

Master Werlon's Excellent Booke of Happy Adventure.

Being a translation of the Agamrorian Book found in the Catholic Library of Cardis. By Brianne, Herself.

I sit to write this little work so that those wishing to Adventure upon the face of Eldorath might have a window into the things a character ought to be aware of, but a player would have no way of knowing.

On Magic.

Eldorath is, of course, full of magic. This is to be expected for, as the Master Sage of Dunis once wrote; "Everything is Magic. The Gods spun chaos into the unseen threads that make the warp and weft of the world. Every invisibly tiny particle of creation is really a knot of magic in that invisible liquid tapestry. A Tapestry? Hah! 6 Tapestries morelike; Earth, Air, Fire, Water, Wood, and Spirit, and perhaps more unknown to our poor scrivings."

The Moonmage of Andyfields, once Storysage to the King of Parth proclaims; "In the most distant of times there was no world at all, only Chaos, a fog of possibilities in which nothing could be real save the amorphous Godly Spirits and Monsters. They sprang into existence, and just as easily drifted apart, rearranged, and refused to hold even the nebulous form given spirits. Namutamtu, the Great Mother Goddess broke this cycle, She The First. Her form sprung into being and became real. In her was the beginning. She spun the chaos like flax, into Spirit. and made her children from Spirit: the Namulings, the first Gods."

The Moonmage tells us more; that the Namulings, guided by Namutamtu, spin from the endless Chaos the Material Wefts; Earth, Air, Fire, Water, Wood, Spirit. This begins the Great Tapestry of Existence. Later the work tires the gods and they invent assistants to the weaving; These become Dragons and Giants. Of course not Dragons and Giants as we know them, mere shrunkened imps compared to these first Lords of the race. Many long ages of the springing of the world would end when the Godlings and Giants and Dragons squabbled, beings swelled with pride equal to their power.

Namutamtu eventually stepped in to quell the strife, building the great disk of Eldorath it's spheres, and seas from the very bodies of those troublesome first beings. This ended the Dawning of the world. Now the remnants of her brood created a new population, Ancient beings were banished to aether, or beyond the spheres, or to the underworld. The Mothers of Giant-folk and Dragon-kind were shackled to the material world firmly in death. Their powers were drawn, used to make the Faekin, those ancestors of Elf, and Dwarf, and Gnome, Unicorn and Wyvern, Griffin and much else. This age belonged most to the Elves, tutored by their dragon kin, such small wyrms as remained. Inspired by the powers the elders had wielded they invented our fashion of spellcasting. They were the first who learned to contain magic in spells and papers. Withwhile their brothers the Darrowdwarves created new arts of making. Being the Children of Giants, they invented how to fashion exquisitely by tool in every sort of metal, bone, stone and wood. Alas, pride and fury overcame them too. Elf and Dwarf became estranged, rekindled the older feuds, and began to break up the delightful age with noisy fury.

The Gods were roused by noise, The Dwarves hammered the seas into wrath, the elves threw down towering mountains with storm. Incensed at the waste and rubble and breakage the Namulings banished Giant and Elves on high, and Dragons and Dwarves below, and set the world to harmony again. At Namutamtu's behest they fashioned a new people from the very earth and the remains of the Elders; the Mannvolken, that we know as all the various kinds of men; Orc men, Goblin men, Men of the woods and sea and beast. Men blended with blood of elf, and of dwarf, giant and dragon, field, wood, and sea, and air. After much practice the

Smithing Gods finally wrought the Ur-men, that in our tongue we call Human. Home only upon the face of Eldorath, under the Sun and Stars, weak, bereft of the ability to directly handle the magical warp and weft of creation.

Mankind is not fully denied Magic however. The learning of the Dragons and the Elves has passed down, weakly, to those of our Race willing to study, practice, labor with the mind and suffer with the body. The old Power to remake the world still echoes, quieter now, and in fewer hands, but attainable by those of strong mind who strive to learn it. This was all a synopsis of the Moonmage's great tome, and if the reader happens to find a full copy in all its volumes, he would be lucky indeed.

