

# The Magic of Journ



The following covers the new rules pertaining to magic and spellcasting in the Journ game. This is not the complete magic system. The rules presented on pages 206-220 of the *Pathfinder Core Rules* (2009) apply unless this document explicitly contradicts them. A fully integrated version of the rules will appear on the Journ website at some point in 2012.

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# The Weave

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*The third child of Fate was Lolth. She was the Weaver. She was creativity, and joy, and love and avarice. She was also the Child of Magic. During the early days of reality, Lolth wove magic indelibly into the Heavens. Her Weave was a great web of fundamental energy that permeated all living creatures, that crossed every boundary, that encompassed everything.*

*To her favoured children, the eladrin, Lolth offered this power. Many willing gave up a portion of themselves to embrace the Weave and gain the potent ability to wield magic. Yet the power was too potent, and the use of magic led to strife and conflict. Following the Cataclysm and the final defeat of Lolth, the elf Corellon Larethian rewrote the Weave, enfranchising all creatures as potential magic-users.*

*In the millennia that followed, the ebb and flow of power has affected the Weave in profound and unexpected ways. Most recently a plot by the enigmatic Phaerimm to destroy the Weave forever was only halted by the intercession of the Chosen of Narramac and an alliance of great powers. Lolth reached out from beyond her prison to shore up the Weave. But it was not left unchanged.*

The Weave is known by many names throughout the world of Iourn. The Hadradians call it the Tapestry, to the drow it is the Source, to the dwarves it is the Clay. Some hobbits who still cling to the old ways call it the Yarn of Ages, and there are those who see it as the still smouldering remnants of the Fires of Creation. Whatever the name, whatever the perceived origin, their understanding of the Weave is the same: it is the naked power that is used to create magical effects.

It is the raw material from which every magic spell is made.

## Introducing Spells

The ability to cast spells is the most versatile and powerful talent any character can possess. A spellcaster can raise the dead and the heal the sick, he can transport himself across dimensions or summon a demon from the ninth layer of Hell; he can immolate his foes with a shrug, or turn them to dust with a glance. A spellcaster accomplishes these wondrous feats by way of a precise formula of complex gestures and incantations, that bends the Weave to his will. These formulae are known as spells.

Spells are prescribed magical effects. The text of each spell describes its wonders and limitations, and a spell will work the same way every time it is cast: regardless of who casts it. Spells are divided into ten spell levels ranged in increasing power from Level 0 to Level 9. The highest level of spells a character can cast is dependent upon their class and level. Certain spell variables such as range, area of effect and damage may vary depending on caster level.

Some spellcasters are born with the ability to cast spells, and have an intrinsic understanding of the way spells work. These are Instinctive spellcasters. Others are not fortunate enough to have The Gift, and must instead engage in intense study and academic toil to master even the simplest of spells. These are Acquired spellcasters. The game rules for spellcasting differs between Instinctive and Acquired magic: both are described below.

Each spellcaster also belongs to one of six magical traditions: Arcane, Divine, Pact, Primal Psionic or Song. The tradition governs how you go about gathering the energy required to manipulate the Weave. While flavourful, each tradition also has a strong mechanical element to it, as spellcasters of each tradition have their own tricks and talents they can use to improve their spellcasting powers. Each tradition boasts both Instinctive and Acquired spellcasters, making for a rich combination of choices available to players.

# Acquired Magic

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The majority of spellcasters that you find in the loun setting will be acquired casters. These are individuals who were not born with the gift of magic, but instead have engaged in intense academic study to work the Weave. Even then, they never truly 'know' magic in the same way an Instinctive spellcaster does.

Clerics, wizards, druids, psions, witches and their ilk have to be taught spells. They may teach themselves (by gaining levels or researching new magic), they may employ tuition or they may simply steal what they need. There is no limit to the number of spells an Acquired caster can learn, but once a spell is cast it becomes unavailable until the spellcaster has taken a short rest. During this rest the spell is recharged; this is why Acquired magic is sometimes referred to as recharge magic.

**Preparing Spells:** Acquired spellcasters do not hold spells continuously in their minds as Instinctive casters do. Instead they must have some external means to store the complex formulae that make up magical spells. This might be a physical object, such as a wizard's spell book, or it might be something intangible: such as the inspiration clerics gain from praying to their god. Whatever it is, the Acquired spellcaster must reference it while preparing his spells for the day.

After each extended rest (usually eight hours of sleep) a spellcaster may prepare the spells that he knows. This requires one hour of uninterrupted meditation, study or prayer. Wizards consult their spell books, clerics pray to their gods, druids commune with nature. It doesn't matter how many spells there are in a character's repertoire, one hour is all that is required to prepare them.

During this hour, the complex incantations and eldritch formula of each spell is sealed into the caster's mind in the form of a pattern. How these patterns are understood and visualised differs from tradition to tradition, and even from caster to caster, but the rules for each are mechanically identical. The patterns remain in the caster's mind until the spell is cast. At the point of casting, the spell is broken and the pattern that held it is in tatters. This means that the spell cannot immediately be cast again.

A character cannot prepare the same pattern twice. If he attempts to prepare a spell that he already holds as a pattern in his mind, the new pattern simply replaces the old. It does not sit side-by-side.

Once a spell has been cast, the caster requires peace and quiet to refocus himself and repair the patterns in his mind. This is not as arduous a task as preparing the patterns in the first place. A short rest is all that is required to repair and re-prepare all the patterns in a spellcaster's mind. A short rest is defined as at least five minutes of uninterrupted and peaceful study, prayer or meditation.

A caster can continue meditating and repairing patterns all day if they wish. However, after an extended rest (or any period of sleep or unconsciousness that lasts longer than an hour)

they must prepare all their spells from scratch again. During such a period of extended restfulness the patterns held in the mind completely dissolve, and so the process of preparation needs to begin anew.

**Cantrips and Orisons:** Some spells are so simple that the pattern is never lost from the caster's mind. These 0-Level spells (aka cantrips and orisons) are always available to casters. As long as the character knows the spell, it can be cast repeatedly without recourse to the usual recharge mechanic that governs Acquired spellcasting.

All Acquired spellcasters start play with a prescribed list of 0-Level spells. They can add to this list using the same procedure for gaining spells described below.

**Gaining Spells:** All Acquired casters start with their prescribed selection of 0-Level spells, and a handful of 1st level spells: usually 3 + their prime spellcasting ability modifier (e.g. Intelligence for a wizard). At each subsequent level Acquired casters automatically gain two new spells of any level that they can cast. However, this is still a relatively small number of spells.

If the caster wants to learn any more spells than this, then they must be bought, stolen, taught or researched – and all this must be done in game. Cultivating a spell list is something a character works on throughout his career. Although there is potentially no limit to the number of spells a character can know, getting to that stage will be as difficult as it is rewarding.

The complicated formula of a spell often has a written form. Such written spells can be copied onto scrolls or into spellbooks; they can be purchased in esoteric shops, discovered in the ruins of ancient civilisations or simply stolen from your dead foes. Acquired spellcasters with no written tradition (such as druids) can still learn additional new spells from other druids, or creatures that have mastered a similar form of primal magic. However, simply having a written version of the spell in front of you, or listening intently to a patient teacher, is no guarantee of your character actually learning the spell.

When an Acquired caster is exposed to a new spell in this fashion he must first engage in intense study – study that should take no less than one hour per level of the spell being learned (or half an hour for a cantrip). At the end of that time the character must make a Spellcraft check with a DC of 15 + the level of the spell (e.g. DC 20 for a 5th level spell). If the check succeeds then the caster has learned the new spell and can add it to her list of available spells. If check fails, then the character has developed a mental block regarding that particular spell. She cannot try again to learn that particular spell from that particular source until she has gained one rank in the Spellcraft skill.

If the acquired caster will not or cannot wait until she gains a rank in Spellcraft, then she can always seek out another source of the spell. For example, a cleric might find an esoteric divine scroll that contains the written formula of a spell that can stop a virulent plague. Sadly, the player fumbles his check and fails to learn the spell. As time is of the essence, the cleric decides to set out on a quest to find the only living member of his faith who knows

this spell. As this elderly cleric is a different source to the esoteric scroll, the player can make a second Spellcraft check to learn the spell after receiving his teachings.

**Starting characters after first level:** If a character is generated at a higher level than first, use the following guide to determine how many spells are in their repertoire. This should be taken as a guideline, and not a prescribed figure. The GM and the player are encouraged to work together to generate a spell list for higher level characters.

The character should gain access to four spells of the highest level he can cast. He then receives six spells of the next highest level, eight spells of the next highest and so on. regardless of this formula the caster can know no less than 3 + his prime spellcasting ability score modifier in 1st level spells. He also gains the starting list of 0-level spells, but can add to this list with the approval of the GM.

For example, a fourteenth level cleric can cast 7th level spells. He therefore knows four 7th level spells, six 6th level spells, eight 5th level spells, ten 4th level spells, twelve 3rd level spells, fourteen 2nd level spells and sixteen 1st level spells.

