 Duration: 1 minute
 Casting Time: 1 round
 Area of Effect: 20' per level of the caster
 Saving Throw: See below
 Author: Web Warlock
 Source: The Complete Netbook of Witches and Warlocks

With this spell the witch lets loose a mournful wail similar to that of a Banshee. Anyone within the area of effect must make a save vs. spells to avoid the effects.

Creatures 5 hit dice/levels or lesser must save vs magic or die out right. They may attempt to save to only take 5d6 points of damage.

Creatures greater than 5 hit dice/level take 8d6 points of damage or save for half. If they suffer more than 50% of their current hitpoints whether they save or not they must save vs. death you also die outright. Plus anyone who fails their save is treated as if they were subject to a Schreck or Fear spell.

Plus this spell will shatter any glass or crystal object. Magical glass or glass-like creature (Glass Golem, Glassplane Horror, Crystal Living Statue, ect.) are granted a save vs. magic to prevent taking 6d6 points of damage regardless of hit dice.

This spell can not effect undead or any other creature that is unaffected by mind effecting spells with it's death or fear effects, however they are subject to the damage.

Withering Touch (Necromancy)

Crone's Curse
 Level: 7
 Sphere: High Secret Order
 Range: 0''
 Components: V, S, M
 Duration: 1 hour
 Casting Time: 1 seg
 Area of Effect: Touch

Saving Throw: None

Source: The Complete Netbook of Witches and Warlocks

This spell saps a victim of 1d4 points of both Strength and Constitution. The witch must touch the victim after the spell is cast, but before 1 hour has passed. The victim suffers whatever penalties the loss of these ability points might be (hit points, to hit and damage).

They may be restored at the rate of 1 point per week of complete bed rest or via the Clerical Restore spell.

The witch gains a number of years equal to the points stolen.

The material component for this spell is a bone fragement from an undead creature, preferably a Lich of some sort.

Magic Items

Alrune Statues: These magickal statues were created aeons ago by great clerics to protect their homes from witches. However their understanding of what a witch was misguided due to the cultural norms of the time. The statues, while they provide no protection again witches, do protect home against demons and lilim in particular.

These statuettes resemble small female demons and can be anywhere from a few inches high to 7 feet. However large the statue, they provide the following powers when placed in a home (or encampment) to a 25' radius.

- *Bless*

- *Protection from Evil*

- Plus no demon can enter the home unless invited.

- All inside the home gain a +2 to all saves vs. magic spells cast by demons.

Not that other than the *Protection from Evil* power, these statues do not effect elementals, devils, or any undead.

XP Value 2,500 Gold Piece Value: 1,000 + 100GP per pound.

Jack O' Lantern: These rather mundane magical items are common where witches can be found. They are a simple gourd, pumpkin or squash that has been carved into a face. Their magic comes when a candle is placed inside. If a normal candle is used then the Jack O' Lantern has the following powers to range of 10' radius.

- *Bless*

- *Protection from Evil.*

- Plus no spirit, undead or fiend may enter the dwelling that the Jack O' Lantern is protecting.

The candle inside will typically burn 1d4 hours.

A witch may also burn one of her own magical candles inside the Jack O' Lantern. This will increase burning time by 1d4+2 turns and provide a *Bless* power to the witch.

XP Value 250 Gold Piece Value: 50 GP.

Chapter 4: Monsters; Fiendish and Benign

This section presents more monsters for use in the worlds that the witch is likely to inhabit or that have dealing with witches.

Fey

The various members of the faerie races are known as the Fey and they have had a long a varied association with witches over the years. This association is not just with the Faerie Tradition, but with all witches in general. Most often it is believed that the witch's familiar is a shape-shifted faerie.

These creatures include elves as well as the following: atommies, batlings, brownies, buckwans, centaurs, dryads, hybsil, grigs, korreds, leprechauns, nereids, nixies, nymphs, pixies, quickklings, satyrs, sirine, sprites, swanmays, and sylphs. There is also some debate as to whether or not gnomes or goblinoids belong to the faerie race.

Fiends

The original D&D supplement, "Eldritch Wizardry" introduced demons to the game of Dungeons and Dragons. These demons evolved with the game to complex demons of the 1st edition to the Tanar'ri of the 2nd edition. However it was a product that was only tangential to AD&D that brought out the most interesting change to Demons. Gary Gygax's *Gord of Greyhawk* books introduced the idea of "races" of demons. Among these was the **Abat-dolor**, a race of tall, dark skinned, six fingered demons (of which the Demon Prince Graz'tz and Princess Elazalag are members), and the **Proto-Demons**, which were the first of the demon kind, such as Pazuzeus. Plus several types of animal-brained demons and demon brutes have been mentioned.

It seems likely, if not logical, that the Abyss is not only teaming with demons, but the creatures referred to as "demons" or "fiends" may not be of the same race. For the purposes of this work I assume that all demons, with two exceptions, listed in the 2nd Edition rules, are members of the Tanar'ri race. Of course the Tanar'ri are the most prolific of the demons. But unlike the Tanar'ri (and maybe the Abat-dolor), other types of demons do not need to be involved in the Blood War.

Demons can be divided up into Race/Species as follows.

Tanar'ri – These are the common demons described in many 2nd Edition sources.

Least: Dretch, Manes, Rutterkin

Lesser: Armanite, Bar-Igura, Bulezau, Cambion, Maurezhi, Yochlol

Greater: Babau, Chasme, Goristro, Nabassu, Wastrilith

True: Alkith, Balor, Glabrezu, Hezrou, Marilith, Nalfeshnee, Vrock

Guardian: Molydeus

True Tanar'ri can even be further divided into Types.

Type I: Vrock

Type II: Hezrou

Type III: Glabrezu, Alkith

Type IV: Nalfeshnee (or sometimes Gashnulfu)

Type V: Marilith

Type VI: Balor (or sometimes Raloogs)

Lilim - These female demons are described in detail below.

Lesser: Alu-Fiend (Alu Demon), Ardat-Lili

Type I: Succubus

Type II: Shedim

Type III: Empusa

Type IV: Lamiae

Type V: Mormo

Type VI: Lilith

Proto Demons – No one has been able to categorize any of the Proto Demons. It is known that they often take forms that seem to be spawn in the darkest nightmares of man. Some of these from resemble insects, lizards, wolves, snakes and many are formless.

Of course warlocks and malefic witches do have congress with demons and devils.

Hags

Hags and witches have often been confused with each other, or believed to be in some sort of alliance. This is just another example of deceptive appearances. While hags do gather in *Coveys* and witches gather in *Covens*, there is no reasoning to believe that the two are related, except semantically.

Of course Hags are highly intelligent and magical beings, and if it is to their advantage to form an alliance with a witch, then she will do so. However remember that all hags (with the exception of the *Brujah* from Ravenloft) are evil and despise all of humanity and ultimately work to humanity's destruction. No good aligned witch would ever be associated with a hag. This is especially true for good aligned Cosains and Cronos. The Makava, or Wood Hag, is most often accused of confusing the populace into think that hags are a type of witch and visa versa.

There is however an ancient Teutonic goddess known as Holda, or sometimes Holga, that is said to be the Goddess of both witches and hags. This could be the inspiration for the Ravenloft Goddess, Hala.

Undead

For better or worse, witches have always been associated with the undead. Many of the signs that one might be a witch are also the same that one might be a vampire. Mara certainly lend credence to this stereotype, but Lorelei do as well since they are often accused of being Banshees.

Lich, Occult

CLIMATE/TERRAIN:	Any
FREQUENCY:	Very Rare
ORGANIZATION:	Solitary
ACTIVITY CYCLE:	Night
DIET:	Nil
INTELLIGENCE:	Genius (18)
TREASURE:	A (50%) or B (50%)
ALIGNMENT:	Any Evil
NO. APPEARING:	1
ARMOR CLASS:	1
MOVEMENT:	6
HIT DICE:	18
THAC0:	2
NO. OF ATTACKS:	1
DAMAGE/ATTACK:	1-12
SPECIAL ATTACKS:	Energy Drain, Cause Fear
SPECIAL DEFENSES:	+2 or better weapon to hit, immune to fire, never surprised
MAGIC RESISTANCE:	40%
SIZE:	M (6' tall)
MORALE:	Fanatic (17-18)
XP VALUE:	20,000
PSIONICS:	Nil

Few creatures strike as much fear into people as the undead, a fewer still than the horrifying creature known as the lich. Life beyond death and twisted by dark desires and fell magick, the lich stands for all that is dark and evil.

In life few people are as feared by others as the witch, mistress of hidden and occult forces. The Occult Lich is one of these witches that has obtained lichdom.

Like the Arcane or Psionic Lich, the Occult Lich can appear as a withered corpse, a skeleton or as a normal human. The lich often appears clothed as she did when she died. There is no known way to tell the difference between an Occult Lich and any other type on appearances alone.

Combat: The Occult lich also will rarely engage in combat. She prefers to spend her time pondering and researching great occult secrets. This disinterest in combat is not due to the Lich's fear of battle (if anything could cast fear into it) but rather a complete disregard as the living as anything else than a mere nuisance.

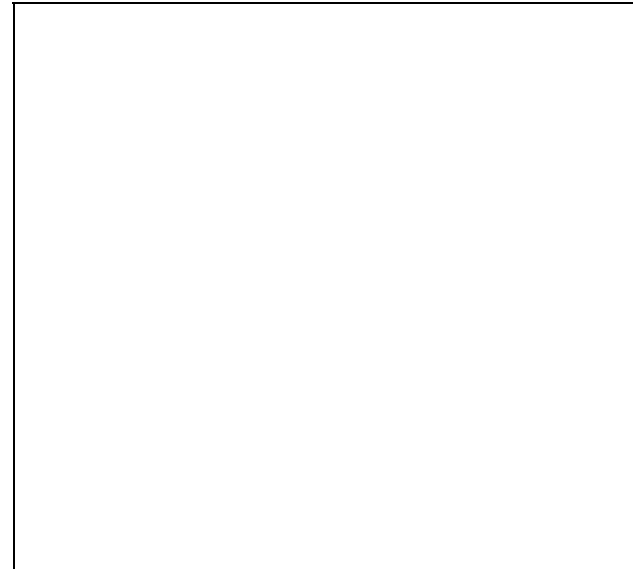
If prompted or if it's lair is threatened the Occult Lich will fight. She will only attack once per round, but her attack is very effective. The hit or even the mere touch of this fell creature causes 1d12 points of damage. Plus each touch will drain 2 points of Strength.

The most dangerous aspect of the Occult Lich is her spell-casting abilities. She retains whatever knowledge of her spells and occult powers that she had in life. Typically at the 18th level of experience, but some are much higher. Added to this is the array of magical items that she might still have. In addition to this the Occult Lich can cause *Fear* 3 times per day as per the spell.

Destroying the Occult Lich is a difficult undertaking. They can only be effected by magical items of +2 or better. Priests can attempt to turn or destroy them as per a normal Lich, but any attack that does not destroy it's talisman will ultimately fail. An Occult Lich talisman is similar to the Arcane Lich's phylactery; it is where the life force of the lich resides. The talisman will always be very well protected and often by magic, a guardian familiar or guardian daemon.

The only way to truly destroy the lich is to destroy this talisman.

Habitat/Society: Occult Liches are very similar to their Arcane brothers with a couple of important distinctions. First only witches of at least 18th level can become an Occult Lich. Unlike the Arcane Lich, there is no set formula to become an Occult Lich. It is believed by many sages that the creation of the Occult Lich is a near accident.



Several factors seem to have to come together. First the prospective Lich needs to have the *Longevity* occult power. Secondly, and perhaps most important, the witch needs to be investigating some occult secret or knowledge that she currently does not know. It is speculated by the same sages that if the lich were to discover the secret she would immediately fall into dust. Having an evil alignment in life may not be necessary to become an Occult Lich, but it is not likely that a good aligned witch would allow herself to become so twisted in her own desires.

Ecology: Occult Liches contribute nothing to the local ecology and they typically take nothing from it. The Occult Lich is even loath to animate any lesser undead or do anything that will distract her from her studies. A tale is told of haggard old woman who came to the great library in Glantri City who sat a read tome after tome for nearly a week. People were uncomfortable around her, but she bothered no one directly and made no demands on anyone. When it was noticed that she did not eat, drink or sleep the entire time she was there the word got out that she might be a supernatural creature. But before anyone could investigate further, she left as abruptly and as quietly as she came. The stack of her books remained. A quick inspection revealed them to be books on histories, magic and the nature of the multiverse. It was only suspected much later that she had been in fact an Occult Lich.

It is unknown if the Occult Lich can continue long enough in life to become a demi-lich. So few actual cases have been reported to make any guesses.

Lilim (General)

Not all of the creatures that are known as Demons are Tanar'ri. Like the Prime Material, many races inhabit the Abyss. One of the most seductive and deadly are the Lilim. The Lilim (*pl. Lilim*) are descendents and servants of the Goddess Lilith, although some can do serve other gods and lords. In particular the Goddess Hecate and the Demon Princes Graz'zt and Orcus. Regardless of who they are working for, all 'lilim' are Lilith's children. In the Targum Yerushalmi, the priestly blessing of Numbers VI:26 becomes: "The Lord bless thee in all thy doings, and preserve thee from the Lilim!"