Magic today is practiced in three great traditions; called the Ways of Wych, of Wize, and of Wigt, by the learned., though the common rabble would yclept them the magic of Bookish Wizards, Herbal Witches, and Sacerdotal Benedictions. Or, even more plebeian; the Magic Users, Witches/Druides, and Clerics.

The first requires dedication to reading; long hunched hours of study, a guiding Master, and much practice. This is the most difficult, and most rewarding path to power. The Wytching Way is perhaps easier, its study not one of dead book-leaf, but of living plant leaf, teasing out threads of power from stem and seed and those small living things that dwell in the shadow thereof. This path unlocks great power for good and ill, though it is the weaker way. And the final path to remaking the world as it is? The Benedictine Path. Subordination of one's spirit to some one of the Namulings, or more commonly their Saints; by feeding them, honoring their feasts, holding fasts, succoring their followers and carrying out their will and prescriptions with great diligence. For these ministrations and honors, the powerful Spiritual patron may listen to their priestly beseechings and work miracles of power through them on their behalf.

Attitudes towards Magic.

There are varied attitudes common folk have towards those that work the Arts of Magic. Just as the weather may tend to one way or another if one lives in Marchandy, or Ibreia, or Agamroria or Idalia...so too, the relations one may expect from common folk are related to the places they live.

Through the Great Kingdom of Parth one finds the commons amenable, even respectful and well disposed to all the lawful Schools. Peasants tend to be only slightly distrustful, but mostly willing and cooperative in relation to the kindnesses they are shown. The Archdukes and Kings of the Realm often take Wizard advisors, and most polities encourage powerful Users to build towers, churches and groves for the betterment of the community. In addition only in the Civilized Prathian Realms will you find all three schools co-existing in balance and good-intent.

The Ibreans of Southern Aerovia however made a hostile place to magic. Controlled by a Tyrannical Church that has declared war on Magic and the Cardisic Wizard-state to the South, no wizard is safe from being jailed, and a Witch quite likely to be burnt out of hand. They will find no succor from the terrified commoner, and the ruder peasant is not to be trusted at all, for they will sooner cut out a wizard's heart as turn them in to the Authorities for Examination. Clerics, however, receive in proportion a worship and devotion that might seem slavish and uncomfortable for the well bred Prathian. Especially if they are devotees of El, Gawish, Bvugel, or their Saints, such as Wigoon the Stern, Vanyzka the Shorn, Luglash the Mortificite, etc.

In contrast Agamrorian Cardis with its Seven Schools, Great Library, hundreds of book-stalls and Council of Ruling Wisdom seems a paradise for the bookish wizard. Here magical power is seen as a sign of social rank, the unmagical peasant defers in greatest respect to even a lowly street prestidigitator. Nevertheless the sunny land is no comfortable place for Clerics. While common hostility is less overt than the Ibreans towards wizards and witches, clerics are viewed

with great suspicion. This is much on account of the War between Cardis' colony in southern Etreia and the Clerical Kingdoms afore mentioned. A cleric asking unguarded questions is quite likely to find himself in the dungeons fielding a few very pointed questions in return.

The Wildernezz, and Balimatian Marches, that vast sweep of ruined lands from Marchandy to the decaying Empire of Bronze, as well as the Strange Angalon and Aburgundian Coast are the comfort of all witches. The general rudeness of it's hamlets, lacking in any schooling whatever, and dangers of it's country, greatly discourages the Wizardly Lord. While the Churchman venturing here finds the general poverty and barbaric habit of the unwashed inhabitants a great obstacle for raising funds to expand the Sainthood, while the local trust in the practitioners of the Auld Wycaswae makes it neigh impossible to overcome the benighted wildmen's distrust of organized religion enough to make a convert to the Saints. It is here that witches thrive, and find their lore of Natural Harmony most congenial to the sparse populace.

Eldorathic MAGIC USERS (Wizards)

Magic users have a Prime Requisite of Intelligence, it should be at least 9. They use d4 for hit dice. Most carry only a dagger, staff, wand, or sling to fight with should they be forced into an unseemly melee. Casting Spells requires both a singing command of the Ancient Rhenic Tongue (the Magical language) and the ability to prestidigitate ones hands and body in something like a dance, which is why they can wear no constrictive clothing, and metal armors would interfere with the magics.