# Instinctive Magic

Instinctive casters are blessed with a special connection to the Magical Weave. They may have been born with the talent, boasting a powerful magical creature such as a dragon or demon as an ancestor. They might have been directly touched by the power of a god, and transformed into something slightly more than mortal. They may have tied their destiny to unknowable horrors from distant realms, and find magical incantations appearing unbidden in their mind.

The classes designed for instinctive casters have their own suggestions and requirements for the origin of your character's magical powers. Sorcerers, Mystics, Bards, Wilders, Eidolaters, Shaman and Hexblades all have the Gift for different reasons. The one thing they have in common is that their magic requires no formal training. These characters would not have spent years studying at the feet of a mentor; their powers would have spontaneously manifested (perhaps during puberty) and the virgin spellcaster would likely have had to cope with them on his own.

**Spell Levels:** Instinctive casters know a relatively small number of spells. The exact number is detailed in the description of each class, and is referred to as "Spell Levels Known". For example, a character with fourteen Spell Levels, could know fourteen 1st level spells, or seven 2nd level spells, or four 3rd level spells and one 2nd level spell... or any combination that added up to fourteen. Remember that the most powerful spell a character can cast depends on his class and level. A level five sorcerer with fourteen spell levels couldn't know a 4th level spell, because sorcerers can't cast 4th level spells until they are level seven.

Spellcasting is governed by one of your character's ability scores: for instinctive casters this is often Charisma, although not always. A high ability score may grant the instinctive caster bonus spell levels as shown in the following table:

Ability Mod	Maximum Spell Level Known								
	1	2	3	4	5	6	7	8	9
12-13	1	1	1	1	1	1	1	1	1
14-15	1	3	3	3	3	3	3	3	3
16-17	1	3	6	6	6	6	6	6	6
18-19	1	3	6	10	10	10	10	10	10
20-21	2	4	7	11	16	16	16	16	16
22-23	2	6	9	13	18	24	24	24	24
24-25	2	6	12	16	21	27	34	34	34
26-27	2	6	12	20	25	31	38	46	46
28-29	3	7	13	21	31	37	44	52	61
30-31	3	9	15	23	33	45	52	60	69
32-33	3	9	18	26	36	48	62	70	79
34-35	3	9	18	30	40	52	66	82	91
36-37	4	10	19	31	46	58	72	88	106
38-39	4	12	21	33	48	66	80	96	114
40-41	4	12	24	36	51	69	90	106	124
42-43	4	12	24	40	55	73	94	118	136
44-45	5	13	25	41	61	79	100	124	151

**Cantrips and Orisons:** All instinctive casters also start play with a number of 0-Level spells (sometimes known as cantrips or orisons). There is no limit to the number of 0-Level spells an instinctive caster can know. At any point they can learn new 0-Level spells from other characters or written sources, as long as that spell is of the same Tradition, and appears on their class's spell list. Instinctive casters use the same system for learning these spells as Acquired casters (detailed above).

**Spellcasting Languor:** An Instinctive spellcaster can cast any spell that he knows at-will, however the process of drawing energy and casting spells is extremely tiring. Every time the instinctive spellcaster casts a spell, he must make a special caster level check against a DC set by the level of the spell he is trying to cast. Like saving throws, a natural 1 is always a failure and a natural 20 is always a success.

The languor check is: 1d20 + instinctive caster's caster level + instinctive caster's prime spellcasting ability modifier.

Usually the caster level is the same as your class level, but sometimes your character class may not enjoy a full caster level (like a Hexblade), or you may have multiclassed into another core or prestige class that improves your caster level. Your prime spellcasting ability modifier is the ability score that governs your spellcasting, such as Charisma for a sorcerer.

Spell Level	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
DC	18	20	22	24	27	29	31	33	36	38	40	42	45	47	49

If the languor check is failed then the spell is still cast, but the sorcerer's health moves one step along the Languor Track on his character sheet. This doesn't have any effect on the character's hit points, but the more languor checks that are failed the more deleterious conditions are heaped on the sorcerer, until the character reaches a point where further spellcasting is impossible without rest. The Languor Track has five stages that are defined thusly:

*Rested:* The first stage is the default setting of a rested sorcerer.

*Weary:* Fail one languor check and the sorcerer becomes Weary. Being Weary has absolutely no game related effects. It is only important in as far as it is the next step on the way to more significant conditions. If the sorcerer is able to take a short rest (five minutes) then he stops being Weary and resumes the Rested condition.

*Fatigued:* A Weary character that fails a languor check becomes Fatigued. A fatigued character can neither run nor charge and takes a -2 penalty on Strength and Dexterity; and a -2 penalty on subsequent languor checks. Doing anything that would normally cause fatigue causes the fatigued character to become exhausted. After an extended rest (usually eight hours of sleep) a fatigued character is no longer fatigued.

*Exhausted:* A Fatigued character that fails a languor check becomes Exhausted. An exhausted character moves at half speed, cannot run or charge, and takes a -6 penalty to Strength and Dexterity; and a -6 penalty on subsequent languor checks. After one hour of

complete rest, an exhausted character becomes fatigued. As exhausted is a more severe condition than fatigued; its effects do not stack.

*Unconscious:* If an Exhausted character fails a languor check, then he falls unconscious. Unconscious characters fall Prone, cannot take any actions and are Helpless. They may be attacked automatically, and are susceptible to coup de grace or similar attacks. Unless otherwise revived, the sorcerer remains unconscious for about five minutes before awakening. When he awakens he still has the Exhausted condition.

**Daily Readyng of Spells:** An instinctive caster needs to take an extended rest (usually lasting eight hours) once per day. Without such rest, the spellcaster is less able to focus her mind to the task of casting spells. For each day without an extended rest, the caster takes a cumulative -4 penalty on all languor checks.

**Adding Spells to an Instinctive caster's Repertoire:** An instinctive caster automatically gains new spell levels each time she attains a new level in her class. The player can select any spell from his class's magical tradition or spell list as long as the character is of a level to cast it. A character's spell levels are calculated from the character's class, level and prime ability score modifier. As a rule, the caster cannot gain additional spell levels beyond this total.

**Reallocating Spell Levels:** Every time an instinctive caster gains a level, he may choose to reallocate a number of spell levels equal to the highest level spell he can cast. For example, when a fifteenth level idolater advances to sixteenth level, he can reallocate six spell levels, because the most powerful spell he can now cast is 6th level. This reallocation allows the idolater to 'forget' certain spells in favour of others. This mechanic allows instinctive casters to replace spells that are either not working out the way the player intended, or spells that have been supplanted by higher level versions.

# Casting Spells

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Regardless of whether a character is an Acquired or Instinctive caster, the mechanic for casting spells is very much the same. Each magical tradition (described below) flavours these rules, and adds additional levels of complexity depending on the comfort and proficiency of the player. These are the core rules that govern the casting of spells:

## Foci

Almost all spellcasters have a special focus that they used to direct their magic. Many traditions and character classes favour particular types of foci over others. Wizards, for example, are very fond of wands and gnarled staffs; druids have a penchant for mistletoe; and clerics use their holy symbol as their focus. However, these are simply conventions. The truth is that the spellcaster can choose any object as his focus as long as he abides by the following guidelines:

The construction of a focus is a complex and exacting task. It can't just be any old thing: a wizard can't unscrew the head of a broom and call the handle his magic staff. Only the best materials, harvested in just the right manner and brought together by a master of his craft, will result in an object that is capable of being used as a magical focus.

Each focus is created with a specific caster in mind. It is an inherently personal item that functions for the benefit of the caster, and only the caster. A wizard isn't using some random staff, he's using **his** staff. Each focus is attuned to a particular spellcaster, and cannot immediately be used by any other spellcaster.

In order to cast a spell to its fullest effect, the caster must have his magical focus. This focus must be held in his hand and presented in a forthright manner. As long as this is the case then the spell is cast normally as per the description of the spell.

Without a focus, spells can still be cast but spellcaster's effective caster level is halved. In addition, he loses access to the most powerful level of spells he can cast until he regains his focus.

**Advantages of Foci:** Although foci seem to be the spell caster's Achilles Heel, they are actually extremely useful things. Spellcasters can take a number of implement feats that change the way magical spells work when they are cast through a focus. Foci also exist as magical items, conferring even more interesting abilities onto spellcasters. Those few magic-using classes that do not have foci often wish they did.

**Traditions and Foci:** A focus is only good for one particular magical tradition. A multiclass cleric/wizard would need two foci: one for his divine spells, and one for his arcane spells. Switching between separate foci during combat would mean dropping one (a free action) and drawing another (a move action). The feat *Combine Foci* can help with this limitation.