The overriding goal of all Lilim is the corruption of human souls and the trafficking of larvae. This puts them more at odds with the Night Hags of Hades more than with the Baatezu or Tanar'ri. The Lilim are not involved with the Blood War. The Lilim are not harassed by the Molydeus, but they do often fight with other demon types. Mostly the Tanar'ri and Lilim avoid each other.

The Lilim all have three basic forms. The first, and some sages argue their natural, is a spiritual form. This form exists only on the ethereal or astral plane. It cannot be physically attacked but it can be affected by *holy word*, *dispel evil*, *exorcism*, or, *spirit wrack* spells. They can only be detected in this form via magic. This is the form that most Lilim (but not Lilitu) must revert to during the sunlit hours. The second form is that of an extremely beautiful humanoid female. The Lilim uses it's telepathy to construct a façade that their victim finds the most appealing. Anyone seeing this form must save vs. magic or never be able to disbelieve it. This is the form that most encounter the Lilim. The third form is their demonic form. This form is what is encountered while the creature is in the Abyss or if it has been discovered while on the Prime Material. This form varies by creature type, but typically it is some combination of woman and animal, usually with giant wings, claws and vampire like fangs.

Combat: All Lilim have the following spell like powers.

- *Become ethereal*
- *Charm person*
- *Darkness, 15' radius*
- *ESP*
- *Infravision*
- *Shape change*
- *Teleport without error*

In addition all Lilim have a limited form of telepathy that allow them to communicate with any creature.

The most feared attack of the Lilim is their vampiric energy drain. This attack affects one (or more) of a person ability scores. When a score reaches 0 that person is dead and their soul belongs to the Lilim. The abilities drained are listed below.

Lilim	Ability	Amount
Alu-Fiend	Hit Points	1d8 points
Empusa	Charisma	1d6 points
Lamiaie	Wisdom	1d6 points
Lilitu	Strength & Constitution	1d6 points each
Mormo	Strength	1d6 points
Shedim	Intelligence	1d4 points
Succubus	Constitution	1d4 points

The Lilim attacks only at night and only while the victim is sleeping. The Lilim manage this by engaging the victim in intimate relations. The victim is allowed a save vs. death to avoid the effects of one night's feeding. A *remove curse*, *dispel evil*, or similar magic will protect a person from that particular Lilim. Victims can regain the lost scores via the priest spell *restore* or by resting one week per point lost.

The Lilim target only the strongest victims; i.e., characters with the highest ability scores. While they could gather the most souls by attacking the weakest, it is theorized that the Lilim get some sort of

nourishment from the more powerful victims. They also favor attacking the good and the lawful.

The Lilim can gate in a number of other fiends as they need. This includes other Lilim and Tanar'ri. Each will be detailed in their own section. However they are not often willing to do this because it leaves the summoner in the debt of the summoned fiend.

Lilim are also affected by the following attack froms.

Attack	Damage
Acid	Full
Cold	Half
Electricity (lightning)	None
Fire (magical)	Half
Fire (non-magical)	None
Gas (poisonous, etc-)	None
Iron weapon	Full
Magic missile	Full
Poison	None
Silver weapon	Half

Habitat/Society: Unlike Tanar'ri, Lilim are usually fixed in their position; i.e. Succubi do not get promoted to Lilitu. However there can be a wide range of power within the sub-ranks of the Lilim.

The Goddess Lilith nominally controls the Lilim, but the real masters of the race are the Lilitu. Although no Lilim, including the Lilitu, will disobey a request or order from Lilith.

Many demonologists have spent countless hours debating the nature of the Lilim. Top of their list is the obviously sexual nature of these creatures. For example, how can Lilim produce Alu-fiends or half-demons. The most famous case of this happening is the grand wizard Merlin, who said to be the offspring of a great druidess and a succubus. Demonologists and sages have also debated the sexual act with the Lilim. One recorded encounter claimed that the Lilim, in this case an Empusa, was extremely beautiful but frigidly cold to the touch. In another recorded case a young man described it as "entering an icy cave". Another claimed that after being intimate with a succubus that he could never again be with a human woman.

Ecology: The Lilim are a sub-race of Fiends. While they are obviously related to the Tanar'ri, there are plenty of differences. It is also speculated that the Lilim (and/or Lilith) are the progenitors of the various vampire types.

The story of Lilith disappeared from the Bible, but her daughters, the Lilim, haunted men for over a thousand years. The Lilim were thought responsible for nocturnal emissions and the Jews still made amulets to keep away the Lilim well into the Middle Ages. Greeks adopted the Lilim and called them, Lamiae, Empusae, or Daughters of Hecate. Christians also adopted them and called them harlots of hell or succubae.

Known Lilim

There are a few lilim that are well known. Most are Lilitu that mothered the other races of lilim, but others have made distinct names for themselves. Among them are

- Aldinach
- Ardat – demoness of the Alu-demons
- Barbelo -- unkonwn,
- Delepitore - demoness of the Mormo,
- Eisheth Zenunim - demoness of whores,
- Mazikeen - demoness of the Shedim,
- Naamah - demoness of seduction,
- Sonnielion - demoness of hate, Princess of the Empusa
- Unsere - fertility and sorcery

Lilim, Alu-Demon

CLIMATE/TERRAIN:	The Abyss
FREQUENCY:	Very Rare
ORGANIZATION:	Solitary
ACTIVITY CYCLE:	Any
DIET:	Carnivore
INTELLIGENCE:	Average to Genius (8 - 18)
TREASURE:	Nil
ALIGNMENT:	Chaotic Evil (see below)
NO. APPEARING:	1 - 2
ARMOR CLASS:	5 (base) (see below)
MOVEMENT:	12, Fl 15 (D)
HIT DICE:	5
THAC0:	15
NO. OF ATTACKS:	1
DAMAGE/ATTACK:	By weapon
SPECIAL ATTACKS:	Possible magical weapon, spell use
SPECIAL DEFENSES:	Possible magical armor, affected only by cold iron or +1 or better weapons, intuition
MAGIC RESISTANCE:	30%
SIZE:	M (5' - 6' tall)
MORALE:	Steady (11 - 12)
XP VALUE:	Normal: 18,500 Genius: 30,500
PSIONICS:	

Note: This entry should replace the entry for the alu-fiend (alu-demon) in other products, as Succubi are more properly Lilim and not Tanar'ri.

Appearance: Alu-fiends are the horrid female offspring of succubus and human. They are the worst combination of demon and human, evil and hateful to the core.

These monsters look most like comely human females with attractive, powerful features. Only their sharp, upsloping eyebrows and small vestigial wings give them away for what they truly are.

Alu-fiends usually communicate using telepathy, but can sometimes speak additional languages.

Unlike other types of Lilim, Alu-fiends do not have a spiritual form.

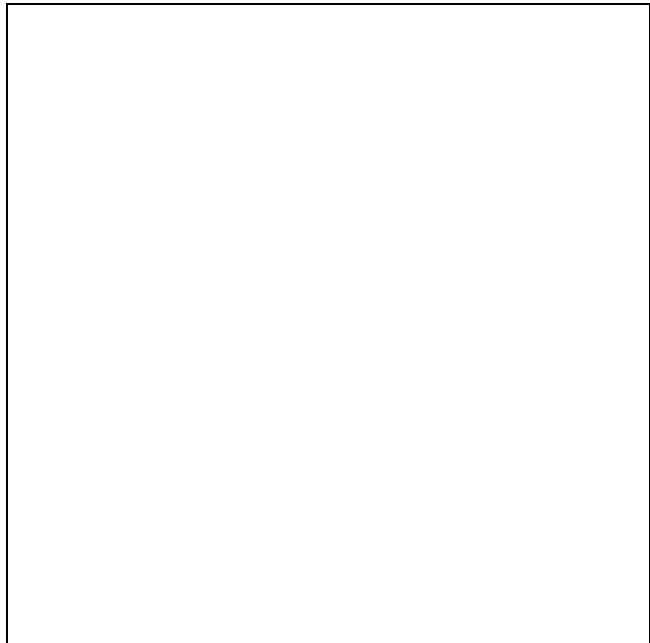
Combat: Alu-fiends attack with weapons, having no natural attack forms save fists and teeth (which do normal human damage). It is common for art alu-fiend to carry enchanted weapons; oftentimes a gift from their evil mother. There is a 75% chance that an alu-fiend will have an enchanted weapon. This weapon will most likely be of common make (i.e. + 1, + 2, etc.), but there is a 15% chance that it is a special weapon of some kind (randomly determined). If a special weapon is possessed, the alu-fiend will rely heavily upon it and never willingly allow any being to take it from her.

Alu-fiends also have the power to restore their own hit points at the expense of their opponents. This requires a normal melee hit, which inflicts 1-8 points of damage, of which the alu-fiend gets half (rounded up).

These creatures have a base armor class of 5. This is the heritage of their unnatural mother. The base can be improved by enchanted armor or protective items, but not by normal armor.

However, due to the rigors of the Abyss, many alu-fiends choose to wear armor-common or enchanted-to increase their armor clam. As with weapons, there is a 75 % chance for the armor to be enchanted (and of common make- + 1, + 2, etc.). If enchanted armor is possessed, there is a 5 % chance the armor is special (i.e. plate mail of etherealness, etc.),

In addition to those available to all Lilim, all alu-fiends regardless of intelligence-have the following spell-like powers usable one at a time, once per time, at will:



- *Dimension door, 1 time per day*
- *Shape change, to a humanoid form of approximately their own height and weight only*
- *Suggestion*

All alu-fiends have infravision out to 240 feet. Alu-fiends are affected only by cold-wrought iron or magical weapons. They have an innate intuitional sense that warns them of impending danger 75 % of the time.

Fully 10% of alu-fiends are of genius intelligence. While genius alu-fiends have all the spell-like powers of their less intelligent sisters, they are also actual mages- Genius alu-fiends are 1st to 12th level mages, with full spell ability, and can choose spells from any school. Genius alu-fiends will never be specialist wizards.

Habitat/Society: Alu-fiends tend to be very hateful (even by tanar'ri standards) because of their "half" or dual nature. They view them selves as outcasts, neither human or demon.

They are seen as lowly and without purpose. It is only the fairly powerful nature of the alu-fiends that keeps them in contention as a lesser demon race.

Ecology: Most alu-fiends are very human in appearance. If they wear something to hide their wings, they will be mistaken for a human 70% of the time.

Interestingly enough, 20% of alu-fiends are not totally dedicated to evil. This usually occurs when a succubus mates with a Non-evil human. The offspring may retain just a piece of her father's morality. These monsters will tend to be chaotic neutral or true neutral in alignment.

Ardat-Lili

Alu-Demons that are the offspring of Lilim and Elementals (such as Genies, Effreeti and Jann) or other Fiends (Devils, Slaad, but not Demons) are known as Ardat-Lili. They are the same as Alu-Demons save that they have maximum hit points and the spell casting abilities of a 4th level priest and 45% magic resistance. All Ardat-Lili are considered to have Genius level intelligence.

Lilim, Empusa

CLIMATE/TERRAIN:	Any
FREQUENCY:	Very Rare
ORGANIZATION:	Solitary
ACTIVITY CYCLE:	Night
DIET:	Carnivore
INTELLIGENCE:	High
TREASURE:	C
ALIGNMENT:	Chaotic Evil
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NO. APPEARING:	1
ARMOR CLASS:	0
MOVEMENT:	18"
HIT DICE:	10
THAC0:	8
NO. OF ATTACKS:	3 (claw/claw/bite) or 1 (sword)
DAMAGE/ATTACK:	1d8/1d8/1d12 or 1d12+1d8
SPECIAL ATTACKS:	Cause fear, energy drain
SPECIAL DEFENSES:	As all Lilim
MAGIC RESISTANCE:	30%
SIZE:	M (5'-6')
MORALE:	20 (fearless)
XP VALUE:	32,000
PSIONICS:	Nil

These are the daughters of Lilith and the various Proto-demons. They are the most "demonic" of all of the Lilim.

Appearance: Empusae (or "forcers-in"), like all Lilim can appear as a stunningly beautiful woman or as a demon. The demonic form of the Empusa is the one of the most hideous of all of the Lilim. The body remains mostly humanoid and female, but covered in fine scales. It's legs become like those of an horse or ass and end in hooves that are made of brass or bronze. It's back supports a set of large leathery bat-like wings, similar to that of a succubus. It is it's head that features it's most horrible transformation. The creature's long following tresses are replaced with a mass of snakes similar to that of a medusa. It's facial features are blocked by an area of complete darkness, only it's glowing eyes are visible. It is said among sages that face of the empusa is not shrouded in darkness, but it is so horrible that our minds block the vision from us. It is also said that other demons can actually see the empusa's face and run in fear from it. It's former delicate hands now end in razor tipped claws. A long reptilian tail completes the picture.

An Empusa can appear as human or it can also shape shift into a large dire wolf (statistics as per Dire Wolf).

Combat: Unlike the combat shy succubus, Empusae live for battle. They can either use their natural claw/claw/bite routine or use a flaming sword that strikes for 1d12 points of damage plus 1d8 of flame damage. Empusa gain to hit and damage bonuses due to their high strength (21) as well.

Empusa also have the following abilities in addition to ones granted to all Lilim.

Energy Drain: The energy drain of the Empusa attacks the personality, or charisma of the victim. While the victim is in the empusa's embrace he will lose 1d6 points of charisma.

