

# Black Magic: PDF Edition

## Fanmade & Unofficial - Original CYOA by BlackMagicAnon

*Does NOT contain the upper header of Black Magic; no list of corruptions, pact obligations, the "Three Things", learning difficulty, parcel selection, explanation of books, explanation of grimoire mechanics, and a lot of other stuff. Read the original CYOA to see them, as this is currently just a list of BM spells.*

*the arabic spell names are likely to be very inaccurate im sorry i tried my best*

### First Column (Greed)

#### *Tier One*

##### **Greed of the Grave**

Dig up silver coins from a grave, barrow or tomb that have been buried for at least a full moon's cycle and work a short ritual over them by moonlight in a circle of rope made from gold cloth. The coins become irresistible to those who see them, gleaming and glittering. Any mortal who sees such a magicked coin must resist the urge to barter for them, going as far as parting with things of great value just to have it. Those of sufficient will and fortuitous faith may resist this enchantment.

The enchantment lasts a week or the following day after they've been bartered for, and the maker of the magic is resistant to its dazzling effects.

##### **Drunkard's Greed**

Signature cantrip of rapacious magicians and dabbling bartenders. Grind up a pinch of gold and mix it with wine, cinnamon, honey, and a drop of your blood. Anyone who drinks this wine will be overcome with a powerful sense of avarice and greed for their most wanted desires and needs, lasting as long as the alcohol remains in the victim's system. A person under this effect will make bad bargains or give away normally precious things just to get a hold of things of raw and basic value.

##### **Widow's Weave**

Gather a small jar of cobwebs and work the proper incantations over it while torturing a white rat and dripping in its blood. Wrap the jar in gold cloth and let it sit for a full moon's cycle. Once properly enchanted the now magically-thickened cobwebs can miraculously be woven or spun into a garment as if they were silk or wool. If you cannot weave personally you will have to find someone who can, but once made the wear, be it a tunic, garb or gown, loses all sense of its realm form - it is but cobwebs and shadow and illusion. Anyone who looks at the garment sees what he or she thinks is most beautiful. Anyone offered the garment for sale will feel compelled or tempted to pay whatever price is asked. Naturally, multiple people seeing different things may cause alarm to interested buyers. It is best to approach a single individual at a time. A month after the garment is finished it turns back to cobwebs and shadow, often to the surprise or horror of the customer.

### **Face of the Thief**

Place a piece of red rope and an item or object that "witnessed" a theft into a jar of heavily salted water. Then stir the water with a sprig of bay and slowly drizzle in rat blood while reciting the words of the spell. The face of the thief who carried out the theft appears on the surface of the water. The face is visible only for a short moment, sufficient time to recognize it.

### **Theft Ward**

A talisman, made of burglar's bones, worn about your neck to prevent pick-pockets, house or shop invasions, even to deter pilferers or burglars. In either case when a thief approaches the protected person or place harbouring the talisman, there is a two-in-three chance the thief suffers a small but painful accident. A stubbed toe, a trip and fall, a bang to the head on a tree branch or ledge. The accident is never life threatening but does tend to leave the rogue stunned, in pain, embarrassed, and in no mood to try their luck further at a quick theft.

Adding additional talismans does not increase the chances, and from learning this spell one may learn Cache Ward in under half the time (parcels apply).

### **Cache Ward**

A small curse usually buried or hidden with a cache of coins, jewellery or other precious goods. The ward is always obvious and intended to deter would-be thieves. Sometimes it is written down on lead and accompanied by terrible symbols, sometimes it takes the form of cat bones tied together or something similarly dark. If the thief ignores the curse and takes the goods anyway, then they suffer the effects of Theft Ward as a certainty, with a one-in-three chance of being life-threatening.

This spell is often used in conjunction with Theft Ward in case the chances happen to not be in

the magician's favour.

### **Release Charm**

Use corundum (a precious stone) to engrave diverse signs and inscriptions of a magical nature on a small, thin sheet of gold. Once finished, attach the corundum to the gold plate using a silver wire. All bindings restraining the wearer of this charm untie and fall to the ground - except those of a magical nature. The ambient magic only eliminates restraints such as ropes, cords, straps, etc, it won't open doors nor break padlocks to free the bearer.

Such talismans are best kept hidden in obscured crevices of wear, such as patches and pockets, and can be used by anyone as long as you handed it to them personally.

### **Unlock Charm**

Engrave certain magical symbols on a small iron plate with a golden awl. Then perform specific verbal rites, moistening the plate with a few tears from a prisoner, innocent or otherwise, and drying it with leaves from mistletoe. Once finished, wrap it in a serpent's skin. By rubbing the talisman against any sort of small metal lock; it opens seemingly miraculously with no difficulty.

The talisman does not lose its properties while it remains covered with the serpent's skin, and can be used by anyone as long as you handed it to them personally.

### **Amulet Against Poison**

Gather bits of copper, gold, silver and tin within a small linen bag, pronouncing the corresponding litanies while slowly closing it with a gold string. The bag should be worn hanging at the level of the heart, preferably in contact with the wearer's skin. The bag heats uncomfortably if any type of poison comes within two meter's distance of the wearer, whether in food, drink, brew or even smeared on a weapon, as long as the bag is close to the wearer's skin; if not, they may not feel the heat given off when poison or danger is near.

The amulet's magic is indefinite while the linen bag remains unopened and retains its contents, and can be used by anyone as long as you handed it to them personally.

### **Lámpara de Búsqueda**

Magic of Spanish folk origin. Fill an oil lamp with rat or fox fat instead of oil, and use a strip from the shroud of a dead man in place of the wick. To activate the magic, light the cloth wick while naming an inanimate object you seek three times thrice in Spanish. Once activated the lamp emits a pale light, shining brighter when heading in the direction the object can be found - no matter the distance - faintly flickering as it comes closer to that object. The talisman doesn't

lose its effects until it consumes its wick and all the fat. Once this occurs, it is necessary to fashion another.

## **Brass of Tidings**

Rub a slab of white marble with your tears and knead virgin wax and cinnabar on it, making a humanoid figure from the result. Insert two grains of incense into it, and next pierce the figure with as many thorns as years the magician has known the subject of the spell, and finish by placing a piece of polished brass etched with the subject's name in the chest of the figure. Leave in the open air for eight days, reciting appropriate litanies every day at dawn. Come the eighth recital, the piece of brass is linked to the person in question, and reflects his or her condition at every moment: if the brass shines, it means that the person is in good health; if it turns dull, it means the person is ill or suffers some grave problem, the dullness proportional to the person's health; if it rusts and tarnishes, it means the person has died.

If the magician wishes to gain some more concrete information, they can sleep all night with the piece of brass hanging around their neck, under their pillow, grasped, etc: they'll dream about the subject during the night, in some easy to interpret manner relevant to their current state.

## ***Tier Two***

### **Pig's Needs**

This small ritual allows you to discover the true and most hungered for desires of a particular subject. Much beloved by sorcerers gluttonous for information.

The ritual takes approximately half an hour and involves casting pig and human bones carved with arcane symbols that represent money, power, renown, love and many more desirous things. The more relevant to the individual the better. Once finished you have a good and reasonably specific idea what to offer in order to tempt the subject of the spell into a bargain or foolish actions. Or perhaps you're satisfied enough simply knowing their most sinful wants and needs.

### **Traveler's Charm**

Boil a dog's tongue in a mixture of spring water and red wine until it is consumed. Ink a white goose feather with the resulting mixture and draw the signs of the Sun and the Moon on a gold coin or sheet, then wash it clean in the same spring water. The talisman must always be carried inside a purse made of lambskin, one branded with arcane marks and doused in the blood of a friend or close acquaintance. Activate the spell while squeezing the talisman in one hand. The

bearer will traverse fair and gentle winds as long as they grasp the talisman, and will be well received wherever they go as long as the talisman remains on their person, and everyone treats them as they would a close but distant acquaintance, unless they are clearly hostile enemies or the bearer does something hostile.

The talisman doesn't lose its powers with time, but can only be used by the person who made it, or those whose blood was used in its making. The talisman may also be fashioned to an oaken stave etched with the necessary symbols, being treated as one would grasp it in this case, as well as offering the same friendly reception.

### **Merchant's Welcome**

Dig up the skull of a rich man or woman, a merchant ideally, someone who made their own fortune. Inlay the eyes with gems (anything valuable will do) and put a silver coin into the mouth. Any current establishment or place of business that this skull resides in, be it a brewery, a caravan, or an appliances shop, will prosper and enrichen. Customers will be drawn into the skull's magic and feel compelled to not only buy but buy without second thought, paying as much as twice what they normally would for the same wares elsewhere.

The sufficiently willful and those of fortuitous faith may resist such sorcerous compulsions, as well as opposing magics stemming this sorcery.

### **Madman's Avarice**

You will need an object of great value, such as gold or silver, or a precious gem. Speak a short minute-long intonement upon the object every day over seven nights. Drip on it the blood of a rat, a toad and a fox. Wrap it in gold coloured cloth and leave it for a month buried in the estate of a wealthy individual. At the end of this time the object will seem to any who see it as overpoweringly desirable, and worth fighting over to own. Those who see the magicked treasure must resist the urge to seize it and fight anyone else who tries to take it, even to the death. A person who takes into their possession such a treasure will never give it up, not for any price, and if it is taken away the previous owner will suffer bloody hysterics in response.

The enchantment lasts a year and a day or until someone has, intentionally, killed for it, and the maker of the magic is resistant to its maddening effects.

### **Thieves Dreams**

Take the severed left hand of a criminal who has been executed for theft and preserve it in wax and resin. The hand, when carried into a household that is asleep, will work a magic upon its sleeping residents causing them to remain asleep unless they are physically shaken or

disturbed, or until death from nutritional deprivation. During this time, the sleepers will dream of endless riches.

Fall asleep in the same household and you will dream vividly and lucidly of its residents, and can even contort their dreamscapes to a limited degree as if you were dreaming their own dreams. Being lucid, you may wake at any time while sleeping in the household.