The aspiring Wizard begins as an apprentice to some Master Wizard who has seen in the rough youth some hinted glinting of a gem, if well worked. For a time the apprentice labors for the Wizard; cleaning pots, making inks, shaving parchment, mending robes, gathering wood, hauling, fetching, shoveling snows mayhap. In that time they will be learning the lore of magic, and struggling to master their cantrips. These are the tiny spells the first pickings at the fabric of the universe for a character who hopes someday to stitch and refashion reality. Once a number of Cantrips are mastered, the Master, assured with their progress, sends the student forth on a minor quest, by tradition this is to fetch a "certain book". On successfully returning with the book, the Master judges the apprentice while they use "Read Magic" and "Write Magic" to copy all the cantrips they have learned, and then to read an unfamiliar spell for the Master, then enter that spell into the book. On Success, the Master enrobes the pupil as a Medium, a sort of Journeyman of magic, presents them their first Spellbook, and sets them loose upon the world, encouraging them to return with items and spells as gifts of gratitude. The Spellbook will now contain

A Wizard begins play with a spellbook, often quite large (20-30 pounds sometimes) very likely they will wish to buy or make a smaller "travelling spell book" to adventure with. A large spellbook can hold every spell a wizard will learn, a Travelling book can hold up to 5 spells. Think of the spell as a bit like a cooking recipe, with guides for footwork, hand gestures, and lists of appropriate materials and conditions (Correspondences) to make it more successful. And probably notes made by other wizards about using the spell.

The number of spells a wizard may cast in a day is controlled by their Constitution. On casting a spell the wizard loses a number of CON points equal to the Spell's Level, (0 in the case of cantrips) this lasts until a full nights sleep refreshes them. CON of 0 or below causes unconsciousness. At 9th level the wizard's costs are reduced by half, and at 20th level they are 1/3rd. So a 9th Level Wizard casts a 9th level spell and loses not 9 points but 5 (round down) while a 20th level wizard loses 3 con points casting a 9th level spell...until they rest a full quiet night's sleep.

Each Morning a wizard prepares himself, studying his spellbook, practicing the correct words and movements, and by this means enters the spells they choose from their books into the mind.

Once memorized, the power of the spell persists in the mind until discharged (cast). Or is dismissed uncast.

To Cast a Spell a Wizard must be unbound, hands empty, (unless using a wand, stave, or rod) and able to speak and sing. They must have studied the desired spell, and so committed it to memory. They then use a formula to determine the success of the effort;

$(\text{Int} + (\text{Dex bonus} * 5) + (5\% \text{ per Caster's level}) + (5\% \text{ per Correspondence}) + 5\% \text{ for wand/staff})(\text{times } 2 \text{ for cantrips}) = \text{the number to roll UNDER on a } \% \text{ die throw.}$

Example, Nerbs the Nearsighted is a first level wizard and wishes to cast LIGHT. Nerbs has an intelligence of 18, Dex of 17, and is holding a wand painted white. Addressing the Correspondence table for the month in which he's casting (Sweatember) he finds it's a good time to make the spell; he can pull in the following threads of Correspondence; it's Wansday, Prime of the clock, the spell is a Fire spell, he has a gold ring which is also good, but nothing topaz, no mistletoe, but some fennel, His wand is painted white, so he can use that correspondence too, but the other fields of the table provide him no help he thinks, so he tallies up the points; $6 \times 5 = 30$. So he's looking at 18 (INT) + 10 (Dex bonus times 5) + 1 (level) + 30 (Correspondence) + 5 for his wand gives him a 64% of success. He rolls a 43 on a d100 and is delighted with 30 feet of blazing light! On his sheet Nerb's player notes that Nerb has lost a point of Constitution. Tiring him somewhat but not enough to disturb his ability bonuses which thus does not affect his Hit Points.

