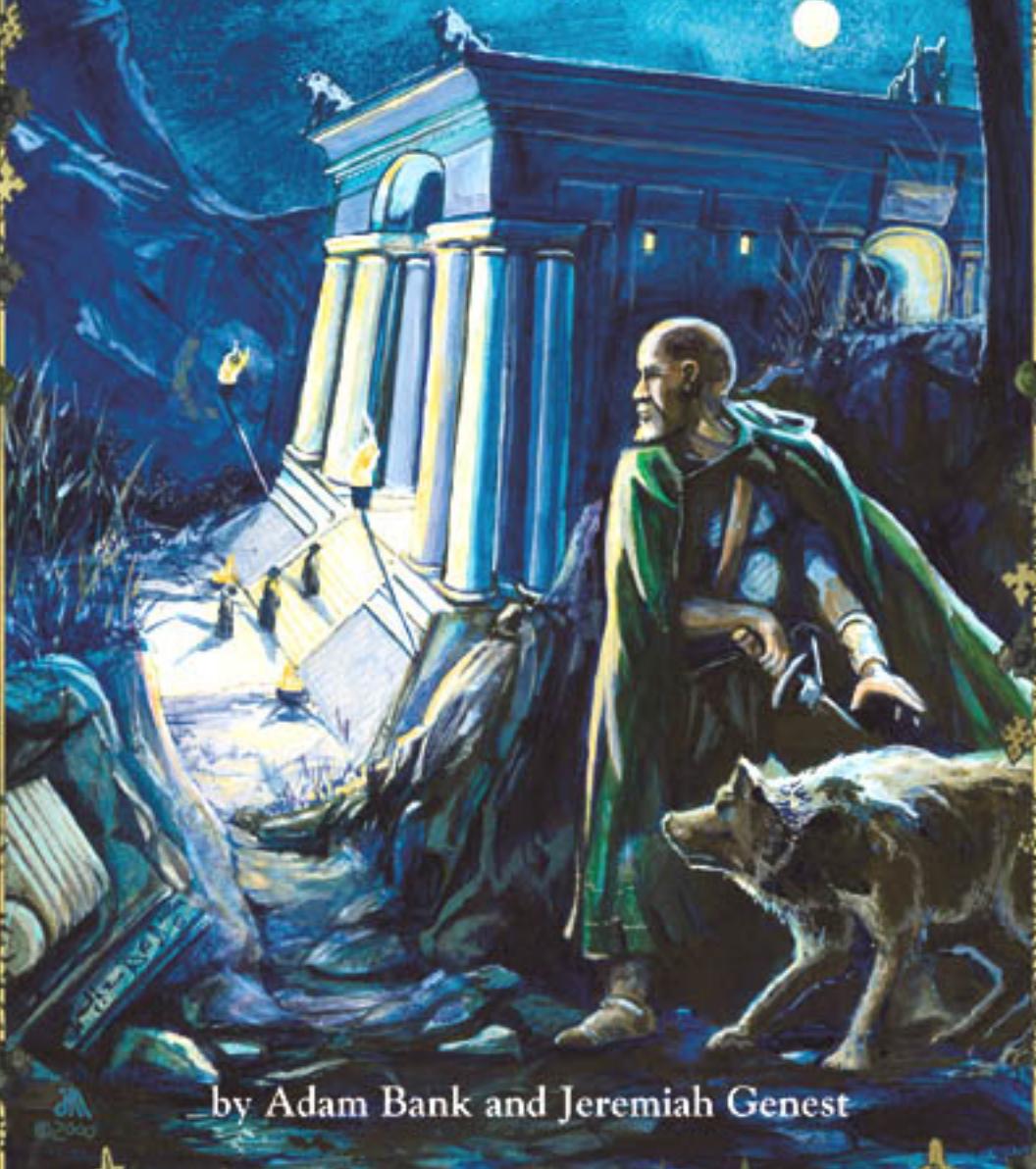


Arts Magica

The Mysteries



by Adam Bank and Jeremiah Genest

The Mysteries

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Adam Bank was born on a Vernal Equinox almost 30 years ago; his birth was marked by the first recorded activity of volcanic Mount St. Helens. According to ancient heladric records, his lineage descends directly from King David. He married one of the last descendants of The Fortunado, a family whose oracular talents (and luck) date back to early Rome. Together, they raise their enigmatic daughter in the Connecticut backcountry. While this eldritch triad bides its time, Adam assumes the guise of a mild mannered attorney working in the metropolis of Manhattan. This is his second book.

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Table of Contents

Chapter I: The Heart of Tradition	4	Chapter VI: Ars Theurgia	113
Chapter II: Mystagogu	7	Secret Societies	113
Hermetic Mysteries	7	Principles of Theurgy	119
Using Mysteries in Your Saga	12	Outer Mystery: Hermetic Theurgy	125
Mystae Magic Overview	16	Parhedros Virtue	128
Playing Mystae	19	Ars Notoria	133
Universal Mysteries	24	Thaumaturgy	133
Tapestry	24	Tapestry	140
Chapter III: Ars Alchymia	29	Chapter VII: Exotica	142
Secret Societies	29	Secret Society	142
The Maxims of the Alchemist	35	Daemonic Bestiary	146
Outer Mystery: Hermetic Alchemy	38	Exotic Wizards	154
Hermetic Automata	44	Chapter VIII: The Line of Hermes	155
Tapestry	51	Secret Societies	155
Chapter IV: Ars Astrologia	54	The Hermeticist Mythos	162
Secret Societies	54	Sacred Architecture	168
The Microcosm of the Astrologer	58	Appendix: Library of Mysteries	174
Outer Mystery: Hermetic Astrology	68	Bibliography	176
Tapestry	81		
The Signs of the Zodiac	83		
Chapter V: Imaginatio Magica	86		
Secret Societies	86		
The Mind of the Seer	91		
Outer Mystery: Magical Imagination	94		
Inner Mysteries	96		
Tapestry	111		



Chapter 1

The Heart of Tradition

"I am revealing my secrets to you figuratively, speaking with enigmatic examples and signs, because I greatly fear that the present book might fall into the hands of arrogant powers, whereby they, undeserving and unworthy, might arrive at the ultimate mystery. I would surely be a transgressor of divine order and a violator of the heavenly secret and occult revelation. Because of this, I expose this sacrament to you in a manner in which it was revealed to me, under the seal of divine justice. Know therefore that whoever betrays these secrets and reveals these mysteries to the unworthy shall not be safe from the misfortunes that shall soon befall him."

— *Secretum Secretorum* (“The Secret of Secrets”)

Based on medieval science, theology, and magic, *The Mysteries* reveals the minds of magi and brings them to life.

The Mysteries helps put words in the mouths of magus characters when they speak about their favorite subject, the art of magic. Different magi voice their opinions on everything under the Sun — and above — in this book. Some magi take different points of view on the same subject, while others disagree completely. Players and storyguides are encouraged to adopt, modify, and adapt these suggestions to fit any style of *Ars Magica* Saga.

As a rules supplement, *The Mysteries* introduces new Abilities, Virtues, spells, and laboratory activities for Hermetic magi.

As a background supplement, *The Mysteries* introduces the secret societies and

their strange agendas at work in the Order of Hermes. It helps incorporate “actual medieval magic,” what historical 13th century Western Europeans believed were the secrets of magic, into an ***Ars Magica*** Saga.

The Mysteries presumes the reader possesses working knowledge of the core ***Ars Magica*** books on the Order of Hermes currently in print: ***Ars Magica*** 4th Edition, *The Wizard’s Grimoire*, and *Houses of Hermes*. *Hedge Magic*, *Kabbalah: Mythic Judaism*, and *Faeries: Second Edition* are also strongly recommended. New important terms with specific meanings are presented in bold print when defined.

The Mysteries discusses both historical hermetic magic and fictional Order of Hermes magic. Historical hermetic magic is a real spiritual and intellectual movement with roots extending to the very beginnings of the Western world. Fictional Order of Hermes magic is an imaginary system of storybook magic written for the ***Ars Magica*** roleplaying game. To clarify this distinction, historical hermetic magic is called **hermetism** or **hermetist**, while the fictional magic of the Order is called “Hermetic magic.”

Themes

The Mysteries takes its inspiration from six themes of medieval magic:

Secret Knowledge

We live in the information age and take knowledge and education for granted. Modern media makes information readily available to millions of people. In medieval and earlier times, what seems mundane today was considered magical and imbued with mystery. While children today suffer through reading, writing, and arithmetic, the same facts and figures were glorious and powerful to the early scholars who discovered them and to a privileged minority in the succeeding generations.

Philosophers

In the 20th century, the terms “magic,” “science,” “theology,” and “philosophy” each describe very different things. “Magic”

conjures images of Merlin, modern paganism, and epic fantasy adventure. “Science” reminds the reader of Albert Einstein, technology, lab coats, skepticism toward all things spiritual, and perhaps the weird science of science fiction. “Theology” concerns spirituality, morality, and the doctrines of organized religion. “Philosophy” invokes ancient names like Socrates and modern names like Nietzsche, the ponderings of academics, and the claims of self-help books.

In the Middle Ages, these distinctions did not exist. Science was not the opposite of magic, nor were theology or philosophy detached from practical know-how. The notions of magician, philosopher, and scientist were synonymous. Any seeker of wisdom was considered all three. The best term for such a person was **philosopher**. A philosopher in the Middle Ages could be a





theologian, an alchemist, a physician, an astrologer, a friar, a professor of science, an amulet-maker, a soothsayer, or even a demonologist.

Magi of the Order of Hermes consider themselves philosophers of the utmost caliber and skill. When interacting with mortals, many magi identify themselves as philosophers. Magi also use “philosophy” as a code word for Hermetic magic when speaking discreetly to one another.

Occult Essentia

The world is, above all, a place of essences. Philosophers devote themselves to unlocking the inner natures and qualities of all things. **Essentia** is the inner structure of existence, giving form and function to everything in the universe. In the 20th century, the word “essence” is used conceptually, meaning a “central theme.” To medieval philosophers, essence is not just a concept. Essences exist physically and magically within people, animals, and things.

Essentia lies hidden in the world, waiting to be discovered. Essentia is the source of **occult** knowledge and power. To the philosopher, “occult” means nothing more than “hidden” or “secret.” Though invisible to the ordinary eye, the occult can be teased out and studied by wise minds.

Microcosm and Macrocosm

Microcosm means “little world.” Ancient and medieval philosophers believed many things in nature, especially the human body and mind, were microcosms, miniature replicas of the entire universe. At the same time, the universe was a **macrocosm**, a giant copy of the human microcosm.

The notions of microcosm and macrocosm explain the logic of using horoscopes in medicine and why medieval scientists studied human anatomy for astronomical

insights. The human microcosm and the universal macrocosm were one and the same, both influencing the other.

Light

Philosophers looked to light as a metaphor and an occult force. The physical act of illumination, of the Sun shining down upon the Earth, explained the process of spiritual enlightenment. The substance of light, radiating down from the heavens and filling the world below, became the fundamental force of nature.

Eternal Tradition

The tradition of magic is ancient. Perhaps it began with Persian priests, the first known people to call themselves “magi,” or the Egyptians, the first to practice what is now called hermetism, or any number of truly ancient cultures. Common elements can be found in the mystic teachings of the Greeks, Arabs, Jews, Gauls, Britons, and more. It includes the sorcery of Circe, the mathematics of Pythagoras, and the lore of the Druids. It is seen in the science of Aristotle and even in the religion of Saint Augustine. Medieval magicians, well aware of the roots of their art, saw themselves as inheritors of an eternal tradition that crossed all boundaries.

Chapter 2

Mystagogy

Mystagogy means “initiation into the mysteries.” This chapter introduces the notion of magical mysteries, the tradition of secret societies within the Order of Hermes, and guidelines for new and already established magus characters to initiate into the mysteries and secret societies themselves.

Hermetic Mysteries

Hermetic mysteries are the inner magical secrets of the Founders and earlier lineages of hermetist wizardry. The magi who pursue those secrets are known as **mystae**. **Mystae** strive to preserve the mysteries handed down by the Founders and the ancients before them, and unearth the mysteries lost to time or rival wizards. Over several centuries, **mystae** developed variations of Hermetic magic to take advantage of the lore they keep, called **mystae magic**.

Background: Mystery Cults

The first centuries of the first millennium saw the twilight of the Roman Empire, the dawn of Christianity, and the rise of the **mystery cults**. The Roman Empire

endorsed state-sanctioned Roman gods, temples, and practices. The mystery cults grew as alternatives to the public religion based on arcane secrets passed down from the earliest civilizations in Europe and the East. They preserved much of the Western legacy of magic and hermetism.

A “mystery” is secret wisdom. The mysteries of the cults were their sacred rites, knowledge, and self-proclaimed hidden truths of the universe. To earn these secrets, a cultist underwent **initiation**. Lead by a presiding priest called the **mystagogue**, the initiate endured the ordeals of mystagogy. Once initiated, members would participate in sacred rites and festivals conducted by a **hierophant**, the leader of a particular mystery cult cell.

Christianity first developed while the mystery cults enjoyed their height of popularity. Consequently, the mystery cults share a special relationship with Christianity. The first Christians both borrowed from and rebelled against them. Some have argued that Peter the Apostle began the Church as a mystery cult, adopting many cultic traditions, since the mystery cults provided the best example of successful resistance against the pagan establishment.

Hermetic Cults?

Even with the march of the Dominion, fragments of the mystery cults survived on





the fringes of society. Outsiders like the legendary Simon Magus sought to defy the norm. Scholars and philosophers, even those of the Church, studied the mystery cults' ancient texts with both dread and wonder. Magi, by their very nature, are scholars and outsiders, and thus can appreciate the appeal of the mysteries.

Many magi who follow the Hermetic mysteries do not consider themselves "cultists." For them, studying the mysteries is one of many roads to wisdom and strength. Rather than opposing Christianity, Islam, or Judaism, these magi believe the Hermetic mysteries to be an element of God's creation accessible only to those few who possess the Gift.

Other magi devote themselves to the Hermetic Mysteries and proudly call themselves "cultists." They believe that the Church's doctrine fundamentally mistaken in some fashion, and consider the

Dominion as a barrier to true salvation. The best examples of true cultists are Gnostics. Gnostics do not deny the power of the Divine. Instead, they see the Divine as an evil power that denies mortals access to the true, good God.

Maxims of the Magus

Each chapter of *The Mysteries* that introduces a new tradition of mystae magic begins with a set of maxims summarizing the beliefs of the tradition. Some maxims are universal to all who follow the mysteries:

The Gift makes you unique. All magi possess profound thought, great desire, firm intention, and strong confidence. The Gift is the Order's one real criterion of membership and the reason for its existence.

Quick Glossary of Important In-Character Terms

Esoteric Lineage: A lineage of magi who entered the Order after the Founding Tribunal.

Esoteric Magi: Magi of the Order of Hermes that belong to an esoteric lineage.

Eremite: A magus who prefers isolation from the rest of the Order.

First Discoverers (also "first ones"): The ancient, original mortal magicians.

Founding Lineage: A lineage of magi extending from the Founders themselves.

Factional Lineage: A lineage of magi who split off from a founding lineage.

Golden Chain: The grand design of the cosmos.

Hierophant: The leader of a secret society or the head of a group of magi pursuing Hermetic mysteries.

Initiation: Learning a new mystery, entering a secret society, or increasing your status in a secret society.

Lineage: The line of descent from master to apprentice.

Mystae (singular masculine, "mystes," singular feminine, "mysta"): Hermetic magi who follow the mysteries and practice mystae magic.

Mystae Magic: Variations of Hermetic magic based on the mysteries.

Mystagogue (also mystagogos): A magus who conducts initiation or teaches Hermetic mysteries.

Mystagogy: A magus' first experience with a Hermetic mystery.

Mystery: A secret tradition and technique of magic taught by the Founders or exotic wizards.

Neophytes: Apprentices whose masters were members of secret societies.

Philosophy: The pursuit and love of wisdom. A code-word for "magic."

Secret Estate (also "Fourth Estate"): People who possess the full Gift, including Hermetic magi and powerful exotic wizards; a separate feudal estate, alongside the estates of nobility, priesthood, and peasantry.

Secret societies: Unofficial, private associations between magi who share a common goal.

Socius (plural, socii): A fellow member of your covenant; a magus who participates in the politics of the Order.

From secrecy comes power. The might of the Order of Hermes comes from its secrecy. Very few outside the Order know of its existence. Those who do know of it have little understanding of what goes on within it.

Nature lives. The universe is complex and full of pluralities. Most importantly, everything in it exists in a living hierarchy. Magic comes from understanding the network of sympathies and antipathies that link all things in nature to one another in the grand scale of greater to lesser. This network is called the **golden chain**.

Similarities bind, differences sever. Harmony ties similar things. Repulsion severs dissimilar things. Sympathies and antipathies structure the universal hierarchy of the golden chain. Magic, as Empedocles (page 115) would say, is nothing more than the interplay of love and hate.

Isolation and Tradition

The two great forces of attraction and repulsion drive the Order: the antipathies of isolation, and the sympathies of tradition.

Eremites

The greatest antipathy of isolation comes from the Gift itself. The repulsion mortals feel toward the Gifted pushes both ways. As the Gift exposes the magus to the greater world, it distances him from the lesser. The everyday details of mortal life lose their meaning and significance in the face of magic. The lives of the early wizards best illustrate this detachment and the antagonism with the other three estates it brings.





The urge of secrecy drives wedges between the magus, mortal society, and fellow members of the Order as well. The Hermetic Oath equates secrecy with life. Those who betray the Oath and divulge the Order's secrets are sentenced to death. Even without the force of the Oath, Hermetic magic itself is the study of secrets. An element of justified paranoia follows magicians of all kinds, whether interacting with mortals, faeries, or other magicians.

These antipathies lead many Hermetic magi into lonely towers on the fringes of civilization or deep into caves and other strange homes in the wilds. They are known as **eremites**, magi who seclude themselves from both mortal society and the Order at large, withdrawn from the world of social concerns to better engage the mysteries of the cosmos. Most eremites retreat as part of a group, forming small hermitages (covenants of hermits), while others sever all ties and disappear decades at time. Many of the Order's greatest discoveries come from these self-imposed exiles.

Socii

The strongest sympathy of tradition comes from the bond between master and apprentice. The Hermetic houses grew from the ties of apprenticeship. Selection of a house is not a conscious choice. Filii learn the ways of their parents' houses before they enter the larger Order. Although later in life you may move from one house to another, the childhood imprint of your master's house always remains. Magi are born into houses as nobles are born into their station. Just as the Order refers to biological relatives as "vulgar," a magus' biological birth is called the "vulgar birth," and actual age "vulgar age." The apprentice's induction as a magus is his true birth, and the years past the gauntlet the true measure of age.

In the formative years of the Order, all members of a covenant belonged to the same house, and the covenant as a political force

remained unimportant. As the antipathy of isolation mingled with the sympathy of tradition, the Order's interests diversified. Within the last two centuries, covenants whose members transcend house boundaries have become increasingly common. Strangers just out of their gauntlets gather together to start new spring covenants. Magi from different houses become friends and realize common interests. Older covenants pass through winter and are supplanted by new members.

With the new diverse covenants, covenant loyalty has entered the foreground of political life within the Order. Covenants no longer reflect the will of a single pater or Primus, instead developing political agendas of their own. Magi who dwell in such diverse covenants call themselves **socii** (singular *socius*), meaning "allies" or "partners."

Lineage

Even more intimate than the bonds of house are the ties to Hermetic lineage; the direct line of descent from a magus' master, to the first discoverers of magic, and possibly to Hermes Trismegistus himself (page 30). Three general kinds of Hermetic lineages exist. The majority of Hermetic lineages trace back to the Founders and their original followers. The **founding lineages** represent the backbone of the Order and the orthodoxy of the houses.

Some lineages developed after the Founders, such as the split in House Merinita (*Houses of Hermes*, page 82). The **factional lineages** form around changes of philosophy within a house, but still reflect the house's general principles. The tradition of Perdo specialists within house Flambeau (*Houses of Hermes*, page 54) is one of the largest factional lineages.

The **esoteric lineages** exist to preserve traditions of magic no longer practiced by the majority of the Order. They stem from early wizards who were not included in the Founding Tribunal but joined the Order

under the banner of the Order's houses. The line of Trianoma within House Bonisagus (*House of Hermes*, page 24) is the most distinguished esoteric lineage, while House Ex Miscellanea consists of nothing but esoteric lineages.

The Mysteries introduces several new esoteric lineages of the Order, each detailed in the chapter discussing the tradition of magic they follow.

Secret Societies

The antipathy of isolation splits the Order, itself one of the largest secret societies in Mythic Europe, into many smaller clandestine groups. Secret societies represent some magi's desire for deeper mysteries and greater initiations than the apprentice's gauntlet. Magi gather in secret societies, not necessarily to hide from others, but to further their own sense of maturity and magical power.

Some societies are “open secrets.” Membership in notorious societies is a badge of honor that can win one prestige and respect. *The Mysteries* presents several of the most notorious “openly secret” societies within the Order, although others abound.

The Order's secret societies share several common traits. Like mystery cults, secret societies have a central story, a legend concerning the society's creation and reasons for existence. These origin myths are often rejected by the Order at large. Secret societies also contain multiple ranks, levels of initiation that measure personal and political power within the society. Size does not matter, as a secret society can be made up of hundreds of magi or just a handful. To be truly called a “society,” however, the group need only have three members.

Secret societies go by many names and different internal structures. Some are fraternities, sororities, cabals, academies, or orders. Most societies form to protect and

pass on Hermetic mysteries and mystae magic. Mystae societies and other groups seeking to preserve ancient magic often use the term *thaisoi* (singular *thaisos*; members of a *thaisos* are called *thaisotai*), an ancient Greek term for sacred fellowships.

Secret Society Lore

Each secret society has its own (Secret Society Organization) Lore (ArM4 page 58). The Cult of Twilight, for example, teaches (Cult of Twilight) Lore. In addition to the structure, operation, and goals of the secret society, (Secret Society Organization) Lore contains the knowledge of its mystical and initiatory rites. (Secret Society Organization) Lore is considered an Arcane Knowledge rather than a Casual Knowledge because it teaches a society's magical practices and allows a magus to participate in ceremonial magic (page 24 below).

The Power of Secret Societies

Secret societies gain power in the Order through their possession of secret knowledge. Most secret societies know several Hermetic mysteries. Through rites of initiation, a secret society can teach mystae magic, Exceptional Knowledges, Magical Affinities, and other Virtues. A society extracts vows of loyalty, dues of vis, and even greater prices in exchange for the magical powers they can bestow.

Secret Societies and Order Politics

Unlike covenants and houses, secret societies are not officially recognized entities within the Order. Societies carry out their political agendas through official channels, such as influencing tribunal votes or commanding their members to engage in Certámen or declare Wizard Wars.





House Quaesitor and tribunal officials, of course, are aware of the existence and activities of most societies. When a society's meddling becomes too obvious or, as a Quaesitor would say, "possesses the potential of compromising the laws of the tribunal and the spirit of the Oath," tribunal courts bring them to justice.

Because societies are not recognized entities, justice must be meted out against individual members. The Order's peace-keepers have developed many strategies to keep secret societies in line, including:

Scapegoats: The Quaesidores will target a young, low-level initiate of a secret society for an intense investigation and extreme punishment of any infractions. Punishing scapegoats chills the interests of young magi to enter secret societies, which in turn discourages secret societies from overusing their influence.

Layering Loyalties: No magi feel absolute loyalty to their secret societies. Groups interested in keeping the status quo, such as Houses Guernicus and Tremere and the Line of Trianoma, participate in secret societies. These and other layered loyalties create a complex web of political ties that help insure stability.

Indirect governance: Several tribunals have enacted laws that hamper the activities of secret societies. The Transylvanian Tribunal, for example, has recently enforced a "Black Box Parma" ruling, making it a low crime to declare Wizard War on any magus who has already been the subject of three Wizard Wars in the past year, regardless of who initiated them. These peripheral code laws, although aimed at individual magi and not secret societies, effectively dilute a society's ability to conspire against others.

Mystae Magic

Secret societies teach Hermetic mysteries and mystae magic. *The Mysteries* presents four Hermetic mysteries and the mys-

tae magic developed from them. Summaries of the mysteries are presented below, along with descriptions of the new Virtues and Abilities associated with them. The secret societies that teach them are listed on the "Mystae Societies Summary" chart.

Mystae magic can be acquired during character creation. In addition, magi already established in a saga can learn the mysteries by undergoing initiation. Both inroads to the mysteries are discussed in the "Playing Mystae" section of this chapter on page 19.

Using Mysteries in Your Saga

Introducing Mysteries into a Saga

Mysteries can help enrich pre-existing sagas of troupes that began play before *The Mysteries* was published. To best use the new background and rules in this book, it is recommended that troupes of pre-existing sagas only use a few of the secret societies introduced. Each suggestion below contains four variants, one for each season of a covenant (ArM4 page 202).

The Secret Sword

The Mysteries can help surprise players who are otherwise familiar with *Ars Magica* material by keeping the content of *The Mysteries* itself a mystery and introducing secret societies one at a time.

Winter: For winter covenants, this option best works if the storyguides secretly choose one mystae society (or invent their own) to introduce as an antagonist. Rather

than an “open secret,” this society has kept itself carefully hidden as it gathers its power to overthrow the eldest members of the Order. Over the years, the covenant has earned many enemies; some of them have risen in the ranks of the society and now use its power against the troupe. Societies that could play the role of “winter enemies” include the Huntress of the Wood, Legion of Mithras, and Pillar of Hiram.

Autumn: This option works best if storyguides secretly choose or invent one to three societies to introduce as potential

threats to the autumn covenant. The societies are relatively recent creations of summer covenants, attracting the loyalty of the younger talent of the Order and threatening the status quo that autumn covenants depend upon. Societies that could play the role of “autumnal threats” include the Brethren of Purity and the Cult of Twilight.

Summer: For summer covenants, storyguides can pick or invent two or three societies as potential sources of growth. Now that the covenant has matured from spring to summer, they come to discover a



Mystae Societies Summary Chart

Secret Societies

<u>Secret Society</u>	<u>Brief Description</u>	<u>Mystae Traditions</u>	<u>Page</u>
Asclepiads	Doctors searching for eternal life	Alchemy	31
Brethren of Purity	Astrologers descended of Islamic sages	Astrology	54
Cabal of the Golden Bee	Seekers of the Old Ones' perfection	Alchemy	29
Corybantes	Berserk shapeshifters of the wilderness	Imagination, Theurgy	142
College of Isadora	Keepers of the secrets of Isis	Theurgy	158
Cult of Twilight	Fanatics trying to escape to the stars	Theurgy	115
Followers of Pendule	Lovers of life, happy purists, divine musicians	Alchemy	156
The Heralds	Dream wizards, chroniclers of the Order	Magical Imagination	86
The Huntress in the Wood	Worshipers of Diana searching for a pagan Messiah	Theurgy	155
Legion of Mithras	Army of light and fire	Theurgy	113
The Mantes	Seers of the invisible world	Magical Imagination	88
Pillar of Hiram	Architects and kings	Astrology	159
Wise Ones	Astrologers of an angry God	Astrology	55

Esoteric Lineages

<u>Lineage</u>	<u>Brief Description</u>	<u>Mystae Tradition</u>	<u>Page</u>
Line of Abydaros	Astral magicians of House Flambeau	Astrology	56
Line of Anergin	Celtic poets of House Bonisagus	Magical Imagination	90
Line of Bar Dysan	Persian mystics of House Criamon	Theurgy	117
Line of Carolinus	Craftsmen of House Jerbiton	Alchemy	34
Line of Evander	Stargazers of House Verditius	Astrology	57
Line of Gyöngy	Magpie prophets of House Bjornaer	Magical Imagination	90
Line of Kypris	Mystics of House Flambeau	Magical Imagination	91
Line of Maria	Spiritual alchemists of many houses	Alchemy	34
Line of Muj	Faerie theurgists of House Tremere	Theurgy	117
Witches of Thessaly	Sorceresses of House Ex Miscellenea	Theurgy	145



“greater world” of secret societies enjoyed by members of autumn and winter covenants. To progress further, the troupe must either join the secret societies or earn the societies’ fear and respect. Societies that could play the role of “greater summer challenges” include the Cabal of the Golden Bee, Heralds, Legion of Mithras, and the Mantes.

Spring: Spring covenants present the greatest potential for change. The greater challenges of summer could also apply to spring. Additionally, storyguides can pick or even three to five societies of strangers, isolated pockets of dedicated magi working toward some strange purpose. Will the troupe be swept up in their crusade, or will it be able to take advantage of these driven societies? Societies that could play the role of “spring missions” include the Asclepiads and Huntress in the Wood.



Troupe Style Mystagogy

The troupe as a whole can decide what aspects of mysteries are introduced into the saga. Some players may want to pursue the mysteries while others may not. With the approval of the troupe, players interested in the mysteries should pick a few secret societies to bring into the saga.

Winter: The players have gained enough power and knowledge to begin their own secret society! This option requires more work from the storyguide, however. First, the players should pick one or two mystae traditions to introduce into the Order. Next, the players should decide how to structure the secret society. The players can use the societies described in *The Mysteries* as models (or they could begin their very own “Legion of Mithras,” for example) or entirely invent their own. Traditional secret societies, however, have four necessary components: 1) an origin myth that connects the players, as founders of the secret society, to some ancient power or authority, 2) an “outer rumor” to spread around to tantalize others (or earn their fear), 3) a progression of initiation ranks with rigid roles, and 4) a secret power or advantage to bestow upon each level.

Next, a storyguide should conduct a story where the characters acquire the mystae Virtues they are interested in. Here the troupe needs to bend the rules of *Ars Magica* slightly, rewarding magi with Virtues like a troupe would usually reward them with story experience. Such life-changing stories could be an encounter with an Old One or an angel, performing a thousand-year-old magic ritual, or entering Twilight after touching an ancient artifact.

Autumn: The troupe can pick one or two secret societies that work out of winter covenants whose members are strange and obscure to even their fellow magi. The troupe can then seek out and try to learn mystae magic from these recluses at the risk of entering the madness of winter themselves. Societies that could play the role of “mad hermits” include the Brethren of Purity, College

of Isadora, Followers of Pendule, Huntress in the Wood, or the Wise Ones.

Summer: The troupe can pick two or three secret societies that exist among the upper echelons of the Order. Magi of summer covenants are very valuable recruits, as they could change the balance of power in the Order, and the societies could come to the covenant seeking new members. Societies that could play the role of “elite recruiters” include the Cabal of the Golden Bee, Heralds, Legion of Mithras, or Mantes.

Spring: The troupe can incorporate any societies that it finds interesting, as magi of spring covenants are just beginning to enter the world of the Order, and much remains to be discovered. Storyguides and troupes should feel free to disallow any society with backgrounds that go against the saga and stories they’ve created. Societies with the most connections to Order politics, and therefore the societies that might contradict the current setup of a pre-existing saga, include the Heralds and the Legion of Mithras.

Starting a New Saga

The *Mysteries* can provide a central theme to a starting saga, or a sideline for players to dabble in. Troupes and storyguides should decide the extent, level and style of the saga’s mysteries. Three classic styles of fantasy roleplaying, and recommendations for implementing them with *The Mysteries*, are discussed below.

High Mystery

The Order is a shining beacon of power, magic, and mystery. The Order of Hermes in a high mystery saga can be huge, with over 2500 members spread all over Europe, the East, northern Africa, and probably beyond, connected by Redcaps into a magical empire. All of the societies described in *The Mysteries* can be active in the Order.

Four styles of high mystery societies are:

Rulers: The influence of their highest initiates is similar to archmagi or primae and membership spans the Order and all tribunals. Suggestions: Cabal of the Golden Bee, Heralds, Legion of Mithras, Mantes, and the Pillar of Hiram.

Plotters: Operating in true secrecy, their existence and activities are known to the greater Order only through rumor or extrapolation, with members in only a few tribunals. Suggestions: Cult of Twilight, and the Huntress in the Wood.

Crusaders: Groups that campaign in the greater Order to spread their various causes, welcoming initiates who believe as they do. Suggestions: the Asclepiads, Brethren of Purity, and the Wise Ones.

Guardians: Isolationists who continue their ancient traditions and protect secrets from corruption or theft. They do not hide their existence or identity from the rest of the Order, but only offer membership to a very select few, typically operating from a single stronghold. Suggestions: the College of Isadora, Corybantes, and the Followers of Pendule.



Dark Mystery

Conspiracy, treachery, and mystery lurk just below the surface appearance of the Order. The Order of Hermes in dark mystery sagas can be large, with around 2000 members sneaking about Europe and the East, to accommodate all the backstabbing that will commence once play begins. It is recommended that approximately a dozen of the societies described in *The Mysteries* should be active in a dark mystery saga.

Three styles of dark mystery societies are:

Conspirators: A majority of powerful societies are involved in elaborate plots to



eventually dominate or destroy the Order. Suggestions: Cult of Twilight, Heralds, Huntress in the Wood, Mantes, and the Pillar of Hiram.

Corrupt Guardians: These groups try to fight the scheming or rising evil of the conspiring societies, but instead engage in the same plots and betrayal to preserve the Order's status quo. Suggestions: the Cabal of the Golden Bee and Wise Ones.

Last Hopes: These secret societies could save the Order from the chaos of the conspiracies, but are too consumed with their own mysteries to do any greater good. These "brooding" societies include the Brethren of Purity, Corybantes, and the Followers of Pendule.

Low Mystery

Mystery hides in the distant corners of the Order, and is not the focus of the saga. The Order of Hermes in low mystery sagas can have a minimal population of 1000 to 1500 members dwelling in Europe. Only a handful of the secret societies described in *The Mysteries* are active in a low mystery saga. Such societies tend to be isolated, or focused on a particular goal, and only become important in stories that deal with their areas of expertise.

Suggestions: Asclepiads, Brethren of Purity, College of Isadora, Followers of Pendule, and Huntress in the Wood.

Mystae Magic Overview

The abilities of mystae magic are purchased as Hermetic Virtues. Each Hermetic mystery possesses a +1 Virtue called the **outer mystery** (for example, Hermetic Astrology is the outer mystery of astrologer

mystae). This Virtue must be taken before the mystery's other Virtues, the **inner mysteries**, can be acquired.

Alchemy (*Ars Alchymia*)

Alchemy is the mystery of the magic hidden in nature. The alchemist hopes to unearth secret techniques the Divine used to create the cosmos. Through alchemy, magi replicate the inner magic of the elements that control the course of the terrestrial world.

Alchemist Secret Societies: Asclepiads, Cabal of the Golden Bee, Followers of Pendule

New Virtues

Hermetic Alchemy (+1): The outer mystery of alchemy. This Virtue gives you the Exceptional Knowledge Hermetic Alchemy at a score of 1. You can increase your score through study and experience points. See page 38 for details and guidelines.

Vulgar Alchemy (+2): An inner mystery of alchemy. This Virtue allows you to use the inherent magic of nature in spell casting. See page 40 for details and guidelines.

Philosophic Alchemy (+3): An inner mystery of alchemy. This Virtue allows you to create alchemical vis and amulets. See page 41 for details and guidelines.

Elixir (+4): An inner mystery of alchemy. This Virtue allows you to brew an Elixir, a powerful and unique longevity potion. See page 42 for details and guidelines.

New Abilities

Hermetic Alchemy: The Exceptional Knowledge of the inherent magic in

plants, animals, and minerals and how to harness it for Hermetic spell casting and enchantment. Hermetic Alchemy also allows characters to distill philosophic mercury from auras, to construct Hermetic automata (page 44), and to access the inner mysteries of alchemy. *Specialties: transformations, plants, animals, minerals, humans, spell casting, automata, enchantment, distilling vis (Intelligence)*

Craft (Automata): The craft of creating magical, mechanical marvels as Hermetic laboratory projects. A magus must also know Hermetic Alchemy to use Craft (Automata) in the lab. *Specialties: human forms, mundane animal forms, fantastic forms (Dexterity)*

Astrology (Ars Astrologia)

Astrology is the mystery of the zodiac. Astrologers believe the zodiac and the planets influence all aspects of mortal life, from the weather, to sickness, to the strengths of auras. Hermetic astrologers learn to harness the power of the zodiac in their own spells and enchantments.

Astrologer Secret Societies: Brethren of Purity, Wise Ones

New Virtues

Hermetic Astrology (+1): The outer mystery of astrology. This Virtue gives you the Exceptional Knowledge Hermetic Astrology at a score of 1. You can increase your score through study and experience points. See page 68 for details and guidelines.

Celestial Magic (+2): An inner mystery of astrology. Contains the secret of creating astrological Arcane Connections and the use of Ranges and Targets unique to astrologers. See page 70 for details and guidelines.

Hermetic Inception (+3): An inner mystery of astrology. Allows the astrologer to use the magic of the zodiac to empower his spells. See page 77 for details and guidelines.

Astral Magic (+4): An inner mystery of astrology. Allows the astrologer to capture the power of the zodiac in astral periaps and Hermetic enchantments.

New Abilities

Hermetic Astrology: The Exceptional Knowledge of the zodiac's effects on earth-bound magic. The divinatory aspects of astrology are contained in Artes Liberales, the Exceptional Knowledge of Divination, and Augury (below). Hermetic astrologers focus on the zodiac's influence on magic itself. *Specialties: astral magic, celestial magic auras, enchantments, inceptions, regiones, particular zodiacal signs, particular realms, particular Hermetic Arts (Intelligence, Perception)*



Magical Imagination (Imaginatio Magica)

The magical imagination is the mystery of the magic of the mind. The magical imagination reveals the invisible world of the human microcosm and its link to the greater macrocosm. Hermetic masters of the magical imagination, called seers, pursue memory, dream, and divination magic.

Seer Secret Societies: Heralds, Followers of Pendule, Mantes

New Virtues

Magical Imagination (+1): The outer mystery of magical imagination. This Virtue gives you the Exceptional Talent Magical Imagination at a score of 1. You



can increase your score through practice and experience points. See page 94 for details and guidelines.

Oneiromancy (+2): An inner mystery of magical imagination. This Virtue gives you the Exceptional Knowledge Oneiromancy at a score of 1. You can increase your score through study and experience points. See page 96 for details and guidelines.

Augury (+3): An inner mystery of magical imagination. This Virtue gives you the Exceptional Knowledge Augury at a score of 1. You can increase your score through study and experience points. See page 107 for details and guidelines.

Inscription Upon the Soul (+4): The greatest inner mystery of the magical imagination. Inscription Upon the Soul allows you to enchant your spirit as the Criamon enchant their bodies with imprints. This Virtue cannot be purchased during character creation, only through initiation. See page 110 for details and guidelines.

New Abilities

Magical Imagination: Magical Imagination is an Exceptional Talent combining memorization, meditation, concentration, and introspection, unlocking the magical powers of the human microcosm. *Specialties: memory, dreams, nightmares, divination, inscribing the soul* (Intelligence, Stamina)

Oneiromancy: The knowledge of dream magic, the magical properties of dreams, and understanding how Hermetic magic can influence dreams. With Oneiromancy, you can manipulate dreams, spy on dreams, and even enter the dream world. *Specialties: dream travel, specific Hermetic Techniques, specific kinds of dreams* (Intelligence)

Augury: Understanding the past, present, and future through observation of the visible world, such as watching a flock of seagulls to predict tomorrow's weather.

Specialties: specific Hermetic Forms, specific forms of augury (Intelligence)

Theurgy (Ars Theurgia)

Theurgy is the mystery of the spirits of magic. Theurgists believe that the soul's salvation lies in the practice of magic. The spirits of magic, called **daemons**, act as the agents of the Divine, controlling the mortal world in accordance with divine will. Through theurgy, a magus can rise in the divine hierarchy and command daemons and other beings.

Secret Societies: College of Isadora, Corybantes, Cult of Twilight, the Huntress in the Wood, Legion of Mithras.

New Virtues

Hermetic Theurgy (+1): The outer mystery of theurgy, including the path of Demiurgy and daemonology. This Virtue gives you the Exceptional Knowledge Theurgy at a score of 1. You can increase your score through study and experience points. See page 125 for details and guidelines.

Parhedros (+2): An inner mystery of theurgy. This Virtue allows you to take a daemon or ghost as a familiar, with new familiar cords and bond qualities. See page 128 for details and guidelines.

Ars Notoria (+3): An inner mystery of theurgy. This Virtue gives you the Exceptional Knowledge Ars Notoria at a score of 1. You can increase your score through study and experience points. See page 133 for details and guidelines.

Thaumaturgy (+4): An inner mystery of theurgy. This Virtue teaches the theurgical approach to Hermetic Magic, giving you new abilities with the Hermetic Art of Vim, including the power to command and bind spirits. See page 133 for details and guidelines.

New Abilities

Theurgy: The Exceptional Knowledge of spirits of the realm of magic. With Theurgy, you can control and summon daemons and infuse your own spirit with the power of the magic realm. *Specialties: binding, commanding, familiarization, summoning, specific kinds of spirits (Intelligence)*

Ars Notoria: The Exceptional Knowledge of the “Notary Art,” the ancient secret of King Solomon. With Ars Notoria, you can command the lesser spirits to aid you in many tasks. *Specialties: specific Abilities. (Presence)*

Playing Mystae

Any starting magus character can take any outer mystery Virtue without acquiring mystae ties. Known throughout the Order, the four outer mysteries are: Hermetic Alchemy, Hermetic Astrology, Magical Imagination, and Theurgy. Several secret societies circulate texts on the outer mysteries, hoping to entice magi to join their ranks and learn the inner mysteries.

To begin play with inner mystery Virtues, a magus must be created as a mystae. To create mystae magi, follow the six-step process of character creation (summarized in “Steps of Character Creation” in ArM4 Chapter Two: Characters, pages 17-18), with the following additions, subject to storyguide and troupe discretion.

First, chose the source of your magus’ mystae power. A beginning mystae magus can either be a esoteric magus or a neophyte. An **esoteric magus** was trained by a member of an esoteric lineage. A **neophyte** was trained by a member of a secret society, and began his apprenticeship as a neophyte.

Creating Esoteric Magi

In addition to selecting a Hermetic house, select an esoteric lineage for your character. You may pick one of the esoteric lineages described in this book, or invent one of your own with storyguide or troupe permission. If your esoteric lineage contains ranks, you typically begin play as a member of the lowest rank within your lineage.

House Template

Your house template is replaced. Each esoteric lineage has its own house template listed with it, including starting Abilities, and required Virtues and Flaws.





Inner Mysteries

You can only take the inner mysteries listed in the template of your lineage's Required Virtues.

Creating Neophytes

In addition to selecting a Hermetic house, choose a secret society for your character, a legacy handed down from your parents. You may pick one of the secret societies described in this book, or invent one of your own with storyguide or troupe permission. You typically begin play as a member of the lowest rank within your society.

House Template

Your house template is modified. Add the appropriate (Secret Society Organization) Lore at a score of 2 to your "Starting Abilities," and subtract 3 experience points from your "Starting Experience Points."

Required Virtues: You must purchase every outer mystery Virtue that the secret society teaches (Hermetic Alchemy +1, Hermetic Astrology +1, Magical Imagination +1, or Hermetic Theurgy +1).

Required Flaw, Cabal Legacy (-1): All magi beginning play as initiates of secret societies must take this flaw (some esoteric lineages require Cabal Legacy in their house templates as well). Your master was an initiate of a mystae cabal and taught you its secrets. As an apprentice, you were marked by the mystae. Even if you renounce all the occult trappings of the society, most magi will associate you with the mystae, especially the mystae themselves. When you speak, magi will often think you speak for your entire cabal. When you act, the mystae will often

assume you are acting as their agent. From time to time (rarely more than once every few years) you will be approached by a senior mystae and commanded to perform a laborious task or undertake a bizarre quest on behalf of your cabal, usually requiring a season's worth of activity. Performing this task well will increase your status with the mystae and deepen your perceived connections to them. Refusing or bungling the task will earn their wrath.

Individual secret societies may also have additional required Flaws.

Typical Flaws: Each description of a secret society lists the preferred ordeals of initiation into that society. You may take the Flaws related to the society's preferred ordeals as part of your background to flesh out the story of your apprenticeship and explain the Flaws you choose.

Inner Mysteries

You may purchase any +2 inner mystery Virtue your secret society teaches (either Vulgar Alchemy +2, Celestial Magic +2, Oneiromancy +2, or Parhedros +2). You do not need to pay for them with initiation points (below). With the permission of the troupe or storyguide, you may take +3 or +4 inner mystery Virtues. Your background should explain how you acquired such guarded secrets. You might begin play as a mid-level initiate, and the troupe may require you to purchase Virtues such as Well Known +1 or Flaws such as Obligation -2 and Old -3. Your master may have taught you mystae magic in secret and in violation of society rules (or you may have stolen it through some dastardly deed), and the troupe may require you to purchase Flaws such as Enemies (variable) or Dark Secret -1 to reflect your "outlaw" status within the society.

If you choose an esoteric lineage, you cannot start play with any mystae virtues other than those required by your template.

Becoming Mystae

Existing magi characters can become mystae by seeking out secret societies and undergoing initiation. Like finding an apprentice or familiar, earning the acceptance of a secret society should be role-played. Initiation story seeds accompany the descriptions of many secret societies.

Example Initiation Seed

An ancient artifact unearthed: in a story unrelated to the mystae, the players make an inadvertent discovery that brings the mystae to the covenant's doorstep. Perhaps a noble faerie gives it to the players as a reward for their assistance; an elder maga of the covenant passes into Twilight, and the players penetrate her sanctum's defenses to find it on a dusty shelf; the players drive out a family of ogres with a taste for human flesh, and find it beneath a pile of bones. The artifact could be an inyx (page 164), seemingly nothing more than a golden bauble. Many strange magi start visiting the covenant inquiring about the object, making veiled comments about the wonders to be learned if the players would just surrender the seemingly harmless toy.

The Path of Initiation

Initiation is the essential component on the path of mysteries. The metamorphosis between mundane and mystic is a long and arduous process, but reduces to taking the knowledge of others and uniting it with discoveries from your own active imagination. This process cannot be simply taught — it must be realized through an ordeal.

You can acquire Hermetic and Exceptional Virtues in play through initia-

tion into a secret society. Initiations can be exciting, eerie, and terrifying additions to a saga. Although game mechanics for the process of initiation are provided, the various hurdles of initiation make for interesting stories, and so these rules should only be used as a guiding framework for a gaming session, rather than part of out-of-character bookkeeping.

Initiation Preliminaries

Before undergoing initiation, you must also possess a preliminary understanding of the magic you are to receive. When initiating Virtues that require the use of mystae magic, your Int + score in the tradition's outer mystery must be greater than or equal to (the cost of the Virtue) x 3. For example, Felix wants to initiate into Philosophic Alchemy. Philosophic Alchemy requires the Virtue Hermetic Alchemy (which Felix purchased during character creation), containing the Exceptional Knowledge Alchemy. Philosophic Alchemy costs +3 Virtue points, so Felix's Int + Alchemy must be 9+. His Intelligence is +3, and his Alchemy score is 5, so he must raise his Alchemy score by 1 point before he possesses sufficient knowledge to undergo initiation.

If the Virtue does not require mystae magic, such as Mythic (Characteristic) or Magical Affinities, your preliminary understanding is based on your (Organization) Lore of the society initiating you. Your Int + (appropriate secret society) Lore score must be greater than or equal to (the cost of the Virtue) x 2.

Ordeals

Keep yourself pure for seven days beforehand. On the third of the month, go to a place from which a flooded river has recently receded before anyone else walks on the area that was flooded. On two bricks, standing on





their sides, build a fire with olivewood when half of the Sun is above the horizon — but before the Sun fully appears, dig a trench around the new altar. While digging the trench, carry an unblemished, solid white rooster under your left arm.

When the disk of the Sun is fully above the horizon, cut off the head of the rooster, fix it in place with your knees and hold it down all by yourself. Throw the head into the river and drink up the blood, draining it off your right hand and putting what's left of the body on the burning altar. Then jump into the river. Immerse yourself in the clothes you have on, walk backwards out of the water, and, after changing into fresh garments, depart without turning around. After this, take bile from an owl, rub some of it over your eyes with the feather of an ibis, and your initiation will be complete.

— A traditional initiation ordeal



Initiation itself consists of a series of **ordeals**; grueling mental, spiritual, and physical tasks designed to prepare your spirit (or perhaps even your Gift) to receive new powers and levels of understanding. Typically, ordeals are chosen by the secret society, not the initiate. Once you have completed enough ordeals, a celebratory ceremony confirms your initiation, and you acquire the new Virtue.

Below are examples of ordeals, each worth a number of **initiation points**, on the pyramidal scale. The cost of the Virtue determines the number of initiation points you must accumulate. You will often endure multiple ordeals to earn a Virtue. You must always undergo at least one ordeal with an initiation point value greater than or equal to the level of the Virtue itself.

Virtue	Initiation Point Cost
+1 Virtue	1
+2 Virtue	3
+3 Virtue	6
+4 Virtue	10
+5 Virtue	15

Variable Ordeals

Initiation Quest: You are sent on a mission, which can range from slaying a beast or enemy wizard to finding a lost secret. For each story experience point you earn, you gain 1 initiation point as well. You may be sent on multiple quests for a single initiation.

Enfeeblement: Through terrible hardship, you gain a mental or Physical Flaw such as Fragile Constitution or Terrors. Some Flaws cannot logically be inflicted through initiation, such as Sheltered Upbringing or Small Frame. Each Flaw point is worth 2 initiation points. Note: you cannot take the Decrepit Flaw for enfeeblement.

Unleashing the Mind: The initiate performs an unearthly ritual and enters

temporary Twilight. Skip the roll to check for Twilight, but otherwise proceed as normal. Each point of Twilight you gain during the temporary Twilight earns you 2 initiation points.

Good Works: The initiate writes a summa or creates a greater enchantment, and surrenders it to the secret society. When donating Hermetic enchantments, every 20 levels of effect earns you 1 initiation point. When donating a summa, you gain a number of initiation points equal to (summa's Level + Quality)/10, rounded up. You must surrender the original manuscript of the summa. Lesser enchantments and book types other than summae are considered insufficient labors to be worth initiation points.

Magical Vow: You swear a Vow, acquiring a variable Vow Flaw, earning you 2 initiation points for each point of Vow (for example, a -2 Vow earns you 4 initiation points). The vow must relate to the beliefs or goals of the secret society. If you do fail to uphold your vow, in addition to the normal penalties (ArM4 page 46), all magic rolls (including spell casting, magic resistance, concentration, and finesse) are at -3 until you atone.

Prohibition: You have a magical condition placed upon you. Violation of this condition will result in a powerful curse. Treat prohibitions as Geasa (*Lion of the North* page 103), each Flaw point earning you 2 initiation points.

Sacrifice of Power: You willingly sacrifice a fragment of your Gift and your capability to manipulate Hermetic Magic. You gain one or more of the following Hermetic Flaws: Cyclic Magic (negative, variable), Deleterious Circumstances (variable), Magical Deficiency (variable), Blatant Gift (-1), Warped Magic (-1), Short-Lived Magic (-2), Slow Caster (-2), Magic Addiction (-3), Painful Magic (-3), Weak Parma Magica (-3), Susceptibility to Divine Power (-4), Susceptibility to Faerie Power (-4), Non-Spontaneity (-6), or Personal Magic (-6). Other Flaws may be

taken with permission from the troupe or storyguide. Each Hermetic Flaw point taken earns you 3 initiation points.

1 Point Initiation Ordeals

Cicatrix: The initiate undertakes the ritual markings of the secret society. The most famous cicatrix is the Taurus sign of the Legion of Mithras, branded on the forehead of Soldier-level initiates (page 113). A cicatrix is branded upon your spirit as well as your skin. It can change shape, glow, or even disappear to reflect your progress (or distance) from the ideals of the secret society that marked you. Gaining a cicatrix earns you 1 initiation point.

Purging the Vessel: The initiate performs exhausting, bizarre tasks, while deprived of sleep and nutrition, and is forced to ingest vile, poisonous, or hallucinogenic magical substances. During the ordeal, make an aging roll, unaided by your longevity potion (if any), and add the Virtue cost to the roll before consulting the Aging Table (ArM4 page 181). Each aging roll earns you 1 initiation point.

Subservience: The initiate works as an assistant in a secret society member's laboratory. Each season you spend as a laboratory assistant earns you 1 initiation point. These tasks can be quite demeaning. You cannot earn any experience points due to exposure or practice during this season. In addition, you will often be working in another magus' sanctum, and your superior is not likely to surrender his or her sanctum rights...



2 Point Initiation Ordeals

Racking the Flesh: The initiate undergoes physical torture. Each Decrepitude point gained earns you 2 initiation points.

Crime-Bound: The initiate commits an act punishable as a low crime by the Order if you are discovered. Every higher member in



the secret society knows of the act, and can report you if you violate their trust. You gain the -1 Flaw Dark Secret, and earn 2 initiation points.

Pledge: The initiate pledges loyalty to the society, promising a boon. You acquire either the Dutybound -1 Flaw, Favors -1 Flaw, or Vis Obligation -1 Flaw, earning you 2 initiation points.

Poisoning the Will: The initiate is forced to perform humiliating acts. Each Confidence point you lose earns you 2 initiation points.

3 Point Initiation Ordeals

Sympathetic Resonances: As your understanding of sympathetic magic increases, your Gift transforms and sympathies run strong throughout your magic. As a result, you gain the -2 Flaw Binding Sigil (WGRe, page 62), earning you 3 initiation points.

Zealot: You are indoctrinated into the ideals of the society. You acquire a Personality Trait of +3 appropriate to the society's ideals, such as "Fervent Loyalty" (Legion of Mithras), "Unending Curiosity" (Wise Ones), or "Devilishly Mischievous" (Corybantes). Whenever you act against the Personality Trait, subtract -3 from any related rolls.

4 Point Initiation Ordeals

Lycanthropy: As per -2 Flaw Lycanthrope, ArM4 page 49. The most infamous lycanthropes are the panthers of the Corybantes (page 142).

Obligation: As per -2 Flaw Obligation (magi), ArM4 page 49. You are required to work one season a year for your society's superiors.

5 Point Initiation Ordeals

Crime-Sworn: You commit an act punishable as a Hermetic high crime. Every

member of the society has committed a similar crime, and possesses enough information to implicate the others. Crime-Swearing, designed to insure eternal loyalty to one another, earns you 3 initiation points.

Mutilation: The initiate undergoes severe physical torture, permanently losing 1 Body level, but earning 5 initiation points. The Disfigured -1 Flaw, worth 2 initiation points, often accompanies mutilation.

Universal Mysteries

This section explains several new aspects of Hermetic magic based on the knowledge of the mystae that can be used by all magi.

Ceremonial Magic

In the days before the Order, the practice of magic and religious worship tightly intertwined. For example, the Cult of Mercury, the shape-shifting tradition of Bjornaer, the Enigma of Criamon, and the nature magic of Díedne all had their roots in ancient theology. The working of magic as an act of worship has fallen into disuse, but has not been entirely forgotten. The Order has inherited these mystical faiths in the rites of secret societies. Secret society members can use these rites to perform ceremonial magic, a collaborative form of ritual magic.

Requirements for Ceremonial Magic

Ceremonial magic must always be performed in a group; a magus cannot practice ceremonial magic alone. Ceremonial magic involves rituals, chants, and the all the other trappings of the occult from a particular secret society. Each

participant in the group must have a score in the same (Secret Society Organization) Lore, with a minimum of 1.

All magical ceremonies must also have a leader who conducts the ceremony. The group of magi assisting the leader in the ritual can be no larger than the leader's Com + Leadership, minimum of 1. The leader must either know the spell to be cast during the ceremony or cast it from a text. Any formulaic or ritual Hermetic spell may be cast with ceremonial magic.

Performing Ceremonial Magic

The spell to be cast must be determined before the ceremony begins. The spell can be either formulaic or ritual, but not spontaneous.

A magical ceremony itself lasts 15 minutes per magnitude of the spell to be cast (the spell level divided by 5). No rolls or vis expenditures are made during the ceremony itself, but participants must follow the same rules for distraction and interruption as with casting spells. All participants spend 1 Fatigue level completing the ceremony.

Once the ceremony is performed, the leader attempts to cast the spell. If the leader is casting from a text, follow the rules on ArM4 page 78. The time spent performing the ceremony does not reduce the time required for casting a ritual spell or a spell from a text.

When the leader rolls to cast the spell, in addition to all the typical modifiers, add each participant's Com + (Secret Society Organization) Lore to the casting total.

Sympathetic Magic

Hermetic magi can take advantage of sympathetic magic by acquiring various connections to a spell's target. Sympathetic connections include both Arcane Connections and less powerful links. You

must possess the Penetration ability to take advantage of sympathetic connections. In this sense, the Arcane Skill of Penetration is the art of understanding your connections to a target and how they can help you affect it.

Boosting Penetration with Sympathetic Magic

To use sympathetic connections to boost Penetration, you must first possess an Arcane connection to the target, which grants a base multiplier based on the lifespan of the Arcane connection listed on the "Sympathetic Magic" chart (page 27). These multipliers are not cumulative. The lifespans of Arcane Connections are explained in WGRe page 74. Sympathetic magic can also use Arcane Connections that have expired due to time, but doing so physically destroys the expired arcane connection and results in a base multiplier of 1. (Arcane connections that expire through magical intervention, such as the spell *Confounding the Connection*, can never be used as sympathetic connections.)

Each sympathetic connection listed below has a multiplier bonus representing the strength of the connection. The multiplier bonus adds to the multiplier from the Arcane connection and is cumulative with other bonuses from sympathetic connections. When casting a spell to the connected target, multiply your Penetration score by (Arcane connection multiplier + any sympathetic connection bonuses). The same sympathetic bonuses do not double up. For example, having three separate signatures of the target does not earn a +3 bonus.

For example, the Verditius magis Tobias and Macros are engaged in a Wizard's War. Tobias has stolen a lesser enchanted device from the grog Macros sent to assassinate him. According to the Arcane Connection Lifespan chart, a lesser enchanted device is a "weeks" long Arcane Connection, which is worth a base multiplier of 3. In addition, Tobias has carefully prepared a clay doll in Macros' likeness, which





has a multiplier bonus of +2, increasing Tobias' multiplier to 5. Tobias has a Penetration score of 3, giving him a penetration bonus of +15, hopefully enough to pierce through the Aegis of the Hearth Macros hides in.

Boosting Certámen with Sympathetic Magic

Your Certámen score can be boosted using the same method as boosting Penetration above. If your Certámen score is greater than your Penetration score, subtract the difference between the two scores from your Certámen total. For example, you have a Certámen of 4 and a Penetration of 2. When using sympathetic magic to multiply Certámen, you must subtract 2 from each Certámen total you roll.

Boosting Parma Magica with Sympathetic Magic

Sympathetic magic may also be used to focus your Parma Magica against specific enemies. With sympathetic magic, magi can fine-tune their Parma with Finesse. To protect yourself against certain enemies, you may specify a number of named enemies equal to your Parma Magica score. To use sympathetic connections against specific enemies, you must first possess an Arcane connection to each enemy, which grants a base multiplier based on the lifespan of the Arcane connection listed on the "Sympathetic Magic" chart. These multipliers are not cumulative. The Parma ritual takes no extra time, and expires at sunrise or sunset as normal. Arcane connections expired due to the lapse of time function with Parma Magica boosting as they do with Penetration boosting above.



Each sympathetic connection listed below has a multiplier bonus representing the strength of the connection. The multiplier bonus adds to the multiplier from the Arcane connection and is cumulative with other bonuses from sympathetic connections. When resisting a spell cast by a specified enemy, add your Finesse score \times (arcane connection multiplier + sympathetic modifier) to your magic resistance total. The same sympathetic bonuses do not double-up. If your Finesse score is greater than your Penetration score, subtract the difference between the two scores from your Magic Resistance total.

For example, Macros possesses an old letter with Tobias' signature (with a sympathetic connection bonus of +1). Although the letter's power of Arcane connection has faded, it can still count as a sympathetic connection. When Macros performs the *Parma Magica* ritual, he specifies Tobias as an enemy to protect against. Macros has a *Parma Magica* score of 5, a Penetration score of 3, and a Finesse of 5. An expired Arcane connection has a base multiplier of x1, and a signature has a sympathetic connection bonus of +1, for a maximum bonus of Finesse \times (1 + 1), or Finesse \times 2. When Tobias targets Macros, Macros resists with +25 from his *Parma Magica* and +8 from his Finesse (5 \times 2 + -2, the difference between his Finesse and Penetration scores) plus Macros' appropriate Form score.

New Virtues

Mastery Virtues

These Virtues give you additional benefits to mastering a spell. They must be purchased separately.

Penetration Mastery (+1): Whenever you successfully cast a mastered spell, you add the mastered spell's level to your penetration, but only if your Penetration score is

greater than or equal to the spell's magnitude. The mastered spell's level is not added to the actual casting roll.