## **Hell's Rejection**

Take an empty sack and fill it with one or more precious objects belonging to the individual (wedding rings, family heirlooms, their first trading card, awards, etc) you wish to curse and draw around it a circle made of red chalk and place outside it six gold coins. Say over this the name of the one you wish to lay the curse on in a short spite-filled ritual. The subject of the magic will become plagued by nightmares in which he or she loses everything while friends, acquaintances and family stand about laughing and deriding them. After a week this nightmare creeps into the person's waking world. They will begin to 'overhear' snippets of discussion about his or her lowly station in life and pathetic excuse for an existence. Eventually a full blanket of delusion falls upon the person convincing them that everyone they know and meet has more and is happier and better off without them. Over the course of a week this will drive them to dangerously suicidal thoughts and tendencies, potentially culminating in the attempt if psychological aid is not sought out immediately.

The curse lasts around a month's span, and cannot be used on the same person twice - the dark powers respect (and love tormenting) the strong willed and those dedicated to their own existences.

## **Surgat's Gift**

This spell is supposedly the signature spell of the covetous demon Surgat, and one he customarily awards to those who serve him.

Inscribe a series of magical words on a purse made of pigskin, using the blood of a rat or fox as ink. Next place small chunks of charcoal inside the purse. To use the talisman, while under the light of the Sun, softly mutter the magical words, open the purse and take out a piece of charcoal. The piece of charcoal the magician takes from the purse brightly flashes into a solid gold coin of the very highest quality, engraved with exotic and unidentifiable demonic etchings - quite alarming to the more observant and those of faith. Each gold coin is under an enchantment similar to that of Greed of the Grave, only mildly lessened. Unfortunately, the coin turns back into a normal piece of coal come the next break of day, or into a burning coal when the cry of a crow or raven is heard. Once the talisman is created, it can be filled with bits of charcoal as many times as desired up to its limit.

The spell remains on the purse until someone other than the magician looks inside, a curious and annoying quirk of this magic.

## **Spawn Dipsa**

This ritual is not only a ritual but also a continuing contract. By summoning and nurturing a dipsa, the magician is granted access to certain riches.

A dipsa is a small, pale serpentine creature that is said to be the spawn of nameless devils. By making a vow to the foul entities of the earth and gestating a cock egg (a yolkless egg laid by an unmatured hen) that has been laid on a gallows hill and left to incubate for a week's time in a mixture of the magician's own seed and excrement, a dipsa can be birthed. It must be kept in a small oaken box during the day and be fed with sober morning spit - before the magician has had breakfast. As long as this is done the pale worm will, during every Sunday night, slither away to obtain riches for its master, bringing back gold or silver coins, or even a piece of jewellery in its mouth, come the morning. It is not known where the dipsa acquires these valuables, and such objects usually harbour disturbing and exotic designs, untraceable to any known culture on Earth. The value of the jewellery is seemingly completely random. If the dipsa misses three day's worth of feedings it will quickly wither into a fine grey dust. It is said that, should the dipsa die of starvation, when the summoner dies their soul shall be given over to the deepest hells as retribution. The dipsa is otherwise a tame, complacent familiar of sorts with no other known purpose.

This magic may be learned as though it were of first tier magics, if one can acquire the 'Book of Black Riches', an old Danish book giving queen advice for the accumulation of wealth and success from the middle ages, which still exists in translations into other, select few European languages. The book is quite difficult to get a hold of, and largely unheard of in modern times.

## **Written Ward**

A deviation of antiquated Egyptian warding magics. Said to have been used by Ulrich of Mainz, doctor, astrologer, and alchemist; the master of Nostradamus. A mysterious figure, half-magician, half-visionary. This invocational writing derives from a written intonement originally set upon sacred places and objects as well as prominent tombs and sanctums.

It is a passive magic inscribed on a wall, entrance, object, or piece of paper near the area or item it protects. Should any unwanted person or entity disturb the ward, such as entering a forbidden area or picking up a treasured object, its inscriber is immediately and instinctively made aware that it has been disturbed, no matter the distance, and by whom if they know the person or entity responsible significantly enough beforehand. The arcane ward does not acknowledge presences farther than fifteen feet away, and remains in-effect until prompted or

spoken to cease by its writer; thereafter it must be consecrated again with the relevant words to rekindle the written magic.

This magic was mostly used to rouse a sleeping or engrossed magician who suspects some treacherous visitation. The magic's attention can only spread so thin, not acknowledging more than eight of these written incants, a curiously specific number of an indeterminable reason.

## **Επιστροφή Κατάρα**

This curse works only upon a person who has stolen something from you or another. Take a tablet of lead and write upon it the object or objects stolen. Write then a curse in Greek invoking the darkness to work malice and retribution against the thief be they rich or poor, solemn or dissolute, beggar, farmer or king. Melt the lead in a fire of pine and chant over it nine times the objects stolen within at least sixty miles of where the thief is currently staying. End by appealing to the demons and the devils of the hells, whatever or whoever they may be. The criminal will be bombarded with a chain of foul afflictions until they return what they have stolen. They will be struck blind on the first day. They will contract leprosy or a similarly horrible disease on the second day. Finally, on the third day, they will be sent utterly and completely mad, suffering horrid delusions in their blindness. Eventually these nightmarish fantasies will take over the thief's perceptions, and will lead them back, knowingly or unknowingly, to the person they stole from, stolen items in hand, as though they had never lost their sight.

This brutal curse lasts eleven days or until the subject returns what they took, upon which time the thief's afflictions immediately cease, as if none of the horrors had ever transpired. A cruel and glamorous punishment, but one that can be increasingly vulgar amid the public depending on where you lay down the curse, and how badly the victim reacts to it.

## **Curse of the Wandering Jew**

Mix together clay and soil from the earth, specifically soil from the four cardinal points of the area in which the victim currently resides, no more than a mile apart, and the hair or nails of the subject, and mold them into a human form. Leave it to dry in the Sun's rays, wetting it from time to time with the blood of a diseased individual and stagnant water while reciting the proper words. Finally, dust the figure with sulfur and make an incision with a knife that has been used to kill a man, while pronouncing the final exhortation. If the spell is a success the victim is cursed to live as a wandering vagrant. If he or she ever sleeps more than once in the same house, or outdoors less than three times a mile's distance from the previous site where they have slept, they suffer the effects of sleep malediction, suffering horrible nightmares during their hours of rest; dreams in which the earth cracks and opens at their feet to cast them among horrible demons and fouler things that torture him or her (such as grotesque goblins



eviscerating them and greedily hoarding their entrails) for what feels like extended periods of time, in a dreamscape far more vivid than the average nightmare. For every night that they suffer these torturous dreams, the victim's sleep deprivation only worsens until they instinctively know that the only way to avoid these nightmares is to sleep in a different place every night. If they do this, they are able to sleep normally.

The only way to end the wandering curse is by destroying the clay effigy, or through supernatural means, such as another magician's aid or religious intervention.

## **Veren Kulta**

Finnish witchcraft rumoured to have been the product of a wicked sorcerous pair exploiting their own children as sustenance for their magic.

It is necessary that a witness be present during the whole process, lest the dark powers not take notice. Heat lead and mercury in an oven with a low fire over the course of eight days and eight nights. Once this time is passed, wrap the mixture in strips of red and black cloth and put it in a terracotta vessel fashioned by your own hand. Drip in drops of an infant's blood and watch over the vessel for an entire night, awake, without leaving its presence - if left alone, the magic won't take effect - then remove the strips while pronouncing the proper words come the dawn. The mixture will have been permanently converted into silver of the highest quality. If the heart of the same infant is dropped into the mixture, it will instead become as gold.

## **Devil's Appraisal**

Take a first born son of noble blood to a clearing of scorched earth during the night of a waning moon and force them to dig a hole. Choke the victim with a rope that has hanged at least a single innocent, and bury his body in the hole, then cover it while pronouncing the infernal vulgarities of the rite. The victim's cadaver is disinterred on the next waning moon and its heart extracted; the heart containing a sizeable gem of great value, usually a ruby or diamond of exquisite quality.

## **Valentinian Mirroring**

Fama Fraternitatis, an anonymous Rosicrucian manifesto issued at the beginning of the 17th century by the society of the Rose Cross. The texts were said to have been written by pupils of the esteemed alchemist Valentin Andreae, who had imparted onto them knowledge of a genuine magic. The earliest, unchanged and untranslated treatise contains a great number of formulas and procedures, most of which are forged and feigned, among them the magic of Valentin; those secrets to create a draught that would allow one to share their thoughts or another's. The original unmolested texts exist in less than half of a hundred illustrious copies in

Europe - most of which have been rendered unintelligible by the harsh ages, or are held by rapacious occultists and celebrated book collectors unfamiliar with its true worth. It is a difficult magic, which is why so few have attempted this ability over the centuries, as well as the evident deterrent that is its darker underpinning.

The magic is in truth not an alchemical process at all, but an esoteric function of thought imparted upon a draught (or up to a litre in amount) of consumable liquid, any liquid, by the submerging of a silver coin hung by a silver chain while reciting arcane litanies in a strange, reversed, but precise manner as the magician imparts their thoughts or another's into the liquid. The coin is etched with Greek and Egyptian symbols of mental clarity and lucidity, and doused in the subject's tears under the illumination of the Moon prior. The draught can have two different functions. The magician, or alchemist, decides the effect when the liquid is created. The first aim to obtain or impart information. Anyone who drinks, or sips, the draught experiences another person's memories - specifically the ones wished to be imparted by the person during their weeping, which can be a considerable amount of information. These memories are fleeting, very general, but specific, and quickly escape the drinker after a night's rest as though they were forgotten dreams. The second possible effect creates a force of habit, which means that the one who drinks it feels greatly, practically obsessively compelled to perform a particular action. This action may be a subconscious one, such as suddenly falling asleep, something the drinker may have no choice but to commit to when the time comes (sleeper assassinations come to mind). Such a potent and habitual (and potentially dominating) magic lasts indefinitely, or until the subject is illuminated by a full moon. Those of strong will have been known to resist this magic to an extent. The draught itself retains its magic indefinitely unless it is tampered with in any way - or spoils. In such a way, it is rumoured that older, better preserved liquids carry profound memories, or forgotten commands.