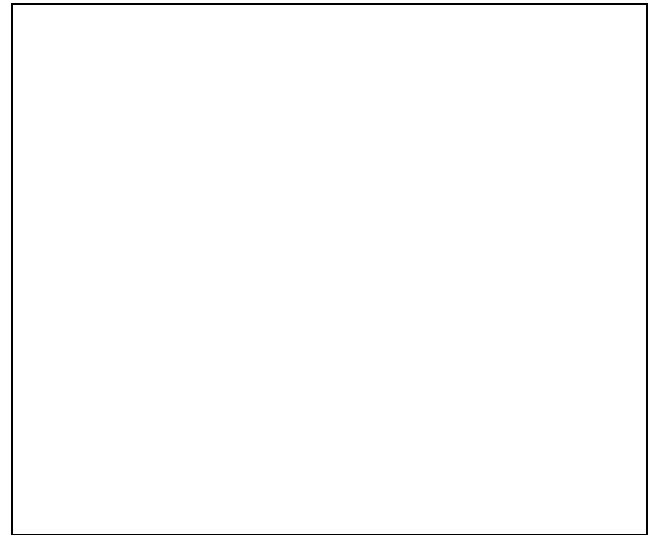
Touch Attack: They can cause fear or paralyze a victim with a touch, no save.

Magick: Empusa can also cast spells as if she were a 9th level witch.

Gate: The Empusa can gate in two other Empusa with a 60% chance of success.

Empusa are the tempters of warriors and conquerors. Empusa also enjoy eating human children and blood.

Habitat/Society: For chaotic creatures, empusa live in a very regimented system. A group of empusae is known as a *flight* and they have jurisdiction over a particular area of the prime material. If one flight intrudes on another's territory a grand battle will usually erupt. This division is necessary because of the empusea's favorite victims, military leaders.



Empusa often join human armies to get closer to a particular leader. Empusa will always pose as warrior maidens, their arrogance will not allow them to pose as any other type of woman. Adventurers are warned that not every blood thirsty warrior woman is not in fact an Empusa in disguise.

Ecology: Featured in the Faust legend, Many are employed by the Goddess Hecate and some have even been known to work for high level Demon Princes or Arch Devils. Empusa are also the warriors of the Lilim race. If a war needs to be won the Empusa are the first to go in.

Lilim, Lamiae

CLIMATE/TERRAIN:	Any
FREQUENCY:	Very Rare
ORGANIZATION:	Solitary
ACTIVITY CYCLE:	Night
DIET:	Carnivore
INTELLIGENCE:	High
TREASURE:	C
ALIGNMENT:	Chaotic Evil
NO. APPEARING:	1
ARMOR CLASS:	-2
MOVEMENT:	24"
HIT DICE:	14
THAC0:	5
NO. OF ATTACKS:	3 (claw/claw/bite)
DAMAGE/ATTACK:	1d8/1d8/1d12
SPECIAL ATTACKS:	Ability drain
SPECIAL DEFENSES:	as all Lilim
MAGIC RESISTANCE:	40%
SIZE:	M
MORALE:	19
XP VALUE:	42,000
PSIONICS:	Immune to all Psionics

Appearance: Lamiae can appear as any female type humanoid they choose. They typically choose to emulate humans and elves of high charisma. Their demonic form is less innocent. The Lamiae has the same upper body of a beautiful woman, but her features have become twisted some how to show only evil. The lower half of the creature appears to be serpentine. This gives them a look similar to Lamia Nobles or Marilith. Much to all parties displeasure and distaste.

Combat: Lamiae will most often attack her prey when they are sleeping. They have a song that acts a *sleep* spell cast at the 14th level. They may use this song once per day. Lamiae then embrace their victim to drain their wisdom or blood (1d6 hit points). Typically a lamiae will spend many nights corrupting a single man by draining his wisdom, all the while laying with other men to drain them of their blood. A Lamiae will not let the corpses stack up to betray her nature.

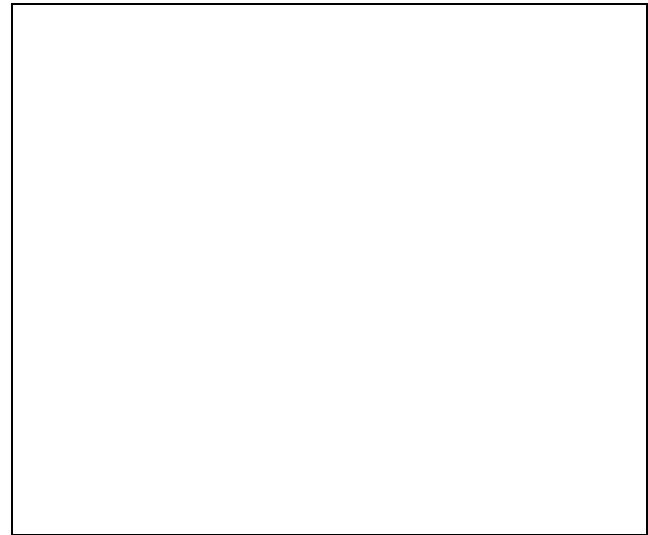
If forced into combat a Lamiae can use a weapon or change to her normal form and use a claw/claw/bite routine. A Lamiae will avoid open combat at all costs except to save her own life. She would rather poison a rival, or better yet, get some one else to do the killing for her.

While a Lamiae can gate in 1-4 Empusa to aid her, she rarely does. But if her life is threatened she can and has a 60% chance.

Habitat/Society: A lamiae will attach her self to a powerful leader and slowly, maybe over years, drain off his wisdom. As she drains his wisdom, the victim comes to rely more and more on the lamiae's advice. She will use her magic to heighten his power and cause him to commit great acts of evil before she sucks him dry herself. A successful lamiae will take a common boy of good alignment, raise him up to an evil dictator or world emperor, only to conspire with his young rival, often in the bedchamber, to have him killed. Then lamiae then moves on to the next dictator.

Acting like a common whore is good enough for the succubus, or a deranged warrior woman for the Empusa, the Lamiae like to believe that what they do is a subtle art. Thus most is not all are very vain and extremely arrogant.

Ecology: There is some speculation that the Lamia might be some sort of mortal offspring of the demonic Lamiae. However it could also be that they are completely separate monsters that have been confused with each other.



Many of history's most evil queens were in fact Lamiae and it is also suspected that many of the so-called succubea that the demon princes keep as consorts may also be Lamiae plotting to take that Prince's power.

There is a strong rivalry between the Lamiae and the Marilith Tanar'ri. Each accuses the other of stealing their true forms. While the Marilith would rather settle such arguments in open combat, Lamiae prefer to manipulate situations to either make the Marilith's look bad in the eyes of the Balor, or get them killed out right. A Lamiae is not above letting an army of Baatezu know the location of a troupe of Marilith. The only exception to this rivalry is that Lilith herself has forbade them from crossing the Marilith that are the personal attendants of the Goddess Kali.

Lilim, Lilitu

CLIMATE/TERRAIN:	Any
FREQUENCY:	Very Rare
ORGANIZATION:	Solitary
ACTIVITY CYCLE:	Night
DIET:	Carnivore
INTELLIGENCE:	Genius
TREASURE:	A, C
ALIGNMENT:	Chaotic Evil
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NO. APPEARING:	1
ARMOR CLASS:	-7
MOVEMENT:	18" Fl 36 (B)
HIT DICE:	16
THAC0:	3
NO. OF ATTACKS:	2 or 2
DAMAGE/ATTACK:	1d6/1d6 or 1d10/1d10
SPECIAL ATTACKS:	Magic, and spell use
SPECIAL DEFENSES:	as all Lilim
MAGIC RESISTANCE:	75%
SIZE:	M (6'-7')
MORALE:	20 (fearless)
XP VALUE:	47,000
PSIONICS:	varies by individual

The Lilitu are not only the most powerful of the Lilim, but they may be among the most powerful creatures in the Abyss, outside of the Balor. The Lilitu are the daughters of the Goddess Lilith and powerful spirits. Every Lilitu are millennia old.

Appearance: A Lilitu's human form is unearthly beautiful. Unnaturally tall, they have perfect voices and skins. Their beauty is only matched by their minds; intelligent, witty and full of grace. Their personalities are in a word, formidable. Of course this is all a façade, the Lilitu are demonic and should not be underestimated. Their demonic form is very similar to that of their human form. Their beauty remains, but their unearthliness becomes apparent. A set of large dark feathered wings spring from their back, alternately described as looking owl or crow like. Their once fine fingers curl into razor sharp talons. Their legs are replaced with those of a giant predatory bird complete with claws for feet. Despite appearances lilitu are not related to harpies. To suggest so to one invites certain death.

Combat: Lilitu do not avoid combat. While they would rather have someone else do their fighting, they are perfectly capable of protecting themselves.

A lilitu can attack open handed with both hands or with a weapon in both hands with no penalty. They are also preternaturally strong (Strength = 23) and gain the appropriate bonuses to hit and damage.

Lilitu may also cast spells as if she were a 15th level wizard or witch.

Lilitu can *gate* in a number of other Lilim to aid her if she needs. She has a 100% chance to gate in any 2 such Lilim, except another Lilitu.

Among the Lilim, the Lilitu have the strongest energy drain attack. They can with a touch, kiss or embrace drain 1d6 points of strength and constitution. Often this accomplished by touch as the Lilitu see humans as little more than animals. As with all Lilim, they choose whether or not their touch will drain life energy or not.

Habitat/Society: Lilitu have nothing but contempt for humanity. They believe that humans stole their place on earth when Eve replaced Lilith. If they have one weakness it is that they underestimate humans. Lilitu have a working relationship with the Balor. It has been observed by noted and reliable plane travelers that they do not attack each other. Whether this to keep the peace among their respective races of demons, or fear of the other's power is unknown.



For chaotic creatures, Lilitu are surprisingly organized and work together. While it is their common goal to see the destruction of humankind, each and every Lilitu want to be the only one to be responsible. Lilitu have plans and schemes that are played out over the millennia. On the rare occasion that a single human attracts their interest they plan his or her destruction and torment to last for the rest of their lives.

Ecology: As the rulers of the Lilim race, Lilitu are the most ruthless, most powerful and the most cunning of all of Lilith's children. What a Lilitu says, is law among the Lilim. They often coordinate any efforts between the Lilim and Tanar'ri.

Lilim, Mormo

CLIMATE/TERRAIN:	Any
FREQUENCY:	Very Rare
ORGANIZATION:	Solitary
ACTIVITY CYCLE:	Night
DIET:	Carnivore
INTELLIGENCE:	High
TREASURE:	C
ALIGNMENT:	Chaotic Evil
NO. APPEARING:	1
ARMOR CLASS:	0
MOVEMENT:	18" Fl 24" (C)
HIT DICE:	12
THAC0:	7
NO. OF ATTACKS:	3 (claw, claw, bite) or 1
DAMAGE/ATTACK:	1d6/1d6/2d6 or weapon type
SPECIAL ATTACKS:	Energy Drain, spell use
SPECIAL DEFENSES:	as all Lilim
MAGIC RESISTANCE:	30%
SIZE:	L (7'-8')
MORALE:	18 (Fanatic)
XP VALUE:	36,000
PSIONICS:	Nil



Mormo, or Momolycea (“frightening wolves”), are the most frightening of the Lilim.

Appearance: The mormo can appear fair and beautiful, but it seems that such forms are only an illusion, their demonic form is horrible to behold. They are tall, 7'-8' feet tall and appear to much like a type of hag. Their lower half is that of a wolf and they have a set of large bat-like wings on their backs. The mormo is covered with a fine coat of gray or black hair. Their hands end in long talon like nails and their mouths are filled with large, sharp canine fangs.

Combat: The Mormo have no fear of combat. They can fight in their demonic form with a claw, claw, bite routine causing... points of damage. She may also choose a weapon, but rarely do. They can also drain Strength points. Typically they withhold this power to use among her victims. Draining a point here and a point there to keep them weak in body so that she can work on their wills.

Like the Empusa, the Mormo feeds on human blood and human children.

Habitat/Society: In the Abyss, the Mormo are responsible for the trafficking of demondum’s larva to and out of the lower planes. This puts them often at odds with the *Night Hags*. These conflicts almost always become physical. On the Prime Material, Mormo also have the roles of tempting men on the cloth. They enjoy attaching themselves to a lawful good priest and not only tempting him, but converting his entire following. A typical Mormo tactic is to gain the trust of a young lawful good cleric and subtly convince him to leave his parish to begin his own. Once that is done the original tenets of faith will be altered to serve the Mormo desires. The priest is tempted and rewarded with flesh and other earthly pleasures, often at the expense of his followers. Once the Mormo believes that she has enough followers she will, through the priest, organize a mass suicide or death. If she succeeds, she gains the souls for larva, if not, she is certain that a higher level of evil and chaos being visited on the Prime.

Ecology: Mormo by nature are long range planners. Their plans sometimes take years to play out, but the rewards are greater. This requires the Mormo to spend a long time on the Prime Material plane, more so than any other Lilim. When they are in the Abyss, it is only to exchange their ill-gotten wealth. It is only because of their personal power that they are able to maintain their place in the Lilim hierarchy.