Sympathetic Magic

Arcane Connections

<u>Arcane Connection</u>	<u>Base Multiplier</u>
...that has already "expired"	x1
...that lasts "hours" or "days"	x2
...that lasts "weeks" or "months"	x3
...that lasts "years" or "decades"	x4

Sympathetic Connections

<u>Sympathetic Connection</u>	<u>Multiplier Bonuses</u>
Caster is blood relative of target	+1
Daily horoscope	+1
Name used in secret magic rituals	+1
Nativity horoscope	+2
Signature of target	+1
Symbolic representation of target*	+2
Target's nickname or familial name	+1

*Such as an illustration, statue, or model. A simple representation such as a straw doll takes several hours and a Dex + Craft (appropriate) roll of 6+ to create, but only functions for a single use. Creating a permanent representation requires at least a month of work and a Dex + Craft (appropriate) roll of 9+.

Formulae Summary

Penetration: Bonus to casting total = Penetration \times (Arcane base multiplier + sympathetic connection multiplier bonus)

Certámen: Bonus to Certámen total = Certámen \times (Arcane base multiplier + sympathetic connection multiplier bonus) - (Penetration - Certámen if Certámen score is less than Penetration score)

Parma Magica: Bonus to magic resistance = Finesse \times (Arcane base multiplier + sympathetic connection multiplier bonus) - (Penetration score - Finesse if Finesse score is less than Penetration score)





Resistance Mastery (+1): Whenever you are attacked with a spell you have mastered, add the level of the mastered spell to your magic resistance total, but only if your Parma Magica score is greater than or equal to the spell's magnitude.

For example, a Flambeau magus has mastered Pilum of Fire, a 20th level Creo Ignem spell. An overconfident Tytalus magus casts a Pilum at the Flambeau. The Flambeau's magic resistance total is (Parma Magica x 5) + Ignem + 20 if he has a Parma Magica of 4 or higher.

Resistance mastery also applies to any spell, enchantment effect, or magical power that qualifies as a similar spell (ArM4 page 69).

Speed Mastery (+2): You can attempt to cast mastered spells during the combat phase of a round rather than the magic phase. Before casting, you must roll an engagement contest with your target as if attacking physically. Your Initiative total equals a stress die + Quickness + Finesse + Encumbrance. If your opponent wins the engagement contest (and attacks first) you must roll a stress die + Int + Concentration of 9+ or automatically botch the spell you attempted to cast.

When you roll to cast the mastered spell, you must use a stress die. If your roll is greater than or equal to the spell's level, you cast the spell successfully and lose 1 Fatigue level. If your roll is 10 or fewer levels lower than the spell's level, you cast the spell successfully and lose 2 Fatigue levels. If your roll fails by more than 10 points, the spell fails and you lose 3 Fatigue levels.

Sorcerous Music (+1 Virtue)

Magi with the Sorcerous Music Virtue know the secret of using music with Hermetic magic, granting them the following new abilities and spell options.

New Range: Audible. Sorcerous Music allows you to cast spells at Audible range. Equivalent to the Far range, the spell reaches anything that can hear the voice of the caster or the sound of the caster's music.

New Duration: Song. Sorcerous Music allows you to cast spells that last as long as a song is sung or a musical instrument is played. The singer or player need not be the caster himself, but the music must begin before the spell is cast. As long as the music continues, the spell will continue. When the original musician stops, another person can keep the spell going by picking up the same tune and rolling a Com + Sing (or Play (Instrument)) roll of 6+. Song duration is the equivalent of Concentration.

New Targets: Singer and Chorus. Sorcerous Music allows you to target anyone who is singing a particular song or playing a particular piece of music. The music must begin before the spell is cast. When the original musician stops, the spell will switch to any one person who picks up the same tune and makes a Com + Sing (or Play (Instrument)) roll of 6+ (if more than one person tries to pick up the spell, the person with the highest roll wins the spell). Once a spell with a target of Singer is cast, the target can leave the original range of the spell, and even the sight of the caster, without disrupting the spell as long as the target continues to make music. Singer is the equivalent of Individual. The target Chorus follows the same guidelines as Singer, except it applies to a group of people that satisfy the requirements of the spell target Group. Chorus is equivalent to Group.

Casting with Music: Instead of using magic words and gestures, you may cast Hermetic spells with musical instruments or song. Unlike typical words and gestures, which seem unearthly and obviously magical to the mundane eye, your music does not give away the fact you are casting a spell. In addition, you may add your Sing or Play (Instrument) score to your casting total. Words and Gestures bonuses and penalties do not apply when casting a spell with music.

Classical Training (+3 Virtue)

Your master trained you in the academic arts as well as Hermetic. You have Artes Liberales 4, Legend Lore 3, Philosophiae 3, Lectio 2, and Disputatio 2.

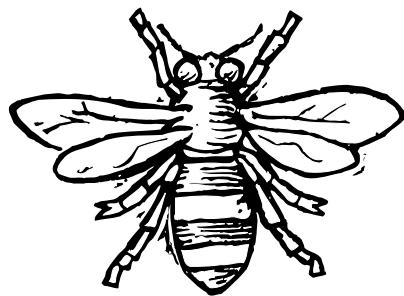
Chapter 3

Ars Alchemia

Secret Societies

The Cabal of the Golden Bee

Symbol: A bee or a rose, both symbols of cosmic perfection



Motto: "To possess the glory and brightness of the whole world."

Patrons: Hermes Trismegistus, Democritus, Zosimus

House Affiliations: Any

Origin Myth: Members of the Golden Bee believe the Old Ones (*Houses of Hermes* page 132) achieved their perfection by learning the alchemical secrets used in the creation of the universe. Some of this wisdom survived the fall of the Old Ones, inscribed on powerful artifacts such as the Emerald Tablet (page 35). Those who learned from these artifacts became the great sages of history, such as Plato,

Aristotle, Moses, and Jesus. The Golden Bee began when an early covenant comprised of eight magi discovered a fragment of an Old One artifact. The nature of the artifact and the identity of the first Council of Eight are known only to the highest initiates of the Cabal.

Levels of Initiation: The Golden Bee requires its members to complete long and difficult quests for each level of initiation. There are eight levels, each representing a stage in the life of the magus.

The Council of Eight, comprised of the eight oldest magi currently members of the Cabal, determines the agenda of the remaining members. The Council claims that it receives direction from the *Eskhate*, previous members of the Council who passed into Twilight yet still maintain an interest in the perfection of the world. The Council of Eight has acquired a large library and a vault of treasures, all the results of



Quick Glossary of Important In-Character Terms

Alchemical Vis: Vis brewed by an alchemist.

Amulet: A special construction of alchemical vis that can be enchanted.

Philosophic Alchemy: Essential, spiritual alchemy.

Telestics: The art of animating idols and automata.

Vulgar Alchemy: Natural, physical alchemy and chemistry.



initiation quests, a favorite ordeal to impose during initiation.

Goals and Practices: The image of the bee, the seemingly humble insect that knows the secret of making the ambrosial edible gold known as honey, symbolizes spiritual purity through the pursuit of alchemy. The Cabal of the Golden Bee, a large faction of Seekers (*Houses of Hermes* page 133) seeks to purify humanity and the world through alchemy.

Members of the Cabal are moralists as well as magicians, searching for the key to the good life and eternal harmony in the ideals of alchemy. They seek the artifacts of the philosophers and wizards of antiquity hoping they will lead to the lost knowledge of the Old Ones themselves.

Virtues: See the initiation rank chart.

Preferred Initiation Ordeals:

Initiation Quests (gathering artifacts), Good Works (laboratory devices), Subservience (vis distilling), Pledges (Vis Obligation Flaw)

Hermes Trismegistus

In reality, Hermes “the Thrice-Great” is more of a legendary ideal than a historical personage. His name appears as the author of many important alchemical, astrological, and medical texts. Various ancient scholars probably used Hermes Trismegistus as a pen name. Additionally,

there is little separating Hermes Trismegistus the magician from the divine Hermes, as worship was performed in Trismegistus’ name. He is the historical product of a confluence of Egyptian, Greek, Roman thought.

The role of Hermes Trismegistus in Mythic Europe is discussed in Chapter 8.

Zosimus

Zosimus of Panopolis, an authority on alchemy, lived in the late 3rd and early 4th centuries. He claimed to be a disciple of Maria the Jewess (see “Line of Maria” below). Together with his sister, Eusebeia, he wrote a 28-volume encyclopedia of alchemical secrets, but the majority of the work has been lost to the West. Several treatises, each a trove of alchemical science, survive: *On Virtue*, *On Furnaces and Apparatus*, *On the Sacred and Divine Art of the Fabrication of Gold and Silver*, *On the Substances which Serve to Support*, *On the Four Metallic Bodies*, and the *True Book of Sophie the Egyptian*.

Initiation Seed

Blood Rights: Kronos of Bonisagus, an Elder (*Presbutes*) of the Cabal of the Golden Bee from the Iberian Tribunal, requires a very unsettling ingredient for his

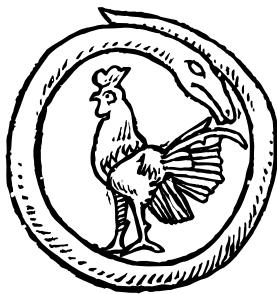
Golden Bee Levels of Initiation

<u>Stage</u>	<u>Duties</u>	<u>Virtue Taught</u>
Paidion, Infant	Running errands and missions	Hermetic Alchemy (+1)
Pais, Child	Creating new spells and items	Vulgar Alchemy (+2)
Meirakion, Youth	Politicking in the Order to further the Cabal	Affinity with Muto (+4)
Neaniskos, Young Adult	Orchestrating the search for Old One wisdom	Affinity with Terram (+3)
Aner, Adult	Researching to unite the physical and spiritual	Philosophic Alchemy (+3)
Presbutes, Elder	Conducting the Great Works of the Cabal	Elixir of Life (+4)
Geron, Honored Elders	The Council of Eight	Known only to the Council
Eskhate, the End	Those passed into Twilight	

Elixir formula: a dozen ounces of blood from a Gifted magus. The alchemist offers membership into the Golden Bee in exchange for a blood donation from one of the covenant's magi whose magical abilities make him or her an ideal donor. What would be the consequences? Would the Elder and the player magus become Arcane Connections to each other? Would the Elder take on some of the personality of the player magus?

Asclepiads

Symbol: The snake and rooster, the mascots of Asclepius



Motto: The Asclepiads have adopted the Hippocratic oath

Patrons: Asclepius, Hippocrates, Galen, and ancient gods of healing

House Affiliations: Comprised mostly of magi from House Bonisagus, Jerbiton, and Criamon

Flaw Requirement: Vow (Uphold the Hippocratic Oath) -1

Origin Myth: The cult of Asclepius achieved its foothold in Athens during a plague in 420 BC. Asclepius was the son of the god Apollo and the mortal Coronis. He is revered as the first doctor, the patron of physicians, a demigod who refused life on Olympus to tend to the welfare of mortals. Athenian physicians were called Asclepiads, the "sons of Asclepius." These wandering doctors only healed people who led virtuous lives, although keeping faith in the gods was

not required. The cult of Asclepius coexisted with Christianity longer than any other Greco-Roman religion.

The hero Asclepius, the Asclepiads say, could truly raise the dead. Hades and the Fates, already bitter over the long lives of mortals, demanded Zeus stop Asclepius before he told mortals the key to eternal life. When Zeus saw Asclepius accept a gift for performing a resurrection, he slew Asclepius with a thunderbolt. Asclepius himself returned from the dead, but lost his greatest mystery in the process.

Goals and Practices: The Asclepiads are experts in healing and longevity. They campaign for the relaxing of the Hermetic Oath to allow the lawful practice of Hermetic healing in mundane society. Many are obsessed with breaking the Limit of the Soul.

Levels of Initiation: Less organized than most secret societies, the Asclepiads do not possess ranks as such. Instead, groups of friends form clutches of Asclepiads that possess authority over younger groups. This authority is mostly used to direct research projects and appropriate discoveries or new supplies of vis.

Virtues: Affinity with Healing (+1), Healer (+1), Hermetic Alchemy (+1), Affinity with Corpus (+3), Philosophic Alchemy (+3), Elixir (+4).

Preferred Ordeals: Vow (Hippocratic Oath), Initiation Quests (aiding the sick), Sacrifice of Power (Deleterious Circumstance -3 Flaw, condition: total restriction against physically harming other people), Good Works (healing enchantments), Obligation (spending one season a year as a traveling doctor).

Hippocrates

Little is known of the life of Hippocrates, the father of medicine and medical ethics. He traveled widely in Greece and Asia Minor practicing his art and teaching pupils. The great philosopher Plato





praises Hippocrates twice in his Dialogues, where Plato calls Hippocrates “the Asclepiad of Cos,” identifying him as the famous Asclepiad who took a philosophical approach to medicine and led the school of medicine in the city of Cos. Aristotle called Hippocrates “the Great Physician.”

Galen of Pergamum

The works of Galen (circa 129 to 216 AD), Greek physician and philosopher, dominate Western and Arabic medical theory and practice.

Galen produced about 300 texts and essays. In addition to medicine, he furthered linguistics, logic, and the scientific method. Galen’s charisma and complete confidence in his own genius quickly earned him the mantle of authority within his own lifetime.

I swear by Apollo the physician, and Asclepius, and Health, and All-heal, and all the gods and goddesses: to reckon him who taught me this Art equally dear to me as my parents, to share my substance with him, and relieve his necessities if required; to look upon his filii as my own brothers, and to teach them this Art, if they shall wish to learn it, without fee or stipulation; and that by precept, lecture, and every other mode of instruction, I will impart a knowledge of the Art to my own filii, and those of my teachers, and to disciples bound by a stipulation and oath according to the law of medicine, but to none others. I will follow that system of regimen which, according to my ability and judgment, I consider for the benefit of my patients, and abstain from whatever is deleterious and mischievous. I will give no deadly medicine to anyone if asked, nor suggest any such counsel; and in like manner I will not give to a woman a pessary to produce abortion. Into whatever houses I enter, I will go into them for the benefit of the sick, and will abstain from every voluntary act of mischief and corruption; and, further from the seduction of females or males, of freemen and slaves. Whatever, in connection with my professional practice or not, in connection with it, I see or hear, in the life of men, which ought not to be spoken of abroad, I will not divulge, as reckoning that all such should be kept secret.

— The Asclepiads’ version of the Hippocratic Oath

By 500 AD, his theories were valued above most others, including Hippocrates’, throughout the Byzantine Empire. Around 850 AD, during the widespread Arabic collection and translation of Greek manuscripts, Hunayn ibn Ishaq, physician of the court of Baghdad, compiled many of Galen’s texts translated into Syriac and Arabic. Hunayn’s collection became the core of Arabic medicine.

Until the 11th century, the West knew Galen only for some of his pharmaceutical recipes. Soon after, however, the introduction Latin translations of Hunayn’s collection, along with numerous commentaries by later Arabic physicians (along with some rare translations from the original Greek), led to the founding of the European medical university tradition.

Initiation Seed

Poison Winds: A merchant companion returns from a nearby city, telling of a sickness that has taken many of the children there. Soon the children and elderly of the covenant fall ill as well to a phlegmatic infection. Investigation by magic or medical knowledge reveals the cause: a poison wind. One of the most feared sources of illness in Mythic Europe, a poison wind carries death on the very air. This poison wind consists of secondary phlegm blown across the countryside, and will devastate the covenant, any livestock, and any human settlement in its path.

The only way to stop the wind is to disperse its source. Hermetic and folk magic can track the disease to a noxious, muddy hot spring hidden in the nearby mountains. Here the Earth’s foul exhalation rises into the atmosphere where demons of the upper air transmute it into the deadly wind. Also at the corrupted spring is a clutch of Asclepiads in a desperate battle to stop the wind. Their efforts to purify the spring are thwarted by the attacks of upper air demons who wish nothing but human suffering.

Hermetic Missive: Medieval Health

Disease

Variation from the natural disposition of an organ within the body causes disease. When an organ's qualities become imbalanced (when the heart gets too hot, for example), that part becomes ill.

Such changes spring from many sources. The things that we eat alter the balance of our humors. Likewise animal bites, such as those of scorpions and some snakes, can induce changes that may lead to death. Most importantly to magi, celestial bodies also influence the humors, as when the occult light of the moon — lunar radiant vis — causes rheumatism.

Most dangerous to mankind, however, are the sweating and breathing of the Earth, whose ill winds bring about disease in epidemic strength. Plague and other epidemics result from exhalations rising from the bowels of the Earth to the middle region of the Air, where stellar radiant vis and the coldness of that region turn the Earth's breath into four venomous secondary species.

Each **secondary species** corresponds to a bodily humor and inflicts the body thereby. **Secondary melancholy** brings madness and catatonia. **Secondary choleric** causes violent fits. **Secondary blood** brings festering fats. **Secondary phlegm** is dewy, putrescent and infectious. These secondary qualities compound with the many variables of the lower elements and the human body, resulting in many different kinds and behaviors of disease.

Any hedge wizard knows that spirits, magical and infernal, also cause disease. These malign spirits are borne from the depths by the Earth's exhalations. Magic can affect these spirits and heal disease with Corpus through the law of sympathy and the power of macrocosm and microcosm. The Form of Corpus performs magic on the human microcosm just as Vim manipulates the terrestrial macrocosm. Disease spirits lodged in the human microcosm, therefore, can be destroyed with Corpus as readily as their disporporate brethren can be dismissed with Vim.

Anatomy

The human body contains five primary **organs**: heart, liver, brain, stomach, and genitalia; four **humors**: blood, phlegm, choleric, and melancholy; and three **spirits**: natural, vital, and animal spirits.

The processes of life begin with the consumption of two basic substances: food and air. Food and air enter the stomach, pass through the liver, then the heart, and ultimately the brain. Each organ manipulates the food and air before passing it to the next, eventually drawing out all nutrition from the substances consumed, transforming that nutrition into the spirits and humors, and excreting the unusable remains.

The stomach cooks substances consumed into food edible by the other organs. The liver converts the food received from the stomach into **venous blood**, the **sanguine humor**. The liver also enlivens the blood with the **natural spirit**, allowing it to carry nutrient. The heart turns venous blood into **arterial blood** enlivened with the **vital spirit**, allowing it to carry life-giving heat. Finally, the brain transforms arterial blood into the **animal spirit** which then flows through the hollows of nerves as the carrier of physical sensation.

The three other humors arise from the actions of secondary organs acting in concert with the primary. **Melancholy**, the black bile, is produced in the spleen as it absorbs waste products passed to it from the stomach. **Choleric**, the yellow bile, originates in the gall bladder while the pituitary gland produces **phlegm**.

The humors contain the qualities of the four elements. Black bile, associated with Earth, is cold and dry. Watery phlegm is wet and cold. Blood, linked to Air, is hot and wet. Fiery yellow bile is hot and dry. These qualities account for the changes that take place within the body. A fever, for example, arises from an excess of either blood or choleric, the hot humors, which in turn can be reduced by a cooling drug or bloodletting.





The Asclepiads, unsure of the ways of magical war, direly need assistance. If the players help the Asclepiads defeat the demons, they will reward them with entrance into alchemical mysteries. The encounter also sparks an idea novel to this clutch of Asclepiads: healing by magical force against the Infernal. Their researches into battling demons could put them on the path to diabolism...

Esoteric Lineages

Line of Maria

Maria Hebraea, one of the greatest alchemists of all time, claimed to receive the secrets of alchemy as a direct revelation from

God, earning her the title of Prophetissa. She invented the balneum mariae and the still (see “Apparatus” on page 37). Like Hermes Trismegistus, she is a legendary figure of the past surrounded by speculation. Some claim that Maria was actually the biblical Miriam, sister of Moses. Others believe that Maria learned from Ostanes and Democritus in Greece and Egypt. Zosimus professed to be her apprentice when she was hundreds (if not thousands) of years old.

The Line of Maria is one of the few esoteric lineages that cross house boundaries. During the early recruitment years of the Order, many exotic wizards who took the Oath claimed to descend directly from Maria or Zosimus, her most famous pupil.

Starting Abilities: Hermes Lore 1, Hermetic Alchemy 2, Magic Theory 5, Parma Magica 2, Scribe Hebrew 2, Scribe Latin 3, Sense Holiness/Unholiness 1, Speak Latin 5, Speak Own Language 4

*Replace the general house template with these starting Abilities

Starting Experience: equal to age

Required Virtues/Flaws: Any Virtue or Flaws required by the general House Template, Sense Holiness/Unholiness (+1), Hermetic Alchemy (+1)



Line of Carolinus, House Jerbiton

Carolinus, then known only as “Charles de Foix,” was a favored smith of the court of Emperor Charlemagne. His skills with all forms of metalwork led him from his provincial birthplace to the palace at Ponthiru in the late 700s. He hand-picked apprentice smiths at Ponthiru and produced many quality works, from delicate silverware to sturdy ironworks. The Order of Hermes was still young in Charlemagne’s time, but Charles de Foix quickly came to the attention of the Founders.

The crafts flowing from his workshop possessed innate natural enchantments, giving many who possessed them magic resistance and other blessings. Minor

charms always abound, but Charles and his apprentices were putting powerful enchantments in the hands of the Carolingian nobility. Jerbiton, the Founder most comfortable with the noble estate, investigated and discovered Charles was completely unaware of his magical abilities. His magic came from his remarkable expertise and free expression as a smith. His handpicked apprentices, chosen by Charles for their similar propensity and creativity with metal, all possessed the Gift.

Charles did not enter the Order, as his powers were too incomplete, but several of his youngest apprentices were taken and trained by Jerbiton and his filii. The descendants of Charles' apprentices call themselves the Line of Carolinus in recognition of his great skill. Through the Line of Carolinus, the abilities of the Mage-Smith (WGAE page 60) entered the Order.

The Line of Carolinus collects the original works of the smithy at Ponthiru. Some say Carolinus made not only metal crafts, but also weapons and armor. Was Carolinus the smith of Durandal, the sword of Roland himself?

Starting Abilities: Craft (player's choice) 3, Etiquette 1, Hermes Lore 1, Hermetic Alchemy 1, Magic Theory 4, Parma Magica 2, Scribe Latin 3, Speak Latin 5, Speak Own Language 4

Starting Experience: 3 + age

Required Virtues: Hermetic Alchemy (+1), Mage-Smith (+2)

the property of Sara (wife of Abraham), Miriam (sister of Moses), Maria Prophetissa, Apollonius of Tyana, and Alexander the Great. Other famous alchemists include Queen Cleopatra, Galen, Hippocrates, the Goddess Isis, Pythagoras, and Plato. The alchemic science inspired by the Tablet began in Egypt and the Holy Land, spread to Alexandria, then to the learned doctors of Islam when the Roman Empire fell, and at last to the philosophers of Europe when trade and war reunited East and West.

Creator and creation are one and the same: The first verse of the Tablet reaffirms the principle of microcosm and macrocosm represented visually by the **Ouroboros**. The world serpent Ouroboros, half white and half black, bites its own tail, symbolizing circular, unending reflection and the discovery of God within oneself. Alchemy can be practiced as a religious faith. Through the performance of their art, alchemists seek union with God by perfecting nature and cleansing themselves of earthly impurities.

Alchemy confirms grace: The second verse of the Tablet explains the alchemist's quest to become godly by imitating divine perfection through the practice of metallurgy and similar crafts. During the six days of creation, God



The Maxims of the Alchemist

The Emerald Tablet is the guide to enlightenment: Alchemy begins with the poem *Tabula Smaragdina*, the Emerald Tablet. Written by Hermes Trismegistus himself (or, some argue, by Adam the first-born), the original Tablet has been

*It is truth, certain truth without lies:
That which is above is like that which is below,
And that which is below is like that which is above
To accomplish the miracles of the One Thing.*

— Emerald Tablet, first verse

*As all things came into being by the contemplation of One,
So all things arose from the One Thing,
By a single act of creative adaptation.*

— Emerald Tablet, second verse



transformed primeval matter, called the *massa confusa* by alchemists, into the resplendent cosmos with the power of the Word and Light. When the alchemist creates alloys and amalgams, he partakes in the perfection of the cosmos. The alchemist's ability to successfully conduct chemical science confirms his divine grace and ensures eternal afterlife.

All things are dissolved by fire and glued together by water: The first practical maxim of the alchemist. The application of heat (through smelting and other laboratory processes) breaks down ores and separates the precious from the dross. The distillation of vapors and the liquefying of solids permit substances to fuse.

The better conquers the lesser: The second practical maxim of the alchemist. By understanding the hierarchy of causes or interactions between substances, the alchemist produces the marvelous from the mundane.

Metallurgy

Throughout history, different theories of metallurgy classified metals in many different ways, including elemental and Aristotelian properties. All alchemists, however, group metals together by color. The color of a metal reveals its inner nature. Removing color from one substance and infusing it into another involves great magic. Alchemists measure successful transmutation by changes of color. When an alchemist

*The Father thereof is the Sun
The Mother is the Moon.
Borne in the womb of the Wind,
The Earth is the nurse.*

—Emerald Tablet, third verse

claims he turned copper into gold by giving it a golden tincture, he is not necessarily perpetrating a fraud. By making copper look like gold, the alchemist moves copper closer to inner “gold-ness.”

Cosmic Metal

According to the Order's alchemists, all metals grow in the Earth under the influence of the *vis* radiating from the celestial realm. Seven specific metals grow under the power of the seven planets, embodying the cosmic power of the divine intelligences on Earth. These metals exist in a hierarchy of nobility and difficulty of creation, and represent the seven alchemical steps to enlightenment.

Many of the Order's alchemists use the seven steps described by Verditius' first Hermetic apprentices. Lead belongs to Saturn (Kronos to the Greeks), god of time and old age. Lead contains more water than most other minerals and easily fuses with other metals. Understanding the properties of lead serves as the first step toward true alchemy. Lead produces the next three metals in the hierarchy: copper, the metal of beauty, belonging to Venus; iron, the strongest metal, the metal of Mars; tin, the supplest metal, from Jupiter. Quicksilver, the metal of Mercury, contains great quantities of all four elements. An alchemist who masters the properties of quicksilver can produce all sorts of minerals, and has the key to producing the finest of all metals, silver and gold.

Silver and gold, the last two steps and greatest creations, earn special attention as opposing forces. Silver, glowing and white, comes from the Moon, while the Sun's rays produce gold. As the Moon-metal, silver contains the powers of the night and the mysteries hidden beneath the Earth. Creating silver helps the alchemist unravel the

darker secrets of nature. As the Sun-metal, gold contains the power of rulership, royalty, and enlightenment. The secret of creating gold comes to the alchemist through revelation and the Gift. With this knowledge the alchemist can prepare the Elixir of perfect health and longest life.

Vulgar and Philosophic Alchemy

Medieval philosophers credit Jābir ibn Hayyān (circa 722-815 AD), called “Gerber” in the West, as the “rediscoverer” of alchemy after the fall of the Roman Empire. Believed by the West to be the court physician of the great caliph Haroun al-Rashid, Gerber advanced many practical aspects of alchemy. Combining Aristotelian physics with numerology, he codified alchemy’s theories on the transformations of substances.

Metals possess both an outer and an inner nature, and alchemy divides into two basic fields, vulgar and philosophic. Vulgar alchemy is based on empirical observations and physical laboratory work. The patrons of court alchemists are most interested in the vulgar side, as it produces mundane and tangible results, such as alloys, acids, and dyes, which have numerous mercantile uses. Philosophic alchemy, on the other hand, cannot be readily reproduced in the lab. Instead, philosophic alchemy follows the ideals of religion and numerology. Because philosophic alchemy correctly applies the mystic equations of Gerber and others, alchemists find the philosophic side to be the ideal, real, and most significant aspect of their work. Producing vulgar, tangible gold may satisfy the patron, but intangible, magical, philosophic gold brings salvation. Failing to respect this distinction, some alchemists become counterfeiters and charlatans.

Book of the Composition of Alchemy

The practice of alchemy as an art in its own right is very new to Mythic Europe in 1220 AD. Less than a century earlier in 1144, Roger of Chester coined of the word “alchemy” itself for his translation of Arabic sources entitled *Book on the Composition of Alchemy*. Books on alchemy include the *Kyranides* (page 167) and several *Orphica* (page 157). Many other books exist in many languages attributed to great minds such as Aristotle or Gerber.

Apparatus

The basic apparatus of alchemy can be found in any Hermetic laboratory.

Alembic: Even Cleopatra herself used this distilling device.

Athanor: furnace built in the shape of a small domed tower, containing an egg-shaped vessel lying in a sand-bath above a heat source such as fire. Used to maintain a constant application of heat.

Balneum Mariae: a water-bath fashioned as a jar-within-a-jar, used to heat substances slowly. The outer vessel is filled with water while the inner vessel contains the substance to be heated.



*It is the father of all works throughout the world.
Perfect in power.
If cast on earth it will divide the element of Earth
From the element of Fire:
The subtle element from the gross matter.
In its great wisdom it ascends gently from Earth to Heaven.
Again it descends to Earth.
Then unites in itself the force from Things Above
To the force from Things Below*

—Emerald Tablet, fourth verse



Cucurbit: a glass flask or metal bulb with a long, curved spout designed to funnel distillates into another vessel.

Kerotakis: A closed vessel in which materials such as thick leaves of metal are exposed to vapors (typically mercuric) in order to distill essences.

Pomander: A small metal container, holding a ball of aromatic spices or herbs, worn suspended from the neck or girdle (or attached to the finger by a ring), designed to protect against infections and noxious fumes.

Still: The earliest stills were comprised of three parts: a vessel to heat the substance to be distilled, a cooling chamber to condense the substance, and a collector to receive the substance.

Ink of Hermes (also “Hermiac Ink”): Ink mentioned in many alchemical texts. The ingredients: 4 drams of myrrh, 3 karian figs, 7 pits of Nikolaus dates, 7 dried pinecones, 7 piths of single-stemmed wormwood, 7 wings of the Hermaic ibis, and spring water. The ingredients are burned, reduced, and mixed. When properly prepared, the ink provides powerful Form and Effect bonuses, listed on the “New Form and Effect Bonuses” table of this chapter on page 44.

*Thus thou shalt possess the glory of brightness of the whole world.
All obscurity and darkness shall fly from thee.
This is the might and power of all strength.
It will overcome every subtle thing
And has the power to penetrate every solid substance.
THUS WAS THE WORLD CREATED.*

—Emerald Tablet, fifth verse

*For this reason I am called HERMES TRISMEGISTUS:
I hold three parts of the wisdom of this world.
My words on the operation of the Sun are now complete.*

—Emerald Tablet, final verse

Telestics

Alchemy and theurgy converge in **telestics**, the art of creating automata. Ancient theurgists would create hollow idols of various gods and fill them with sacred materials such as herbs and minerals. Infused with divine power, the idol would receive the breath of life and animate to work wonders on behalf of the gods. Animate idols were said to see the future, bring dreams, and protect against invaders and natural disasters.

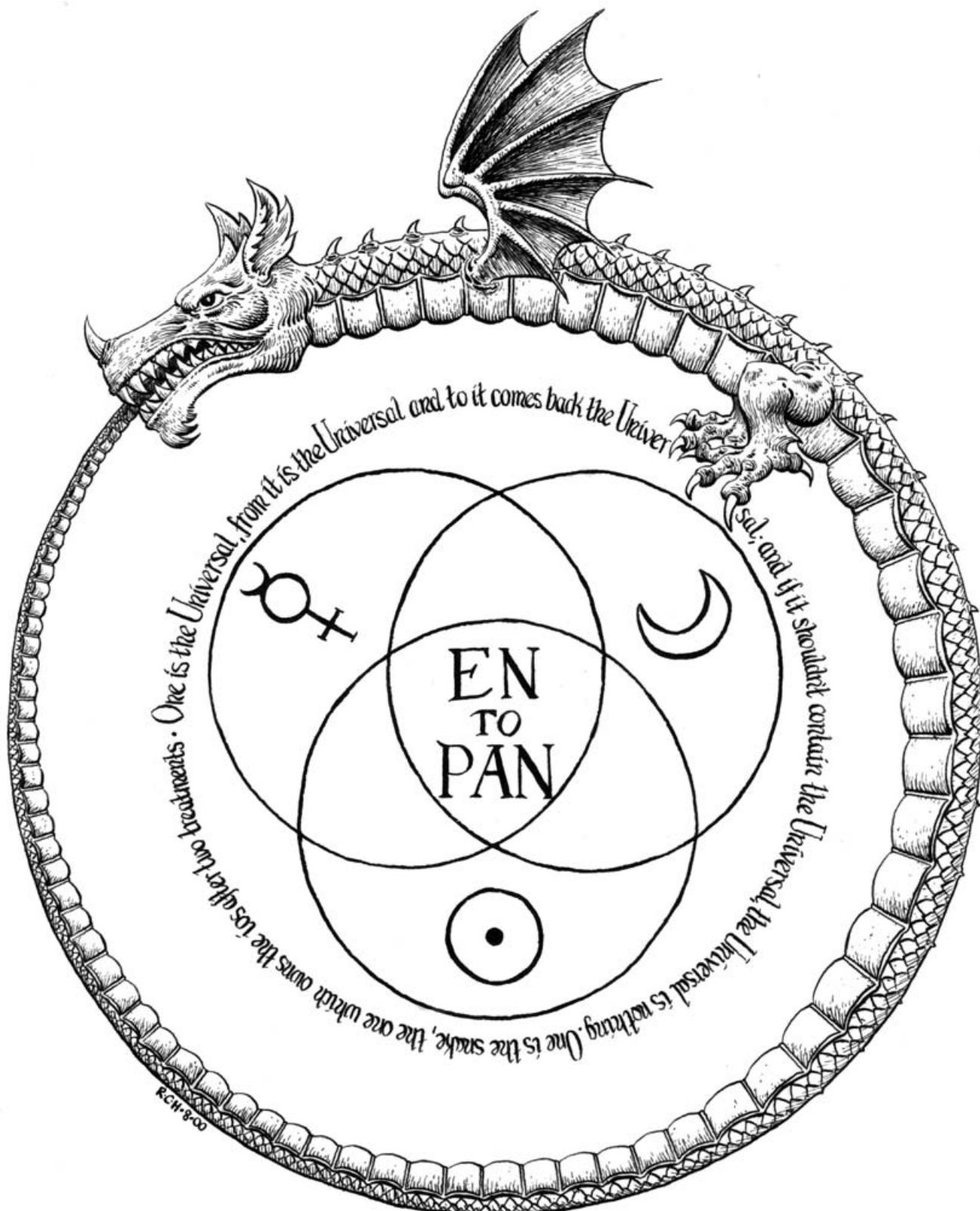
Outer Mystery: Hermetic Alchemy

Hermetic Alchemy is the knowledge of the inherent magic in plants, animals, humans, and minerals and how to harness it with Hermetic Magic. According to Hermetic alchemists, the Alchemy and Herbalism of hedge wizards are woefully incomplete schools of knowledge. Hedge wizardry can access the innate magic of the earth and living things, but this power is crippled without Hermetic Magic. Combined with the Hermetic Arts, alchemy can work true wonders.

In addition to allowing the purchase of inner mysteries Virtues, Hermetic Alchemy also functions as a Magical Affinity, adding its score to any Muto Terram magic and any spell or lab total involving effects of the inner mysteries of alchemy. The outer mystery also allows you to brew philosophic mercury, a particularly potent distillation of aura-extracted vis.

Philosophic Mercury

The outer mystery of alchemy contains the secret of extracting philo-





philosophic mercury from magical auras, similar to typical Hermetic vis extraction (ArM4 page 82). You spend a season selecting and gathering plants and minerals from an aura, and purify them into philosophic mercury. For each season you spend extracting philosophic mercury, sum your Muto (Creo requisite) + Vim + Terram + Magic Theory + Hermetic Alchemy + (Aura x 3). For every 10 full points of the result, you extract 1 pawn of Vim vis in the form of philosophic mercury.

Philosophic mercury resembles vulgar mercury, but is translucent and extremely light. You must handle it delicately, and store it in extremely clean containers. If exposed to open air, it will evaporate at a rate of 1 pawn per hour. Contamination from other matter will reduce philosophic mercury to vulgar, and the Vim vis is lost.

Vulgar Alchemy (+2 Virtue)

This inner mystery teaches you how to use the innate magic of materials to empower the Hermetic Art of Muto. You can invent spells to take advantage of vulgar alchemy, or learn spells from other alchemists who have. Vulgar alchemy versions of many Muto spells exist because they originated as alchemical procedures ages ago, and are readily available to beginning alchemists. You gain no benefit from vulgar alchemy when learning or casting traditional versions of Hermetic spells.

The basic duration of Muto Terram formulaic, spontaneous, and ritual spells for alchemists who possess vulgar alchemy is Year. A vulgar alchemy version of *Teeth of the Earth Mother*, (MuTe 35, ArM4 page 152), for example, would be level 35 with a duration of Year, or level 20 with duration Sun. Casting Permanent and Instant spells, however, still requires the use of vis.

The basic duration for all other Muto spells except Mentem and Imáginem is boosted up one level. Muto Aquam, for example, gains a basic duration of Moon, while Muto Auram gains a basic duration of Sun. Casting spells with durations higher than Moon for all Muto spells other than Muto Terram still requires vis.

Inherent Magic

This mystery also contains the secret of using magic inherent in all materials to aid Hermetic spell casting. Any Hermetic spell with a magnitude less than or equal to your Alchemy score can be boosted with inherent magic. By adding Muto casting requisites to the spell casting total, you can add your Hermetic Alchemy score + the Form and Effect bonus of any one object you are holding to your spell casting roll. The object used disintegrates once the spell is cast (a side effect of the Muto requisite). Objects created by Hermetic magic can be used this way only if they were created by spells with a duration of Permanent or Instant. Spell foci bonuses are not cumulative with inherent magic; only the higher of the two bonuses is applied to a total.

For example, the Verditius alchemist Tobias discovers a nest of vicious snakes spontaneously generated by a botched arcane experimentation in his laboratory. Hoping to exterminate the infestation, Tobias takes a rough emerald from his stores of raw materials because emeralds have a Form and Effect bonus of +7 against “snakes and dragon kind.” Destroying the snakes would be a Perdo Animal effect. By casting a Perdo (Muto) Animal spontaneous spell with use of the emerald instead, he adds both the +7 Form and Effect bonus and his Hermetic Alchemy to his roll before dividing. The emerald turns to useless powder and the snakes lay silent.

Philosophic Alchemy (+3 Virtue)

This inner mystery allows you to unlock the power of a substance or symbol's natural properties by transforming such objects into **alchemical vis**. Such power, however, is also bound by the object's natural properties, limiting the ways alchemical vis can be used.

Natural Materials and Amulets

Any naturally occurring material that has a Form and Effect bonus can be transformed into alchemical vis without any additional work. If an object has been altered in any "unnatural" (manmade) way, it must be made into an **amulet** before transformation. An unpolished diamond, pried from a cavern wall, is an object of a naturally occurring material, and so is a branch that fell off a tree in a strong wind. But a twig snapped from a tree, or a diamond chipped into a dozen pieces, has been unnaturally altered, and must be made into an amulet first. Likewise, a horseshoe must be made into an amulet first.

Amulets, through the Hermetic Law of Similarity, tap into the symbolic power of an object. An amulet is a carefully crafted object, typically mounted on a wall or worn about the neck. Although the actual appearance and composition of amulets vary widely, all represent the form or meaning of the symbol invoked. Only alchemists possess the knowledge to create effective amulets, although one alchemist can transform an amulet made by another.

Transforming Natural Materials

First, you must choose which natural property to transform into alchemical vis

by picking a specific Form and Effect bonus of the object. Onyx, for example, has Form and Effect bonuses for both darkness and death (ArM4 page 84); you must choose which one to utilize. Only one Form and Effect bonus can be "distilled" per object. Form and Effect bonuses equivalent to the Hermetic Arts themselves (such as the "Corpus" bonus of amber) cannot be selected for transformation.

The transformation of a natural object takes an entire season. The work involved, however, is minimal, as a carefully prepared solution or distillation transforms the object over time. A Hermetic alchemist can transform a natural object into alchemical vis while performing any one of the following laboratory activities: copying spells, learning spells, inventing spells, translating spells, or preparing materials for magical enchantment. Other activities, including any arcane experimentation, cannot be performed while distilling the vis, as the unknown energies will ruin the solution.

Transforming a natural object is treated as a 7-day "distraction" from the other laboratory activity (ArM4 page 95).

At the end of the season, you roll a stress die + Int + Hermetic Alchemy + Form and Effect bonus distilled + aura. For every full five points of the roll, one pawn of alchemical vis is distilled from the object at the end of the season. The maximum amount of vis from a single transfor-



Alchemy and Herbalism Exceptional Abilities Optional Rule

A Hermetic magus who takes either the Alchemy or Herbalism +1 Virtues (ArM4 pages 40, 41) effectively acquires a +1 Magical Affinity with Alchemy or Herbalism respectively. The bonuses to lab totals for specific tasks are for hedge wizards only, and are not conferred to Hermetic magi. Additionally, a Hermetic magus cannot add both Alchemy and Herbalism to a single roll or Lab Total.



mation cannot exceed the Form and Effect bonus distilled. Transforming an onyx into “darkness” alchemical vis, for example, can only produce up to four pawns of vis in a single season. If a “0” is rolled, the transformation fails, and the magus must roll at least a number of botch dice equal to the aura. Any botch results in a violent reaction that upsets any other laboratory work, requiring a roll on the “Disaster” portion of the Extraordinary Results Chart.

Being manmade, alchemical vis is much easier to detect than raw vis. All magi can distinguish alchemical vis from any form of raw vis with Per + Magic Theory roll of 6+. Spells such as *Sense the Nature of Vis* reveal the Form and Effect of alchemical vis without modification.

Transforming Amulets

An amulet can be made and transformed into alchemical vis in one season. No additional laboratory activities can be performed in that season. Before the season of transformation begins, you must decide whether to transform the amulet into raw vis or into an open enchantment. Transforming amulets into open enchantments is explained in “Amulets as Open Enchantments” below. When transforming amulets of either form, follow the same procedure as transforming natural objects, but your bonus to the roll from Hermetic Alchemy cannot exceed the Craft (appropriate) score of the artisan who made the amulet.

Using Alchemical Vis

Alchemical vis can be used in spell casting and laboratory work as ordinary vis, as long as the Form and Effect bonus distilled would apply to the spell or lab total. “Darkness” alchemical vis, for example can be used when working with darkness (or the extinguishing of light) in spontaneous, formulaic, and ritual spells, or in enchant-

ments. Alchemical vis cannot be used to study Magic Theory or the Hermetic Arts.

If you possess Vulgar Alchemy, you may add your Hermetic Alchemy score + the Form and Effect bonus to any spell casting total when using alchemical vis.

Amulets as Open Enchantments

Instead of the uses described above, an amulet can be automatically opened as a greater enchantment with spaces equal to the number of pawns distilled by the transformation process. Any spell effect that would benefit from the Form and Effect bonus can be placed into the amulet. Amulets transformed into open enchantments cannot be used as raw vis for spell casting or instilling effects; you must still spend vis to instill the actual spell effect.

For example, you create a horseshoe amulet. At the end of the season you roll a 6 (stress die) + 3 (Intelligence) + 3 (Hermetic Alchemy limited by your Craft Blacksmith) + 6 (the Form and Effect bonus of affecting a horse’s movement) + 3 (aura), for a total of 21. You have generated 4 pawns of Animal “horse movement” vis. If you spend none of the amulet’s vis, you can instill 40 levels of “horse movement” spell effects into the amulet.

Elixir (+4 Virtue)

The longevity potion evolved from pre-Hermetic distillation of philosophic gold, the greatest secret of alchemy. The Elixir halts the natural processes within the human microcosm. After drinking the Elixir, the alchemist draws nutrition not from nature, but from the philosophic gold within the Elixir itself.

To learn this mystery, you must first know the inner mystery of Philosophic Alchemy (+3 Virtue).

Longevity Formula

The first step in creating the Elixir is determining your longevity potion formula. This takes one season, as per traditional longevity potions, ArM4 page 89. Unlike traditional longevity potions, however, you must design a new formula if you have gained more than 3 Twilight points since the last time you drank the Elixir. The formula must be for a liquid potion.

Next, you must distill philosophic gold from vulgar gold. Philosophic gold must be distilled with a specific longevity formula in mind. The vulgar gold used cannot be a product of Hermetic magic (including vulgar alchemy) or the distillation process will dispel the gold instead. For each season spent distilling, roll a stress die + Int + Hermetic Alchemy + (number of pounds of gold used, minimum 1) + aura. The result is the number of drams of philosophic gold produced that season. Any botch indicates a violent reaction that corrupts any philosophic gold in your sanctum, reducing it to vulgar gold. Philosophic gold must be stored as carefully as philosophic mercury.

Once you have accumulated a number of drams of philosophic gold equal to your actual age, you may now prepare the Elixir. The Elixir is prepared just like a longevity potion (ArM4 pages 89-90), with philosophic gold being one of the ingredients, resulting in one dose of Elixir that only you can drink. Creation of an Elixir is a deeply personal process, and Hermetic alchemists have not yet discovered how to create Elixirs for people other than themselves. The Lab Total for the Elixir is Int + Intellego (Muto requisite) + Corpus (Vim requisite) + Magic Theory + Hermetic Alchemy + aura.

Some say the Elixir tastes like the tears of angels.

Beneficial Effects of the Elixir

After drinking the Elixir you gain a Magic Might score equal to of the Elixir Lab Total. Unlike magical creatures, an alchemist does not regenerate Might points, nor do an alchemist's Might points contribute to Magic Resistance. These Might points can be used in the following ways:

Ageless: Subtract your current (Magic Might)/5 from each aging roll you make at no cost. You may subtract an additional point from any aging roll for every Magic Might point you spend. You may spend these points after you roll. If you ever fail an aging roll, however, you automatically lose 5 Magic Might points.

Immortality: Instead of losing Body levels, you lose 5 points of Might per Body level otherwise lost whenever you are physically damaged through magical or mundane means.

Indefatigability: (No cost). As long as you possess Magic Might, you never fall unconscious from either physical wounds or Fatigue loss. You still lose Fatigue due to exertion, spell casting, lack of sleep, etc. Each Fatigue level lost over your maximum converts into a lost Body level that can be healed as per "Immortality" above.

Stasis: (No cost). Add your current Magic Might to any natural resistance rolls against disease, aging, or Perdo Corpus spells.

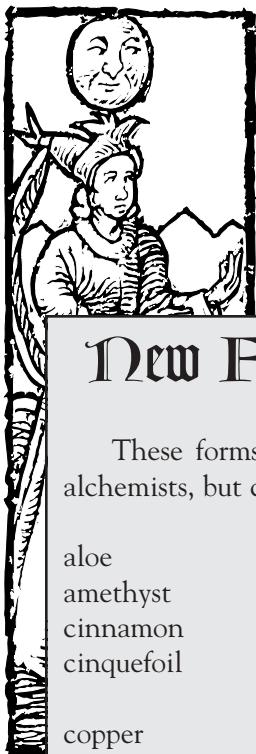
Sustenance: (No cost). As long as you possess Magic Might, you do not need to eat, drink, or breathe.

Puissance: Spending one point of Might counts as one pawn of vis of any type for use with spell casting.

Resisting Twilight: For each Might point spent, subtract 1 from your roll to check for temporary Twilight. You must spend these points before you roll.

You may drink another dose of the Elixir at any time. Each additional dose, however, earns you 1 Twilight point, and costs all remaining Might points from your previous Elixir. Using a standard longevity potion while under the Elixir has no effect.





Disadvantages of the Elixir

While under the Elixir, anyone with any form of magical perception (including Sense Holiness and Unholiness) can tell you are preternatural. To them, you stand out in any crowd, even when otherwise invisible through Perdo Imáginem magic.

New Forms and Effects Table

These forms and effects are based on the discoveries by alchemists, but can be used by any magus.

aloe	+3 friendship
amethyst	+3 dreams, +4 temperance
cinnamon	+5 Imáginem, +2 destroying ghosts
cinquefoil	+4 resist poison, +3 drive away demons, +2 making amends
copper	+3 bloodshed, +2 passion
diamond ring with platinum setting	+7 victory in battle
emerald	+2 calm
frankincense	+3 Perdo Vim, +3 dreams
garnet	+4 repel insects, +2 strengthen body and mind
gold	+4 nobility, +4 peace, +2 health
ink of Hermes	+4 Vim, +7 books
iron	+3 bonds
lead	+3 hatred
lion's blood	+4 protection from wild beasts, +3 courage, +2 leadership
magnet	+5 Rego Corpus, +2 Rego
mercury	+3 arts and sciences
myrrh	+3 spirits
opal	+4 memory, +2 imagination
pepper	+2 Perdo
peridot	+3 protection against nightmares
red gold	+4 war, +1 Perdo
ruby	+3 battle wounds, +2 courage
saffron	+5 physical strength
sapphire	+3 reducing anger, +2 Perdo Vim against spirits
silver	+2 Inté尔lego, +1 Terram
sulfur	+3 binding tongues, +2 sowing discord
tin	+3 weakness, +1 law
yellow sandalwood	+3 binding people

You are also subject to Rego Vim spells that ward against magical creatures based off your current Magic Might, including *Aegis of the Hearth*. When a theurgist attempts to target you with a Rego spell, he adds his Theurgy score to his penetration total.

Hermetic Automata

Bonisagus theorists hold that automata animate following the principle known as Aristotelian extraction. The proper preparation of inorganic matter in the magician's laboratory enables it to receive the requested form of a living creature. Automata are soulless and the formation of true life always lies beyond the limits of Hermetic magic, but the prospect of true creation still drives magi onward.

Building Automata

Hermetic automata are painstakingly assembled machines animated by magic. While the creation of such a thing is laborious, requiring at least four seasons of work, Hermetic automata are unique items with multiple capabilities that can be improved upon over time. You must possess the Hermetic Alchemy virtue to create automata.

Hermetic automata do not necessarily contain moving parts or pneumatic innards. Such automata are machines because they are comprised of three interacting, magical parts: a **body**, a **heart**, and an **impetus**. Each requires its own laboratory work and vis expenditure.

New Ability

Craft Automata (Arcane Skill): The art of constructing mechanical marvels. This Arcane Skill is usually only available to Verditius magi during character creation.

Other magi must usually pay handsomely for the privilege of Verditus tutelage. Magi who try to create automata without this Knowledge must undergo arcane experimentation for each season of work with an automaton. For now, the only text on Craft Automata is the recently discovered corpus of Hero of Alexandria.

Text scores: treat the corpus as a single summa in Craft Automata Level 4, Quality 7. Many magi presume that the corpus will reveal even more knowledge once other fragments are found.

Conceptualization

The first step in creating an automaton is conceptualization. Specifically, the inventing magus must decide on the automaton's Size and form. An automaton's Size affects the difficulty of creation, as well as its starting attributes. Size can range from -5 (mousy) to $+5$ (elephantine), although there are rumors of machines as minuscule as bees or as hulking as dragons.

An automaton's form is the natural, living shape (or the combination of natural shapes) that the final result will mimic. The options vary widely, but break down into three general categories: human, mundane animal, or fantastic. Through the laws of sympathy and Aristotelian extraction, an automaton's form helps determine the scope of its abilities.

Body

The first season of work is spent constructing the body and preparing it for enchantment. Consult the "Material and Size" table from ArM4, page 83 to determine the number of pawns of Vim vis needed to prepare the body. The material used to construct the body determines the body's base points. The size multiplier depends on the final Size of the automaton (for example, a marble mouse requires 4 pawns of Vim vis, 4 base points $\times 1$ for a Size of -5):

<u>Size</u>	<u>Multiplier</u>
$-5, -4$	$\times 1$
$-3, -2$	$\times 2$
$-1, 0$	$\times 3$
$1, 2$	$\times 4$
$3, 4, 5$	$\times 5$

If the magus uses bone as the material for the body, he must have an Int + Occult Lore total of $6+$ and use the skeleton of the creature being replicated (a skeletal automaton of a crocodile requires the skeleton of a crocodile, for example). The resulting skeletal automaton is a terror to behold, and the magus may add his Occult Lore to his automaton creation total (see below). If the bones used are from a creature possessing Magical Might, increase the automata's Might score by



Hints of True Creation

“Once upon a time, I, by my power, turning air into water, and water again into blood, and solidifying it into flesh, formed a new human creature — a boy — and produced a much nobler work than God the Creator. For He created a man from the earth, but I from air — a far more difficult matter; and again I unmade him and restored him into air, but not until I had placed his picture and image in my bedchamber, as a proof and memorial of my work.”

—Simon Magus, from the *Clementine Recognitions*

“The Order of Geonim has not pierced the Limit of the Soul, but I believe the rabbis have brushed as close as God will allow, for the golems I have seen possess true emotive principles, a feat that our Verditius brethren have not — as of yet — replicated.”

—Apollonius filius Tipsichora, follower of Jerbiton

*“Hephaestus, the Greek god of the smithy, forged many automata as guardians for his friends: the silver dog of Alcinous, as mentioned in the *Odyssey*; hounds of copper, gold, and substances more amazing; Talos, gift to king Minos of Crete, a bronze warrior that walked the entire periphery of the island thrice daily and hurled boulders at all who approached. Talos perished (it is said) under the magic of Medea, who herself animated an image of the goddess Artemis by filling it with pharmaka. Archytas of Tarentum, a friend of Plato, carved a mechanical pigeon of wood. These are the skills that we have inherited.”*

—Tobias filius Haftan, follower of Verditius of the Line of Carolinus, in response.

“Our informants have brought us worrisome tales about the creations of hedge alchemists and so called ‘natural magicians.’ One Al-Jazari, working for the princes of Persia, has built many water-operated automata, including magnificent peacocks. Roger Bacon has constructed a talking head. Albertus Magnus claims to have created an iron man. The architect Villard de Honnecourt has illustrated mechanical objects for ecclesiastical use in a sketchbook, which has proliferated throughout Europe. Why do these things run free, when they should be locked away in our vaults instead?”

—Autocrat of the Covenant of Verdi

adding the creature’s original Magic Might. If the creature possessed Faerie Might, increase the automata’s Might score by (original Faerie Might)/2. If the creature possessed Infernal Might, increase the automata’s Might score by (original Infernal Might)/5.

Heart

The second season is spent preparing the heart for enchantment. The heart of an automaton contains its animating spirit. It is a separate item carefully hidden within the automaton’s body. Gems are the most frequently used material for hearts. Other hearts include gold ingots, embroidered cloth (hidden in the automaton’s mouth), or mystical designs carved onto the body itself. Mystical designs can be of any size multiplier up to the multiplier of the body itself.

The heart is prepared with Vim vis as a normal enchantment (ArM4, pages 83-84). Hearts must be prepared with a particular body in mind. A magus cannot remove the heart of an already existing automaton and use it in another.

Impetus

The third season is spent constructing the impetus and preparing it for enchantment. The impetus of an automaton allows it to move on its own; it is the “blood” that carries the will of the automaton from its heart to its body. The impetus usually consists of an animated fluid, herbal compound, or mechanical system. The impetus is prepared with Vim vis as a normal enchantment. An impetus must be prepared with a particular body in mind.

The “Impetus Material Table” provides the best-known impetus materials. A magus cannot create an impetus that utilizes an Ability he lacks, unless he has aid from someone who possesses the Ability in this step. If an Ability other than Hermetic

Impetus Material Table

Material

	<u>Base Points</u>
Herbal Infusion (Int + Hermetic Alchemy or Herbalism total of 3+ to create)	1
Sanguine Ichor (Int + Hermetic Alchemy or Medicine of 6+ to create)	2
Hinges and Pistons (Dex + Philosophiae total of 6+ to create)	3
Mercury (Ounces of mercury needed equal (6 + Body Size)2)	4
Pneumatics (Dex + Artes Liberales total of 9+ to create)	5
Bile of the Serpent* (Int + Hermetic Alchemy of 9+ to create)	7
Suspension of Gold (Int + Hermetic Alchemy of 12 + to create)	9
Liquid Fire (Never successfully used by Hermetic magi)	15

Size Multiplier: As per the Body Size multiplier, above

**Bile of the Serpent*: Also called “divine water” and *thion hudor*, Bile of the Serpent is a reddish-yellow liquid created by boiling flowers of sulfur with slaked lime (calcium hydroxide).



Alchemy is used to create the impetus, the score of that Ability is added to the automaton creation total.

The Breath of Life

The fourth and final season is spent assembling the three parts and bringing the automaton to life. First, calculate your **automata creation total**, a special Lab Total used to modify your automaton’s starting traits. Your automata creation total is equal to Intelligence + Hermetic Alchemy + Craft Automata + Muto (with a Rego requisite) + appropriate Form + aura. You may also add any appropriate affinities or Abilities used above. The appropriate Hermetic Form depends on the form of the automaton:

The automaton begins with the traits described in the “Automata Starting Traits” chart, which are modified by spending points from your automata creation total. For example, adding an additional two points of magic might costs 10 points of your automata creation total (see below). Once all your automata creation total points are spent in this manner, the automaton is complete, although additional magical effects and modifications can be instilled later (see below). You can also decrease some starting attributes to increase your automata creation total. All such modifications are performed during the fourth season, without any additional time cost.

Enchantment Cost: Modifying the automaton’s starting traits costs no extra vis, but does take up enchantment spaces. Every 10 creation points (or fraction there-

The Breath of Life

<u>Automata Form</u>	<u>Hermetic Form</u>	<u>Requisites</u>	<u>Example</u>
Animal	Animál	None	a sapphire snake
Human	Corpus	Mentem	a golden grog
Fantastic	Animál	Mentem, Vim	a basilisk of bone



of) spent increasing traits takes up 1 enchantment space. Likewise, every 10 (or fraction thereof) creation points gained by decreasing traits also takes up 1 enchantment space. The part of the automaton that “houses” the trait modified loses the enchantment space (see “Automata Starting Traits” chart). For example, spending 6 points on increasing Cunning takes up 1 enchantment space in the automaton’s

heart. Reducing the automaton’s Cunning to -3, for example, earns you 30 creation points (discussed below), but takes up 3 enchantment spaces.

Increasing Magic Might: Each additional point of magic might costs 5 creation points. Increases to Magic Might can be housed in either the heart, body, or impetus as you desire. Magic Might cannot be modified after the automaton is complete.

Automata Starting Traits

All automata begin with the following traits, which can then be modified during the fourth season of work.

Trait

Magic Might (Pawns of Vim vis used*)/2
 Cunning 0 (maximum +3)
 Perception 0 (maximum +5)
 Dexterity (Impetus Material Base Points)/2 (maximum +15)
 Quickness (Impetus Material Base Points)/5 (maximum +10)
 Strength (Body Material Base Points)/2 + Size (maximum +15)
 Stamina (Body Material Base Points) x2 (maximum +30)

Modifications Housed

Body, Heart, or Impetus (modifier’s choice)
 Heart
 Heart
 Impetus
 Impetus
 Body
 Body

Abilities:

Awareness (guarding) 1 (all forms)
 Brawl (crushing) 1 (human form)

Body, Heart, or Impetus

Soak: Stamina + Size

Body

Body levels (based on Size)

Body

Size

Body Levels

-5	OK, Destroyed
-4	OK, Destroyed
-3	OK, -5, Destroyed
-2	OK, -3, -5, Destroyed
-1	OK, -1, -3, -5, Destroyed
0	OK, 0, -1, -3, -5, Destroyed
+1	OK, 0/0, -1, -3, -5, Destroyed
+2	OK, 0/0, -1/-1, -3, -5, Destroyed
+3	OK, 0/0, -1/-1, -3/-3, -5, Destroyed
+4	OK, 0/0, -1/-1, -3/-3, -5/-5, Destroyed
+5	OK, 0/0/0, -1/-1, -3/-3, -5/-5, Destroyed

Fatigue levels: None. An automaton never tires.

*Magic Might is equal to half the total number of pawns of Vim vis used to prepare all three parts of the automaton.

Decreasing Magic Might: Each point removed from Magic Might adds 1 creation point.

Increasing Characteristics: Any Characteristic other than Cunning can be increased this way. Increasing a Characteristic by 1 level costs a number of creation points equal to the current score of the Characteristic +1. *For example, increasing Strength from +2 to +3 costs 3 creation points, and increasing Stamina from +2 to +4 costs 7 (3 points for raising from +2 to +3, 4 points for raising from +3 to +4).*

If the Characteristic is negative, ignore the negative value for these purposes. *For example, increasing Dexterity from -3 to -2 costs 4 creation points (score of -3, ignoring the negative, +1 is 4 points), and increasing Dexterity from -3 to -1 costs 7 creation points (4 points for raising from -3 to -2, 3 points for raising from -2 to -1).*

Decreasing Characteristics: Any Characteristic other than Cunning can be decreased this way. Decreasing a Characteristic by 1 level adds 3 creation points to the creation total if the resulting Characteristic is 0 or greater, and 5 creation points if the resulting Characteristic is less than 0.

Increasing/Decreasing Cunning: see the “Mind of an Automaton” table for cost and description of an automaton’s mental capabilities.

Increasing Soak: Adding armor plates, scales, shields, spikes, and such can increase an automaton’s Soak. Each creation point spent provides +1 armor Protection. This magical armor cannot provide a bonus to the base soak that is greater than the body’s (Material Base Points x 2).

Granting Abilities: Automata in human or fantastic form can be instilled with many Abilities (see below), animal forms with a few. Each experience point spent on increasing an automaton’s Ability scores costs 1 creation point. The magus need not have a score in the Ability himself. Spending 3 creation points on Brawl, for example, earns the automata 3 experience points in Brawl, resulting in a Brawl score of 2.