### **Ring of False Necromancy**

Perhaps the most derided affront to the arts of traditional necromancy, and one that has been nearly stamped out completely by those inexorable traditionalists insistent that such magics remain unexploited.

After consecrating it in the blood of a ritually sacrificed child, mount a black stone, preferably onyx, in a plain gold ring forged according to esoteric design, which is always worn on one of the fingers of the left hand. When in a location where a cadaver is rested, such as a disinterred cemetery, the magician casts the spell by dripping drops of their blood onto the corpse, and pronouncing the appropriate words while pointing to where the body rests with their ring-bearing hand. The deceased will lazily emerge from their position where it rests to follow the magician's orders until they are destroyed or the magician voluntarily breaks the spell. The magician can revive more cadavers if they wish, but the ring only acknowledges a single corpse,

and as such additional rings must be made. Removal of the rings will cease the magics animating the corresponding cadavers.

These corpses are mindless and shambling, and not truly aware or conscious, or intelligent enough to hold any sort of conversation beyond unintelligible gestures. This lack of self makes such raised cadavers extremely formidable in physical confrontations, being neither afraid nor self preserving, but are otherwise no weaker or stronger than they originally were in life - proportional to their decomposition. Despite a lack of a true mind, they follow the raiser's orders to a point and last as long as a deceased body can sustain itself.

### ***Tier Three***

#### **Talisman of Hermanubis**

A verbal, domineering magic originally designed by the Hermetic magus, Epitos Vasulf. The old magician had discovered and repurposed antiquated theory no longer feasible in a time of dwindling wonder, and it was through this ingenuity that such an ancient and expressive magic has survived into modern day.

This Hermetic charm is painstakingly fashioned from a polished electrum plate inscribed with a complex etched ward and a lapis lazuli scarab bearing a mirror coated in quicksilver. When worn over the throat or chest, the talisman gives the magician's voice charismatic and sorcerous command; lulling mortals in their immediate vicinity (around twelve or so meters) so long as they can hear and understand them, and any spiritual rebukes and compulsions are magnified in their effect, such as negotiating with the dead or other invisible entities, be they demon or fey. Such sorcerous compulsions are seemingly absolute bar adamantine will or magical intervention, even to the lethal detriment of the affected. One could, potentially, end their own life if the magician spoke them to do so, even if it meant opening their own throat with their bare hands. It is thus considered a symbol of human hubris and the wisdom of restraint by those few who know of its use.

#### **Shroud of Kemosiri**

One of the most potent and curative of restorative magics known to mankind, known to some as the Breath of Serendipity, and in other circles as the Essence of the Phoenix. It is perhaps the purest, most uncorrupt of all the ancient miracles.

This divine working is used by making a pot of resinous black unguent - made of honey-sweetened tar, incense of amber, lotus petals and nightshade - that smells of flowers and sweetness. The unguent is then spread across the skin of a gravely injured or recently deceased person with "the Blood of Isis"; that is, the magician's own blood mingled with a

virgin maiden's and verbally consecrated by speaking the relevant passages. The magician burns overwhelming amounts of incense, breathing in deeply, and waves a white feather over the afflicted while imploring Osiris and Sesh to suspend the record of the victim's death and judgment, culminating in the magician undergoing a trance - the subject's body miraculously mending itself back to pristine condition amidst the mystifying heaves of smoke. So powerful is this miracle that it can cure poison and blood loss, remove and extinguish even the foulest and crippling of diseases, mend broken bones or reattach severed limbs (or regenerate them), and even bring the recently (within half a day) deceased back to life - unless the body has been rendered unrecognizable, such as in ashes. This rite works best at dawn and on consecrated ground dedicated to the aforementioned divines. If enacted anywhere else or at any other time, the ritual must be completed accurately and not be interrupted by any circumstance or else it will not work.

There are stories of dread consequences concerning malicious entities possessing raised individuals to masquerade as the living, first to sample common fleshly delights that grow more deviant until the creature goes insane and causes great havoc. There is also the slight possibility the raised will return changed in some way, perhaps even accursed. To ensure the resurrected is not one of these unholy beings, this spell sometimes contains a trying rite afterward: intimate questionings while bearing various holy symbols or binding the deceased with magic circles, phylacteries, and bandages inscribed with prayers. The methods and trials vary, and are mostly dubious at best. Such dark and possessive maladies will not transpire as long as the rite is enacted on the aforementioned consecrated grounds.

## **Bennu Sacrament**

To those few who bear knowledge of its existence, no rite makes sorcerers blanch more than the ancient and unnatural Bennu Sacrament, otherwise known as the Ritual of the Hidden Heart. It is so complex, dark, and dangerous that the sorcerer committing to it must spend great wealth and consideration to prepare it and use a stalwart apprentice, assistant or bound spirit or familiar as their accomplice. Failure is tantamount to death.

First, a ritual chamber must be prepared and consecrated with numerous symbols of life and protection between grand supplications to Osiris as Lord of the Dead and Ra as the divine protector of the living heart. A white marble or alabaster table is placed at the center of the chamber, in full view of a window on the eastern wall framed or carved with Djed symbols, through which the sorcerer must speak their honorable petition to the gods. The sorcerer then adorns themselves with various holy amulets and bears a sacred scepter and a golden ank, while their apprentice lights incense of lotus and amber while they chant a hypnotic prayer. This droning invocation, if uttered correctly, places the sorcerer in a state of suspended animation, whereupon their accomplice performs a complex surgery to remove his or her

master's beating heart and place it inside a purified canopic jar filled with an elixir of the sorcerer's own offspring's eyes, blood and entrails, as well as the ground bones of their forebears. The ritual must take place at night, culminating when the apprentice or accomplice blesses the jar with the first rays of dawn. If successful, the heart begins to beat and the sorcerer arises from the table with a vigorous vitality. They may then place the canopic jar in some well-guarded and hidden location.

The sorcerer, should the rite be a success, acquires a limited invulnerability; weapons and other physical traumas can wound them, but they can't kill them. Such wounds immediately close and heal upon impact. Lost limbs and organs may be reattached, and will even grotesquely regenerate over a short time (up to a week's span). The only way to permanently kill them is by burning, decapitation, and rendering their body or head completely unrecognizable or similar absolutes. Further, they are completely immune to fatigue, mental exhaustion, blood loss, illness, and poison, and are in perpetual pristine health. Lastly, provided the sorcerer's heart remains undisturbed, the passing years have little effect on their mind and physical form. Should the heart be taken from the jar or harmed in any way, the sorcerer dies immediately, hastily crumbling into a smoking pile of bones and ash, stinking of malevolence.

## Second Column (Envy)

### *Tier One*

#### **Ivy's Teachings**

Hedge workings of Mrs. Ivygreene, or Mother Ivy, folk healer and reputed witch. These humble magics may all be learned together if one can locate the wise woman.

**Bowl-of-Ivy:** Make a small bowl or cup of ivy wood, etched with curious symbols, and work upon it certain small verbal magics. Drinking warm water from such a bowl will cure most fevers, sore throats, nasal congestions, headaches, and whooping cough. The bowl by itself retains this curative enchantment after it has been drunk from, and as such may repeatedly be used by anyone.

**Ivy-will-Tell:** To tell whether a season or harvest ahead shall be good or ill place an ivy leaf in a bowl of water on the twelfth night before either a full or new moon. If the leaf is still green and vigorous on the day of the relevant lunar phase, the season shall be interpreted as good, if rotten and blackened the season shall be interpreted as bad. There is a one-in-three chance of this prediction being an inaccurate telling.

**Ivy's Rhyme:** By speaking this rhythmic tongue, one may bless a flower with spring's care; withstanding the ravages of the elements, and is much less likely to naturally wither and die,

such as allowing a rose to bloom and thrive during the winter (assuming you speak diligently to it every day). It only reliably works on flowers that are still alive; not cut, harvested, or dried. It also doesn't guarantee that it won't naturally suffer from blazing heat or biting cold.

### **Charm of Plenty**

A small and relatively unnoticeable magic, but one that has saved and supported many cattle-raising families in times past.

Worked on a cow, goat or sheep to increase milk, or a chicken to make her lay more eggs. Requires that a small, minor charm or talisman be tied or hung around the subject. The charm lasts a year and a day, and will increase the productivity of the animal by roughly a third. Additional charms do no extra good.

### **Gardener's Periapt**

A charm - fashioned from a crow or raven's foot - made to protect a garden or field from plant pathologies, pests and birds. Hung in the garden it causes all crops, herbs, fruit trees and tubers to yield approximately thirty percent more at harvest, as well as generally repelling common pests and diseases by about a half. If hung on a scarecrow, birds will less their attempts at scavenging by approximately the same amount. The charm lasts a year and a day.

### **Salt the Earth**

Take a handful of grain, wheat or oat is best, cover it in honey and leave it until ants set upon it. Then grind and mix the ants and grain with salt and ashes from a lit bonfire together and scatter them in a northernmost point of a crop field while speaking in curses. The field will support no crops for a month. Any crops already growing will wilt and die. Any seeds planted will not sprout until the month is up.

### **Fields of Ash**

Bury a stillborn calf and a small tablet of human bone marked with archaic curses and exhortations to the dark ones in a field. Within a mile or so whatever is grown, produced and eaten from that field will give no sustenance, be it the grasses of the pastures or the milk from cows. Interestingly, this seemingly only affects humans, and does nothing to the wildlife or livestock. This curse lasts indefinitely or until found and removed.

### **Shepherd's Whispers**

There are certain secret pagan words that can be whispered to horses, sheep and other cattle that make them invisible to all predators, wolves, bears, even werewolves. These, you now

know. Alternatively, you may also mutter arcane vulgarities to ensure or increase the likelihood that they will be taken by predators.

### **Sacred Mare's Meal**

An old cantrip dating back to the wayfarers and settlers of the New World. It was never seen as a magic by its users, who were in truth a simple and uneducated folk, unaware of the minor and humble miracle they had wrought.

This small, paltry magic allows its worker to charm a crushed concoction of acorns, grass, and sweet grain to feed a horse or some other beast of burden. The animal will be cured of any malady it suffers from within the following days, anything from exhaustion or game leg to fever, unless such maladies are complicating or terminal.