Lilim, Shedim

CLIMATE/TERRAIN:	Any
FREQUENCY:	Very Rare
ORGANIZATION:	Solitary
ACTIVITY CYCLE:	Night
DIET:	Carnivore
INTELLIGENCE:	High
TREASURE:	C
ALIGNMENT:	Chaotic Evil
NO. APPEARING:	1
ARMOR CLASS:	2
MOVEMENT:	18"
HIT DICE:	8+5
THAC0:	12
NO. OF ATTACKS:	1 physical or 3 magical
DAMAGE/ATTACK:	1d4 or by magic
SPECIAL ATTACKS:	Spell use, energy drain
SPECIAL DEFENSES:	as all Lilim
MAGIC RESISTANCE:	15%
SIZE:	M
MORALE:	12 (Steady)
XP VALUE:	31,000
PSIONICS:	Nil



Appearance: Shedim (plural *Shedim*) are ancient Lilim that prefer to tempt men of magic. Their favorite targets are wizards and warlocks. Shedim, also known as Sheedim or Shehireem, like other Lilim, often appear as beautiful women. They normally appear as wizardresses, witches or some other spellcaster. Their demonic form are similar to other lilim; beautiful, but evil woman for the upper half and a bestial lower half. The lower half of the Shedim is like the hind quarters of a goat. Her appearance is bipedal, more like that of a female looking satyr than a centaur or bariaur. The Shedim also has a set of ram's horns on her head. Like the Empusa, her cloven hooves are made of brass, but unlike other Lilim, a Shedim has no wings.

Combat: Like the Succubus, Shedim are physically non-combative. They do possess an outstanding array of magical attacks. If lured into battle a shedim will rely on her spells to help her.

She only has one, weak physical attack. However, her most fearful attack is an energy draining kiss like that of the succubus. The kiss of a shedim will drain 1d4 points of intelligence per round. The victim has the normal chance of determining what is happening, via an intelligence check. If the victim knows what is happening he must role a "bend bars/lift gates" check to escape the demon's powerful embrace. Wizards and warlocks lose the ability to cast spells if too much intelligence is lost. For every 2 points lost the spell-caster loses their highest level spells, followed by the next level. Once the caster is reduced to zero intelligence or they lose their 1st level spells they become slaves of the Shedim who then attempt to gate them back to the Abyss. Victims can regain the lost scores via the priest spell *restore* or by resting one week per point lost, if they can be rescued before the shedim returns to the Abyss with them. Spells have to be relearned on a normal basis only *after* all intelligence points have been regained.

Shedim normally never gate in other demons. While their "feeding" choices differ from succubi, the two demon types are very territorial of each other.

Habitat/Society: Many Shedim are accomplished wizards or witches. Their goals are to possess or corrupt powerful wizards and return their larvae to the Abyss. A typical shedim will either be an 8th level witch (with no occult powers) or an 8th level wizard. No shedim specialist wizards have ever been recorded, it is assumed that they do not exist. Unlike human spell-casters, shedim neither need spell-books or time to memorize spells. They are also able to cast any spell with out the need of material components. Shedim are capable of casting the following levels of spells,

Level	Number of Spells
1	5
2	4
3	3
4	2
5	1

*Note, this differs from wizard's spell progression.

These spells can be cast in addition to their normal magical abilities gained as Lilim.

Ecology: Evil wizards enjoy creating spells to summon shedim for other wizards to find. Such a spell is terribly easy to learn and cast and is often disguised as a Succubus summoning spell. An amoral and unsuspecting wizard will use the spell, often for sexual congress with a demoness, only find he has summoned a far more powerful and deadly creature.

Shedim like to possess humans, but must tempt the human to invite them in.

Lilim, Succubae

CLIMATE/TERRAIN:	Any
FREQUENCY:	Very Rare
ORGANIZATION:	Solitary
ACTIVITY CYCLE:	Night
DIET:	Carnivore
INTELLIGENCE:	Exceptional (15 - 16)
TREASURE:	I, Q
ALIGNMENT:	Chaotic Evil
NO. APPEARING:	1
ARMOR CLASS:	0
MOVEMENT:	12, Fl 18 (C)
HIT DICE:	6
THAC0:	15
NO. OF ATTACKS:	2 or 1
DAMAGE/ATTACK:	1-3/1-3 or 1-3
SPECIAL ATTACKS:	Energy Drain
SPECIAL DEFENSES:	+2 or better weapon to hit, immune to fire, never surprised
MAGIC RESISTANCE:	30%
SIZE:	M (6' tall)
MORALE:	Elite (13 - 14)
XP VALUE:	29,000
PSIONICS:	Nil

Note: This entry should replace the entry for the succubus in other products as Succubae are more properly Lilim and not Tanar'ri.

Appearance: Beautiful and seductive, the succubae are the temptresses of mortals. The succubi are temptresses of men of passion and energy. Succubi appear most often in polymorphed form, that of stunningly beautiful women with perfect figures and smooth, milky skin. In this form, succubi are as different in appearance to one another as mortal women are. They all share one thing with each other, though; uncommon loveliness. They may also appear as any demihuman race to tempt members of it. However, they do not often deal with demihumans because the fiery nature of humans makes them easier prey.

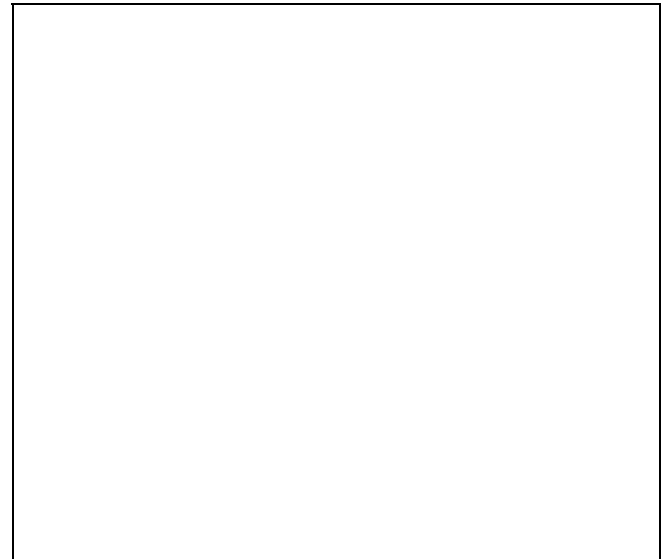
Succubi have the ability to appear more frightful in their demonic form: that of a beautiful woman with large wings and sinister, glowing eyes.

Succubi are capable of speaking the language of their victims. They can also communicate using telepathy.

Combat: Succubi are not warriors by any means. When pressed, they are capable of defending themselves, but will always choose to flee when possible. Although succubi try to avoid combat whenever possible, they can use their razor sharp talons and fangs to defend themselves. These attacks inflict but 1-3 points of damage per hit.

The kiss of a succubi will energy drain their victim, causing him to lose one life level. A common tactic of the succubi is to lure mortal men into activities of passion and then drain the life from them. Even after being drained by the succubi once, the heat of the moment is so strong that most men will not notice they have been drained. Any man engaged in amorous activities with a succubi must make a wisdom check with a -4 penalty each time he is drained. If he fails the check, he will continue heedless of the danger. In addition to those available to all Lilim, succubi also have the following spell-like powers, usable once per round, one at a time, at will:

- *Clairaudience*
- *Plane shift*
- *Shape change, to a humanoid form of approximately their own height and weight only*
- *Suggestion*



They may also attempt to gate in a single Balor or Lilitu (Type IV demon) once per day with a 40% chance of success. They can also attempt to gate in any other Lilim with a 60% chance of success, expect for Shedim, whom they will never summon.

Succubi are affected only by +2 or better weapons. They are immune to all fire-based attacks, magical or otherwise. They are never surprised.

Habitat/Society: The temptresses of the lower planes are subtle and slow. It is their way to cause mortals to succumb to their charms and beauty, ultimately bringing about the mortals' deaths. They often have passionate encounters with mortal men, only to later destroy them and take their life forces to the Abyss.

Succubi are sly and vicious. They will use any means at their disposal to force a target to submit.

Ecology: It could be argued that the destruction of mortals leads directly to power gained in the Abyss by the Lilim. Their Princess is Nahemah, a Lilitu of great power who used to be a succubus herself. This is the only recorded case of a lesser Lilim gaining enough power to become a Lilitu.

Succubae are the most likely of all the Lilim to work for other demons, devils and even humans. Many of the harems of Demon Princes are made up of Succubae and Alu-Demons. It is believed that this is why that most sage confuse succubae with other demon types. Succubae long only for personal power, if their quest helps the Abyss or the Lilim then fine. If they harm some one else, then better.

Succubae are in direct conflict with the Erinyes of Hell.

Incubus

Incubi are the male forms of succubi, and are far less common. These creatures are male and travel to the Prime Material plane to tempt female mortals- These creatures always appear as the most perfect male specimen of the whatever race they are tempting. However, succubi and incubi do not mate to perpetuate their kind, that process is a mystery.

It is uncertain if incubi are a separate gender or simply shape changed succubi. It is believed that a succubus will steal the seed of a man, shape change to an incubus to impregnate a woman. It is believed that in either case succubi outnumber incubi 9 to 1.

Scarecrow, Witch's

CLIMATE/TERRAIN:	Fields or Gardens (Sub-arctic to Sub-tropical, always near a witch's lair)
FREQUENCY:	Very Rare
ORGANIZATION:	Solitary
ACTIVITY CYCLE:	Any
DIET:	None
INTELLIGENCE:	Low (5-7)
TREASURE:	Nil
ALIGNMENT:	Neutral

NO. APPEARING:	1
ARMOR CLASS:	8
MOVEMENT:	6"
HIT DICE:	2
THAC0:	18
NO. OF ATTACKS:	1
DAMAGE/ATTACK:	1-4
SPECIAL ATTACKS:	Scare, Fear
SPECIAL DEFENSES:	Fascination
MAGIC RESISTANCE:	Special
SIZE:	M (4-6')
MORALE:	Fearless (19)
XP VALUE:	200
PSIONICS:	Nil, Immune to Psionics

Submitted by Michael M Moolick, themikethemike@juno.com

Appearance: Witch's Scarecrows are motley creatures pieced together from a variety of materials. Sticks, twigs, old leaves, straw and similar materials are used to stuff old clothing into a manlike shape. Their heads are often stuffed bags with crude caricatures of a face or hollowed out, carved gourds or pumpkins. These creatures are usually set on a stout staff stuck in the ground, and look completely unremarkable. So unremarkable that only a Detect Magic or True Seeing allows someone to distinguish it from a normal scarecrow when it is not in motion.

A moving Scarecrow has an odd grace, joint-less and fluid. It seems on the end of collapse yet continues to walk in defiance of what it ought to do.

Combat: Witch's Scarecrows made for combat, they're only supposed to scare things away. These creatures are surrounded a powerful fascination aura that they can employ whenever they are seen to move. Any intelligent being observing a moving Witch's Scarecrow must save vs. spells or be so overcome that they can do nothing but gape at the moving creature. Once this fascination has a hold of a victim, it lasts until one turn after the scarecrow leaves the area, the scarecrow remains still for a turn, the victim is scared by the scarecrow, or the victim suffers a damaging attack.

The Witch's Scarecrow has two forms of magical fear. It can cause anyone meeting its gaze to flee in utter fear for 1d4+10 rounds, with a chance (adjudicated by the DM) of dropping anything they have in hand while they panic. Only Witches, Priests, and victims with 6 or more hit dice, are allowed a saving throw against this attack. Whenever a Witch's Scarecrow is actually pressed into a fight its fascination aura becomes so intense that it acts as anyone approaching within ten feet becomes stricken by an identical magical fear. Things that have no fear, such as golems or undead, are immune to this effect.

These creatures are immune non-magical missiles of less than siege size, any harmful effects of the weather. They are immune to some spells, including Call Lightning, spells that cause sleep, charm, paralyze, or hold victims, as well as spells that require a biological target like the curious cause wounds spells.. They are resistant to most forms of fire (+2 saves, & half damage). They are vulnerable to the flames hand-wielded, non-magical torches, suffering 1d10 points of damage per strike. Additionally so long as their creator lives or a witch inhabits her nearby dwelling, these scarecrows neither decay nor show any signs of aging.

Habitat/Society: Witch's Scarecrows are guardians created, not to force or harm intruders, but to frighten them away. Their nature limits the places they can inhabit, but within those limits they perform well. The



ceremonies that allow one of these creatures to be animated fail if not performed in a field, garden, or other cultivated area of land. Thereafter, the creature regards this area as its home. While it will keep watch over it's maker and her dwelling while they are nearby, it will not travel with her if she leaves or wander off on its own.

Witch's Scarecrows are not violent by nature, and only attack if they are struck first. They seldom pursue fleeing opponents, only doing so if their maker has been slain in their sight. Those knowledgeable about such similar creatures find Witch's Scarecrows have a one distinctive behavior. They are themselves fascinated by children. They will neither harm nor attack them regardless of the children's actions. They will entertain children with pantomime and play along with any of their games as best they can. It will try to interpose itself between fighting children, and anything attacking a child in the presence of such a creature will be attacked it turn.

Ecology: Witch's Scarecrows have no need to eat, respire, or even breathe. Unlike most magical constructs, they have some small effect on the local ecology. Simply, they're excellent scarecrows. Most animals, for birds and foraging rodents to deer and even bears, will be quickly chased from any area the Scarecrow guards.