Ferocious Attacks: Automata in animal or fantastic form can be instilled with Ferocious Attacks. Each creation point spent on a Ferocious Attack earns the automaton 1 experience point in that Ferocious Attack. An automaton may have multiple Ferocious Attacks. Each Ferocious Attack allows the automaton to engage one opponent without multiple-opponent penalties.

For multiple Ferocious Attacks, each experience point costs 1 x (total number of Ferocious Attacks) creation points. For example, you could create a lion automaton and give it a Ferocious Attack (Copper Claws) 4, costing 10 creation points. Instead, you instill two Ferocious Attacks:



The Mind of an Automaton

<u>Cunning</u>	<u>Cost/Bonus</u>	<u>Description (Example)</u>
-3	adds 30 points	Mindless: creator must concentrate in order for automaton to act.
-2	adds 15 points	Moronic: can follow simple commands, one at a time (“Walk to the man ... Hit the man ... Hit the man again.”)
-1	adds 5 points	Dim: can be given multiple simple commands (“Walk to the man and then hit him until I say to stop.”)
0	no cost	Typical: can be given complex commands (“Stop him from stealing the vis!”)
+1	costs 5 points	Clever: can be given simple standing orders (“Attack anyone who enters this room.”)
+2	costs 15 points	Crafty: can be given complex standing orders (“Patrol the covenant and confront all strangers.”)
+3	costs 30 points	Bright: can operate independently on a given agenda. (“It is your duty to protect the covenant and its members.”)



Ferocious Attack (Bite) of 4, costing 20 creation points, and a Ferocious Attack (Claw) of 5, costing 30 creation points.

Abilities

Automata in the form of mundane animals can only be instilled with General Talents and Wilderness Skills. Automata in human or fantastic form can be instilled with General Talents, Combat Skills, Performance Skills, Rogue Skills, Wilderness Skills, and Work Skills. An Ability takes up enchantment spaces in the part of the automaton that “houses” the Characteristic most commonly used with that Ability. Jongleur, for example, takes up enchantment spaces in the impetus.

An automaton is incapable of speech unless it is instilled with separate magical effects, such as InTe or CrIm (see below). Even given a voice, however, an automaton cannot truly engage in conversation, and is

strictly limited by constraints of the enchanted effect.

Combat

Automata in human form must rely on either weapons or Brawl for combat; compute the automaton’s combat totals as normal. Automata in mundane animal or fantastic form can be given Ferocious Attacks. Each separate Ferocious Attack score allows the automaton to engage a separate opponent during a single round without suffering any multiple-opponent penalties. Ferocious attacks are instilled in the automaton’s body. The combat totals of an animal automaton are:

$$\text{Init} = \text{Qik} + \text{Ferocious Attack} + \text{Size}$$

$$\text{Atk} = \text{Dex} + \text{Ferocious Attack} + \text{Size}$$

$$\text{Dfn} = \text{Qik} + \text{Ferocious Attack} - \text{Size}$$

$$\text{Dam} = \text{Str} + \text{Ferocious Attack} + \text{Size}$$

Daedalean Flight, ReTe Gen

R: Per D: Conc. T: Individual

This enchantment effect enables an automaton to fly. Daedalean Flight is a well-known enchantment effect for automata, with several variations contained in many lab texts. The base level of effect is $30 + (\text{Size} \times 3)$. If the automaton cannot carry anything while flying, divide the base level of effect by 2. An automaton must be constructed with wings or the power of sympathetic magic is insufficient for flight. Unless Daedalean Flight is enchanted with the +5 Concentration effect (ArM4 page 87), the automaton cannot use any other enchantment while flying.

The speed of the automaton’s flight is estimated by subtracting Size from Quickness:

Quickness – Size

Less than -3
-3 to 0
0 to 3
4 to 6
7 or more

Estimated Speed

Drifts in the breeze
Speed of an insect
Speed of a crow
Speed of a hawk
Speed of a dragon

Later Enchantments

Any remaining enchantment spaces can be used to enchant further effects into the automaton at any time after the automaton is complete. An automaton’s body can be used for any Corpus, Animál, or Herbam enchantment. An automaton’s heart can be used for any Imáginem, Mentem, or Vim effect. An automaton’s impetus can be used for any Aquam, Auram, Ignem, or Terram effect.

The automaton’s Magic Might may be used to power later enchantments if the magus chooses. If so, neither an Effect Frequency Modifier nor a Charge modifier is added to the lab total. Instead, the effect costs 1 temporary point of Magic Might per 10 levels of effect or fraction thereof. Magic Might thus spent returns the sunrise of the following day.

An automaton intuitively knows what effects it is enchanted with, and can activate them on its own if the magus wishes.

Finally, the effect may be restricted to use by the automaton without the +3 “Effect Use” modifier (see ArM4, page 87).

Other magi can instill later enchantments into your automaton if they have access to a copy of your lab text during the enchantment.

Later Modifications

Modifying an automaton's traits, such as increasing Strength or adding a new Skill, after the automaton is complete requires additional enchantments. First, decide what trait you wish to modify. Next, determine how many automaton creation points it would take to perform the modification as above. Lastly, consult the “Automata Starting Traits” chart to see which part of the automaton houses the trait to be modified:

Housing	Te/Fo	Effect level*
Body	MuTe	creation point cost x 5
Impetus	ReTe	creation point cost x 10
Heart	InTe	creation point cost x 15

*Effect modifiers (uses, charges, and such) do not apply.

For example, Strength is housed in the automaton's body. Increasing Strength is a Muto Terram enchantment effect. Every 5 levels of effect earns you 1 automaton creation point. A modification for 10 creation points, therefore, requires a 50th level Muto Terram enchantment effect.

Other magi may modify your automaton if they first successfully investigate each of the automaton's three parts (ArM4 page 91).

Repairing Automata

Because automata simulate life through the power of sympathetic magic, automata can heal like living creatures. If an automa-

ton has not lost all of its Body levels, use the same mechanics for repairing an automata as recovering from wounds, ArM4 page 178, replacing Chirurgy and Medicine with Craft (Automata). Such healing requires “sustenance,” however, and the automaton must consume a number of pawns of Creo or Vim vis equal to $(\text{Magic Might})/5$ per Body level recovered.

An automaton that loses all its Body levels is disenchanted, but can be harvested for a number of pawns of Vim vis equal to $(\text{Magic Might})/5 + \text{Size}$.

Tapestry

Diminutive Artemis, an automaton

Diminutive Artemis is a oversized bee of solid gold about three inches long. It was created by Tobias, a member of the Golden Bee, to be used by Infant (Paidion) ranked initiates when questing for Old One artifacts. Artemis has been told only to accept orders from the Council of Eight. The Council of Eight loans Artemis to Young Adult (Neaniskos) ranked initiates, who assign Artemis to various Infants for specific missions. Artemis is cunning enough to understand the hierarchy of the Golden Bee, and will only perform the requests of Young Adults and Infants that relate to a particular mission given by their superiors.

At the time of creation, Tobias' relevant scores were: Intelligence +3, Magic Theory 7, Hermetic Alchemy 6, Verditius Magic 5, Craft Automata 3, Muto 13, Rego 10, Animal 8, and Vim 15.

Body: For the bee's body, Tobias chose an ingot of purest gold. The belly of its small body bares a clasp, so Artemis can be





Artemis' Starting Traits

Before Tobias modified it, Artemis had the following traits:

Magic Might: 20

Characteristics: Cun 0, Per 0, Dex +5, Qik +1, Str 0, Sta +20

Size: -5

Abilities: Awareness (guarding) 1

Soak: +15

Body levels: OK, Destroyed

worn as a brooch. Gold has 10 base points. Artemis is a size -5, which is a x 1 multiplier. Thus, it cost 10 pawns of Vim vis to open Artemis' body for enchantment.

Heart: For the heart, Tobias chose a perfect ruby, which he hid inside the gold of the bee's abdomen. It cost 20 pawns of Vim vis to open Artemis' heart.

Impetus: Tobias chose Bile of the Serpent. With the aid of magic, he hollowed out delicate, lead-lined channels in the gold, and sealed in the vibrantly colored liquid. It took 9 pawns of Vim vis to open the impetus.

Automaton creation total: Tobias' creation total was 3 (Intelligence) + 6 (Hermetic Alchemy) + 3 (Craft Automaton) + 10 (Muto with Rego requisite) + 8 (Animál) + 4 (Verditius Magic) + 3 (aura), or 36.

Modifications: Tobias intended Artemis to be a spy and protector of its owner. Tobias increased Artemis' Cunning to +2, costing 15 creation points, and increased its Perception to +3, costing 6 creation points and taking up 3 enchantment spaces in Artemis' heart. He increased its Awareness to 4, costing 9 creation points and taking up 1 enchantment space in Artemis' heart. He invested the remaining 6 creation points in a ferocious attack (a stinger) of 3, taking up 1 space in Artemis' body.

He also spent several seasons instilling spell effects to assist Artemis' wearer.

Eleanor, Follower of Verditius

Eleanor's apprenticeship took place in the city of Constantinople. Her pater, Tobias, expatriated from the Stonehenge covenant of Blackthorn when they sent him covertly

Diminutive Artemis, Servitor of the Golden Bee

Magic Might: 20

Characteristics: Cun +2, Per +3, Dex +5, Qik +1, Str 0, Sta +20

Size: -5

Weapon/Attack Init Atk Dfn Dam Fat
Ferocious Atk (stinger) -1 +3 +9 -2 n/a

Soak: +15

Fatigue levels: none

Body levels: OK, destroyed

Abilities: Awareness (guarding) 4

Powers:

Buzzing Whisper, CrIm 5, 1 point: Artemis can speak in a quiet, buzzing voice. It can only report on what it observes with normal sight or magic, and nothing more.

Daedalean Flight, ReTe 15, 2 points, concentration: Artemis can fly at incredible speed.

Ring of Warding Against Spirits, ReMe 25, 3 points: Artemis can fly around its possessor in a circle and ward off ghosts as per the Hermetic spell, ArM4 page 148.

Sense of the Lingering Magic, InVi 30, constant use: Artemis can always sense lingering magic as per the Hermetic spell, ArM4 page 156.

Sight of Active Magics, InVi 40, constant use: Artemis always sees active magic as per the Hermetic spell, ArM4 page 156.

Voice of Unbroken Silence, CrMe 15, 2 points: Artemis can speak directly into the mind of its possessor. It can only report on what it observes with normal sight or magic, and nothing more.

to the Theban Tribunal with the Fourth Crusade. To make amends for his wicked past, Tobias joined the Cabal of the Golden Bee where he rose to the level of Adult (Aner), practiced philanthropy among the communities ravaged by the Crusade, and tried to instruct Eleanor along the same path. Eleanor, however, refused to atone for the sins of her master. After her Gauntlet she told Tobias she never felt obligation toward the Cabal ("My tongue swore, but my heart remained unpledged" still rings in Tobias' ears). She abandoned the Theban Tribunal and traveled to Stonehenge, searching for the roots of her lineage.

Currently, Eleanor is a young maga searching for a covenant in Stonehenge.

Unlike the burly and uncouth Tobias, Eleanor has the poise and petite features of a noblewoman. Whereas her master was a blacksmith, she focuses on the gentler arts. She wants nothing to do with the Golden Bee and their stuffy notions of purity and ethics. The Golden Bee, however, wants her to investigate the pagan sites of England for Old One artifacts. Tobias refuses to recognize her gauntlet until she swears allegiance to the Cabal. Eleanor is seeking a patron to shield her from the Golden Bee's influence, and is considering the once glorious but dark Blackthorn covenant.

Eleanor is suitable as a beginning character.



Eleanor filia Tobias, Follower of Verditius

Characteristics: Int +2, Per 0, Pre +2, Com -2, Str 0,

Sta +1, Dex +2, Qik -1

Age: 27

Size: -1

Confidence: 3

Virtues and Flaws: Affinity with Silver +1, Free Expression +1, Hermetic Alchemy +1, Light Touch +2, Mage-Smith +2, Vulgar Alchemy +2, Well-Traveled +1, Cabal Legacy -1, Bad Reputation (Disloyal 2, among the Order's alchemists) -1, Small Frame -3, Study Requirement -3, Tormenting Master -1, Verditius Magic -1

Personality Traits: Independent +2, Overconfident +1, Unrepentant +3

Weapon/Attack Init Atk Dfn Dam Fat
Brawling (fist) +1 +3 0 -1 2

Soak: +1

Fatigue levels: OK, -1, -3, -5, Unconscious

Body levels: OK, -1, -3, -5, Incapacitated

Abilities: Affinity with Silver 2, Artes Liberales 2, Brawl 1, Cabal of the Golden Bee Lore 2, Certámen 1, Craft (Automata) 2, Craft (Embroidery) 2, Craft (Silversmith) 2, Hermes Lore 1, Hermetic Alchemy 3, Magic Theory 5, Parma Magica 2, Philosophiae 1, Scribe Latin 2, Speak English 3, Speak Greek 4, Speak Latin 5, Verditius Magic 1

Magical Arts:

Cr 7	In 0	Mu 7	Pe 0	Re 7
An 0	Aq 0	Au 0	Co 4	He 0
Ig 0	Im 0	Me 0	Te 7	Vi 7

Spells:

Chirurgeon's Healing Touch (CrCo 20/+13) casting tool: silver hand charm

*Form of the Belly Creeper** (MuCo(An) 15/+9) casting tool: snake's jaw

Heat of the Searing Forge (CrIg 10/+9) casting tool: silver flame charm

*Rock of Viscid Clay** (MuTe 5/+16) casting tool: chip from a potter's wheel

*Teeth of the Earth Mother** (MuTe 20/+16) casting tool: copper needle

*The Liquid Earth** (MuTe(Aq) 15/+9) casting tool: pinch of dried mud

*Touch of Pure Water** (MuAq 15/+9) casting tool: silver cup

Watching Ward (ReVi 25/+16) casting tool: small wooden bowl

* Vulgar alchemy versions of traditional Hermetic spells

Wizard's Sigil: "Hands on." Eleanor's spells involve manual manipulation (such as making crafts) or intimate contact.

Twilight Points: 0



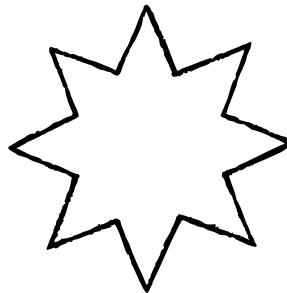
Chapter 4

Ars Astrologia

Secret Societies

The Brethren of Purity

Symbol: An octogram (eight pointed star)



Motto: "Nature reveals its secrets to the patient."

Patrons: Pythagoras, Solomon, and Abraham. The Brethren believe that Pythagoras was a monotheist who learned his astrological secrets in the Syrian city of Harran (on the border of modern Turkey and Syria) and fathered the Arabic hermetist tradition. Rabbinical scholars of the Talmud agree with this interpretation of Pythagoras' legacy, although it contradicts Greek and Roman accounts.

House Affiliations: Bonisagus, Criamon, Ex Miscellanea, Jerbiton, Tremere

Flaw Requirements: Vow (Shiite Muslim) -2, taken as an initiation ordeal

Origin Myth: In the second half of the 10th century, Islamic clerics founded a secret confraternity called the *Ikhwan as-Safa'*, "Brethren of Purity," in the city of Basra, Persia. They belonged to the *Isma'iliyah*, a radical Shiite Muslim sect influenced by the Manicheans and Platonists. Functioning like a mystery cult, the sect preached a secret interpretation of the Koran to its initiates.

The Brethren of Purity believed divine revelation came from the pursuit of ancient wisdom. In search of religious enlightenment, they studied hermetist, Gnostic, astrological and occult sciences, and became powerful wizards in the service of Allah.

Several members of the original Brethren of Purity migrated to Iberia and settled there during the Moorish occupation of Spain. During the Reconquista, when many Arabic sorcerers joined the Order (See *Tribunals of Hermes: Iberia*, page 32), a handful of Brethren joined as well. The Brethren and the Order shared a common heritage, and many of these Islamic hermetists chose to benefit from the Order's powerful Arts rather than to war against possible brothers-in-arms.

Goals and practices: The beliefs of the Brethren stem from a great work written by the original Brethren of Purity at Basra, the *Epistles of the Brethren of Purity and Loyal Friends (Rasa'il ikhwan as-safa' wa khillan al-wafa')*. According to the *Epistles*, individual

human souls emanate from a universal soul and rejoin it after death. The universal soul in its turn will be united with God on the day of the Last Judgment. Following the teachings of the *Epistles* purifies the soul of misconceptions and leads it to a clear view of the essence of reality, which in turn will provide for happiness in the next life. Compiled by several authors and consisting of over 52 chapters, the encyclopedia discusses mathematics, geography, music, logic, ethics, natural science, moral philosophy, metaphysics, religion, astrology, alchemy, and magic.

Over 150 years have passed since the Iberian Brethren joined the Order. The last remaining original members are close to Final Twilight. Over several generations of magi, however, the Brethren of the Order proselytized the ways of Islam and their hermetist philosophy to those who they deemed worthy, and their numbers grew. In the 13th century, the Brethren are firm members of the Order, seeking to Latinize their traditions while maintaining the religious and ethical ideals of Islam. They seek to make the *Epistles* a core part of the Order's education and culture.

The current ties between the Brethren of the Order and the original Brethren of Purity in Persia, if any, are known only to the highest initiates.

Levels of Initiation: The Brethren maintain twelve levels of initiation, corresponding to the Zodiac, starting in Pisces. Each level of initiation has three stages, corresponding to the decans.

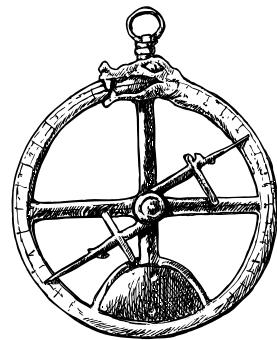
Virtues Taught: All astrological mystae Virtues, Hermetic Alchemy (+1), Ars Notoria (+4)*, Penetration Mastery (+1)

Preferred Ordeals: Sacrifice of Power (Weak Parma Magica -3 Flaw, condition: the time between making promises and fulfilling them), Racking the Flesh (flagellation), Purging the Vessel (fasting)

*The Brethren teach the Notary Art of Solomon as a discipline separate from Hermetic Theurgy as a form of hedge magic (see page 133).

The Wise Ones

Symbol: An astrolabe surrounded by an ouroboros



Motto: "The Wise rule the Stars."

Patron: Origen, a theologian and biblical scholar of the early church. During the persecution under Emperor Trajan Decius (250 AD), Origen was imprisoned and tortured but survived only to die several years later. His tomb at Tyre is held in honor by the local church to this day and is a site of great importance to the Wise Ones.

Quick Glossary of Important In-Character Terms

Ascendant: The sign of the zodiac rising due East over the horizon of a horoscope.

Aspects: Positions of planets relative to each other, including conjunctions.

Astral Magic: Rituals for summoning the power of the stars.

Decans: Three separate zones within each house.

Fatal Moment: The beginning of a life, task, or event.

General Prediction: A horoscope for the whole world.

House: The area of the sky in which a sign of the zodiac appears for a particular horoscope.

Inception: A horoscope that tells the time to begin a task that best guarantees success.

Interrogation: A horoscope that answers a specific question.

Nativity: A horoscope of a fatal moment.

Periapt: a powerful amulet made with astral magic.

Radiant Vis: Also "occult light" or "stellar influence," the magical forces that radiate from the planets and stars.

Tripartities: Categories of zodiac signs invented by Ptolemy.



House Affiliations: Any

Origin Myth: Astrology began as a science beyond human powers and capability. God taught it only to the angels. The fallen angel Azazel taught astrology to humans and corrupted them. This corruption could not forever taint a wizard until the birth of Christ and humanity's salvation; now that the world exists in the Age of the Son, anyone who practices heathen astrology shall earn the wrath of God.

Levels of Initiation: The Society of the Wise Ones teaches its secrets from master to pupil, with little structure beyond the direct teacher-student relationship. When the master believes the pupil is ready the pupil is initiated to another secret. When a master decides a pupil has learned enough, the pupil goes forth to become a master.

Goals and practices: The Wise Ones believe the stars possess great power over the physical world, but they cannot interfere with the exercise of true free will. To truly possess free will, mortals must become wise in the ways of astrology and magic. The Wise Ones seek to earn the Divine's blessings of their studies. They work to understand astrology, to harmonize the ancient lore with the teachings of the Church, and to someday go beyond the limit of the lunar sphere as welcome visitors.

Virtues Taught: All astrological mystae Virtues, Affinity with Rego (+4), Divination (+4).

Preferred Ordeals: Obligation (research projects), Good Works (writing texts), Subservience (assisting research), Pledge (Vis Obligation)

Doctrine of Origen

For Origen, there is no damnation of Hell; all things will eventually be saved and join God. Evil is the result of the soul's free will, not the result of matter. In fact, for Origen, the soul pre-exists birth, and it makes an evil choice of its own to be put into

a body in the first place. The embodiment of souls is therefore a kind of fall from grace.

Origen opposed the idea that a person's entire life could be determined from a horoscope. To admit the truth of horoscopes annihilates free will. According to Origen, the stars and planets are living, rational beings comprised of both matter and spirit. The stars possess free will and glow because they are filled with knowledge from the reflection of the everlasting light of God's wisdom. The stars are even capable of sin. Origen interpreted a passage in Deuteronomy to mean that the stars have in general been assigned by God to all the nations beneath heaven. He admits that the stars foretell many things, and puts special faith in comets as omens. Origen holds that the stars are merely signs instituted by God, not causes of the future. Divine foreknowledge does not impose necessity, and the wise individual will be able to overcome the power the stars' influence on the earth.

Esoteric Lineages

Line of Abydaros,

House Flambeau

Abydaros was a direct apprentice of Flambeau the Founder, equal in power to Apromore, Flambeau's filius who started the tradition of Perdo specialists in House Flambeau. Unlike Apromore, who embraced the destructive tendencies of his master and gave up the Art of Ignem, Abydaros followed Flambeau's creative passions, including his fascination with the power of fire, light, and the formation of a unified order of wizards.

After Flambeau's passing, Abydaros became obsessed with tracing the roots of his master's magic. He quested in Ethiopia, where he encountered and conquered a sect of the cult of Apollo who worshiped

the Sun. He took the mantle of Heirophant to Apollo, and adopted the cultists as apprentices.

The Line of Abydaros is famous for its understanding of light and the stars. Many descendants of Abydaros are active members in the Legion of Mithras (page 113). Some claim that Abydaros, not Flambeau, started the Legion.

Starting Abilities: Affinity with Light 1, Legend Lore 2, Hermetic Astrology 1, Magic Theory 4, Order of Hermes Lore 1, Parma Magica 2, Scribe Latin 2, Speak Latin 5, Speak Own Language 4

Starting Experience: 10 + age

Required Virtues: Affinity with Light (+1), Hermetic Astrology (+1), Celestial Magic (+2)

The Line of Evander, House Verditius

Even before the first tribunal founded the Order, Evander of Ravenna crafted astrological amulets for clients across the Italian peninsula. Thirty years after the founding, Tytalus targeted Evander for a conflict game. Later, with Tytalus' sponsorship, the humbled astrologer joined House Verditius, where Verditius' magic meshed well with crafting zodiacal periaps. Today this line continues to produce some of the finest astrologers in House Verditius, and has produced a series of highly prized astrolabes, star maps, and other astronomical tools.

Starting Abilities: Hermetic Astrology 1, Order of Hermes Lore 1, Magic Theory 5, Parma Magica 2, Scribe Latin 2, Speak Latin 5, Speak Own Language 4, Verditius Magic 1, Artes Liberales (Astronomy) 2

Starting Experience Points: 3 + age

Required Virtues and Flaws: Astral Magic (+4), Hermetic Astrology (+1), Follower of Verditius (-1), Non-Spontaneity (-6)

Initiation Seeds: The Eclipse of 1248

On May 22, 1248, a great astrological event will cause ripples throughout the Order, mundane society, and groups of exotic wizards. While Jupiter and Saturn are in a triune conjunction with Sagittarius, a total eclipse of the sun will track across the known world. Its shadow first appears in Ireland, then travels eastward toward the Holy Land, and ends directly over Jerusalem. The entire process will last 4 hours.

The effects of the eclipse are numerous, and the storyguide can pick which effects and story seeds below will apply to the Saga.



“Darkness fell upon the Earth and all the brighter stars revealed themselves. Everyone could see the disk of the Sun without brightness, deprived of light, and a certain dull and feeble glow, like a narrow headband, shining round the extreme parts of the edge of the disk. However, the Sun gradually going past the Moon (for this appeared covering it directly) sent out its original rays, and light filled the Earth again.”

— Medieval account of a solar eclipse

The Four-Year Omen: According to astrology, an eclipse's impact on the terrestrial realm lasts one year for every hour of the eclipse. Whatever “damage” the eclipse caused, therefore, will last four years. The covenant's aura begins to shift and local regiones swell or disappear. Without an extensive knowledge of Hermetic astrology, the players have no way to predict what will happen unless they contact a Wise One, Brethren, or other astrologer. The eclipse can also inflict upon the players Hermetic Flaws that only an astrologer mystae can cure.

The Race is On!: Astrologers have been anticipating the eclipse for years. Many Hermetic and exotic astrologers



have developed daring techniques to harness vis from the eclipse. A Verditius magus has prepared a copper cauldron, a Tremere magus has developed a 4-hour-long ritual spell, and a sect of Arabian astrologers has prepared an elaborate prayer. The two problems are: the wizards must remain under the eclipse for its entire duration, across the entire continent, to collect the vis, and the amount of vis each wizard collects is diluted by the number of other wizards also collecting. The Verditius magus prepares a flying chariot, the Tremere masters *Seven League Stride*, and the Arabian wizards arrive in Ireland on a modest flotilla of flying carpets. Any wizard who makes it to Jerusalem (alive) can collect 60 pawns of Perdo vis, 40 pawns of Ignem vis, and 20 pawns of Vim. This total is divided by the number of wizards who also finish the race, guaranteeing a lack of good sportsmanship among the contestants.

The Time is Right: As the eclipse passes over various sites of ancient magic, regiones that have been lost for thousands of years will reopen. Perhaps Lyonesse will rise as the eclipse tracks across the sea from Ireland to England only to sink again once the sun shines down upon its shores. The tombs of several Old Ones could fling open in sequence. Only astrological mystae know what, when, and where for certain. Similar to “The Race is On,” conflict can erupt between covenants waiting to claim newly opened vis sources or to raid ancient treasures.

The End is Nigh!: The Wise Ones and the Brethren of Purity both see the forthcoming eclipse not as the end of the world, but the beginning of the end times and a signal to step up their causes. The Brethren openly campaign against the Order’s involvement in the Crusades, using the eclipse and other astrological data as proof of Islam’s ascendancy. The Wise Ones see the eclipse as evidence of the Divine’s displeasure with heathen magic. They preach for a pilgrimage of

Christian magi to Jerusalem, the final destination of the eclipse, for meditation and learning. The Brethren accuse the Wise Ones of suggesting a crusade of their own, and the Wise Ones begin attacking the Brethren’s pursuit of Islam as the cause of God’s displeasure and the eclipse. With the two usually covert groups quarrelling openly, players will have opportunities to take a side, or play one side against the other.

The Microcosm of the Astrologer

Cosmic Forces: The motions of the heavens control the earth-bound lower substances. The celestial stars and planets radiate both visible and occult light, called the **radiant vis**, which shines down onto the terrestrial world to manipulate the substances within. Astrologers study the wandering heavenly bodies to interpret the past and predict the future. Hermetic astrologers know the secret of the celestial spheres’ influence on auras, spells, and the Gift itself.

Stars Dispose: The zodiac can be read, not just by gazing at the stars, but also in people’s everyday lives. The astral influence of radiant vis penetrates the mortal body and resonates in the spirit, molding all aspects of life. The body and mind reveal the disposition of the stars as well as any astronomical almanac.

Fatal Moments: The beginning contains the end. The moment anything begins — a battle, a storm, or a human life — its entire course is laid out in the engine of the stars. Astrologers call birth the “fatal hour,” the moment when all fate seals. A person’s entire life is fixed by the radiant vis at the instant of his birth.

Stellar Calendar

The Order of Hermes uses the stellar calendar, keeping time based on the zodiac, as adopted by the Founders at the first tribunal. Covenants and individual tribunals also use solar and lunar calendars as local custom dictates, but all “official” Order records are dated according to the stellar calendar.

The Order uses the stellar calendar for many reasons. The zodiac influences many aspects of magic. Much of the Order’s heritage comes from the early astrologers of Persia, Egypt, Gaul, Celtic lands, and Rome (as discussed in Chapter 8, “The Line of Hermes”). Additionally, the stellar calendar is rarely used in mundane society, making it yet another source of secret power.

Seasons and Months

At the first tribunal, the Founders used astrology to set the standard seasons of the Order. These dates smooth astrological influence on magic, allowing a magus the most control over his seasonal work.

Stellar months are determined by the rising of the Sun. At the beginning of each month, the Sun rises in a different sign. Beginning with the first month of spring, the sun rises in the following order: Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, and Aquarius.

Years and Ages

According to the stellar calendar, each new year begins on the Vernal Equinox. The astrological age is calculated by determining the zodiacal sign in which the Sun rises on the Vernal Equinox. For example, during the height of the Roman Empire, the sun rose in the sign of Aries on the Vernal Equinox. This time was known as the Age of Aries.

Astrological Ages, or aeons, last approximately two thousand years. The beginning of each Age is marked by the Precession of the Equinoxes. On the dawn of the Vernal Equinox of a new Age, the Sun will rise in a different sign. Because of the tilt of the Earth’s axis, the Ages change in reverse from the typical order of the zodiac. The Age proceeding the Age of Aries, for example, is the Age of Pisces.

The historical 13th century took place in the Age of Pisces. In the historical 13th century, the sun rises against the backdrop of the dual constellations jointly ruling this age: Pisces during the Vernal Equinox and Virgo during the Autumnal Equinox.

The myths of the past have closely matched the archetypal images associated with each aeon. The age of Gemini was a period noted for legends of twins: Remus and Romulus, Castor and Pollux. The next age of Taurus, the bull, was symbolically represented by the Egyptian bull-god Apis, the golden calf of Moses, and the White Bull of the Sea in Crete who fathered the Minotaur. The Age of Aries is associated with the Golden Fleece sought by Jason’s Argonauts, and the ram’s horns of the initiates of the



Stellar Seasons for 1220 AD

Season	Begins	Ends
Spring	Vernal Equinox (March 13th)	Summer Solstice (June 14th)
Summer	Summer Solstice (June 14th)	Autumnal Equinox (September 15th)
Autumn	Autumnal Equinox (September 15th)	Winter Solstice (December 14th)
Winter	Winter Solstice (December 14th)	Vernal Equinox (March 13th)



Egyptian mysteries, including Alexander the Great. Jesus the Lamb was the chief pivot of the transition from the Arian age into the current aeon, the Age of Pisces.

The Order of Hermes bases its calendar on the Age of Aries, starting sometime in the last century before Christ. Ancient ideas of Precession varied to some degree, with dates changing up to several centuries.

Counterpoint: Free Will and the Future

Church Fathers attack astrology for three basic reasons. First, its practice bears traces of pagan superstition and star worship. Second, it denies the fundamental Christian principle of humanity's freedom of will. If the stars control all human action, people are not responsible for their good or evil deeds, and the hope of salvation is meaningless. Third, astrology exposes the stargazer to the operation of hostile spirits.

Saint Augustine provides the strongest assault on astrology. In *City of God* Augustine brings together a number of ancient arguments against astrology and underscores the science's incompatibility with Christian beliefs. His sentiments are familiar to any scholar who studies the stars.

Augustine decries the lack of accountability in a world where God rules the stars and the stars rule humanity. "How is any room left for God to pass judgment on the deeds of men," he writes, "if they are subject to astrological forces, and God is Lord both of stars and men?" Further, the responsibility for human evil rests upon humanity itself and not upon God. Astrologers blaspheme by claiming God and the stars as His agents are the sources of human wickedness.

Most Christian philosophers, nevertheless, accept astrology's place in medicine and science, following the famous motto, "the wise one will rule the stars." Astral influence, they argue, can be overcome with the strength of will. Learning astrology, in other words, helps to defeat astrology.

Many Hermetic astrologers look to the distinction between body, spirit, and soul to explain how astrology can influence beings with free will. The radiant vis controls the health of the body and the desires of the animal spirit. The limits of divinity and essential nature protect the human soul, the seat of intellect, from all things occult. Free will, a vital component of the human soul, is free from stellar control, although if you do not resist the flesh and spirit, the stars will sweep you along.

For those storyguides who wish to resolve the difference between Precession and the Order's method of time keeping, here are three easy possibilities.

The Universe of Ars Magica is in the Age of Aries: Since the mythical coincidences of the Ages mentioned above were determined after-the-fact, it makes little difference. This is the easiest solution. For astrologers, an interesting question then arises: why was the dawning of the Age of the Son, the birth of Christ, unheralded by a new astrological Age? Does this fact discredit astrology, or perhaps Christianity?

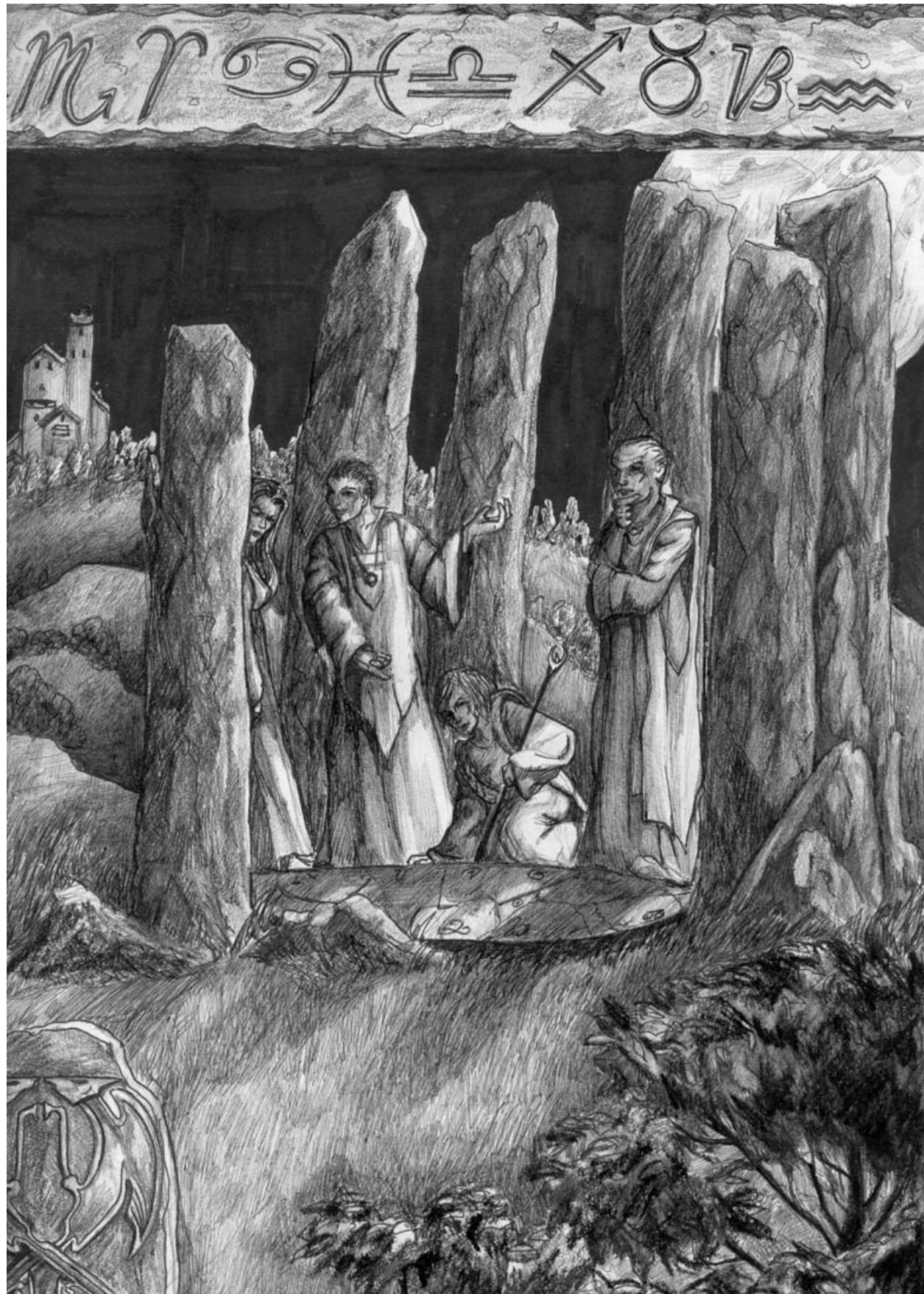
Sympathetic Magic: The Order maintains the Age of Aries for symbolic reasons. Keeping the Age of Aries sets the Order apart from the rest of society, and connects the Order to an Age of great magic. Perhaps by invoking the age of the height of magical civilizations such as Rome and Egypt, the Order hopes to keep the Dominion aura at bay with sympathetic magic.

Universal Clock: Perhaps a wide conspiracy of powerful archmagi is involved in a massive ritual to break the limit of the lunar sphere and rewind the celestial clock. Keeping time using the Age of Aries is but a small portion of sympathetic magic in their grand plan to return the world to the Age of the Old Ones.

Schools of Astrology

Astrology splits into four branches: general prediction, nativity, inception, and interrogation.

General prediction studies the stars' effects on the world as a whole. General predictions are used to forecast such events as weather, war, famine, and plague. Few magi follow this school as it helps little in the affairs of magic. Among mundane astrologers, an important use is political astrology, which predicts the fortunes of kingdoms and uses horoscopy to analyze political events.





A **nativity** is a horoscope of a particular person based on the time and place of birth. The study of nativities, called **genethliology**, focuses on the stars' effects on the background, traits, and destiny of individuals. Hermetic astrologers can create arcane connections to anyone by comparing the current alignment of the stars and planets to that person's nativity.

Inception horoscopes, also called "elections," predict portentous moments, the best times and places to conduct an activity. Computing an inception requires both the drawing of a nativity and the plotting of future celestial motion. The study of inceptions, called **catarchic astrology**, fascinates Hermetic astrologers as a source of magical power.

Interrogation uses the knowledge of the heavens to answer a discrete question. Much of interrogational astrology is already incorporated into Hermetic Theory and the Art of Intélego.

The Signs in Triplicities

	<u>Cardinal</u>	<u>Fixed</u>	<u>Mutable</u>	
Fire/Male	Aries	Leo	Sagittarius	Choleric
Water/Female	Cancer	Scorpio	Pisces	Phlegmatic
Air/Male	Libra	Aquarius	Gemini	Sanguine
Earth/Female	Capricorn	Taurus	Virgo	Melancholic

The Houses

<u>Number</u>	<u>Name</u>	<u>Province</u>
I	Vita	Personality, appearance, and childhood
II	Lucrum	Possessions and finance
III	Frates	Family, communication, and speech
IV	Genitor	Parents, childhood home, and seclusion
V	Nati	Offspring, sexuality, and creativity
VI	Valetudo	Subordinates, work, and health
VII	Uxor	Marriage, partnership, and close friends
VIII	Mors	Death, accidents, and mysticism
IX	Pietas	Study, contemplation, and travel
X	Regnum	Career, ambition, and achievements
XI	Benefacta	Ideals, worthy causes, and society
XII	Carcer	Restriction, sorrow, and illness

Overview of the Horoscope

Seven planets and 12 zodiacal constellations in 12 zodiacal houses revolve about the Earth in a complex, majestic dance. The planets' positions relative to the signs of the zodiac make up the heart of a horoscope, and determine the unfolding of events below the lunar sphere.

The fundamental tool of the astrologer, the **horoscope** diagrams the heavens at a given point in time in relation to a fixed point on earth; a square chart of the sky frozen in time, with the subject of the horoscope as the center. A nativity, the most powerful form of horoscope, plots the planets and constellations as they would be arranged around the subject's birthplace at the exact moment of birth.

For prediction, measurements of time, latitude, and celestial degrees must be as accurate as possible, requiring the use of astrolabes, astrological tables, and other delicate instruments. Using horoscopes in Hermetic magic necessitates the utmost precision. Naturally, all magi closely guard information about their births and the locations of their covenants.

The Ascendant

Charting a horoscope begins with the Ascendant, called the *Horoscopos* in Greek. The **Ascendant** is the degree of the sign of the zodiac rising due East over the horizon at the time and place to be astrologically charted. The Ascendant is marked on the middle left of the horoscope. When astrologers of Mythic Europe refer to a person's sign, they mean the Ascendant sign of the person's nativity.

Three other measurements along with the Ascendant form the cardinal points of the horoscope. The **Midheaven** (*Medium Caelum*) is the point directly above the observer's head, or the highest point the sun reached on the subject's birthday for

nativities. The **Descendant** (*Occasus*) is due West, where the sun sets. The **Lower Heaven** (*Imum Caelum*) is the polar opposite of the Midheaven.

The Signs

The signs of the zodiac belong to many categories. These categories are often a pair of opposing qualities, such as: positive or negative, diurnal or nocturnal, human or animal, fertile or sterile, whole or mutilated, single or double, and such.

The signs split into four basic groups: Fire, Water, Air, and Earth. Three signs belong to each Elemental group, earning the name “Triplicities” from Ptolemy. The Triplicities break down along Aristotelian properties and bodily humors (page 62). Six signs are female, and six signs are male, and their various qualities are based on this primary opposing pairing.

Signs are Cardinal, Fixed, or Mutable. **Cardinal signs** represent active temperaments. **Fixed signs** are the “power signs,” the stabilization of conflicting forces. **Mutable signs** represent imminent action to change, and the resultant uncertainty.

The last section in this chapter contains detailed examinations of each sign (page 83).

The Houses

The signs of the zodiac reside in 12 houses. The Ascendant sign is placed in the first house, located just below the point of the Ascendant on the chart (representing the sign’s eminent rise above the horizon). The other signs are placed in the remaining houses, in order, counterclockwise around the chart. Different signs reside in different houses depending upon the time and place of the subject.

Houses govern the provinces of life. The jurisdiction of a house directs the influence of the sign residing in it.



The Decans

First used by ancient Egyptian astrologers and later adopted by Ptolemy, the **decans** consist of 36 star configurations. Three decans occupy each zodiacal house. The portents of decans vary depending upon which signs share their house.

The Decans

Sign	First Decan	Second Decan	Third Decan
Aries	adventure, zeal, dishonor, and misfortune	nobility, leadership	propaganda, scandal
Taurus	determination	struggle, competition	mastery, physicality, materialism
Gemini	mastermind, deduction	fidelity	reason, objectivity
Cancer	moods, poetics, drama	revelation, energy, emotion	research, curiosity, restlessness, and sexual confusion
Leo	conqueror, hedonism	astute observation	ruthless ambition
Virgo	achievement, great tasks	experience, diplomacy	duty, renunciation
Libra	wisdom, subtlety	independence, rebellion	arts and letters, outwitting others
Scorpio	excess energy, fertility	restriction, vivid passion	victory, vivid ideas, intuition, sex
Sagittarius	devotion, instinct	questing	illumination, revealing illusion
Capricorn	organization, coordination	martyrdom, tireless effort	idealism, knowledge
Aquarius	manipulation, teaching	inspiration, convincing others	repression
Pisces	mysticism, truth-seeking	barriers, self-sacrifice	vicissitudes, sex



The Planets

The locations of the seven planets (including Sun and Moon) are also charted. Planets have their own influences, modified by their approximation to the cardinal points, which house and decan they occupy, and which sign shares that house. Planetary **aspects**, positions of planets relative to each other, can alter the entire meaning of a prediction.

Astral Magic

According to Aristotle in his famous treatise *De Anima*, astrology is the summit of mortal knowledge. Studying grammar, logic, and rhetoric prepares you for arithmetic and geometry. Once these principles of math are understood, you can study astronomy, the pinnacle of the seven liberal arts. Astral magic, Aristotle explains, is the highest field of study within astronomy. Thus, he concludes, astral magic is the object of all learning.

Celestial spirits, creatures of God whose lives are governed by the perfect order of the heavens, dwell above the lunar sphere amongst the zodiac, designed and set in motion by God Himself. These angels, it is said, descend to earth to work magic and influence the sublunar realm as God's zodiac commands. Another branch of astral magic employs an elaborate liturgy to induce planetary deities to send their angels to carry out the magician's bidding.

Astral magicians believe celestial spirits can be drawn down to Earth and induced to enter material objects, called **periapts**, suffusing their newfound homes with power. To entice a celestial spirit, periapts are constructed to resemble the spirit's own celestial body. The periapt's exotic materials must correspond to the spirit's nature.

The supplicating ritual to draw a spirit into a periapt or induce the favor of the planetary gods can involve bodily purification, chanting occult names, inscribing formulae with special inks, the carving of stellar imagery, the burning of exotic incense, animal sacrifice, ingestion of holy foods, prostration to the higher realm, and prayer.

Planetary Significance

Planets Significance

Moon	Commoners, fertility, folk magic, fruitfulness, mothers, rainfall, sailors, and witchcraft
Sun	Drought, fathers, giver of life, heat, masculine energy, rank, royalty, and noble title
Mercury	Duality, falsehood, gardens, scribes, small animals, storytellers, travelers, and tricksters
Venus	Amusement, bards, chivalry, dances, jewels, poets, and romance
Mars	Accidents, armor, dangerous animals, dragons, duels, fires, hunting, jousts, swords, tournaments, and war
Jupiter	The Church, convents, crusades, law, monasteries, pilgrimage, scholarship, science, and treasure
Saturn	Darkness, death, enemies, loss, outlaws, prisons, secrecy, and sorrow

Aspects Separation Quality

Opposition	180 degrees	worst forces
Trine	120 degrees	best forces
Quartile	90 degrees	both planets are obstacles to each other's forces
Sextile	60 degrees	good forces from both planets
Conjunction	0 degrees	varies, but always strong

Such rituals must be performed at an astrologically determined time, for only then does the ray of the celestial body shine down from heaven to influence the world.

Using Astrology in Character Creation

Affinities

Magical Affinity (Sign) (+3): You must pick a specific sign, such as Pisces, for the Affinity. You may add your score in the Affinity to any spell cast at a target with a nativity Ascendant of the same sign. You may add your Affinity to any spell cast during the month of the sign. Finally, you may add your Affinity to any spell or lab total with an effect symbolic of the sign (at the discretion of the troupe or storyguide).

Magical Affinity (Planet) (+3): You must pick a specific planet, such as Mars, for the Affinity. You may also add your Affinity to any spell or lab total with an effect within the planet's significance (see the "Planetary Significance" chart on page 64). Typically, the planet's position in the sky does not assist your Affinity. The storyguide may decide for the Affinity to apply during certain significant situations, such as conjunctions.

Magical Affinity (House) (+1): You must pick a specific house, such as Carcer, for the Affinity. You may add your Affinity to any spell or lab total with an effect within the house's jurisdiction (see the "Houses" chart on page 62).

Cyclic Magic

Triplexity Cycles (varies): You gain your Cyclic Magic bonus (or subtract your penalty) during the stellar months that

belong to a particular triplexity category (see "Triplexity" chart of page 62).

Picking "male" or "female" stellar months as your cycle costs the standard +2 Virtue points for each +3 bonus to magic rolls for positive cycles, or -2 Flaw points for each -3 penalty for negative cycles.

For example, a +2 Cyclic Magic (positive) Virtue in "female" stellar months gives you a +3 to all magic rolls during the months of Cancer, Scorpio, Pisces, Capricorn, Taurus, and Virgo, and no bonus for the other 6 months.

Picking Cardinal, Fixed, or Mutable stellar months as your cycle costs +2 Virtue points for each +5 bonus to magic rolls for positive cycles, or -2 Flaw points for each -5 penalty for negative cycles.

For example, a +4 Cyclic Magic (positive) Virtue in Fixed stellar months gives you a +10 to magic rolls during the months of Leo, Scorpio, Aquarius, and Taurus, and no bonus during the other 8 months.

Picking Fire, Air, Earth, or Water stellar months as your cycle costs +1 Virtue point for each +3 bonus to magic rolls for positive cycles, or -1 Virtue points for each -3 penalty for negative cycles.

For example, a -3 Cyclic Magic (negative) Flaw in "Air" stellar months gives you a -9 to all magic rolls during the months of Libra, Aquarius, and Gemini, and no penalty for the other 9 months.

Mutable Flaws (Varies)

You possess a Flaw, Hermetic or general, which hampers you supernaturally, such as Chaotic Magic, Curse, or Plagued by (Entity). However, the Flaw only affects you during the Mutable stellar months, as these are the times when the stars turn strange: Sagittarius, Pisces, Gemini, and Virgo. Purchase the Flaw as normal, but it costs 1 less Flaw point. For example, Mutable Unpredictable Magic only costs -3 Flaw points instead of the usual -4.



Mythic Horoscopy

This insert describes a quick system for creating horoscopes for places, events, and people. Creating a horoscope takes four steps: 1) finding the dominant humour, 2) determining the Ascendant sign, 3) placing signs in the houses, and 4) determining dominant decans. This system can also be used for player characters, but it is suggested that players have the option of making up their own horoscope.

Finding the Dominant Humour

Mythic Horoscopy begins with the humour. The storyguide decides what humour dominates the subject of the horoscope. This can be done randomly or based on the nature of the subject.

Random: Roll a simple die: 1–3 = Choleric; 4–6 = Phlegmatic; 7–9 = Sanguine; 0 = Melancholic.

People: Personality and profession can determine a character's dominant humour, as shown below.

<u>Humour</u>	<u>Personality</u>
Choleric	aggressive, courageous, temperamental: warriors, nobles
Phlegmatic	careful, pragmatic, peaceful, easygoing: merchants, bureaucrats
Sanguine	charming, clever, passionate, poised: courtiers, craftsmen
Melancholic	creative, eccentric, sensitive, perceptive: magicians, priests

Places: If a place is man-made (such as a building or entire city), the stellar month in which construction began can determine its sign and humour according to the Triplicities (page 62). For example, a wizard's tower begun in the month of Taurus has a sign of Taurus and melancholic humour. For natural locales (or an alternative to date of construction for man-made places), location and geography determines the humour of the area, as described below.

Choleric	deserts, Mediterranean coast, cliffs, fortresses
Phlegmatic	fields, forests, towns, farms
Sanguine	bodies of water, beaches, swamps, ships
Melancholic	castles, mountains, towers, abbeys

Events: For natural or uncontrolled magical events (weather, behavior of regiones, etc.) the stellar month in which the event begins determines its sign and humour according to the Triplicities. For human activities, the nature of the activity determines the humour of the event, as listed below.

Choleric	battles, arguments, confrontations
Phlegmatic	mercantile endeavors, craftsmanship
Sanguine	diplomacy, seductions, plots of intrigue
Melancholic	study, experimentation, investigation

Determining the Ascendant Sign

Unless determined above, the storyguide next decides the subject's dominant sign either randomly or based on the nature of the subject.

Random: Roll a simple die (re-rolling any 0s) and cross-reference the humour on the following chart.

	1–3	4–6	7–9
	<u>Cardinal</u>	<u>Fixed</u>	<u>Mutable</u>
Choleric	Aries	Leo	Sagittarius
Phlegmatic	Cancer	Scorpio	Pisces
Sanguine	Libra	Aquarius	Gemini
Melancholic	Capricorn	Taurus	Virgo

People: You can base the sign of a person on their general temperament, either Cardinal, Fixed, or Mutable (as shown in the chart below), and consulting the chart above. For example, a person with a melancholic humour and a cardinal temperament has a sign of Capricorn.

<u>Temperament</u>	<u>Description</u>
Cardinal	active, energetic, busy
Fixed	balanced, steady, well-positioned
Mutable	changing, unsure, anxious

In the alternative, pick one of the three signs associated with a particular humour (from the chart at the top of this box) based on the sign's individual characteristics (described at the end of this chapter).

Places: Unless determined by the date of construction, the age or status of a place can indicate its temperament, which can be cross-referenced with humour on the chart at top to determine the place's sign.

Cardinal	being built, undergoing new growth
Fixed	completed, undamaged, containing a stable population of people or animals
Mutable	crumbling, decaying, losing inhabitants through death or abandonment

Events: Unless determined by the date of occurrence, the basic likelihood of a positive outcome can indicate an event's temperament, which can be cross-referenced with humour on the chart above to determine the event's sign. For example, a battle against a foe with overwhelming forces would have a sign of Sagittarius (choleric humour, mutable temperament)

Cardinal	in subject's favor
Fixed	even likelihood
Mutable	against subject

Placing Signs in Houses

The Ascendant sign is placed in the first house, or "Vita." In the second house, place the sign that follows the dominant sign in the stellar sequence of the signs: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. For example, if Aquarius is the dominant sign, Aquarius is in the first house, Pisces is in the second house, Aries is in the third house, Taurus is in the fourth, and so forth.

Determining Dominant Decans

Decans can be chosen (see "Decan Chart" on page 63) or randomly determined by rolling a simple die (re-rolling 0s): 1–3 = first decan; 4–6 = second decan; 7–9 = third decan.



Outer Mystery: Hermetic Astrology

Hermetic Astrology deals exclusively with the heavens' impact upon magic. Artes Liberales confers knowledge of the qualities and movements of celestial bodies.

Astrology also functions as a Magical Affinity, adding its score to any spell or lab total involving effects of the inner mysteries of astrology and celestially-inspired spells such as *Wizard's Eclipse*.

Finally, if you possess the Divination Exceptional Ability (ArM4 page 45), Magic Sensitivity (ArM4 page 42), Sense Holiness or Unholiness (ArM4 page 42), or Aura Sense (WGRe page 60), you may add your (Astrology score)/3 to your roll by spending 1 hour in computation.

Astrological Time in the Laboratory

Astrologers can attune their laboratory activities to the stars. With the help of the storyguide or troupe, pick which sign associates the strongest with your project, and begin work on the start of that month.

Creating a Creo Aquam enchantment, for example, could be best begun in the month of Aquarius. Roll a stress die + Int + Astrology. Add the result to your first season's laboratory total. Also record the month in which your project began.

The Order's standard seasons are based on the Mutable signs — Pisces, Gemini, Virgo, and Sagittarius — the signs of the equinoxes and solstices. If you choose a sign other than the four Mutables, your "seasons" may now be out of sync with the Order's standard seasons based on the Triplexity in which you started.

Continuing the example, Aquarius is in the Fixed Triplexity. Each of your "seasons" begins with the other three Fixed signs (see the "Triplexity" chart on page 62). Thus, your first season was Aquarius, your second is Taurus, your third season will be Leo, your fourth will be Scorpio, and your fifth will be Aquarius again.

Because your lab work is now attuned to the stars, you gain bonuses and penalties on all your following laboratory totals. These modifiers change your laboratory even if your seasons are still in sync with the Order's standard seasons. Compare the first month of your first season to the first month of the current season. If the new season begins with a sign of the same gender, add your Astrology score. If the new season begins with a sign of the opposite gender, subtract your Astrology score.

Continuing the example, Aquarius is male and Taurus is female, and you must subtract your Astrology score from any laboratory total.

You can stop applying these modifiers by resuming non-astrological laboratory practices. To "rebalance" your lab work, you must wait at least one month after your last activity and begin your next activity on either an equinox or a solstice.

Astral Influence

Hourly Influences on Spell Casting

The stars' influence on magic constantly changes as the celestial spheres spin about the Earth. Before Bonisagus codified Hermetic magic, wizards had to always consider the time of day when working magic. The Parma Magica now shields magi from the hourly influence of the zodiac. Astral influence, however, can be positive as well as negative.

At each sunrise and sunset, you may decide whether to include astral influence protection in your Parma Magica. If you include the protection, you cannot take

Hourly Influence

Hour

Positive

Negative

Day Hours

First: The Hour of Bound Tongues	ReCo, ReMe	PeMe, MuMe
Second: The Hour of Friendship	CrCo, CrMe	MuCo, InMe
Third: The Hour of the Wild Beasts	Animál	Terram
Fourth: The Hour of the Tamed Beast	ReAn, PeVi	CrAn, CrVi
Fifth: The Arcadian Hour	Faerie magic	Magic in the Dominion
Sixth: The Hour of Freedom	Muto, Perdo	Rego, Creo
Seventh: The Hour of Creation	Creo	Perdo
Eighth: The Hour of Discord	Muto, Perdo	Creo, Intélego
Ninth: The Hour of Travel	ReTe, ReCo	MuTe, MuCo
Tenth: The Ghostly Hour	MuCo, MuMe, MuVi	ReTe, ReCo, ReAn
Eleventh: The Hour of Concord	Creo, Rego	Muto, Perdo
Twelfth: The Hour of Bound Spirits	ReVi	CrCo, CrAn

Night Hours

First: The Hour of Enchantment	Vim	Ignem
Second: The Hour of the Soul	Mentem, Imáginem	Corpus, Animál
Third: The Hour of Flame	Ignem	Aquam
Fourth: The Hour of Waves	Perdo, Aquam	Creo, Ignem
Fifth: The Calming Hour	Rego	Muto
Sixth: The Hour of the Oak	Herbam	Animal
Seventh: The Hour of the Heart	Corpus	Mentem
Eighth: The Hour of Enmity	Crlg, PeCo	CrCo, Pelg
Ninth: The Lording Hour	Nobles, castles	Commoners, hovels
Tenth: The Holy Hour	Churchmen	Demons
Eleventh: The Hour of Storms	Auram	Terram
Twelfth: The Hour of the Sage	Intélego	Imáginem



advantage of hourly influence bonuses, and are not disadvantaged by hourly influence penalties.

If you choose not to be protected, consult the "Hourly Influence" Chart. When casting magic under a positive influence, you earn a +3 to all related magic rolls (spell casting, Finesse, and Concentration).

For example, casting a Creo Mentem spell during the Hour of Friendship earns you a +3 to your spell casting roll. When casting a spell under a negative influence, however, subtract

3 from all related magic rolls, and add 1 extra Botch die. For example, casting a Muto Corpus spell during the Hour of Friendship causes to you suffer -3 to your spell casting roll.

Daily Influences on Spell Casting

Astrologers know incantations to take advantage of the days of the week without exposing themselves to hourly influences.



Consult the “Daily Influences” chart. If the aromatic listed is burnt during spell casting, you may add your Astrology score to your roll.

For example, you add your Astrology score to a Perdo spell total by burning pepper while casting the spell on Tuesday.

You cannot add your Astrology score more than once to any roll or total. You can take advantage of both hourly and daily influences for a single roll, but removing protection from hourly influences from your Parma is not required.

Celestial Magic (+2 Virtue)

This inner mystery contains the secret of using astrology to improve Hermetic spell casting.

Astrological Arcane Connections

With Celestial Magic, you can create arcane connections through astrological computation. Such astrological arcane connections are difficult to calculate, and, once achieved, last only until the next sunrise. The calculation takes at least one hour.

Only humans and physical locations can be the subject of computation. To create an astrological Arcane connection to a mundane, you must know the subject’s current whereabouts, possess enough information to create a thorough nativity (includ-

ing the date, exact time, and latitude of the target’s birthplace) and make a stress Int + Astrology roll of 9+. To create an astrological Arcane connection to the Gifted, you must also know the date and place of the target’s first magical initiation (the apprentice’s gauntlet in the case of Hermetic magi) and make a stress Int + Astrology roll of 12+. All wizards are aware of the arcane powers of horoscopy and carefully guard such information.

If the person travels farther than 1 mile after the Arcane connection is established, the connection is destroyed. *Confound the Connection* does not work on astrological Arcane connections. The connection is always destroyed upon the next sunrise.

Astrological Arcane connections can be used in sympathetic magic (discussed in Chapter Two: “Mystagogy” on page 25), and count as arcane connections that last for “hours.” Astrological arcane connections, however, can never be used as “expired” Arcane connections for sympathetic magic.

To create an astrological Arcane connection to a physical location, you must know the location’s precise latitude, down to the hour and minute (approximately 1.15 miles), and make a simple Intelligence + Astrology roll of 9+.

A failed roll can be attempted again the following day for mundane targets, the following month for Gifted targets, and the following year for locations. A botch may indicate that the astrologer has created a connection to an unintended target without realizing it, or result in befuddlement preventing the astrologer from attempting the calculation again for an amount of time based on the severity of the botch.

Daily Influences

Day	Aromatic	Influence
Sunday	sandalwood	binding tongues or people
Monday	aloe	benevolence
Tuesday	pepper	illness, destruction
Wednesday	altast	enmity, hatred
Thursday	yellow incense	peace
Friday	almastic	friendship
Saturday	sulfur	binding places

Sidereal Range

This inner mystery also allows you to cast spells with the range of Sidereal, the easier to cast astrological equivalent of Arcane Connection range. To cast a Sidereal ranged

spell, you must first possess a physical arcane connection or create an Astrological arcane connection to the target.

Sidereal range has the same level as Near. All Sidereal spells, however, must have targets of Room, Structure, or Boundary. Finally, all Sidereal ranged spells are rituals as the caster must perform laborious calculations and ply the spirits of the heavens with charms of vis.