### **Fox Ward**

A small charm made of tangled twigs, thorns and the fur from a red fox. The Fox Ward is intended to keep predators away from fields, chicken coops or sheepfolds. It is usually hung in a tree or over a coop. Any fox, wolf, bear, wild cat or other wild animal that comes within twenty paces of the charm will become distressed, afraid and disorientated. Usually the animal turns tail and rapidly flees. The charm can be carried about as personal protection but is less effective. In this case animals become wary of the charm but don't become disorientated and fearful. The charm needs time, about a week to a month, to fully permeate an area with its magic to work well.

### **Plague Ward**

A small charm made from painted polished stone, twigs of various healing plants and white threads of wool. Plague Wards are hung to prevent disease and sickness from entering an area or establishment. If hung over a well the ward prevents the water from becoming stagnant or diseased. If hung over a store it keeps insects and rot away from its produce. If hung over a gateway or door it prevents disease-bearing vermin and insects to enter the gateway. Disease and sickness bearing people, however, are not affected, so using this in a hospital or clinic won't have the desired effect you would probably be hoping for.

### **Expel Illness**

Boil ground wheat grain in water from a clear stream or spring until it becomes a shapeless mass, which is then spread on black burlap treated with plenty of beeswax and left all night under the light of a full moon. On the following morning take a bit of the 'porridge' and mix it with molten lead, and form it into a ring, engraving strange pagan markings on it, and placing it

on the index finger of the sick subject. When you wish to heal a sick person, submerge the sick subject's ring-bearing hand in a bowl of warm water mixed with the blood of an adder and a single bay leaf. Next, hold the subject's other hand between your own while muttering the appropriate litanies for a minute's concentration. Lastly' while the ill-subject spits into the water-blood mixture in which the ring was submerged, enact the spell with a quick and affirmative incantation while pouring it over a fire started from birch. If successful, the patient rises immediately, completely healed, as long as it was not a truly incurable disease, affliction or deformity, in which case the magic only manages to reduce the pain and suffering caused by such maladies to an absolute minimum for a year and a day, without total elimination.

### **Rabies Relief**

For this curative magic the witch will require red wine, sideric mercury (mercury treated in an alchemical fashion) as a reddish precipitate, flowers of sulfur and egg yolks. Soften the components and crush slowly until a brew is obtained with a nauseating odor and a repulsive flavour. The patient must drink the potion in nine measures, one per hour, so it is essential to administer the brew before the sickness contracts the muscles of the sick person's throat and impedes them from swallowing liquids. Once all has been drunk, touch the patient's chest and recite a set of words. The subject will be cleansed of rabies, as long as the magic is administered and spoken correctly. If the sickness has progressed to the person's throat, preventing them from consuming liquids, the witch may instead daub the red mixture on their forehead while reciting words to calm them and their muscles (this calming effect only works on those stricken with the sickness) making further doses possible.

### **Words of Preservation**

By familiarizing oneself with an inanimate object through touch, scent, or taste, and speaking in a muffled Gaelic tongue, this spell may allow the speaker to keep the pure state of the inanimate object and prevent it from deteriorating. This spell is only usable on dead and nonliving things like potions, dried herbs, books, clothing, etc, as a means of protection and conservation. For example, a carpenter might use this magic on wood to keep it from rotting, a blacksmith might preserve metal to prevent it from rusting, a librarian might use it on books to better preserve them from wearing with age, or a florist may stall cut flowers from wilting. It may even slow spilled blood from coagulating, or meats from spoiling. In reality, this only halts the deterioration of objections no larger than a sizeable book or moderate wear to approximately a fifth of its normal rate.

### **Deceitful Dust**

Grind caput mortuum (slag from an alchemical operation), root of the mandrake plant, a bit of



gold, a bit of lead, and the fat from a ram thoroughly into a brownish paste, which is left to dry until it becomes a dark, earthy powder. It is sprinkled over or mixed with a potion, a salve, or other type of concoction or liquid substance while the words of the spell are recited. The targeted liquid changes its appearance and odor (but not taste), taking the semblance of another potion or drinkable substance, such as water or the juice of a fruit. It doesn't lose its initial properties or gain those of the illusion, nor can it be used on anything exceeding half a litre in amount. For example, if it is used on a dose of False Possession, it could appear that it is instead a cup of dark red wine instead of foul witch's brew. Such deceits are fleeting, and never last long - around ten to fifteen minutes.

## **Dream Potion**

Crush valerian, chamomile, and poppy petals and place them in spring water, which should be warm from the Sun, and let it sit for a day until night. After this time has passed, remove the crushed plants and, while stirring continuously, sprinkle pinches of amethyst powder over the water while reciting the correct litanies, resulting in a potion that is odorless, colourless, and which seems nothing special; though it is certainly not water and contains a strange purple hue beneath moonlight. The drinker of the potion, or one who has a generous taste, falls into a deep and dreamless (rather ironic) sleep from which it is almost impossible to wake from. All attempts to make the victim wake are completely useless - throwing water on them, shaking them, even causing physical harm - the only way of making the sleeper recover consciousness is by laying them under moonlight for an hour's length of time, or the magician who made the potion recites the arcane litanies in reverse with their left palm over the sleeper's forehead. Once the magic ends, the victim will wake normally from that potion on unless they drink from the potion again.

## **Potion of Undeath**

Mix wormwood, belladonna, leaves of a black chameleon plant, earth from a cemetery, red wine and morning dew to create a dark potion with an earthy taste. Anyone who drinks or thoroughly tastes the potion apparently falls dead: they don't breathe nor does their heart beat, their pupils don't dilate, nor do they respond to any stimulus, not even to receiving physical harm. They even begin to manifest rigor mortis after a time. Which is to say, they appear totally and completely dead. The only way to properly "kill" the victim, is by giving them sufficient damage to actually end their life beyond repair (dismemberment, removing their heart, etc.), in which case the person wakes; but only just in time to let out a terrible scream that chills the blood of all those who witness it, then die in truth. If not dispelled, once twenty-four hours have passed, the person "wakes" starved, thirsty, and cold.

## **Repugnance**

A petty magic discovered by a callous academic in his desperation for the recognition of his peers and the horrible spite he carried for those of higher status.

Mix lead oxide and iron oxide with at least three drops of gall from a weasel mixed with cider and let an article of clothing belonging to the victim soak in the resulting mixture - a reddish liquid with a strong, acidic taste. Whoever consumes the concoction, even an unnoticeable drop, will feel a profound aversion toward the person who wore the piece of clothing used in the spell's manufacture, without taking into account any type of family ties or bonds that might join them. This aversion never lasts longer than a day's time.

### **Savage Vitriol**

Magic of pseudo alchemical origin. This is a very unstable unguent that decomposes in just two to three days after its creation.

Combine mercury, arsenic, ammonium, salt and human urine to prepare an 'acid' with a strong, disagreeable odor. The magic is activated by uttering obscure vulgarities while rubbing the mixture over a piece of metal, such as a chain, iron bar, or metal weapon. The unguent completely corrodes the object. The exact time the acid takes to destroy the object varies according to the thickness of the piece of metal, but will eventually eat through any metal or alloy. The unguent is entirely harmless to human beings and other biological material.

### **Flarenhue**

A dry paste, one made by the mixing of the magician's own blood with ash from a fire lasting at least a full night's length along with ensorcelled words of subtle transmutation, that can be varied and tweaked a little with a dash of powdered copper or a touch of saltpeter as well as a pinch of exotic resin, depending. If smeared on wood or charcoal or tar before being lit or dropped into a burning fire, the Flarenhue will cause the flames to burn with an uncanny bright and unnatural colour. You can choose the colour you want the fire to burn, dependant on the secondary additives: On its own, the Flarenhue ignores a pale green flame. By adding powdered copper the flame turns bright red-gold. By the adding of saltpeter and pine resin a brilliant, vaguely blueish white-silver flame is produced. Texts speak of other resins and additives applying different colours and shades. Mixing more than one of the additives together will instead produce a dark, unsettling, grey-black flame. This magic is mostly used for show, and the colour persists so long as the flame itself continues to remain extant, but flames growing to be larger than small bonfires will hastily simmer the unnatural colour out of existence. If left to dry to a powder or condense to a hardened form, Flarenhue may be thrown into flames for equivalent results - the theory of the magic still applying. Throwing Flarenhue into flames larger than the described proportions will instead cause a brilliant, dazzling flash in the desired colour.

Insufficient amounts, such as a pinch, will instead produce indistinct sparks and streaks or the relevant colour for a lengthened moment at most.

### **Mantle of the Salamander**

Mix ashes, arsenic, alum (sulfate of aluminum and potassium), flower of an evergreen, laurel resin, and the gall from a bull in a mortar, grinding them slowly, leaving the resulting product to dry all day in the Sun after reciting the relevant words. The resulting paste is greenish and has a disagreeable, penetrating, acidic odor. Any location that has been anointed with the unguent won't be damaged by fire or heat, although the unguent doesn't protect the hair or eyes, nor prevent asphyxiation due to smoke.

### **Lunar Bracelet**

Soak a strip of camel leather in your blood, consecrate it with your breath, and inscribe it all over with the symbol of the Moon, blessing it with its coolness while pronouncing the appropriate magical words. The talisman must be placed where it receives the might of the Moon for the entirety of the preparation process, and must be worn upon the left wrist, and rubbed with the right hand to activate it. The bearer of the talisman feels not the least sensation of heat while it is worn. Therefore, while the talisman is active, the bearer need not suffer discomfort due to heat, such as a scorching summer day. The magic of the talisman does not protect its wearer from heat capable of scouring human flesh, such as fire or a searing piece of metal.

### **Solar Bracelet**

Place gold cloth in a place where it can receive the rays of the Sun during the entire preparation process. After subjecting the cloth of gold to a series of incants, impregnate it with the blood of a comely boy and the tears of a maiden youth. Finally, consecrate it to the Sun, inscribing its symbol on the cloth at the same time the appropriate magical words are pronounced. The talisman is worn around the right wrist, and rubbed with the left hand to activate it. The bearer of the talisman won't suffer the least sensation of cold as long as it is not removed. Therefore, while its effects continue, the bearer need not suffer discomfort due to cold, such as a biting winter's night. The magic of the talisman does not protect its wearer from cold capable of scouring human flesh, such as frostbite or plunging into a frozen lake.