**Changing Foci:** A spellcaster's focus is bound to him and him alone. A wizard gains no advantage in picking up another wizard's focus. In order for a focus to be of benefit to a spellcaster it has to be attuned. This can be done during a special ritual that lasts for one hour (and that all spellcasters know). Once a new focus is attuned to the spellcaster, the old focus can no longer be used. A spellcaster can have no more than one attuned focus at any one time – unless he takes the *Dual Focus* feat.

## Material Components

In addition to foci, some spells also require other items to make them work. All the spell descriptions need to be subtly rewritten for the Iourn game, but this task is beyond the scope of this document. Most of the material components listed in spell descriptions are now optional rather than compulsory. The only compulsory components are those that are unequivocally relevant to the casting of the spell. For example, a *Scrying* spell requires a large mirror, the *Magic Weapon* spell requires a weapon as a target, and so on. Hopefully, this will be obvious from the spell description.

Any other component listed in the description may be used if the caster desires. Using additional material components may give a spell more pep, or produce a different magical effect. There is a great deal of work to do on material components, fortunately the magic system functions equally well without them. For the time being, I rule that if the ephemeral material components listed in the spell description are provided when casting a spell, then that spell is cast at +1 caster level. The rules for metamagic components from *Unearthed Arcana* can also be used. This is a quick fix, and we'll have better rules later on.

## Verbal and Somatic Components

Unless the text of a spell expressly says otherwise, all spells require the caster to be able to speak (a verbal component) and gesticulate (the somatic component). Any circumstance or effect that prevents the caster from speaking clearly, or stops him from having at least one hand free, also stops him from casting spells. Some magical traditions (notably Song) deal with verbal and somatic components differently, but as a rule simply assume that all spells require these components unless told otherwise.

## Concentration and Disrupting Spells

It simply isn't possible for most spellcasters to cast a spell and pay attention to the battlefield around them. Casting a spell while you are within *mêlée* range of an opponent provokes an attack of opportunity from that opponent. If the attack of opportunity hits (and doesn't immediately kill or bloody the target), then the spellcaster must make a special concentration check or the spell is disrupted.

The caster must roll 1d20 + caster level + relevant spellcasting ability score modifier (e.g. Intelligence for a wizards, Charisma for a bard or Wisdom for a cleric). The DC of the check is 10 + the damage dealt + the level of the spell you are trying to cast.

If the check succeeds then the spell is cast normally. If the check fails then the spell is disrupted. A disrupted spell has no effect, but it still disappears from the mind of Acquired casters, and still prompts a languor check from Instinctive casters.

Spellcasters can defend themselves against these attacks of opportunity by selecting the Combat Casting feat. Spellcasters with *combat casting* do not provoke attacks of opportunity when casting their spells in mêlée.

However, even characters with *combat casting* may still find the spells disrupted by canny opponents. Any attack that strikes and damages the spellcaster during the moment of casting prompts a concentration as above. For spells that are cast as one standard action, the attacker must actively ready an action that is contingent on the casting of the spell. However, some spells take rounds or minutes to cast. Any attack during this time, whether readied or not, calls for a concentration check.

**Other distractions:** Inflicting physical damage is the most common way to disrupt spellcasting, but it isn't the only way. The spellcaster might be hit by a non-damaging spell, they might be grappled, bundled to the floor or riding a rollercoaster. In these circumstances a concentration check is called for, although the DCs for the checks differ slightly. See the table below.

Situation	Concentration DC
Injured while casting	10 + damage dealt + spell level
Continuous damage while casting	10 + half damage dealt + spell level
Affected by non-damaging spell while casting	DC of the attacking spell + spell level
Grappled or pinned while casting	10 + grappler's CMB + spell level
Inclement weather (wind, rain or sleet)	5 + spell level
Extreme weather (hail, debris, blinding rain)	10 + spell level
Vigorous motion (riding in a wagon)	10 + spell level
Violent motion (on a galloping horse)	15 + spell level
Extremely violent motion (caught in an earthquake)	20 + spell level

**Maintaining Spells:** The effects of some spells last for "as long as the caster maintains concentration". What this means is that the caster is spending some of his attention on maintaining a spell effect. Spending concentration in this way is usually a free action, but this concentration can be disrupted in the same way as normal spellcasting.

## Metamagic

Metamagic is the name given to a series of special feats that enhance, alter or change the way that spells are cast. Metamagic feats are open to all spellcasters, with some gaining them as bonus feats at certain levels. Arcane casters have a particular affinity for metamagic (see below) but they are jolly useful to spellcasters of any tradition.

The effect of a metamagic feat can only be bestowed on a spell a certain number of levels lower than the maximum level a spellcaster can cast. For example, the *enlarge spell* metamagic feat doubles the range of any spell with a range measured in feet. However, it can only be applied to spells one level lower than the maximum level you can cast. Therefore a third level cleric (who can cast 2nd level spells) could only apply *enlarge spell* on to his 1st level spells.

Spells enhanced by metamagic feats are considered a higher level than the same unaugmented spell. In the above example, the *enlarged* 1st level spell is actually a 2nd level spell. If an Instinctive caster casts a metamagically enhanced spell then he makes a languor check based on the effective level of the spell, not the actual level. Adding the *twin spell* metamagic feat to a *lightning bolt* spell makes it a 6th level spell, not 3rd and therefore results in a DC 29 languor check, not DC 22.

This increased effective level doesn't affect Acquired casters in the same way. Acquired casters make the decision of whether to not to add a metamagic feat to their spell at the point of casting – not when they prepare their spells. Therefore, there is nothing stopping such casters from applying metamagic feats to all eligible spells every time they are cast. In the above example, the cleric with *enlarge spell* feat might as well apply it to all his 1st level spells as not.

If you have more than one metamagic feat, their effects stack – but so do the number of levels lower than your maximum spell level they need to be. For example, *quicken spell* needs to be applied to a spell four levels lower than the maximum level you can cast; *maximise spell* needs to be applied to a spell three levels lower than the maximum level you can cast. Therefore a *quicken* and *maximised* spell can only be applied to spells that are seven levels lower than the maximum level you can cast, and are considered seven levels higher than their actual level.

Even though the most powerful spells available are 9th level, the caster levels of some character classes may increase beyond that necessary for 9th level spells. For example, a wizard 20/mystic theurge 10 is a thirtieth level spellcaster, with access to 15th level spells. This means that such a character could *quicken* and *maximise* all their spells of 8th level and lower. A *quicken* and *maximised* 8th level spell would have an effective level of 15: a hefty DC 49 languor check (but well within the powers of a thirtieth level instinctive caster).

## Counterspells

It is possible to cast any spell as a counterspell. By doing so, you are using the spell's energy to disrupt the casting of the same spell by another character. Counterspelling works regardless of the magical tradition. Similar spells manipulate the weave in similar ways, and are therefore susceptible to this sort of cancellation.

**How Counterspells Work:** To use a counterspell, you must select an opponent as the target of the counterspell. You do this by choosing the ready action. In doing so, you elect to wait

to complete your action until your opponent tries to cast a spell. (You may still move your speed, since ready is a standard action).

If the target of your counterspell tries to cast a spell, make a Spellcraft check (DC 15 + the spell's level). This check is a free action. If the check succeeds, you correctly identify the opponent's spell and can attempt to counter it. If the check fails, you can't do either of these things.

To complete the action, you must then cast the correct spell. As a general rule, a spell can only counter itself. For example, a *fireball* spell is effective as a counter to another *fireball* spell, but not to any other spell, no matter how similar. Fireball cannot counter *delayed blast fireball* or vice versa. If you are able to cast the same spell and it is available (if you are an Acquired caster), you cast it, altering it slightly to create a counterspell effect. If the target is within range, both spells automatically negate each other with no other results.

**Counterspelling Metamagic Spells:** Metamagic feats are not taken into account when determining whether a spell can be countered. For example, a normal *fireball* can counter a maximised *fireball* (that is, a fireball that has been enhanced by the metamagic feat Maximise Spell) and vice versa.

**Specific Exceptions:** Some spells specifically counter each other, especially when they have diametrically opposed effects. For example, you can counter a *haste* spell with a *slow* spell, or you can counter *reduce person* with *enlarge person*.

**Dispel Magic as a Counterspell:** You can use *dispel magic* (or *greater dispel magic*) to counterspell another spellcaster, and you don't need to identify the spell he or she is casting. However, *dispel magic* doesn't always work as a counterspell, as you must succeed in the required level check for the counterspell to succeed.

## Caster Level

A spell's power often depends on its caster level, which for most spellcasting characters is equal to her class level in the class she's using to cast the spell.

You can cast a spell at a lower caster level than normal, but the caster level you choose must be high enough for you to cast the spell in question, and all level-dependent features must be based on the same caster level.

In the event that a class feature or other special ability provides an adjustment to your caster level, that adjustment applies not only to effects based on caster level (such as range, duration, and damage dealt), but also to your caster level check to overcome your target's spell resistance and to the caster level used in dispel checks (both the dispel check and the DC of the check).