Sign Duration

Astrologers can invent, learn, and cast spells with a duration of Sign, which is the same level of the duration Month, but requires a ritual to use. During the ritual, the caster chooses which zodiacal Sign to invoke. The spell cannot be an aimed spell, and cannot have a target of Group.

The spell takes effect during the selected sign's stellar month each year until the end of the Age of Aries or until dispelled.

For example, an invisibility spell with a duration of Libra turns the target invisible once a year during the month of Libra. Sign duration spells can only be dispelled with ritual spells.

Zodiacal Targets

Astrologers can invent spells or enchant magical effects that apply to targets that belong to a certain sign. The Target of the spell remains the same, but gain an additional requirement of a specific sign. For example, a Creo Corpus spell with a Target of Individual (Pisces) can only target humans who have the Pisces as their Ascendant. If cast on a Taurus, the spell fails.





Zodiacal targets can only apply to humans, animals, and man-made objects. To determine the signs of targets, stonyguides can use the method in the “Mythic Horoscopy” insert (pages 66 and 67) or choose on their own. You do not need to know a target’s Ascendant before casting the spell. Casting a spell with a zodiacal target without knowing the actual target’s Ascendant is always a stress roll with 1 extra botch die. If the target does not belong to the appropriate sign, the spell will fail regardless of the roll. Zodiacal targets can apply to targets of Small, Individual, Group, or Structure.

When designed with a zodiacal target, subtract 5 from the spell or enchantment effect’s level.

Sample Celestial Spells

All spells listed below require the Celestial Magic virtue unless otherwise specified.

Creo Celestial Spells

Denying the Spirit to the Prying Astrologer (CrVi Gen)

R: Per D: Year/Perm T: Ind, Ritual

Makes the calculation of your horoscope extremely difficult by creating a new stellar resonance within your spirit. You must pick a decan of a particular sign for your spirit to resonate with (see the “Decans” chart on page 63).

While the spell is in effect, all Astrology rolls made against you have their Ease Factors increased by the magnitude of the spell. Any Intélego spell that attempts to reveal information on your horoscope, or any zodiacal target spell cast against you, must exceed the level of the ritual or it will fail.

Additionally, you gain a +3 Personality Trait related to that aspect while the spell is in effect.

(Design: Adapt “Create a magical shell which prevents Intélego spells with penetration less than its level from learning any details about the magic on the target” general guideline)

Denying the Land to the Prying Astrologer (CrVi Gen)

R: Per D: Year/Perm T: Bound, Ritual

Makes the calculation of Astrological arcane connections to a location extremely difficult by creating a new stellar resonance within the area. You must pick a decan of a particular sign for the area’s essence to resonate with (see the “Decans” chart on page 63).

While the spell is in effect, all attempts to create Astrological arcane connections have their Ease Factors increased by (the level of the ritual – 15)/5, that is, the magnitude of the ritual – 3. Any Intélego spell that attempts to reveal astrological information about the area, or any zodiacal target spell cast on the area, must exceed the (level of the ritual)/2 or it will fail.

(Design: Use *Denying the Spirit to the Prying Astrologer*, but boost target from Individual to Boundary +15)

Intélego Celestial Spells

All Intélego spells that reveal astrological information about a target must be rituals because they look into the past.

Enchantment of the Scryer’s Emerald (InIm 30)

R: Sidereal D: Moon/Perm T: Boundary, Ritual

Turns an emerald or similar green stone (such as a pale beryl) into a crystal gazer’s tool. A particular building or area must be specified during the enchantment ritual. The target’s latitude must be known.

Once enchanted, any innately magical person (including companions with mystical powers) who gazes into the emerald will see and hear the target, no matter how dis-

tant. By concentrating, the view can shift or focus onto anything within the targeted boundary. The emerald also becomes an arcane connection to the targeted area.

Scryer's Emerald, although forbidden for use upon fellow Hermetic covenants, nevertheless finds its way into every astrologer's grimoire. Versions of this spell exist for targets of Structure (InIm 25), and Room (InIm 20).

(Design: Use two senses at a distance +10, change range from Near to Sidereal +0, boost duration from Concentration to Moon +10, boost target from Room to Boundary +10)

***Eye of the Ancient Astrologer* (InMe 40)**

R: Eye/Arc D: Mom T: Ind, Ritual

Requisite: Corpus

Focus: Astrological chart (+1)

Reveals the nativity horoscope of the person targeted if the target is younger than 200 years old. This spell does not require Astrology or Celestial Magic to cast.

(Design: Combine InCo "sense a specific piece of information about a body" +10, with InMe "learn all the information you wish from a person's mind" +30)

Muto Celestial Spells

***Curse of Merlin* (MuCo 45)**

R: Touch/Arc D: Sign T: Ind, Ritual

Requisite: Herbam

This ritual was invented by the Praeco of the Provençal Tribunal as a means of punishment for low crimes. The caster selects a stellar month. If the month chosen is Virgo, the Mutable sign of melancholy, you gain a +3 bonus to your casting roll. During the selected month of each proceeding year, the target sprouts roots and turns into a tree about 12 feet tall. The target's only sensation during the spell's effect is touch.

The target must "live" as a tree of the entire month, so the target must have a source of sunlight and roots in fresh soil. If

not, the target must make a stress + Sta roll of 3+ or die. Chopping the target down is also fatal.

(Design: Turn a person into a plant +40, boost range from Sun to Sign, equivalent to Month, +5)

***Shifting Sign* (MuMe 25)**

R: Eye/Arc D: Sun T: Ind

Temporarily changes a person's personality to reflect a sign of the caster's choosing. While the spell is in effect, the target acquires a Personality Trait of +3 in the appropriate sign. In addition, any rolls that would benefit from the different influence (such as Taurus in a wrestling match) gain a bonus of +1.

(Design: Major change in person's emotions +15, making MuMe spell create a +1 bonus to a roll +10)

***Standing in the Sorceress' Stronghold's Stead* (MuVi Gen)**

R: Reach/Sidereal D: Sun/Moon T:

Structure, Ritual

Requisite: Terram

Similar to *Standing in the Sorcerer's Stead* (pages 74 and 75), this ritual redirects spells targeted at a building to another by creating a magical stand-in. Unless boosted to Sidereal range, the ritual itself must be performed in the stand-in structure, and the caster must possess an arcane connection to the original structure. The deflected spell must have a range of either Arcane Connection or Sidereal and a level less than or equal to (the ritual's level - 15). The enemy caster must make a Perception + Magical Theory roll of (6 + magnitude of the ritual) to notice something has gone awry. If the stand-in structure is significantly different from the originally targeted structure, the detection Ease Factor is halved. For example, if you use a 40th level Stronghold's Stead to make a peasant's hut stand in for your covenant's keep, the Ease Factor to detect this switch is 7+.

A second version of this ritual exists, called *Standing in the Sage's Sanctum's Stead*,





which deflects spells with targets of Room if the deflected spell's level is less than or equal to (the ritual's level – 10).

(Design: Significantly change a spell of less than the level of the Vim spell +0, boost target from Individual to Structure +10, make effect difficult to detect +5)

Jurisdiction Over the Person (MuVi 40)

R: Near/Arc D: Moon T: Ind, Ritual

The Wise Ones developed this spell from the pre-Hermetic rituals of early Christian mystics. While performing this ritual on a person, the caster chooses an astrological house (see “The Houses” chart on page 62). During the next lunar month, the target’s susceptibility to the house’s jurisdiction increases greatly. By the end of the month, an event will occur that satisfies the jurisdiction of the house. For example, the caster picks the house of

Uxor, and the target acquires a new friend by the end of the month. Exactly which aspect of the house’s jurisdiction will manifest itself in the target’s life, and how it will occur, is entirely up to the storyguide or troupe.

In game mechanical terms, while under this spell, the target effectively has the Destiny (+4) Virtue to achieve an event under the jurisdiction of the selected house by the end of the month. This spell can be a blessing or a curse, depending on the house chosen.

(Design: 5 levels per Virtue point conferred +20, boost duration from Concentration to Moon +10, strangeness of effect +10)

Standing in the Sorcerer’s Stead (MuVi Gen)

R: Touch/Sidereal, D: Sun/Moon, T: Ind, Ritual

Planguncula

The *plangunculus*, a form of homunculus, is an enchanted wax doll that can serve as a stand-in against harmful magic. Creating a *plangunculus* is a special lesser enchantment lab activity that can be performed by any magus with Astrology. During the season of enchantment, you prepare a wax doll in your likeness, mixing blood and other bodily matter in the wax and decorating it with plants and minerals significant to the stars of your nativity horoscope. The Lab Total for creating a *plangunculus* is Int + Astrology + Rego (Muto requisite) + Vim + aura. Enchanting a *plangunculus* also requires vis. You must spend a number of pawns of Vim vis equal to your (Lab Total)/10 when preparing the *plangunculus*. The level of the *plangunculus* is equal to your (Lab Total)/5. You may create a *plangunculus* for another person, but you must know the person’s nativity horoscope, and the level of the *plangunculus* is your (Lab Total)/10.

The *plangunculus* will stand in for any Arcane Connection or Sidereal ranged spell with a level less than or equal to the *plangunculus*’s level. The *plangunculus* also resists the redirected spell, with a magic resistance total equal to a stress die + *plangunculus*’s level + aura. If the *plangunculus* resists the redirected spell, the spell fails. The enemy spell caster is unaware of the existence of the *plangunculus*. As far as the enemy caster is concerned, you managed to resist the deflected spell yourself.

If the *plangunculus* fails to resist the spell, but the spell cannot target inanimate matter, the spell fails and the enemy caster is immediately aware of the *plangunculus*’s existence. For example, any Mentem or Corpus spell redirected to the *plangunculus* will automatically fail. All other spells will affect the *plangunculus*, and the enemy caster must make Perception + Magical Theory roll of (6 + (level of the *plangunculus*)/5) to notice something has gone awry.

The enchantment is destroyed if the *plangunculus* is ever physically damaged. You can create multiple *plangunculi* for yourself, but you cannot make more than one for another person at one time. Only the *plangunculus* with the highest level will redirect spells; a second or lower-level *plangunculus* will only redirect spells once the first is destroyed. You can have a number of *plangunculi* existing at one time equal to your current Astrology score.

Requisite: Corpus

This ritual makes a person into a magical stand-in for the caster by switching the caster's and the target's stellar resonances. If the ritual is performed at Touch range, the target must remain in physical contact with the caster for the length of the ritual casting. Whenever someone targets the caster with any spell ranged at Arcane Connection or Sidereal, the stand-in is targeted instead if the level of the Sorcerer's Stead is greater than or equal to the deflected spell's level. The enemy caster must make a Perception + Magical Theory roll of (6 + magnitude of the ritual) to notice something has gone awry.

For example, Adolphus casts a 40th level Standing in the Sorcerer's Stead on his grog, Sextus. Bentevolio declares Wizard's War on Adolphus, and after creating an Astrological arcane connection, casts a 40th level Opening the Intangible Tunnel to Adolphus. The Intangible Tunnel spell is the same level as Sorcerer's Stead, and thus the Intangible Tunnel connects to Sextus instead. Bentevolio rolls a 5 (stress die) + 1 (Perception) + 6 (Magic Theory), for a total of 12, less than the +14 (6 + 8, the magnitude of the ritual) needed to notice the switch. Bentevolio multicasts Pilum of Fire through the Intangible Tunnel, immolating the loyal Sextus, who is soon replaced by the trusty Septus.

This ritual is famous for its strange and unpredictable side effects, including the switching of Personality Traits between the caster and the stand-in.

(Design: Significantly change a spell of less than then level of the Vim spell +0, reduce range from Reach to Touch -5, make effect difficult to detect +5)

Perdo Celestial Spells**Nail of Astral Disruption (PeVi Gen)**

R: Touch D: Sun (Spec) T: Small (Spec)

Requisite: Terram

According to legend, this variation of a non-Hermetic spell originated with

astrologers of House Díedne. It requires Astrology to cast. The Nail can only be cast on an iron nail at least 100 years old. If successful, the caster (or anyone to whom the caster gives the nail) has until the next sunrise or sunset (whichever comes first) to use it.

To benefit from the spell, you must drive the nail into the flesh of your intended victim, causing at least one Body level of damage, so that the nail tastes blood. If the nail tastes blood, any periaps in your victim's possession automatically expire if their effect level is less than or equal to the level of this spell.

The Nail has no effect on "life-linked" periaps instilled with vis.

(Design: Non-Hermetic)

Gong of Celestial Dissipation (PeVi Gen)

R: Spec D: Mom T: Spec

Focus: a gong (special)





This spell's non-Hermetic origins trace back to the Brethren of Purity. To cast the spell, you must first prepare a gong by inscribing it with astrological symbols and infusing it with power. Preparing a gong takes one season and costs a number of pawns of Vim vis equal to the maximum magnitude of the spell you intend to cast with it. For example, a gong infused with 10 pawns of Vim vis can be used with any *Gong of Celestial Dissipation* spell of 50th level or lower. A gong intended for spells of 40th level or lower can be hand-held. Gongs intended for higher level spells must be full-sized, upright gongs. Legend has it that in the Mountains of Qaff an astrological temple has a gong 10 paces wide that can dispel any magic known to man.

The focus bonus of the gong is equal to the gong creator's Astrology score. Once a gong is properly created, anyone can use it in conjunction with a Gong spell at any time.

You must strike the gong while casting the spell. The Gong can disrupt any and all non-ritual astrological spells (see below) within earshot of the gong. If the Gong's level is greater than or equal to the "listening" spell's level $\times 2$, the target spell is dispelled. Supposedly, the noise drives away the angels maintaining the target spell.

Magic disrupted by the Gong includes: effects created by astrological periaps (but not the periaps themselves; see page 78 for more on periaps); spells modified by the caster's Astrology score; spells cast by exotic wizards who use astral magic; and the powers of faeries and magical creatures associated with the stars or planets.

A caster can choose to target a single spell. If so, the Gong will dispel any single astrological spell with a level less than or equal to the level of the Gong. The noise will not disrupt any other astrological spells.

A ritual version of the Gong exists that can dispel ritual spells and astrological enchantments. It can only be cast on one target at a time.

(Design: Non-Hermetic)

Rego Celestial Spells

Apollo's Siege (ReIg Gen)

R: Sidereal D: Sun T: Boundary, Ritual
Requisite: Vim

Invented by a maga of the Line of Abydaros during the Schism War, this ritual attacks areas protected by an *Aegis of the Hearth* or similar spell. Upon the ritual's completion, a magnificent bow manifests before the caster. It appears as a gilt Roman self bow of finest craftsmanship, which dazzles the eyes. When the caster draws and fires the bow a ray of sunlight bursts forth and speeds toward the target. The bow itself vanishes after the spell is cast.

If the level of the ritual is greater than or equal to the level of the $(Aegis \times 2) + 30$, the Aegis falls in a spectacular display of sparks and light. The Aegis remains suppressed for the duration of the Siege. Upon the next sunrise or sunset, the Aegis functions again as normal. If the level of the ritual is greater than or equal to the level of the Aegis (but not greater than the $(level \times 2) + 30$), the Aegis remains but the caster can work magic within the Aegis without any penalty for the duration of the ritual.

(Design: Adapt ReVi's "suppress a spell cast by another with a level less than half of the level of the Vim spell" +0, boost range from Reach to Sidereal, equivalent to Near +5, boost duration from Concentration to Sun +5, boost target from Small to Boundary +20)

Visiting Wise Man (ReIm 35)

R: Per/Touch D: Conc/Sun, T: Ind
Requisite: Intélego

Prior to casting, you must create an Astrological arcane connection to your "destination."

Once cast, the spell sends a full, mobile phantasm of the target to its intended destination, no matter how distant. You can see through the image's eyes and hear through the image's ears. Unlike *Image of the Wizard Torn*, the image created does not send a physical arcane connection of the caster to the target site.

Some grandiose magi use this spell to make dramatic entrances and impressions while remaining safe in their sanctums. Unless you master the spell, however, the projected image belies some element of your horoscope. A Gemini magus, for example, will send twin images.

(Design: Same as *Image of the Wizard* Torn +30, adding a second sense +5)

Hermetic Inception (+3 Virtue)

Time and position in relation to the heavens is a source of power. With this inner mystery, a Hermetic astrologer can replace vis with catarchic astrology (page 62). Hermetic Inception replaces the vis needed to cast ritual spells, the vis needed to boost either range or duration, or the vis needed to create life-linked periaps (page 78). Hermetic Inception cannot be used for any other purpose.

Preparation for Hermetic Inception involves the most difficult astrological computations. First, the astrologer must chose the time and place the spell will be cast, and what kind of vis consumption will be replaced with the inception. If the spell is not completed at that exact time and place, the spell automatically fails. If other magi will participate in the ritual (through *Wizard's Communion*, for example), the astrologer must name the participants when the Inception is prepared, and possess enough information to calculate horoscopes for those magi themselves. If any magi named are unavailable at the determined time, the spell will fail.

The preparation takes at least 1 full day of laborious computation. To calculate the inception, roll a stress die + Intelligence + Astrology + aura with an Ease Factor of 3 + the magnitude of the spell to be cast + the number of participants other than the astrologer (if any) + advance modifier + calculation modifier. The aura bonus is based on the intended location of the future spell,

not the current location of the astrologer. The “advance modifier” is based on how far in advance the inception is prepared. The “calculation modifier” is based on how much time is spent performing the inception’s calculations.

If the roll fails, the astrologer cannot attempt another inception for any spell of the same Technique and Form combination until the time designated for the inception passes. For example, if the astrologer fails to prepare an inception of a *Wizard's Eclipse* (PeIg 35) spell two seasons in advance, he must wait two seasons before he can attempt to make an inception of any *Perdo Ignem* spell again.

Inception Modifiers

<u>Advance Preparation</u>	<u>Modifier</u>
A year or more in advance	+0
2 seasons in advance	+1
1 season in advance	+3
1 month in advance	+9
1 week in advance	+12
Less than 1 week in advance	+15

<u>Length of Calculation</u>	<u>Modifier</u>
1 season	+0
1 month	+3
7 days	+9
1 day	+12



Example Inception

Mikhail, a reclusive eremite astrologer, casts a 35th level Aegis of the Hearth over his personal retreat, a lonely tower in the Carpathian wastes. The spell eats up his supply of Vim vis, and he decides to try an inception for next year.

The base Ease Factor for any inception is 3. The magnitude of the spell to be cast is 7. Mikhail lives alone, thus there will be no other participants in the ritual. The spell will be cast 1 year away, thus the time modifier is



0. He spends one week in calculation, giving a calculation modifier of +9. The final Ease Factor, therefore, is 19.

Mikhail's Intelligence is +3, his Astrology is 5, and the aura of the intended target is Magic +4. After Mikhail spends the week hunched over a wax tablet, his player rolls a 1, then a 3, for a total result of 18. Alas, Mikhail will have to find some vis for his Aegis next year.

Astral Magic (+4 Virtue)

This inner mystery teaches the secret of making astral amulets called periapts to cast spells, a technique incompatible with spontaneous spell casting. Magi who purchase this Virtue during character creation must also purchase the -6 Flaw Non-Spontaneity (ArM4 page 37). Magi who gain this mystery from initiation must take Non-Spontaneity as an initiation ordeal if they do not already possess the Flaw.

Astral Enchantment

With astral magic, you can create enchantments that draw power from the stars themselves by instilling them with stellar resonances. All magi who possess this inner mystery add their Astrology scores to any lab totals for creating enchantments, potions, and longevity potions. When determining the amount of Vim vis needed to open an item of enchantment, you may chose to inscribe astrological formulae and glyphs on the item's surface. These glyphs direct the occult light of the zodiac to intensify the vis you use; subtract your Astrology score from the total amount of Vim vis usually required. You must always spend a minimal amount of Vim vis equal to the material's (base point value)/2 as determined by the Material and Size Table, ArM4 page 83. The enchantment still acquires the full

number of enchantment spaces. Taking this option counts as a 7-day laboratory distraction (ArM4 page 95).

Creating Periaps

Periaps must be made with a particular user in mind. Only the intended owner of a periapt can invoke its magic.

First, you must choose the spell effect. Any spell that can be cast spontaneously can be made into a periapt. Periaps can only hold a single spell effect.

Next, you must choose how long the periapt will endure. Periaps can only be activated once, but they do "expire" over time (see the chart on page 79).

Next, you must spend time constructing the periapt, performing calculations and astral rituals. Ritually preparing a periapt takes 15 minutes per magnitude of the desired spell effect.

Finally, you calculate the power of the periapt. The periapt has a level equal to your Int + Technique + Form + any applicable periapt modifiers listed on the "Astral Periapt Table." You may add any applicable Magical Affinities, but you do not add Astrology to the periapt's level. Instead, record your Astrology score at the time you created the periapt for later use. Because astral influences are always changing, the success of a periapt can only be discovered when its magic is invoked.

Astral Periaps and Vis

Vis cannot be used to boost range, duration, or spellcasting totals. By spending 1 pawn of the appropriate Form or Technique vis per magnitude of a periapt's spell effect, the astrologer can create a periapt that expires at the death of its owner if the astrologer knows enough information to create a nativity for the owner. No duration modifier applies to these "life-linked" periaps. Although others are quick to scoff,

some Hermetic astrologers claim the sacrifice of vis draws an angel into life-linked periaps, which returns to heaven bearing the soul of its deceased owner.

Stockpiling Periaps

By spending a season in the laboratory, an astral magician can create up to (Astrology score x 10) levels worth of periaps. Each periapt has a year duration at no cost. The spell effects of each periapt can be no greater than the astral magician's Intelligence + Technique + Form + aura. Unlike other laboratory activities, the periaps created can be of any Technique and Form combination. Be sure to record your current Astrology score with each periapt made.

Invoking Periaps

The magic within a periapt can only be activated when the periapt is touching the skin of the owner. The owner need only wish the periapt to activate for its magic to be invoked.

Activation is instantaneous. The spell effect takes place during the phase of the round in which the periapt was invoked.

Once activation occurs, the periapt's magic is released, and the owner must determine the periapt's invocation total. Roll a stress die + the creator's Astrology + hourly influence bonus + aura, and add the result to the periapt's level. The hourly influence bonus is based on the "Hourly Influences on Spell Casting" discussed on page 69. The aura bonus is based on the aura interaction of the periapt's creator, not the owner.

If the total is greater than or equal to the level of the intended spell effect, the periapt's spell is successfully cast. If the total is less than the level of the intended spell effect, the periapt fails as the creator's magic fails to operate under the current stellar influences. Resolve botches as regu-

lar spell casting botches, except the botch harms the owner instead of the creator.

The penetration of the spell effect equals the periapt's invocation total, not the level of the effect itself. If the spell effect invoked requires a Finesse roll, the Finesse Ease Factor increases by +3, due to the difficulty of aiming or manipulating a spell that springs from a periapt rather than your own magic. Likewise, Concentration Ease Factors are increased by +3.



Astral Periapt Table

Owner Modifiers

Periapt made for one's own use	+0
Periapt made for another	-15

Preparation Modifiers (Cumulative)*

Astrologer learns owner's birth name	+5**
Astrologer learns owner's birthday	+5**
Astrologer learns owner's birthplace	+5**
Astrologer computes an inception***	+10

*If you use false information to create a periapt, the periapt will automatically fail when invoked.

**Does not apply if the periapt is made for the astrologer's own use.

***As per Hermetic Inception Virtue (page 77). An astrologer need not purchase Hermetic Inception to compute an inception for a periapt, but the vis substitution rules do not apply unless the astrologer does possess the Virtue.

Duration Modifiers*

Expires at the next sunrise or sunset (whichever is first)	+0
Expires in 3 days	-5
One week	-10
One month	-15
One season	-20
One year	-25

*Does not change the spell effect's duration itself.



After activation, the periapt becomes useless. A periapt that “expires” before its spell effect is invoked becomes useless.

Example

A century later, Mikhail wants to reward the loyal, unGifted Redcap who braved the Carpathian wastes to deliver a cask of Mikhail's favorite cordial. Asking her birthday, he makes the Redcap a periapt, telling her to wade into the nearest stream or river, invoke the periapt, and she will have a safe and swift journey to the seashore.

Mikhail, close to Final Twilight, neglects to tell her the periapt's spell effect is *Transform to Water* with a Moon duration. The level of the spell effect is 45 (*Transform to Water* MuCo (Aq) 40, Duration Moon +5). The basic level of the periapt is 3

(Mikhail's Intelligence) + 29 (Muto score) + 16 (Corpus (Aquam) score + 6 (Affinity with Mischief), or 54. The periapt is made for another (-15), but Mikhail knows her birthday (+5). Mikhail also decides to give the Redcap a week to find water, gaining another -10, to a final periapt level of 34. Now a master magician, Mikhail's Astrology score is 8.

The Redcap does as instructed, and invokes the periapt in the middle of a nearby stream. The woods near Mikhail's tower are wild, and have a +2 Faerie aura. The redcap rolls a 4 (stress die) + 8 (Mikhail's astrology) + 1 (aura bonus), for a total of 13, which when added to the periapt's level of 34, makes 47 (against a target of 45, the spell level). Success!

A month later, the Redcap washes ashore on the banks of a fjord in a vitkir's back yard.



Tapestry

Roxanne filia Cara, Follower of Flambeau

Roxanne was born in Persia, but was brought to Italy by the slave trade at the age of 6. Her mistress the maga Cara, a former slave herself and member of the Line of Abydaros, emancipated Roxanne in a conflagration that crippled Venice's slave trade for years.

Roxanne calls herself a fighting philosopher, eager to find a righteous cause to battle for. She was raised in the ways of Abydaros, and is well versed in ancient lore and sciences. Her inability to cast spontaneous spells only improved her study of the Order's formulae.

For her apprentice's gauntlet, Roxanne's mater abandoned her somewhere on the Mediterranean coast. During her quest to make it back to her covenant, she stowed away on a Venetian merchant vessel. She was caught, and her misadventure in escaping sank the ship. Unfortunately, the ship she sank was the treasure cog of the Doge of Venice, and



Roxanne filia Cara, Follower of Flambeau, Line of Abydaros

Characteristics: Int +2, Per +2, Pre +1, Com 0, Str -2, Sta 0, Dex +3, Qik +1

Age: 28

Size: 0

Confidence: 3

Virtues and Flaws: Affinity with Light +1, Celestial Magic +2, Classical Training +3, Hermetic Astrology +1, Mastered Spells +1, Speed Mastery +2, Enemy (Doge of Venice) -4, Non-Spontaneity -6

Personality traits: Confrontational +2, Ambitious +3

Weapon/Attack Init Atk Dfn Dam Fat
Brawl (kick) +3 +4 2 -2 1

Soak: 0

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Affinity with Light 3, Artes Liberales 3, Athletics 2, Brawl 1, Certámen 2, Disputatio 2, Finesse 3, Hermetic Astrology 2, Legend Lore 3, Magic Theory 4, Order of Hermes Lore 1, Parma Magica 3, Penetration 2, Philosophiae 3, Scribe Farsi 1, Scribe Latin 2, Speak Italian 3, Speak Latin 5, Speak Farsi 4

Magical Arts

Cr 10	In 4	Mu 4	Pe 1	Re 3
An 0	Aq 0	Au 0	Co 0	He 0
Ig 10	Im 0	Me 4	Te 0	Vi 2

Spells Known:

Arc of Fiery Ribbons (CrIg 25/ +21) mastered

Gift of Reason (CrMe 25/ +14)

*Pilum of Lumen** (CrIg 25/ +21) mastered

Shifting Sign (MuMe 25/ +10)

Silver Coin of No Value (CrTe 15/ +10)

Ward Against Heat and Flames (ReIg 25/ +13)

Wizard's Golden Key (CrTe 10/ +10)

Wizard's Sigil: Velocity. Roxanne's magic imparts a false feeling of quickness, as if she or the surroundings were moving too fast.

Twilight Points: 0

*New Spell: Pilum of Lumen (CrIg 25)

R: Far D: Mom T: Ind

Aimed: +1

Spell Focus: shard of glass (+1)

Invented by Roxanne's mater, this spell attacks the target with a ray of pure lumen hot enough to melt metal. If cast at night or in the dark the spell's lumen partially dissipates into the air, causing bright flashes of light. Anyone within 10 paces of the caster or target must make a stress + Sta roll of 3+ or be blinded for a round. In darkness, the *Pilum* does only +15 damage. During full daylight or its equivalent, however, the *Pilum* is completely invisible against the background lumen, and does +30 damage.



tons of gold and silver disappeared into the sea. The Doge is currently investing a fortune in discovering her identity (he has a physical description and some stories about her powers).

In the meantime, Roxanne has wisely fled the Roman Tribunal for Iberia. She is very interested in learning the secret of Astral Magic so she can fashion periaps and make up for her inability to cast spontaneous spells. Her background makes her a likely candidate for the Brethren of Purity — as long as they do not learn of her problems with the Doge.

Roxanne is useable as a player character.

Gustavus Archmagus

Gustavus Archmagus can appear at the player's doorstep at any time, with a gleam in his eye and a strange version of an ancient board game tucked under his arm. He will invite the players to play, and how can they refuse a magus of such stature? But when Gustavus plays his games, people die and kingdoms fall.

Gustavus, follower of Bonisagus, earned the title of Archmagus in 1197. He is the most senior Wise One alive, but does not actively participate in the

Gustavus of Bonisagus, Wise One

Characteristics: Int +4, Per +2, Pre 0, Com +3, Str -2, Sta +1, Dex +2, Qik -1

Age: 201

Afflictions: arthritis 4, chronic cough 3, food intolerances 2

Size: 0

Confidence: 4

Virtues and Flaws: Affinity with Intélego +4, Astral Magic +4, Celestial Magic +2, Hermetic Astrology +1, Hermetic Inception +3, Arthritis -3, Blatant Gift -1, Non-Spontaneity -6

Personality Traits: Gleeful +1, Meticulous +2, Obsessive +6

Reputations: Archmagus 8, within the Order; Mad 3, within the Order; Extremely Dangerous 1, within the Order

Soak: +1

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Important Abilities: Affinity with Intélego (astrology) 8, Artes Liberales (astronomy) 7, Astrology (general) 8, Bargain (to play Tabula) 5, Concentration (study) 8, Disputatio (arguing interpretations) 3, Etiquette (faeries) 4, Hermes Lore (astrologers) 5, Intrigue (playing Tabula) 6, Legend Lore (astrology) 6, Magic Theory (Intélego) 11, Parma Magica (Ignem) 7, Philosophiae (natural) 4, Scribe Latin (missives) 6, Speak German (courtly language) 5, Speak Latin (debates) 5

Magical Arts:

Cr 19	In 30	Mu 11	Pe 8	Re 14
An 11	Aq 7	Au 16	Co 13	He 12
Ig 17	Im 10	Me 17	Te 9	Vi 26

Twilight Points: 21

Decrepitude Points: 4

Wizard's Sigil: Déjà vu

Spells: Gustavus knows all the Intélego spells listed in ArM4 and WGRE. He also carries with him at least two dozen periaps (the most powerful on a necklace and bracelets, the rest tucked away in a belt-pouch) of various offensive and defensive spells.

Important Enchantments:

Wanderer's Robes, ReTe (In) 30, constant use: a rugged hide robe cinched at the waist. The robes will deflect all mundane attacks of any nature unless propelled by magic of 30th level or higher (which the wearer can magically resist).

Hermes' Ring, ReTe (In) 75, once per day: a copy of the legendary Ring of Hermes (page 163). Allows the wearer to magically travel anywhere in Europe and probably beyond. The wearer makes a complete horoscope for the exact time he wishes to travel (must be for a time at night) and the place he wishes to journey to, anywhere in the known world. When the chosen time arrives, the wearer will disappear, and reappear at the place calculated by the horoscope.

Tabula of King Caelum, unknown: A mysterious faerie artifact of immense power.

society because of his duties to Durenmar and his personal obsession. Gustavus is the official chief astrologer for the covenant of Durenmar, Domus Magnus of House Bonisagus. Gustavus lives in his own private observatory guarded by magic in the wild heart of the Black Forest. His predictions help guide the activities of House Bonisagus, Grand Tribunals, and the gathering of archmagi.

All of his achievements and obligations, however, have been cast aside for his obsession with the game Tabula. Tabula, a predecessor of modern Backgammon, was widely popular in ancient Greece and Imperial Rome. The game board and play takes strong inspiration from astrology.

Gustavus had always used Tabula as a method of instruction for his apprentices. He was a master player, and even the noble faeries of the Black Forest came to play him. Some ten years ago, however, he was visited by a being calling himself "King Caelum," bringing with him a Tabula board made of the finest marble and discs of white and green gold. When Gustavus bested him, the King of Caelum left the board as a gift.

Since then, Tabula has consumed Gustavus. The King's Tabula board is somehow intimately connected with the celestial spheres. Games played on it reflect the actual motions of the heavens, and predict (or control?) great events in the course of mundane and the Order's history. When the game is played in certain ways, each of the 12 squares can whisk the players away to a bizarre regio ruled by a faerie lord of one of the zodiac signs. The 12 faerie lords claim to be imprisoned within the board itself by the king of the stars.

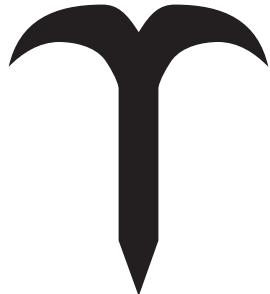
The game, some fear, is driving Gustavus mad, but it has also driven him out of seclusion, seeking players of various skills and traits to test his theories against. Gustavus has appeared at the

gates of many covenants, and several young magi have played his game never to be seen again.

The Signs of the Zodiac

Aries

The Ram. Its symbol represents the head and horns of the ram. It is the symbol of offensive power — a weapon of the gods. This constellation, protected by Athena, is the ram whose Golden Fleece had to be fetched by the Argonauts. Some said that Aries was placed in the sky by Dionysus to commemorate the ram that led Dionysus' soldiers during their campaign in Africa to a large water supply. Aries is the leading quality of the Fire element: positive, diurnal, movable, hot, fiery, choleric and violent. Aries embodies the will. It represents desire, initiative and courage. This sign governs the achievement of conflicts.



The Game of Tabula

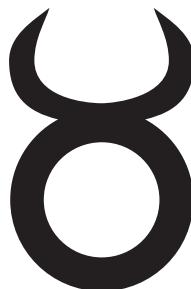
"Palamedes first devised the game of Tabula from the movement of the seven planets that bring men joys and griefs by the hazard of fate; he made the Tabula board the terrestrial world, the twelve playing squares the number of signs of the zodiac, the dice-box and the seven dice in it the seven stars, and the tower the height of heaven, from which good and evil are distributed to all."

— From the *Chronicle of Malalas*, mid 6th century



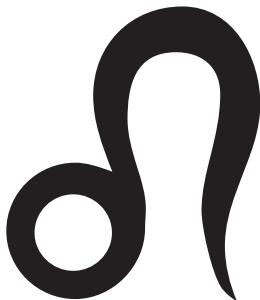
Taurus

The Bull. Its symbol represents the head and horns of a bull. This constellation, protected by Aphrodite, represents the bull that carried off Europa. It is the Fixed quality of the Earth element, conferring external power that, ordinarily passive and negative, becomes obstinate and unbending when aroused. Its traits are negative, nocturnal, cold, dry and melancholy. Taurus represents possessions, and inheritance of blood and legacy. Taurus is strength and the ability to be unmoved. The sign of shepherds and protectors, Taurus is used to govern magical wards.



Leo

The Lion. The Fixed quality of Fire, Leo confers an internal power motivated by an impulse of the heart. It is positive, hot, dry, choleric, eastern, diurnal, commanding, brutish, sterile, broken, changeable, fortunate, strong, hoarse, bitter and violent. Leo represents splendor, persistence, and the true king for whom the earth has produced gold, diamonds, purple robes, and silk. Luxury and generosity are both overseen by this sign. Leadership and governance are its domain.



Cancer

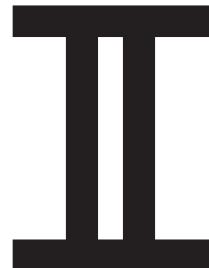
The Crab. This constellation, protected by Hermes and put among the stars by Hera, represents



the crab that was killed by Hercules while he was fighting the Hydra. It is the leading quality of the Water element: negative, cold, moist, phlegmatic, unfortunate, commanding, moveable, fruitful, weak, crooked, and mute. It is also the most maternal of signs, its two claws representing the male and female seed. It represents growth in nature. Cancer governs the realm of dreams, and its domain covers the family and other groups of people.

Gemini

The Twins. Its symbol represents two pieces of wood bound together, symbolic of the unremitting conflict of contradictory mental processes.



Positive and dual, Gemini represents the connections between soul and body; the spirit and the world around it. The sign of versatility, Gemini governs Muto.

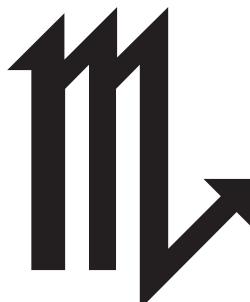
Libra

The Balances. It is the leading quality of the Air element: positive, hot, moist, sweet, and obeying; also restless and judicial. Libra is the sign of cosmic reciprocity. The main concern of this sign is creating and maintaining harmony. Libra represents the Golden Ladder.



Scorpio

The Scorpion. This constellation, protected by Aries, shows the scorpion sent by Gaia (or Artemis



in some tales) to kill Orion. The Fixed quality of the Water element, Scorpio is negative, nocturnal, cold, moist, watery, mute, and phlegmatic. Scorpio oversees those realms away from the beaten track, and magical and faerie regions often fall under its auspices.

Sagittarius

The Archer. A centaur with a bow and arrow aimed at the stars. It is the symbol of enthusiasm and effort: positive, hot, dry, changeable, bicorporeal, and obeying. This sign represents abundance and prodigality in the cosmos. Sagittarius oversees revelry and the search for truth.



Capricorn

The Mountain Goat; sometimes, especially in ancient Greece, the sea-goat or dolphin. It is the leading quality of the Earth element: negative nocturnal, cold, dry, and obeying. It is the sign of initiation and justice, the binds that tie us to one another. Law and order, standards and structures fall within this sign. Capricorns are true builders.



Aquarius

The Water Bearer. This constellation, protected by



Hera, represents either Ganymedes, who is the cupbearer in heaven, or Deucalion, who survived the Flood. It is the Fixed quality of the Air element: positive, hot, moist, sanguine, rational, and obeying. The sign of humanity and truth, Aquarius governs freedom from bonds and constraints.

Pisces

The Fishes. This constellation, protected by Poseidon, commemorates Aphrodite and her son Eros, who escaped Typhon by transforming into fish. It is the Mutable quality of Water: negative, cold, moist, obeying, and fruitful; also effeminate, idle, sickly, and unfortunate. It is the sign of the invisible world, of the faerie and magic realms. This sign heavily influences the Art of Mente.



Virgo

The Virgin. It is the Mutable quality of the Earth element: negative, cold, dry, sterile, human; also critical, practical, and helpful. It is usually represented as a virgin holding in her hand a green branch or a spike of grain.



Astraeus, the goddess of justice, left the earth and became the constellation Virgo. The attributes of Virgo represent its connection to the bounties of nature. The medical arts are governed by Virgo, as is justice.



Chapter 5

Imaginatio Magica

Secret Societies

The Heralds

Symbol: A pair of silhouettes, facing each other, representing Castor and Pollux, Greek gods whose legends are often used in mnemonics.



Motto: "Above, middle, and below."

Patrons: Metrodorus of Scepsis, Mercere the Founder

House Affiliations: House Mercere with few exceptions

Flaw Requirements: None

Origin Myth: The gods Hermes, Mercury, and Thoth were all messengers of the Divine. House Mercere, despite its mortal members, possesses great sympathetic powers from this link. The Founder Mercere did not lose his Gift in an accident, but purposefully sacrificed it as part of a grand scheme to insure the Order's position as the successor to the magical

secrets of Hermes. The Order's success against exotic wizards shows that Hermetic magi are the true inheritors of Hermes' legacy as Mercere had ordained.

Levels of Initiation: Heralds have at least three levels of initiation. The lowest initiate, called a *keryx* ("herald" in Greek), retains his or her Redcap duties and reports back to Harco. A mid-level initiate, called a *hierokeryx* ("sacred herald" in Greek), is invited to stay at a center of learning, usually the covenant of Harco, to study history and collate chronicles of the Order. The *keryx* are promoted into the *hierokeryx* ranks by the mid-levels themselves. The next level of initiation is unknown to the other levels and the Order at large, although most suspect the chief librarian of Harco to be involved. In the past, the Heralds only included Redcaps, although recently a few magi from other Houses have been welcomed in an effort to boost the number of Gifted members.

Goals and Practices: The Heralds, both Gifted and mortal, are the Order's masters of the art of memory. The connection between messengers, memory, and dreams exists across all cultural borders. As they wander on their Redcap duties, Heralds strive to memorize the people, places, and magical feats they see in the minutest detail. Every four years, Heralds are required to make a pilgrimage to the Library of Harco and deposit diaries that

catalogue their memories and dreams. Rumors from outside the Heralds say that their memories are magically transferred to a Herald hierophant building an enchanted memory palace of all Europe.

Virtues: Art of Memory* (+1, Kabbalah page 116), Magical Imagination (+1), Oneiromancy (+2), Charmed Life* (+3), Magical Memory (+3), Visual Eidetic Memory* (+3), Dream Interpretation (+2), Fast Learner* (+5)

*Initiated to non-Gifted members only.

Preferred Ordeals: Good Works (texts on Area Lores), Initiation Quest (exploring foreign lands), Obligation (assisting at Harco), Pledge (Vis Obligation)

Metrodorus of Scepsis

Metrodorus of Scepsis, ancient Greek rhetorician and authority on memory, taught his students to use the zodiac and astrological decans to assist memory. Considered a powerful pre-Hermetic sorcerer and progenitor of the Art of Mentem, many Heralds, Mantes, and astrologers claim to descend from his lineage.

Initiation Seed

Incorporeal Hereditament: This story idea requires a player character with a noble title or Heir Virtue.

During an unrelated story concerning faeries, a mysterious crow harasses the character with noble title. It flies straight for the character, only to vanish into the character's chest, flesh and bone parting like water. After a few tense moments, the crow pops out the back of the character's head, clutching a silver scepter in its claws.

The crow, servant of a faerie knight, has stolen the character's noble title from

his or her microcosm. The character's name will no longer command respect and vanishes from any line of inheritance. The knight wants to take the character's place to become a "real" member of the noble estate.

Getting the scepter back can be as easy as stopping the crow before it gets away, or as complex as challenging the knight for its return. Once back in the hands of the players, however, the scepter presents a sticky problem: how do they get it back into the heir? As long as the scepter remains outside the heir's microcosm, the heir will not be recognized for who he or she truly is.

The players require the help of an oneiromancer. A very powerful oneiromancer can simply return the scepter with a ritual spell, but will exact a heavy price. A younger oneiromancer may demand less, but would need to quest within the heir's dreams to find the scepter's proper place. The faerie's ability to magically steal a noble title proposes fascinating quandaries, however, and permission to study the phenomenon could gain the player membership in the Heralds.



Quick Glossary of Important In-Character Terms

Artificial Divination: Divination using ritual and magical techniques.

Augury: Divination by observing omens.

Loci: A place in a memory palace.

Mantike: The art of prophecy.

Mantis (plural, mantes): A wizard-prophet.

Memory Palace: A technique of memorization.

Natural Divination: Divination from trances (such as dreams and visions).

Omens: Observable, natural events that foretell the future or reveal the unseen.

Oneiromancy: Dream magic and interpretation.

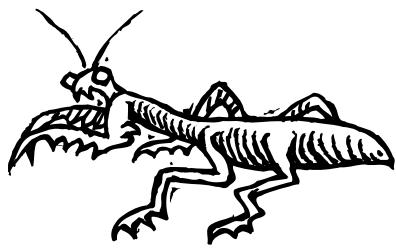
Uates: Mad prophets of the wilderness.

Sibyls: Magical prophetesses.



The Mantes

Symbol: a preying mantis. The insect known as the preying mantis earned its name for its resemblance to a prophetess deep in contemplation.



Motto: "An oracle does not speak out; an oracle does not hide: it signifies."

Patrons: Manto, Mopsus of Colophon, Merlin the Seer, the Sibyls

House Affiliations: Any

Flaw Requirements: None

Origin Myth: Manto, namesake of the mantes, was the daughter of Tiresias, the blind Theban seer so powerful that even in death, and from the depths of the underworld, he could still prophecy for Odysseus. A prophetess herself, Manto served Apollo in Thebes until brought to the oracle of Delphi. Through the oracle, Apollo sent her to Asia to found the oracular temple *Clarian Apollo* near Colophon. Manto and Rhacus, seer of Crete, had a son named Mopsus, who also became a famous seer. Several Founders, the mantes say, descend from the line of Mopsus.

Levels of Initiation: Three hierophants, all archmagi, direct the resources of the Mantes. The lowest-level mantis, called a diviner, has few responsibilities other than furthering his own arts. When diviners gain enough power and prove themselves worthy (generally through the training of several apprentices), a hierophant initiates them into the rank of oracle. An oracle's covenant becomes a center of mantic learning, benefiting from the patronage of a hierophant. In return, however, the oracle must perform numerous tasks of

research and divination for the hierophant that initiated him. Hierophants can take numerous oracles under their wings, but must secede leadership of the Mantes when one of their charges defeats them in an archmagus contest (WGRE page 45).

Goals and Practices: Magi devoted to unveiling the invisible world are known as **mantes** (singular "mantis"), and practice the tradition of **mantike** (MAN-tyke) magic, terms borrowed from the Cult of Mercury. The Order's historians consider mantike, the revelation of secrets, to be the oldest magical practice. Mantes dedicate their lives to the development of their magical imagination. With a deep understanding of the magical imagination comes the power to foretell the future and understand the past, called the *ars divinatio*, the art of divination. The mantes hope to some day break the Hermetic limit of seeing the future.

Virtues: Magical Imagination (+1), Visions (+2), Augury (+3), Inscription upon the Soul (+4), Affinity with Intélego (+4), Divination (+4)

Preferred Ordeals: Enfeeblement (Fury), Good Works (magical texts), Prohibition (to never use their powers in exchange for gold or silver), Purging the Vessel, Sacrifice of Power (various), Sympathetic Resonances, Unleashing the Mind

Merlin the Seer

The **Uates** are madmen magicians, living wild in the forests of Germany and the Celtic lands. Their madness gives them great prophetic powers, and their sudden appearance and tales of forthcoming doom have spoiled many a happy occasion. Perhaps the greatest example of the Uates tradition is Merlin himself.

At the beginning of the 12th century, only the Order of Hermes and the Welsh knew the name Merlin (called Myrddin). By the end of the century his renown had

spread throughout Western Europe. Merlin's fame rests upon prophecies rivaling the prognostication of the Old Testament prophets and the Sibyls in their popularity and importance. For additional information see *Heirs to Merlin*, page 142.

The main force behind Merlin's spectacular rise was a single author, Geoffrey of Monmouth, who published during the mid-1100s. Geoffrey wrote of Merlin's prophetic powers in all three of his major works: the *Prophetiae Merlini* ("Merlin the Prophet," also known as the *Libellus Merlini*, "Book of Merlin"), the *Historia regum Britanniae* ("History of the Kings of Britain"), and the *Vita Merlini* ("Life of Merlin"). Geoffrey presents Merlin as a king, poet, and prophet of Wales whose life had been filled with madness, magic, and tragedy.

The Sibyls

A **sibyl** is a woman old enough to have watched the parade of war, flood, plague, and famine from beginning to end. The sibyls spoke ecstatic prophecies of doom and woe. In times of crisis and disaster, the leaders of Rome would consult with the prestigious sorority of sibylline oracles there. Many believe that sibyls still practice their oracular magic in the hidden corners of the world.

Initiation Seed

After defeating a group of diabolists, the players find a severed head on a silver platter in the diabolists' den. The skin of the head has been treated with strange herbs and salts, preserving its visage. The eyes are closed, but the lips twitch in response to human voices.

The horrific trophy is the head of an elder mantis slain many years ago. The vile thing reeks of Unholiness, and is easy to physically destroy. Upon destruction, however, it will cry out in despair. A Mantes

hierophant will magically hear the call and rush to investigate. At the very least, the Mantises accuse the players of mishandling the head's destruction. If the players brush the Mantises aside, the Mantises will hold them responsible for their fellow's terrible fate, and perhaps accuse the players of being diabolists themselves.

If the players keep the thing, it will soon learn to trust its new masters and speak. The head longs for a proper, ritual destruction that will send its spirit peacefully to the grave. It remembers only the vaguest impression of its former life, but remembers it was once a wise person



Hermetic Missive: The Medieval Mind

Aristotle said all knowledge comes from outside the body to the mind through the senses, making *Intélego* the greatest of the Arts. The five external senses transmit likenesses of the objects perceived to the four internal senses: common sense, imagination, cognition, and memory.

Common sense is the sensation of sensation. It determines when the external senses have transmitted a sensation, and combines the different likenesses sent from the five externals so that composite experience can be derived. When you bite into an apple, for example, your common sense permits you to smell sweetness, hear the snap, see the redness, touch the skin, and taste the nectar of the apple as an understandable whole instead of a chaotic jumble.

From there, the likenesses move to the **imagination**. The imagination combines parts of likenesses actually sensed to derive information never experienced through the senses. For example, once I spied an ingot of gold, which I can combine with the likeness of the apple I just bit to imagine the golden apple Paris gave Aphrodite.

Cognition culls from the likenesses information not otherwise derived, such as the realization of danger, the need for shelter, and so on. Cognition motivates creatures to act on their appetitive and locomotive powers.

Finally, **memory** stores likenesses for future reference over long periods of time. Remembrance dislodges likenesses stored in memory, causing them to multiply again through the other internal senses. When remembrance occurs during sleep, we dream.



amongst kind friends. The easiest way find its lost brethren is to use its oracular powers. Each Infernal Might point the head spends is actually transferred to an object in the head's nearby vicinity, imbuing the object with malevolent and corrupt energy. Each time 10 Might points are transferred in a single area, the area will gain an Infernal aura of +1, or the current aura will be reduced by 1 point.

If the players return the head to the Mantes, they will be grateful and offer membership as a reward. One of the players' first tasks as a mantis is to discover how to destroy the head properly so that the departed elder can escape the clutches of Hell.

Severed Head of the Doomed Mantis

Infernal Might: 10

Characteristics: Int +3, Per +6, Prs -3, Com +2

Body levels: Dead, Destroyed

Powers:

Divination, 1 point: By spending 1 point of Infernal Might, the head can divine as if it had a *Divination* skill of 8.

Seeing, varies: Can cast any *Intellego* spell by spending 1 point of Infernal Might per magnitude of the spell cast.

Esoteric Lineages

Line of Gyöngy, House Bjornaer

When Bjornaer the Founder “defected” from her original tradition to the Order, the sorceress Gyöngy belonged to the shape-shifters that condemned her (*Houses of Hermes*, page 14). During the Schism War, however, when House Bjornaer retreated to the safety of their Domus, several descendants of Gyöngy joined them for protection against the terrible magic ravaging the countryside. In exchange for House Bjornaer's protection, the Line of Gyöngy joined the Order under its banner.

All descendants of Gyöngy share her heart-beast: the magpie, the bird of omens and dreams. Like the magpie, the line of Gyöngy relishes nightmares, mischief, and the mysteries of the night.

Starting Abilities: Magical Imagination 1, Magic Theory 4, Hermes Lore 2, Oneiromancy 1, Parma Magica 2, Speak Latin 4, Speak Own Language 4, Will over Form 1

Starting Experience Points: 15 + age

Required Virtues: Follower of Bjornaer (+1)*, Magical Imagination (+1), Oneiromancy (+2), Hedge Wizard (-1)**

*Must select magpie as your heart-beast.

**Your line joined the Order much later than any other, and therefore earns you little respect.

Line of Anergin, House Bonisagus

The Welsh bard Anergin aided the Order during the war with Damhan-allaidh (*Houses of Hermes*, page 42). Unlike most recruits who joined Pralix in her *Ordo Ex Miscellenea*, Anergin entered the Order of Hermes as a member of House Bonisagus under the auspices of the Line of Trianoma.

Anergin was a great bardic lawgiver and seer. His wisdom proved instrumental in the negotiations that brought *Ex Miscellenea* into the Order with minimal conflict. To this day, members of the Line of Anergin are renowned mediators, their heritage carrying great weight in political struggles. The line has also kept its focus on the mantike arts, and has produced some of the Order's greatest augurs.

Starting Abilities: Hermes Law 3, Hermes Lore 3, Magical Imagination 1, Magic Theory 4, Parma Magica 2, Speak Latin 3, Scribe Latin 5, Speak Own Language 4

Starting Experience points: Equal to age

Required Virtues and Flaws: Empathy (+1), Hermetic Prestige (+1), Magical Imagination (+1), Cabal Legacy (-1)*

*The ties and reputation of your line are tighter than most esoteric lineages

Line of Kypris, House Flambeau

Kypris belonged to an order of wizards with origins in Egypt and the worship of Osiris. They believed in the divinity of Fire, their mysteries centered on the legend of the Phoenix, and practiced both fire and divination magic. By the 700s, this order had all but disbanded, lacking an uniting cause. Kypris was traveling the old Roman roads in Italy when she heard of the unstoppable Flambeau and the new Order rising in Germany.

Kypris found new inspiration studying the Hermetic Arts as a member of House Flambeau. Her descendants bring a mystical slant to the philosophies of the house, famous for their wanderlust and joy in discovering (and conquering) new insights. They have never given up the quest for the Phoenix, which some descendants associate with Christian grail legends.

Starting Abilities: Hermes Lore 1, Magical Imagination 1, Magic Theory 4, Parma Magica 2, Scribe Latin 2, Speak Latin 5, Speak Own Language 4, Storytelling 1

Starting Experience Points: 13 + age

Required Virtue: Magical Imagination (+1)

The Mind of the Seer

The imagination is the true eye of the mage. The great invisible universe lies just beyond the lesser visible world. With the Gift comes the **magical imagination**, the ability to peer into the occulted cosmos, to pierce the veil of appearances and render the invisible world visible. The magical imagination reveals the inner workings of the human microcosm, and the machinations of the outer macrocosm. With magical imagination, the magus can see the

hidden truths of past, present, and future. Through study, research, and creative thought, the internal world within the magus can control the external world without.

“As Plotinus teaches, Magical Imagination arises from the soul’s nature and its divine origins. Magical Imagination is the act of meditating, conceiving, imagining, projecting, ardently desiring, and intending. With Magical Imagination, the magus both mirrors and projects the invisible world onto the visible.”

— Mantes Hierophant



Signs are everywhere. Symbolic and real correspondences exist among all parts of the cosmos, both seen and unseen. Creation is a huge theater of mirrors, an ensemble of glyphs to be decoded and read. Everything is a sign. Everything conceals and exudes mystery. Every object hides a secret. Three works by Cicero form the heart of Hermetic studies in signs and divination: *De Divination* (“On Divination”), *De Natura Deorum* (“On the Gods”), and *De Fato* (“On Fate”). Seers, following Cicero, divide sources of divination into **natural**, divinely inspired ecstatic trances (such as dreams and visions), and **artificial** techniques taught from master to apprentice.

Oneiromancy

Hermes (and his Roman counterpart Mercury) served the gods as **oneiropomp**, the herald of dreams. Hermes brought dreams from the **Gate of Horn**, the source of “true” and prophetic dreams, or the **Gate of Ivory**, the source of “false” dreams and phantasms.



Dreams themselves are the greatest natural sources of prophecy because they come directly from the invisible world. **Oneiromancy**, the artificial technique of dream interpretation, is the most popular form of soothsaying, followed by people from all walks of life in Mythic Europe. All ancient societies practiced forms of “dream incubation.” The subject would sleep in a temple or holy place, and the god or spirits presiding over the area would send them a dream. Upon waking, the subject would tell the dream to the attending priests, who divined the will of the gods from the dreams imagery. (For additional information about the interpretation of dreams, see *Kabbalah* page 78.)

The most popular classification of dreams in the Middle Ages comes from the *Commentarius in Somnium Scipionis* (“Commentary on ‘The Dreams of

Scipio””) by Macrobius (Macrobius is discussed in the *Daemonic Bestiary*, page 151). Dreams came in five forms: the *insomnium* (“bad dream”) comes from the worries, fears, and hopes of the dreamer, or from an excess of food and drink; the *phantasmata* (“phantasm”), a waking, nightmarish illusion; the *oraculum* (“prophesy”), a dream produced by sleeping in a holy place; the *visio* (“vision”), a dream whose prophetic content comes exactly true; and the *sonnum* (“dream”), a dream of imagery and allegory.

And Penelope answered, “Stranger, dreams are very curious and unaccountable things, and they do not by any means invariably come true. There are two gates through which these unsubstantial fancies proceed; the one is of horn, and the other ivory. Those that come through the gate of ivory are fatuous, but those from the gate of horn mean something to those that see them.”

— Homer, *Odysseus*

*Two gates the silent house of Sleep adorn;
Of polish'd ivory this, that of transparent
horn:
True visions thro' transparent horn arise;
Thro' polish'd ivory pass deluding lies.*

— Virgil, *Aeneid*



Augury

Augury first meant the artificial technique of divination from the flight, sound, and feeding of birds, but gained a more general meaning early on. Seers of antiquity knew the language of birds and other animals. The Roman Empire chartered a college of augurs to help discover if the gods approved or disapproved of various political and military activities.

The art of augury grew to include many forms of divination based on the

careful scrutiny of the surrounding world, the art of interpreting **omens**. Augurs recognize two kinds of omens: deliberate omens intentionally observed, such as examining patterns of lightning or observing the behavior of sacred fowl, and casual omens witnessed by accident, such as the unexpected appearance of a symbolic animal, the spilling of salt, sneezing, and so forth.

Important Forms of Augury

Alectryomancy, once held in high esteem by the Romans, is little practiced in Mythic Europe except by such traditionalists as the mantes at Durenmar covenant. It consists in consulting the sacred chickens, especially in the manner in which they eat their food.

Known as the "Etruscan Art," **haruspicium** is the inspection of the entrails of a sacrificial victim. This technique is extremely rare in Mythic Europe due to the negative associations of sacrifice held by Christianity. The Etruscans, however, also considered the divining from lightning to fall within the haruspices.

The various methods of divining from inanimate objects are divided into four classes that correspond to the four elements: geomancy, aeromancy, pyromancy, and hydromancy. Classic **geomancy** involves throwing clumps of dirt and earth on a flat surface, and divining from the lines formed. **Aeromancy** consists of throwing sand into the wind and studying the shape of the resulting dust cloud, or throwing seeds into the wind and seeing where they land.

Pyromancy is divination by fire or signs derived from fire. Burning incense in a fire is called libanomancy. Throwing flour into a flame is a form of aleuromancy. The breaking of an egg over a fire is known as ooscropy, while heating the shoulder blade of a sheep over coals is called scapulomancy.

There are various subdivisions of **hydromancy**. Scrying is used for seeing images within any translucent or shiny surface, including crystals. The use of a mirror, or in ancient times a polished shield, is called catoptromancy. The use of a bowl of water is called lecanomancy. The Order favors crystallomancy, or crystal gazing, not practiced in the ancient world but common in medieval times. The favorite mineral of gazers is the beryl, a transparent stone pale green in color and passing into light blue, yellow, and white, called emerald and aquamarine.



Church Condemnation of Divination

Divination is devil worship. Augustine explains the vileness of divination in his treatise *On the Divination of Demons*. While evil spirits do not possess true prophetic knowledge of the future, they can make conjectures based on their unearthly perception, ability to move about quickly, and their rich stores of experience. When false prophets prophesy they take heed of the whisperings of demons and are corrupted thereby.

Oneiromancy is synonymous with idolatry. The Church imposes various bans on oneiromancy, and condemns an oneiromancer as a warlock. The only true source of divination is a *visio* given to a righteous person by the Divine, such as the many dreams in the Bible. The Church permits the study and publication of such holy visions.

The Art of Memory

To compensate for the rarity of writing, many ancient cultures developed techniques for memorizing large quantities of



information, called in the West *ars memoria*, known today as mnemonics. Mnemonics, meditation, and memory in general have always been considered one of the greatest sources of magic.

History of the Memory Palace

The most common and powerful mnemonic was the **memory palace**, an imaginary building for housing memories. The Roman schools of rhetoric taught the proper construction of memory palaces as a science equally important as any other human endeavor. Students were taught to memorize large buildings, dividing the space or rooms inside into specific *loci* (places), marking every fifth and tenth loci with special, imaginary signs.

Converting a fact to be memorized into a striking visual image, the students placed small, individual mnemonics into the loci of the greater memory palace in a particular sequence. When needed, the student need only stroll through the imaginary palace, “observe” the ordered images and recall their significance. In this way, large blocks of information broke down into discrete memorization tasks strung in sequence.

Advanced users of this technique could create loci for individual words and sentences, making space for long passages of

text. The capacity for memory seemed limitless. One famous practitioner of the art sat through a daylong auction and, at its end, repeated from memory the item, purchaser, and price for every sale of the day. With the disintegration of the Roman Empire, these same techniques became part of classical heritage.