### **Cridavents' Cord**

This spell - an enchanted cord - was once relatively known in the coastal areas of the principality of Catalonia, where it was used by magicians known as cridavents, very much appreciated by the sea folk.

To create it, fashion a cord approximately half a foot long from seafoam, a single hair from a virgin youth, fibers of straw and cotton, and finish by tying three knots in it. The enchanted cord is activated by untying the knots while the proper magical words are spoken. If one knot is untied, a moderate breeze springs up. If the magician unties two, a much stronger wind arises. If three are untied, an actual gale is created. These winds arise in the direction the magician is currently facing and gently follows them for around an hour's span. The powers of the cord are not lost with the passage of time, as long as at least one knot remains.

### **Witch-Finder**

Not actually useful for finding witches, but useful for finding magic and similar phenomena in-general. It is a charm made of dried flowers, ash, a speck of silver, and the dried blood or bones of a dead magician or witch, tied up in a little pouch and hung from a string. The more powerful or corrupt the magician was in life the more potent the charm. When suspended the charm will tug and dance towards the nearest curse, hex, magic, possession, or similar enchantments and phenomena within twenty to forty paces. The most common use is the uncovering of malefic, hidden magics such as the Fields of Ash curse, or more powerful and dangerous ritual objects and phenomena such as sorcerous circles or hellish artifacts.

Due to its limited range, a person using this charm often has to spend a great deal of time walking about inconstantly hunting for traces of magic - and considering the worldwide decline in wonder, this is a steep and mostly fruitless undertaking.

### **Black Praise**

Compliment a person whom you are genuine and truthfully (to yourself) envious and jealous of, bringing them minor misfortunes and ill luck. The more ardently and profoundly you compliment the person the more ill luck they will receive. The curse will centre on a particular object or place if you concentrate all of your compliments on it. If, for instance, the subject of the curse owns a beautiful garden and you spend half an hour complimenting it, then the garden might be attacked by a blight of worms or rot the next day. Consider that incessantly complimenting a person for thirty minutes straight will come off as very strange.

Your spite can only manifest so far - this callous magic may only affect a single person, object or place at a time, and compliments exceeding half an hour or so do not increase the subject's misfortune any further.

## ***Tier Two***

### **Box of Black Misery**

A spiteful magic once crafted by wicked and dabbling carpenters. Also known as the Weight of Misery, or the Box of Black.

Take an empty treasure chest or strongbox, fill it with black sand, ash, three heavy stones and a charred goat fetus, then mark it with various unclean symbols. Bury this on the owned lands of whomever you wish to lay this curse on. The magic awakened by this box causes the owner of the property to fall upon increasingly hard times without apparent reason, suffering ill fortunes and mild dilemmas, wherever they may be in the world. This callous curse lasts indefinitely or until found or removed. All those who walk within a mile of the chest and its cursed ground will occasionally receive aches of uneasiness, and some may even develop similar ill fortunes for a time (a day or so). More sensitive and intuitive individuals, such as genuine psychics and true magicians, may react more distressingly or with mixed feelings.

Additional cursed chests do no additional ill within the cursed area, but multiple boxes may be buried to expand the reach of this magic, and the land need not be owned beforehand.

### **Curse of the Barrens**

One of the more barbaric magics - one that was considered truly evil in past times, for its use has caused a families to starve and simmer into ruin.

To sow this curse, a small, ugly looking talisman, one made of broken rooster bones and an unhatched chicken embryo smeared with your own blood, needs to be hidden near a chicken coop or cow shed to be effective. Within a week all livestock on the property become barren, unable to provide eggs or milk, and within a month will perish. If the charm is found and destroyed, then the curse is immediately broken.

This act of witchcraft was so poorly looked upon in the past that if you were discovered using it you may well be flogged, put in stocks or, under more zealous officials, even put to death - by fire or hanging. In modern times this magic has lost its cruel practicality and the fear it once sowed in all manner of cattle-raising families.

### **False Possession**

Mix lizard tails, vervain, rue, marjoram, amethyst powder, wormwood, and stale wind, crushing and blending them properly, until an oily fluid with a sour taste and a strong odor is obtained. The affected, upon consuming more than nine drops worth, immediately loses their sanity and all sense of self. Furthermore, they will periodically suffer (at least once per week) nervous convulsions and epileptic attacks, behaving as if they were possessed. The attack never lasts less than five minutes, or longer than thirty, and is always a vicious and hellish experience to behold. The affected will also behave distinctly apart from their normal, usual self - acting

against their former morals and put under a demeanor unlike that of man.

The victim can only recover their original sanity and completely be cured of their affliction if the sorcerer who made the mixture voluntarily ends the curse with a simple declaration, dies, or another supernatural force cures the subject, such as a capable magician or a virtuous priest.

## **Strigiles Curse**

Strigiles is a robust magical plant, said to have been created by the Polish-Jewish alchemist Ben Perucho. A demonic plant with sharp, stinging spines and the ability to hastily grow anywhere without having to take root, seemingly from nothing and without the need for seeds.

To cast this curse, burn a piece of fabric that has been worn by the victim over a fire of heather wood while uttering the proper arcane litanies and the name of the victim aloud. Next, bite into an apple and spite into it, throwing it into the flames. The victim, if the ritual is a success, finds strigiles spines painfully piercing their skin each dawn during their rest, hidden within their clothes. If nothing is done to remedy this, they'll die come the dawn of the sixth day with a thorny tangle of strigiles encircling their neck, bloody and swollen. The only way to avoid this, once the spell has been activated, is by sleeping bare until the six days have passed, refusing to sleep during the night at all, or by bathing in clear spring water beneath a full moon.

Strigiles crumble to a fine, fading ash within the hour of their growth, leaving absolutely no physical evidence of its existence behind.

## **Silcharde's Chain**

This spell is supposedly the favorite of the disciplinarian demon Silcharde and he teaches it to all his adorers.

Bind a hook and a piece of wood three fingers long with a sufficient length of chain. Next, place within them fabric that has been worn by the victim stained with ox blood, and bury them in the subject's property. Then write the name of the victim on a piece of parchment and burn it in any fire while reciting the words of the spell. Once burned and recited, the victim is placed at the service of the sorcerer, acceding to all that is asked, except those wishes that make no sense, go against their nature, their family or loved ones, or cause harm to their person - if they are successful, they can resist such an order, but the spell continues, and the sorcerer maintains control over the victim. If the buried objects are ever found and dug up, the magic is broken.

## **Wither Youth**

A foul magic said to have been born of the hellish deviancy of a cruel and callous witch during the Dark Ages known as Grasa the Hag, or the Weeping Crone - a near extinct folk legend

hailing from Western Europe. This terrible curse can partially alleviate the sorcerer's aging.

Make a sickening effigy from human placenta, a lock of hair from a woman eight years or older; hair, blood, and a very personal item of the victim, as well as cherry laurel, a grey shroud and the skin of a black toad or snake. Once it is fashioned, whisper the appropriated words over the effigy to activate the spell. From the moment the spell is cast, the victim begins to age at a rate of one month per actual day. Therefore, the victim ages one year every twelve days. At the same time, the magician, as long as they carry the effigy in contact above their heart, rejuvenates at this same rate: one month per actual day, for a total of twenty-four days. If the magician carries the doll with them, but not over their heart, they won't rejuvenate, but the victim continues to suffer the effects of aging. Aside from the victim or the magician's death and the twenty-four period having passed, the only way to break the curse is to either separate the doll from its maker by at least five meters distance, or to incinerate or disassemble it. In either case, the victim stops aging at the accelerated rate, but they won't recover their stolen years.

If the effigy is ever away from the sorcerer by at least ten meters, they will begin to age thrice as fast for thrice the amount of time the duration normally would be; the wise witch makes sure to burn the effigy at once upon satisfactory use.

## **Wilt Stone**

This ritual creates a stone that, when buried, kills and denies all vegetation in the surrounding area. To create this stone, the following must be added to a cauldron boiling over a fire: twelve locusts caught on the night of a new moon, two ounces of dust from a fallow field, the heart of an ox, and the innards of thirteen black rats. This brew is then allowed to simmer overnight until dawn, stirred occasionally with the bone from the leg of a child. Once this brew finishes simmering, the cauldron is removed from the fire. A single smooth stone is then placed in the liquid where it soaks until the entire cauldron has cooled until nightfall. Once cooled, come nightfall, the cauldron will steam a subtle but ghastly red light, and the witch whispers a prayer to the dark powers while reaching into the hissing liquid for the stone. If successful, the stone is empowered and the witch's arm remains unscathed. To activate the stone, the witch, or another, must bury it in the earth during the same night. Once it is buried, all vegetation (trees, grasses, general plantlife, etc) within range of the stone - approximately four to five miles - begins to wilt, wither and die, proportional to the vegetation in the region, but never taking longer than a month for the wilt to become apparent. As long as the stone is buried, the wilted land will not permit anything to grow. If the stone is discovered and removed from the ground, it takes at least a further season before any vegetation can even begin to grow again.

## ***Tier Three***

## **Oil of Usurpation**

Mix chameleon skin, black henbane, mandrake root, fat of twin children, crushed eyes of a beggar, myrtle, soot, and a gallstone (this is not consumed, so it can be reused), and leave them to marinate beneath the light of a full moon for a whole night, placing the gallstone at the bottom of the mixture (which you can retrieve later to reuse if you wish). The resulting oily unguent can be used in two ways: if you wish to assume the appearance of another person, spread it over the victim's face and naked body, then place your left hand on their face and recite the vulgarities of the spell. It can also be used to exchange appearances between the caster and the subject; in this case spread the unguent over both your face and the victim's, both touching the other with the left hand while reciting the incantation. In the first case the magician adopts the physical appearance of the subject, acquiring their tone of voice, height, weight, apparent age and physical defects (lameness, amputations, blindness, scars, etc) over the course of an uncomfortable minute, although their personal characteristics do not change. In the second case, the magician adopts the appearance of the victim, who takes on the magician's appearance in turn, with the same consequences. This is a real physical change, not a baseless illusion, and one may vanquish their fears of aging and mortality through this miracle.