Caster levels from classes in the same magical tradition stack. So a wizard 5/sorcerer 5 would have a caster level of 10. However, access to spells do not stack. Despite having

caster level 10, this particular character would still only be able to cast a maximum of 3rd level spells.

## Spells and Armour

As stated above, all spells require precise movements and gesticulations on the part of spellcasters. For the most part, this degree of exactitude is not possible while wearing armour. Armour of any type is constraining, and inhibits the movement of the caster. Any spell with a somatic component cannot be cast while wearing armour of any sort.

Canny spellcasters can get around this restriction in several ways. Firstly, the metamagic feat *Still Spell* allows the spellcaster to cast magic without the need for somatic components. Secondly the spellcaster can simply obtain an armour proficiency feat. There are three armour proficiency feats in the game: Armour Proficiency (Light), Armour Proficiency (Medium) and Armour Proficiency (Heavy). Having an armour proficiency feat allows a character to cast spells in the related armours freely.

Many spellcasters start play with one or more of these armour proficiency feats as bonus feats. If they don't then they may obtain them by selecting these feats normally, or through some judicious multiclassing.

# Magical Traditions

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The Weave exists as an untapped resource of potential magical energy. A bard's voice or a wizard's complex gesticulations may be necessary to shape the Weave into spells, but it takes more than simple singing and hand-waving to gain access to the Weave in the first place: it takes power. Without a source of power to break through the barriers placed by Lolth aeons ago then the Weave remains inaccessible, and working magic would prove to be impossible.

Throughout the ages sorcerers, sages and kings of all races and varying degrees of power have embarked upon quests to conquer the Weave. Most have been unsuccessful, but six methods – six Traditions of magic – have proven their worth. All spellcasting character classes belong to one of these six Traditions: either Arcane, Divine, Pact, Psionic, Primal or Song. The tradition that a spellcaster follows colours his powers, the spells he can access and the tricks he can employ to gain advantage over others.

## ARCANE MAGIC

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Arguably the oldest and purest form of magic, Arcane magic does not rely on any outside agent to manipulate the Weave. Arcane casters do not have to kowtow to a deity or a patron; they don't need to leech power from living creatures; they aren't limited by the weakness of the mortal mind, nor are they reliant on the vagaries of passion. Arcane casters use the Weave to change they Weave. They smash through the old barriers, drink in the pure energy of magic and then unleash it to devastating effect. Arcanists quickly find themselves capable of bending the fabric of reality, but they answer to no authority and there is no-one to intercede if they should step too far. This makes them powerful, but it also makes them dangerous. Society has good reason to fear Arcanists.

## History of Arcane Magic

Arcane Magic is the magic of dragons. Following the Cataclysm when magic was young, dragons found they could use their tremendous stores of supernatural power to batter through the Weave's defences and gain access to magical might to augment their already god-like powers. This was the time of the Dragon Wars that devastated reality, and the wyrms on all sides of the struggle were looking for an advantage over their contemporaries. This method of magical pursuit was also picked up by a few Ancient races who could match the ferocity of dragons.

Dragons today still wield arcane magic in the same manner as their ancient forebears. There are few limits to this draconic magic, with no magical effect beyond the power of the great wyrms. Over centuries and millennia the dragons and other Ancients passed on the spark of arcane power to their mortal descendents. Draconic magic among mortal races became dependent upon blood: upon having a powerful dragon, fiend or celestial somewhere in the family tree. However, the power was diluted. These new Arcane casters were still potent, but found themselves incapable of matching the might of their ancestors.

This is the origin of instinctive arcane casters such as sorcerers. These are individuals of all races who became arcanists because of their ancestry. However, arcane magic is extremely draining to mortals. The act of casting a spell takes a portion of the spellcaster's vitality. For this reason instinctive arcane casters found themselves incapable of using the Weave to heal themselves. This is the main difference between Draconic Magic and Sorcery. While dragons and other ancients can use their arcane powers to heal, sorcerers cannot.

As time passed, mortals who lacked a draconic birthright saw the power of arcane magic and grew envious. Over many years great sages and scholars deliberated over how the power of sorcerers and their ilk functioned, and did their best to copy it. The result was wizardry.

More of a science than an art, wizardry replaced the instinctive understanding of the arcane with complex formula and impenetrable mathematics. Through complicated gestures, components and time-consuming rituals this new breed of arcanist could duplicate any spell a sorcerer was capable of willing into existence. However, in copying sorcery these sages also copied all the weaknesses of sorcery. Wizards found that they could not use their magic to heal themselves either.

## Arcane Spellcasters

The magic available to arcanists has the broadest utility of all the spellcasting traditions. There is little that an arcanist can not accomplish, and numerous specialisations are available to casters. Where arcane magic excels is in the tremendous amount of firepower than a caster can rain down on his enemies: bolts of elemental energy, explosions and roaring waves of death are all in a days work for a wizard. They can't cast healing magic in the same way a cleric can, but through the study of necromancy arcanists can always steal the vitality of others. The following classes make use of arcane magic:

**Hexblade:** Arcanists who use sword and spell against their opponents. Hexblades are instinctive casters who shied away from their full magical potential in favour of martial prowess and the ability to level power curses against their opponents.

**Sorcerer:** An arcanist born with his magical powers, who can command some of the most powerful spells in existence. The power of a sorcerer is dependent upon their bloodlines, and players must choose a bloodline for their character. This bloodline gives the sorcerer additional powers and abilities.

**Wizard:** The quintessential acquired caster, wizards are students of arcane lore. There are few magical effects that these arcanists are incapable of mastering, and there is no limit to the powers they can know. True proficient of their craft, these learned scholars have an enormous repertoire of tricks and powers to augment their spellcasting.

**Specialist Wizard:** Most wizards are mages: generalists equally capable of casting any spell from any source. Some wizards see the advantage in specialising: they become particularly powerful in one of the nine schools of magic, to the expense of their potency in the other

eight. Specialists take the titles: Abjurer, Conjuror, Diviner, Enchanter, Evoker, Illusionist, Necromancer or Transmuter.

## Arcane Powers

Arcane power is potent, but it is not without its risks. In addition to their spellcasting powers, all arcanists share the following abilities and disadvantages.

### Destroyers of the Weave

Arcanists rip away a fistful of the Weave, absorb its power and then use that power to manipulate what is left of the Weave. The more they take, the thinner the Weave becomes. The thinner the Weave becomes the more likely it is to break. Over time weakened areas of the weave can heal themselves, but if too much arcane magic is cast too quickly, and in a small geographical area, then the Weave may not get the chance.

In an area where the Weave is thin all spellcasters (not just arcanists) can make a DC 25 Spellcraft check to notice that the weave is in danger of breaking. Any arcane spells cast in such an area have a percentile chance equal to the level of the spell of tearing the weave asunder.

Roll 1d100 each time an arcane spell is cast. If the result is equal to or less than the level of the spell being cast then the weave is broken in a 40 ft. radius of the arcanist. Within that area, the following effects apply:

- All spellcasters (not just arcanists) are automatically stunned for one round.
- All magical effects immediately end as if a *dispel magic* had been successfully cast upon them.
- Permanent magical effects, such as magical items, must make a DC 20 Will saving throw. Use the Will save of the item, or the character wielding the item, whichever is better. Failure means the item or effect is rendered permanently non-magical.
- An area of dead magic forms within the area of effect. There is no longer any connection to the Weave in this area. Spells and magical items are suppressed, conjured creatures wink out of existence and no spellcasting is possible. A dead magic zone functions in the same manner as an antimagic field except the effect is permanent.

### Overcasting

Arcane magic is seldom subtle. In casting spells every arcanist absorbs far more power from the Weave than they actually need. It is a destructive and wasteful way in which to cast spells: but it is also a lot of fun. To have so much raw magical energy flowing through your body is intoxicating, and for some arcanists it is addictive. There is also the matter of what is to be done with this excess energy; fortunately arcanists have an answer to that.

Arcane spellcasters can use this excess energy to do something that no spellcaster of any other tradition can do: they can overcast their spells. This means they have the potential to cast spells that would normally be too powerful for a character of their caster level.

Normally, a character's caster level determines the most powerful spell that the character can cast. A fourteenth level cleric can cast 7th level spells, and never anything more powerful than 7th level spells. If he wants to use a metamagic feat that adds a modifier to the spell level, then the level of the spell plus that modifier can never come to more than seven. 7th level is a hard limit for fourteenth level clerics. Not so for arcanists.

To be clear: arcanists cannot learn or develop spells higher than their caster level would normally allow. When a wizard rises from thirteenth to fourteenth level he chooses two spells, neither of which can be higher than 7th level. When a sorcerer rises from thirteenth to fourteenth level he gains ten spell levels that cannot be spent on spells higher than 7th level. 7th level spells are still the limit for these fourteenth level characters; but is a soft limit.