Outer Mystery: Magical Imagination

Developing your Magical Imagination is the first step in becoming a seer. According to seers, when you meditate upon a subject or memorize an object, you consume part of its occult essence, and place that fragment within your own microcosm, forging a magical connection between the seer and the world.

In addition to allowing the purchase of inner mystery Virtues, Magical Imagination confers the following abilities at no cost. First, Magical Imagination functions as an Affinity for memory, adding its score to any spell casting or lab total involving memory. Second, Magical Imagination functions as the Exceptional Skill Art of Memory.

Art of Memory: +1 Virtue

This is the traditional Art of Memory as practiced by hedge wizards and scholars throughout Mythic Europe. This Virtue confers the Exceptional Skill Memory 1, which can be increased like any other Ability. To memorize a complex scene, image, or piece of writing (such as a long letter, but not as long as an entire text), the character must roll a stress die + Int + Memory of 9+ or higher depending on the complexity of the item to be memorized. If the character succeeds, he remembers the item in exact detail.

Originally appeared in *Kabbalah*, page 116.

Take papyrus and write the prescribed names with Hermaic myrrh ink. Once you have written them as they are prescribed, wash them off into spring water from 7 springs and drink the water on an empty stomach for seven days when the moon is in the east.

— An Ancient Hermetic Spell
for Memory

Hermetic Memory Spells

Although seers invented these spells, they do not require Magical Imagination to cast and have dispersed throughout the Order. As with any memory spell, you may add your Magical Imagination score to the casting roll.

Enhance the Memory Palace (CrMe 20)

R: Per/Eye, D: Moon/Perm T: Ind

Spell Focus: a mirror (+1)

This spell magically constructs an extremely detailed locus in the caster's memory palace. The subject of the locus must be observed while the spell is being cast. The subject can be a single object, all the objects in a particular location, a discrete scene or event, or any written material less than a complete text. While the spell lasts, the caster can recall even obscure details by spending several minutes in reflection, "exploring" the locus. Multiple spells cannot be cast on the same subject. For example, a magus cannot use Memory Palace to memorize an entire text by casting the spell on one page at a time. The locus can be destroyed with Perdo Mentem magic. When the spell ends, so does the memory.

You may permanently memorize the information by spending 7 days in meditation and rolling a stress + Int + Magical Imagination of 9+.

(**Design:** Create a memory in another's mind +20, Reduce range from Eye to Personal -5, boost duration from Sun to Moon +5)

Memory Palace of the Sage (CrMe 30)

R: Per/Eye, D: Year/Perm, T: Ind, Ritual

Creates a locus of the contents of an entire text in the caster's memory palace. The casting roll must be greater than or equal to the text Quality (+ Level if the text is a summa) x 3, minimum of 30 (for authorities, for example). Once the locus is in place, the magus can recite the entire

text and replicate any illustrations. Perdo Mentem or Perdo Vim magic can destroy this locus.

As the Ritual is cast, the magus magically reads through the book. The pages seem to rustle by as if caught in the wind.

Once memorized, the magus does not require an actual copy of the text to study or transcribe it. When lecturing from a memorized text, the magus' students add the entire Quality of the text to their Study Totals, instead of half. When engaged in Disputatio on a subject of the memorized text, the magus' student adds half the Quality of the memorized text to their Study Totals. This bonus is granted only once per student per memorized text.

The Library of Harco is permanently enchanted to prevent this ritual from taking place within its walls, although only the Prima of the House of Mercere knows how this was achieved. Additionally, rumors persist of texts that contain traps against such memorization, even fatal ones, and of the dangers of memorizing a text written by an incomprehensible Criamon or an author close to Final Twilight.

(**Design:** Create a memory in another's mind +20, Reduce range from Eye to Personal -5, boost duration from Sun to Year +15)

Consumption of Logos (MuMe Gen)

R: Per/Touch, D: Inst, T: Ind, Ritual

Requisite: Intélego

During this ritual, the caster actually eats the text, page by page, to consume its knowledge. The physical makeup of the text must be plausibly digestible via mundane means, although Stentor of House Criamon is famous for somehow eating his pater's iron puzzle-box. The level of the spell must be greater than or equal to the text's Quality (+ Level if a summa) x 5 (or 30 for authorities) for the spell to be successfully cast. Once the ritual is completed successfully, the caster instantly gains a number of experience points equal to Int + Magical Imagination + text Quality, divided by 5 for Knowledges,





in the subject of the text, although the caster's score cannot increase by more than 3 levels per ritual. The experience gained cannot be taken away by any known magical means.

Except for authorities, you cannot consume a book you have already read, and you cannot study from a book you have already consumed. You can consume books that you could not otherwise read for benefit (for example, you can consume a *summa* even if your score in the subject is greater than the *summa*'s level) in which case you get the experience award as described above. A magus can consume any number of copies of an authority that he has the stomach for. All other texts, however, can only be the victim of this ritual once for benefit.

(Design: based off target's Quality)

Dream Interpretation

The +4 Virtue Dream Interpreter, presented on page 116 of *Kabbalah*, may be purchased for +2 Virtue points by magi who possess the Oneiromancy Virtue. For Oneiromancers, Dream Interpreter bestows the following powers:

Dream Calling: By rolling a stress die + Intelligence + Oneiromancy of 9+, you may give yourself or someone else a dream of your choosing if you touch the person before they are to sleep and the person wishes to have the dream.

Dream Augury: You can have an auguring dream about an object or person if you place an arcane connection to the object or person under your pillow before you sleep. When you sleep, roll a stress die + Intelligence + Oneiromancy. Your dream confers information to you about the object or person as if you had cast an *Intélego* spell of a level equal to your roll. The information gained is couched in metaphor and allegory, and will require some puzzling out. You may give another person an auguring dream if you first make a dream-calling roll as described above.

Dream Interpretation: When a dream is brought to you for interpretation, roll a stress die + Perception + Oneiromancy + Folk ken (if any). You interpret the dream as if you had cast an *Intélego* spell of a level equal to your roll. The equivalent Form, the subject, and even the type of information conveyed is entirely up to the storyguide. For more information about dream interpretation see *Kabbalah*, page 78.

Inner Mysteries

Oneiromancy (+2 Virtue)

This inner mystery contains the secret of dream magic. This Virtue gives you the Exceptional Knowledge Oneiromancy at a score of 1. Oneiromancy functions as a Magical Affinity with dreams and any dream magic spells. Magical Imagination does not add to dream magic totals unless the target of the spell is the caster himself.

Dream Magic

Oneiromancy allows the magus to use the unique spell target of **Dream** (described below). Through the power of natural divination, an oneiromancer can control and even enter the worlds of dream.

Travelling The Cosmos of Dreams

The human mind is a microcosm. The stuff of dreams is a substantial element of that microcosm. If you dream of a dragon, that dragon is real; it actually exists within your microcosm. Travel within a microcosm is also real, but has strange repercussions.

Metaphysical Issues

The nature of the “matter” that makes up a microcosm is curious, and few magi agree on exactly what it is. Some say that the microcosm is simply the anatomy of the spirit. A dream dragon, for example, is nothing more than the set of secondary qualities that make up “dragon-ness” impressed on a portion of the dreamer’s

spirit or memory. Others believe that the microcosm is made up of an unprecedented “tertiary matter,” and may give clues as to the nature of regions.

Practical Issues

Regardless, several hard facts about microcosms and dreams are known. Individual microcosms are not naturally linked. You cannot freely travel from one microcosm to another, nor can you normally find entrances to the other realms in microcosms. The meddling of faerie and magic powers can create such links, however. Flambeau mantes insist that Quendalon (*Houses of Hermes* page 82) had been possessed by a faerie king who took up residence inside his head and gave him great power by merging his microcosm into an Arcadian landscape. Several traditions of exotic wizardry can also travel from dream to dream, and may one day share this ability with the Order.

There are two ways to travel in dreams: spiritually or physically. When travelling physically in dreams, you become part of the dream itself, while spiritual travelers do not transmute to dream stuff. Each method has its own quirks, advantages, and risks.

Spiritual Dream Travel

You may send your spirit into a microcosm and leave your body behind. Hermetic oneiromancers use the spell *Road to Lemnos* (page 106). Faeries and exotic wizards may use similar conduits.

Experience: Only story experience can be gained during dream travel. You cannot increase any Ability or Art score through study or learn spells while in a dream. Enchantments created during a dream cannot be removed from the dream, and vanish once a traveler returns to his body.

Life and Limb: A spiritual traveler cannot be physically harmed within a dream. All Body levels lost in a dream misadventure are instead converted into Fatigue levels. Once the traveler loses all of his Fatigue levels, his spirit automatically returns to his body.

Vitality and Nourishment: Spiritual travelers do not lose Fatigue levels due to any activity they take in dreams, including spell casting. Instead, only physical damage causes fatigue, as described above. By the same token, however, a spiritual traveler cannot rest in a dream to recover lost Fatigue, nor can dream food provide any nourishment.

Spellcasting: To spiritual travelers, the microcosm is an illusion. As such, spiritual dream travelers must use Imáginem for all spell effects. If a spiritual traveler attempts to cast spells using other Forms, all magic rolls are divided by 5.

Spiritual dream travelers cast typical Imáginem spells as normal with four important exceptions. First, Imáginem effects in dreams can be made permanent without using vis, although any such effect is dispelled if taken back to the mundane realm. Second, Imáginem illusions with the sense





of touch can carry weight. An Imáginem illusion of all five senses is entirely real within confines of dreams. Third, the Form bonus to Parma Magica is always the traveler's score in Imáginem.

Fourth, dream travelers can spontaneously cast any normal Hermetic spell using Imáginem in substitution for the regular Form. Any Form can be substituted, including Vim. Requisites are not required. If the traveler knows the actual version of the spell, he gains a similar spell bonus (ArM4 page 69).

Dream wanderers (either spiritual or physical) are equally affected by Imáginem magic as dreams themselves.

The duration of spells in dreams is based on the time passing in the dream, not the mundane realm.

*For example, a mantike expert in Imáginem enters a dream spiritually and encounters a Flambeau who entered the dream bodily (see below). The Flambeau casts a Ball of Abysmal Flame with a penetration total of 53 that the mantis resists with a Parma of 4 and an Imáginem of 35. The mantis returns fire with a spontaneous **Incantation of Lightning**. Substituting Imáginem for Auram, the mantis rolls a 5 (stress die) + 3 (Intelligence) + 20 (Creo) + 35 (Imáginem) + 6 (Oneiromancy) + 3 (sanctum aura) for a total of 72, which divided by 2 equals 36. Zap.*

Phantasm of (Form) (CrIm Gen)

R: Spec D: Spec T: Spec

Versions of this spell exist for each Hermetic Form except Imáginem. Similar to *Phantom Magic* (WGRe page 165), Phantasm of (Form) can be used to cast an illusion of any spell of the particular form with a level less than or equal to the Phantasm's level. For example, a 25th level *Phantasm of Ignem* can be used to cast *Arc of Fiery Ribbons*. The range, duration, and target of the Phantasm spell are the same as the mimicked spell. This spell cannot be used to replicate other Imáginem spells, as an illusion of an illusion cannot exist, although several Criamon are hoping to break through this limitation.

This spell is often found in oneiromancers' grimoires. If cast in a dream, the phantasm it creates has the same effect as if the actual spell were cast.

Aging: A spiritual traveler "ages" based on the time passing in the dream. For example, if a spiritual traveler is lost at sea for five dream years, the traveler seems to age five years. If the traveler "dies" of old age in a dream, the traveler's spirit returns to the traveler's body unharmed, although spending so much subjective time in a dream often results in strange mental quirks. All dream aging vanishes once a traveler returns to his body.

Aura: The aura bonus of any magic for a spiritual traveler is based on the aura in which his body rests.

Dream Vis: A spiritual traveler may use vis in dreams. The only vis available to a spiritual traveler, however, is "dream vis," vis that has no power in the physical, "waking" world. Although dream vis affects the dream world, dream vis cannot make any changes to the waking world. Any effect caused by the use of dream vis expires as soon as the spiritual traveler returns to the physical world.

For example, a spiritual traveler within the sleeping mind of a Bonisagus apprentice comes across a dream of Durenmar Covenant, and raids its coffers of vis. The traveler casts Creo Imáginem, boosts the spell's duration to Permanent, and conjures up a living platinum peacock. The peacock can not be removed from the apprentice's microcosm, and once the traveler leaves, the peacock vanishes.

Physical Dream Travel

Physical dream travelers enter the microcosm of dream in body and spirit. Hermetic oneiromancers use the spell Morphean Gate (contained in the "Greater Dream Grimoire" on page 106). Faeries and exotic wizards may use similar conduits.

Life and Limb: Physical dream-travelers transmute into the stuff of dreams. Thus, they can lose both Body and Fatigue levels.

You cannot die or become incapacitated with fatigue when physically traveling in

dreams, although no one is quite sure why. For each Body level or Fatigue level lost after you would have been Incapacitated in the waking world, you must roll for Twilight. Each Fatigue or Body level lost after the maximum is not recorded, but you still suffer up to -5 penalties from Body or Fatigue levels lost. When you finally exit the dream, the recorded damage takes effect.

The unGifted are much less fortunate, as they do not have the Gift to protect them from the strangeness of dream. Each Fatigue or Body level lost after their normal maximum damages their minds, resulting in new mental Flaws.

Vitality and Nourishment: A physical traveler can recover wounds and fatigue as normal in a dream, based on the time passing within the dream itself. For example, during a single night of the physical world, a physical dream traveler is nearly killed by a dream dragon, and spends three years in a dream of a Templar hospital recovering. Dream vis may be used to heal the wounds of a physical traveler, even those wounds that were suffered in the waking world. Such healing is not dispelled when the traveler leaves the world of dreams.

Aging: A physical dream traveler is immortal while in the dream world, never suffering the effects of aging unless they are magically induced. An apprentice oneiromancer can become lost in a microcosm for many years in the waking world, and emerge as youthful as ever.

Experience: Only story experience can be truly awarded during dream travel. You can temporarily improve scores in Arts or Abilities through study, or even learn spells, while physically travelling in dreams, but all such developments disappear permanently once you return to the waking world.

Aura: The aura bonus for physical travelers is based on the dream surroundings. A dream cathedral contains a Divine aura for physical travelers, for example.

Spell casting: Physical dream travelers cast spells as normal.

Dream Vis: Except for healing and repair spells, the effects of dream vis vanish once the physical traveler returns to the waking world. A physical traveler, however, may bring raw vis from the physical world into a dream. Waking world vis used in a dream is permanently spent, but the effects may be brought out into the waking world through conduits such as *Substance Over Form*.

Dream Logic

Navigation in a dream is “associative” rather than geographical. You can find certain places by entering similar places. An entire peasant village, for example, can be found by walking into a single hut. A similar process can help find objects. A key, for example, can lead to a door, or the other way around. Traveling by dream logic is explained in *Faeries: Second Edition* pages 87-88.

To help characters navigate associatively, the storyguide may give hints or allow Per + Oneiromancy stress rolls. The rules for creating or changing correspondences in Arcadia (*Faeries: Second Edition* page 88) do not apply in dreams. Dream objects created by Imáginem magic, however, can aid in associative travel. For example, you can use Creo Imáginem to create a gold goblet in hopes of finding yourself amidst a royal banquet.



Dream Geography

The most accessible region of a microcosm is the dreamer's current dream. Dream travelers always first appear in the current dream, and can easily return to the current dream from almost any depth of the microcosm.

From the current dream, the traveler can enter the dreamer's imagination. Here, the traveler can find past dreams and any strange combination of them. Most possessing demons and faeries make their fortresses here.



From the imagination, the traveler can enter the dreamer's memory, where he can browse the contents of the dreamer's memory palaces. Magic cast here only affects the dreamer's memory if made permanent. Memory is also the house of any malign Mentem magic. The spell *Weight of a Thousand Hells*, for example, could take on the form of a demonic knight riding an iron steed. A dream traveler can dispel such magic by engaging it in combat.

From the memory, the traveler can access the appetite, the dreamer's animating spirit (or *anima*), and the deepest regions of the microcosm. The gateway from memory to appetite is grand and unique, such as a gigantic temple of gold or a lake of fire.

Passing through the gate, the traveler finds himself in the dreamer's true microcosm, an entire universe, with its own Earth and celestial orbs. Travel is no longer associative but geographical. The microcosmic Earth is usually devoid of animal life except for diseases or mental illness, taking

Dream Seeds

Fantastic Voyages: A demon has found its way into the microcosm of a fellow member of the covenant, the Earl of Toulouse, or even the Praeco himself. You must travel into the victim's mind to save him, but is one of your companions aligned with the demon?

Reagent Gathering: Your spell requires the liver of a wyvern. Instead of risking life and limb, why not try to find one in the dreams of your friend, a Bonisagus obsessed with dragons?

Treasure Hunt: A member of the covenant has been having disturbing dreams about a talking sword of solid ice, while in the real world winter faeries threaten to freeze the countryside unless the Snow Queen's sword is found.

Curiosity: A powerful seer has an obscure mission in the mind of an ancient, dying magus and has asked you to protect him in his quest. How can you turn down the opportunity to see what goes on in the mind of an Archmagus?

High Adventure: They say you cannot really die in dreams, so why not go along with your mantike friend the next time she ventures into a microcosm to engage hordes of imaginary foes?

the form of plagues of monsters ravaging the otherwise pristine landscape. Unlike the macrocosm, the microcosm's celestial spheres are accessible by taking flight.

The dreamer's animating principles live amongst the spheres. They are the planetary gods and angels, and spirits of the Zodiac. They are fully intelligent and conversant regarding everything under their jurisdiction. Within the microcosm they are as powerful as the true movers of the macrocosm, and must be approached with caution, especially if macrocosmic astral influences have disrupted them.

The outer-most sphere of the appetite (and therefore in innermost region on the microcosm), the dreamer's Empyrean, is inaccessible to the dream traveler. Most believe the microcosmic Empyrean is the human soul and seat of the intellect.

Lesser Oneiromantic Spells

The fundamental lesser dream grimoire is listed below, although other spells abound. All lesser oneiromantic spells require Oneiromancy to cast except *Eye to Eye*, *Minds to Minds*, and *Lifting the Veil of Sleep*, spells developed by oneiromancers but used throughout the Order.

The target Dream only functions with the Form of Mentem in combination with any of the five Techniques. The basic range of dream Mentem magic (of any Technique) is Touch, requiring physical contact with the target's body, and the basic duration is usually Sun. The target must be asleep and most dream spells end automatically when the dream naturally ends or upon the target's waking. Sleep may be magically induced, as long as dreams are possible (most Rego Mentem sleep spells do not influence the ability to dream). Dream is equivalent to the target Individual. Otherwise, Dream spell guidelines follow normal Mentem spell guidelines unless the spell is based on pre-Hermetic rituals.

Creo

Creo spells with a target of Dream cannot be cast from within a dream itself. Seers have long sought Creo spells that heal minds broken by dream magic. Many suspect the limit of Arcane Connection prevents the healing of dreams without the direct intervention of the greater grimoire (below).

Dreams created with oneiromantic spells are too ephemeral to be encountered during dream travel unless their duration is Moon or greater. If the target of a dream succeeds a stress + Per roll of 6+, he will naturally remember the dream when he awakens.

Beginning the Dream of Ages (CrMe 5)

R: Touch/Arc D: Mom T: Dream

If the target's mind is asleep or unconscious, this spell will begin a dream. The content of the dream is not under the caster's control.

(Design: Create an "emotion" in another's mind +15, reduce duration from Sun to Momentary -10)

Incubation of Melpomene (CrMe 10)

R: Touch/Arc D: Mom T: Dream

If the target's mind is asleep or unconscious, this spell will begin a dream on a general subject of the caster's choosing. Once begun, however, the caster has no control.

(Design: Create an "emotion" in another's mind +15, increase caster's control +5, reduce duration from Sun to Momentary -10)

Smile of Calliope (CrMe 20)

R: Touch/Arc D: Sun T: Dream

If the target's mind is asleep or unconscious, this spell gives him a dream whose details are directed by the caster.

(Design: Create an "emotion" in another's mind +15, greatly increase caster's control +10, reduce duration from Sun to Momentary -10)

Curse of Incubi and Succubae (CrMe 30)

R: Touch/Arc D: Moon/Perm T: Dream

Requisite: Perdo

Focus: any aphrodisiac (+1)

The target endures strange, draining nightmares and dreams for the duration of the spell. While the spell's curse plays out, the target's fitful sleep provides little rest and causes severe irritability and distraction. Healing Body levels takes twice the normal time, while recovering Fatigue levels takes five times the normal time and even a full night's sleep only returns half of the Fatigue levels lost. Finally, the victim suffers the equivalent of the Poor Memory and Short Attention Span Flaws (ArM4 page 48) while under the spell.

(Design: Create an "emotion" in another's mind +15, greatly increase caster's control +10, make dreams dangerous +10, reduce duration from Sun to Momentary -10)



Morphean Palace (CrMe 30)

R: Per/Touch D: Moon/Inst T: Dream

(Spec), Ritual

Creates a dream with enough substance to be visited during dream travel. The dream can be any building that could actually exist in the mundane realm, from a hovel to a grand coliseum.

(Design: Create a memory in another's mind +20, reduce range from Touch to Personal -5, boost duration from Sun to Moon +5, boost target from Individual to Structure +10)

Morphean Landscape (CrMe 35)

R: Per/Touch D: Moon/Inst T: Dream

(Spec), Ritual

Creates a dream with enough substance to be visited during dream travel. The dream can be any large discrete area, from a grand plain or mountain range to a large city. The caster may populate the landscape with plants, animals, and people. Any such denizens created with *Morphean Landscape* cannot exist outside of their native land, even if separately reinforced with vis.



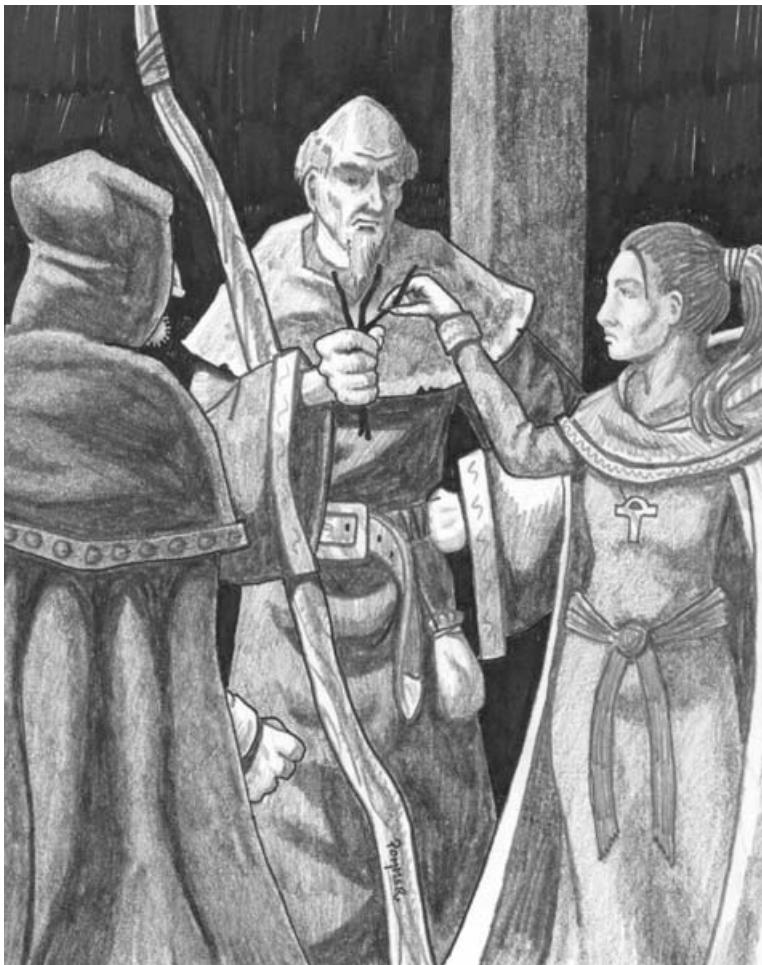
(Design: Create a memory in another's mind +20, reduce range from Touch to Personal -5, boost duration from Sun to Moon +5, boost target from Individual to Boundary +15)

Inté尔lego

Dream of Ivory or Horn (InMe 15)

R: Touch/Arc D: Mom T: Dream

The target must already be dreaming before this spell is cast. This spell reveals whether the target's current dream is a "true" or "false" dream. True dreams contain elements of divination and true information. False dreams either impart no meaningful information, or have been manipulated by dream magic (including demonic or faerie influences). If the target succeeds a stress + Per roll of 6+, he will



remember the dream and can explain it in detail if willing.

It is up to the caster to puzzle out which part of the dream is "true" or the reason why the dream is "false." This spell is often cast in conjunction with *Spying the Slumbering Mind*, since it does not reveal the content of the dream itself.

(Design: Non-Hermetic)

Lifting the Veil of Sleep (InMe 20)

R: Per/Touch D: Mom T: Ind

This spell does not require Oneiromancy to cast. Once cast, the target will vividly recall all of the previous night's dreams.

(Design: Read the last day's memory from one person +25, reduce duration from Eye to Personal -5)

Spying the Slumbering Mind (InMe 20)

R: Touch/Arc D: Conc T: Dream

Focus: crystal vial filled with water (+2)

The target must be already dreaming before this spell is cast. As long as the caster concentrates, he experiences the target's dream as if dreaming himself. The dreamer cannot naturally resist this spell, and cannot notice the caster in the dream. The caster cannot alter the course of the dream in any way. Any other dream magic cast at the target will end the spell unless the caster makes a Sta + Concentration roll of 9+, 12+ if the dream magic is cast from within the dream itself.

(Design: Equivalent to "sense all emotions" +15, boost duration from Momentary to Concentration +5)

Querying the Dreamy Mind (InMe 25)

R: Touch/Arc D: Conc T: Dream

This spell brings the caster and the target's minds together without endangering the caster, and is often the "threshold spell" learned before attempting the greater spells. The target must be already dreaming before this spell is cast.

The caster experiences the target's dreams just as in *Spying the Slumbering*

Mind. In addition, the caster can ask simple, one-sentence questions of the dreamer, and the story dream will slowly reveal the answer. Such answers are almost always revealed in metaphor, and do not reveal any information that the target does not know or believe. The target can naturally resist each question by rolling an Intelligence stress roll of 9+, thereby ending the spell.

For example, in the dream, the target is browsing through a market. Asking, “What do you think will happen at the next tribunal?” results in a barbarian horde storming the market and setting fire to the tents. The target must be expecting the worst! Then asking, “Who is responsible for this?” results in the appearance of a young minstrel, lulling the barbarians asleep with song, who strongly resembles a young Jerbiton the caster knows, famous for his smooth tongue...

(Design: Equivalent to “sense all emotions” +15, boost duration from Momentary to Concentration +5, meddle with dream +5)

Muto

Except for the spells of the greater grimoire, Muto spells with a target of Dream cannot affect dreams already the subject of dream magic. Dreams artificially changed by Muto spells are too ephemeral for dream travel unless performed as part of a ritual. Finally, Muto dream spells cannot be cast from within a dream itself.

Eye to Eye (MuMe Gen)

R: Touch/Arc D: Conc T: Ind

Allows the caster to share the results of one Mentem spell with someone he touches, including all dream spells. This spell does not require Oneiromancy to cast but is frequently used by oneiromancers.

The caster of *Eye to Eye* must cast the shared spell himself. For example, casting *Eye to Eye* on a fellow magus would allow

him to share the effects of *Thoughts Within Babble* (ArM4 page 146) or probe a sleeping mind with *Querying the Dreamy Mind*. The level of Eye to Eye must be greater than or equal to the (level of the shared spell)/2. If this spell is used to share the effects of *Morphean Gate*, the spell gains a Vim casting requisite.

(Design: special based on shared spell)

Minds to Minds (MuMe Gen)

R: Near D: Ring T: Circle

Allows the caster to share the results of one Mentem spell with anyone contained within a drawn circle, including all dream spells. This spell does not require Oneiromancy to cast but is frequently used by oneiromancers.

The circle must be drawn in accordance with the requirements of Ring duration and Circle target (ArM4 page 104). The caster of *Minds to Minds* must cast the shared spell himself. The level of *Minds to Minds* must be greater than or equal to the level of the shared spell. The spell ends whenever anyone leaves the circle, or when the drawn circle is broken. The ritual does not end if the target of any shared magic wakes up.

If this spell is used to share the effects of *Morphean Gate*, the spell gains a Vim casting requisite. Anyone sharing *Morphean Gate* who returns after the circle is broken, however, gains 3 Twilight points and rolls for Twilight or, if unGifted, goes permanently insane.

(Design: special based on shared spell)

Blissful Dreams (MuMe 20)

R: Touch/Arc D: Sun/Moon T: Dream

Keeps unpleasant dreams at bay by turning any naturally occurring potential nightmares into pleasant dreams, and making sweet dreams even sweeter. The resulting sunny disposition gives the target a +2 bonus to all rolls involving Presence and Communication until he sleeps again. An opposing version of this spell, *Dreary Dreams*, results in a -2 penalty.





This spell is highly addictive. If used repeatedly, Flaws such as Deep Sleeper -2, Softhearted -1, Weakness -2, and Weak Willed -1 can develop.

(Design: Make major changes to a person's memory +20)

Perdo

Thanatos' Gentle Touch (PeMe Gen)

R: Touch/Arc D: Sun/Moon T: Dream
Focus: Poppy flowers (+1)

This spell protects the target from any Creo, Rego, or Muto dream magic with a penetration total lesser than or equal to the spell's level. Versions of this spell of 15th level or higher, however, interfere with natural dreaming, leading to symptoms similar to *Curse of Incubi and Succubae* (page 101).

(Design: special based on target spell)

The Rejection of Hypnos (PeMe 35)

R: Touch/Arc D: Moon/Season T: Dream

The target will not be able to dream at all for the duration of the spell. Dreaming is vital to life and rest. When the spell ends, the target must make a Stamina roll of 9+ or "permanently" lose one Fatigue level due to unfulfilling sleep. If the spell is boosted to Season, the target "permanently" loses 3 Fatigue levels, one per month. If all Fatigue levels are lost this way, the target drops into a coma. These "permanently" lost Fatigue levels can be recovered as if they were wounds (see "Wound Recovery," ArM4 page 178). Additionally, *Return to Mental Lucidity*, CrMe general ritual (see ArM4 page 144), can cancel the effect of this spell, and allow the victim to recover the Fatigue levels normally.

(Design: Remove all "emotions" from a person +30, boost duration from Sun to Moon +5)

Rego

Rego spells with a target of Dream involve some physical movement of the tar-

get, typically sleepwalking. Dreams artificially manipulated by Rego magic are too ephemeral to be encountered in dream travel.

Howl of the Hounds of Hell (ReMe 15)

R: Near D: Mom T: Dream

The target must already be dreaming for the spell to take effect. The target's dream turns horribly violent and terrifying in an instant. The target must make a Sta + Perception stress roll of 12+ or awake screaming and clawing at the air, losing a Fatigue level from the sudden shock. This Fatigue level cannot be restored until the target has had a good night's sleep. A botch indicates the target is scared witless for at least an hour.

(Design: control a natural emotion + 15, boost range from Touch to Near +10, reduce duration from Sun to Momentary -10)

Sleep's Terrible End (ReMe 25)

R: Near/Arc D: Mom T: Dream

Requisite: Corpus

The target must be already dreaming for the spell to take effect. This spell takes advantage of the body's natural tendency to shudder in its sleep by intensely magnifying the effect. In the dream, the target suddenly falls and hits the ground at a terrible speed. The target's body spasms extremely violently, causing +10 damage to itself.

(Design: control a natural "emotion" + 15, cause +10 damage +10, boost range from Touch to Near +10, reduce duration from Sun to Momentary -10)

The Sleeping Marionette (ReMe 30)

R: Near/Arc D: Conc T: Dream

Spell Focus: spicy food (+3)

Requisite: Corpus

Makes the target sleepwalk. The target must already be dreaming for the spell to take effect. The caster controls the content of the dream, and the target sleepwalks in response to what is happening in his dream. The specific reactions of the dreamer are not in the caster's control, however. For

example, a seer makes a soldier dream that he is in the enemy's garrison rather than his own. If the grog is heroic, he may get up and rifle through everyone's materials looking for battle plans. If the grog is cowardly, he might just sneak out whimpering. If the grog is brave and unscrupulous, however, he may kill his friends while they sleep.

The target gets one chance to resist by making a stress + Stamina roll of 12+ at the beginning of the spell. All physical actions attempted by the target suffer a -3 penalty due to being asleep. The exact results are unpredictable unless orchestrated by the caster in excruciating detail. A sleepwalking grog may stab a friend, but forget to use an actual knife. If the caster cannot see the target, the caster has no indication of what the target is doing.

If the focus is used for this spell, the target must have consumed it before going to sleep.

(**Design:** control a human being +25, boost range from Touch to Near +10, reduce duration from Sun to Concentration -5)

nation (a person). The caster may use this technique to send objects into the caster's own microcosm. Requisites are added depending upon the object's substance (Herbam for wood, Corpus for human bone, for example).

The level of the ritual must be equal to $20 + (\text{Size of target} \times 3)$. If the object is magical the casting gains a Vim requisite and the ritual's level must be greater than or equal to the object's Magic Resistance or disenchantment resistance, (the spell total required to disenchant the object) whichever is higher. Otherwise, the ritual fails.

The caster can designate where in the target's microcosm the object shall appear if such a place has already been prepared magically (such as with the lesser dream spell *Morphean Palace*). Otherwise, the object must be searched for, and is often in the hands of someone unwilling to part with it.

If the ritual's effect ends or is dispelled, the object is ejected when the target next sleeps, accompanied by melodramatic side effects in most versions of the ritual. For example, one version of the ritual subjects the target to terrible nightmares about choking, after which he spits out the object (no matter the size).

(**Design:** Special)



Greater Grimoire

The greater dream grimoire consists of only six spells, but they are some of the most dangerous and feared spells known to the Order, allowing travel in dreams. Anyone with an Intelligence + Oneiromancy total of 6+ can cast these spells, although the Heralds and others guard them closely.

Gift of the Oneiropomp (MuTe Gen)

R: Touch D: Moon/Perm T: Ind (Spec),
Ritual

Requisite: Mentem

Sends any inanimate object, including any enchantments, into the target's microcosm by transmuting it into the stuff of dreams. The caster must be touching both the object to be transferred and the desti-

Substance Over Form (MuMe Gen)

R: Touch D: Moon/Perm T: Individual,
Ritual

Requisites: Terram

Gives an object encountered in a dream substance so that it can exist in the mundane realm. The vis used in this ritual must come from the external world.

The spell can only be cast from within a dream. The level of the ritual must be equal to $20 + (\text{Size of target} \times 3)$ if the caster entered the dream through a *Morphean Gate*, or $40 + (\text{Size of the target} \times 3)$ if the caster entered the dream spiritually through *Road to Lemnos*. For example, taking a small diamond (Size -5) found in a dream into the mundane realm requires a ritual of only 5th level. ($20 + (-5 \times 3) = 5$).



If the object is magical, the casting gains a Vim requisite, and the ritual's level must be greater than or equal to its Magic Resistance or disenchantment resistance (the spell total required to disenchant the object), whichever is higher. Otherwise, the object removed from the dream will be devoid of any enchantment. No object taken out of a dream can be used as raw vis unless the ritual is boosted to Permanent duration. The ritual's level must be equal to the number of pawns removed from the dream x 5, or the object loses its magic power.

Inanimate objects add requisites depending on their substance (plants require Herbam, wine requires Aquam, for example). People and animals encountered in dreams can be made real by adding Corpus or Animál casting requisites respectively. Little is understood about the abilities of dream-people and animals. Dream-people seem to possess spirits, but no souls. Can a dream-wizard cast spells, or a dream-dragon breathe fire in the actual world? Or does a dream version of a real person know everything the real person knows? If the world of the imagination is "more real" than the external world of the senses, as many magi believe, the answer could be "yes." Many Hermetic limits, on the other hand, stand in the way. Troupes and storyguides should decide how far to take this spell.

If the caster entered the dream through a *Morphean Gate*, he must take the object with him through the gate before it will appear in the mundane realm. If he entered spiritually through *Road to Lemnos*, the object disappears from the dream and reappears in mundane realm next to the dreamer.

This spell can only be cast on naturally occurring dream objects. Objects created by Imáginem or Mentem magic are immune to this spell.

Rumors about this spell abound because very few magi know its potential limits. Some say the Heralds have increased their numbers with hordes of dream-people, others that they have acquired incredible

magic items only dreamed about by master Verditius. Others say a version of this spell exists that can take entire buildings or even landscapes out of dreams.

(Design: Special)

Road to Lemnos (MuMe 30)

R: Per/Touch D: Spec T: Dream
Spell Focus: a pinch of sand (+1)

This spell sends the caster or a person the caster touches into the microcosm of the target, who must be dreaming while the spell is cast. Only the caster's mind is sent. While the spell lasts, the caster's body enters a trance-like state. Physical disruptions (such as being yelled at, physically moved, wounded, for example) require concentration rolls or the spell ends. Otherwise, the spell ends when the target awakens. There is no way for the caster to voluntarily end the spell.

The spiritual self of the caster takes along any mundane belongings, including raw vis, and the caster's talisman. All other enchanted objects remain in the mundane world. Raw vis spent in a dream is not lost in the real world, and acts as dream vis (see "Spiritual Dream Travel" on page 97).

Lemnos, an island in Aegean Sea, is the legendary home of Hypnos, the god of sleep, and his three sons, the gods of dreams. Morpheus brings dreams of people, Icelus brings dreams of animals, and Phantasus brings dreams of inanimate things.

(Design: Special)

Morphean Gate (MuMe 40)

R: Per/Touch D: Spec T: Dream, Ritual
Spell Focus: a dragon's rib (+5)
Requisite: Rego, Corpus, Vim

This spell requires Oneiromancy to cast.

The target must already be dreaming before the spell is cast. This spell sends the caster or someone the caster touches into the microcosm of the target. The body and mind of the caster vanish from the Earth as if he entered a regio (ArM4 page 244). All equipment and clothing enter the microcosm as well, but if any of the caster's

belongings are enchanted, they are left behind, except for talismans. Raw vis travels with the caster. Any raw vis spent in the dream is permanently lost.

A gate appears within the microcosm of the target. The form of the gate is of the caster's choosing. The gate has a Magic Resistance equal to the ritual's (penetration total)/2 if anyone or anything tries to destroy it from within the microcosm. Short of killing the ritual's target, the gate is impervious from outside the target's microcosm. While journeying inside, the caster enjoys all the benefits and dangers of bodily microcosmic travel.

The ritual ends only when the caster returns through the gate (even after the target awakens or years pass), at which point he reappears on the Earth next to the target. If the target dies, the caster dies as well, although he may not know it until he exits through the gate.

This ritual may be used more than once on a single target, creating multiple gateways and allowing travelers who enter via one gate to exit through another. A gate disappears once all who entered through it leave the microcosm through any means. If the dragon rib focus is used, the bone is fashioned into a gateway under which travelers must pass. A single archway of dragon rib can be used for multiple rituals.

Rumor has it that Morphean Gates can layer like *regiones*, allowing a target of *Morphean Gate* to enter the mind of another without disrupting the first ritual. Some believe generations of mantike magi, Metrodorus, and even some of the Founders themselves may be alive and well deep within the minds of elder seers.

(Design: Special)

Gate of Ivory (MuMe 50)

R: Touch/Arc D: Sun T: Ind./Group
Spell Focus: an elephant's tusk (+3)

This spell requires Oneiromancy to cast.

Sends the target's dreaming mind into Arcadia, where seers believe false dreams originate. The dreamer is in control of his

actions in Arcadia as if conscious. The dream lasts until the next sunrise or sunset, at which point the dreamer vanishes from Arcadia (hopefully) and reawakens.

To the denizens of Arcadia, it seems the dreamer has entered their world bodily. Because the dreamer's body is safely elsewhere most mischief inflicted upon him is temporary upon waking. For example, Fatigue levels are lost instead of Body levels, and being turned into a frog only results in a short-lived interest in eating flies. Some faerie magic, however, is too powerful or alien to be stopped by the body/mind separation, and some dreamers sent to Arcadia have never awoken or have even vanished from the Earth.

Targets can work magic in Arcadia as if they entered the Realm of Faerie itself, although the aura bonus is based on the aura in which the target's body remains.

For information on Arcadia, see *Faeries: Second Edition* pages 72-89.

(Design: Special)

Gate of Horn (MuMe 60)

R: Touch/Arc D: Sun T: Individual/Group,
Ritual

Spell Focus: a ram's horn (+3)

This spell requires Oneiromancy to cast.

Sends the target's dreaming mind into the Realm of Magic (page 123), where seers believe true dreams originate. Otherwise, this ritual functions identically to *Gate of Ivory* above.

(Design: Special)

Augury (+3 Virtue)

This inner mystery reveals secret languages of the world, allowing the casting of all types of *Intélego* magic without needing to learn additional formulaic spells. This Virtue gives you the Exceptional Knowledge Augury at a score of 1. You can increase your score through study and experience points.





To augur, you must first decide what information you hope to glean and the level of effect required. Augury can replicate any Hermetic spontaneous or formulaic spell effect combining the Technique Intélego with any other Form; no spell using a Technique other than Intélego can be replicated with Augury.

Augurs have a great understanding of arcane connections, and can utilize them without resorting to ritual spells. Augurs can boost any Intélego spell to Arcane Connection range without using vis or increasing the spell's level of effect. For example, an augur can cast *Perception of the Conflicting Motives*, InMe 15 (ArM4 page 145), normally range Eye, at a range of Arcane Connection without spending vis or increasing the spell's level. The augur must still possess an actual arcane connection to the target.

Once the level of effect is determined, you must decide how much time you plan to spend auguring. Augury can be performed "at a glance," in which case the divination takes an entire round (completed in

the magic phase of a round), a technique referred to as **casual augury**. Or you can engage in **ceremonial augury**, using one of the classic techniques such as cleromancy, in which case the divination takes 15 minutes per magnitude of the desired effect. If the Hermetic spell equivalent requires ritual spell casting for reasons other than Arcane Connection range it can only be performed through ceremonial augury.

To perform casual augury, spend a moment contemplating something interesting (taking at least one round), then roll a stress die + Int + Augury + Intélego + appropriate Hermetic Form + aura + casual bonus, and divide the result by 2 to determine the final total. The "casual bonus" can range from 0 to +5, based on the appropriateness of the casual omen observed to the actual target of the spell. Magical affinities may also apply. If the final total is equal to or greater than the level of the desired effect, the augury is a success. The actual target can be something entirely different from the object contemplated. For example, by observing grogs training in your covenant, you can divine the physical health of the Earl of Shrewsbury, even if he is a thousand miles away (earning you a +2 casual bonus for watching the grogs' physical exertion).

Casual augury does not normally require Fatigue loss and takes one round. By spending five minutes in causal augury, you can add your Magical Imagination score to the roll before dividing. Doing so costs 1 Fatigue level.

To perform ceremonial augury, you roll a stress die + Int + Augury + Intélego + appropriate Hermetic form + aura + ceremonial bonus. The "ceremonial bonus" can range from 0 to +5, based on the appropriateness of the ceremonial technique used (for example, aeromancy is the best technique for predicting the weather, earning a +5 ceremonial bonus). Magical affinities may also apply. Ceremonial augury totals are not divided. If the total is equal to or greater than the level of the desired effect, the augury is a success.

Summary of Augury Totals

Casual Augury

Total: (stress die + Int + Augury + Intélego + appropriate Hermetic Form (+ Magical Imagination) + aura + casual bonus)/2

Time: 1 round / 5 minutes to add Magical Imagination

Cost: 0 Fatigue levels / 1 Fatigue level to add Magical Imagination

Ceremonial Augury

Total: stress die + Int + Augury + Intélego + appropriate Hermetic form (+ Magical Imagination) + aura + ceremonial bonus

Time: 15 minutes per magnitude / 20 minutes per magnitude to add Magical Imagination

Cost: 2 Fatigue levels / 3 Fatigue levels to add Magical Imagination

By spending 20 minutes per magnitude performing the ceremony, you can add your Magical Imagination score to the total. Doing so costs 1 extra Fatigue level. Ceremonial augury always costs either 2 or 3 Fatigue levels.

When using ceremonial augury to replicate a ritual spell, no additional time is taken, but you must still spend 1 pawn of raw vis for every 5 levels of the spell or fraction thereof. Finally, augury spells can be resisted as normal, with the augur's Penetration score being added to the augury total to determine the spell's penetration total.

Sample Auguries

Richenda filia Marcus, a young Herbam specialist, is trying to find the faerie herb spearwort in the local forest. She attempts causal augury by observing the path of a mayfly flitting through the forest glades. Her player decides to attempt to augur Hunt for the Wild Herb, a 15th level Intélego Herbam spell. The storyguide decides watching a forest creature to learn about the forest is worth a +2 casual bonus. She rolls a 4 (stress die) + 3 (Intelligence) + 3 (Augury) + 4 (Intélego) + 9 (Herbam) + 4 (Affinity with Herbam) + 2



Ceremonial Augury Techniques

<u>Technique</u>	<u>Description</u>	<u>Important Uses</u>
Aeromancy	Patterns in the air	Health of nobles +3, Weather +5
Alectryomancy	Eating behavior of chickens	Corpus +2, Mentem +3
Aleuromancy	Burning or cooking flour	Herbam +2, Crops +5
Alomancy	Patterns in thrown salt	Aquam +1, Terram +2, Weather +3
Alphitomancy	Eating barley bread	Guilt or Innocence +5
Apantomancy	Chance meetings with animals	Locations and Buildings +3
Ashagalomancy	Casting bones	Ghosts +3, Corpus +4
Axinomancy	Balancing a hatchet	Search for treasure +3, Detect thieves +5
Belomancy	Shooting arrows in the air	Auram +1, Battle +3
Botanomancy	Burning sticks carved with questions	Herbam +5
Capnomancy	Fumes from burning poppies	Imáginem +2, Dreams + 2, Mental Illness +3
Causimomancy	Behavior of objects placed in a fire	Curses and Bindings +3, Ignem +2
Cephalomancy	Severing the head of a goat or donkey	Animál +5, Travel +5
Ceroscopy	Patterns of wax dripped in water	Marriage +1, Happiness +3
Cleidomancy	Dangling a key from the bible	Sin +3, Lying +5
Cleromancy	Casting dice or lots	Courts of justice +2, Business +3, Money +5
Crystalomancy	Crystal-gazing	Friends +1, Enemies +2, Vim +3
Geomancy	Patterns in earth	Kingdoms +2, Terram +5
Haruspicy	Entrails of sacrificed animals	Animál +4, Disease +5
Hippomancy	Behavior of horses	Nobles +3, War +4
Hydromancy	Observing water	Judgments +3, Aquam +5
Myomancy	Behavior of mice and rats	Battle +2, Disaster +5
Onomancy	Comparing names	Mentem +2, Corpus +3, Conflict resolution +5
Ooscropy	Burning or cooking eggs	Youth +4, Children +5
Ophiomancy	Behavior of serpents	Spirits +3, Sciences +4
Phyllorhodomancy	Rose bush leaves	Love +3, Desire +5
Pyromancy	Observing flames	Ignem +5
Rhabdomancy	Divining rods	Hidden Objects +4, Things underground +5
Scapulomancy	Roasting shoulder blades	Farming +2, Herds +5
Scrying	Gazing into reflective surfaces	Clairvoyance +5



(aura) +2 (casual bonus) for a total of 36, which divided by two is 18. Success! The mayfly's path tells her distance and direction, and within a few minutes of searching she has found the spearwort.

Much of the spearwort, however, has already been harvested, and Richenda worries that a stranger has invaded the wood. Her player decides that speaking to the spearwort through Converse with Plant and Tree, a 25th level *Intélego Herbam* spell, would provide some interesting clues. By adding another 5 levels to 30, her player can boost the spell's range from Individual to Group, casting the spell on several nearby plants at once, increasing her chances of getting useful information. Richenda realizes ceremonial augury is needed. She chooses the method known as botanomancy. At 15 minutes per magnitude the auguring ceremony will take one hour and fifteen minutes ($15 \times 5 = 75$). She gathers

briar branches and carves into them the questions she wants to ask the spearwort. Botanomancy gives her a +5 ceremonial bonus. As Richenda burns the branches in a small fire, her player rolls a 3 (stress die) + 3 (Intelligence) + 3 (Augury) + 4 (Intélego) + 9 (Herbam) + 4 (Affinity with Herbam) + 2 (aura) +5 (ceremonial bonus), for a total of 33. Richenda loses two Fatigue levels, and the spearwort and nearby shrubs whisper their answers to each question as the branches burn.

Inscription Upon the Soul (+4 Virtue)

The inner-most mystery of the seers allows you to enchant your spirit akin to how the Criamon enchant their bodies with imprints (WGRe page 94).

Once initiated into this mystery, treat your spirit as if it were already opened as a greater enchantment with unlimited spaces. No Vim vis need be spent to "open" your spirit, and any number of enchantments can be placed into it. For every number of levels of enchantment equal to your Magical Imagination x 10, or fraction thereof, inscribed upon your spirit, you gain 1 Twilight Point. For example, a seer with a Magical Imagination of 4 gains 1 Twilight point for every 40 levels, or fraction thereof, of enchantment inscribed upon his spirit. Increasing your Magical Memory does not reduce any Twilight points already gained.

Enchanting the spirit follows the ordinary enchantment procedure (ArM4 83-88), with the following exceptions: the effect is automatically restricted to use only by the seer himself. "Charges" cannot be used. Instead of uses per day, the seer has the option of linking the effect to his energy. That is, each use of the effect costs 1 Fatigue level rather than a use. This option must be chosen during effect design. If this option is chosen, the enchantment has a -10 "effect



frequency" modifier. The "effects that govern the device alone" modifier applies to both the seer's body and mind. Magical Imagination is added to Lab Totals when enchanting the spirit. No Form and Effect bonuses aid enchantments upon the spirit.

Such enchantments can be lost only through death or disenchantment. Such disenchantment can result in Twilight, insanity, and often death. Some tell of a mantis who was captured by her enemies during the Schism War. In their vengeance, her enemies performed the ritual of disenchantment upon the mantis. Their vengeance was short lived, as the disenchantment released a horde of memories and dreams into the waking world, devouring the mantis' captors in body and spirit.

Tapestry

Egon filius Tharbaud follower of Bjornaer

This descendant of Gyöngy has overcome some of the prejudice against his line by serving the Order in times of need. He has intoned many bizarre pronouncements at Tribunal meetings, seeming non-sequiturs when made, that result in invaluable counsel when the time arrives. Egon is mischievous and not always sure of personal boundary



Egon the Magpie

* Numbers after the slash indicate traits while in the shape of a magpie

Characteristics*: Int +4, Per +3/+6, Pre 0, Com +3, Str 0/-4, Sta +2, Dex -1/+2, Qik +3/+5

Age: 58

Size*: 0/-4

Confidence: 4

Virtues and Flaws: Heart-Beast of Magpie +1, Gentle Gift +1, Magical Imagination +1, Well-Traveled +1, Oneiromancy +2, Divination +4, Hedge Wizard -1, Reclusive -1, Overconfident -2, Sheltered Upbringing -2. Major Magical Deficiency in Ignem -4

Personality Traits: Mischievous +3, Nosy +3, Reclusive +3

Reputations: Hedge Wizard 3, within the Order; Strange but Worthy Wizard 2, within the Order

Weapon/Attack Init Atk Dfn Dam Fat

Brawl (fist) 8 3 7 0 6

Brawl (claw)* 11 7 12 -3 6

Soak: +2

Fatigue levels*: OK, 0, -1, -3, -5, Unc / OK, Unc.

Body levels*: OK, 0, -1, -3, -5, Incap/ OK, Incap.

Abilities: Animal Handling 6, Athletics 2, Awareness 3, Brawl 4, Certámen 4, Chirurgy 3, Divination 6, Etiquette 1, Finesse 4, Guile 1, Legend Lore 2, Hermes Lore 2, Magic Theory 6,

Magical Imagination 3, Oneiromancy 5, Occult Lore 4, Parma Magica 4, Penetration 3, Speak Arabic 1, Speak German 4, Speak Latin 4, Speak Spanish 3, Survival 5, Swim 2, Will over Form 3

Magical Arts:

Cr 6	In 7	Mu 26	Pe 3	Re 9
An 12	Aq 3	Au 11	Co 8	He 8
Ig 3	Im 16	Me 19	Te 9	Vi 9

Twilight Points: 3

Decrepitude Points: 0

Wizard's Sigil: Leaves a feather behind

Important Spells:

Eye to Eye (MuMe 50/+54)

Gate of Horn (MuMe 60/+54)

Gate of Ivory (MuMe 50/+54)

Minds to Minds (MuMe 60/+54)

Phantasm of Animál (CrIm 30/+28)

Phantasm of Aquam (CrIm 30/+28)

Phantasm of Terram (CrIm 30/+28)

Road to Lemnos (MuMe 30/+54)

Turb of Frogs (MuMe 50/+ 54) invented spell**

**New Spell: *Turb of Frogs* (MuMe 50)

R: Near D: Sun/Moon T: Group

Turns the minds of a group of grogs (or thugs, or soldiers, etc.) into those of frogs. The victims act and think like frogs as much as possible.



issues. He has been spotted in areas as diverse as Hibernia and the Greater Alps Tribunal causing trouble, disrupting Hermetic life, and leaving behind puzzling prophecies.

Fillipa of Mercere

Strangers may be turned away by her haggish visage, but along the banks of the Danube River Fillipa's face is a welcome sight and her name is held in high regard.

Fillipa was born in the German town of Bingen in 1179, on the same day St. Hildegard (known as the Sibyl of the Rhine for her visionary works) died. Legend has it St. Hildegard blessed the newborn babe before she passed away (Fillipa, of course, is too young to remember), and thus passed on some of her powers. Fillipa began her education as a lay sister in the convent of Bingen. There she acquired the reputation of a prophetess and problem-solver. She felt unfit for the stationary life, however, and chose to see the world

instead. She frequently took passage onboard the merchant ships on the mighty trading lane of the great Danube River, paying her way with calming thoughts and advice.

She entered the Order in her early twenties after she nursed a Jerbiton magus back from the brink of insanity. The magus' strange society hidden beneath the surface of everyday life fascinated her. The Heralds, who had long known of the mysterious young woman interpreting the dreams of ship captains, gladly sponsored her membership and training as a Redcap.

Fillipa is the most senior Redcap delivering messages between the covenants along the Danube. Over the years, the mid-level hierokeryx of the Heralds have made overtures of a possible promotion, but she has refused, knowing that she would have to abandon her traveling. As she grows older, however, the option becomes more tempting, since the Heralds have offered her a longevity potion.

Fillipa is suitable to play as a starting magus.

Fillipa, Sibyl of the Danube

Characteristics: Int 0, Per +3, Pre -4, Com +1, Str +1, Sta +1, Dex +1, Qik +2

Age: 41

Afflictions: Pox Scars 0, Loss of Hearing 0

Size: 0

Confidence: 2

Virtues and Flaws: Art of Memory +1, Empathy +1, Redcap (Ungifted) +1, Well-Traveled +1, Famous +2, Dream Interpreter +4, Cabal Legacy -1, Low Self-Esteem -1, Poor (Presence) -2, Non-Combatant -3, Old -3

Personality Traits: Curious +3, Humble +2, Meddling +1

Reputations: Holy Sibylline Wise-Woman 4, communities along the Danube River

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawl (fist)	0	-2	+2	-2	1

Soak: +1

Fatigue levels: OK, 0, -1, -3, -5, Unconscious

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Artes Liberales 3, Theology 2, Awareness 2, Bargain 1, Boating 2, Danube Lore 3, Dream Interpretation 2, Empathy 3, Etiquette 1, Folk Ken 3, Guile 1, Heralds Lore 2, Hermes Lore 3, Intrigue 2, Memory 3, Ride 1, Scribe Latin 3, Speak German 4, Speak Latin 5, Survival 1, Swim 2, Visions 2

Decrepitude: 0

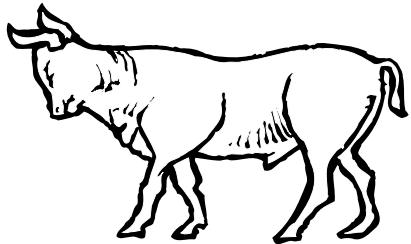
Chapter 6

Ars Theurgia

Secret Societies

Legion of Mithras

Symbol: Sign of Taurus



Motto: *Sic Luceat Lux.* ("Thus Shines Light.")

Patrons: Flambeau, and the gods Mithras and Apollo

House Affiliations: Flambeau, Tytalus and Tremere, with a scattering of others

Required Flaw: Dutybound (Loyalty to the Legion) -1

Origin Myth: Legend has it that Flambeau the Founder reclaimed the secrets of Mithras from renegade wizards in Asia Minor. Mithras, god of light and patron of Roman legions, enflames the imagination of magi from all houses seeking magical power through military might and discipline. Archmagi of Houses Flambeau, Tremere, and Quaesitor are reputedly all high-level Legion initiates.

Levels of Initiation: The Legion uses the ranks of the classical Cult of Mithras. The identities and duties of initiates above Soldier are not publicly known. Soldier initiates are easy to spot, however, since their mysterious superiors brand the astrological symbol for the sign of Taurus upon their foreheads (the ordeal of the cicatrix). The mark is said to disappear once the initiate proves himself a Lion. Most initiations involve the *taurobole*, the ritual slaying of the bull, either literally or figuratively.

Goals and Practices: Members of the Legion are famed for their sense of loyalty to their society and to the Order as a whole. Soldier initiates are actively recruited as official hoplites (A Medieval Tapestry, page 14) by Quaesitores. Many magi join the Legion hoping to win the favor of House Guernicus.



Quick Glossary of Important In-Character Terms

Daemons: Spirits of the magic realm.

Demiurge: A powerful being who acts as the intermediary between the terrestrial and celestial realms.

Ochema: The celestial body built by a theurgist to house the soul upon Final Twilight.

Parhedros: A familiar spirit.

Sacred vessels: Objects created to store celestial energy.

Sythemata: Magical actions, words, or objects that call the attention of the Divine and celestial energy.



Ranks of Mithras

Grade	Emblem	Tasks	Virtues Taught
Raven (Mercury)	Cup	Running errands	Hermetic Theurgy (+1)
Bride (Venus)	Lamp	Assisting Soldiers	Reserves of Strength (+2)
Soldier (Mars)	Lance	Performing heroic quests	Parhedros (+2)
Lion (Jupiter)	Spade	Retreating to gain wisdom	Thaumaturgy (+4).
Persian (Moon)	Sickle	Mystagogue	Mythic Stamina (+5)
Heliodromus (Sun)	Torch	Leading greater rituals	Unknown
Father (Saturn)	Staff	Heirophant	Unknown

The Legion of Mithras does not recruit new members. Hopeful initiates must earn the attention of the Legion and prove themselves loyal to the Order. The typical procedure for gaining the Legion's favor is well known: volunteer to help an official hoplite, and do whatever the magus asks.

The Legion gathers regularly in a hidden temple near the heart of the Alps to conduct Mithraic mystery rites and reward members whose exploits since the last gathering honored the call of Mithras. The Legion is the only society that awards initiation points for past deeds. If you gain story experience in an adventure that you think will earn you the respect of the Legion, do not spend them on Abilities. Instead, reserve them until the next Legion gathering, where you boast of the tale. If the Legion finds your deeds deserving, you may convert those experience points into initiation points. If not, you may spend those points normally.

The Legion is a highly structured, military force in an Order of magi that conducts few military operations. It is the Order's standing army, waiting for the commands of the Order's leaders. While most of the Order is thankful for their official acts of keeping the peace, others wonder. Is the Legion fighting a secret war, and if so, with whom?

Virtues: See the Legion rank chart.

Preferred Ordeals: Initiation Quest (all ranks), Subservience (Raven), Pledge (Bride), Cicatrix (Soldier), Zealot (Fervent Loyalty, all ranks)

Mithraic Mysteries

Mithras was the Persian god of light, truth, and loyalty. He allied with Ahura Mazda, great god of good, against Ahriman, source of all evil. He mediated between the divine Ahura Mazda and the race of mortals. The Greeks linked Mithras to the hero Perseus, also called "The Persian," slayer of the Gorgon. The cult depicted Mithras slaying a bull, symbolizing the end of the Age of Taurus and the birth of the Age of Aries. Mithras' command over the cosmos gave him the ability to grant eternal life.

Mithras, called *sol invictus* ("the unconquered sun"), taught his cosmic power to cultists through seven strict degrees of initiation, corresponding to each of the seven planets. The initiate passing through all seven degrees would upon his death pass through the planetary spheres and enter paradise.