These creatures are created by witches to guard their lairs. The three part process requires a small stone (and any natural stone will do) to be consecrated by a Bless, then covered with layer after layer of certain leafy herbs, soaked in water to make them pliable and bound with twine. When this is the size of a proper heart a body must be built around it, a task which requires no special materials or effort. Finally, the scarecrow must be taken to a field the witch owns for its animation. This must be done on a moonless night sometime between planting and harvest or the ceremony will fail. The Witch must prop the scarecrow up on a staff and cast the following spells: Animate Object, Cloak of Fear, Resist Fire, Spook and Quest. If successful, the witch hears a slow, steady heartbeat for a short time.

Of course, a number of legends surround Witch's Scarecrows. The tales of these creatures becoming fierce avengers of their mistress' murders are certainly from some form of divine intervention rather than any inherent ability of their own. The report of one such creature, who was often used as a target by local archers, hurling arrowheads from its bodies was most likely the result of some singular enchantment. Lastly, legends that such creatures may freely use a the powers of a magical wand concealed within one of their forearms or similar staff that they are propped up with are probably not true.

Chapter 5: NPCs

This is an additional NPC that had been featured in my playtesting of the witch. Designed as one shot side-adventure, Preacher became a “star” in his own right. It is only fitting that he should get a spot of his own.

Preacher

Dual Classed Human 3 Level Cleric / 5 Level Thief
Chaotic Neutral (Evil)

Armor Class: 8
Movement: 12
Hit Dice: 6+3
Hit Points: 40
THAC0: 13
No. of Attacks: 1
Damage: 1d6 (Dagger)
Special Attacks: Turn Undead, Surprise.
Special Defenses: Protected from mind affecting spells
Magic Resistance: Nil

Str: 16
Dex: 15
Con: 13
Int: 10
Wis: 16
Cha: 15
Com: 9*
San: 5*

*Com (Comeliness) and San (Sanity) are optional abilities.

Appearance: Preacher, his real name has been forgotten, appears as a middle aged cleric with ragged gray hair and at least two days growth of beard. His teeth are yellowing and his breath is bad. His priestly robes, are covered in soot and grime. He is obviously very poor. His sole possessions in life seem to be his holy cannon (book) and his brass holy symbol.

Despite is poor and ragged appearance (average Comeliness score) Preacher is an excellent orator and has a personality that makes others want to follow him (higher Charisma). He can usually be seen with any number of followers (2-12) that he refers to as “children”. These followers are blindly loyal to Preacher and would follow him even to death.

Background: What is known about Preacher is sketchy. It is known that he was a cleric of good faith serving his god in a faithful, yet uninspired manner. However something happened to him. It is believed that he stumbled upon a great work of evil (use whatever is appropriate in your campaign). This foul tome revealed to him the workings of the Demiplane. This knowledge has driven him mad. He left his monastery and has been a rogue street preacher ever since. At this point Preacher stopped being a cleric and became a thief. However he has kept up all of his rituals in his own twisted way. The Dark Powers now answer his prayers for spells and undead turning.

Current Sketch: Preacher is deeply disturbed. The knowledge he has gained from the evil tome has completely unseated his fragile mind. Now he believes that evil is all around him, that everyone is a vampire, or a werewolf, or some other monster in disguise. He spends much of his time walking the streets of Ravenloft’s various cities, spreading the word of the horrors around him. He can often be seen reading from his holy cannon, shouting out pseudo-religious quotes like, “so it is written” and long strings of litanies such as how begat so-and-so. Careful examination of his “holy” book will reveal nothing more than the collected scribbling of an insane man.

Any aura reading or detecting of alignments on Preacher will reveal what he truly believes he is, Lawful Good. He not only believes that he is good, but sane as well.

When not preaching or hunting the evils of the land, Preacher can be found back alley bars drinking or otherwise behaving in a rather un-pious manner.

Preacher is deathly afraid of nearly anyone he does not know, since in his mind they could be “agents of evil”. He will befriend someone only long enough to determine their motives. If they follow him then his fear will be replaced by only a vague distrust and paranoia. If he can’t determine their motives he will assume that they are evil and must be destroyed. In his mind, even he his wrong and they were not evil then they were martyred for a just cause. Preacher distrusts wizards and other clerics in particular. In fact he distrusts anyone who seems more powerful than himself. This usually means the PCs.

Combat: Preacher avoids combat whenever possible. He considers himself a “peaceful man in dangerous times”. He will not initiate combat with anyone. However if he suspects someone is an evil creature he will not hesitate to attack. Preacher attacks with a long thin dagger he calls “Righteousness”. The dagger is extremely sharp but it is not magical. The Dark Powers have granted Preacher the ability to strike victims he would not normally be able to with such a mundane weapon. He can hit any creature that needs a +2 or better weapon to hit.

Due to his dishelved appearance and normally sedate, but strange, manner, Preacher does get a +1 to his initiative, to hit and damage rolls on his first attack only.

Since his insanity maybe partially magic based Preacher is also immune to any form of mind affecting spell. Since he also distrusts most people he will not allow himself to be cured or any other spell cast on him. He will claim that the spellcaster is trying to “bewitch” him.

Naturally a gifted orator. Anyone under 5 levels/hit dice must save vs. Spells when listening to one of his sermons. If the listener’s wisdom or intelligence is below average (9-10) then they receive a -1 penalty to their saves. This can be adjusted depending on the area or situation. People who are generally happy, well to do, or other wise focused on their lives may not be affected. But those who are not as happy, or poor may want what Preacher is telling them. Generally though people do not stick with Preacher and they usually abandon him after a few weeks.

Adventure Ideas/Notes: Preacher can be used in a variety of ways and can easily be added into any ongoing campaign.

Introduction: The party encounters Preacher early in a unrelated adventure. He periodically shows up spouting insane ramblings that maybe clues for the PCs.

The Recruit: Preacher approaches the PCs about defeating a great evil. This “evil” is an innocent victim.

The Dark Pact: A Lord (or his/her minions) in disguise contract the PCs to destroy a murderous cleric; the Preacher. (In this case the Preacher may actually be innocent or on the side of good).

The Family: A merchant family pays the PCs to retrieve their daughter from an evil cult. Rescuing her was one problem, convincing her that she is fact being rescued is another. To make matters worse, the cult “family” lead by Preacher is hot on the party’s heels.

Unlike other fallen heroes of good, Preacher began his adventuring career in this state. He never “fell”. He actually destroyed many enemies of good. He also has murdered many innocent victims.

The one thing for DM’s to remember is that Preacher believes not only that he is still good and sane, but he is doing his god’s will. Anyone who gets in his way of his divine mission deserves whatever they get.

Chapter 6: Goddesses

This updated section will present the following Goddesses in *Faith and Avatar* Formats, Astarte, Lilith, and Hecate, plus the descriptions of the various covens of Goddesses from other official game worlds.

When Occult powers are listed for a coven these may be chosen over what is granted for the witches tradition. In no case will a witch gain a power from her coven and another from her tradition. She will have one, or the other.

In cases where the descriptions might conflict then the witch is to choose her coven over her tradition. For example, Venefacia normally do not affect undead, but Venefacia of Shar can.

Greyhawk

Oerth is an old world. Many witches from this world claim to be the descendents of great Suel wizards. While many Goddesses have witches, most are solitaries. Only one Goddess is known to have a large organized coven of witches, the Suel Goddess of magic, Wee Jas.

There are also large numbers of Malefacia that worship the various lords and ladies of the Lower Planes.

Wee Jas

Wee Jas, the Lady of Book and Bone, is known by many to be the patroness of wizards, necromancers, and monks. She also has a large, very well organized coven of witches that extends from the Ash Sea to the free city of Greyhawk and the Theocracy of the Pale.

The major requirement of the witches of Wee Jas is they must be Lawful. They can be Good, Neutral or Evil, but they must always be lawful. The only alignment transgressions that are serious are chaotic acts. A Lawful Good witch can act evil, if she then later repents, but she can not act chaotic in any way. The majority of Her witches are Lawful Neutral.

Wee Jas' coven is one of the few in which Occultists and Mara work side by side. The Occultists focus on Her relationship with magic and law and tend to be more neutral. The Mara focus on her domains of death and vanity and are more evil. The lawful good witches of Wee Jas are so rare that only solitaries have ever been mentioned.

Witches of Wee Jas receive religion (Common, Suel) and Spell craft as bonus non-weapon proficiencies at first level. Witches often refer to each other as "Blessed Sister" or "Blessed Brother". Unlike some other covens, the number of male witches (not warlocks) are nearly equal to that of the female witches. Warlocks, Malefacia or Faerie witches can not join the coven of Wee Jas.

Witches of Wee Jas can effect undead. They may turn or destroy any undead that was not animated by an Archpriest of Wee Jas. Witches of Wee Jas also have access to the same spells of the Archpriests.

Occult Powers

Lesser: Supernatural Protection
Minor:
Medial: Limited Wizard Spells
Greater: Greater Wizard Spells
Superior: Superior Wizard Spells

Elven Powers

The Elven Gods and Goddess are common to many worlds, Oerth and Abeir-Toril in particular. Most of the witches of the Elven Goddesses follow the Faerie Tradition and are known as Kuruni, although that name is used to describe any elfish witch, regardless of tradition or coven.

Angarradh

Witches, or Kuruni, in the Realms worship the triune Goddess Angarradh. They exist along next to her specialty priests and share the same divinely granted powers. They are also known as "Circle Singers". These witches are almost always members of the Faerie or Lorelei

traditions and either elf or half-elf. Witches of Angarradh gain the singing proficiency for free at first level.

Occult Powers

Lesser: Glamour
Minor: Protection from Evil
Medial: Limited Psychic Powers
Greater: Summon Plague
Superior: Summon Divine Aid

Eilistraee

Good aligned Drow Kuruni are rare in the extreme. But the ones that do exist worship the Goddess Eilistraee. Witches of Eilistraee may be Faerie, Lorelei or Tantric witches. Witches of Eilistraee make exceptionally good witches to role-play. Their cult, while good, is often seen as evil and misunderstood by surface and Underdark races alike.

While Eilistraee may not get very involved with her normal worshippers, such is not the case for her witches. Like most Goddesses, She is deeply involved with her Kuruni, and expects them to act in her name. This coven is open to humans and half-elves as well, but they typically belong to the Lorelei or Tantric traditions. Unlike her priests, the witches of Eilistraee do not participate in the Run.

Her witches are on good terms with the witches of Mystra. These witches will use silvery swords instead of dagger athames. They may also use swords in combat, but they cannot effect the undead. All Occult powers can be used once per day and are treated as per the spell or occult power of the same name. Witches of Eilistraee gain the Singing or Dance proficiency free at first level.

Lesser: Cast Magic Missile.

Minor: Spell Turning.

Medial: True Seeing

Greater: Plane Shift

Superior:

Loth

The witches of Loth were discussed in the Complete Netbook of Witches and Warlocks.

Forgotten Realms

Witches are not unknown to people of Abeir-Toril. However there are many spellcasters that are referred to as witches that may not be, and many witches that are known as something else. The following Goddesses have witches in the Forgotten Realms.

Hecate

The Realms Goddess known as Hecate is assumed to have died years ago. However she still has some worshippers known as witches. Where these witches are gaining their powers is up to the individual DM's decision. The witches of Hecate may follow the listing for the Greco-Roman Hecate below.

Lovitar

Witches of Lovitar are the same as witches of the Finnish Goddess Lovitar. The majority of Her coven are Mara and they gain occult powers as per that kit with a couple of exceptions. Witches of Lovitar can not have an effect on undead. Also they gain the Lesser Occult Power of *Chill Touch*, instead of *Immunity to Fear*.

Mystra

The Goddess of magic attracts more followers from the arcane disciplines of wizardry, than witches. She is known to have a handful of witches that support Her and Her causes. Like many witches that worship goddesses of magic, the witches of Mystra know that She is the source of all their power. The witches of Mystra tend to be Occultist, but they still meet in covens rather than lodges. Venefacia are also very common to

this coven. Her witches gain the Spellcraft proficiency for free at first level. She is the patroness of Good witches.

Witches of Mstra can not effect the undead. They do gain the following Occult powers.

Lesser: Supernatural Protection

Minor: Cord Magic or Use Magic Items.

Medial: Limited Wizard Spells

Greater: Greater Wizard Spells

Superior: Superior Wizard Spells

Selûne

The Silver lady is the Goddess of the moon and the patroness of Neutral witches. Her witches gain the astrology proficiency for free at first level.

Witches of Selûne can turn or command undead. They also gain the following Occult powers.

Lesser: See in complete darkness

Minor: Cord Magic

Medial: Limited Wizard Spells

Greater: Greater Wizard Spells

Superior: Superior Wizard Spells

Witches also call this Goddess Celene

Shar

The Dark Goddess has many worshippers that are witches. Many are solitaires and do not interact much with Her normal clergy. She is the Goddess of Evil witches.

Witches of Shar can turn or command undead. They also gain the following Occult powers.

Lesser: Continual Darkness

Minor: Cast Lethe once per day

Medial: Limited Wizard Spells

Greater: Greater Wizard Spells

Superior: Superior Wizard Spells

Her witches also know her as Sybl.