What arcanists can do is to use the excess energy inherent in arcane spellcasting to perform (at-will) either of the following feats:

- **Master of the Scrolls:** Arcanists can cast spells from scrolls that are a higher level, than the highest level spell they could otherwise cast. The spell must be from the Arcane tradition, but as long as it is, the arcanist can read the charged scroll aloud and invoke its effects. Even a first level wizard has a chance of casting a scroll of *meteor swarm* should he find one.
- **Metamagic Maestro:** Arcanists ignore any level-based prerequisites for metamagic feats. They can apply an unlimited number of metamagic feats to their spells, increasing the effective level of the spell far above the highest level spell they could otherwise cast. For example, a first level sorcerer could apply the *quicken spell* feat to his *magic missile* spell. This would make it a 5th level spell (far beyond the power of a first level character), but the sorcerer could still give it a go.

Of course, overcasting is not without its dangers. If an arcanist chooses to overcast, then he must make a Spellcraft check to control the magic. The DC of this check is 15 + the difference in caster level between the character and the minimum caster level required to cast the effect normally (or the caster level of the person who created the scroll, if higher).

If the check succeeds then the spell goes off normally. If the check fails, then the spell fails, then the character suffers an arcane backlash. He takes 1d10 damage for each level that separates his own caster level and the minimum caster level required to cast the effect normally (or the caster level of person who created the scroll, if higher). This damage cannot be mitigated in any way, although temporary hit points can help. The damage can be healed normally.

For example, Torr is an eleventh level mage with access to 6th level spells. He decides to cast a *quicken disintegrate* spell on a fleeing foe. The *Quicken Spell* metamagic feat adds +4 to the level of the spell, so a *quicken disintegrate* is effectively a 10th level spell. The

minimum caster level Torr would need to be to cast a 10th level spell is nineteen. The difference between this and Torr's caster level is 8. Therefore Torr must make a DC 23 Spellcraft check to cast his *quicken disintegrate*. If the check fails, the spell fails and Torr takes 8d10 points of damage.

For example, Orianna is a quick-witted fourth level hexblade who has plundered the treasures of archlich Wulgreth. She has found a scroll of *delayed blast fireball* and intends to cast it on her adversaries. *Delayed blast fireball* is a 7th level arcane spell. At fourth level, Orianna has just gained the ability to cast 1st level spells. The GM compares caster levels. Even though *delayed blast fireball* is usually available at caster level thirteen, Wulgreth created this scroll at 20th level to get full effect from the spell. The difference between this and Orianna's caster level is nineteen. Orianna must make a Spellcraft check at DC 34. If she fails she takes 19d10 damage.

Instinctive spellcasters who overcast their metamagic must make a languor check based upon the modified spell level. If, in the above example, Torr was a sorcerer then he would be looking at a DC 38 languor check to cast a 10th level spell, as well as making the Spellcraft check to avoid the arcane backlash.

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## DIVINE MAGIC

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If the mortal races are united in anything, it is the overwhelming compulsion to believe in something greater than themselves. Reality is such a vast and terrifying place, that it stands to reason that the weak would look to the strong for succour and protection. Many pray to the gods, but few receive an answer. Those that do are divine spellcasters. Gods do not grant their servants spells – it is up individuals, sects and clergies to devise spells; instead gods grant the divine power necessary to control Weave. It is this raw deific power that makes divine spellcasting possible. The portfolio of a god limits the uses to which this magical power can be put. The faithful often lack the versatility enjoyed by arcanists, but in the areas of their god's influence divine casters are without peer.

## History of Divine Magic

Secular scholars have difficulty in fathoming the origins of divine magic. In order to draw upon divine magic, one of the faithful must worship a god; and yet gods only exist because of the devotional energy generated by their followers. So which came first?

After Io created the dragons, he left behind a broiling soup of matter and morality. From this primordial melange arose the Ancient races: angels, demons, eladrin and many others. Some of these Ancients busied themselves warring with one another, but others created rather than destroyed: using their vast powers to populate reality with the mortal races. These races deified their creators, immortalising them in myth, religion and song. This belief, this faith, had an unexpected effect: it rose some Ancients above their contemporaries. It turned them into gods.

So what sets a god apart from other powerful entities? A god is empowered by the devotion and the faith of its followers. The more of the faithful it possesses the more powerful the god becomes. Gods are able to turn some of that power back on their most faithful servants, granting them the ability to work the Weave, as well as other supernatural powers appropriate to the god's interests. The faithful gain fulfilment and magic, the god gains more power which enables it to attract more followers. And so the cycle continues.

Divine Magic has been a part of mortal society for longer than any recorded history on Iourn. It predates the science of wizardry by hundreds if not thousands of years. Divine casters do not require understanding or wit, all they require is faith. This faith may unlock an instinctive link to the divine, or it may – through ritual and litany – enable them to use scrolls, holy books and esoteric texts to gain an understanding of divine spellcasting.

## Divine Spellcasters

All divine spells are assigned to one of forty-six domains. Each domain contains spells of a similar theme such as War, Healing or Knowledge. Gods only grant access to the domains that match their areas of influence. A deity of hearth and home might grant access to the Creation, Community and Healing domains, but not Pestilence or Torment. Some gods grant only minor access to some domains (the ability to cast spells of level 0-4). The description of each individual character class gives you more information on this matter.

**Cleric:** The devoted servants of a god or pantheon of gods. Clerics are the most common divine spellcasters, having studied long and hard to gain an understanding of their religion and their god. Criticised by some for their adherence to dogma over common-sense, clerics nonetheless possess an intimate link with the divine, and can create the most powerful magical and supernatural effects.

**Inquisitor:** Many religions keep a branch of holy inquisitors, dedicated to routing out corruption and heresy within the church. Deliberately placed outside the traditional Episcopal hierarchy, inquisitors have eschewed many of the supernatural powers granted to clerics in favour of more earthly skills of investigation and judgment.

**Mystic:** Spellcasters who draw their power instinctively from the divine. Mystics do not worship a particular god, rather they draw power from all gods in a narrow area of expertise such as Knowledge, Strength or Prophecy. Sometimes known as Oracles, these individuals are potent spellcasters, whose faith grants them surprising powers.

**Paladin:** Holy knights in the service of a god, a church or an ideal. Traditionally, orders of paladins hold themselves to the highest ethical and moral standards – but a desire to strive for goodness and order is not a prerequisite of this path. Paladins blend extraordinary martial prowess with minor spellcasting abilities.

## Divine Powers

The manner in which one of the Faithful calls upon divine power to manipulate the weave, grants him unprecedented spellcasting versatility. The divine caster can take the energy he needs for spellcasting, and use it for other purposes.

### Divine Insight

As a standard action, the divine caster can spontaneously transform his stored spell energy to gain insight into a single d20 roll. Acquired casters choose one of their spells to unravel. The spell disappears from the caster's mind as if it had been cast: it can be regained normally after a short rest. Instinctive casters using Divine Insight must make a languor check. The DC of the check is based on the level of the spell they are sacrificing: this must be a spell level they can normally cast.

For every spell level sacrificed, the divine caster gains a +2 insight bonus on a single d20 roll. The types of rolls to which this modifier can be applied are limited by the caster's faith. Each major domain of spells that the divine caster can access is associated with a particular skill or action. For example, access to the Trickery domain allows this bonus to be applied to Bluff checks, and only to Bluff checks. Each divine caster has access to a number of domains, giving each caster a handful of options regarding how to apply this modifier.

Spells augmented by metamagic feats cannot be sacrificed. No spell of greater than 9th level can be sacrificed, so the insight bonus for using Divine Insight can never be higher than +18.

For example, Friar Barnabus is trying to recall important information about the weaknesses of vampires, that he hopes will help his companions out of their current jam. Barnabus is a ninth level Mystic and has access to the Knowledge domain of divine spells. As a free action, Barnabus decides to dispense with a 5th level spell in order to gain a bonus to his next Knowledge (Undead) check. As an instinctive caster he makes a languor check against a DC of 27. If he fails then he moves one step along the languor track; but whether he succeeds or fails, he adds +10 to his next Knowledge (Undead) check.

For example, Lokan Kalharn is an Odysian cleric in the service of the god Sharrash. On his journeys through the wilds of Junos he must use all his skills to make a shelter that will protect him and his halfling companion from a terrible sandstorm. Fortunately, Lokan has access to the Journeys domain which allows him to use Divine Insight to modify his survival skill. To be sure of success Lokan dispenses with a 4th level spell. As an acquired caster, Lokan has to specify the spell he is losing. He chooses to get rid of *Lesser Planar Ally*. The spell disappears from his mind, and Lokan can't cast it until after he has taken a short rest. However, he now has a +8 insight bonus to his next Survival check.

### Divine Feats

Spellcasters of the Divine Tradition also have access to a series of divine feats. These feats allow characters to use their Divine Insight power in other ways, such as augmenting a

cleric's ability to turn undead, or the healing skills of a paladin. Divine feats further increase the versatility of divine spellcasters.