Initiation Seed

Playing at Castles: Seeking the Legion's favor, the players volunteer to assist a high-ranking hoplite when they meet her at the next tribunal. Eventually, the hoplite presents the players with a task that, at first glance, seems nothing more than a glorified Redcap mission: travel to Red Tooth, a covenant in the hinterland of the tribunal, and deliver a message. This distant covenant is newly

formed right at the border between the players' tribunal and another. For example, in Novgorod or Thebes, the distant covenant would be in the Caucasus. In Iberia or Provençal, the covenant would be in a valley in Basque territory in the Pyrenees Mountains.

The message to be delivered, however, is a dangerous one. The message declares Red Tooth to be under the jurisdiction of the player's tribunal, and insists any political ties between Red Tooth and the adjacent tribunal be severed. This brazen move, if accepted, would solidify old border disputes and annex a large area of wilderness (and vis sources). The hoplite expects to see Red Tooth at the next tribunal meeting, and will blame the players if the Red Tooth magi do not appear.

What if Red Tooth has already declared its allegiance to the other tribunal? Won't the other tribunal be angered at the loss of control over vis sources and votes for the Grand Tribunal? And why would a hoplite arrange such a mission, rather than the tribunal itself? Could the Legion be playing territorial games?

The Cult of Twilight

Symbol: A broken chain.



Motto: "Chains ... chains ... chains ... chains ..." (repeated until the word becomes meaningless to the speaker)

Patron: Empedocles

House Affiliations: The Cult's ranks consist mostly of jaded Gnostics from Houses Criamon and Jerbiton.

Required Flaws: -1 Bad Reputation: Dangerous Fanatic 2, within the Order

Origin Myth: Empedocles (below) became the first human to pass into Final Twilight. In a great rite to the goddess Hekate, he hurled himself into the fiery mouth of Mount Etna. As his body was consumed, his soul was filled with Twilight and flew to the heavens to become a star for all eternity. His passage ripped open a channel between the mortal, sublunar world and the celestial realm, allowing others to follow.

Levels of Initiation: Superiority in the Cult depends entirely on the amount of Twilight points you have accumulated, and how many of the Cult's unique rites you have experienced.

Goals and Practices: The Cult of Twilight believes in salvation through theurgy and Twilight. The Cult follows Empedocles' example by pursuing the trials of Twilight more than any other magi. To them, Twilight is a joyous escape. Other than spreading Empedocles' word, cultists see no reason why they should wait to achieve Final Twilight.

Virtues: Hermetic Theurgy (+1), Affinity with Vim (+3), Thaumaturgy (+4)

Preferred Ordeals: Sacrifice of Power (Magic Addiction), Enfeeblement (Disfigured), Unleashing the Mind (eating raw Vim vis), Purging the Vessel (deprivation), Mutilation (flaying skin)

Empedocles

Trained by Pythagoras himself, Empedocles (circa 500 BC) became renowned for his wonderworking both during life and his spectacular and possibly foolish death.

He invented the theory of the four elements adopted by Aristotle and philosophers for ages to come. He wrote that two





forces, Love and Strife, interacted with the four elements. Strife made each element withdraw itself from the others, while Love made them mingle. In the beginning of the universe, Love dominated and all four substances mixed together, but during the formation of the cosmos, Strife entered to separate Air, Fire, Earth, and Water from one another. As time progressed, neither force gained supremacy, resulting in the diverse world known today.

A firm believer in transmigration, Empedocles declared that the souls of sinners must wander for 30,000 seasons through many mortal bodies of all species and elements. Escape from such punishment required purification, particularly abstention from the flesh of animals, since the souls of animals may once have inhabited human bodies.

For Empedocles' final wonder, he threw himself into the crater of the active volcano of Mount Etna. All that remained of his body was a single sandal of bronze, sacred metal of the underworld. Supposedly, his ritual suicide was the culmination of a grand theurgical rite to Hekate, so that he could cleanse himself of his body and rise to a truer life. Some say he now dwells in the realm of magic, while others insist he died the painful death of a fraud who believed his own lies.

All the remedies that exist as defense against sufferings and old age:
These you will learn, because for you alone will I make all these things come true.
And you'll stop the force of the tireless winds that chase over the earth
And destroy the fields with their gusts and blasts;
But then again, if you so wish, you'll stir up winds as requital.
Out of a black rainstorm you'll create a timely drought
For men, and out of a summer drought you'll create
Tree-nurturing floods that will stream through the aether.
And you will fetch back from Hades the life force of a man who has died.

— Empedocles to his disciple Pausanias

Initiation Seed

Call of Hekate: The *Initiation of the Ochema* (below) spell has been placed in circulation through several grimoires and Hermetic texts. Its ability to delay Final Twilight is very tempting. The leaders of the Cult, however, secretly possess an idol of Hekate (page 164), in all her baleful glory, consecrated by a sect of wizards long lost to time. Whenever someone successfully completes the *Initiation* process, the idol becomes aware of the his or her existence. The idol alerts its masters, and sends the magus hauntingly sensual dreams of darkness, fire, and the gods of the underworld, resulting in effects similar to the Oneiromancy spell *Curse of Incubi and Succubae* (page 101). The Cult approaches the player, offering to make the dreams go away, or — if the player dares to seek the gnosis — make them stronger.

Initiation of the Ochema (MuVi 20)

R: Per D: Inst T: Individual, Ritual

You cannot perform the other spells of "salvation" through Twilight until you successfully cast this spell. This ritual can be learned from other Cult members, or invented as a laboratory activity. Your Theurgy score must be greater than or equal to the spell's magnitude to cast.

It can be only cast during Mercuralia, the 15th day of May. If you have not yet mastered the spell, casting the spell has no effect other than the automatic gain of 1 experience point toward mastery. Once you have mastered the spell, however, casting the spell automatically sends you into temporary Twilight. Roll for Twilight control as normal. If you succeed in control, you gain initiation into the mysteries of the Cult of Twilight (do not roll on the Twilight Control chart (ArM4 page 182)). Upon initiation, you can perform the other spells of salvation described below. In addition, you will not enter Final Twilight until

you amass a number of Twilight points equal to (24 + Theurgy score). This total increases as your Theurgy score increases. Once initiated, you cannot cast this spell again for benefit.

(Design: Non-Hermetic)

The Cult knows several ancient Non-Hermetic spells for the manipulation of Twilight, including the feared *Sacred Vessel of Hekate*:

Sacred Vessel of Hekate (CrVi 40)

R: Spec D: Spec T: Spec, ritual

Requisite: Ignem

This spell is unique. It cannot be replicated in a Hermetic laboratory, only learned. The ritual must be performed during a solstice, although only one participant is required. During the ritual, the caster constructs a sacred vessel dedicated to Hekate, costing an additional 8 pawns of Ignem vis. Once the ritual is complete, the sacred vessel must be hidden away until the next solstice. If anyone gazes upon the vessel during this time, the ritual has no effect.

Upon the next solstice, the vessel is ready. Up to 36 initiated celebrants join the caster in chant and song. The caster removes the vessel from its hiding place and holds it aloft. All celebrants who roll a stress die + Stamina + Theurgy + Aura roll of 12+ automatically enter temporary Twilight as Hekate's fire explodes from within. Anyone who fails this roll, any uninitiated magus who fails a Magic Resistance roll, or any mortal within Far range of the vessel, must roll a stress + Intelligence + Enigmatic Wisdom of 9+ or be driven permanently insane by the perfect beauty of the light.

All celebrants add Theurgy + aura to rolls for Twilight control. The caster is not affected by the spell unless a celebrant enters Final Twilight, in which case the caster gains 1 experience point in Theurgy per celebrant who achieves salvation.

(Design: Non-Hermetic)

Esoteric Lineages

Line of Daysan, House Criamon

The hermetist magician Bar Daysan (154-222 AD) lived in Edessa, a part of Syria. He trained at the royal court in the traditions of nobility, and apprenticed to a pantheist priest who instructed him on the secrets of pagan and hermetist traditions. He converted to Christianity, but eventually apostatized. Bar Daysan wrote works on astrology, ethnological history, cosmology, and more than 150 hymns. His followers, gathering in caves to sing psalms and study philosophic texts, became a hermetist sect that survived for centuries. He sent his son to the Platonists in Athens, and some say that Criamon the Founder is his direct descendant. This lineage still lives on, and many magi of the Clutch of the Cave of Twisting Shadows descend from it.

Starting Abilities: Enigmatic Wisdom 1, Hermes Lore 2, Hermetic Theurgy 1, Legend Lore 2, Magic Theory 4, Parma Magica 2, Scribe Latin 2, Speak Latin 5, Speak Own Language 4

Starting Experience Points: 9 + age

Required Virtues and Flaws: Hermetic Theurgy (+1), Cabal Legacy (-1)*

*The lineage expects loyalty to the Clutch and the House above all.



The Line of Muj, House Tremere

Sometime during 400 or 500 AD, the Balkan pagan Muj lived as shepherd in the area of the Transylvanian Tribunal. He entered into a bargain with the faerie spirits of the Balkan mountains: he hunted three goats whose golden horns contained the faeries' trapped powers, and in return the faeries filled him with the strength and knowledge of the mountains, awakening his guardian spirit. Muj became a hero to the Balkan people, warring against their Slavic oppressors. When he finally fell in



battle, a faerie snake and wolf bore him to his tomb. When the Slav princes invaded his tomb, he awoke to slay his enemies with the aid of a faerie bird of prey. Many years later, the great spirits of the mountains called him home, where he awaits his children, a long line of Balkan faerie wizards known for their mastery of storms and their incredible physical prowess in battle.

When Tremere founded his domus magnus in the Tribunal of Transylvania, his magic was still considerably weaker than the other Founders' (*Houses of Hermes* page 110). To strengthen his house, he used his charismatic leadership to bring many of the children of Muj under his tutelage. Spells such as *Gift of the Bear's Fortitude* stem from Muj's legacy. The Line of Muj specializes in Auram, Corpus, and Rego magic.

Most descendants of Muj fully adopt the traditional Tremere philosophy and

style, but some keep more of the old ways and proudly call themselves the Children of Muj. The Children of Muj retain autonomy as a group because their eldest, the magus Adenaga, possesses a large block of Line of Muj sigils. Children of Muj are taught both Faerie Magic and Hermetic Theurgy during apprenticeship. When one of the Line of Muj earns his sigil, his master initiates him in Mythic Strength (+5).

Starting Abilities: Athletics 1, Certámen 2, Faerie Lore 1, Faerie Magic 1, Hermes Lore 2, Intrigue 1, Magic Theory 4, Parma Magica 2, Scribe Latin 3, Speak Latin 5, Speak Own language 4

Starting Experience Points: 2 + age

Required Virtues and Flaws: Faerie Magic (+1), Hermetic Theurgy (+1)*, Cabal Legacy (-1)*, No Sigil (-1)

*Only applicable if the player belongs to the inner Children of Muj.



Principles of Theurgy

Theurgists follow two paths, thaumaturgy and salvation. Thaumaturgy, the “lower path,” concerns working wonders in the mortal world, while the “higher path” of salvation leads to purification and the theurgist’s soul return to the immortal world. Neither path is exclusive, although some theurgists concentrate on one or the other.

Salvation

Theurgy is a magical religion that can be practiced by polytheists, pantheists, and monotheists. Theurgical worshippers seek to link themselves to the divine by following doctrines of piety and purity. Unity between human and divine occurs through *philia*, the cosmic power that links all things.

Theurgy is not a contemplative religion. According to theurgists, the Divine does not listen to meditation, pure thoughts, or mystical prayer. Salvation and access to *philia* require rituals, sacred rites, and actions that earn God’s attention.

The Demiurge

Upon birth, body and soul unify, and the soul becomes governed by the laws of the mortal, natural world. The natural world is operated by the **Demiurge**, the spiritual intermediary between Divine and mundane. If a person devotes too much of life to the needs and wants of the body, spending much time following the natural order, the soul loses its direct connection to the Divine.

The mortal world, however, is not fundamentally evil or perverse, and neither is the Demiurge that operates it. To have a

body, corporeal or celestial, is to have a place in the cosmos. The human soul, the lowest of divine beings, would be purposeless without a body to inhabit. God, benevolent and gracious, shines divine light upon mortal theurgists, calling their immortal souls up to Heaven.

Following sacred rites, the theurgist brings the *philia* of his soul into alignment with the World Soul, and with the aid of God constructs the *ochema*, the “soul vehicle,” a celestial, luminous body. The purely divine *ochema* establishes communion between the embodied soul and the immortal realm. Building a divine body takes a lifetime of dedication and ritual.

In life, the theurgist is both mortal and god. Theurgy rejects absolute asceticism, requiring theurgists to balance earthly needs with heavenly pursuits instead of denying them. Theurgical ritual purges passion and vice and helps the soul withdraw from the body, but these are only initial steps. By living a good life and performing rituals to receive divine revelation, the theurgist partakes in the World Soul and is assured an eternal and beatific afterlife.



Monotheism, Pantheism, and Polytheism

Theurgists in the Order of Hermes can be monotheist, pantheist, or polytheist. **Monotheists** believe in a single God, a supreme being that rules the cosmos from Heaven. The angels and spirits are all servitors to Him. Christian theurgists are typical monotheists.

Pantheists believe in a shared Godhead that manifests itself in many forms. The Trinity is one form of the Godhead, but so is Zeus and Hekate. Every spirit and angel is a manifestation of the Godhead, a part of the Divine whole. Theurgists who believe in a combination of hermetist and Christian beliefs are typical pantheists.

Polytheists believe in a plurality of divine figures. The biblical Jehovah is one god, Aphrodite and Apollo are others. Each god has its own sphere of supreme governance, and its own servitor spirits. Faerie theurgists are typical polytheists.



Sacred Vessels

Sacred vessels are divine receptacles of earthly matter capable of receiving the gods and divine power. Each god or angel has a particular type of material that it will inhabit or infuse with power. Theurgists bring together fine quality natural materials and construct sacred vessels.

Sacred vessels symbolize the entire path of the theurgist. If humble stone and wood can fill with divine will, the soul can achieve divine revelation. Theurgy gives soul to the soulless, making everything on the Earth potentially divine, whether stone, plant, incense, or song.

Theurgical Salvation in the Order of Hermes

Criamon magi predominate the Order's theurgical societies. They claim salvation comes from Enigmatic Wisdom and the road to Twilight. Pursuit of the Enigma leads to the accumulation of Twilight, which theurgists call *philia*. When the light of God shines upon a magus, he enters Wizard's Twilight, the bridge between the chains of mortality and the immortality of the Enigma. Upon Final Twilight, the *ochema*, built of Twilight points, is complete and the magus rides it to an afterlife among the stars.

Thaumaturgy

The first great step of wonder working is the realization of the human soul's place in the cosmos. As the lowest divinity, the human soul lies at the bottom of the celestial hierarchy. Through ritual, the theurgist cleanses his soul, making it a proper receptacle for the gods. Like a sacred vessel receiving divine power, the theurgist becomes an embodied Demiurge. As a vessel of the Demiurge, the theurgist gains a

beneficent interest in mortal life, including his own, and understands the both the "whole" of the cosmos and its "parts."

Most importantly, the theurgist becomes a source of order. The emanations of the Demiurge and celestial divinity bring order and goodness to the mundane world. Filled with divine power, the theurgist brings harmony out of discord and drives out evil by his very presence. By imitating the divine, the body of the theurgist becomes the vehicle of God's will in the physical world. By understanding his place in the divine hierarchy, the theurgist can commune with the higher divinities and work wonders.

Thaumaturgy in the Order

Magi who pursue thaumaturgy relate the mystic knowledge of the early theurgists in terms of Hermetic Magic. Possessing the Gift — a soul aware of the hierarchy above — is the first step of thaumaturgy. Radiant vis (page 55) coalesces within the Gifted soul as it does in raw vis, the so-called sacred vessels, because of its close approximation to its divine form. Through the rituals of theurgy, the magus can act upon the world as though a celestial body himself.

Just as the celestial bodies work indirectly through the golden chain (page 9), thaumaturgy utilizes the divine hierarchy to work wonders. By embodying the Demiurge, the theurgist learns to command the Demiurge's subordinates in the divine hierarchy to make magic.

Synthemata

Both branches of theurgy use *synthemata* ("signs") to achieve their goals. Synthemata are passwords to the gods, sacred phrases chanted by the theurgist to gain Divine recognition and favor. Once the theurgist successfully calls out to God,

he can achieve union with the celestial realm. If the theurgist never gains recognition of the Divine, he can never work miracles, and his soul will be ignored and lost after death. Other synthemata include animals, plants, herbs, stones, images, aromatics, talismans, and written letters (also used in constructing sacred vessels). Combined with divine names, these ingredients are woven into remarkably complex rituals designed to open channels between the mortal and immortal realms.

Divine Hierarchy

No two schools of theurgy agree on the details of the divine hierarchy, such as the classes and subtypes of ethereal creatures, or where named gods and angels fit in them. Theurgists in the Order of Hermes delight in arguing such esoteric questions, but all agree on some fundamental principles, as explained below.

The Restless Dead

If pure human souls dwell at the bottom of the divine hierarchy, ghosts are pariahs. For whatever reason, the souls of the restless dead remain attached to matter and the natural world of the Demiurge, and can be summoned and controlled with magic. Theurgists believe the restful dead, those souls that achieve eternal reward, become unmoved movers, rendering them immune to magic.

Airy Spirits

Aristotelian theurgists claim that the radiant vis, like all things in nature, strives to approach its ideal form and imitate its efficient cause, the intelligences of the celestial spheres. Some Merinita theurgists argue that, like the faeries of nature, all magic is alive. Kabbalists believe that each and every thing

in the universe, no matter how small, has a minute, nameless angel presiding over it.

Airy spirits are the many minds of magic, the temporary, nameless spirits of the radiant vis. Like the stars above, the airy spirits spur changes in the golden chain of events. Thaumaturgy is the science of commanding the airy spirits and greater creatures to work wonders on your behalf.



Hail, entire system of the aerial spirit, PHOGALOI. Hail, spirit who extends from heaven to earth, ERDENEU, and from earth that is in the middle chamber of the universe unto the borders of the abyss, MEREMOGGA. Hail, spirit who enters into me, convulses me, and leaves me kindly according to the will of god, IOE ZANOPHIE. Hail beginning and end of the immovable nature, DORYGLAOPHON. Hail, revolution of untiring service by heavenly bodies, ROGYEU ANAMI PELEGEON ADARA EIOPH. Hail, radiance of the universe subordinated to the solar ray, IEO YEO IAE AI EOY OEI. Hail, orb of the night-illuminating unequally shining moon, AIO REMA RODOUPIA. Hail, all spirits of the aerial images, ROMIDOU AGANASOU OTHAUA. Hail to those to whom the greeting is given with blessing, to brothers and sisters, to holy men and holy women. O great, greatest, round, incomprehensible figure of the universe, heavenly ENROCHESYEL; in heaven, PELETHEU; of aether, IOGARAA; in the aether, THOPYLEO DARDY; watery, IOEDES; earthy, PEREPHIA; fiery, APHTHALYA; wind-like, IOIE EO AYA; luminous, ALAPIE; dark-looking, IEPSERIA; shining with heavenly light, ADAMALOR; moist, fiery and cold spirit. I glorify you, god of gods, the one who brought order to the universe, AREO PIEUA; the one who gathered together the abyss at the invisible foundation of its position, PERO MYSEL O PENTONAX; the one who separated heaven and earth and covered the heaven with eternal, golden wings, RODERY OUOA; the one who fixed the earth on eternal foundations, ALEIOOA; the one who hung up the aether high above the earth, AIE OE IOYA; the one who scattered the air with self-moving breezes, OIE OYO; the one who put the water roundabout, OREPELYA; the one who raises up hurricanes, ORISTHAUA; the one who thunders, THEPHICHYONEL; the one who hurls lightning, OURENES; the one who rains, OSIORNI PHEUGALGA; the one who shakes, PERATONEL; the one who produces living creatures, ARSIGYLOA. You are great, lord, god, ruler of All.

— A relatively short incantation of synthemata



Daemons

Daemons are the highest members of the divine hierarchy susceptible to magic. Unlike airy spirits, daemons live beyond their effects, and are creatures of the magic realm, possessing Magic Might and capable of working magic toward their own will. Theurgists of the Order disagree what creatures should be properly considered daemonic.

Made Daemons: Daemons fashioned by human will. Theurgists teach spells to create daemons, but on rare occasions daemons can be made through accidental means. A hex or giving someone the evil eye can create a daemon. Daemons also seem to manifest when people possessing magical abilities (either the Gifted, hedge wizards, or those with talents such as Second Sight) endure great hardship or intense emotion.

Genii Loci, or “Daemons of Place” (singular *genius loci*): Daemons accompany and guard many magic auras and regiones, although no one truly knows whether the aura creates the daemon, or the other way around. Many theurgists place elementals in this category.

Demons of the Upper Air?

Peter Lombard's *Sentences*, the most influential textbook of theology written in the 13th century, deals briefly with demonology. Prideful angels, cast down into the terrestrial air from Heaven (a theory based on Ephesians 2:2 which describes Satan as the prince of the power of the air), reside in the Sphere of Air until sentenced to Hell during the Last Judgment.

William of Conches, on the other hand, believed in the existence of both good and evil demons. Good demons (*kalodemones*) lived in the aether and upper atmosphere while evil demons, with bodies of both Water and Air, lived in the air closer to the Earth. Hermetist theurgists believe in variations of Conches' theory.

Aristotelian theologians dismiss any such ideas, since Aristotelian logic and cosmology requires all irrational forces to dwell in the realm of evil, or Hell.

Parhedroi (singular, *parhedros*):

Protective, familiar spirits. Many great philosophers, including Socrates, possessed parhedroi. These are bound personal daemons who assist in rituals and other marvels.

Lesser Angels: Also called daemons of the upper air, lesser angels are ancient, independent beings named in magical texts or legends. They often embody cosmic forces or principles. Hermetic theurgists regard them as “untethered genii loci” to be called upon for aid.

Heroes: The greatest daemons, these are noble ghosts who gained great power in death because of their power in life. Hero worship was common in ancient times; Achilles, Odysseus, and Alexander the Great were worshiped as heroes. Even past philosophers, such as Plato or Pythagoras, were worshiped by their followers. No one knows if magi who experience Final Twilight can leave daemons behind. The powers of heroes are usually restricted to their tombs or the communities and regions they protected in life. Although heroes who were worshipped after death tend to be the most powerful, worship is not a requirement of becoming a daemon. Theurgists comb the world looking for arcane connections to ancient philosophers, hoping they may some day find their daemons.

For example daemons, see the “Daemonic Bestiary” in Chapter Seven, page 146.

The Realms

The Order shares no single view of the four realms and how they interact. Some argue that the nature of the four realms is unknowable, only revealed upon Final Twilight or ascent of the soul to Heaven. Theories of the realms can be an integral part of a Saga, resulting in the Order's equivalent of inquisitions and holy wars when factions disagree, or they can be placed on the sideline.

Theory of the Four Demiurges

Many pantheists in the Order believe that four Demiurges preside over the world, each governing one of the four realms. Each Demiurge possesses its own set of rules for achieving magic and salvation, resulting in the strange interaction of auras. Polytheists take this theory to the extreme, believing that each god is a demiurge of a particular human or natural activity.

The Magic Realm

All creatures of the magic realm respond to synthemata, but their role on the path to salvation remains unclear. Monotheists view all fantastic beasts as creatures lower than humans on the divine hierarchy, possessing only spirits and no souls. Daemons and lesser angels are magical servitors of God created as part of the terrestrial realm, whereas divine angels were created as part of the celestial realm. Because magical servitors belong to the terrestrial regions of the cosmos, human theurgists can call upon their aid for salvation and magic.

Pantheists place less powerful beasts on the same level of humanity, believing these creatures possess transmigrated human spirits and souls. The great beasts of legend, such as griffins and unicorns, are above humans in the divine hierarchy. Truly great creatures such as dragons are kin to lesser angels, and should be worshiped as emanations of the Godhead. Similarly, polytheists split creatures of the magic realm into servitor spirits of the gods and gods in their own right.

The Faerie Realm

Faerie theurgy is a common specialty within House Merinita. Faerie theurgists are typically polytheistic. The faeries who dwell in Arcadia are powerful faerie gods, above daemons in the divine hierarchy. The faeries of forests and other wild places

are their servitors, while the tiny faeries encountered every day are kin of the airy spirits. Faerie theurgists believe salvation lies in the faerie realm, and use names of powerful faeries as synthemata.

Most pantheists explain the distinction between the faerie and magic realms with the theory of the four demиurges. Others say that the distinction is created not by the realms themselves, but how various schools of magic approach the realms.

Monotheists follow the theories of the Church. Perhaps the faeries are fallen angels who did not fully deserve the fires of Hell. Perhaps they are the spirits of “worthy pagans” from before the birth of Christ. Or perhaps the faeries are in fact demons in disguise. No matter the reason, monotheist theurgists see the faerie realm below humanity on the divine hierarchy, and not to be trusted.





The Divine Realm

The divine aura's interference with magic has lead to many radical ideas among the Order's theurgists. Theurgists believe the divine aura to be the product of the Demiurge, God's intermediary, but different schools of theurgy see the Demiurge in different roles.

Most monotheistic theurgists believe in one, good Demiurge. For them, the divine aura is a product of mortals living lives without the spiritual rites of theurgy. By living lives devoted more to bodily needs than spiritual, mortals wrap their surroundings in the Demiurge's terrestrial rules. Monotheists pray to the Demiurge and even to the pagan gods as medieval Christians pray to saints. Monotheists see these beings as heralds between humanity and God.

Some monotheist theurgists believe in Gnosticism. For them, the Demiurge is an evil spirit blocking the path to the true God. The Demiurge creates divine and infernal auras to thwart humanity's attempts at true salvation.

Most pantheists see the divine realm and its creatures as the crown of the Godhead. For them, the divine aura is the

purest manifestation of the Godhead on Earth. Hermetic magi have difficulty interacting with divine auras because their magic relies on a mix of all supernatural sources, rather than dedication to one. Polytheists, on the other hand, simply see the Divine as one power amongst many that has risen to dominance. For them, the divine auras are nothing more than the flexing might of a powerful god named Jehovah. The future of Jehovah's dominance is a matter of speculation among polytheists; is Jehovah the ascendant god of the age who rules Europe as Jupiter ruled the Roman Empire, or is Jehovah a scourge to be vanquished?

The Infernal Realm

The infernal hierarchy responds to synthemata, making the transition from theurgy to diabolism notoriously easy. Many magi who keep the faith consider all forms of theurgy heretical. House Tytalus' diabolic corruption, these magi say, began with prideful theurgists meddling with the infernal realm to their own ends.

Are Magi Part of the Magic Realm?

"Twilight divides the blessed from the wretched and mundane. Before taking the path of Twilight, a magus is a vulgar mortal pursuing dreams of magic. Once the first steps toward Final Twilight begin, the magus aligns his body and spirit with the realm of magic. As Final Twilight approaches, your very soul shakes lose the chains binding it to the dark earth and takes on the reflection of the heavens beyond."

— Heiophant of the Cult of Twilight

Optional Rule: When targeted by a Vim spell, a magus must subtract (Twilight Points – Enigmatic Wisdom, minimum 0) from his resistance total.

Practical Theurgy

Theurgists command, coerce, constrain, banish, and bind the spirits they invoke. All theurgical rites of summoning and exorcism contain four essential steps. The initial **declaration** of the rite lays out the theurgist's intent. A declaration can be simple or dramatic, subtle or forceful, depending on the tactics chosen by the theurgist to gain power over a spirit. In the **address**, the theurgist names and characterizes the invoked spirit. Again, tactical considerations of the theurgist's goals determine what types of spirits to address. During the actual **invocations**, the theurgist wields the power granted from synthemata to bend the addressed spirit to his will.

If all three preliminary steps are successful, the theurgist may **instruct** the spirit to appear (or depart, if conducting an exorcism) and perform wonders.

The Cessation of Oracles

The ancients knew the end of their age was coming. Plutarch (circa 45-125 AD), a high priest in the service of Apollo and the Delphic Oracle, wrote his concerns in *The Cessation of Oracles*. Plutarch's work is widely read in the Order, fueling the debate on the place of magic in times past, present, and future.

According to Plutarch, sublunary daemons, not celestial gods, maintained the continuity of magic and the powers of the oracles and wizards. The oracles began to lose their power, and pagan theurgists grew weaker with each generation, because unlike the celestial gods, daemons grow old and die. Without the daemons to execute their will, the power of the pagan gods faded from the Earth.

Most theurgists believe that the truly powerful daemons have yet to die and only sleep. As they practice their art, more and more daemons are brought back to life. A theurgist's work in life is as important as Final Twilight, for when enough great theurgists once again walk the Earth, the daemons of antiquity will awaken, the faeries will march from their forests, and the old days will return.

Outer Mystery: Hermetic Theurgy

Hermetic Theurgy contains the knowledge of synthemata and their use. Texts on theurgy contain long lists of magic words

and recipes for incense, amulets, and offerings more strange, all necessary to call the attention of the divine hierarchy.

In addition to allowing you to purchase the inner mysteries of theurgy, Hermetic Theurgy functions as a Magical Affinity, adding its score to any spell or total targeted at daemons, infernal demons, and ghosts. Theurgy is also added to any Rego spell targeting a creature possessing Magic Might.

Magi who possess both Theurgy and Faerie Magic may add both scores when summoning and controlling creatures of the faerie realm.



Demiurgy

The outer mystery also begins the long path of Demiurgy, your quest to embody the Demiurge. Demiurgy is a ritual performed once a year, on a holy day significant to your theurgical line or society. During the week prior to the ritual, you and your fellow theurgists congregate at a sacred site for a festival of friendship and purification. During this week, your peers judge your actions of the past year. Typically, each theurgist votes on the worthiness of all the others, deciding whether they lived up to the beliefs of the sect. If a majority of your peers deems you unworthy, you are excluded from participating in the ritual of Demiurgy that year.

You must invent your own unique version of the Demiurgy ritual spell, described below, combining the rites of your sect with your personal connection to the Divine. Your Theurgy score is added to your lab total when inventing the spell.

Salvation's Progress (ReVi Gen)

R: Per D: Inst T: Ind, Ritual
Requisite: Mentem

The rites involved in this spell predate the Order. You must cast this ritual at a gathering on a holy day specified by your tradition. To participate in the rite, the level of the ritual



must be at least the (total number of theurgists participating) \times 5. For example, if 6 theurgists are performing the rites of *Salvation's Progress*, each participant must cast a 30th level version of the ritual. All participating members must successfully cast their own versions of this spell, with separate vis expenditures, in order for yours to be successful. While each participant need not know the spell at the same level, each participant's spell must meet the level requirement.

If all are successful, you are filled with power of the Demiurge. If this is your first performance of the ritual, you gain a Magic Might of 1. If you have performed this ritual before, you gain one point toward increasing your Magic Might for every member taking part in the ritual. If the number of points accumulated exceeds your Magic Might, increase your Magic Might by one, and reduce the number of points accumulated to 0.

Your Magic Might can be used in the following ways:

Magic Resistance: Even when your Parma is down, you still have a Magic Resistance equal to your Magic Might.

Empowerment: When performing any magical activity, instead of losing Fatigue, you can spend a number of temporary Might points equal to (number of Fatigue levels

Demiurgy versus the Elixir

In many ways, alchemy and theurgy are different paths to the same goal. The theurgist seeks salvation through ritual worship and personal purification. The alchemist seeks salvation through ritual works of natural philosophy and the purification of external substances.

The Magic Might points conferred by Demiurgy and the Elixir are not compatible and must be tracked separately. If your Magic Might from Demiurgy is greater than your Magic Might for the Elixir, you can only spend Might points from Demiurgy on the powers listed under *Salvation's Progress*. If your Magic Might from the Elixir is greater than the Magic Might from Demiurgy, you can only spend Might points from the Elixir on the powers listed under "Beneficial Effects of the Elixir" in Chapter Three: Alchemy on page 143.

already lost) \times 2, minimum of 1. Might spent this way returns after a full night's rest.

Strengthen Parhedroi: Your parhedros (see below) can spend your Magic Might points as if they were its own. In addition, when determining your spirit familiar's bond score (either the first time or when retempering the bond), you can increase your bond score by +1 per every permanent point of Might spent.

Source of Order: Your Magic Might can be spent like Confidence points, except Magic Might points spent this way are permanently lost.

Vessel: By "laying on hands," you can transfer your Magic Might points to another person. For every 2 points of Magic Might you permanently spend, the other person gains 1 point, which they can spend as if they cast *Salvation's Progress* themselves.

(Design: Non-Hermetic)

Daemonology

Daemonology is the art of contacting and summoning specific daemons to do your bidding. Lesser angels, genii loci, elementals, and heroes may be the subject of daemonology. Some of the most sought after daemons for summoning are described in Chapter Seven on pages 146-154.

Hermetic daemonology requires the creation of Rego Vim spells designed with an individual daemon in mind. All daemonology spells are variants of the general Rego Vim ritual described below. There are four sources for daemonology spells:

Casting a daemonology spell from a text: This is the easiest and most traditional method of summoning daemons. You can cast a daemonology spell from a text if your Theurgy score is greater than or equal to the magnitude of the spell.

Learning hermetic daemonology spells: Other Hermetic magi are willing to teach Hermetic daemonology spells or have left spells behind in grimoires. Daemonology

spells contain more pre-Hermetic and personal elements than other Hermetic spells, making conversion of another magus' spell for your use difficult. Spells learned from Hermetic sources must first be mastered before they can successfully summon a daemon. After learning a daemonology spell, you must practice the spell as per the Practice rules (ArM4 page 187) to master it before casting. If you are incapable of mastering spells, you can only cast such spells from a text (discussed above).

Translating ancient daemonology spells: Summoning rituals from ancient texts can be translated and developed into Hermetic spells. Follow the regular rules for translating spells (ArM4 page 82), but substitute Theurgy for Magic Theory. By translating the spells yourself, you do not need to master them before casting.

Inventing daemonology spells: You may design your own daemonology spells. Before inventing a daemonology spell, you must first research the daemon to be summoned. First, you must possess some preliminary knowledge of the daemon; perhaps you encountered the daemon on a previous occasion, or have found a text that details its nature. Next, your Int + Theurgy score must be greater than the daemon's (Magic Might)/5. Researching a daemon takes one season.

Daemonic Adjuration of (named daemon) (ReVi Gen)

R: Spec D: Spec T: Ind, ritual

This spell must be designed with a specific, named daemon in mind. The synthemata contained in the spell itself serve as arcane connections to the daemon. You cannot successfully cast this spell unless the spell's magnitude is less than or equal to your Theurgy score.

Once the ritual is complete, you must entice the daemon to appear. Roll a stress die + Com + level of this spell + Penetration + aura versus a stress die + daemon's Magic Might. For every point by which your roll exceeds the daemon's roll, you accumulate 1 point toward summoning the daemon. If you accumulate a number of points greater than

the daemon's Magic Might, the daemon appears. If the number of points is insufficient, you may perform the ritual again, adding the points generated during the first ritual to the second summoning roll. Points from multiple castings of this ritual accumulate until the next sunset or sunrise, after which all points are lost. Daemons are always aware of attempts to summon them.

This spell does not confer any control over the daemon summoned. Some daemons, due to their nature, automatically perform a service when summoned. Most are at least willing to converse and bargain with the caster. Otherwise, the only means of controlling the summoned daemon are Hermetic Vim or thaumaturgical spells (below).

Researching versions of this spell that work on creatures from other realms is one of the many paths to diabolism.

(Design: Non-Hermetic)





Daemonic Adjuration of the Old Serving Woman (ReVi 30)

R: Spec D: Spec T: Ind, Ritual

This is an example *Daemonic Adjuration* spell, first invented by Apollonius of Tyana. The Old Serving Woman has a Magic Might of 40. This ritual can only be performed at a crossroads or on the seashore once per decade. Once you accumulate 40 or more points towards summoning, a young woman of heavenly beauty astride a mule rides up beside you, and waits patiently. If you merely bask in her beauty, you gain a Confidence point and she departs. If you ask her to serve you, she dismounts the mule, turning into a 50-year-old woman with a Magic Might of 10. She will perform domestic service and protect your belongings until she dies. She can cast any spontaneous Rego Hermetic spell by temporarily spending 1 point of Might per magnitude of the spell effect. She cannot use vis. Each year she ages normally until she dies (she cannot be given a longevity potion).

(Design: Non-Hermetic)

Parhedros (+2 Virtue)

This inner mystery teaches you the secret of summoning a parhedros, a familiar spirit. A magus who purchases or initiates this Virtue can never take an animal familiar. Magi who already have an animal familiar cannot initiate this Virtue unless the familiar dies. A magus can only have one parhedros at one time.

The process of summoning and bonding with a parhedros takes a full year. Any serious distraction forces you to start over from the beginning. Like enchanting an animal or faerie familiar, the bonds forged between magus and parhedros affect both, and you do not have full control over what happens. Your troupe and storyguide determine how you are

affected throughout the enchantment, although you control the strength of cords, bond qualities, and so forth.

The First Season

Summoning the Parhedros

You spend the entire first season performing purification and summoning rituals. Through these rituals, you contact a daemon whose spirit sympathizes with your own. During this season of communion, you learn the daemon's name, history, past life (if any), and often take on some of its beliefs and habits.

At the end of the season, the parhedros appears. The Magic Might of the parhedros equals $(\text{Int} + \text{Concentration} + \text{Magic Theory})/2 + \text{aura}$. You must then sacrifice a number of pawns of Vim vis equal to parhedros' Magic Might, or the parhedros will reject you.

At this time, the parhedros has an Intelligence, Perception and Communication of 0, and no other Characteristics.

Second Season

Strength of the Bond

In the second season the bond between magus and parhedros is secured. Calculate your bond score, equal to your Vim + Mentem + Intellego + Theurgy + the parhedros' Magic Might. You may also add any other applicable affinities. Unlike animal familiars, a parhedros' Might adds to the strength of the bond to its master.

Forging the Three Cords

The cords binding magi to parhedros resemble the animal familiar cords. The

Hermes (also called Fire) cord connects your magical abilities, the Isis cord connects your minds, while the Hekate cord connects your energy.

The strength of each cord is rated from 0 to +3, and is purchased just like animal familiar cords (ArM4 page 96).

Unlike animal bonds, the power of the cords works regardless of physical distance unless you and your familiar are separated by regiones.

The Hermes Cord: Functions as per the golden cord (ArM4 page 96). In addition, add your Hermes cord score to any total involving Theurgy (including lab totals).

The Isis Cord: Functions as per the silver cord (ArM4 page 96). In addition, add your Isis cord score to any totals involving Enigmatic Wisdom.

The Hekate Cord: You can apply your Hekate cord score to any Stamina roll (including Fatigue rolls) if your parhedros spends 1 point of Magic Might. The bonuses are cumulative, so by spending 3 Might points you gain a bonus of (Hekate score) \times 3. Up to 5 Might points may be spent on one roll. Likewise, you can give your parhedros a number of temporary Magic Might points equal to your bond score by spending one level of Fatigue (once spent, temporary Magic Might points do not naturally regenerate). Magic Might points gained this way but left unused disappear once you recover the Fatigue level spent.

Mental Characteristic Value	Bond Quality Amount
+3	+10 points
+2	+5 points
+1	+1 point
-1	-5 points
-2	-10 points
-3	-15 points

Fourth Season

During the fourth season, you complete the bond and perform rituals that prevent them from being disenchanted. You must spend a number of Vim vis pawns equal to your parhedros' Magic Might. These rituals also make the parhedros immune to *Lay to Rest the Haunting Spirit* (ArM4 page 147) and similar *Perdo Mentem* spells.

Your parhedros automatically gains the Unlimited Bond and Mental Communication qualities (ArM4 page 97, 98) for no cost at the end of this season. These qualities, however, do not function when you and your parhedros are separated by regiones, or by Rego or Muto Vim spells cast to separate you from your parhedros. For example, your parhedros cannot enter an area protected by an unfriendly *Aegis of the Hearth* or similar spell unless the parhedros' Magic Might is greater than the level of the *Aegis*, you participated in the *Aegis*' creation yourself, or you are provided with a token for access to the *Aegis*.

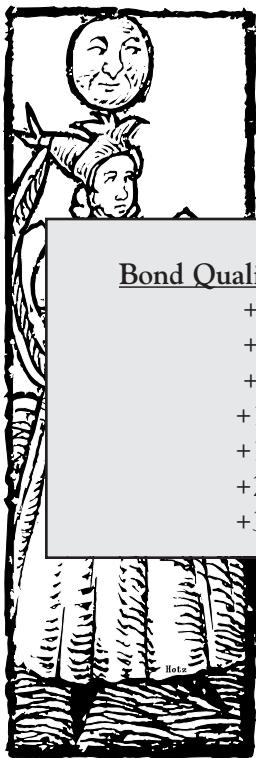
A parhedros is completely disorporate in its natural state, visible only to its master or others with magically enhanced awareness (such as Second Sight or *Intellego* spells). The spiritual visage of each parhedros is unique, and shaped by the personality of its master.

Magic Might spent returns the following sunrise or sunset, whichever is further away. If the parhedros is ever reduced to 0 Magic Might points, the effects of the fourth season are lost. The bonds can be permanently disenchanted (treat all three bonds as if they were a normal Hermetic enchantment with an effect total equal to the parhedros' bond



Third and Fourth Seasons

During the third season, you temper the bonds and purchase bond qualities as per enchanting animal familiars, ArM4 page 97. In addition, you may spend bond quality points on your parhedros' Intelligence, Perception, and Communication. You can also increase these characteristics during retempering.



score), and the parhedros can be destroyed by Perdo Mentem magic. The protection of the fourth season can be restored by spending one season in the lab and a number of Vim vis pawns equal to your parhedros' Magic Might.

<u>Bond Quality Amount</u>	<u>Characteristic Score</u>
+1	-3
+2	-2
+5	-1
+10	0
+15	+1
+20	+2
+30	+3

Unlike animal familiars, your parhedros has no starting Abilities or magical powers except for Second Sight at a starting score equal to its (Intelligence + Perception), minimum of 1. Without additional bond qualities, your parhedros has no awareness of the external world other than yourself and what it can see with Second Sight.

You can retemper a parhedros' bonds as per animal familiars, ArM4 page 99.

Bond Qualities

You cannot purchase animal familiar bond qualities unless specifically stated below.

Shared Force (Variable)

Your parhedros gains a physical Characteristic (Strength, Stamina, Dexterity, or Quickness), at a score depending upon how many quality points you spend. This quality can be taken more than once for different Characteristics.

Your parhedros may attempt physical activities by spending 1 point of Magic Might per roll. Unless your parhedros possesses Abilities, it is limited to gross physical movement rather than skilled actions. (A

parhedros makes a potent poltergeist, but a sloppy swordsman, for example.)

If your parhedros has a positive score in a Characteristic, it can help you perform amazing feats. By spending 1 point of Magic Might, your parhedros can add its Characteristic score to any rolls you attempt that involve the Characteristic purchased. This bonus is cumulative, but your parhedros can only spend a number of Might points equal to your Hekate bond score. For example, you spend 10 quality points for Dexterity and your parhedros gains a Dexterity of +2. If your Hekate bond score is +3, your parhedros can add a bonus of +6 to your Dexterity rolls by spending 3 points of Might, but no more.

You can achieve feats beyond normal human limits when aided by your parhedros this way if the bonus conferred to the roll is 6+. For example, your parhedros has a Quickness of +3 and you share a Hekate bond of +3. By spending 3 points of Magic Might, your parhedros adds a +9 to your roll to leap from a castle's drawbridge up to its battlements.

+5 Qualities

Phantom: Your parhedros may appear as a ghostly apparition for one hour per Magic Might point spent. Others can hear its voice (speaking in Latin or your native tongue — your choice), but it is unearthly and disquieting. You can take on the semi-tangible appearance of a phantom yourself by spending 1 Fatigue level per 5 minutes as a phantom. Although you cannot pass through material objects, your ghostly form is extremely quiet and difficult to see, adding at least +3 to any Stealth rolls.

Awareness: As per animal familiars.

Linked Targets: As per animal familiars.

Shared Ability: Your parhedros gains a score of 1 in any Ability (other than Exceptional or Arcane) you possess, and you gain a number of experience points in the Ability equal to your Isis bond score.

This quality can be taken more than once, so that spending 10 bond quality points on Brawling gives your parhedros a Brawling of 2.

Shared Resistance: Your parhedros can add a +5 bonus to your Magic Resistance total by spending 1 point of Magic Might per magical attack. Your parhedros can spend a number of Might points per attack equal to your Hermes bond score (minimum 1). Likewise, you can extend your Parma Magica to your parhedros for one attack by exerting 1 Fatigue level. The Parma Magic bonus is cumulative with the parhedros' normal Magic Resistance. These effects can be performed instantly. A parhedros without this Virtue may still receive the benefit of the standard Parma rules for protecting others (ArM4, page 55).

Sympathetic Emotions: As per animal familiars.

+10 Bond Qualities

Apparition: Your familiar can manifest apparitions of itself and other illusions in various ways. Your familiar gains Imáginem at a score equal to yours. Your familiar can spontaneously cast Imáginem spells by spending 1 point of Magic Might per magnitude of effect, with a spell total no greater than the familiar's Int + Imáginem. You must still open the parhedros' Imáginem (see below) for your familiar to be able to increase its score or add it to your lab totals.

Open Art: Your parhedros gains one Hermetic Art at a score of 0, and you gain 1 level in that Art. Your parhedros can now learn the Art through Lectio and Disputatio but only from you. This quality can be taken more than once for different Arts.

With an Open Art, your parhedros has the following abilities:





Assist in the Lab: You can add your parhedros' Art score to any lab total involving that Art.

Learn and Cast Formulaic Spells: You can train your parhedros in formulaic spells but only if you have opened both the Technique and Form needed for the spell. A parhedros cannot learn a spell from a text or invent a spell on its own. To cast a formulaic spell, your parhedros rolls a stress die + Int + Technique + Form + aura. If the total is greater than the level of the spell, the casting is a success and costs 1 temporary point of Magic Might. If the total is lower than the level of the spell, the casting is a failure but still costs 1 points of temporary Magic Might. If the total is 10 or more points lower than the level of the spell, the casting is a failure and costs 5 points of temporary Magic Might.

Cast Spontaneous Spells: To cast a spontaneous spell, your parhedros spends 1 point per magnitude of the desired effect and rolls a stress die + (Intelligence + Technique + Form)/2 + aura. If the total is greater than or equal to the desired spell's level, the casting is a success. Unlike when learning formulaic spells, your parhedros only needs to know one Technique or Form to attempt a spontaneous spell.

Shared Spirit: Your parhedros gains 2 points of Magic Might, and you gain 1 point of Confidence. This quality can be taken more than once.

Shared Vision: You gain the Second Sight Virtue at a score equal to the parhedros' Perception score (with a minimum of 1). Your parhedros gains an Awareness score equal to your Perception score (minimum of 1), and can now view the world as a mortal would. Additionally, by concentrating, you can both "see" through each other's eyes.

Shared Tongues: You gain the ability to speak with any discorporate creature, and your parhedros can speak normally to others, even when discorporate. Your familiar learns all the languages you know at a score equal to your Communication (minimum of 1), and vice versa.

+ 15 Bond Qualities

Corporeality: Your parhedros can take on a fully physical form by spending 5 points of Might per hour spent corporeal. The form is entirely up to the parhedros, and can be quite fantastic or horrific, but must resemble you in some fashion. The form's physical Characteristics have a score of (0 + any Shared Force bond quality increase). With an Intelligence + Concentration roll of 9+, you can turn incorporeal. Each hour you spend incorporeal costs 1 Fatigue level and requires another Concentration roll. If you ever fall unconscious while incorporeal, you are lost, possibly forever, in the radiant vis. When incorporeal, you can move as fast as the wind, through any material objects, and can only be affected by magic.

Negative Bond Qualities

At Odds (-10): As per animal familiars.

Dependence (-10): Your parhedros does not possess a truly independent personality; it is more of an extension of your spirit than a spiritual companion. It cannot possess positive mental Characteristics scores. Additionally, your parhedros is incapable of voluntary action, and will only act on your command. If you are incapacitated, for example, your parhedros cannot act to save you.

Independence (-5): As per animal familiars.

Sympathetic Fatigue (-5): Each time your parhedros involuntarily loses Magic Might points, you must make a Stamina roll greater than or equal to (6 + Might points lost) or lose a Fatigue level. The Hekate cord cannot help you resist. Each time you lose a Fatigue level, your parhedros loses 1 Might point. Your parhedros cannot drop below 0 Might points due to sympathetic fatigue.

Sympathetic Wounds (-10): Each time your parhedros involuntarily loses Magic Might, you take damage equal to the points lost (you can soak the damage, but armor does not protect, and the Hekate cord cannot help you resist). Each time you lose a Body level,

your parhedros loses 5 temporary Might points. Your parhedros cannot drop below 0 Might points due to sympathetic wounds.

Ars Notoria (+3 Virtue)

This inner mystery teaches the Notary Art of Solomon, the ability to command the airy spirits to aid you in all sorts of mundane activities.

First, you must decide what **entreaty** to make by picking the kind of activity for which you will seek aid. An entreaty can be **general** ("Aid me in battle!"), **specific** ("Aid me in my duel against Rudolfo the Red!"), or **exact** ("Guide my hand when I swing my sword at Rudolfo's vile heart!"). For exact entreaties, you must pick in advance the Ability you wish the spirits to enhance. Next, you must convince the airy spirits to intervene on your behalf, involving long prayers, poems, supplications, and the occasional threat. This takes at least an hour. Every two full hours of entreaty costs a Fatigue level.

Finally, you roll to see if the airy spirits are compelled to respond. Roll a stress die + Pre + Theurgy + (number of hours spent entreating after the first) + entreaty modifier + aura. For general entreaties the entreaty modifier is -6. For specific entreaties, the modifier is 0. For exact entreaties, the entreaty modifier is +3. If the roll is less than 9+, you have failed to impress the spirits. If the roll is 9+, then you can add your Theurgy score to any roll during the entreated event a number of times equal to (the entreaty roll)/5, rounded down. Once the entreated event is over, these "uses" are lost. General entreaties do not cover discrete events (uses of "Aid me in battle!" for example, could be used any time during any battle), and only expire if not used before your next attempt to entreat the spirits.

Entreaty uses cannot be added to magic rolls (such as Hermetic or Exceptional Talents, including Theurgy and Ars Notoria itself), but can be added to mundane elements of working magic (such as Concentration and Finesse rolls).

Botching an entreaty roll can lead to the enmity of the airy spirits, inflictions with curses of geasa, or the loss of the ability to entreat the spirits.

For example, the magus Illario, follower of Bonisagus, unaccustomed to the society of the faeries of the steppe, unwittingly accepts a challenge to wrestle the faerie clan's heartiest hunter. The faerie barbarians chortle while Illario entreats the spirits for help for two hours before the match. He asks the spirits to aid him in his "struggle against the clan's champion," which the Storyguide deems is a specific request. After two hours, he loses 1 Fatigue level, and rolls a 7 (stress die) + 1 (Presence) + 5 (Theurgy) + 2 (number of hours spent) + 0 (entreaty modifier) + 3 (aura bonus of +6 Faerie regio), for a total of 18. Success!

18 divided by five, rounded up, is 4. For any four rolls involving any Ability during in his wrestling match, Illario can add his Theurgy score to the roll if he chooses. He just might have a chance after all.

This inner secret is also known to several hedge wizard traditions and non-theurgical secret societies, for which it counts as a +4 Virtue and confers the Exceptional Knowledge Ars Notoria at a score of 1, which can be increased through study and story experience.



Thaumaturgy (+4 Virtue)

The deepest mystery of the theurgist, thaumaturgy teaches the theurgical approach to Hermetic Magic. While traditional magi



cast spells that directly affect the radiant vis, thaumaturgists call upon the airy spirits to work wonders for them.

Thaumaturgists still study the Hermetic Arts to work magic, but usually do not learn any formulaic spells other than Vim spells. Instead, thaumaturgists use Creo Vim to create airy spirits of specific Forms and Techniques (discussed below). Because thaumaturgists must take time to entreat spirits to work their magic, all thaumaturgists automatically suffer the Slow Caster -2 Flaw (ArM4 page 36) whenever they cast spells. If a magus possesses the Slow Caster Flaw before initiating, he takes twice as long to cast spells once he gains Thaumaturgy. In addition, when making enchantments or potions (except longevity potions), a thaumaturgist's lab total always has requisites of Creo and Vim. All ritual spells, however, are learned and cast normally.

Creo Vim

Thaumaturgical Creo Vim spells bring forth airy spirits to do your bidding. The basic range is Near, the basic duration is Special, and the basic target is Individual.

Gen: Call forth an airy spirit with a Magic Might equal to the level of this spell

Gen: Create a minor daemon with a Magic Might equal to the level of this spell/2

(Form) Thrall of the Demiurge (CrVi Gen)

R: Spec D: Spec. T: Ind

Requisites: Form of the airy spirit created.

Different versions of this spell exist for each Hermetic Form. *Corpus Thrall of the Demiurge*, for example, creates a Corpus airy spirit, and has a Corpus requisite.

Once cast successfully, the thaumaturgist gives the new airy spirit one command. The airy spirit can perform one non-ritual Hermetic spell effect, including spontaneous spells, of its Form in combination with any

Technique (an Ignem airy spirit, for example, can cast Crlg, Inlg, Mulg, Pelg, or Relg spells). The level of the airy spirit's spell effect must be less than or equal to the level of the Thrall.

For example, a thaumaturgist casts a 20th level Corpus Thrall of the Demiurge. The spell creates an airy spirit capable of creating any 20th level (or lower) Corpus effect that the caster desires at the time of casting, such as Arm of the Infant (MuCo 20) or Reveal Flaws of Mortal Flesh (InCo 10), or any spontaneous Corpus effect of 20 or lower. If vis is required, the airy spirit consumes vis offered by the caster as it completes its task.

The airy spirit created by this spell cannot travel away from its creator. A *Pilum of Fire* cast by an airy spirit created with this spell has the same range as if cast by the magus himself. Penetration of the spell effect is equal to the level of the Thrall + Penetration. Airy spirits have Finesse scores equal to the magnitude of the spell cast.

Once the duration of the spell effect ends, the airy spirit dissipates, unless a botch or meddling magic gives it a life of its own.

(Design: Call forth an airy spirit with a Magic Might equal to the level of this spell,+0)

(Form) Vassal of the Theurge (CrVi Gen)

Range: Sight D: Spec T: Ind

Requisites: Form of the airy spirit created

This spell creates an airy spirit that can appear anywhere within the sight of the caster. Different versions of this spell exist for each Hermetic Form.

Once cast successfully, the thaumaturgist gives the new airy spirit one command. The airy spirit can perform one Hermetic spell effect other than ritual spells of its Form in combination with any Technique. The level of the spirit's spell must be less than or equal to the level of this spell - 10. For example, a 30th level *Imáginem Vassal of the Theurge* creates an airy spirit capable of creating any 20th level (or lower) *Imáginem* effect that the caster desires. If vis is required, the airy spirit consumes vis offered by the caster as it completes its task.

The range of the spell effect is based on where the airy spirit appears. A *Ball of Abysmal Flame* cast by an airy spirit, for example, will be thrown by the airy spirit from where it appeared, not from where the magus stands. Penetration of the spell effect is equal to the level of this spell + Penetration. Airy spirits have Finesse scores equal to the magnitude of the CrVi spell cast. Once the duration of the spell effect ends, the airy spirit dissipates.

A version of this spell with Arcane Connection range also exists, but it is disfavored for its disadvantages. The level of the spell effect can be no greater than the level this spell - 15. Spell effects of airy spirits created at Arcane Connection range cannot be aimed.

(Design: Call forth an airy spirit with a Magic Might equal to the level of this spell +0, boost range from Near to Sight +10)

(Form) Daemonic Servitor (CrVi Gen)

R: Near D: Spec T: Ind, Ritual

Requisite: Form of daemon created

Creates a minor, independent daemon under the thaumaturgist's control. The daemon created has a Magic Might equal to (level of the ritual)/2, a Finesse equal to the magnitude of the ritual, Cunning equal to the spirit's (Magic Might)/5, and a Perception equal to the spirit's (Magic Might)/10.

For example, a 40th level Ignem Daemon Servitor ritual creates an Ignem daemon with Magic Might of 20, a Finesse of 8, a Cunning of +4 and a Perception of +2.

The thaumaturgist can give the daemon one simple, one-sentence command per level of Cunning. The daemon then attempts to fulfill any command to the best of its ability. Once the daemon completes its command, or whenever the daemon is without commands, it dissipates completely.

The daemon can travel to any location to which the caster has an arcane connection. The daemon can only interact with the world by working spell effects of its Form in combination with any Technique. Casting a spell effect costs the daemon 1 point of

Magic Might. The level of the spell effect can be no greater than the daemon's current Magic Might.

For example, an Ignem daemon with a Magic Might of 20 can cast 6 15th level Ignem spells by spending 1 Might point per spell. Afterward, the daemon has a Magic Might of 14, and can only cast spells of 14th level or less.

The daemon's Penetration is equal to the level of the ritual cast. Daemons can perform ritual magic by spending 5 points of Might per level of the ritual, taking the same time as a magus would to cast. Once the daemon loses all its Magic Might, it dissipates completely.

(Design: Creating a minor daemon with a Magic Might equal to the level of this spell/2 +0)

Intélego Vim

Traditional Hermetic masters teach apprentices to cast Intélego Vim spells on the very magic itself. Thaumaturgists, on the other hand, cast Intélego Vim spells on natural objects, seeking to reveal the influences of the airy spirits upon people, places, and things. Thaumaturgical Intélego Vim spells with a target of Individual reveal all the spells currently affecting a single person, animal, or inanimate object. Spells with the target Room or Boundary reveal all the spells affecting that area, not the spells affecting the individual objects within that area.

The basic range is Near, the basic duration is Concentration, and the basic target is Individual.

Many thaumaturgical Intélego Vim spells exist. The two most common are listed below.

Gen: Learn a single aspect (either its Form, Technique, range, target, and such) of any Hermetic spell of a level less than or equal to (InVi spell level) x 2.

Gen: Reveal the existence of any Hermetic spell of a level less than or equal to the level of the InVi spell cast. Learn the





general effect of any known Hermetic spell of a level less than or equal to the level of the InVi spell cast.

Gen: Learn the Form, Technique, and any effects of any Hermetic spell of a level less than or equal to (InVi spell level)/2.

Level 5: Cast Intélego Vim on a non-Hermetic spell. Get a general impression of the magical potency of the target.

Level 10: Learn the realm association of the target (excluding divine or infernal unless the target chooses to reveal itself).

Level 25: Speak with a spell.

Sight of the Airy Spirits (InVi Gen)

R: Per D: Conc T: Sight

Requisite: Imáginem

Reveals the existence of any spells of a level less than or equal to the level of the Sight – 5 affecting any target that the caster can see. To the caster, the airy spirit of the spell materializes before his eyes. *Weight of a Thousand Hells* could appear as an iron demon sitting on someone's shoulders, *Chamber of Spring Breezes* could appear as a beatific sylph waving a fan, and so on. No information other than such metaphorical imagery is conveyed about the nature of the spells revealed. This spell does not reveal enchantments, only spontaneous, formulaic, and ritual spells.

(Design: Reveal the existence of any Hermetic spell of a level less than or equal to the level of the InVi spell cast +0, drop range from Near to Personal –15, boost target from Individual to Sight +20)

Voice of the Aether (InVi 25)

R: Near D: Conc T: Ind

While maintaining concentration, the caster can speak with any spell known to be affecting the target (or, as the theurgist would say, speak with the airy spirits influencing the target). The spell resists as if it had a Magic Might equal to its level. Airy spirits are even worse conversationalists than rocks, trees, and lakes. Spells tend to have exaggerated personalities that directly reflect their nature. Thus, asking a *Shell of*

False Determinations (ArM4 page 155) what magic it conceals is useless, as the spell will assuredly lie or refuse to answer. A spell cannot be "talked into" doing anything in this manner in normal circumstances. Awakening a spell's personality can be a very dangerous thing. While the caster maintains this spell, any magical botch (by any character nearby) will spook the spell into unpredictable action. Likewise, if the spell awoken is the product of some bizarre arcane experimentation, its side effects will actively show themselves.

(Design: Speak with a spell +25)

Muto Vim

Thaumaturgical Muto Vim magic binds spirits into sacred vessels. Thaumaturgists can bind daemons, ghosts, and elementals. No one has yet discovered how to bind daemons made by Hermetic magic. Thaumaturgists with Faerie Magic can also bind faeries if the target creature can become disorporate. These spells can also bind infernal demons, but all magic resulting from them becomes corrupted with an infernal taint, possibly leading to the creation of an infernal aura or the attention of greater demons.

Only two thaumaturgical Muto Vim spells exist.

Jar of Solomon (MuVi Gen)

R: Touch D: Spec T: Ind, ritual

Requisite: Mentem

During the ritual, the thaumaturgist constructs a sacred vessel from precious materials. In addition to the vis required for performing the ritual, the caster must spend at least 1 pawn of Mentem vis for each desired "use" of the vessel, up to a number of pawns equal to the ritual's magnitude. Once complete, the vessel can house a spirit with a Magic Might less than or equal to the level of the ritual if bound involuntarily. If a spirit willingly enters the vessel (as

the result of a bargain, for example), the vessel can hold a spirit with a Magic Might less than or equal to the level of the Jar x 2. Whenever a spirit leaves the vessel, one of its “uses” is used up. Once all “uses” are gone, the vessel loses its enchantment. The same vessel may never be re-enchanted, as it is no longer pure.