The duration of this magic is special: for the lunar month (about twenty-eight days) that follows the casting of the spell, it is possible to cancel it. In the first case, the victim must prick or cut the sorcerer who cast it, causing at least a single drop of their blood to reach the ground. In the second case, it is the sorcerer who must prick the victim. If more than a lunar month passes without the spell being broken, the duration becomes permanent.

## **Provenza's Flame**

By an advanced black alchemical process, the unholy abbot Azzo Provenza created a glass candle that could burn forever without being extinguished. A simple-seeming magic, but one that is steeped in darkness and has eluded occultists for centuries.

For this magic, the handwritten manuscript by Provenza - or its few remaining copies - in Latin will be required. These are amongst the most obscure and elusive of esoteric texts in the occult underground, and it will be a horrifically difficult endeavor to procure them. Should the chemical process be performed as described in the manuscript - a maddening procedure that requires sulfur, alum, Venetian leek, a copper tablet, Latin formulae, and a drying chamber built according to precise esoteric specifications as well as the patronage of the dark powers - a flame - up to the size of a pear - can be created whose light will never go out and thus burn forever. Usually it is placed in a glass filled with black sand. To create a greater flame - or one smaller than a candlelight - that burns forever is not possible. Should the flame be exposed to



water it will be extinguished only to automatically re-light itself again a few seconds later. Should the flame be buried, it will go out, but as soon as it breathes air again the flame will re-ignite by itself. By placing a lid or cover over the glass you can suffocate the flame and it will be extinguished but by removing the lid or cover and thus bringing air to the flame it will relight itself again. The fire is otherwise normal, except that it doesn't consume flammable material the same way a mundane fire would; not expanding or spreading. Burning things (such as a cigar, perhaps) over the flame is awkward, as though it partially refuses to consume it - the magicked fire declining to part from its position if drawn out. The heat of the flame still applies - one can burn or cook an object by placing it in the enchanted flame, but it won't follow or split apart from itself. If the flame's current position is moved or otherwise changed forcefully (such as a flame burning a hole in a wooden table) it simply drops, slides or sinks to the nearest surface that can sustain it.

By "feeding" the everliving flame drops of their blood, a person may tame the enchanted flame for a time - the fire enveloping itself in a strange blueish-greenish glow that both pains and dazzles the eyes of whomever looks into it for too long - allowing it to harmlessly latch onto the person who fed it for a short while, around three minutes, or longer if it is continuously fed. Its feeder can puppet the flame with relative ease as long as they can grasp it. Once this time ends, the fire will simmer back into its stubborn, stationary disposition, wherever the person places it last, such as the tip of a candle or in another glass container - or stuck on their person if they're too careless. A fed flame can even be suspended in mid-air if the feeder wills it, creating a floating, ghostly light. While it is impossible to create a larger or smaller flame than the described proportions, it is possible for a feeder to combine fed flames to produce more sizeable ones, up to the size of a small bonfire - as well as split them into smaller flames, down to the size of a candlelight.

If the fire is ever ritually fed the heart of a child it will remain indefinitely in its fed state - a cold, deathless flame, and any other fed flames may increase its size up to that of a conventional bonfire. The cyan flame is gentle; no blood-sustenance needed. If a Christian prayer is ever said aloud near the ensorcelled flame, it immediately puts itself out. Opposing magics and forces may also stem this unholy light.

### **Third Column (Gluttony)**

#### ***Tier One***

#### **yn gwybod ymyriadau**

You can seek the answer to a simple yes and no question by performing a bastardization of augury. To do this you need to slaughter an animal, traditionally it should be of an avian species

and be pure white. A dove or rat will do, but a horse or bull are thought to provide more reliable answers while birds are preferred for more specific questions. By examining the entrails and looking for certain signs and blemishes you can determine your answer, but how accurate and trustworthy the answer is depends entirely on your own esoteric interpretation. Combining animals and more exotic species may or may not result in more authentic answers.

### **gweiddi yn deffro**

By shouting in harsh Welsh into a bowl filled with crushed mixture of birch sap, spiders, black pepper, and human urine, the magician may transmute the liquid into a thick, smoking, noxious smelling substance that will, if held to the nose of a person asleep either naturally, through fainting or unnatural means (such as Dream Potion), cause the sleeper to immediately and abruptly awaken in a fit of fright. If this smoking substance is drunk or tasted - a foul, burning taste that lingers - it will keep a person awake and alert despite the need for sleep for up to forty-eight hours. At the end of this time, however, the taker suffers strange cravings for insects for around a week's time, and suffers minor nightmares, oddly specific to spiders and other arachnids. If the substance is used to stay awake for three consecutive days the user suffers, approximately, a cumulative one-in-six chance of heart failure on every further ingestion of the mixture until they sleep properly. These chances may worsen significantly proportional to the current health of the imbiber.

### **Night's Eyes**

Mix mandrake plant, morning dew, ashes from a bonfire, mud from a forest pond, blood of a bat or a black cat and leave them to rest within the skull of a wolf beneath the light of the Moon, resulting in a pasty black ointment which is applied to the eyelids while the spell is recited. The witch, sorcerer, or whoever the ointment is applied to, is able to see as if it's a clear night with a full moon, even if they are in absolute darkness.

As a secondary effect of the spell, their pupils change to a pale yellow while the effects last - unsettling to those who take notice. This magic expires come the dawn.

### **Gift for Words**

The witch puts themselves on a diet of lupin beans, bread, and wine and gathers their excrement which, when mixed with honey and drops of blood from a crow or raven, is smeared on the throat of the person or animal that they wish to make speak, while reciting the words of the conjuring. The target, whether it is a person or animal (assuming the animal can "speak" in some way, such as a mimicking crow or talkative cat), can instinctively understand and speak the witch's language to the best of their capability, answering all their questions if pressed;

though the magic does not force the target to tell the truth.

### **Liar's Tongue**

Slowly cook a dog's tongue in red wine mixed with cinquefoil and drops of cat's blood and human urine. Strain the liquid, resulting in a red potion with a bitter alcoholic odor. All those who taste a drop of this liquid can't lie, or even refuse to answer a direct question put to them, for approximately an hour's span. What they can still do, naturally, is not reveal the whole truth.

### **Carnivorous Tongue**

Powder the dried blood of a wolf and a deer together with saffron, cloves and cinnamon. Sprinkled, even just a pinch, over food or into drink the eater or drinker will not feel sated, but rather will become more and more hungry the more he or she eats the ensorcelled food. The effect of this charmed powder can be resisted at great difficulty, but even the strongest of wills have succumbed to a grotesque and embarrassing end (assuming a victim keeps receiving food). Combined with Vagrant's Hunger the consumer's demise is practically a certainty.

### **Vagrant's Hunger**

Make a small pagan charm, one made of marrowbone, strands of the victim's hair and wheat sheaves smeared with pig grease, which must be hidden either on the person or their property. The victim will suffer a craving for a certain, simple type of edible (such as red apples, chicken feet, or insects) at odd times throughout the day, as decreed by the witch during the charm's placement. If the craving is not satisfied, the victim becomes increasingly distracted. This curse is an indefinite one, or until the cursed charm is found, discarded or destroyed.

### **Famine**

Carry out a certain series of verbal rituals, the last of which culminates with placing a frog or toad - stuffed with strands of the victims hair and its mouth sewn shut with thread - into a container that can be covered with the pertinent litanies are recited. If successful, the victim is unable to keep down any food, either spitting out or vomiting up everything he or she ingests, either voluntarily or forced reflexes. This spell dissipates only once the frog or toad dies, or is freed from the container and its mouth unstitched.

### **Sour Cantrip**

Turns beer, milk, or freshly grown foods such as grains (breads included), fruits and vegetables sour or just slightly rotten. Involves saying a little backwards curse in Latin or Spanish over the

food, such as barrels of grown produce.

Doesn't work over anything too prepared - don't expect to be ruining your grandmother's pasta anytime soon.

### **Candle of Cowardice**

Fashion a tallow candle made from human tears, fat of an animal dead from torture or fear, thorns from a rose, vinegar, cat urine, human blood, charcoal, and twine, which can be used in two ways: the candle can be crumbled and thrown over a person you wish to affect; or it can be lit, to affect all those who are close to the candle. If thrown over a victim, the magic is activated by uttering a simple but harsh sounding incant at the same moment. The victim behaves in the most cowardly way possible: they attack only unarmed adversaries, or from behind; if required to fight, or confronted with danger, they first try to flee, and if this is not possible, they will only defend themselves from attacks, cowering bitterly or even breaking down into hysterics. In the case of the lit candle, all those who remain in the same room or close to it - some ten meters of distance or less - for around a minute's time suffer the effects described above. In either case, the victim's temperamental characteristics are reduced to a half while the effects last.

### **Apathy of the Bear**

Signature magic of a lone hermit who went by the self-given name of Alberich Goldbirch. He decried the encroach of modernity and secluded himself in the wilderness of the Black Forest.

Write pagan signs with ink specially made of walnuts and cat's blood using the feather of a swan on a gold plate, then wash it in clear spring water from a natural stream. Once this is done, place it in a small bag fashioned from bearskin worn around the neck or hip. To activate the magic, touch the bag with the left hand and silently recite an arcane litany. No animal - except perhaps those of a supernatural nature - will feel compelled to act hostile towards the wearer, not even if starving or if the wearer approaches aggressively. If the one who wears the bag attacks or otherwise harms an animal, the magic immediately ceases for said animal.

### **Enlace Serpiente**

Witches, sorcerers, and practitioners of Voodoo and Vodou alike are known to form special bonds with snakes - one of the living symbols of the dark powers.

To prepare this rite, the witch must have a pet snake that has molted at least nine times. They must prepare a sacred space for the dark powers to take notice consisting of an alter made of chicken bones and an egg, framed by the snake's molted skin. Each day for an entire week, the witch says a dark prayer and allows their snake to eat the egg (a fresh, fertilized egg must be

used each day). At the end of the week, the snake is bonded to the witch symbolically and intrinsically. This bond lasts indefinitely or until the snake's death. The snake is able to understand the witch's unspoken commands to a point, and will automatically and instinctively follow them. One may use this rite on multiple snakes, but any snake must be within one's immediate vicinity in order to be commanded or receive an extended order.