A list of divine feats can be found in the section on New and Revised Feats. They include: *Disciple of the Sun, Divine Cleansing, Divine Might, Divine Resistance, Divine Shield, Divine Spell Power, Divine Vigour, Elemental Healing, Elemental Smiting, Glorious Weapons, Sacred Healing, Sacred Vengeance* and *True Believer*.

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## PACT MAGIC

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Some spellcasters gain their power by entering into an agreement with powerful supernatural entities. These beings grant the character a number of profound and worrisome abilities, including the ability to cast spells. Despite superficial similarities, Pact magic is not the same as Divine magic. Divine casters worship their patrons: they are entirely subservient. Pact casters enjoy a more even partnership; some even dominate their patrons to do their bidding.

The closeness of the relationship between Pact caster and patron can be a great advantage, but it can also be problematic. The patrons are not gods, they have very understandable desires and goals: desires and goals that they would expect their 'partners' to help them fulfil. Making a pact with an entity that has a very different ethical outlook can be a moral nightmare for the pactee. Choose carefully!

## History of Pact Magic

Historical treatises on the subject of magic often paint Pact Magic as an undesirable offshoot of Arcane studies. Struggling wizards realise they have reached their maximum potential early in their career, and rather than being content in their mediocrity choose to appeal to an outside entity for aid. It is an old story, but perhaps a little unfair to group all pact casters as failed arcanists.

Pact magic has been in existence for as long as there have been powerful entities prepared to grant power for favours. The popularity of the pursuit stems from the fact that the pact caster needs absolutely no definable skills or talents to enter into a pact, beyond a certain recklessness. Pact casters don't require wisdom, or faith, or application; they don't need to be intelligent, or cunning or even literate. They don't even have to be particularly good at making bargains (in fact many patrons encourage this trait).

Due to the shadowy and secretive nature of pact-making there is not a great deal written on the topic. The road of the pact-maker is a lonely one: there are no colleges for pact-makers, no societies or mentors. Pactcasters are solitary individuals, pursuing an immensely personal branch of magic that is unique to themselves. The only creature they can ever confide in, or ask for advice, is their patron. And their patron has motivations of their own.

The most famous account of pact-casters is the cautionary tale of the island nation of Varr. The exact position of the island varies depends on who is telling the tale, but the content of

the story is always the same. Varr was home to the Varrashtar – an advanced civilisation who enjoyed a peaceful and hedonistic existence. However, their prosperity was dependent on pacts made with numerous infernal entities. The patrons of the Varrashtar called in their part of the bargain, the Varrashtar rebelled and as a result all of Varr was destroyed. The Varrashtar were twisted into diabolic entities, and forced to flee their sinking home for the safety of other lands.

Of course, not all pacts end as disastrously as they did for the Varrashtar. Many pactmakers have the good sense to make an agreement with a benevolent entity, others align with multiple weaker patrons... but no pactmaker enters their agreement with the expectation that things will go wrong. "It'll never happen to me," could be the credo of the pact-maker.

## Pact Spellcasters

The spells gifted by a pactmaker's patron are usually extremely limited in their scope and versatility. These spells personify the patron's nature and goals, and therefore the pactmaker's magical abilities never stray far from a core theme. Many pactmakers have their spells permanently bonded to them as invocations, making them a very peculiar type of spellcaster indeed. Pactmakers tend to an hermetic existence, but there are always those that break the mould. The following classes make use of pact magic:

**Binder:** A secret and shadowy pactmaker who binds the vestiges of long dead mortals, ancients and gods to his being. These vestiges grant the binder a mix of supernatural and magical powers. Some grant the binder spellcasting prowess, or deadly invocations.

**Dragon Shaman:** A being who has entered into a pact with a powerful draconic entity, and is granted great powers to emulate that being. Dragon Shaman have no spellcasting powers at all, instead they have numerous supernatural powers that make them superior mêlée combatants.

**Dragonfire Adept:** These pactmakers bargain with a mysterious draconic essence that seems to be the personification of all dragonkind. The adept gains multiple breath weapons as well as handful of spells that are bound to him as invocations.

**Eidolater:** A pactmaker who enters into a bargain with a tangible, living extraplanar entity called an eidolon. The two become inextricably bound together, and the idolater is able to augment and summon his eidolon to fight by his side. The eidolon also grants the idolater a handful of magic spells: mostly potent summoning abilities.

**Warlock:** The quintessential pactmaker, warlocks enter into an ill-advised bargain with infernal, fey or otherworldly entities and agree to work toward their ends. In addition to their supernatural eldritch blast, warlocks can also cast a handful of spells. However, each spell is permanently bonded to their souls as an invocation.

**Witch:** Devotion, communion and blood are the tools of the Witch. She makes a pact with a powerful entity that inhabits the witch's familiar. The witch communes with her familiar

each day to gain her spells. She is also gifted with a number of supernatural hexes that she can place on her enemies.

## Pact Powers

Pact magic is often painted as the poor relation of the magical traditions. It doesn't have the versatility of arcane magic, the force behind it is less than that of a god, and it lacks the focus of psionic study. Few pactmakers can command effects that rival 9th level spells, and the number of spells they know is tiny even by the standards of a sorcerer. Also, there are no tricks or augmentations that pactmakers can perform to empower their spells. Their spells are considered weak, uninspired and terribly narrow.

Pactmakers are able to make up for these disadvantages in two ways. Firstly, all pactmakers are granted a number of supernatural powers that other spellcasters can only dream of. Even high level wizards would find it hard to match the sheer firepower of a warlock. Secondly, and more importantly, is the practice many pactmakers have of turning the spells they know into invocations.

## Invocations

The patrons of most pactmakers are fairly weak on a cosmological scale: if they weren't then they wouldn't need to make pacts with mortals in the first place. The ability to grant spellcasting power to a servant is largely the province of gods. Pact patrons find it very hard to muster and maintain the power that is needed for such a practice. The idolater's idolon and the witch's shadowy master get around this problem by being in physical contact with their pactee. Other patrons need to be more imaginative than that.

Therefore, while patrons do have the ability to grant pactmakers spells, they prefer not to do such a thing on a regular basis. Rather than gain spells through prayer every day like a cleric, a pactmaker contacts his patron for spells a handful of times in his entire career. Unlike prayer, this communion is an extremely involved and inhuman process. A tiny number of spells are granted to the pactmaker, but rather than casting these spells in a traditional manner, the spells become supernaturally bonded to the pactmaker's soul: they become invocations.

An invocation is a spell that can be cast at-will, with no adverse effect to the caster. Invocations don't disappear from the pactmaker's mind and have to be relearned (like a wizard), nor does using them enervate the pactmaker (like a sorcerer). As long as the pactmaker is conscious and able, he can cast his invocations all day, every day, with limitless (or near-limitless) efficiency.

The power to cast these invocations is bound into the pactmaker by his patron. Scholars believe that it stands to reason that a pactmaker's ability to draw on his invocations must be limited. The patron must have placed finite power inside his servant, a tiny portion of which is used up every time a pactmaker casts an invocation. However, in game terms the power

to cast invocations will never run out... unless the GM has a masterful plot-related reason to the contrary, of course.

Invocations are divided into four categories of ascending power: least, lesser, greater and dark. The pactmaker can only know a tiny selection of abilities from each category, and starts knowing just one of the least powerful available. As he gains levels, the pactmaker is able to use more invocations of increasing power.

It should be noted that Invocations are still spells: they are still Magical effects. They can be sensed with *detect magic* or similar abilities, counterspelled, and brought down with *dispel magic*. They still require a focus to use effectively, although the nature of the focus will undoubtedly differ depending on the pactmaker's patron. Think of them as magical spells that work beyond the normal recharge or languor mechanics.

**Disadvantages of Invocations:** So if invocations are so much more versatile and easier to cast than recharge or languor spells, why doesn't everyone do it? Invocations scar the soul. Accepting an invocation from a patron grants that patron a certain hold over the pactmaker that many other spellcasters would be uncomfortable with. Certainly, some pactmakers say that they are in control of their patrons, but isn't that just what the patrons want them to think?

More practically, the number of invocations that be bound to a soul are tiny when compared to the number of spells a wizard can hold in his spellbook, or a sorcerer can develop over a lifetime. For example a 20th level warlock will know just twelve invocations: three least, three lesser, three greater and three dark. And that is it. A wizard would know more spells than that at first level!

There is also the matter of power. Invocations tend not to duplicate spell effects of any greater than sixth level. If a caster wants to manipulate the Weave and create the most powerful effects that a mortal spellcaster can, he's not going to do it with pact magic.

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## PRIMAL MAGIC

Primal magic uses the power of the natural world to manipulate the weave. When primal spellcasters cast their spells they absorb power from the energy of the land and its plant life. The more verdant the terrain, the easier it is to use primal magic and the more potent the results. However, this ease by which primal casters gain their power can lead to a dark temptation.