(Design: Non-Hermetic)

Binding the Spirit (MuVi Gen)

Requisite: Rego

R: Near/Arc D: Moon/Perm T: Ind

Binds a spirit into a sacred vessel prepared by *Jar of Solomon*. This spell can attempt to bind a spirit with a Magic Might score less than or equal to the level of this spell x 2, although after casting the spell you must then coerce the spirit into the vessel (described below). The spell gains requisites based on the type of spirit bound, Mentem for ghosts, Ignem for fire elementals, or Herbam for faeries of the forest, for example.

To cast the spell, you must already have a spirit in range. Once successfully cast, you must coerce the spirit into the vessel. Roll a stress die + spell level + vessel bonus versus the spirit’s current Magic Might + resistance bonus + stress die. The “vessel bonus,” from +1 to +3, depends on the appropriateness of the vessel, and is awarded by the storyguide (a ruby, for example, can give a +3 bonus to binding a fire elemental). You can sacrifice vis to the spirit to increase your roll. The vis must be appropriate to the spirit (Vim for daemons or Mentem for ghosts, for example). Each pawn earns +1 to the roll. The “resistance bonus” depends upon the spirit to be bound (see “Resistance Bonus” chart at right). If successful, the spirit is bound.

Once bound, the spirit can be commanded with *Command the Bound Spirit* (ReVi Gen, page 138). In addition, while the spirit remains bound, the vessel itself gains a Magic Resistance equal to the spirit’s Magic Might.

(Design: Non-Hermetic)

Perdo Vim

Thaumaturgical Perdo Vim spells strike out against daemons and airy spirits. The basic range is Reach, the basic duration is Momentary, the basic target is Individual (a single spirit).

Wring the Spirit (PeVi Gen)

R: Near/Sight D: Mom T: Ind

Weakens and possibly destroys a daemon, ghost (with a Mentem requisite), or elemental (with an Aquam, Auram, Ignem, or Terram requisite). Roll a quality die + this spell’s level – 5. For every point by which you exceed the target, it loses one point of temporary Might. If the target is a ghost or elemental, the target is weakened 1 level for every two points by which you exceed the target Might. If the target’s Might drops to 0, it is destroyed or banished to some realm beyond.

(Design: Adapting Demon’s Eternal Oblivion, boosting range from Reach to Near +5)

Loosing the Airy Bonds (PeVi Gen)

R: Near/Sight D: Inst T: Ind

Frees a daemon from the effects of Bind the Spirit, Command the Bound Spirit, Enjoin the Unbound Spirit, or similar spell with a casting total less than the (level of the Loosing) – 5 + quality die. The caster



Resistance Bonus Chart

<u>Spirit to Be Bound</u>	<u>Bonus</u>
Genius locii, elementals	+ aura x 3 (if in “native” aura)
Ghosts, made daemons	+ appropriate Personality Traits
Heroes	+ appropriate Personality Traits + aura x 3 (if in tomb)
Faeries*	+ faerie aura or + faerie aura x 3 (if in “native” aura)

*Theurgist must possess Faerie Magic to bind faeries



can only free a spirit whose Magic Might is less than or equal to the level of this spell. Once loose, the spirit is free to do as it pleases.

(Design: Dispel effects of a specific type with a casting total less than the level of the Vim spell + a quality die +0, boost range from Reach to Near +5)

Sap the Aether (PeVi Gen)

R: Reach D: Mom T: Ind

Weakens and possibly dispels a Hermetic spell by sapping the spell's airy spirit of energy. Roll a quality die + this spell's level. For every 5 full points by which you exceed the target spell's level, it loses one level of effectiveness. This spell can be cast on non-Hermetic spells, but such spells are weakened 1 level for every two points by which you exceed the target spell's level. If the target's level of effectiveness drops to 0, it is dispelled completely. The exact effect of reducing a spell's level is determined by the storyguide. Casting *Sap the Aether* on a *Bridge of Frost*, for example, could cause the bridge to grow brittle and slippery, or reduce the bridge's duration.

(Design: Adapting Demon's Eternal Oblivion)

Rego Vim

Thaumaturgical Rego Vim is used to command ghosts, daemons, and elementals (with appropriate requisites). The basic range of a command spell is Near, the basic duration is Momentary, and the basic target is Individual.

Command the Bound Spirit (ReVi Gen)

R: Near D: Mom/Conc T: Ind

Gives a single command to a spirit bound with *Jar of Solomon* if the spirit's Might is less than or equal to the level of the spell x 2. Requisites are added depending on the type of spirit commanded. Botching this spell frees the spirit (at the very least). If this spell's duration is boosted to Concentration, the bound

spirit is released under your control as if you had cast *Enjoin the Unbound Spirit* upon it; the spirit returns to its Jar when the spell ends.

A bound spirit will obey any of the following commands:

Protect! The spirit will spend a number of temporary Magic Might points of your choosing and add them to your next Magic Resistance roll.

For example, you command your spirit to spend 5 Might points for your protection. Add +5 to your next Magic Resistance roll.

Perform! The spirit will perform one of its magical abilities from within the binding vessel, always costing the spirit a minimum of 1 temporary Might point.

Power! The spirit will spend a number of temporary Magic Might points of your choosing and add them to your next spell casting roll.

Temporary Magic Might points return the following sunrise or sunset, whichever is further away. If a spirit is reduced to 0 Might points this way, it is freed and returns to its native regio or aura.

(Design: Command a spirit with a Magic Might less than or equal to the level of the Vim spell +0, restrict effect to bound spirits x1/2)

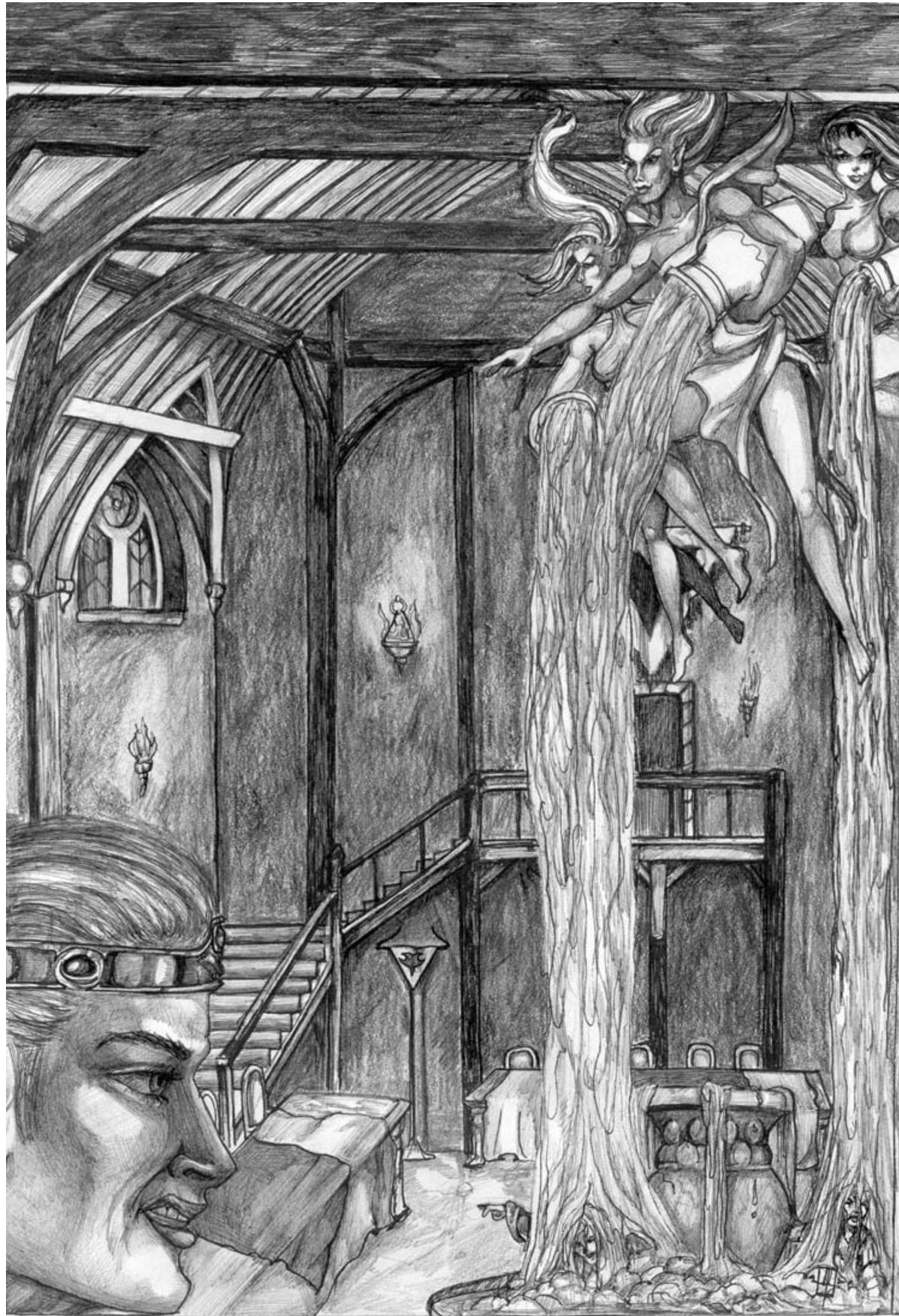
Enjoin the Unbound Spirit (ReVi Gen)

R: Near/Arc D: Conc/Sun T: Ind

Issues a spirit a single command that it will obey as long as you concentrate. Requisites are added depending on the type of spirit commanded. The level of this spell must be greater than or equal to the spirit's Magic Might +5. The command must be phrased in a single, short sentence. The spirit must be capable of performing the command naturally. For each action the spirit takes, however, you must roll a stress die + Sta + Concentration versus a stress die + (spirit's Magic Might)/5, or the spell fails.

Versions of this spell exist with Moon or greater duration, but are ritual spells.

(Design: Command a spirit with a Magic Might less than or equal to the level of the Vim spell +0, boost duration from Momentary to Concentration +5)





Tapestry

Arnobius, Line of Bar Dysan

Born “Arnau” in Orleans, France, Arnobius was taken by the Clutch of Bar Dysan at a very early age. He grew up in the covenant of the Cave of Twisting Shadows, giving him a perverse look on life: he finds the fantastic ordinary, and the mundane fascinating. He is far more interested in sympathetic and subtle magic than hurling spells from his fingertips. He has a great understanding (for a young magus) of synthemata, and aspires to be a master of the spirits. His meddling and summoning has earned him the enmity of the faerie and greater susceptibility to divine power.

Like the patron of his lineage, Arnobius is also obsessed with law. Law is the greatest sympathetic magic that guides the three mundane estates, and he believes the same

could greatly help the Order. Bar Dysan taught that the signs of the zodiac, the governors of human behavior, should also guide the law. Arnobius’ driving goal is to some day reform the Hermetic Peripheral code based on the archetypes of the zodiac.

Arnobius is suitable as a starting player magus.

Orion Magus

A fourth-level initiate of the Legion of Mithras (a “Lion”), Orion revels in the lonely life of a wandering wizard and playing the role of the “heroic stranger with no name.” His cowl and scowl are the stuff of legend.

Working his will upon the airy spirits causes him great pain, and he only casts spells as a last resort. Instead, he relies on the subtler powers of Ars Notoria and his parhedros to help him achieve the impossible. His Hermetic limitations, combined with the

Arnobius filius Celsus, Follower of Criamon

Characteristics: Int +3, Per +2, Pre 0, Com +2, Str 0, Sta +1, Dex -2, Qik -2

Age: 24

Size: 0

Confidence: 3

Virtues and Flaws: Affinity With Rego +4, Classical Training +3, Hermetic Astrology +1, Hermetic Theurgy +1, Second Sight +1, Driving Goal (reform the legal code of the Order) -1, Faerie Enmity -1, Slow Caster -2, Susceptibility to Divine Power -4, Twilight Points -1

Personality Traits: Subtle +1, Talkative +2, Passionate +3

Weapon/Attack	Init	Atk	Dfn	Dam	Fat
Brawl (fist)	0	-1	-1	1	2

Soak: +1

Fatigue levels: OK, 0, -1, -3, -5, Incapacitated

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Affinity with Rego 3, Artes Liberales 3, Astrology 2, Brawl 1, Disputatio 2, Enigmatic Wisdom 1, Etiquette 2, Finesse 1, Guile 2,

Hermes Lore 2, Hermetic Law 3, Hermetic Theurgy 3, Leadership 1, Legend Lore 4, Magic Theory 4, Penetration 2, Parma Magica 2, Philosophiae 3, Scribe Latin 2, Speak French 4, Speak Latin 5, Scribe Syriac 2

Magical Arts:

Cr 0	In 0	Mu 8	Pe 0	Re 10
An 0	Aq 0	Au 0	Co 0	He 2
Ig 0	Im 0	Me 1	Te 0	Vi 10

Spells Known:

Coerce the Spirits of the Night (ReMe 20/+16)

Daemonic Summoning of (Eubouleus) (ReVi 30/+29)

Initiation of the Ochema (MuVi 20/+21)

Lord of the Trees (ReHe 25/+16)

Salvation's Progress (ReVi 30/+29)

Ward Against Faeries of the Wood (ReHe 25/+16)

Twilight Points:

Twilight Effects: Susceptibility to the Divine Flaw (above); at night, his skin reflects the stars as if it were a pool of still water.

intentional aura of mystery surrounding him, have convinced many in the Order that Orion is more exotic wizard than fellow magus.

Many years ago, he cast *Jar of Solomon* upon his quarterstaff and enticed a woodland spirit to inhabit it. The spirit has a Magic Might of 15. In the spring, the staff sprouts leaves and flowers, and can control the beasts of the forest as per *Commanding the Harnessed Beast* (ReAn 30, 6 Might points) when its master commands. In the summer, the staff becomes as hard as iron, and

can shatter any amount metal or stone weighing up to a ton (PeTe 35, 7 Might points). During autumn, it can bear luscious fruit that will sustain a person for days in the harshest conditions (CrHe 20, 4 Might points). In winter, the staff allows Orion to merge with a tree, and to sleep until spring, healing any Health levels lost and earning him an extra -3 to his aging roll (non-Hermetic, 14 Might points). The tree must be at least as old as Orion is, and Orion must spend the entire season slumbering for benefit.



Orion Magus, Follower of Flambeau

Characteristics: Int +3, Per 0, Pre +1, Com 0, Str +4, Sta +5, Dex +2, Qik 0

Magic Might: 5

Age: 62

Size: 0

Confidence: 5

Virtues and Flaws: Ars Notoria +3 (initiated), Gentle Gift +1, Hermetic Theurgy +1, Parhedros +2, Reserves of Strength +2 (initiated), Thaumaturgy +4, Well-Traveled +1, Cabal Legacy -1, Incomprehensible -1, Painful Magic -3 (ordeal), Poor Reader -1, Reclusive -1, Study Requirement -3

Personality Traits: Reclusive +3, Melodramatic +2, Wanderlust +2, Quiet +1

Reputations: Strange Non-Hermetic Wizard 3, within the Order; Secret Powers 3, within the order

Weapon/Attack	Init*	Atk*	Dfn*	Dam	Fat*
Brawling (dagger)	6	7	8	5	9
G. Weapon (Quarterstaff)	12	12	12	7	11

* Increase Totals by +7 when Orion uses Ars Notoria

Soak: 12 (half-leather scale)

Fatigue levels: OK, 0, -1, -3, -5, Incapacitated

Body levels: OK, 0, -1, -3, -5, Incapacitated

Abilities: Animal Handling 3, Ars Notoria 7, Athletics 4, Awareness 3, (Baltic) Lore 5, (Black Forest) Lore 4, Brawling 3, Certámen 3, Chirurgy 2, Climb 3, Concentration 5, Disguise 2, Enigmatic Wisdom 3, Etiquette 2, Finesse 4, Folk Ken 3, Great Weapon 5, Hunt 2, Intrigue 2, Leadership 4, Legend Lore 3, (Legion of Mithras) Lore 4, Magic Theory 7, Hermes Lore 3, Parma Magica 6, Penetration 4, Ride 4, Scribe (Arabic) 4, Scribe (Latin) 5, Speak

(Arabic) 5, Speak (Latin) 5, Stealth 1, Survival 5, Swim 2, Theurgy 7, Thrown Weapon 2

Magical Arts:

Cr 13	In 8	Mu 9	Pe 5	Re 10
An 6	Aq 3	Au 6	Co 11	He 9
Ig 9	Im 9	Me 14	Te 5	Vi 18

Twilight Points: 8 (initiation ordeal)

Wizard's Sigil: a ringing in the ears

Spells Known:

Animál Thrall of the Demiurge (CrVi 30/+29)

Binding the Spirit (MuVi 35/+37)

Command the Bound Spirit (ReVi 30/+38)

Corpus Thrall of the Demiurge (CrVi 30/+34)

Ignem Daemonic Servitor (CrVi 30/+31)

Ignem Thrall of the Demiurge (CrVi 40/+31) mastered

Imáginem Thrall of the Demiurge (CrVi 20/+31)

Jar of Solomon (MuVi 35/+37)

Mentem Thrall of the Demiurge (CrVi 30/+31)

Salvation's Progress (ReVi 30/+38)

Wring the Spirit (PeVi 35/+33) mastered

Parhedros

Magic Might: 12

Bond Score: 46 (increased with Demiurgy)

Cord Scores: Hermes +1, Isis +1, Hekate +2

Characteristics: Int 0, Per 0, Pre n/a, Com 0, Str n/a

Sta n/a Dex +2, Qik +3

Bond Qualities: Unlimited Bond, Communication, Shared Force (Quickness +3), Shared Force (Dexterity +2), Shared Resistance, Phantom (his parhedros takes the shape of a giant bull), Dependence

Equipment: Half leather-scale armor, quarterstaff



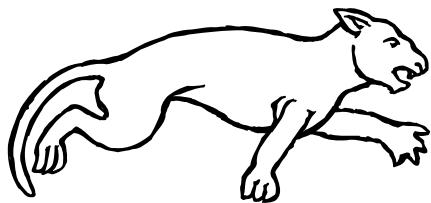
Chapter 7

Exotica

Secret Society

The Corybantes

Symbols: Panthers, stones



Motto: None; Corybantes greet each other with a silent, wide grin

Patrons: Cybelle, Dionysus

House Affiliations: Any, with strong ties to Bjornaer, Merinita, and Jerbiton

Origin Myth: When the Roman Empire was young, the city of Carthage threatened the light of civilization. The Carthaginians amassed terrible infernal powers through the sacrifice of their own children. Carthage's greatest warrior, the general Hannibal, mustered an army to march against Rome.

In this fearful time, the Roman leaders turned to the sibyls for guidance. The sibyls prophesied that only the power of the *Mater Deum Magna Idaea*, the Great Idaean Mother of the Gods, could stop Hannibal. The sacred vessel of the Great Mother, a smooth stone that had fallen

from heaven, was brought to Rome and placed as a statue within a temple and consecrated in the Great Mother's name. The priests and priestess of the temple were seized with the spirits of the Corybantes, the Great Mother's wild and daemonic attendants. The revelry in the temple pleased the Great Mother, and Rome was spared.

The Corybantes of the Order of Hermes are the descendants and willing vessels of the Great Mother.

Levels of Initiation: The Corybantes have three informal levels. Lay worshippers of the wilderness are given no title or responsibility. At the society's annual celebrations, a lay worshiper can be initiated into the ranks of *galli*, the Corybantes mystagogues, if chosen on the Day of Blood by the *archigallus*, the Corybantes hierophant.

Goals and Practices: Masters of shapeshifting, the Corybantes (singular, "corybant") are mad revelers of the wilderness. They enjoy the solitude of the forest and the company of the faerie over mortals and fellow magi. When dealing with mundanes and other magi, a corybant will often wear a veil, one of Cybelle's many symbols. In the month of March, however, the Corybantes join one another in a hidden locale far from the towns of mundanes. At these gatherings the Corybantes conduct bizarre, orgiastic, and initiatory rites all in the name of Cybelle.

The Corybantes also quest for the lost silver statute from the temple of Cybelle, set with the sacred stone from the celestial realm in its head.

Virtues Taught: Affinity with Shape-shifting (+1), Affinity with Healing Magic (+2), Affinity with Blood (+1), Berserk (+1), Skinchanger (+2)*, Hermetic Theurgy (+1), Magical Imagination (+1), Oneiromancy (+2)

*Can be initiated multiple times for different animal forms.

Preferred Ordeals: Mutilation (male and female castration), Enfeeblement (Fury), Lycanthrope (panther), Sacrifice of Power (Personal Magic), Unleashing the Mind

Cybelle

Known as the Mountain Mother, Cybelle is a goddess of the wilderness, the mother of all forms of life including the other gods. She was worshiped under many names across the near East and Asia Minor. First banned for its outrageous practices, her mystery cult became one the largest in imperial Rome and the wild dances that characterized her worship became an important theme of Roman art and culture.

The Day of Blood

Cybelle's annual festival runs from the 15th to the 27th of March. During this time, the Corybantes consecrate a pine tree with violets. According to legend, after making love to Cybelle, the fertility god Attis castrated himself under a pine tree and bled to death. The first violets sprang from his spilled blood.

March 24th is the Day of Blood, the height of the festival. While the lay worshipers play cymbals, drums, and flutes, the corybant hierophant (the *archigallus*) fills bowls with blood drawn from his arms. The mystagogues (the *galli*) dance and spin madly, slashing their skin to decorate the sacred pine with their blood.

The next three days are spent in recovery. The Corybantes claim that, if Cybelle is pleased, she transmutes the shed blood of the *archigallus* into vis to heal the celebrants.

Dionysian Mysteries

Worship of Dionysus, god of fruit and wine, was entwined with the worship of Demeter, goddess of the harvest. Every Greek and Roman city conducted the Dionysian mysteries. Many sororities and fraternities claimed him as patron. It is said all of Greece belonged to the god's tribe.



Shapechangers

*While I was held prisoner, sweet inspiration educated me
And laws were imparted to me in a speech which had no words;
But I had to flee from the angry, terrible hag
Whose outcry was terrifying.
Since then I have fled in the shape of a crow,
Since then I have fled as a speedy frog,
Since then I have fled with rage in my chains,
A roe-buck in a dense thicket.
I have fled in the shape of a raven of prophetic speech,
In the shape of a satirizing fox,
In the shape of a sure swift,
In the shape of a squirrel vainly hiding.
I have fled in the shape of a red deer,
In the shape of iron in a fierce fire,
In the shape of a sword sowing death and disaster,
In the shape of a bull, relentlessly struggling.
I have fled in the shape of a bristly boar in a ravine,
In the shape of a grain of wheat
I have been taken by the talons of a bird of prey
Which increased until it took the size of a foal.
Floating like a boat in its waters,
I was thrown into a dark bag,
And on an endless sea, I was set adrift.
Just as I was suffocating, I had a happy omen,
And the master of the Heavens brought me to liberty.*

— From the Song of Taliesin



Hermetic Shapeshifting Spells

The legacy of Díedne and Bjornaer inspire many magi to learn spells that allow sudden changes into a variety of animals. All shapeshifting spells are Muto Corpus, with an Animál requisite (ArM4 pages 124-125). Basic range is Touch, basic duration is Sun, and basic target is Individual. Increasing or decreasing one point of Size beyond a spell's normal range adds 5 levels to the spell.

Level 35: Turn a human into one specific magical land animal of between a Size -1 or +1 (with a Vim requisite). Turn a human into any land animal of the caster's choosing of a Size -1 or 0.

Level 45: Turn a human into one specific magical bird or fish of any Size less than -1 (with a Vim requisite). Turn a human into any bird or fish of the caster's choosing of any Size less than -1.

Ogre's Mouse MuCo 50

R: Per/Touch D: Conc T: Ind

As long as you concentrate, you can turn into any mundane land animal of your choosing ranging from a Size -4 to a Size +3. The transformation is instantaneous and can be performed any number of times. Each time you transform into a different animal, however, you must make a Stamina + Concentration roll of 9+ or the spell ends.

Titanomachy MuCo 60

R: Per/Touch D: Conc T: Ind

Requisite: Vim

Turns you or someone you touch into a giant of a Size +6. You gain 6 extra Hurt Body levels. Your Strength and Soak scores increase by +6, while your Defense decreases by -6. Due to your size, no human-sized attack can do more than one Body level in damage, unless your opponent somehow manages to attack your vitals. Opponents of Size +2 to +4 do half the normal levels of damage, and opponents of Size +5 or more do normal amounts of damage.

Dionysian festivals gave even the most virtuous citizen the opportunity to escape the daily routine of life in the Empire. Debauchery played an important role, true, but so did the high-minded rites of choral singing, pantomime, and ancestor worship. The sexual act brought forth joy, life, and communion with generations past and future.

Dionysus gave pleasure to mankind: he discovered honey, the vine, and its cultivation. He instructed all men in these secrets, beginning with Oeneus, king of Calydon. Yet he severely punished those who opposed him. His attendants in revelry, the satyrs and maenads, also served in his armies, warring across the world as far as

India. During his wars, it is told, he arrayed himself in suitable arms and in the skin of panthers, but in times of peace he wore brightly colored, luxurious, and flamboyant garments.

Dionysus enjoyed eight Orphic hymns in his honor. According to the Orphics, the Titans slew Dionysus, also called Zagreus, son of Zeus, with an infernal knife, cutting him into pieces. For a time he lived, assembled in different shapes, but finally collapsed. The Titans then boiled him, but Demeter brought his members together and he experienced a new birth. It is also said that Zeus gave Dionysus' heart, now torn to bits, to Cybelle in a drink, and she became pregnant with the new Dionysus.

Esoteric Lineage: Witches of Thessaly

Erichtho, high priestess of Hekate, lead a cult of witches in Thessaly, a region of northern Greece. Today some of the most powerful members of Ex Miscellanea call Thessaly home, and even more powerful witches are said to lurk in the mountains.

Thessaleans Ex Miscellanea and the Daughters Erichtho

When the Founders crusaded for exotic wizards to join their new Order, their greatest resistance came from Thessaly. The original Thessaleans were reclusive mistresses of the **chthonic** gods, the wild faerie and magic entities of the underworld. They practiced theurgy, necromancy, and could spit curses with a glance. The Founders could not defeat the spirits that guarded their tomb-like homes.

They never joined the Order. A small number of “wild” Thessalian witches survive, called “Daughters of Erichtho” by the Order. They dwell in the Cambunian Mountains on the northern border of Thessaly, supposedly moving between the underworlds of Arcadia and their mountain caves in the blink of an eye.

When news of House Ex Miscellanea reached Greece, however, some came out from their caves to join the Order. They claimed the ravages of war and the march of the Dominion had been steadily eroding their powers. They had refused to join under the banner of the Founders in the past. Once it became possible to swear the Oath without also swearing allegiance to a particular Founder, many were willing to join.

Ex Miscellanea Thessaleans remain in contact with the Daughters Erichtho, much to many magi’s dismay. To houses such as Quaesitor and Tremere, the Daughters, with their necromantic past and powers rivaling

the Founders, must be enemies of the Order. Ex Miscellanea Thessaleans are under constant suspicion of diabolism and betrayal.

The rewards of maintaining relations with the Daughters Erichtho, however, far outweigh the risks. Ex Miscellanea Thessaleans who prove themselves worthy to the Daughters are initiated into many secrets, including Thaumaturgy +4, and Necromancy +5 (*Kabbalah*, page 116).

Starting Abilities: Ars Notoria 3, Curses 3, Hermetic Theurgy 1, Magic Theory 3, Parma Magica 2, Scribe Latin 1, Speak Latin 3, Speak Own Language 4

Starting Experience Points: 19 + age

Required Virtues and Flaws: Curses +2 (*Lion of the North* page 104), Hermetic Theurgy +1, Ars Notoria +3, Cabal Legacy -1, Discredited Lineage -2



*Never sun shed his pure light upon that haggard cheek
 Pale with the pallor of the shades, nor looked
 Upon those locks unkempt that crowned her brow.
 In starless nights of tempest crept the hag
 Out from her tomb to seize the levin bolt;
 Treading the harvest with accursed foot
 She burned the fruitful growth, and with her breath
 Poisoned the air else pure.
 The gods at her first utterance grant her prayer
 For things unlawful, lest they hear again its fearful accents.
 She gnaws the noose by which some wretch has died,
 And from the tree drags down a pendent corpse, its members torn
 Asunder to the winds: forth from the palms
 Wrenches the iron, and from the unbending bond
 Hangs by her teeth, and with her hands collects
 The slimy gore which drips upon the limbs.
 Her hand has chased
 From smiling cheeks the rosy bloom of life;
 And with sinister hand from dying youth
 Has shorn the fatal lock: and holding of
 In foul embraces some departed friend
 Severed the head, and through the ghastly lips,
 Held by her own apart, some impious tale
 Dark with mysterious horror hath conveyed
 Down to the Stygian shades.*

— Pharsalia, Abhorred Erichtho

Daemonic Bestiary

The Spirits of Hedge Magic

Mystae label these spirits as daemons such as elementals and made daemons. Most of these spirits can be bound or commanded by Hermetic Theurgy.

Elemental Spirits: Hedge Magic page 73.

Guardian Spirits: Hedge Magic page 72.

Shadows: Hedge Magic page 73.

Spirits of Artifice: Hedge Magic page 79.

Spirits of Sickness: Hedge Magic page 77.

Lesser Angels

These lesser angels were summoned by theurgists of ages past. Hermetic *Daemonic Adjuration* spells to summon these beings were once commonplace, but most are now closely guarded or have been lost to time. Lesser angels cannot be commanded or bound by Thaumaturgy.

Chnoubis the Serpent

A lion-headed serpent called upon for his abilities to scry and ferret out secrets. He claims to be a native of the Nile, but theurgists across Europe may successfully summon him. True to his visage, Chnoubis is a powerful fighter, but is much more interested in the power of words.

Magic Might: 30

Characteristics: Int +3, Per +6, Pre 0, Com +2, Str 0, Sta +3, Dex +3, Qik +5

Size: -1

Personality traits: Noble +1, Proud +2, Diplomatic +3, Curious +4

Weapon/Attack Init Atk Dfn Dam
Bite +13 +8 +5 +5*

*Venom: once bitten by Chnoubis, the victim must make a Fatigue roll of 9+ per round or lose one

Fatigue level. While conscious, the victim will be unable to tell a lie (ReMe 40), and will be eager to talk to anyone about anything on his mind, including himself if no one else is present (ReMe 30). Once the victim falls unconscious, the venom does no further harm, although the victim will have a terrible headache upon awakening, and if he fails a Stamina stress roll of 6+ will not remember anything that happened after being bitten (PeMe 30).

Soak: +9

Body levels: OK, -1, -3, -5, Banished

Powers:

Augury, varies: By spending 1 point per magnitude of spell effect, Chnoubis can perform any type of augury (page 92).

Aura of Rightful Authority, ReMe 20, 4 points: As per the Hermetic spell.

Discorporation, varies: Chnoubis can become discorporate by spending 1 point per hour. When discorporate, Chnoubis can move as fast as lightning, and can only be seen with *Intélego Vim* spells or *Second Sight*. Chnoubis' favorite tactic for discovering secrets is to sneak up invisibly, nip his victim, and listen to the victim as his venom takes effect.

Vis: 3 *Intélego*, 2 *Mentem* (leaves skin behind when Banished)

Eubouleus the Wild Sage

Orphic rites call upon this boisterous child of Persephone. He takes many forms, and his spirit presides over many initiation ceremonies. He is summoned for his unparalleled counsel and knowledge of the past.

Magic Might: 20

Characteristics: Int +4, Per +2, Pre varies, Com varies, Str varies, Sta varies, Dex varies, Qik varies

Size: varies (-4 to +4)

Personality traits: Studious +2, Raucous +4

Weapon/Attack: varies

Soak: varies (minimum +5, maximum +15)

Body levels: OK, 0, -1, -3, -5, Banished
Abilities: Artes Liberales 13, Folk Ken 10, Legend Lore 10, Magic Theory 15, Philosophiae 12

Powers:

Shapechange, 1 point: Can turn into any fantastic or mundane beast from Size -4 to Size +4. The change is instantaneous, and he can always speak in any form, although the form he chooses will affect the timbre of his voice.

Vis: none

Gydryty-kom the Giant

The master of hail, a giant who can stretch his mouth from the ground to the clouds. He swallows storms and lighting, but grows angry when summoned because it interrupts his eternal battle with a daemon snake of fog that threatens to swallow the world. Gydryty-kom was once highly regarded in the lands of the Albanians, but his power has faded thanks to Christianity.

Magic Might: 40

Characteristics: Int 0, Per +1, Pre 0, Com -2, Str +8, Sta +6, Dex +3, Qik +3

Size: +3

Personality Traits: Protective +2, Determined +3, Hates Being Interrupted +4

Weapon/Attack	Init	Atk	Dfn	Dam
Swallow	+6	+4	+5	+7*
Brawl	+10	+8	+16	+9

*If Gydryty-kom inflicts a Body level of damage on an attack, the victim must make a stress + Dex roll 6+ or be swallowed (PeCo 40). Those who fail to escape are never seen again.

Soak: +20

Body levels: OK, 0/0, -1/-1, -3/-3, -5, Banished

Powers:

Auram magic, varies: Gydryty-kom can perform any Auram spell by spending 1 point of Magic Might per magnitude. Any spell involving hail only requires 1 point per 3 magnitudes. He can also perform Auram ritual spells without spending vis or extra time.

Swallow, PeVi 50, 5 points: Can swallow any magical or faerie effect with of a level 50 or lower, com-

pletely dispelling it. Magical and faerie effects can resist as if they had a Magic Resistance equal to their level.

Vis: 10 Auram, 10 Perdo (leaves tongue behind when banished)

Hipta the Nurse

The nurse of Dionysus, Hipta is a powerful shapechanger but favors the form of a lovely dove. Her name and spells to summon her can be found in *Orphica* and the *Chaldean Oracles* (page 166). She is invoked for forgiveness from curses and magical harm.

Magic Might: 25

Characteristics: Int +3, Per +1, Pre +3, Com +2, Str varies, Sta varies, Dex varies, Qik varies

Size: varies (-4 to +2)

Personality Traits: Protective +2, Calm +4

Weapon/Attack	Init	Atk	Dfn	Dam
Peck	+0	+2	-1	-2

Soak: varies (as dove 0)

Body levels (as dove): OK, Banished

Powers:

Shapechange, 1 point: Can turn into any fantastic or mundane beast from Size -4 to Size +2. The change is instantaneous, and she can always speak in any form.

Dispel, varies: Can perform any Perdo Vim spell (either traditional Hermetic or Thaumaturgy) by spending 1 point of Magic Might per magnitude. She can also perform Perdo Vim ritual spells without spending vis or extra time.

Vis: none

Lasa Vegoia the Matron

A powerful nymph and great spirit of water. She taught the Etruscans secrets of daemonology and divination. She is a matron spirit of mantike magic.

Magic Might: 50

Characteristics: Int +5, Per +3, Pre +5, Com +2, Str -1, Sta +2, Dex 0, Qik +3

Size: 0**Personality Traits:** Matronly +2, Confident +3, Secretive +4**Weapon/Attack** Init Atk Dfn Dam
Brawl +3 +0 +3 +0**Soak:** +2**Body levels:** OK, 0, -1, -3, -5, Banished**Abilities:** Magic Theory 10, Augury 20, Memory 10, Theurgy 15**Powers:**

Primal Theurge, varies: Can perform any thaumaturgical spell by spending 1 point of Might per magnitude. Any spell involving Aquam costs only 1 point per 3 magnitudes. Can also perform thaumaturgical rituals, but she requires time and an additional 1 point of Might per magnitude.

Teach, 0 points: Can teach any thaumaturgical or mantike spell

Vis: Her gown is worth 10 pawns of Intélego vis.

Glaucus, Prophet of the Sea

Glaucus is the daemon of the sea. Born mortal, Glaucus lived the life of a fisherman and diver in Boeotia, Greece. He discovered a magical fountain whose waters transformed him into a merman when he next dove into the ocean. He wears a green beard and is covered with seaweed and shells. He can only be summoned on the shores of the sea or in the open ocean.

Magic Might: 15**Characteristics:** Int +2, Per +4, Pre -2, Com 0, Str +3, Sta +3, Dex +2, Qik +4**Size:** +1**Personality Traits:** Proud +2, Snappish +2**Weapon/Attack** Init Atk Dfn Dam
Brawl (wrestling)* +7 +6 +11 +4

*Add +6 to all totals when in the open sea

Soak: +11 (seaweed and seashell armor)**Body levels:** OK, 0/0, -1, -3, -5, Banished**Abilities:** Divination 8, Mediterranean Sea Lore 8**Powers:**

Sight of the Sea, 1 point: Glaucus can cast any Intélego Aquam spell of any level by spending 1 Might point.

Sight of the Air, varies: Glaucus can cast any Intélego Auram spell by spending 1 point per 10 levels of effect.

Calling the Wind and Sea, varies: Glaucus can cast any Rego Aquam, Muto Aquam, Creo Auram, Rego Auram, or Muto Auram spell by spending 1 point per 5 levels of effect.

Vis: Aquam 5, Intélego 2 (leaves seaweed and seashells behind when banished)

Honos

Honos is a Roman daemon of morality and military honor, with several temples built in his name. Honos appears as a young warrior in ancient armor, carrying a lance and a cornucopia ("horn of plenty"). The library of Harco has a version of the *Daemonic Adjuration of Honos* that can only be performed in a temple sacred to him. Honos' temples in Rome have been destroyed or blanketed by the Dominion, although the Legion of Mithras has supposedly contracted the Pillar of Hiram to build a temple to Honos in a secret location.

Magic Might: 30**Characteristics:** Int 0, Per +1, Pre +2, Com +1, Str +3, Sta +5, Dex +4, Qik +4**Size:** 0**Personality traits:** Honorable +6, Disciplined +3, Authoritarian +3**Weapon/Attack** Init Atk Dfn Dam
Lance +15 +16 +11 +9**Soak:** +14 (silver cuirass)**Body levels:** OK, 0, -1, -3, -5, Banished**Abilities:** Athletics 4, Great Weapon 6, Leadership 6**Powers:**

Instill Leadership, 5 points: With a touch of his lance, Honos can bestow enough experience points to raise a character's Leadership score 1 level.

Centurions' Feast, 15 points CrCo (He) 75: Honos' cornucopia will produce enough fruits and seasoned meats to feed 100 people. If all who attend the feast conduct themselves according to their station, the meal will permanently heal any of the feasters' lost Body levels.

Vis: 10 Creo (leaves cuirass behind when banished)

Nortia, Daemon of Forgiveness

First recognized in the ancient arts of Etruscan daemonology, Nortia oversees fate and fortune. Her greatest gift is atonement in the face of overwhelming fate. The rite to summon her requires driving a large nail (her symbol) into a wall of a sanctuary of New Years. Her ancient temple was in the town now called Bolsena.

Magic Might: 20

Characteristics: Int +3, Per +5, Pre +1, Com +2, Str 0, Sta 0, Dex 0, Qik 0

Size: 0

Personality traits: Just +3

Weapon/Attack None (Nortia will vanish if physically attacked)

Soak: n/a

Body levels: OK, Vanished

Powers:

Expiation, special: Nortia can remove any curse, geas, or death prophecy, including those bestowed by Flaws, which originate in the realm of faerie or magic. The forgiven must prove themselves worthy, often by taking a Vow Flaw, Driving Goal, or similar burden.

Vis: none

Portunes, Spirit of Safe Harbor

A spirit charged with ports and harbors, the Greeks called him Palaemon and Melicertes. His purview also covers keys, locks, and domestic animals. In Rome he was worshipped as a god, with a temple located near the Forum Boarium. His feast, the Portunalia, is observed on August 17.

The rite to summon him involves throwing keys into a fire. When summoned, he appears either as a ghostly serpent or the shadowy visage of a bearded man in a leather apron, but he never takes on a solid physical form.

Magic Might: 25

Characteristics: Int +1, Per +3, Pre 0, Com +1, Str n/a, Sta n/a, Dex n/a, Qik n/a

Size: n/a

Personality Traits: Watchful +3

Soak: n/a (Portunes can only be harmed with Vim magic)

Body levels: OK, Vanished

Powers:

Portunes' Aegis ReAq (Au) 60, 12 points: Cast over a port city, *Portunes' Aegis* guarantees calm weather for an entire season unless caused by magic with a penetration greater than 60.

Opening Gates, ReVi 40, 8 points: Portunes can open anything sealed with magic of a level less than 40.

Vis: none

Genii Loci

Genii loci cannot be truly banished or destroyed unless the aura the daemon inhabits is destroyed. When reduced to 0 Magic Might points, genii loci dissolve into the aura itself, but slowly regain their identity. A genius loci of a magic temple, for example, could reemerge on an important holiday.

Genii loci can be commanded with Hermetic Theurgy. A genius can also be bound, but the sacred vessel cannot be removed from the physical area of the daemon's aura, or the genius is automatically released.

The Alseid of Ebora

An alseid is a magical nymph who inhabits sacred groves and temples. Near the city of Ebora, on the cost of Iberia near Lisbon, lie the ruins of a Roman temple to Diana (magic aura +3). Within the ruins hides an alseid. She is weary of her lonely life, once filled with the company of worshippers of Diana. She still remembers the moonlit hunts of the great goddess, and waits for her return. When she is roused to act, she's a lethal huntress.

The alseid manifests and peeks out from a hiding place whenever someone mentions the name "Merinita."

Magic Might: 10

Characteristics: Int 0, Per +2, Pre +3, Com +1, Str +2, Sta +3, Dex +4, Qik +1

Size: 0

Personality Traits: Meek +2, Nostalgic +3

Weapon/Attack	Init	Atk	Dfn	Dam
Bow	+11	+15	n/a	+4*
Kick	+7	+9	+7	+2
Knife	+7	+9	+9	+5
Knife (thrown)	+8	+11	n/a	+5

*Can be increased with Might points, below

Soak: 10 (enchanted leather scale armor)

Body levels: OK, 0, -1, -3, -5, Vanished

Abilities: Brawl (kicks) 4, Bows (self bows) 6, Hunt (deer) 9, Stealth 6, Thrown Weapons (knife) 5

Powers:

Discorporate, 0 points: The alseid is naturally discorporate, and can manifest physically at will. All her equipment becomes corporate or discorporate with her.

Lethal aim, ReTe 25, varies: When using her bow, every point of Magic Might spent on an attack increases her Damage total by +5.

Vis: 3 Animál, 2 Rego (leaves armor behind when Vanished)

King of Yeavering

In the 7th century, the Anglo-Saxon kingdom of Bernicia joined with the neighboring kingdom of Deira to form Northumbria. One of the old royal keeps was built at Yeavering, now just a ruined fort at the top of a hill. At the base of the hill is the small boulder called the Battle Stone or “Druid’s Lapful,” supposedly dropped from the apron of a druidess when its strings broke. From the Battle Stone to the fortress, the hill has a powerful +5 aura, and would make a very tempting covenant location, except for the powerful genius loci haunting the place. He claims to be a Celtic king but refuses to give his name; perhaps learning his identity and history will earn his friendship or drive him off.

Magic Might: 20

Characteristics: Int +1, Per 0, Pre +1, Com 0, Str +4, Sta +2, Dex +3, Qik +2

Size: +1

Personality Traits: Sullen +1, Silent +2, Valiant +3

Weapon/Attack	Init	Atk	Dfn	Dam
Brawl	+7	+8	+7	+4
Shortsword & round shield	+12	+12	+15	+8

Soak: 9 (ghostly armor)

Body levels: OK, 0/0, -1, -3, -5, Vanished

Abilities: Brawl 5, Shield & Weapon 7

Powers:

Discorporate, 0 points: The king is naturally discorporate but can manifest physically at will. All his equipment becomes corporate and discorporate with him.

Haunt, varies: Can perform any Rego Terram spell of 30 level or lower by spending 1 point of Might per magnitude. Cannot perform ritual spells. Favorite spells are *Wielding the Invisible Sling*, *Hands of Grasping Earth*, and *Invisible Hands of the Thief*.

Vis: none

Heroes

Heroes cannot be bound by Hermetic Theurgy. A theurgist can command a hero daemon with great difficulty; hero daemons resist with their Magic Might x 2 when resisting commanding magic.

Aneirin

One of the five great Welsh poets believed by the Order to have left daemons behind after their death (the other four being Taliesin, Talhaearn Tad Awen, Blwchbardd, and Cian). Famous for a single poem, *Y Gododdin*, Aneirin praises his fellows among the war band of Mynyddawg Mwynfawr (Mynyddawg the Wealthy) of Caereidyn (near Edinburgh), an army 300 strong sent on a doomed mission to recapture an old Roman stronghold from the Saxons. His tomb lies somewhere in the Cambrian Mountains. His spirit wanders across the entire mountain range, helping those who further his ideals and punishing those who go against them, but he is most powerful within his own tomb.

Magic Might: 25

Characteristics: Int +3, Per +3, Pre +2, Com +4, Str n/a, Sta n/a, Dex n/a, Qik n/a

Size: n/a

Personality Traits: Observant +2, Careful +3

Weapon/Attack n/a

Soak: 0

Body levels: OK, 0/0, Banished

Abilities: Blessing 6, Curse 6 (12 in tomb), Geas 6 (12 in tomb), Gift 6 (12 in tomb)

Powers:

Blessing, 1 point: As per +1 Virtue, WGRe page 64.

Discorporate, 0 points: Aneirin never physically manifests, save as a shadow and a melodic voice. He can only be harmed with magic.

Curse, *Geas*, *Gift*, varies: As per the Exceptional Talents, *Lion of the North* pages 104-108. The storyguide rolls a stress die + Talent score + (number of Might points spent, minimum 1).

Vis: if his spirit is somehow bottled rather than banished 7 Rego, 5 Mentem

Dietrich von Bern

A hero in German poetry and song, Dietrich was the boy-king of Bern after the fall of Rome. During his reign, several great Nibelungen heroes, including Siegfried himself, were loyal members of his court. When his uncle Ermenrik, German ruler of Rome, conquered Bern, Dietrich fled to the court of Attila the Hun, where he went on many adventures and became one of the greatest warriors in history. He returned after his uncle died, retook Bern and captured Rome. He died in a quest for revenge against a friend who betrayed him, and was buried in an ornate tomb in the Lessini Mountains, where the Alps cross over into Italy.

His tomb is a treasure trove of weapons and armor, enchanted by being dipped in the blood a great dragon Dietrich slew. Ancient artifacts of the early Germanic wizards are also said to be hidden there, and many magi of Bjornaer or the Line of Muj (page 117) thirst to explore it. When anyone enters the tomb, however, the daemon of Dietrich animates his hulking corpse. If you come seeking wisdom and prove yourself worthy, he will dispense kingly advice. If you come seeking power, you will face one of the greatest warriors on Earth, even in death.

Another legend propagated by the Church says Dietrich, a heretic suspected of Arianism, was thrown in the volcanic Mount Etna.

The legend of Dietrich appears in *Das Heldenbuch* ("The Book of Heroes") a collection of German romances published in the early 13th century, organizing the tales of the Ostrogoths and Franconians into two epic cycles.

Magic Might: 35

Characteristics: Int +2, Per +1, Pre 0, Com +2, Str +5, Sta +5, Dex +5, Qik +3

Size: +2

Personality Traits: Barbarous +2, Crafty +2, Proud +3

Weapon/Attack Init Atk Dfn Dam

Greatsword +19 +19 +17 +15*

*Dietrich's sword has been dipped in dragon's blood. No magical spell of a level 40 or lower can deflect, harm, or control it. After being hit, the dragon's blood burns, causing an extra +5 damage per round (armor does not soak) unless an alchemist, herbalist, or healer can cure the wound.

Soak: 22 (full chain mail drenched in dragon's blood)

Body levels: OK, 0/0, -1/-1, -3, -5, Vanquished

Abilities: Athletics 6, Great Weapon 10, Intrigue 6, Leadership 8

Powers:

Mythic Strength, 1 point: As per the Mythic Characteristic Virtue. Dietrich can only use this power twice per any one opponent.

Mythic Dexterity, 5 points: As per the Mythic Characteristic Virtue. Dietrich can only use this power three times per any one opponent.

Sacred Kingship, CrVi 75, 10 points: By laying hands on another character, Dietrich can permanently increase the character's Perception, Presence, or Communication by 1 point. He can only do this once per person.

Vis: 17 Rego

Ambrosius Theodosius Macrobius

Ambrosius Theodosius Macrobius, Latin grammarian and philosopher of the 4th century, wrote the *Saturnalia*, an account of private symposia around the festival of Saturn. Little is known about his life, save that he had a successful political career in addition to his scholarly pursuits. The location of his tomb, if any, is unknown, but theurgists have successfully summoned him on several occasions.

Magic Might: 20**Characteristics:** Int +4, Per +1, Pre 0, Com +2, Str n/a, Sta n/a, Dex n/a, Qik n/a**Size:** n/a**Personality Traits:** Patient +2, Straightforward +3**Weapon/Attack** n/a**Soak:** 0**Body levels:** OK, 0, Banished**Abilities:** Alchemy 3, Artes Liberales 8, Disputatio 7, Legend Lore 8, Oneiromancy 6, Philosophiae 8, Theurgy 6**Powers:***Discorporate*, 0 points: Macrobius never physically manifests, except for a ghostly image of himself. He can only be harmed with magic.*Teach*, 0 points: Macrobius can teach many memory and alchemical spells.*Summon*, 1 point: Macrobius knows many *Daemonic Adjuration* spells that he can teach or use in his defense. When he casts such spells, he does not need vis, and the effect is instantaneous. He rolls a stress die + Magic Might + aura to accumulate points toward a complete summoning.**Vis:** none

King of Ryons

A descendant of Hercules, the King of Ryons lived in Arthurian times. He trimmed his cloak with the beards of his fallen enemies. When he tried to add Arthur's beard to his collection, the High King, the true ruler of England, slew him with the assistance of the loyal knights Balin and Balan. The spirit of this daunting figure continues on, and has been known to serve a theurgist for favors exchanged. Ryons seeks the destruction of the descendants of the enemies who eluded him in life, and will challenge someone named by his summoner in exchange for information or help that would lead to their downfall.

Magic Might: 20**Characteristics:** Int 0, Per +2, Pre +1, Com 0, Str +3, Sta +5, Dex +3, Qik +2**Size:** +1**Personality Traits:** Barbarous +2, Murderous +3

Weapon/Attack	Init	Atk	Dfn	Dam
Greatsword	+13	+12	+13	+12

Soak: +18 (full chain mail)

Body levels: OK, 0/0, -1, -3, -5, Banished**Abilities:** Great Weapon 5, Storytelling 6**Powers:***Warrior's Secrets*, 0 points: Ryons knows everything about the lives of those warriors whose beards he wears.*Champion*, 0 points: Any Personality Trait of Ryons' opponent dealing with pride, greed, or other unsavory subjects count as bonuses toward Ryons' combat rolls.*Vis*: 10 Corpus (when vanquished, he leaves scraps of beard behind)

Elementals

Elementals may be commanded and bound by Hermetic Magic without penalty.

Boreas, the North Wind

Boreas, the great North Wind, lives in an enchanted castle somewhere in Scythia. When encountered by theurgists, he appears as a muscular, bearded youth, but two serpentine tails grow down from his torso instead of legs. His brothers are Argestes, the Northwest Wind; Eurus, the East Wind; Notus, the South Wind; and Zephyrus, the West Wind.

Magic Might: 70**Characteristics:** Int +3, Per +6, Pre +4 (-2 if you see his legs), Com 0, Str +6, Sta +7, Dex +4, Qik +11**Size:** +1/+6**Personality Traits:** Regal +3, Wanderlust +2

Weapon/Attack	Init	Atk	Dfn	Dam
Brawl (fists)	+20/+25	+15	+20/+11*	+10/+19*

*As a giant

Body levels (Size +1): OK, 0/0, -1, -3, -5, Becomes a giant**Body levels (Size +6):** OK, 0/0/0, -1/-1/-1, -3/-3/-3, -5/-5, Returns to Scythia**Powers:**

Magic, varies: Can cast any Hermetic spell of a level 50 or lower by spending 1 point per magnitude (other than weather spells, which he casts at no cost).

Will of the Wind, 0 points: Boreas can become a giant of Size +6 at will. As a giant, he can fly faster than anything on Earth except his brother Zephyrus.

Hears All, 0 points: Boreas hears anything spoken when wind is blowing from the north.

Disfavor, PeAu 75, 5 points: Boreas can cover up to 10,000 people at a time at a cost of 5 Might points per round. Each round, every person covered must make a Sta roll of 16+ or lose 1 Body level due to suffocation.

Unmoved Mover of Weather, 0 points: Boreas can create any form of weather he chooses, anywhere on the Earth, regardless of where he is physically manifesting, as long as one of his brothers does not disapprove.

Vis: unknown

Child of Boreas, Immortal Stallion

Many centuries ago, Boreas fell in love with a flock of mares grazing in the fields of Attica. He transformed himself into a silver stallion with a dark mane. He sired 12 immortal stallions. The offspring of Boreas' children are the fastest and most obedient mundane horses in the world.

Magic Might: 25

Characteristics: Cun +3, Per 0, Pre n/a, Com n/a, Str +5, Sta +8, Dex +2, Qik +9

Size: +2

Personality Traits: Spirited +4

Weapon/Attack Init Atk Dfn Dam

Hooves +13 +6 +9 +9

Soak: +11

Fatigue levels: tireless

Body levels: OK, 0/0, -1/-1, -3, -5, Banished

Powers:

Mask of Cloud, 0 points: The stallion can change into a cloud at will. In cloud form, the stallion cannot take any voluntary action other than returning to horse form.

Flight, 0 points: The stallion can fly as long as some wind is blowing.

Immortality, 0 points: As long as a wind blows somewhere on the Earth, the stallion cannot die.

Vis: 5 Rego

Basym, the Zealous Servants of the Gifted

These minor elementals of the air have been summoned since antiquity, their use described in several Greco-Egyptian papyri. They take the form of whirls of air, invisible in almost all circumstances except when smoke, dust, or fog reveals their presence.

Several versions of *Daemonic Adjuration of the Basym* (ReVi Gen) exist in Hermetic libraries. If successfully adjured, one Basym will appear for every 10 levels of the adjuration level. These slight beings are extremely loyal. They follow their summoner without hesitation, orbiting playfully around their master. They perform their only two powers without hesitation, even though it means their destruction.

Magic Might: 5

Characteristics: Cun -5, Per +5, Str -3, Sta 0, Dex n/a, Qik +6

Size: -4

Personality Traits: Loyal +10

Weapon/Attack n/a

Soak: 0

Body levels: OK, Vaporized

Powers:

Stifle Magic, 5 points: Upon command, they will throw themselves at any magician or creature that works magic. Doing so causes the target no physical harm (although the target will feel a quick blast of wind), but completely destroys the Basym. If the target attempts a magic roll in the same round, subtract a stress die from the spell casting total. Multiple Basym can be sent onto the same target.

Sacrifice, 5 points: A Basym will automatically hurl itself against anything that physically harms its master. The Basym is destroyed, and any damage done to its master is reduced by one Health level. A Basym will always sacrifice itself; it cannot be commanded not to. Multiple Basym will sacrifice themselves only if necessary to prevent their master from harm. For example, if you have three Basym and a sword

attack will result in two lost Body levels, only two Basym will sacrifice themselves.

Pukis, Dragon of the Hearth

First summoned by Baltic wizards, this daemon takes the form of a small dragon of fire that dwells in the hearth or a fireplace. It enjoys napping amongst burning logs and coals, coiling its long-snake like body beneath the flames to conceal its presence. It will leave gifts for the master of the household, possibly stolen from somewhere else, and will attack strangers if they act destructively.

If it is treated poorly, it will cause mischief before departing. The magus Andrilikes, a theurgist of the Novgorod tribunal, wrote a Hermetic ritual for summoning this lesser daemon to his sanctum. He has given copies of *Daemonic Adjuration of Pukis* to several of his friends, as either there are many Pukis, or the one Pukis elemental can guard multiple hearths at once.

Magic Might: 10

Characteristics: Cun -1, Per +3, Str -1, Sta +4, Dex +3, Qik +6

Size: -2

Personality Traits: Loyal +3, Mischievous +3, Fickle +2

Weapon/Attack* Init Atk Dfn Dam

Bite +7 +6 +12 +6

Lashing tail +13 +10 +5 +0

*Although small, Pukis is long and thin. It can engage 2 opponents without penalty, attacking one with its jaws and the other with its quick tail. It is also burning hot, and can ignite easily flammable materials on touch.

Soak: +8 (leathery hide)

Body levels: OK, -3, -5, Banished

Powers:

Invisibility, PeIm 15, 3 points: Pukis can turn itself completely invisible and inaudible, for as long as it chooses, or until it touches a person or animal.

Mischievous Flame, CrIg 10, 2 points: With a glance, Pukis can set anything slightly flammable aflame.

Sneak Thief, ReTe 25, 5 points: By touching any object weighing less than 3 pounds, Pukis can instantly teleport the object to its home so that it appears at the edge of its master's hearth.

Sacred Fire, special, 0 points: As long as Pukis lives in a particular hearth, and the fire is kept hot year round, the ashes from the fire can be collected for 1 pawn of Ignem per season.

Vis: 2 Ignem, 1 Rego

Exotic Wizards

Persian Magoi

Members of the priestly caste of the Babylon Empire were called **Chaldeans**. The origin of the Chaldeans is unknown. Some believe them to be Egyptian colonists. Others claim they descended from Andromeda's father, first king of Ethiopia. According to the Bible, Chaldea was the name of a country, the home of Abraham. Believed to be the greatest astrologers and cosmologists in world, the magic, learning, and mystique of ancient Babylon are credited to the Chaldeans.

Persian priests, the **magoi**, inherited the lore of the Chaldeans. Zoroaster, the leg-

endary patron of the magoi, shares many aspects with the figure of Orpheus, teaching magic and religion in the Persian Empire around 600 BC. During the time of Plato, the Greeks believed Zoroaster to be a demigod, the son of Ahura Mazda, the great god of Good. He wrote many works on magic, astrology, divination, and religion. His demonology has been adapted in various versions by Jewish, Greek, and Christian mystics.

Story Seed: The Persian and Roman Empires were the greatest of enemies. Greek and Roman governments considered Persian religion and knowledge corrupt and outlawed. The rivalry between Persian magoi and Mercurian magi must have been equally fierce. An expedition of Criamon and Merinita magi into Asia Minor disappears without a trace. What trouble might be brewing for the Levant and Thebes?

Chapter 8

The Line of Hermes

Hermetic magic brings together many individual traditions of magic with thousands of years of history. This chapter explains some of the roots of hermetism and the mysticism behind the Roman tradition of hermetic wizardry.

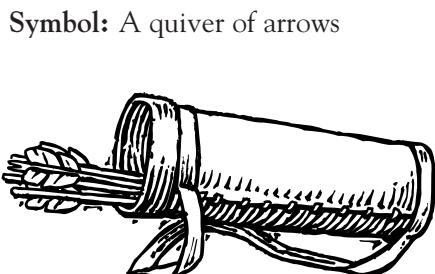
Immutable in the depths of rivers,
In the eternal twilight of forests,
The spirits of the old days live on.

— Inscription on the gate of Irencillia,
Domus Magnus of House Merinita



Secret Societies

The Huntress in the Wood



Motto: "Behold!"

Matrons: Merinita and the goddess Diana

House Affiliations: Merinita, Bjornaer, and a small minority of Flambeau

Origin Myth: Diana, and her Greek counterpart Artemis, were the goddesses of wild animals and the hunt. The cult of Diana, with large temples in Rome, Aricia, and Ephesus, worshiped her as a protector of the lower classes. The Ides of August, her festival, was a holiday for slaves.

Lake Nemi, near the Italian city of Aricia, was known as the *Speculum Diana* ("Mirror of Diana"). On the shore lay the forest grove of *Diana Nemorensis* ("Diana of the Wood"), a famous natural temple sacred to Diana. The priest of the grove was traditionally a runaway slave who slew his predecessor in combat.

Merinita the Founder was the last high priestess of Diana of the Wood. (For the history of House Merinita, see *Houses of Hermes* page 82.) Merinita retreated to the depths of the Arcadian forests where she hunted with her goddess, waiting for the next priest to take her place in the tradition of her cult. When Quendalon disappeared into the faerie forest, he plunged into Arcadia to do combat with Merinita, where he slew her. Diana anointed him to be her new high priest, but since men were forbidden to look upon her visage, she replaced his eyes with rubies.

He returned to the Order with the secrets of faerie magic. The magus Myanar, primus of House Merinita in Quendalon's absence, fought with Quendalon for the title of high priest of Diana. He lost, and Myanar's followers fled to the embrace of



Bjornaer, where they eventually died out. Fragments of Myanar's wisdom remained, however, in texts and legends, and from them the Huntress grew.