### **Witch's Platter**

For this spell a plate or bowl used at a funeral meal or banquet is required. Work upon it short rituals in a darkly lit room, heap upon it honey, ashes, cinnamon, and the blood of a house wife, then wash it dry in the spit of a goat and mark its underside with dark, arcane symbols. Freshly grown produce - such as fruits, simple breads and vegetables - heaped upon the platter will multiply, piling itself high and tall, but never over its limit or enough to fall over, and whether picked from or devoured will never decrease as another edible will appear to take its place.

However, the food that appears on the witch's platter has no sustenance. The feaster may as well be eating ashes (somewhat literally - if the plate is ever broken the conjured food will immediately crumble into a fine grey ethereal dust which quickly disperses into non-existence), and if eating nothing else will eventually starve.

### **Witch's Cauldron**

Boil up the fat from a stag, bull, sheep, goat and rooster together in a cauldron. Allow the fat to congeal and set it on fire. Throw into the flames salt, cinnamon, pepper, sulphur, mandrake, black hellebore and teeth from a child. When you are done a powerful magic settles into the cauldron. For one year and a day it will provide a stew of boiled meat (of an indeterminate animal), never emptying, never cooling, never reducing a drop. The pot will simmer and boil as if it is over a flame, even if it is not, and remains hot to the touch. It is thus difficult to move. Stew from the pot is real, it will fill a stomach and sate hunger. The cauldron's enchantment ceases if it is ever tipped enough to spill over; otherwise it lasts a full year and a day.

Its exact origin, where the meat is coming from, has never been satisfactorily explained either by curious witches or those few occultists who have encountered or acquired such magic. The magic itself seems to carry a particular aversion to Christendom; if a Christian prayer is ever said aloud near the cauldron it immediately ceases to boil and the endless stream of food ends. Whatever is left in the pot will remain but nothing new is added.

## ***Tier Two***

### **Oracular Consumption**

By killing, roasting, and eating the cooked flesh on a non-human animal over a fire of cedar while speaking soft words of wisdom, the consumer gains access to the creature's immediate sensory memories. They can recall everything that it saw, smelled, or otherwise sensed and experienced in the last few days of its life. If it heard someone speaking, the conversation is comprehensible as long as the eater knows the language, and the animal was able to hear or sense it coherently enough for the eater to perceive it. If they do not know the language, they may still write it down phonetically, or remember specific phrases and other occurrences. These insights are fleeting, and remain for around ten to fifteen minutes at the very most. Naturally, the experiences of some animals - harbouring senses and cognitive functions far apart from that of man - may be strange, dizzying, and possibly even mildly disturbing depending on what the creature experienced in its final days.

Alternatively, instead of eating an animal, one may eat dirt, sand, soil, or other similar natural substances, mixed with ashes of cedar. About a handful is sufficient. If one consumes it and recites the folk wisdom, dirt in mouth, they receive clear insights and become aware of everything that happened near the earth over the last couple of weeks. It's not any kind of magic trance: you instinctively recall scents and sounds and sights as if you'd been standing there for around a two-week period. It has to be natural earth, however. Pavement, concrete, and other artificial substances will not work this divinatory magic, and the insights are still as fleeting as before. Finicky root doctors have been known to boil earth into a bitter stew, but most simply consume it as it is - some even collecting and storing earthly substances from important locations in jars to recall past events when needed.

## **Sacrifice of the Lamb**

This spell may only be performed on unsacred or profaned ground during the night of a full moon. Make a small circle with salt or white chalk and place the skin of a spotless white lamb across it, upon which both you are the subject sit. One subject of the spell stays seated outside the line of the circle, while another stays within. Next, make a cut on each of the subject's palms using sharpened stone, then your own, and bring both pairs together while reciting a short invocation. All the ills of the person who is outside the circle, such as sicknesses, poison, diseases, wounds, curses, even demonic possession, pass to the one inside the circle, who must voluntarily consent, without any coercion obliging them, such as blackmail, intimidation, magic, etc.

## **kråka öga**

By the making of a simple oaken ring - one etched with seven runic symbols and consecrated in a mixture of your own blood, tears, and the seed of a hanged man - its creator may utter a simple pagan verse to possess the body of the nearest raven or crow within approximately a

mile's distance, and have full control over it for a certain period of time. The witch's body, now comatose, is in a deep trance during the duration of the magic, but their mind is immediately thrown back into their own body if the borrowed avian is harmed or killed in any way, or they travel beyond approximately seventy miles' distance from their human form. The same happens if the witch's body is harmed or exposed to some kind of interference (like being shoved, drenched in water or affected by heat and smoke). A witch can manage to remain in this trance for around an hour's length.

## **Beathach**

Bygone magic of Gaelic origin, spoken by few, originally brought into being through long forgotten oaths to nature and its darker faces. Wise men and women were said to have used this magic to converse across great and treacherous distances.

After versing oneself in curious folk speeches, the witch or magician can instill messages into small or docile animals, such as ravens, squirrels, even elk, with which they speak. The animal must be a willing participant, accepting of an approach, before it is able to accept this magic (attempting this on a wild predatory animal is unwise). The message, spoken to the animal in an awkward tongue, is instilled into the creature without error or the need to be written down, but cannot be longer than three or four short sentences. The message stays with the animal for seven nights, allowing the animal time to travel to the intended recipient, wherever they are in the world, who is automatically and instinctively able to understand the message simply by acknowledging the animal's presence - an unnerving sensation to some. If the animal arrives at its destination after seven nights, the animal can attempt to repeat the message from memory; but an animal's psyche is inhuman and fleeting from one moment to the next, and they may not have the means to get their message across, or even remember what its original goal was (this is usually the case). Ravens and crows are traditionally used for this reason; owing to their sharp intelligence as well as the ability to fly breezily and mimic the human tongue.

## **Tufloû Floukû Pósis**

A creation that has fell into disuse with the decline of European lycanthropy, but still a learnable secret nonetheless. The Greek magician Kyriakos Anasiadis, who lived in the middle of the 17th century, had a deep interest in discovering ways to protect common men from unnatural beasts. He discovered that one could, through boiling some werewolf meat in desecrated holy water, create an elixir that would make one invisible to werewolves. The name of this draught, Tufloû Floukû Pósis, means "potion of the blind wolf" which is an apt name for such a concoction.

For this concoction, a piece - around fifty grams - of meat from a werewolf or somebody

infected by its curse is required, as well as holy water desecrated by your own hand, and a curiously dated distillation apparatus. The biological components may be supplanted with the torn eyes of a still-living wolf and the flesh of a human fetus. The one who drinks the draught feels great pain in their stomach and is covered in fur-like hair on both arms, shoulders, and on their back. For around three hours the drinker, supposedly, becomes invisible and scentless to werewolves as well as other strains of lycanthropy. The stomach pain disappears with the effect but the hair can remain for several weeks - during this time the subject's strength, endurance and temperament are doubled.

### **Labor de retazos**

Artificially, and gruesomely, create a 'creature', no more than one foot long, using the body parts of select animals - rats, bats, foxes and rabbits are traditionally use along with snake skin - together with your own blood, sweat, seed, and ensorcelled words, as well as strands of hair belonging to a dead man as binding. The magician, if successful, breathes life into the patchwork of flesh and sinew, transmuting it into a very simple creature lacking most of the organs of living beings - such as a digestive tract, reproductive system or lungs - with a ridiculously tiny brain (and as such, can barely accomplish anything) and unable to emit any sound.

The stitched creature consumes the blood of its creator exclusively, though it only feeds once every six days. It is a being that depends entirely on its creator to continue living, so that if the magician dies, the creature does so too less than an hour later, quickly dissolving into a putrid, smoking puddle. The exact form it takes is decided by its creator, based on the animal or animals that were used to create it: if they wish it to have hands they must use a monkey; or a bat or bird if they wish it to fly. Such creatures, however miniscule, are as aberrant as they are abhorrent, and can only persist in the world for half a year at most before liquifying.

### **All-Devouring Wick**

Boil up the fat from a wolf, an unborn fetus, and mother's milk and make from it a candle. Any person who sits at a table whereat the candle burns must resist the urge to eat and drink with wanton savagery as if they were a wild animal, and if allowed to continue will devolve into a ravenous and carnivorous state of mind, eventually reaching cannibalistic proportions and losing nearly all sense of humanity for as long as it remains burning or they remain within its vicinity. The wise witch will quickly exit the proceeding orgy of flesh and entrails. The candle's magic works swift, dangerously so, and by the time the hour is over the table will be covered in nothing but a tapestry of gory pulp. May be gifted to those unaware of its magic.

### **Black Begat**



Sacrifice a black cat (it can't have a single white hair) to the great Agaliarept, then insert one of the cat's eyes into the egg of a hen that has been fed only wheat soaked in a youth's blood. Bury the egg in hot horse manure. Intone a series of Latin formulae and drizzle the seed of a black goat over the spot every night for a week, then dig it up while intoning the spell activation. If the ritual is a success, a lutín emerges, which is at the magician's service until its death or that of its deliverer.

A lutín is a very small, completely mute, humanoid-looking being. It is black in colour, with a strange yellowish eye (much like a cat's eye) in the center of its face which shines in the dark to let the lutín see. They are intelligent, and very vivacious, but not very strong. They can take the form of a crow, raven, owl, cat and a small venomous snake at will - each form black as sin and bearing the lutín's distinctive yellow eyes. The empathy that exists between the two permits the magician to 'see' the world through its eye or eyes, and even order it to carry out tasks and simple missions, such as to steal a specific object or to introduce poison (or bite, in the case of a snake - equivalent to the black mamba) into a meal or drink.

Its real master is the demon Agaliarept, or so it instinctively believes, and the lutín tries to ruin its master if they stray too far from the path of evil. The small demon requires no sustenance in its true form, but may indulge in the instinctive needs of its other forms. Upon its death or the death of its master, the lutín crumbles into a fine black ash.