The Goddess of Abeir-Toril

Some witches worship a trinity Goddess of Mystra, Selûne and Shar. While most see these separate Goddess as rivals or even enemies, the witches of the Goddess she them as necessary aspects of a whole. These witches are typically neutral in alignment, like their Goddess, and may choose occult powers from any of the other Goddesses covens.

Ravenloft

Ravenloft, the evil Demi Plane of Dread is made up of other lands. It is possible, in fact very likely, that there are many different types of witches. Any witch listed in this Appendix or in Chapter 2 are suitable for use in Ravenloft.

The Witches of the Goddess Hala are not only a coven, but a tradition as well, plus they are the only group of witches that are native to this fell land.

Hala

The Witches of Hala for the Ravenloft campaign setting are detailed in Van Richten's Monster Hunter's Compendium, Vol. 3. These witches, also called Cosains, are the servants of the Goddess Hala. The witches of Hala typically spend their time running hospices and acting as healers, midwives and scholars. Their purpose however id to raise the quality of human life and the destruction of enemies of humanity. Because of this the witches may only be lawful in alignment, they can be good, neutral or even evil in their pursuit of lawfulness, but lawful good is the most common.

The Witches of Hala typically hear the call of their Goddess early in life. Since this is largely a family tradition, the lessons are handed down from mother to daughter. Only very rarely does someone out side of the family hear the call to join the witches of Hala.

Like most witch faiths the Witches of Hala do not actively seek recruits, their Goddess though has given them the power to recognize another witch (Cosain) or warlock (Phylaxoi). The witches

then introduce their ways to the uninitiated witch in hopes that they join. If they do not then there is no pressure from the Coven of Hala, although some evil witches may see the new solitary as an enemy of the faith.

Cosains are not very accepting of other witches, more so than most witches, but they will tolerate them. The only exceptions are witches of the Left Hand Path, and Sorcerers. They feel that these witches are part of the reason why most people fear and hate witches. These other witches obviously are working towards nefarious goals and should be stopped. Cosains are usually very excepting of other priests and healers.

Preferred and Barred Covens: This tradition is suitable only for the covens of Hala. The witches of Hala gain certain powers when their covens grow. These powers are described in Van Richten's Monster Hunter's Compendium, Vol. 3.

Role: The witches of Hala see it as their divine duty to rid the world of suffering. To this end they act as healers, midwives and anything else to help others. They have skills in alchemy and may also pass on any knowledge they may have about a number of subjects, with the exception of their role as witches.

Weapon Proficiencies: Required: None. Recommended: Dagger.

Non-Weapon Proficiencies: Required: Healing, Herbalism. **Recommended:** Animal Handling.

Equipment: No special equipment required, but many will have a small collection of items used for healing assembled and on their person. This Cosian "kit" includes many healing plants, balms, potions, herbs, and surgical tools.

Special Benefits: Priestesses gain the Herbalism and Spellcasting proficiencies free when adopting this kit. Witches of Hala can also make a wisdom check in order to identify another witch or warlock. Many Cosains can see their Goddess directly when communicating with Her.

Special Hindrances: Most Cosains are non-combative. That is not to say they are pacifists, they will fight evil when they can, they just prefer to find non-combative ways of doing it. The one notable exception is that of Hags. Cosains have a long-standing enmity with hags and both sides will typically fight to the death. The Cosains of Hala are also very secret about their powers. Most will never admit that they are in fact witches.

Wealth: Priestesses receive the normal wealth for witch classes.

Races: Only humans may join the coven of Hala.

Occult Powers

Lesser: Manufacture Potions #1

Minor: Heal Touch

Medial: Necromantic Protection

Greater: Longevity

Superior: Witch's Blessing

Warlocks: Males may belong to the worship Hala, but never to the same coven made up of Cosains (witches). Theses "warlocks" are known as Phylaxoi and may be of any Chaotic alignment; good, neutral or evil, with good being the most numerous. (Note: this does conflict with the previous stated alignment restriction for warlocks, but it is allowed in this case.) Otherwise the Phylaxoi are very much the same as the Cosains of Hala.

Astarte

*“With these in troop
Came Astoreth, whom the Phoenicians called
Astartē, queen of heaven, with crescent horns.”*

Milton: Paradise Lost, i. 437--9.

*“Mooned Ashtaroth,
Heaven’s queen and mother both.”*

Milton: The Hymn.

(The Queen of Heaven, Goddess of Love and War, The Morning and Evening Star, the Heavenly Mother)

Greater Power of Arcadia, LG

Portfolio: Love, fertility, maternity, human nature, birth, war

Aliases: Ashtart, Ashtarte, Asherar-yam, Athtar, Baalat, Ishtar, Innana

Domain Name: Sidon or Zidon

Superior: None

Allies: Astaroth, Hecate, Aphrodite, Lilith

Foes: Most of the powers of Celestia (Heaven), the Arch-Devils, Demons

Symbol: A crescent moon

Wor. Align: LG, LN, LE, N

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.

Astarte is the mother Goddess of many pagan religions and is the great goddess of the ancient Near East, chief deity of Tyre, Sidon, and Elath, important Mediterranean seaports. She was called Asherar-yam, our lady of the sea, and in Byblos she was Baalat, our dear lady. Astarte was linked with mother goddesses of neighboring cultures, in her role as combined heavenly mother and earth mother. Cult statues of Astarte in many different forms were left as votive offerings in shrines and sanctuaries as prayers for good harvest, for children, and for protection and tranquillity in the home. Ashtaroth, the plural form of the goddess’s name in Hebrew, became a general term denoting goddesses and paganism. Astarte was worshipped as Astarte in Egypt and Ugarit and among the Hittites, as well as in Canaan. Her Akkadian counterpart was Ishtar. Later she became assimilated with the Egyptian deities Isis and Hathor, and in the Greco-Roman world with Aphrodite, Artemis, and Juno, all aspects of the Great Mother.

She was the consort of Baal, the pagan god of nature and fertility, and the mother of Damuz before those two gods fell and became Arch Devils (Baalzebul and Astorothe respectively). It was believed that she aided them in their war and was thus cast out of heaven. She did not aid her consort, but nor did aid the powers of heaven. Her clergy and her witches, regardless of alignment, have found themselves often on the opposite end of a paladin’s sword. Deserving or not.

Statistics: AL In; WAL any; AoC fertility, love, lust, war; SY crescent moon with “horns” turned up.

Astarte’s Avatar (Mage 35, Witch 30)

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 favors spells from the spheres of Animal, Charm, Healing, Elemental Earth, and Plant. She also choose her spells from the schools of Illusion, Enchantment and Divination.

Str 20	Dex 25	Con 24
Int 21	Wis 19	Cha 25
MV 18	SZ 5½'	MR 65%
AC -2	HD 30	HP 360
#AT 1	THAC0 1	Dmg 1d4 (dagger)

Special Att/Def: Astarte can cause any emotion in a target at will, with no save. Typically she uses this to make enemies love her and feel very jealous towards each other so that fight amongst themselves and not her.

The Church

Clergy: Cleric, speciality priest, wizard

Clergy’s Align.: LN, N, LE, NE

Turn Undead: C: No, SP: No, Witch: No, Wiz: No

Command. Undead: C:No, SP: No, Witch: No, Wiz: No

All clergy, including witches and wizards, work to insure the fertility and the safety of the land. Not mere pacifist, the clergy of Astarte will take up arms as befitting the Goddess of War.

Day-to-day activities: Insuring the fertility of the land by pouring holy water on to crops or on to the soil. Clergy also train in various martial arts activities.

Prostitution as a religious rite in the service of this goddess under various names is widely attested.

Important Ceremonies: Resurrection festivals are held at the full moon following the vernal equinox. This celebrates the return of spring and a reminder of Damuz’s return from the dead. Worshippers burn incense and pour libations to her.

Major Centers of Worship: None. It is believed by her followers that every tract of ground owed its productivity to a supernatural being that dwelt there. The farmers of these lands believe that from the supernatural beings of various regions came the increase of crops, fruit and cattle.

Affiliated Orders: The Sacred Order of the Brothers is a monastic order of Witch Knights that protect her covens from harm. There is not much inter-acting on a religious level between the Knights and Her witches, but personal interaction is not frowned upon.

Priestly Vestments: As with most pagan Goddesses, the witches of Astarte perform all rituals while skyclad. On rare occasions they will don long robes.

Adventuring Garb: Any, the witches of Astarte try not to attract any undue attention to themselves or to their beliefs.

Specialty Priests: The Specialty Priest of Astarte are her Witches.

Astarte is particularly close the Goddess Lilith. Both have similar qualities, have witches as their primary worshipers and both have been cast out of Heaven. While Lilith still roamed the earth she was a handmaiden to Astrate. Both Goddesses’ covens are on good terms with each other despite the radical alignment differences.

Hecate

*Hecate the Beauteous, you I invoke:
You, of roads and crossways,
Of heaven, of earth, and sea as well.
You, the saffron-clad, among the tombs,
Dancing with dead souls the Bacchic rite.
You, daughter of Perses, lover of desolation,
Taking joy in deer and dogs, in the night.
You, terrible Queen! Devourer of beasts!
Ungirded, possessed of form unapproachable!
You, bull-huntress, universal sovereign Empress:
You mountain-roaming guide, and bride, and nursemaid,
I entreat, O Maiden, your presence at these sacred rites,
With grace to the Oxherd and a joyful heart eternal.*

Original Orphic Hymn
Translated by Shawn Eyer

(The Mistress of Magic, The ruler of the Crossroads, the Dark Goddess of Abundance)

Intermediate Power of Gehenna, LE

Portfolio: abundance, crossroads, darkness, secrets, magic, the moon

Aliases: Hekate, Iphigeneia, Hecate Antea

Domain Name: Aeaea

Superior: Zues

Allies: Astarte, Diana/Artemis, Lilith, Persephone

Foes: witchhunters

Symbol: The full moon.

Wor. Align: Any, mostly evil

Hecate, the Dark Goddess, Hecate, the Dark Mother, Hecate, the Triple Goddess, Hecate of the three faces, Hecate Antea, the sender of nocturnal visions, Hecate, protectress of flocks and sailors, Hecate, Goddess of the Crossroads. Hecate, Queen of the witches--these are but a few of the names that Hecate is known by. Each of these names has a special significance to every person that calls upon this, the most feared of deities.

Hecate is, in Greek mythology, the Goddess of darkness, and the daughter of the Titans Perses and Asteria. Hecate was a Goddess of pre-Olympian time, Thracian of origin. She was however placed into the Greek and Roman pantheons. She is the mother of Scylla and is specifically a goddess of pathways and crossroads traveled by night. Where path met, a triple figure of Hecate rose from masks placed at the junctions. Offerings were left in roadside shrines and at junctions. In later times She tended to become synchronized with the goddess Artemis. 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 is also part of the Triple moon Goddess. Hecate = Crone (dark moon), Diana/Artemis = Maiden (crescent moon), Persephone = Mother (full moon)

Hecate is also the patron of Medea and other witches, and in parts of Thessaly She was worshiped by occult bands of female moon worshippers. In variations of the Demeter legends Hecate plays a part in the return of Persephone from Hades. She is also invoked as a bestower of wealth and favor. 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. Artistic representations show Her carrying torches.

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.

Hecate never resided in the lofty heights of Olympus. Instead She dwelt in the Underworld along side of Hades and Persephone. Also residing with Her were the Gods Thanatos (Death), Hypnos (Sleep), and Morpheus (Dreams). Hecate however had power elsewhere like Persephone. While Persephone, who was the Maiden of the Triple Goddess, brought life to the earth every spring, Hecate was Mistress of the night sky. While Persephone was, so to speak, the bright link between the Underworld and Earth, Hecate was the Dark link.

Hecate has also been said to be one of the lovers of Hermes.

Role-playing Notes: Hecate is an independent and capricious goddess. She often aids or hinders mortals for no reason other than having nothing better to do. Any being doing injury to a child stands a 10% chance of drawing her notice, in which case she will send her avatar to exact an appropriate vengeance. At night, she sometimes appears in avatar form to lonely shepherds, and has been known to protect their flocks on more than one occasion. Omens from Hecate generally come in the form of some magical communication, and are accompanied by the eerie sound of baying dogs.

Statistics: AL ce; WAL any; AoC magic, moon, abundance; SY setting full moon or new moon.

Hecate's Avatar (Wizard 20)

Hecate's avatar is a beautiful, dark-haired woman. She is always accompanied by at least one hell-hound of maximum hit points and abilities. She can draw upon any school of magic for her spells.

Str 13	Dex 18	Con 18
Int 20	Wis 17	Cha 18
MV 15	SZ 6'	MR 35%
AC 2	HD 20	HP 160
#AT 1	THAC0 1	Dmg 1d4 (dagger)

Special Att/Def: Any being hit by Hecate's dagger must save versus death or fall into a trance and be controlled by the avatar as if they were undead. The avatar has complete control over any undead creature with up to 9 hit dice (the level of a typical vampire).

The Church (Witches of Hecate)

Clergy: witch, wizard

Clergy's Align.: LN, N, LE, NE

Turn Undead: C: No, SP: No, Witch: No, Wiz: No

Command. Undead: C: Yes, SP: Yes, Witch: Yes, Wiz: No

Only witches and wizards make up Hecate's clergy, and cleric that worships Hecate is a solitary. Hecate also has many followers among the general populace of non-witches (cowans). Witches gain the non-weapon proficiency, Spellcraft, for free. Wizard clergy receive witchcraft as a bonus nonweapon proficiency, and they are required to purchase spellcraft as well (at a cost of 1 nonweapon proficiency slot). Wizard worshippers are often sorcerers. The overwhelming majority of her worshippers are witches.