### History of Primal Magic

Primal Magic, often erroneously referred to as druidism, represents a breakaway from the traditional cycle of arcane and divine magic. The essence of such magic is one of respect for nature and the natural environment: for it is from this environment that primal characters gain their power. Even the most jaded and pragmatic of primal casters sees the natural

world as a finite resource they must protect, for without it they have no spellcasting powers at all.

Primal magic did not exist as a separate branch of magical study until a millennia after the Cataclysm. Thus it is a younger tradition that either divine or arcane magic (although still impossibly old). It was the free-thinking guardinals of the heavenly realms that first developed primal magic as a alternative to the destruction of the arcane, and the subservience of the divine. They used such magical powers for their own celestial ends, as well as to visit and observe their creations.

At some point in the unrecorded past the secret of primal magic found its way into mortal hands. Perhaps, this was through the deliberate actions of the Five Companions or perhaps the mortals simply worked it out for themselves. This magical power was first mustered by the widespread Healer clans that came into existence after the end of the Dragon Wars to help heal and restore the mortal worlds after the terrible excesses of that conflict. However, the healers are far from the most famous practitioners of the primal arts today.

Several thousand years ago a mortal called Eldagaire set up the first druidic circle in the country that now bears his name. The goal of the druids was to defend the natural world from unnatural threats and to preserve "The Balance" of reality. Eldagaire equated the natural world with idyllic neutrality, and considered the extremes of faith and passion (whether good or evil) to be inherently undesirable. Druids were to be the crusaders of the balance, and they are still a potent force across the world of Iourn today.

## Primal Spellcasters

While primal spellcasters can be extremely powerful, their magic lacks the versatility of arcane magic. Primal spells usually concern themselves with manipulating the natural environment, summoning animals and augmenting living creatures. However, most primal spell-casters have powerful supernatural or martial abilities to fall back on. Primal spellcasters include:

**Druids:** These are the most common and powerful form of primal spellcasters. Ancient priests of nature, the druid enjoys powerful spellcasting abilities, as well as unparalleled connection with the natural world. The signature ability of the druid is to *wildshape* into natural creatures. It is an ability even more important to a druid than her spellcasting.

**Rangers:** Rangers of fourth level or higher may have access to some primal spells. Their advancement is slower than druids, and they can never know spells of greater than fourth level. A ranger's spells are usually chosen to augment his already impressive fighting skills, as they are seldom potent enough to affect powerful foes.

**Healers:** An ancient sect that predates the druidic order, healers are primal casters who manifest healing abilities that are the equal of any cleric. Healers swear to do no harm, and eschew violence, although they will still defend themselves should need arise.

**Shaman:** Witchdoctors and spiritualists, shaman have the ability to communicate with the spirits that inhabit the natural world. Through this connection to these spirits that a shaman gains an instinctive understanding of primal magic, as well as a spirit companion and a host of complementary abilities.

## Primal Powers

The key to understanding primal magic is to appreciate how such spellcasters gain their power. Whether Acquired or Instinctive, primal casters must draw the energy to manipulate the weave at the point they cast the spell. The energy comes from all living creatures in the vicinity of the primal caster. Therefore the abundance of life in the immediate area has a profound effect on the primal caster's ability to work to magic. The primal caster is also limited by ethics: every time he draws energy to cast his spells, he has to decide exactly how much to take. Too much and the plants around him will wither and die; not enough, and the spell may not work at all.

Primal casters can choose to be either defilers or preservers. Preservers are those with an inherent respect for life, who take just as much as they need from Nature and no more. They are subtle and careful individuals, who understand the delicate balance that exists between living things, and the dangers of upsetting that balance. Defilers are quite the opposite.

## Preservers and Defilers

Defilers are out for what they can get. They see the natural world as a tool, nothing more. When they cast their spells, they cast them at the very limit of their power. Their methods are clumsy and inefficient, but the results speak for themselves. When a defiler casts a spell, the plant life withers and dies, the soil is blackened and charred and all that is left is an infertile dust that may not support life for a generation. Defilers enjoy the rush of this destruction, but defiling has a benefit beyond that. Their magic is antithetical to life, and even the most innocuous spells damage and decay their enemies.

Most primal casters are preservers. The great Druidic Order of Urova, the wandering rangers, the few remaining Healers... these are beings who would not dream of defiling the land they are sworn to protect. But there are others. Fallen druids expelled from the Order for their infamy, blighters and other dark individuals. Although arguments can be made for the ends justifying the means, defiling may attract Taint to the spellcaster. A tainted defiler is a terror to behold.

Whether preserver or defiler, the power of a primal spellcaster is dependent upon the natural environment in which he finds himself. This environment grants the character a bonus or a penalty to his caster level, and to the DCs of his spells. Preservers do not enjoy or suffer as extreme modifiers as defilers. The nature of their magic makes them less willing to drain verdant areas dry, but more able to survive in terrain where life is less abundant.

The primal caster should make himself aware of the terrain type before casting his spells. The GM will have this information. It is impossible to cast primal magic in completely lifeless areas, such as the void that surrounds Iourn, unless the caster brings sufficient plant life with him.

Terrain Type	Examples	Presever (Defiler)	
		Save DC Modifier	Level Check Modifier
Lifeless	The Void	---	---
Desolate	Desert, Rocky Plains, Boulder Fields	-2 (-4)	-4 (-8)
Infertile	Mountains, Subterranean	-1 (-2)	-2 (-4)
Barren	Urban, Open Ocean, Hills, Scrub	0 (0)	0 (0)
Fertile	Plains, Marsh	+1 (+2)	+2 (+4)
Abundant	Forests, Coasts, Rivers, Lakes	+2 (+4)	+4 (+8)

A reduction or increase in caster level does not cause the primal caster to lose or gain access to any of his spells. An 18th level defiler in an infertile area can still cast ninth level spells, he just casts them as if he was a 14th level caster.

For example, a preserver in a tropical jungle would be in an Abundant environment. The saving throw DCs of all his spells would increase by +2, and his caster level would increase by +4. A defiler in the same terrain would have an even greater advantage, his save DCs increase by +4 and his caster level by a mighty +8. However, the roles are reversed in areas where life is rarer. A preserver in the middle of the desert is at a disadvantage, but it's the defiler who is in the deeper hole.

## Defiler Magical Destruction

When a defiler draws on life energy to cast his spells, all vegetation in a domain around him turns to ash. Living creatures are not turned to ash, but are still damaged by this process (see below). The radius in feet of this defilement is equal to the level of the spell that is cast.

Any living creature (whether friend or foe) that is within the radius of defiler magic destruction must make a Fortitude saving throw (DC 10 + half the defiler's level + defiler's prime ability score modifier). Those that fail take necrotic damage equal to the level of the defiler. Plant creatures (e.g. shambling mounds) take damage equal to twice the level of the defiler. The defiler's level check modifier should be taken into account when calculating the DC of the saving throw and the damage. So an 11th level defiler in a tropical jungle will actually inflict 19 necrotic damage to those in range.

If the defiler stands in the same place and keeps casting spells, then the radius of defiler destruction slowly increases. The radius in feet of the defiled area is the level of the highest level spell cast + 1 foot for each additional spell cast at the same location.

Why would anyone subordinate themselves to god, or waste their time studying the arcane when they could instead be using the power of their mind? The minds of sentient creatures are an incredible untapped resource. The mindscape is an infinite metaphorical plane where all things are possible. Anyone has the potential to tap into this potential and use the psionic power of their mind to subjugate the Weave. Some require intense study and arduous mental exercises to unlock this power, to others it is as natural as breathing. The great attraction of psionics is that the spellcaster is not beholden to an outside entity of any type, nor does he require the trappings of spellbook and quill. Psionicists are magic incarnate: living, breathing extensions of the Weave. Bow down before them.

### History of Psionic Magic

History would have us believe that there is something inherently unpleasant about psionics. Whereas the study of arcane magic came from dragons, and song magic came from the elves, psionic magic comes from the stars. The Hadradan scholar and arcanist, Numian Adrineas writing in 938 PL said this of psionics:

*Psionics is not a suitable pursuit for the mortal scholar. It is a discipline reserved for creatures that crawl and slither, inhuman beasts of slime and poison who have entered our world from the beyond. The mind of a psionist decays from within. The power erodes his senses and can only lead to madness, violence and death. It is nothing less than an attack on the world that Helian has made for us. Students should wake up and realise and we are at war with psionics. One day the infinite god-minds will consume our world, unless we act now to stamp out their malign influences.*

The ancient words of Numian Adrineas would probably have been lost for all time, had it not been for the fall of the Hadradan Empire at the hands of the Mannenites. These ravaging psionic monsters were everything that he warned of. In hindsight, Adrineas looked quite the prophet. To this day the study of psionic is outlawed in Hadrada and its environs.