Constellation Sign-Name	descriptions	planet	dates	Day	Hours of day	Elements	Metal	Gem	Wood	Herb	Colors	Number	Body	Beasts	Geiform	Aspects of existence
Zubar,	the Bonnacon	<i>Verrsa</i>	Nifle 20 - Tayatenber 18	Otterday	Vigiliae	Air	Tin	Opal	Elm	Funtory, Mullein, Barley	Clear, transp.	4	Leg	Horses	Wetlands	Magic, treasure-seeking, friendship with comrades
zyrf,	the Griffon	<i>Ennosidas</i>	Tayatenber 19- Rainuary 28	Thirstday	Terce	Water	Bronze	Pearl	Beech	Medowsweet Rosehip, Lunwort	Blue	10	Feet	Fish, Frogs	Open Water	Religion, Mysticism, treachery, travel
Doeht	the Hind- Murex	<i>Nergul</i>	Rainuary 29 - Mowdrek 26	Twosday	Lauds	Fire	Iron	Ruby	Oak	Mint, Thyme, Tansy	Green	1	Brain	Sheep	Hills	Individual Combat, deeds of Strength & Valor,
Oureanis,	the wizard	<i>Aurstarte</i>	Mowdrek 27 - Blostum 18	Lokiday	Materactor um	Earth	Copper	Sapphire	Hornbeam	Dill, Parsley, Lavender	Black	9	Head	Cattle	Fields	Health, Curing, Endurance, Leisure
Corunna,	the crown (usually depicted as shown, a king losing his head to a hare called Eostara)	<i>Saremaya</i>	Blostum 19 - Chufmuond 28	Sunday	Nones	Air	Mercury	Onyx	Willow	Balm, Agrimony, Daisy	Violet	11	Chest	Deer	Woods	Communications, Knowledge, Concealed Things
YgZytis,	the Dragon	<i>Moon</i>	Chufmuond 29 - Sweatenber 18	Otterday	Sextum	Water	Silver	Emerald	Thorn	Bay-Rue, Saffron, Savory	Yellow	8	Gut	Shellfish, Insects	Underground	Fortune, Madness, Reason
(Cephus, prince of the Earth)	The Giant, or rarely, the fool	<i>Sun</i>	Sweatenber 19 - Gredil 27	Mansday	Prime	Fire	Gold	Topaz	Mistletoe	Fennel, Valerian, Savory	White	12	Heart	Felines	Plains	Worldly Power, Justice, Leadership

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Auriga	the wain (wagon)	Saremaya	Gridil 28 - Aemptember 29	Doggyday	Laudes	Earth	Mercury	Diamond	Pine	Yarrow, Violet, Dandelion	Red	7	Gonad	Unicorns, Rodents	Heaths	Love, Sex, Language, Worldly Knowledge
Ygdrizt,	the world tree	Aurstarte	Aemptember 30 - Piefestober 19	Adderday	Compline	Water	Copper	Jade	Yew	Basil, Nettle, Tarragon	Orange	2	Hip	All Dogs	Towns	Peace, Cooperation, Commerce, Organization
Zunyadea	the slug	Nergul	Piefestober 20 - Chillings 27	Fifthday	Sext	Air	Iron	Aquamarine	Fir	Sage, Chervil, Sampfire	Brown	1	Tummy	Scorpions, Snakes, Venomous beasts	Deserts	War, Vengeance, Evildoing, Scheming and Plotting
Hruq	the tower	AnSain	Chillings 28 - Freezeuary 23	Moonsday	Terce	Fire	Tin	Cornelian	Poplar	Rosemary, Marjoram, Covstlap	Gray	3	Arm/Hand	Birds, Bats, Flying things	Highlands	Humor, Teaching, Resurrection, Defense
Namutamtu	The Pregnant woman	Sterces	Freezeuary 24 - Niffle 19	Sunday	Vigiliae	Earth	Lead	Garnet	Ash	Comfrey, Sorrel, Beet	Purple	6	Lung	Goats	Icy Waste	Death, Failure, Old Age, Destruction, Rebirth

Cantrips.

Burp

Blink

Hiccup

Sneeze

Wink

Nod

Dry

Shine

Stitch

Tie

Level

Open

Cool

Heat

Flamespark

Noise

Dust