Day-to-day activities: followers of Hecate watch over the crossroads.

Important Ceremonies: Her holiest days are those during the eve of the full moon. They are expected to sacrifice honey and black ewes to her on nights of the full moon. Failure results in a total loss of magical powers until the proper sacrifice is made on the next night of a new moon.

At crossroads statues of Hecate would be placed where people could leave offerings to Her. People would take food offerings to these statues in the dead of night on the eve of the full moon. This was known as "Hecate's Supper". Once the food was placed the person would walk away without looking back. For no one dared to confront the Goddess face to face.

Another important day for her is August 13th, known as "Hecate's Feast Day".

Major Centers of Worship: Greece and some parts of the former Roman Empire. The worship of Hecate is an "underground" affair.

Affiliated Orders: Hecate has no affiliated orders. Her orders are friendly to the orders of Artemis/Diana, Astarte and to Lilith.

Priestly Vestments: The witches and clergy of Hecate always perform their duties and worship while skyclad, that is nude. All the witches of Hecate carry a torch when worshipping.

Adventuring Garb: The clergy of Hecate are not limited to what they wear while adventuring. Most will tend towards clothing that reflects their moods, dark and mysterious.

Specialty Priests: The Specialty Priest of Hecate are her Witches.

Of all the Greek Goddesses Hecate was the most triple. She was seen in all three phases of the moon and especially the dark moon. To the Romans this triple Goddess was called Diana Triformis. This was made up of Diana, Persephone and Hecate. To the Greeks this triple Goddess was made up of Persephone, Demeter and Hecate. Hecate was depicted as a figure with three faces each facing a different direction, or as one with animal heads of a horse, dog and boar. Lethbridge wrote in "Witches, page 26" that these three animal faces may be totem animals from Hecate's primordial past. Dogs were with Hecate perhaps from their habit of howling to the moon and their path finding skills. At times Hecate was portrayed as a whelping bitch. She also shared with Herne of the North the reputation of leading the Wild Hunt of ghostly hounds through the night.

"For behold, I stand at the edge of the lake to lead you home."

One of the entrances to the land of the Shades was Lake Averno in Campania. This was where a departed soul would be led by Hecate as they began their next existence. The hills around the lake used to be covered with trees sacred to Hecate. These were the Yew and the Willow or Osier. Hidden in the forests around Lake Averno were the caves through which one summoned the souls of the dead. Witches besoms (brooms) were traditionally bound with Osier (willow). Without this they were said to be helpless.

Hecate was also known to haunt graveyards as She would lead the souls of the departed across the lake. She also would haunt the scenes of crimes as a Goddess of explanation and purification. Hecate is the Dark Mother in both the positive and the negative sense. She can send demons to torment men's dreams. She has also been known to drive men mad if they are not well integrated enough to cope with Her. But to those that dare to welcome Her, She brings creative inspiration. To this She is known as Hecate Antea, the sender of nocturnal visions. She also has a son that many do not know of. He is Museos, the Muse-Man. It is also legend that Hecate is the Mother of Marianina, who rose for a time to become Marianina, goddess of the sea. The Greeks would use for divination an instrument called "Hecate's Circle". This was a golden circle with a sapphire hidden inside of it. This was Her "mysterious moon" concealing the bright seed of understanding. Her symbol is the torch. For She, the Dark Mother, holds the light which illuminates the unconscious and reveals its treasures. Thus we are given the statement of...."In the shadows there is great light".... Shakespeare used Hecate in his works. His witches' deity was not Satan as some modern authorities claim, but the Dark Goddess. For She had the power and wisdom to pierce the darkness, bring visions, call back from the past, illuminate the present and give warning or promise of the future. The Goddess of moonlit crossroads, Hecate of the Three Faces.

Lilith

*Of Adam's first wife, Lilith, it is told
(The witch he loved before the gift of Eve,)
That, ere the snake's, her sweet tongue could deceive,
And her enchanted hair was the first gold.
And still she sits, young while the earth is old,
And, subtly of herself contemplative,
Draws men to watch the bright net she can weave,
Till heart and body and life are in its hold.*

*The rose and poppy are her flowers; for where
Is he not found, O Lilith, whom shed scent
And soft-shed kisses and soft sleep shall snare?
Lo! as that youth's eyes burned at thine, so went
Thy spell through him, and left his straight neck bent,
And round his heart one strangling golden hair.*

-- Rosetti: "Lilith"

(The First, the night demon, the destroyer of man, the Dark Goddess)
Lesser Power of The Abyss, CE

Portfolio: life, fertility, women, darkness, secrets and magic

Aliases: Abyzu, Agrat-bat-mahlah, Ardat-Lili, Lil, Lillake, Malkah

Domain Name: Zmargad

Superior: None

Allies: Astarte, Orcus, Hecate (see below)

Foes: All the powers of Heaven

Symbol: An image of the goddess, a screech owl or the new moon.

Wor. Align: Any, mostly evil

Lilith (LIL ith, LIL lith) is many things, first woman, wife, mother of demons, consort to men, demons, devils and gods, witch, demon and Goddess.

Lilith was the first wife of Adam, the first man. Adam and Lilith never found peace together, for when he wished to lie with her, she took offence at the recumbent position he demanded. "Why must I lie beneath you?" she asked. "I also was made from dust, and am therefore your equal." She became proud and refused to lie beneath him during intercourse. This violated the command to be fruitful and multiply, since she was not being impregnated. Some traditions hold that she was impregnated and bore demons from him. Others claim She had two daughters with Adam. Naamah and Tubal, often referred to as Cain's sisters. Naamah is the mother of many devils. He pushed the issue of her submission, and she uttered the Holy Name of God and flew away.

It is said that soon after Lilith left Adam he stood in prayer before his creator and said: "God of the World, the woman that you gave me has run away from me." God tried to force her to return to Adam and sent therefore the death-angel Azrafil to her in the desert at the Red Sea, where she dwelled with the Djinn, giving birth to countless demons. Then God dispatched the three angels, Sanvai, Sansanvai, and Semangelof to bring her back. They caught up with her in the desert near the Red Sea, a region abounding in lascivious demons, to whom she bore lilim at the rate of more than one hundred a day. "Return to Adam without delay," the angels said, "or we will drown you!" Lilith asked: "How can I return to Adam and be his woman, after my stay beside the Red Sea?" "It would be death to refuse!"; they answered. "How can I die," Lilith asked again, "when God has ordered me to take charge of all newborn children: boys up to the eighth day of life, that of circumcision; girls up to the twentieth day? Nevertheless," she said, "I swear to you in the name of God who is living and exists, that if ever I see your three names on likenesses displayed in an amulet above a newborn child, I promise to spare it." To this day they agreed; however, God punished Lilith by making one hundred of her demon children perish daily, and if Lilith could not destroy a human infant, because of the angelic amulet, she would spitefully turn against her own. As late as the 18th century, mothers and children across many cultures took advantage of the protection offered by these amulets. Charms and rituals accompanied the use of the amulets, protecting mothers and infants from the retribution of Lilith. Baby girls were considered vulnerable in their first three weeks of life. Boys were believed to be vulnerable for longer periods of time, however. Any boy under the age of eight was possible prey.

Her power is over newborn children and women in childbirth. She may take boys up to the eighth day and girls up to the twentieth. She is also the mother of the Lilim or Lilitu, the Djinn, and the succubui and

Lilim. It is said that Lilith has a cloven foot and hairy legs, being a kind of Sphinx. She is connected with riddles and prophecies.

There was even a Biblical basis for Lilith. Genesis 1:27 reads, "So God created man in his own image, in the image of God he created him; male and female he created them." Set opposite Genesis 2, in which Adam is created first and Eve is an afterthought to appease his loneliness, many see this as evidence that Adam had at least two wives.

Lilith is a female demon who will haunt mankind until the last days, when all unclean spirits will be cast out by the Messiah. Contrary to most demons, Lilith is not mortal but eternal, and in this way may be called a Dark Goddess. If dark means evil or just unknown is hard to tell. Other Biblical references: Isaiah 34:14 "night hag" (NIV translates it as "Desert creatures" and "night creatures.") and Psalm 91 "terror by night"

In ancient Sumeria she was regarded as the "left hand" of the Great Goddess Inanna. She assisted her by bringing the men to the Goddess' temples, to worship her by participating in "Tantric" rites with the temple-women. As a result of this role, Lilith became known as seducer of men and as harlot. Among the Semitic speaking peoples of Mesopotamia she was first a figure similar to Lil, a Sumerian Goddess of destructive winds and storms. When Hebrew/Semitic morals became dominant in the Near East she was equated and merged with Lamashtu, a demonic female spirit (sometimes witch) known in Syria as a killer of children. Here she acquired her characterization as a winged demon of the night (Talmud), as dangerous vampire and succubus (Zohar), as mother of the succubi and as screeching night-owl (Bible).

Lilith did not eat of the Tree of the Knowledge of Good and Evil, and hence is immortal. She was rewarded for service by Asmodeus (who had been the angel Semangelof or Samael before the *War in Heaven*), the demon of lechery, luxuriousness and evil revenge. She ruled one of the levels of Hell in the company of Namah, Machlath, and Hurmizah. However her Chaotic nature was more than the Arch-Devils could tolerate so she was kicked out of Hell by Beelzebub. She took up residence in the Abyss where she became the consort to Chemosh, or Orcus. Lilith instructed the Demon Prince on creation. It is claimed that the creation of the first Vampire was done by Lilith with power she gained from Orcus. Soon even this relationship was too much for the young Goddess. She left Orcus to rule her own plane. She kept her daughters (the Lilim) but left control of the vampires and other undead for him.

It is said that Lilith is but one of twenty names by which that first woman was known and each name is supposed to contain a "secret of sexual mysticism". These "secrets" most likely represent the erotic teachings and sexual techniques that were taught to initiates and worshippers in the temples of Inanna, Ishtar and Astarte, teachings and practices that threatened the new patriarchal leaders and their attempts to make woman into a dependent, monogamous servant of their households. "There is no doubt", says Ean Begg, that the "Queen of Sheeba in the cabbala, the Zohar and Arabic legends" is identical with the Near Eastern Goddess Lilith. She "is also associated with the concubine of Abraham, Hagar 'the Egyptian', whose son Ishmael, having been begotten on the Black stone of the Ka'bah, became the ancestor of the Arab peoples"

In the Hebrew mysticism of the Qabbalah, Lilith is associated with the lunar position on the Qliphotic Tree, the so-called "World of Shells" that contains the "negative" and dark energies. Lilith also absorbed the local deities Abyzu and Ardat-Lili.

Her name stems from a Semitic root meaning "night", and in the Talmud, she is portrayed as a long-haired demon of the night. She is considered by many to be the first liberated woman.

Lilith is a friend with the Lawful Neutral Goddess Astarte. The two share a bit of history with each other. While Lilith was cast out of Paradise for refusing to submit, Astarte was cast out of Heaven for the actions of her consort Baal (later known as Baalzebul or Beelzebub). Both Goddesses have been favored by the hierarchy of Hell, only to fall out of favor when Beelzebub ruled, and then favored again under Asmodeus. Both Goddess are considered examples of strong independent women and patronesses of witches. Also while still human Lilith served as Astarte's main Priestess. The witches of both sects are forbidden to harm or to interfere with each other's business, despite their opposing alignments.

Lilith has similar relationships to Hecate, with whom she shares magic, witches and lilim with. And Orcus, her one time consort.

Lilith's Avatar (Mage 23, Witch 30)

Lilith always appears as beautiful human woman in her early thirties, with ebony hair and pale skin. Her most striking characteristic

about Lilith is her lack of navel. This is because she was created, not born. She can appear as any type of female humanoid at will. Typically she appears naked, surrounded swirling darkness. Lilith can also appear as an exceptionally beautiful succubus without wings. At will, brilliant wings of darkness sprout from her back. In this form, she may fly at a rate of 30. She can also appear as a hideous night hag. In either form she can attack with a claw/claw/bite attack routine. Lilith disdains the use of weapons.

Lilith favors spells from the spheres of Chaos, Creation, Elemental Air, Healing (reversed), and Necromancy and from the schools of Illusion/Phantasm, Invocation/Evocation, and Necromancy, although she can cast spells from any sphere or school.

Lilith is an accomplished spellcaster; she has the spellcasting ability of a 23rd level wizard and a 30th level witch. In addition, she can use any of these abilities at 30th level (at will unless noted): *Kiss of Death* (as per witch spell, no save) *Charm Person*, *Charm Monster*, *ESP*, *Clairaudience*, *Suggestion*, *Shapechange* (as succubus), *Obscure Alignment* (always active), *Continual Darkness*, *Advanced Illusion*, *Detect Magic* (always active), *Detect Invisibility* (always active), *Comprehend Languages* (always active), *Read Magic*, *Hold Monster*, *Dispel Magic*, *Telekinesis*, *Magic Missile* (6 missiles striking as +3 magic flight arrows, 3/day), grant another's *Wish* (1/day), *Heal* herself for 5-50 points of damage (2/day), *Chaos* (1/day), *Symbol* (hopelessness, discord, or death, once each per day), and *Gate* in 1-4 succubi (35%), 1-2 shedim (30%), 1-3 empusa (20%), or 1-2 mormo (15%) once per turn up to 3 times per day.