But is there any truth in this? Is psionics the province of unknowable, unworldly entities? Is it something truly alien that has no place on Ioun? Certainly, many aberrant creatures study and use psionics. Indeed beings such as illithids and psurlons favour the unseen way over any other branch of magic. These beings are so old that it is a reasonable guess to say that psionics originated with them. If indeed psionic power was originally born in the minds of such fell creatures, how can a mortal use it with impunity?

The Mannenites seem to prove this very point. A massive human society, as dependent on psionics as Sorostrae is dependent on arcane magic, that collapsed in upon itself. A society transformed into something hideous, and wholly evil. Was that psionics, or was it simply the creeping presence of Thannassanoir on their doorstep? Are there not other societies who seem to be able to use psionics as a tool? The githzerai of the Astral Sea seem to be able use psionic power with no more ill effects than any other branch of magic.

On Iourn the Hadradan stigma against psionics underlies many societies. Across the northern world, psionics is an extremely uncommon pursuit. It does not usually exist in the same areas as arcane magic. Psionics tends to flourish in countries and domains where arcane magic is either not studied, or studied very rarely. Which is not to stop any player character following the Will and the Way – they must simply realise that it is a dark and seldom-tread path that few understand, or want to understand.

## Psionic Spellcasters

Psionic magic has the potential to accomplish any feat. It can heal as well as Divine magic, and it can destroy as well as Arcane magic. Only the fear of psionic power, and the stubbornness of mortal races have prevented it from becoming much more widespread.

**Psion:** As a wizard is to the arcane path, so a psion is to the psionic. Psions command the Way only because of intense study and indomitable mental discipline. The most magically-powerful of all psionists there is nothing that they cannot bend their mind to achieve. Psions usually specialise into one of the six psionic disciplines – increasing the potency of some of their powers at the expense of others.

**Psychic Warrior:** A psionist who blends the power of the mind with martial prowess. They are not as accomplished a warrior as a fighter, nor can they call down the powerful spells or a psion, but combination of mind and might make them something altogether different, and a force to be reckoned with.

**Soulknife:** Soulknives are not spellcasters per se. They may possess a few tricks that enable them to manipulate the weave, but on the whole they turn their psionic energy inward. They can use this power to create a mighty soul-blade that they use to great effect in battle.

**Wilder:** A psionist who has received no formal training. Wilders probably grew up not realising the extent and the origin of their strange powers. They lack the breadth of knowledge enjoyed by psion, and the power of their mind is erratic and unreliable. But there are times when a wilder's powers explode with a ferocity that no other psionist can match.

## Psionic Power

Psionists are able to use special reserves of mental energy to augment their psionic powers. Although they still cast their spells using the traditional recharge or languor mechanics, they are also able to spend some of their psionic strength to increase the effectiveness of certain spells.

## Psionic Strength Points

All psionists that can cast psionic spells have a pool of Psionic Strength Points (or PSPs). When they cast a spell they can use some of these points as a free action to augment the

effects of the spell. The exact way in which a spell can be augmented, as well as the cost in PSPs of doing so, is found in the description of each individual spell. Some cannot be augmented, but those that can allow the psionist to funnel his mental powers at the precise moment when they are most needed.

The base number of PSPs depends on a your character class. Some classes, such as psions, have more psionic strength than other classes. Some races or feats may give characters a handful of bonus PSPs. In addition, all character's receive a few extra PSPs depending on their ability score modifiers.

**Notice for Draft Spellcasting System:** Although this is the intent of the psionics system going forward, I've done very little work on actually implementing these rules. Although the mechanics of spending points to augment spells is exactly the same as third edition, the number of points that can be spent on any one power and the effect of those points is going to have to be revised.

Therefore, all psionic powers in the system that can be augmented will need to be revised for this to work properly. It's not a job that will take that long, but given the lack of any psionic PCs in the current campaign, it's beyond the scope of this document.

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## SONG MAGIC

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An ancient magical tradition now all but lost to the great civilisations of Iourn. Across the world, Song Magic is practiced only in a limited and bastardised form by bards who often fail to realise they are part of something that was once so much greater. Song magic uses the power of the voice, of music and melody to charm the Weave, to coax it into new shapes and forms. Songcasters are subtle practitioners of magic, exercising their mastery over the Weave in a calm and gentle fashion. Where Arcane magic threatens and Divine magic compels, Song magic persuades. Other traditions may write songcasters off as mere dabblers, but they fail to understand the power that song magic draws upon. Its practitioners are greatly underestimated.

### History of Song Magic

Words are power. It is a phrase often regurgitated by glib courtiers and speech-makers, but few realise how literally true it is. In the time before time, when there was nothing but Void, and no expectation of soul or substance anywhere in the cosmos, Fate spoke the words of creation, and ushered in the existence of all there is. Since that time, the power of words to influence reality has been enshrined as one of the fundamental constants of the cosmos.

Song magic came into existence after the Cataclysm. It is was the chosen magical pursuit of the elves of Corellon Larethian in the years after Lolth. It was a secret they guarded jealously, allowing arcane magic (and later primal magic) to gain sway over the mortal races.

Sonorism uses the sound of words and song to manipulate the Weave. There is no limit to the effects that trained Sonorist can tease from the Weave, but in these latter days the knowledge of Sonorism has all but faded from the world. The elves of Cyryth Allavorean did not allow knowledge of Sonorism to spread to Urova. In Hadrada, the empire crushed all non-human pursuits. Sonorism held on a little longer in Lareth, but it eventually disappeared from there as well. When the elves left for the Greymere at the end of First Great War, almost all traces of Sonorism went with them. The only coherent tradition of Sonorism that remains on Iourn is with the elves of Faerauth, and they are so isolated from the rest of Urova that it is unlikely to spread.

However, the more one tries to keep something secret, the more others will try to unearth that secret. Many humans aspired to the legendary magical power of the elves. They sought out old fragments of songs, legends and accounts of the old times. Eventually these humans were able to cast a bastardised version of song magic. It was neither as serene nor as powerful as the magic of the elves, but it was something distinct from the arcane and the divine practices that dominate human land. This was bardic magic, and the magic of bards is the only hint that remains to something far greater lost in the dim past.

## Song Spellcasters

Practitioners of song magic are collectively known as sonorists. The bard is by far the most common throughout the world of Iourn. Other practitioners of this tradition would probably only appear in a campaign that regularly featured elves, and only then with the consent of the GM. The power of sonorism has no true limit, although the most common spells in these times tend to be drawn from the Enchantment school.

**Bard:** A travelling minstrel, entertainer and wordsmith. Bards are custodians of lost stories, myths and legends. They can use their voices to inspire their allies to greatness, and also have access to a selection of song magic spells – making them unique on Iourn.

**Bladesinger:** An ancient elven discipline that combines proficiency in the blade with spellcasting finesse. Bladesingers are able to attack with a weapon and cast magic at the same time. Although some of these talents have filtered into certain hands beyond the Greymere, nothing combines arms and magic with quite such the grace and efficiency as bladesinging.

**Phonomancer:** Sometimes referred to be obtuse scholars as a sonorant wizard, the Phonomancer is the ultimate practitioner of song magic. Such a character has access to an enormous repertoire of sonorist spells that he can use to create almost any effect.

**Truenamer:** When sonorism went to the planes, it became something very different indeed. Stripping the pursuit back to its roots, truenamers recognise the power that words have to shape and effect reality. Everything has its own personal name, knowledge of that name grants fantastic influence and dominion. With a spell-list that is unique to the class, truenamers have stripped the joy out of sonorism to concentrate on its power.

## Song Powers

The magic of Song is the magic of sound and words and passion. Songcasters are emotional beings, for without this ardour they cannot produce the sounds necessary to work their magic. They are creatures of extremes: their happiness is infectious, their depressions drag their companions down with them. When sonorists cast spells they must always use this voice, and this reliance on sound can have a profound effect on their magic.

### Choral Spellcaster

It may seem an obvious point to make, but songcasters must be able to make themselves heard in order to cast their spells. A songcaster's spell always has a verbal component, and the songcaster cannot take any steps (such as the *silence spell* feat) to get around this limitation. A songcaster who cannot be heard, cannot charm the weave and cannot cast magic at all.

However, this reliance on sound can also work in a songcaster's favour. A verbal component is all a songcaster's spells ever require. A songcaster's magic never uses somatic components – all their spells are considered under the effect of the *still spell* feat.

The songcaster's voice can always be used as her magical focus. Her voice can be augmented with Implement feats or spells just as a normal focus would. Additionally, the songcaster's voice doesn't count against her limit of one attuned focus. Therefore she can have a second focus (usually a musical instrument) that may be enchanted separately.

### Penetrating Song

The Songcaster is a master of timbre, pitch and resonance. The spells they cast become part of the song of creation. Whenever a songcaster casts a spell that inflicts hit point damage of any kind, that spell gains the Sonic descriptor. Therefore all damage a songcaster inflicts with her magic is a combination of the stated damage and Sonic damage.

# Spellcasting Character Classes

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## New and Revised Feats

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