Levels of Initiation: The Huntress possesses two basic levels of initiation, the outer *kerykes* and the inner *eumolpids*. The *eumolpids* immerse themselves in the inner mysteries, devoting all their time to nature worship and teaching the *kerykes* any newfound secrets. The *eumolpids* elect three hierophants, two of whom must always be female; one a priestess of Demeter, the other of Kore. The new high priest of Diana will someday be selected from the three hierophants.

Ephesus and the Idol of Artemis

Croesus, king of Lydia, built the Temple of Artemis in Ephesus, a city of western Anatolia, circa 550 BC. The Artemesium, famous not only for its great size but also for the magnificent works of art that adorned it, was considered a Wonder of the World. In 262 AD, raiding Goths destroyed the temple, which was never to be rebuilt.

Copies of the famous statue of Artemis survive. The original statue was made of gold, ebony, silver, and black stone. A garment decorated with reliefs of forest animals and bees covered her hips. The statue bore many breasts, its head adorned with a high-pillared headdress. It stood straight, hands extended outward. Copies have Form and Effect bonuses of Herbam +7 and Animál +5.

The *kerykes* further the goals of the society. Within the *kerykes* are two ranks, the *hierokeryx* and the *dadouque*. A *hierokeryx* acts as herald and campaigner for the Huntress. A *dadouque* administers the resources of the entire society and direct the actions of the *hierokerykes*.

Goals and Practices: The Huntress is a small and fanatical sect with a very specific goal: to train and anoint a new high priest or priestess of Diana who will possess enough power to find Quendalon (who is supposedly hiding in Arcadia) and destroy him. When the new high priest of Diana

slays Quendalon, Diana will bestow upon him (or her) the powers of a pagan messiah who will change the entire Order from practitioners of Hermetic magic to cultists of nature worship.

To meet this end, the Huntress is devoted to researching the Hermetic Arts of nature and reclaiming the secrets of ancient nature worshipers. Some say the Huntress has collected fragments of wisdom from House Díedne, and even seeks to contact them for aid in usurping Quendalon and converting his followers.

Very few magi outside the Huntress give credence to Huntress' claims. The Huntress is not actively hostile against House Merinita, instead directing all its energies to contemplating the mysteries of the wilderness, convinced the new high priest will win over House Merinita with messianic powers and abilities. Faerie magicians keep a watchful eye on the Huntress, of course, but will not treat it as a threat without evidence of direct hostility against the rest of the house.

Virtues Taught: Hermetic Theurgy (+1), Parhedros (+2), Affinity with Animál (+3), Affinity with Herbam (+3)

Preferred Ordeals: Zealot (loyalty to *eumolpids*)

The Followers of Pendule

Symbol: A *thyrsoi*, the fennel wand bound with vine leaves and tipped with ivy

Motto: "Joy in Life."

Patrons: Orpheus, Pendule, Pythagoras

House Affiliations: Any

Origin Myth: The mysterious non-Hermetic Pendule is something of a legend. Pendule met in secret with members of the Order, but refused to join it himself. He possessed enough power to evade Flambeau and others who would see him joined or destroyed. Only a handful of magi possess Pendule's secrets today. They tell and reenact comedic stories of Pendule as a trickster

defeating the mighty and blustery Flambeau with his wits and small spells of color and sound.

Levels of Initiation: The Line of Pendule conducts initiations as part of Bacchanalia, which are held at intervals, based on the ancient calendar, at a different place every time.

Goals and Practices: Most believe Pendule descended from priests of the Orphic Mysteries. His magic dealt with the physics of music and color. The Followers believe the Pythagorean notion that the same mathematics governing musical harmony controls everything in the universe, particularly human emotion and the soul. Their rites are joyous rather than austere, pursuing the mysteries of Orpheus and celebrating the cycles of life and the soul.

Virtues Taught: Sorcerous Music (+1), Hermetic Alchemy (+1), Affinity with Color (+1), Affinity with Circles (+1), Affinity with Sound (+1), Affinity with Imáginem (+3), Sacred Architecture (+4)

Preferred Ordeals: Enfeeblement (noncombatant), Vow (not to use animal products), Unleashing the Mind (mind-altering incantations), Zealot (hedonistic)

Orpheus did not begin a new religion, but brought deeper meaning and greatness to the old. Many Orphic societies sprang up independently in all parts of the world, offering their own interpretations of Orpheus' wisdom. One Orphic sect, for example, thrived around 300 BC in western Asia Minor. They sang hymns by torchlight to the Homeric gods and heroes.

Orphic texts, called *Orphica*, abound. The Orphic Testament, written just before the birth of Christ, has Orpheus recant polytheism and teach about the one God. Other *Orphica* speak on astrology, alchemy, magic gems, and many other topics arcane.



"Pythagoras met two different people, in two distant cities, in one single hour. Pythagoras' left thigh consisted of solid gold. When asked about it, he admitted to being the reincarnation of King Midas. He tamed eagles in an instant, and converted wild bears into vegetarians. When he walked on a shore, rivers would cry 'Hail, Pythagoras!' He could see beyond the horizon of the sea.

"Once, he bit a poisonous snake to death.

"Pythagoras stands as the first archmagus, the first hermetist to truly awaken his Gift."

— Alcmaeon of Bonisagus

Orphic Mysteries

Famed Orpheus, master of the lyre, father of song, healed all things by the rapture of his voice. He sojourned in Egypt, and joined the Argonauts in the voyage for the Golden Fleece. His descent into the Underworld to reclaim his love and his bittersweet ascent when he lost his beloved to his own folly are symbolic of the quest for mystical perfection. The cult of Orpheus found mystery in the cycles of death and the soul.

The cult of Orpheus began before Plato's time, promoting asceticism, celibacy, and abstinence from meat and wine. The Orphics, as they were called, wrote much on the afterlife and the fate of the soul after death. Like a biblical prophet,

Cult of Pythagoras

According to Pythagoras, the modes of music represent the structure of reality. Each celestial sphere sings a single note of perfect pitch. People ordinarily can not hear the harmony of the spheres because they have lived with it all their lives. Pythagoras devoted his life to listening to the inaudible.

A native of the Ionian island of Samos, Pythagoras (circa 560-480 BC) trained in Egypt and became a master mystic/theoretician in Babylon, famous home of magical secrets. Pythagoras returned to Samos to found a school, the Semicircle. He lived in a cave outside the main city, where he delved into the mysteries and researched the conundrums of mathematics.



Gaining few followers in his native country, he moved to Croton, established a renowned school of philosophy and religion, and began his cult, the Society. The Society, comprised equally of women and men, dedicated themselves to numerology, purification, friendship, honesty, loyalty, and secrecy.

Pythagoras reputedly lived well over 100 years, and branches of the Society grew all over Italy. Not many years after his death, however, the Society was struck down. Meetinghouses everywhere were sacked and burned. In Croton, the heart of the Society, historians say some sixty Pythagoreans were massacred in "the house of Milo."

Apollonius of Tyana

Several tales speak of the strange, ascetic, wandering teacher Apollonius of Tyana (first century AD). Born in Cappadocia, he traveled the civilized world and beyond, helping spark a revival of Pythagoreanism.

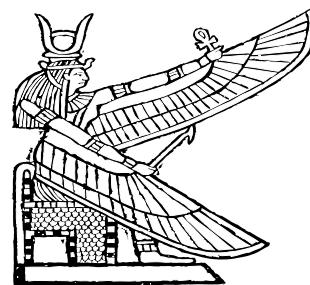
What we know of Apollonius' teaching coincides with traditional Pythagorean doctrine. Animals have a divine soul, just like human beings. To kill an animal, therefore, is a grave sin, and one must abstain from eating meat, sacrificing animals to the gods, or wearing fur or animal skin for clothing. Apollonius also believed in the transmigration of the soul and claimed to remember his own previous existences. It is said that he descended into the underworld and that he could raise the dead.

He authored *On Sacrifices*, a treatise on how to properly worship the gods without committing sin. Purportedly written by Apollonius himself, *The Golden Flowers* discusses summoning and dealing with spirits. In the mid-12th century, Hugo of Santalla translated the *Secrets of Creation* from Arabic into Latin. This strange text contained a long allegorical story about Apollonius. Guided through a passageway by a magical lamp, Apollonius arrives at a chamber where he finds an old man seated on a golden

throne. In one hand the old man holds the book on the Secret of Creation, in the other an emerald tablet inscribed with obscure symbols and the caption, "The Art of Reproducing Nature." While any philosopher could read from the Secret of Creation, only the initiates of magic could understand the art of reproducing nature.

The College of Isadora

Symbol: Isis enthroned



Motto: "I am Nature, the Universal Mother, mistress of all the elements, sovereign of all things spiritual, queen of the dead, queen of the immortals, the single manifestation of all gods and goddesses that are." (A traditional prayer to Isis)

Patron: Apuleius

House Affiliations: Mostly Jerbiton magi

Origin Myth: The maga Isadora was brought into the Order by Jerbiton himself soon after the founding of the Order. She claimed to be a neophyte from the priesthood of the island of Philae in the Nile Delta. The island of Philae maintained the last and greatest temple to Isis, which closed its doors only 200 years before the founding of the Order of Hermes. Isadora brought many scrolls and tablets of arcane lore with her.

Levels of Initiation: The College of Isadora divides initiation into three steps, based on the secrets of three gods of the Isiac pantheon (described on page 164). The initiates of Harpocrates are revelers and libation bearers, serving the needs of higher initiates and worshiping Isis with bacchanalian and ecstatic rites. The initiates of

Hermanubis devote themselves to study of the Hermetic Arts, particularly Corpus, Mentem, healing, and necromantic spells. When an initiate of Hermanubis has proved himself worthy with a breakthrough or discovery of "new" ancient secret, he is initiated into the secrets of Osiris.

Little is known about the secrets of Osiris outside the innermost circle of the College of Isadora. Supposedly, during a sacred rites, the high initiate takes on the role of Osiris, dies, and descends into the dark underworld where the bright rays of the true sun lead to ascent and rebirth. Torch in hand, and a nimbus about his head, he is presented to the lesser worshipers as the new sun god the next day. No one outside the initiates of Osiris knows what powers this rebirth ritual bestows.

Goals and Practices: The College of Isadora preserves the ancient secrets of Isis in the age of Christianity. They study the areas sacred to her: healing, luck, fertility, and spirit magic.

Virtues Taught: Healer (+1), Hermetic Theurgy (+1), Luck (+2), Affinity with Corpus (+3), Affinity with Herbam (+3), Charmed Life (+3), Thaumaturgy (+4)

Apuleius

Lucius Apuleius (circa 124-170 AD), a Platonist educated at Carthage and Athens, traveled in the Mediterranean and gained initiation into many mysteries, including the cult of Isis. Acquainted with works of both Latin and Greek writers, he taught rhetoric in Rome before returning to Africa to marry a rich widow, Aemilia Pudentilla. Aemilia's family charged him with casting a spell to win her affection. In response, he wrote the *Apologia sive de magia*, a major source for his biography and wisdom.

Apuleius provides much information on the beliefs of occult science in his time. The *Apologia* explains how easily true philosophy can be confused with black magic. In his novel *Metamorphoses* (also known as *The*

Golden Ass), the hero, "Lucius," dabbles in black magic as a young man, becomes corrupt and transforms into an ass, but is rescued by the goddess Isis, and finds true knowledge and happiness in her mysteries.

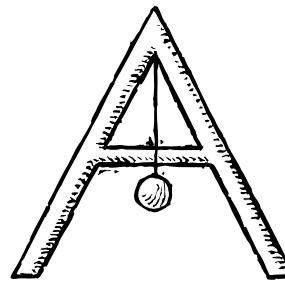
Apuleius believed in the existence of daemons. Since daemons felt emotions and possessed rational minds, the human soul was an airy daemon that took up residence in an earthy body. In his treatise *De Deo Socratis* ("On the God of Socrates") Apuleius presented a complete system of daemonology.



Pillar of Hiram

Symbol: a plumb line

Motto: "We will keep your secrets."



Patrons: Hiram of Tyre, Solomon, Alexander the Great

House Affiliations: Bonisagus, Guernicus, Verditius, and some Jerbiton

Origin Myth: The Bible says that after Solomon finished the Temple of Jerusalem, the House of the Lord, the great ruler asked Huram, the King of Tyre, to send him a man skillful in all metals. The King of Tyre sent Hiram, a wise man cunning in the works of brass and all other metal. Hiram cast two pillars of brass and set them up on the porch of the temple. The right pillar was called Jachin, and the left was Boaz.

But there is much the Bible does not say: Hiram, master alchemist, builder, and wizard inscribed his knowledge upon the two pillars. The pillars bathed in Hiram's blood. Solomon and the elite wizard-priests of Israel sacrificed Hiram to keep his knowledge secret and to empower the great magic of the temple itself.



The Pillar of Hiram descends from those wizard-priests who swore to keep Hiram's knowledge a secret.

Levels of Initiation: There are three levels of initiation within the Pillar, each corresponding to the tasks of building: stonemason, mason, and architect.

Goals and Practices: The Pillar of Hiram believes that by constructing buildings following the laws of magic and harmony, those living in them will be harmonious and blessed. For several centuries they restricted their construction to projects for the Order. In recent years, however, their attention has turned to society at large, bringing a small influx of Jerbiton magi to their cause.

The Pillar seeks to build order out of chaos and to return western Europe to the days of Empire. Grand architecture is symbolic of an orderly empire, and therefore



contains the power to bring order. According to rumor, the Pillar is building an entire sacred city in some hidden location in the world, following Plato's accounts of Atlantis and the philosopher-king society of Plato's *Republic*.

The Pillar openly advertises its expertise to Hermetic covenants. It usually charges large fees for its work, and are particularly fond of "favors to be named later." Some claim the Pillar will wait a century or two before claiming a favor. A spring covenant inhabiting the buildings of a fallen winter covenant should worry whether the Pillar will demand payment of promises made long before the spring magi were born. What sort of magic enforces these promises?

Over the years the Pillar has worked with and against House Tremere. Like the Tremere, the Pillar believes magi are the rightful rulers of the world. The high-ranking architects of the Pillar, however, desire autonomy. While many of their goals coincide, the Pillar and House Tremere have never been steady allies. Only a Tremere who has won his sigil is usually allowed to join the Pillar to prevent external influence.

Virtues Taught: Astrology (+1), Aura Sense (+2), Celestial Magic (+2), Enduring Magic (+3), Sacred Architecture (+4; discussed at the end of this chapter)

Preferred Ordeals: Good Works (masonry tools), Subservience (working on superior's projects), Pledge (Favors), Obligation (work on the Pillar's contracted projects)

Alexander the Great

Alexander was born at midnight in the heat of high summer in the year 356 BC at Pella in Macedonia. Before his birth, the Sibylline Oracle predicted Alexander would drench Asia in blood, unite the four quarters of the world, awaken the dragon force latent in the Earth, and bring the dawn of a new age. With his first birth cries, the great Temple of Artemis and Ephesus burst into flames. Magi of Persia who witnessed its

Hermetic Missive: The Legacy of Hermes

Our Order, and the secrets we keep, arose in Egypt, the birthplace of all magic.

Thoth, god of the Moon, ruler of the stars, marker of the seasons, gave law and order to the universe. As divine scribe, he counseled the sun god Re, invented language, writing, medicine, and reason itself. He prescribed the sacred rituals, magic formulas and holy literature of life and death. For the Egyptians, all things occult began with Thoth.

The first Greek settlers identified Thoth with their god Hermes. Like Thoth, Hermes associated with the Moon, medicine, and the realm of the dead. Both had a reputation for inventiveness and trickery, and both functioned as messengers of the gods. Hermes, as messenger, ruled language, and brought the words of divine will to humanity.

But who were Thoth and Hermes? Were they gods of magic or just men of magic, the first magicians? Were "Thoth" and "Hermes" different names for the same person?

The account of Hermes, Thoth, and Mercury has been hopelessly muddled by history. During my 230 years as a maga, I sent my eyes back in time until angels themselves forced me around. I wandered deep into Arcadia where the past plays out again and again. I believe I have the answer.

There was no single Hermes. "Hermes" is the royal house of magic. There have been generations of Hermes. You and I are Hermes.

The progenitor of the House of Hermes was Thoth. Thoth invented magic, and carved his invention into sacred pillars, called *stelae*, and buried them. Here we come to the origin of the occult. By burying the stelae, Thoth hid magic, and made it occult. Thoth invented secrets.

Thoth (whether man, god, or something else) bore a son, named Agathodemon. Agathodemon transcribed his father's stelae, preserved and enhanced his wisdom. In his turn, he had a son, the first to take the name Hermes, the slayer of Argus, giant of a hundred eyes.

Hermes constructed a city twelve miles long. The city's grand castle had four gates for each of its four parts. On the eastern gate he placed the form of an Eagle. On the western gate, the form of a Bull, on the southern gate the form of a Lion, and on the northern gate he constructed the form of a Dog. Into these images he introduced powerful intelligent spirits so none could enter the gates of the city except by their permission.

On the summit of the castle he raised a tower thirty cubits high. On the top of the tower he placed a lighthouse from which light shone in seven different colors for each day of the week, illuminating the entire city.

Near the city there was an abundance of waters and Hermes planted many trees, the greatest of which bore the fruit of all generation. Around the circumference of the city he engraved images and ordered them in such a manner that by their virtue the inhabitants were made virtuous and withdrawn from all wickedness and harm.

The name of the City was **Adocentyn**. I have never seen it in my travels of lands mundane and Fair, but I have met many a faerie lord and daemon king claiming to be a member of the city's court.

Hermes had a son, the thrice great, called Tat in Egyptian, known to the Greeks as Hermes Trismegistus. This Hermes bridged the gap between the Egyptians and the Greeks. He translated Thoth's wisdom from Egyptian into Greek, and gave his texts to his Grecian son Aithalides. From Aithalides, the line of Hermes branches and dilutes through time. The last recorded direct descendant of Aithalides, Pythagoras himself, had no children, but the line of Hermes lives on.

The Order seeks to bring all those with the Gift under its domain for a purpose far more noble than blood-lust and tyranny. We strive to reunite the House of Hermes.

The House of Hermes, although scattered through history, has come together on isolated occasions in the past, in the form of the "first discoverers," or *prōtoi heuretai* in Greek. The first discoverers invented most human activities, including the various forms of ritual and cult that the Founders tied together into our Order's great magic. The traditions of the early wizard-priests inspire both the Order and many non-Hermetic magicians whom, someday soon, will feel the Order's fraternal embrace.



destruction wept, wailed, and beat their faces, for the one destined to destroy the great Persian Empire had been born.

Alexander's mother Olympias, princess of Epirus, was a priestess of the Cult of Orpheus (page 157). At the age of 13, she and her future husband, Phillip II of Macedon, were initiated into the dark winter rites of the Cult of Dionysus (page 143) on the sacred island of Samothrace. She became a devotee of the bacchantes, the followers of Dionysus. To insure the birth of a great leader, she bedded a serpent sacred of Zeus. During their magical coupling, Zeus' thunderbolts would fill her womb.

Alexander himself was something superhuman, with one blue-gray and one brown eye. His skin smelled of spices and his gaze burned with the immortal fire of Zeus within him. Alexander apprenticed to Aristotle, who educated him in the liberal arts and the secret of secrets: the rites of magic. His ascendancy to the throne of Macedonia was arranged by his mother's sorcery.

Alexander was an initiate of many mysteries. During his conquests, he would personally survey nearby land and order a city to be built in his name. Before his short reign ended, 70 cities of Alexandria were built. Alexander designed each Alexandria

One day, when I began to reflect on existence, and my thoughts had soared, and my bodily senses were held down like people heavy with sleep through surfeit of food or physical exhaustion, it seemed to me that a giant creature of immeasurable dimensions approached, called me by name, and said: "What do you wish to hear and to see and to learn and to know with understanding?"

And I said: "Who are you then?"

"I," he said, "am Poimandres, the Nous of the Absolute Sovereignty. I know what you wish, and I am with you everywhere."

And I said: "I desire to learn the things that exist, to understand their nature and to know God. How much I do desire to hear!"

Again he said to me: "Hold fast in your mind what you wish to learn and I will teach you."

— The Poimandres

as a pin along the spine of the Earth to channel the "dragon forces" into his body to transmute him into a living god.

Like Alexander, King Solomon also built great magical cities, seven in number, with the aid of doves and faeries. Solomon and the Queen of Sheba toured his cities on a flying carpet that bore his royal throne. It is rumored that the seventh city, rebuilt by Alexander, still beckons seekers to the East.

Initiation Seed

Dragon Forces: According to the chronicles, whenever Alexander conquered a city, he would hold a mass wedding for his troops with the women of the city. Alexander himself took a wife in every city he built and conquered. Across the known world, ancient sites pierce the Earth's spine. The sudden surge of castle building in the past few centuries has once again awakened the dragon forces which rage like fire into the secret descendants of Alexander and his men. Whenever a new noble rises in power, or when a battle's outcome changes unexpectedly, the Pillar looks for the blood of Alexander.

In an unrelated story, when the players overcome incredible odds or earn sudden and unexpected praise, it draws the Pillar's attention. Could these young magi be the descendants of Alexander? Does their blood act as a reservoir for the dragon forces? Are these young upstarts stealing our power? Can we use their noble providence to our own ends?

The Hermetist Mythos

The Cult of Hermes began near Mount Cyllene, the god's legendary birthplace. In popular religion, Hermes probably began as a male fertility god and protector of herd

animals. With the spread of his cult, Hermes' sphere of influence grew to include travel, prosperity, and, most importantly for his mystical aspects, dreams, writing, and messages of divine will.

Hermetism is a magical tradition combining Egyptian, Greek, Roman, and Persian beliefs on astrology, divination, theurgy, and alchemy. In later centuries, hermetism would incorporate Christian, Islamic, and Judaic mysticism as well. The Greek god Hermes may be the figurehead of hermetism, but many gods, goddesses, and other divine symbols unite to form the background of Western civilization's oldest and largest mystical following.

Hermes

Hermes fascinated many ancient and medieval scholars and saints. The surviving records of Hermes, however, are among the most convoluted and contradictory accounts of mythical-historical figures.

Saint Augustine: Hermes, called Mercury Triplex, was a heathen magician living during the time of Moses.

Ammianus Marcellinus: Hermes Trismegistus was a theurgist like Plotinus with a strong guardian spirit.

Manetho: Hermes and Thoth were identical gods. He inscribed his wisdom on the stelae in the "sacred language" of hieroglyphics in antediluvian times. "After the Flood they were translated from the sacred language into Greek, and deposited in books in the sanctuaries of the Egyptian temples by the second Hermes, the son of Agathos Daimon and father of Tat."

Plutarch: Hermes fathered the goddess Isis.

Cicero: There were five Mercurian gods: Mercury son of Heaven and Day; Mercury the son of Valens and Phoronis; Mercury the son of Jupiter III and Maia; the unnamed son of Nilus; and Mercury, slayer of Argus, teacher of law and writing, also called Thoth.

Lactantius: Hermes was the son of Jupiter and Maia, the son of Bacchus and Proserpine, and the son of Jupiter and Cyllene.



hermes' Ring

Carved from a single emerald of the greatest quality, wrapped with gold wire, this mythic ring is said to be the craftsmanship of Hermes himself. The face of the ring bears a mystic symbol representing the human microcosm, while astrological symbols carved on the inside of the ring represent the macrocosm. With this ring Hermes pierced the mysteries of the cosmos, freed the dead from the underworld, and helped God create life itself. Many magicians made lesser copies of the ring over the years, but none capture the power of the original, its hiding place is unknown.

Copies of Hermes' Ring have the following Form and Effect bonuses: Vim +5, Intélego +4, Creo +3, Corpus +2, and Mentem +1. The lore to create the ring is highly prized by those who have it and they will require high payment for the secret. At the very least, crafting the ring requires a master metal-worker and jeweler.

herms

Hermes loaned his name to the **herms**, sacred stone idols and statuary, often pillars surmounted with a bust of Hermes himself or other popular figures. Herms marked roads, sacred places, and property boundaries. When enchanted, herms have the following Form and Effect bonuses: Intélego +3, protecting boundaries +5, and protecting crossroads +7

Mercury and Hermes

Mercury became an important figure to Rome during the early 5th century BC. The festival of Mercury, the Mercuralia, fell on the 15th day of May, the last day of Lemuria, the festival for the dead. Mercury, patron god of merchants, governed travel, crossroads, and commerce. The largest corporation in the Roman Empire, for example, was the



Mercuriales, the Men of Mercury. Mercury probably earned his association with commerce as a response to the plebian debt crisis and subsequent food shortages. His Roman temple, built in 495 BC, coincided with the creation of the brotherhood of merchants, *mercatorum collegium*, organized to help restructure Roman finance.

During the times of Saint Augustine and the Platonic revival of Greco-Roman mysticism, Mercury's aspect as divine messenger grew in importance. In this sense Mercury linked with Hermes, the interpreter of the divine will. Many gods of other cultures, and the mystic gods of Rome's less cosmopolitan past, were folded under Mercury, whom many Roman scholars came to call the embodiment of all things mysterious. Soon the mystery cult of Mercury was established.

Saint Augustine called Mercury "Mercury Tricephalus," the triplex or three-headed. Mercury Triplex of the mystery cults belonged to three worlds: the celestial, the terrestrial, and the infernal. Mercury also possessed a three-pointed wand of gold. Roman hermetists, followers of the ancient confluence of Greek, Persian and Egyptian mysticism, identified Mercury Triplex with Hermes Trismegistus.

Lynx

A sapphire, encased in a golden ball engraved with mystic symbols. The original Lynx, a gift from Hekate herself to the ancient theurgists, was either whirled over the head with a rawhide thong, or spun like a top. Hermetic theurgists make copies of both styles. Used in theurgical rites, the Lynx's movement produces an unearthly sound that commands the attention of the gods. Some say the original Lynx's roar can awaken the oldest of creatures from the deepest slumber.

A top Lynx has a Form and Effect bonus for controlling daemons +5, while an Lynx designed to be spun around the head has a Form and Effect bonus for summoning daemons +5.

Hekate

Magicians regard the goddess Hekate as Hermes' opposing twin in many ways. Her name and signs can be found in the grimoires and ceremonies of almost every tradition of magic.

Hekate, like Mercury, has three faces, and is the goddess of crossroads. She is so fertile that fire burns in her belly, and her three mouths breathe flames. She has six arms, each brandishing a burning torch. The fire within gives her a powerful mind and the greatest vision of all the gods.

Hekate is also identified with Selene, goddess of the Moon. Prayers to the Moon invoke the two as one entity. Together, Hekate/Selene wields terrible black torches, and shakes a mane of snakes about her head. Her belly is reptilian; her calves are feline, and her ankles canine. Her voice is like a pack of dogs.

Where Hermes has a three-point wand, Hekate possesses a triad of ring, scepter, and crown. Some call her the World Soul, others the lady of day and night, the mother and killer of all things. Where hermetist magic is primarily celestial, most spells invoking Hekate deal with darkness and things under the earth.

Isiac Pantheon

Romans raised temples to worship Egyptian gods as well as their own. The greatest Egyptian temples of the Empire were located in Rome, but Egyptian influence reached as far as Hungary. Roman priests of Egyptian gods would shave their heads, wear white linen, and study Egyptian script. Of all the gods of the Egyptian mythos, however, the Romans adopted only a select few, those belonging to the pantheon of Isis.

Anubis

Anubis, jackal-headed emissary of the underworld, was the bastard son of Osiris and Nephthys, adopted by Isis as her own. As psychopomp, Anubis served as messenger and intermediary between the living world and the hereafter. Anubis' ties to the Greek god Hermes were so strong that the Romans invented the word "Hermanubis" to describe their combination.

Harpocrates

Harpocrates, born from a lotus, often sits on Isis' lap, an eternal and mischievous child. The Romans associated him with the sun and with winged Eros (also called Cupid). Sometimes he takes on the attributes of Dionysus, bearing the skin of a fawn and a crown of moss. His symbol is the index finger pressed up against the lips, the sign of secrets and knowing silence.

Osiris and Serapi

The god Seth, called Typhon by the Greeks, killed his brother Osiris in a jealous rage, sliced his body into slivers and threw them into the Nile. Isis, wife of Osiris, reassembled Osiris' body piece by piece with the aid of Anubis and her sister Nephthys. Isis returned sufficient life to Osiris for him to sire Horus, who avenged his father's demise. Osiris, however, could never return to the land of the living, and so Isis set him as lord of the netherworld. The Romans worshipped Osiris as a god of rivers and the cycles of life. All Isiac temples contained cisterns of holy water blessed by Osiris.

Instead of Osiris, Romans considered the god Serapis as Isis' true companion. Worshiped as a god of both fertility and death, time and eternity, the Romans envisioned Serapis enthroned, one hand holding a scepter, the other resting on the cen-

tral head of Aion, god of time, a monster with the heads of a dog, a wolf, and a lion.

Isis

Isis, mother goddess and protector of love and childhood, entered the Greek world through the merchants, mariners and settlers in Egypt. She linked with Demeter, and her cult flourished along with Demeter's. She became a role model of Grecian queens and Roman demimondes. Many of Isis' highest initiates belonged to the royal classes, and her mysteries became part of Imperial politics. Isis achieved the greatest popularity as Isis-Fortuna. While Fortune is blind, and Destiny is monstrous, Isis was Providence, or divine guidance. Isis saved her initiates from the twists of Fortune and the cruelty of Destiny. Through rebirth





into her cult, followers partook in the fate of the goddess. As Isis assumed more and more roles, she became Isis of a Thousand Names ("Myrionyma"), daughter of Thoth, mother of Hermes. As mistress of life and guardian of the dead, she knew the greatest secrets of medicine. As goddess of the Moon and Earth, she influenced the macrocosm of the stars and the microcosm of human mind, and thereby cured insanity and misfortune.

Books of Hermes

The Chaldean Oracles

The *Chaldean Oracles* of Julian the Theurge contains the ultimate mystical wisdom of Persian magoi, written around 150 BC. Their secrets can be found in the works of Platonists, Dionysus the Areopagite, Saint Augustine, and Christian theurgists.

All things began with the Father, who envisioned the world in its perfect form. The Father is the triadic monad, both one and threefold, composed of Fire, Intellect, and Hekate, called "Power."

From the triadic monad come the intelligible triads: the Assemblers (*Iynges*) and the Masters of Consecration (*Teletarchs*). Subordinate to these are the Source-Fathers (*Cosmagi*), the conductors of the worlds, the three Implacable Ones, and a seventh god Girded Below. Angels, demons, the visible gods of the stars, and the demigod heroes all take part in the convoluted hierarchy of the cosmos.

The *Oracles* contain a theology of fire and savage, passionate action, of flames, raging storms, flashes of lightning, "implacable" thunderbolts, sparks, blazes, flowers of fire, floods, torrents, and whirlwinds. The Intellect suffuses all its subordinates with the fire of Love, spreading like a flower. Hekate forms a girdle about the Intellect's fire-flower and brings forth individual souls and virtues.

Along with flowers, bees are given special significance, the humming and gushing of the swarm reflecting the sexuality of the Intellect. Every bee, many say, contains a particle of Divine love and power.

Corpus Hermeticum

The *Corpus Hermeticum* is a series of fragments and texts allegedly authored by the magician-god Hermes Trismegistus himself. The author claims to take his name from his grandfather, an even greater magician buried in the city of Hermopolis. The various texts, called **Hermetica**, contain translations and explanations of the original Egyptian stelae on magic. The greatest astrological *Hermeticum*, the *Liber Hermetis* ("Book of Hermes"), contained Greek and Egyptian knowledge dating back to 300 BC. This book reintroduced the astrological concept of decans (page 63) to the West. Another *Hermeticum*, the *Myriogenesis*, discussed medical astrology and how the human microcosm links with the universal macrocosm, basing prescriptions on the relations between plants, minerals, and particular stars.

Around 200 AD the Christian writer Clement of Alexandria spoke of "forty-two books of Hermes," containing rituals indispensable to Egyptian priests. Although some 17 *Hermeticum* are known to the Greek world in the 13th century, only the *Liber Hermetis*, the *Myriogenesis*, and the *Asclepius* survive in Latin.

The Church Fathers knew the *Corpus Hermeticum* and battled against it. Saint Augustine devoted much of his *De Civitate Dei* ("The City of God") to denouncing or disproving it. Michael Psellos, a Byzantine scholar from the 11th century, championed the opposing view. Convinced the *Corpus*' wizardly author had read the Bible, Psellos claimed the magical stories of the *Hermetica* were allegories of Holy Scripture. Medieval authors who dealt with the *Corpus* include: Theodoric of Chartres, Bernard Silvestris, Alain of Lille, William of

Auvergne, Thomas Bradwardine, Bernard of Treviso, and Hugo of Saint Victor. In the Arabic world, the Corpus forms the basis of much science and magic.

The Asclepius

The *Asclepius* is the only hermetist text widely available in Latin. This Latin dialogue, a translation of the Greek treatise “The Perfect Discourse”, provides a convenient summary of the main teachings of the Corpus Hermeticum.

The text contains a long lecture by Hermes Trismegistus punctuated by the questions of his disciple Asclepius.

Hermes speaks first of the continuity of life throughout the cosmos, and of the hierarchical order in which the creator God rules heaven, called the heaven of changeable bodies. The astral gods reside in heaven and communicate with the daemons, which then communicate with humanity. Humanity plays a special role in the cosmic system since it has two functions: to worship God and to cultivate the earth, in accordance with humanity’s dual nature of celestial soul and terrestrial body. Those mortals who discharge their functions correctly will return after death to the purely divine state, but those who fail will endure transmigration into the animal form.

Hermes next describes the three basic principles of the cosmos: God, spirit, and matter. Each corresponds to a different aspect of the various living creatures: God to intellect, spirit to soul, and matter to sensible form. The “eternally living” cosmos is contained within eternity, just as the cosmos contains the temporal things of the intelligible world, which in turn contains the forms of the sensible world. The cosmos is “full,” since there is no void surrounding or extending through it. The cosmos is also “varied,” since there is a diversity of individual forms within a single species, and the forms themselves are subject to continual transformations.

Kyranides

The *Kyranides* are a collection of alchemical treatises authored under names such as Hermes, Agathodemon, and Isis. The first book explains its own origins, saying “the god Hermes Trismegistus received this book from the angels as God’s greatest gift and passed it on to all individuals fit to receive secrets.” The book also claims to be a compilation of a book by “Kuranos,” which may be a version of the Persian name Cyrus, and a book by “Harpocrate,” an otherwise unknown author of late Imperial times. The same work refers to an *Archaikos Biblos*, an early bestiary now lost to time.

The *Kyranides* contains twenty-four chapters, one for each letter of the Greek alphabet, although most copies lack chapters. Each chapter describes the properties of a plant, fish, bird, and mineral beginning with that letter.



Kore Kosmou

The *Kore Kosmou* (“Pupil of the Word”) describes the court of the Lord, maker of the universe, before mortals lived on the Earth. Hermes, knower of all things, appears there as “the soul who possessed the sympathetic link with the mysteries of heaven.” God calls Hermes “soul of my soul, sacred intellect of my intellect.” God then sends Hermes to the lower world to teach truth and abolish ignorance. There Hermes addresses his disciples, the demigods Tat, Asclepius, Isis, and Osiris destined to perpetuate the Hermetic gnosis in obedience to the divine will. These first wizards, neither gods nor ordinary men, infused the power of the Divine into the material world.

Then the Lord assembles the other gods to plan the creation of mankind, and asks Hermes what his role will be. “As for me,” said Hermes, “I declare that I will not only create the nature of mankind, but I will make them gifts of Wisdom, Temperance, Persuasion, and Truth, and will give



myself ceaselessly to Invention; moreover, I will always assist the mortal life of men born under the signs attributed to me by the Father and Creator, and all the more so, when the movement of the planets that rule them shall be in accord with each one's natural energy."

Sacred Architecture (+4 Virtue)

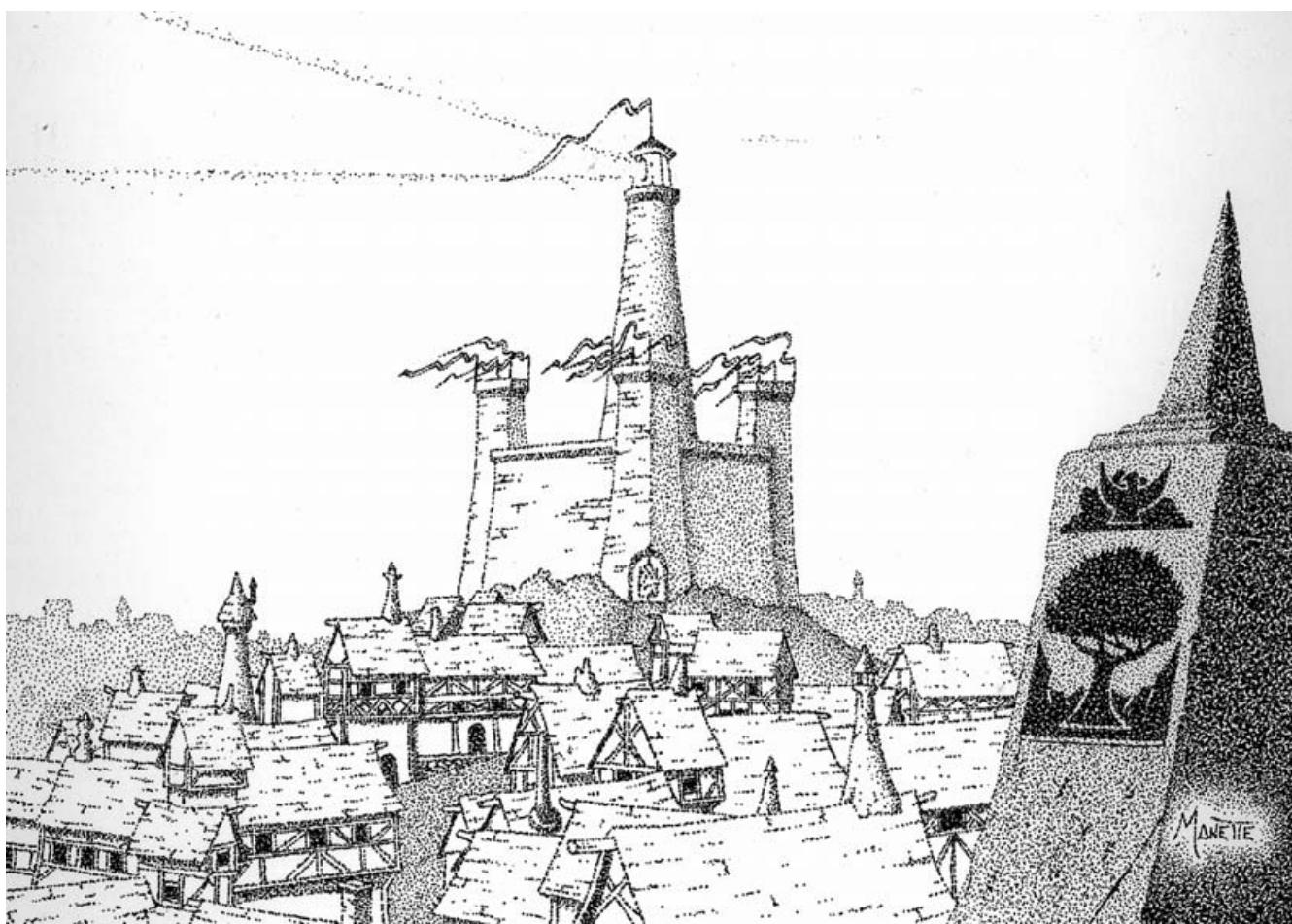
The mystery of sacred architecture teaches how to manipulate auras and regiones with the construction of standing stones, temples, and the like in accordance with the innate power of geometrical patterns and symbols. This Virtue gives you

the Exceptional Knowledge Sacred Architecture at a score of 1, which can be increased through study and experience. Sacred Architecture also applies as a Magical Affinity with architecture.

Each sacred architecture project has three phases: design, construction, and implementation. The **design** phase takes place in the laboratory. The **construction** phase involves the careful building of the architecture itself. During the **implementation** phase, your construction slowly shapes the surrounding aura and regio, hopefully according to plan. No work is required during the implementation phase other than occasional maintenance.

The effects of sacred architecture require no vis, and last as long as the structures themselves remain standing.

There are three general types of sacred architecture projects: aura aspects, aura tampering, and consecration.



Flavor

The most important element of sacred architecture is flavor — the tale of the project, provided through roleplaying and storytelling. Storyguides should reward players who provide flavor by giving bonuses to each phase of a project.

Design Flavor: What materials do you plan to use? What shape is best for the project? Is there enough space? Will the covenant council approve of the new structures crowding the landscape? What is the cost? Who will provide it?

Construction Flavor: Just how are you going to get those megaliths into place? Won't the mortal peasants notice? Will the local lord come prying? Who else could meddle in construction? Local faeries, of course, not to mention any human rivals or spoilsports in the region, may well come to investigate.

Implementation Flavor: Such powerful magic will surely attract the attention of local spirits. What would happen if a goblin moved one brick two degrees to the left? What if a griffon decides the strengthened aura will make a perfect nest?

Aftermath Flavor: Auras affect the landscape. Will an Auram aspect attract hordes of birds? Was it really such a good idea to create a Corpus aspect around the haunted cemetery, or make a permanent gate to the local faerie hall?

Aura Aspects

Auras with **aspects** are especially attuned to certain types of magic, resulting in increased aura bonuses when working with that kind of magic. Many magical traditions have given auras helpful aspects over the centuries, and the Order of Hermes is no exception.

If you possess Faerie Magic, you can aspect both magic and faerie auras.

Otherwise, only magic auras can be given aspects. Auras that contain regiones cannot be given aspects unless each regio level in the aura has already been manipulated by sacred architecture.

Design: The first step in designing an aspect is deciding the aspect to create. Aspects are similar to Magical Affinities, except they apply to a place, not a person. Next, you decide the level of the aspect, or how powerful the aspect will be. The level of the aspect can be no higher than the level of the aura itself. The final cost of the aspect is equal to (the cost in Virtue points if you were buying it as an Affinity during character creation) \times (the level of the aspect).

For example, a +3 level Muto aspect costs 12 points (+4 Virtue equivalent (Affinity with Muto) \times 3 (level of aspect)).

You must have an Int + Magic Theory + Muto + Vim + Sacred Architecture total greater than or equal to the final cost of the aspect \times 5 to create a design. Creating a design takes one season.

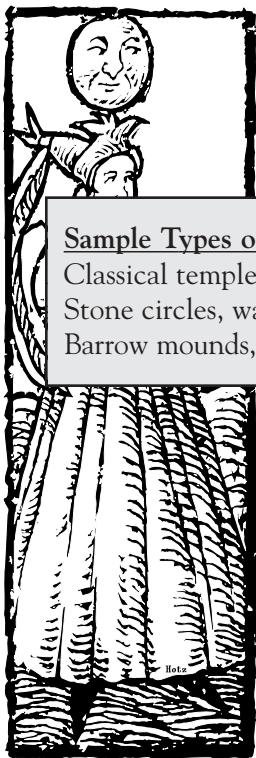
Designs can have the following variations:

- **Symmetrical Design:** You can make the creation of aspects easier by designing a negative, opposing aspect at the same time. For example, an Aquam aspect can oppose an Ignem aspect, or a Perdo aspect opposes a Creo aspect. Using a symmetrical design takes no extra time during design, construction, or implementation. The troupe or storyguide must approve the opposing aspect. If you use a symmetrical design, the final cost of the aspect is halved.

- **Isolated Design:** You can make the creation of aspects easier by reducing the area within the aura to which the aspect applies. If an aspect only affects a single structure within an aura (use the spell target Structure, ArM4 page 104), reduce the final cost of the aspect by 2 points.

For example, a +3 level Muto aspect that only affects a tower within the aura costs 10 points (+4 Virtue equivalent (Affinity with Muto) \times 3 (level of aspect) - 2 (isolated design)).





Construction: Construction takes at least one season, after which you roll a stress die + Per + Craft (appropriate) + aura, which is recorded for later as the construction total.

Sample Types of Construction

	<u>Appropriate Craft</u>
Classical temple	Craft (architecture)
Stone circles, walls, or castles	Craft (masonry)
Barrow mounds, hillocks, or earthwork	Craft (earthworks)

The exact number of seasons spent in construction depends on the complexity and grandeur of the design (a circle to rival Stonehenge would take much longer than a earthwork square, for example), and should be decided by the storyguide.

Another craftsman may perform the construction phase of any sacred architecture project for you. The craftsman must also possess the inner mystery of Sacred Architecture to properly oversee the work. The craftsman makes the same construction roll, but the bonus from his Perception can be no greater than your Communication, as you must instruct him regarding your design.

Implementation: Each season after construction, the project accumulates a number of points equal to the construction total. These points are equivalent to experience points. Once the project accumulates a number of points greater than (the level of the aura + total levels of any regiones + total levels of any current aspects) x (final cost of the aspect), the aura gains +1 level in the aspect. If the design was symmetrical, the aura also gains a -1 level in the opposing aspect. The points are erased (with no carry-over) and accumulation begins again. Once the actual level of the aspect rises to the designed level, the project is a complete success.

If the aura contains regiones, only the base aura gains the aspect. Individual regio levels can be given aspects, but each requires its own sacred architecture project.

All magic rolls and totals in the aura gain an additional bonus equal to the level applicable aspect.

Aftermath: The aspect will remain as long as the construction remains reasonably intact. The construction will remain in reasonable shape for a number of years equal to the construction total after the aspect reaches its highest level. Afterwards, a season of maintenance is required or the aspect will decrease 1 level per year. Mundane masons can maintain a sacred construction as long as they simply make repairs rather than build additions. In general, one season of additional work will maintain the construction for a number of years equal to the construction total. A circle of standing stones with a construction total of 7, for example, will remain intact for 7 years before maintenance is required. Three seasons of maintenance will keep the circle intact for 21 years.

The effect of deliberate attacks or changes to the construction must be arbitrated by the storyguide. In general, the integrity of the construction depends upon the construction total. Sacred architecture with a high construction total should be more difficult to disrupt than a structure with a low construction total.

Aura Tampering

Sacred architecture can meddle with the boundaries of auras and regiones, although few magi are brazen enough to try.

Design: All tampering lab totals are Int + Magic Theory + Muto (Rego requisite) + Vim + Sacred Architecture. Your lab total must equal or exceed the desired design level. Creating the design takes one season. The tampering effects known to the Order are:

- **Boundary Pulling:** The boundary of an aura or regio level can be moved, expanded, or collapsed. A single project can only manipulate the base aura or one regio level. An aura, regio, or regio level cannot be destroyed by sacred architecture.
- **Gate Anchoring:** Creates a pathway from one regio level to another, from a base aura

Boundary Pulling

	<u>Level of Effect*</u>
Moving one side of an aura less than 20 paces in either direction	10
Moving one side of an aura 50 paces in either direction	20
Moving one side of an aura 100 paces in either direction	30
Collapsing/expanding an entire aura 20 paces in all directions	30
Collapsing/expanding an entire aura 50 paces in all directions	60

*The level of effect for pulling the boundary of a regio level is doubled.

to an inner regio. The pathway can also “bypass” an intermediary regio, allowing a first regio to be directly linked to the third, skipping the second. Two separate projects must be completed successfully, one on each level to be linked. The design level of each project is equal to the aura or regio level of the project x 10. All linked regio levels must be within the same aura. Gate anchoring does not restrict access to a regio level unless combined with regio sealing discussed below.

Access to a gate can be restricted by the use of a password or activation requirement (for example, use of the gate can be restricted to only those who possess a certain token item). Restricting access to a gate increases the design level of each project by +10, and adds an Intélego requisite to the design lab total.

- **Regio Sealing:** A level of a regio can be sealed. The minimum design total for such a project is the level of the regio to be sealed x 15. The project must be constructed in the regio to be sealed. Only one level of a regio can be sealed with a single project.

A sealed regio level can only be entered or exited with the use of magic. Creatures with Magic or Faerie Might must make a Magic Resistance roll against the design total of the project to enter or exit. Spells cast to enter or exit the regio level must overcome Magic Resistance equal to the project’s design total.

The techniques of Gate Anchoring and Regio Sealing can be combined to present a powerful magical defense. Once a regio is sealed, a gate can be anchored into it, but the gate anchoring design total must be

greater than or equal to the regio sealing design total. If a gate is created before the regio is sealed, the regio sealing design total must be greater than or equal to the gate anchoring design total.

Construction: Construction takes at least one season, after which you roll a stress die + Perception + Craft (appropriate) + aura, which is recorded for later as the construction total.

Implementation: Each season after construction, the project accumulates a number of points equal to the construction total. Once the project accumulates a number of points greater than (the level of the aura + total levels of any regiones) x (level of the targeted regio if any, minimum of 1), the effect manifests and the project is complete.

Aftermath: Aura tampering projects require maintenance as aspect projects do.



Consecration

A structure can be built following sacred geometry principles to bless those who enter. A consecrated building can give all who enter a variety of Virtues. The Virtue applies only while the person remains inside the building; once outside, the Virtue is lost, although a person can regain it by reentering any number of times.

In the past, such buildings were consecrated to particular gods. For example, a temple that bestowed Venus’ Blessing would be consecrated to Venus or Aphrodite. The



Known Techniques of Consecration

Virtue

- Berserk (+1)
- Higher Purpose (+1)
- Light Sleeper (+1)
- Inspirational (+1)
- Magic Resistance (+4)
- Rapid Convalescence (+1)
- Reserves of Strength (+1)
- Strong Writer (+1)
- Venus' Blessing (+1)
- Withstand Magic (+2)

Known Example

- Coliseum of Rome (non-functional under Dominion aura)
- Vatican
- Ancient lighthouses
- Sterling Castle, Scotland
- Palace of Toledo
- Castles of the Hospitallers
- Roman sulfur mines
- Library of Cordoba
- Temple of Aphrodite, Constantinople (non-functional)
- Hadrian's Wall (for defenders)

sacred architects of the Order have only managed to preserve a few of the consecration techniques, and can only bestow the Virtues on the “Known Techniques of Consecration” table above. Societies like the Pillar are on a constant vigil to find new consecration techniques.

Design: The first step in design is choosing the Virtue you wish to consecrate. You can only consecrate one Virtue per architectural project. The basic cost of a consecration design is the (cost of the Virtue x 15) – aura. The aura interaction chart applies, so that building an Inspirational structure in a +6 Dominion aura would have a basic cost of 1 (cost of the Virtue) x 15 + 6 (Dominion auras give a negative bonus to magical activities), or 21. The sacred architecture project must satisfy the Hermetic target of Structure. If the Virtue only applies to one section of the structure so that the Hermetic target of Group (or Room) is also satisfied, the cost is halved. For example, a project that only consecrates the raised table in a castle’s hall satisfies the target of Group, because only people sitting at the raised table will be affected.

You must have an Int + Magic Theory + Rego + Vim + Sacred Architecture total greater than or equal to the (cost of the design) x 2 in order to create a consecration design. Creating the design takes one season.

Construction: Construction takes a number of seasons as deemed appropriate to the storyguide or troupe, after which you roll a stress die + Perception + Craft (appropriate) + aura, which is recorded for later as your construction total.

Implementation: Each season after construction, the project accumulates a number of points equal to the construction total. Once the project accumulates a number of points greater than the (final cost of the design) x 2, the consecration manifests and the project is complete.

Aftermath: Consecration projects require maintenance as aspect projects do.

Example Projects

The maga Vavara wants to build a stone circle around her covenant aura, hoping to give it a +3 level Terram aspect. The aura of the covenant is +3. A Terram aspect is equivalent to a +3 Virtue Terram Magical Affinity, so the aspect’s final cost is 9. Vavara’s design lab total must be greater than 45. Vavara’s total is 53, so she develops a design in one season.

Next season, Vavara (with the help of some sturdy grogs and spontaneous spells) puts the stones into place. Her player rolls a 3 (stress die) + 0 (her Perception) + 4 (her Craft (Masonry) score), for a total of 7.

One season passes, and the stone circle accumulates 7 points. There are no regiones within the aura, and no other aspects, so the total to beat is 3 (the aura) x 9 (the cost of the aspect), or 27. In the second season of implementation, the circle accumulates another 7 points for a total of 14. In the third season, the stone circle accumulates another 7 points, for a total of 21. In the fourth season, the stone circle accumulates a total of 28. 28 is greater than 27, so the aura gains a Terram aspect of +1. The points are erased.

The fifth season, the stone circle accumulates another 7 points. This time, the total to beat is 4 (3 (the aura) + 1 (total levels of current aspects)) x 9 (the cost of the designed aspect), or 36. At the end of the tenth season, the circle accumulates 42 points and the aura's Terram aspect is now +2. The points are erased.

The eleventh season, the stone circle accumulates 7 points. This time, the total to beat is 5 (3 (the aura) + 2 (total levels of current aspects)) x 9, or 45. At the end of the seventeenth season of implementation, the circle accumulates 49 points, and gains a total Terram aspect of +3. All points are erased, and the implementation is complete.

Whenever anyone works Terram magic within the aura, they gain a +3 bonus in addition to the aura.

Her soladis Corax, impressed by her work, commissions Vavara to construct a hospital within the covenant's aura to help him with his studies in healing. A "healing" Magic Affinity counts as +2 Virtue points, and thus a +3 level "healing" aspect has a cost of 6. The aspect is isolated to the hospital Vavara plans to build, which reduces the cost to 4. To make things even easier, Vavara decides to create a symmetrical aspect. With the advice of the storyguide, Vavara's player chooses "Perdo Corpus or Animal" as the opposing aspect of "healing." With symmetrical design, the cost is halved, for a final cost of 2. Vavara's design total must be greater than 10, which she

accomplishes with ease, and completes the design in one season.

The hospital will be a grand structure made of marble, and the storyguide decides it takes Vavara, a Terram expert, only two seasons to construct. Vavara's player rolls a lucky 9 (stress die) + 0 (her Perception) + 4 (her Craft (Architecture) score), for a total of construction total of 13, and in half a year the hospital is complete.

A season passes, and the hospital accumulates 13 points toward the aspect. The total to beat is 6 (3 (the aura) + 3 (total levels of current aspects)) x 2 (the final cost), or 12. In one season, the hospital gains a +1 aspect in healing, and a -1 aspect in Perdo Corpus or Animal. The points are erased.

In the second season of implementation, the total to beat is still 12 (3 (the aura) + 3 (total levels of current aspects: +3 Terram, +1 Healing, -1 Perdo Corpus or Animal) is 6, x 2 (final cost)). With another 13 points, the hospital's healing aspect increases to +2 and its Perdo Corpus or Animal aspect decreases to -2. The numbers are the same for the third season. After a year and a half of total time, Corax has his hospital — or so it seems. The hospital's magic has been disrupting the work of a necromancer living in the nearby wood, who has been sending ghosts to weaken the hospital's foundations...



Parting Words

"I do not mean to affirm that the description which I have given of the soul and her mansions is exactly true — a man of sense ought hardly to say that. But I do say, inasmuch as the soul is shown to be immortal, you may venture to think, not improperly or unworthily, that something of the kind is true. The venture is a glorious one, and you ought to comfort yourself with words like these, which is why such tales are told.

"Wherefore, I say, let a man be of good cheer about his soul, who has followed after the pleasures of knowledge in this life; who has adorned the soul in her own proper jewels, which are Temperance, Justice, Courage, Nobility, and Truth — in these arrayed the soul is ready to go on her journey."

— Socrates, from the Platonic dialogue Phaedo



Appendix

Library of Mysteries

This Appendix lists books mentioned in *The Mysteries* and other texts important to the mystae. The books are grouped by subject. Titles followed by an asterisk (*) indicate that the book contains more than one subject and is listed at least twice. Scores on ancient books represent usefulness to the 13th century reader, rather than reflecting on the author's writing skills.

<u>Title</u>	<u>Author</u>	<u>Score</u>	<u>Cost</u>
Alchemy			
Kyramides (Greek)	Hermes Trismegistus	Tractatus Quality 10	30
Cheirocmeta*	Democritius	Tractatus Quality 6	18
Physica kai mystica	Democritius	Summa level 5, Quality 8	38
Lithica	Orpheus	Tractatus Quality 4	12
On Furnaces and Apparatus	Zosimus	Tractatus Quality 5	15
On the Four Metallic Bodies	Zosimus	Tractatus Quality 5	15
On the Sacred and Divine Art of the Fabrication	Zosimus	Tractatus Quality 5	15
On the Substances which Serve to Support	Zosimus	Tractatus Quality 5	15
On Virtue	Zosimus	Tractatus Quality 5	15
Secrets of Creation	Appollonius of Tyana	Summa Level 4, Quality 11	35
True Book of Sophie the Egyptian	Zosimus	Tractatus Quality 5	15
Book on the Composition of Alchemy	Roger of Chester	Tractatus Quality 5	15
Astrology			
Book of Enoch*	Enoch	Tractatus Quality 8	24
Book of Hermes	Hermes Trismegistus	Summa Level 5, Quality 9	39
Book of Talismans of Thabit	Thabit	Summa Level 3, Quality 6	24
Centriloquium	Ptolemy	Summa Level 8, Quality 5	53
Myriogenesis (Greek)*	Hermes Trismegistus	Tractatus Quality 10	30
On Fate	Plurach	Tractatus Quality 5	15
On the Procreation of the Soul in Timaeus	Plutarch	Tractatus Quality 5	15
Tetrabiblos	Ptolemy	Summa Level 4, Quality 10	34
Augury			
On Divination*	Cicero	Tractatus Quality 9	27
On Fate	Cicero	Tractatus Quality 9	27
Church Lore			
City of God*	Augustine	Summa Level 3, Quality 12	30
On Christian Doctrine*	Augustine	Summa Level 5, Quality 12	42
On the Divination of Demons*	Augustine	Tractatus Quality 2	6
Craft (Architecture)			
On Architecture*	Marcus Vitruvius Pollio	Summa Level 5, Quality 10	40
Dream Interpretation			
Experiments of Daniel	Unknown	Summa Level 5, Quality 8	38

Legend Lore			
<i>Apology</i>	Apuleius	Tractatus Quality 6	18
<i>Book of Heroes</i>	Unknown	Tractatus Quality 5	15
<i>Chaldean Oracles*</i>	Julian the Theurge	Tractatus Quality 3	9
<i>Confession of Cyprian</i>	Cyprian	Tractatus Quality 3	9
<i>Life of Appollonius</i>	Philostratus	Tractatus Quality 6	18
<i>Metamorphoses</i>	Apuleius	Summa Level 3, Quality 9	27
<i>Morals</i>	Gregory the Great	Tractatus Quality 5	15
<i>Mythology*</i>	Fulgentius	Summa Level 4, Quality 8	32
<i>On the Divination of Demons*</i>	Augustine	Tractatus Quality 3	9
<i>On the Gods*</i>	Cicero	Tractatus Quality 9	27
<i>Vision of Wettin</i>	Walafrid Strabo	Tractatus Quality 4	12
Magical Imagination			
<i>Dreams of the Pharaohs</i>	John of Limoges	Tractatus Quality 3	9
<i>Life of Merlin</i>	Geoffrey of Monmouth	Tractatus Quality 4	12
<i>Merlin the Prophet</i>	Geoffrey of Monmouth	Tractatus Quality 7	21
<i>On the Gods*</i>	Cicero	Tractatus Quality 9	27
Medicine			
<i>Kyranides (Greek)</i>	Hermes Trismegistus	Tractatus Quality 10	30
Natural History			
<i>Cheirocmeta*</i>	Democtrius	Summa Level 3, Quality 8	26
Oneiromancy			
<i>Commentary on Dreams of Scipio*</i>	Macrobius	Tractatus Quality 7	21
<i>Oneirocritica</i>	Artemidorus	Authority	50
<i>Exposition of Dreams</i>	Anonymous	Summa Level 4, Quality 7	31
Philosophiae			
<i>Asclepius</i>	Hermes Trismegistus	Summa Level 5, Quality 7	37
<i>Commentary on Dreams of Scipio*</i>	Macrobius	Tractatus Quality 7	21
<i>Enneads</i>	Plotinus	Summa Level 4, Quality 5	29
<i>Glossa Ordinaria</i>	Walafrid Strabo	Tractatus Quality 2	6
<i>Mythology*</i>	Fulgentius	Tractatus Quality 3	9
<i>On the Gods*</i>	Cicero	Tractatus Quality 6	18
Theology			
<i>City of God*</i>	Augustine	Summa Level 4, Quality 12	36
<i>On Christian Doctrine*</i>	Augustine	Summa Level 5, Quality 12	42
Theurgy			
<i>Book of Enoch*</i>	Enoch	Tractatus Quality 3	9
<i>Book of Moses on Archangels</i>	Moses	Tractatus Quality 4	12
<i>Cessation of Oracles*</i>	Plutarch	Tractatus Quality 2	6
<i>Chaldean Oracles*</i>	Julian the Theurge	Summa Level 6, Quality 2	32
<i>On Sacrifices</i>	Apollonius of Tyana	Tractatus Quality 8	24
<i>On the God of Socrates</i>	Apuleius	Summa Level 4, Quality 7	31
<i>Pupil of the World</i>	Hermes Trismegistus	Tractatus Quality 6	18



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