AC 2; MV 15 (Fl 30); Hp 200; Thac0 10; #AT 1 or 3; Dmg 1d10 or 1d12/1d12/1d8 or as spell; MR 70%; SZ M (6') Str 15, Dex 15, Con 18, Int 24, Wis 22, Chr 24 (-8), Spells: W: U/U/U/U/U/9/9/8/8* Pr: 10/10/10/10/10/10/10 Saves: PPD 2; RSW 3; PP 5; BW 7; Sp 4

The Church (Daughters of Lilith)

Clergy: Cleric, speciality priest, witch, wizard

Clergy's Align.: LN, N, LE, NE

Turn Undead: C: No, SP: No, Witch: No, Wiz: No

Command. Undead: C: Yes, SP: Yes, Witch: Yes, Wiz: No

All clergy (including multi-classed clerics), witches, and specialty priests receive witchcraft as a bonus nonweapon proficiency. Wizard clergy receive spellcraft as a bonus nonweapon proficiency, and they are required to purchase witchcraft as well (at a cost of 1 nonweapon proficiency slot). Wizard worshippers are often sorcerers. The overwhelming majority of her worshippers are witches.

Day-to-day activities:

Important Ceremonies: Most witches of Lilith have adopted the Pagan calendar sabbats as their primary worship days. Her holiest days are Fridays.

Major Centers of Worship:

Affiliated Orders: Lilith has no affiliated orders.

Priestly Vestments: The witches and clergy of Lilith always perform their duties and worship while skyclad, that is nude.

Adventuring Garb: The clergy of Lilith are not limited to what they wear while adventuring. Most will tend towards clothing that reflects their moods, dark and mysterious. The more tantric witches will wear revealing clothing, but Lilith is nothing if not a survivor, her clergy will wear what ever is needed on an adventure.

Specialty Priests: The Specialty Priest of Lilith are her Witches and Mystics.

In mythic tradition Lilith was regarded as a satellite invisible from the Earth, the Black Moon. Figures as such (together with Hecate, the triple-faced evil goddess, mother of all witches) in astrological lore. If present in horoscopes, she signifies malign sexual influences.

Lilith is the archetypal Unshackled Woman who refuses to be controlled. Lillith passionately claims her personal power, stands firm on her convictions, and is driven by an internal motive. She was considered a Divine Lady in Sumerian texts. She is also referred to as Handmaiden to the Goddess Inanna and is woven into her mythology and the story of the sacred *huluppu tree*, or the Tree of Life. She is a largely misunderstood archetype who has been called Poetess of Darkness, Imp of Impetuosity, and Occasional Serpent of Seduction. Lillith is the personification of the *restless sea*. She is deeply committed to her personal freedom and keeps her moral strength alive.

Appendix A: 3rd Edition Dungeons & Dragons

An old hag, a mysterious wise woman, a 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 like wizards, but most like sorcerers. Witches live to serve the Goddess, but some instead have humanity serve them. Some witches are devoted to evil and are known as Warlocks.

Despite stereotypes, witches and warlocks may be either female or male. There are more female witches than male and more male warlocks than female however.

Adventures: Witches adventure for variety 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. While still others seek things known only to themselves and their Goddess.

Characteristics: Witches cast divine spells as do clerics and druids. They also gain some ability to cast arcane spells. They gain both types of spells from their service to their Goddess (or lord in the case of Warlocks). Witches record their spells in spellbooks (known as a Book of Shadows) like Wizards. So like shadows that are neither all dark or all light, witches are neither all cleric or all wizard, but a bit of both.

Witches hear the "Call" at an early age and many begin to train as witches as young girls or teenagers. This usually precludes any other type of training for any other profession.

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, despite stereotypes and rumor, can be of any alignment. Warlocks can only be evil.

Religion: Witches worship the Goddess, the central deity of their faith. The Goddess represents the ultimate maiden, mother and crone. The Goddess may take the face of any female deity central to a particular faith or region. In the World of Greyhawk, Wee Jas is often worshiped as the Goddess of Witches. Other guises or names of the Goddess include Astarte, Hecate, Diana, Isis, Innana, Kali, or even Tiamat.

Warlocks gain their powers for other worldly beings, typically fiends from the lower planes. Male warlocks become human agents of the fiends wishes and female warlocks often serve as consorts. Some warlocks honor the Goddess as well, but only the evil or darker aspects of the Goddess.

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 Goddess and her witches. Also unlike clerics, witches, even evil ones, do not attempt to convert other to their faith. Witches and warlocks believe one must be worthy and hear the Call.

Background: Witches and Warlocks share more similarities than either side would admit to. This is due to a split in ethos among the pre-historic peoples. A proto-shamanistic cult produced witches (and some say druids) this proto-witch cult then further splintered into witches and warlocks of today.

Both witches and warlocks can belong to a Tradition (or style of witchcraft) and a Coven (or means of worship). Warlock covens are sometimes known as cults. 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. A witch without a coven is known as a "Solitary".

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

Other Classes: Witches share with druids 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 to paladins. Plus most Witch-Hunters (a new Prestige class) tend to come from the ranks of clerics and paladins. Witches are on descent terms with sorcerers, whom they find more tolerable than wizards. They are distrusted by barbarians, viewed as suspiciously by most rogues, and mostly ignored by monks.

Game Rule Information

Witches have the following game statistics

Abilities: Wisdom determine 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

Hit Die: d6

Class Skills

The witch's class skills (and the key ability for each skill) are Alchemy, Concentration, Craft, Divination, Heal, Knowledge (arcana), Knowledge (astromancy), Knowledge (demonology), Knowledge (occult), Knowledge (religion), Meditative Trance, Mid-Wifery, Profession, Scry, Seduction, Spellcraft, Witchcraft.

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 simple weapons such as dagger and quarter-staff. Witches are not proficient with any type of armor or shields.

Spells: The Witch can cast divine spells as per the table below. Witches as gain the ability to cast arcane spells. These arcane 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.

Unlike clerics, witches **cannot** convert spell levels into healing magic. To heal another person of herself the witch will need the appropriate spell. Witches do not have domain spells.

High Secret Order Spells: Witches gain an additional spell of each spell level starting a 2nd level. These spells are known as High Secret Order Spells and are determined by each witches coven. High Secret Order Spells are typically arcane spells.

Occult Powers: The witch gains Occult powers from her service to the Goddess at various levels. These occult powers are described below. Starting at 6th level and every three levels after the witch gains a new power level. She may only have one power per power level. The Witches Tradition determines these powers.

Least Occult Power: Gained at 3rd level.

Lesser Occult Power: Gained at 6th level.

Minor Occult Power: Gained at 9th level.

Medial Occult Power: Gained at 12th level.

Greater Occult Power: Gained at 15th level.

Superior Occult Power: Gained at 18th level.

Ex-Witches

Any witch who ceases to follow the Goddess 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).

Goddess: Wee Jas

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

Skill	Ranks	Ability
Spellcraft	4	Int
Knowledge (Occult)	4	Int
Heal	4	Wis
Demonology	4	Int
Witchcraft	4	Wis

Feat: Divination

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

Gold: Equal to Charisma score.

Alternate Witch Starting Package

Same as human witch, except

Race: Elf, half-elf or half-orc.

Goddess: 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.

Goddess: Appropriate for Race.

Gold: 2d6

The Witch as a Class

Under the original netbook, witches were a sub-class of priests. The witch under 3rd Edition works best as it's own class.

Why Not a Sorcerer? Sorcerers differ from witches because, as described in the *PH*, sorcerers derive their magic from within, maybe even from their bloodline. While this can apply to witches, sorcerers also tend to be self-taught and mostly solitary casters. Witches through out history have been described as belonging to covens and getting their powers from other sources.

Why Not a Prestige Class? A prestige class is a new class that is added later in life, such as membership in special group or guild or a collection of specific skills. Witches, as a group, come into their class because they are "Called" by the Goddess. Witches are first and foremost witches, not witches and some other class. Many witches begin as witches at a very early age in life.

Spells Available

Witches have access to the following spells from the 3rd Edition *Players Handbook*. These spell lists are based on an average witch. Different covens and/or traditions may have alterations to these lists.

0 level – *arcane mark, cure minor wounds, dancing lights, detect magic, detect poison, ghost sound, guidance, light, mending, read magic, resistance.*

1st level – *bane, cause fear, change self, charm person, command, comprehend languages, cure/inflict light wounds, deathwatch, doom,*

endure elements, hypnotism, identify, protection from Chaos/Evil/Law/Good, silent image, sleep, ventriloquism.

2nd level – *aid, alter self, blindness/deafness, calm emotion, consecrate/desecrate, cure moderate wounds, detect thoughts, enthrall, invisibility, locate object, mirror image, remove fear, scare, speak with animals, whispering wind.*

3rd level – *bestow curse, clairvoyance/clairaudience, contagion, create food and water, cure blindness/deafness, dispel magic, glyph of warding, obscure object, magic circle against chaos/law, magic circle against good/evil, speak with dead, suggestion, tongues, wind wall.*

4th level – *charm monster, control water, discern lies, divination, emotion, fear, locate creature, minor creation, neutralize poison, polymorph other, polymorph self, remove curse, scrying.*

5th level – *advanced illusion, attraction, animal growth, avoidance, dismissal, dream, feeblemind, greater command, greater scrying, magic jar, major creation, mirror arcana, nightmare, reincarnate, seeming.*

6th level – *etherealness, eyebite, find the path, geas/quest, legend lore, mass suggestion, mislead, project image, repulsion, restoration, true seeing, weather control, wind walk.*

7th level – *control weather, creeping doom, finger of death, greater scrying, heal, insanity, transport via plants*

8th level – *antipathy/sympathy, discern location, horrid wilting, polymorph any object, prophesy, symbol, trap the soul.*

9th level – *astral projection, earthquake, foresight, refuge, shape change, wail of the banshee, weird.*

High Secret Order Spells

The spells a witch may choose as her High Secret Order selections depends on her coven. These spells are typically arcane, but they can be divine in nature. Only witches in a coven will have access to these spells. Solitaries gain spells similar to High Secret Order, these spells are gained much like a sorcerer, these spells are always arcane.

Many witches in the World of Greyhawk® worship Wee Jas, the Goddess of blood and bone. She is also known as the Witch Goddess. The spells given to her coveners are typically highly magical or necromantic.

Table 2-1: High Secret Order Spells

Level	Coven of Wee Jas Spell
1	Chill touch
2	Spectral Hand
3	Fly
4	Arcane Eye
5	Animate Dead
6	Circle of Death
7	Control Undead
8	Etherealness
9	Mordenkainen's Disjunction

These spells may be altered as need or desired.

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Player Character Record Sheet

Character:			Align:		Level:	
Class:			Race:		Campaign:	
Player:			Family:		Dungeon Master:	
Sex:	Age:	Movement Base:		Coven:		Tradition / Kit:
Ht:	Hair:	Lt:	Jog:			
Wt:	Eyes:	Md	Rx3:			
Social Class:		Hv:	Rx4:			
Status:		Sv:	Rx5:			

Abilities							
STR	Hit Adj	Dmg Adj	Wgt All	Max Press	Open Doors	Bend Bars	
DEX	Reaction Adjustment		Missile Adjustment		Defensive Adjustment		
CON	HP Adjustment		System Shock		Resurrection Survival		
INT	# of Lang.	Spells/Level	% Chance to learn		Min Spell	Max Spell	
WIS	Mental Save	Spell Fail	Bonus Spells		Spell Immunities		
CHR	Max Henchmen		Loyalty Base		Starting GP		

Saving Throws			
	Base	Adj.	Items affecting
Para/Poison Death			
Rod/Staff/Wand			
Petrify/Polymorph			
Breath Weapon			
Spells			
Magic Resistance			

Armor Class	
	Rear:
	Surprised:
	Base:
	Adjustments:

Hit Points	Wounds
	

Perceptions
Vision:
Hearing:
Detections:

Occult Powers		
Level	Power	Notes
1 st	<i>Turn Undead</i>	
2 nd	<i>Acquire Familiar</i>	
3 rd	<i>Read/Detect Magic</i>	
Lesser (6 th)		
Minor (9 th)		
Medial (12 th)		
Major (15 th)		
Superior (18 th)		

Spells per Level	
1	
2	
3	
4	
5	
6	
7	
Bonuses	

Psionic Strength / Spell Points
Base:
Current:
Adjustments:

Weapon	# At	Base THACO	At Adj.	Dmg Adj.	Adjusted THACO	Damage S/M Large	Pluses to Damage

Money	Treasure	Gems
PP:		Gp value
GP:		
EP:		
SP:		
CP:		
Other:		

Magical Items Worn	
Right Hand:	
Left Hand:	

THE COMPLETE NETBOOK OF WITCHES AND WARLOCKS

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Covens and Covensteads. Where the witch gathers.

Lilim. A different kin of demons.

All these topics and more are dealt with in these pages of the first supplement to *The Complete Netbook of Witches and Warlocks*. Included in these pages are new traditions (kits) and covens for witch and warlock characters from various game worlds. Also included are a new race of demons, more Goddesses, different views on magic and new spells. Plus all of the information need for players and DMs alike.

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