### **Vadállat-Varázslat**

The wild witches of Hungary were a despicable breed, known for their devotion to the primal and unwieldy aspects of nature and taking part in many unholy acts, including beastly fornication and animalistic feasting.

By slicing one's tongue with an iron blade and firmly and loudly declaring bloody dominion in a harsh folk-tongue, one may ensorcell a single animal - wild or tame, but not human or supernatural - and make it obedient to the one speaking this magic. For as long as they remain without around twice of that of the magician's immediate vicinity, it will follow their commands to the best of their ability, up to and including painful and self-destructive acts. This animal does not become any smarter, and unless they're of a sufficiently intelligent species they probably won't be able to do things like solve puzzles or other more complex tasks, or even understand what you are saying, but well-intentioned motions, gestures and suggestions instinctively get simpler, more immediate commands across. Once the enthralled animal exits the described radius, or the magician exerts their will on another lifeform, the magic immediately ceases, often to the animal's confusion or annoyance. At this point the magician will need to speak the magic again to enchant the same creature.

## **Cold Darkness**

The sorcerer sits, stands, or lies absolutely still for up to a minute, mentally reciting the abyssal names, after which they invite the darkness to surround and swallow them. The sorcerer's mere presence seems to give off darkness, so much so that - in the immediate vicinity - candles are blown out. The Sun itself seems to cloud over, and lights dim. The conjurer of the shadows receives a chilling, intimidating disposition. Their very being disturbs wild and domestic animals alike, and even humans may notice that a strange presence seems to have darkened their vicinity and surroundings. Moving away from this vicinity will lessen the unholy influence and its dark tensions, and from farther away one might notice a vaguely perceptible impression of darkness, but rarely enough to look out of place.

More sensitive and intuitive individuals - such as genuine psychics and spiritualists - may respond negatively or become distressed when in the presence of this magic. The beckoned darkness is cold, uncomfortably so, enough to greatly unsettle those present, and lasts until the sorcerer wills it to cease.

## **Oath of the Crossroads**

The black miracle may only work for those of blackest disposition, even if they are sufficiently corrupt beforehand - the enacting of this unholy rite condemns on to eternal malice. Come completion, take the Hollow corruption regardless of your current corruption.

Go to a crossroads on a moonless night with a black rooster tied to your waist. Once there, kill the rooster with just your teeth and drink its hot blood while reciting a litany of blackest invocation, indulging in the unnatural taste. Finally, cut open your throat with an iron dagger that has been used to kill thirteen innocents by your own hand. If one's soul is sufficiently black and sinful enough, the infernal powers will recognize the invoker's dark plea, and wish them to remain alive, so that they can continue spreading evil. The wound that would have killed them miraculously doesn't bleed and closes itself nearly immediately, and knits their form together in other ways; cleansing them of their present illnesses, diseases, and most other ailments and afflictions, as well as halting their aging for the remaining year - this rite was often used around the beginning of the new year for this reason. The dagger used for this sorcery blackens and disintegrates come completion of its working.

## **Hide of the Beast**

Slowly grind and mix the fat of a hanged man, the fat of a child no less than a year old, black millet, and the fat and gall of the animal in question until a greasy, putrid paste is obtained, which must be spread over the entire body of the subject during night if success is wished. The

subject, which can be the witch or sorcerer or someone else, begins an extremely painful and gruesome transformation which lasts for around five to ten minutes. At the end of this time, the user is transformed into the animal whose fat and gall were used as components. The magic lasts, at minimum, an entire night until the next dawn. After this night is passed and dawn has broken, the subject may will themselves back into human form - the reverting change being just as excruciating and lengthy. The subject must partake of the foul spreading once more if they are to change shape again.

This spell is dangerous, for if the magician blunders the magic, which is a very real possibility, the subject remains transformed into the animal, unable to change back into a human being until the light of a full moon illuminates their form. If used during a new moon, the chances of blunder are great. If the poultice is used beneath a full moon, the chances of success are a high certainty - at the cost of acquiring a wild, feral guise of the animal used in association with the magic during the first night. The subject will not remember anything of their short time as a true beast of nature.

### ***Tier Three***

#### **Curse of the Beast**

A variant of Hide of the Beast - you will require at least a single dose of the ointment for this ritual to work.

During a full moon's night in a forest clearing or on the summit of a mountain, as long as the Moon is visible from the site in question, make a circle using earth from an unconsecrated cemetery and ram's blood. The subject must be present during the entire ceremony, whether voluntarily, by trickery, or drugged. The ritual begins at matins (midnight) and lasts for approximately one hour, intoning the words of the magic repeatedly while daubing the target with the ointment and loosely covering them in the skin (or scales, or feathers) of the beast the victim is to be converted into. Next, bloodily inscribe magical characters with a knife all throughout their torso, signifying the pagan magics. If the rite is a success, every time that a condition, declared by the magician during the ritual (for example, the nights of a full moon, lying with a woman, eating certain food, etc.) occurs, the victim physically and painfully - in around the span of a single minute - transforms into the animal or beast whose skin was used as a component. If the specified condition is the night of a full moon, the victim transforms into the beast both physically and mentally, acting as that animal or beast normally would; furthermore, once they return to their human form come the dawn, they will struggle to remember anything - although, unlike Hide of the Beast, there will be vivid and fragmentary recollections. Once the period of the curse - predetermined by the magician during the ceremony - passes (a maximum of a night, until dawn), the subject returns to their original

shape, as painfully as the initial change and taking the same length of time to revert back into human form.

Nothing prevents the magician from using this spell on their own self, since they can choose what triggers the transformation.

## **Wylegnij Małego Diabła**

After making a small hole in an egg, specifically one belonging to a black hen mounted by a black rooster, prick your finger and let your blood enter it, then plug the hole with beeswax from an active hive. Perform the same operation every day for the next three weeks, keeping the egg in a warm mixture of children's entrails and the excrement of an expecting mother. Intone a series of arcane vulgarities to activate the spell when the incubation period ends. The egg hatches and a diablillo emerges, who remains with the magician until their death.

Small, dark, buzzing, demonic creatures with large pointed ears, supposedly related to the lutín, called 'small demons' in Galicia, also known as imps. They are malefic spirits endowed with a physical body thanks to true magic and, like the lutín, are occasionally pressed into the service of hellish magicians, whom they pretend to obey blindly, while they reserve their true loyalty and allegiance to the hells. They are cowardly and instinctively fearful of the one who hatched them, and despise all human life - children most of all. Because of its small size, the diablillo, or imp, can be accommodated anywhere, from a bag to a wooden or metal box, and is able to turn invisible at-will. Unfortunately, they give off a foul, penetrating stench that permeates the body and clothes of the summoner; which is a small disadvantage to be endured, considering the blood of an imp is a symbolical substance that can be used to ignite small fires by dripping it onto flammable materials and speaking an arcane word. Imps may also be used in place of blood requirements for all magics associated with the hells and the dark powers, such as in place of sacrificial rites or the creation of charms and potions. Even the torn heart of an imp is as symbolically potent as that of a child or an infant. A very, very potent boon.

Diablillo, unlike their reputed lutín relatives, do not crumble into a fine ash upon death, and their blood may be stored indefinitely and does not coagulate. Likewise, the innards and organs of the diablillo will remain in perfect condition if kept in a sufficiently kempt area. Diablillo do not require sustenance, and can be bled at a reasonably human rate despite their miniscule size.

## **Summon Sombra**

This invocation requires a young virgin maiden, a silver knife, a silver chalice, the blood of a dead man killed by your own hand, and can only be done once midnight has passed during the season of winter amid the new year. To do it, perform a parody of a mass in a unconsecrated

chapel, during which demonic prayers and invocations are chanted, with the maiden laid bare as witness. When it comes time for communion, cut the girl's throat with the silver knife - avoiding killing her in the act, since she must be drowned in her own blood (an act more difficult than it sounds). While she convulses, take a swallow of the dead man's blood contained within the silver chalice, and pour the rest over the girl's head. If successfully enacted, and the dark powers take notice, one of the shadows of the chapel animates and takes the shape of the invoked *sombra*.

Vampiric entities of living darkness that take on the appearance of a great dark shadow, without clear defined features, but are usually vaguely humanoid and bat-like. All those completely enveloped by the *sombra* suffer the immediate effects of paralyzing, practically crippling fear, enough to petrify a small mob of men - larger mobs if the summoner invokes more than a single *sombra* in their lifetime. *Sombras* are an unseen presence, entirely non-physical. Without shadows to animate themselves they are but a presence without a form, and even then the shadows they animate are nothing more than what they are - until night, that is. Thus, *sombras* are invulnerable to all types of harm except magic (such as magics enacted by opposing magicians, or genuine religious rites) and bright light, such as sunlight, that may disperse its animating shadows. The invisible, intangible *sombra* is able to animate itself as a shadow at will if there are any present, and can pass through locked doors, windows and other crevices with ease. The *sombra* isn't truly aware or conscious, and is at the summoner's complete command until their banishment or the death of their master. The *sombra* may not travel more than eight miles from its summoner, but moves more swiftly than any man, and, truly frighteningly, can travel night instantaneously within this radius when not tethered to a shadow.

It is at night that the *sombras* hunt. What they hunt is the soul. When a *sombra* finds a sleeping victim it falls upon the victim's chest and begins sucking out the stuff of life, becoming the stuff of tangibility when latched onto. The victim suffers horrible nightmares while a shadowy creature drains out his or her soul. A mark is left on the flesh, somewhat like a small and bluish bruise. Each night a *sombra* is able to siphon a quarter's worth of a person's soul, and will return again and again until the victim becomes completely soulless. Over this time the victim will become lethargic, despondent, flesh and face grey. These husks may be influenced by the *sombra* during this time, assuming they are in its immediate vicinity, becoming puppeted, emotionless thralls, but are likewise weak to light - which will force the *sombra*'s influence out. Such thralls are identified or given away by their contorted and unsettling shadows. The *sombra* has access to all of the thrall's memories and original personality during this time, often to the absolute horror of those closest to the unfortunate victim of this unnatural feeding.

The *sombra* must consume an entire soul's worth before every new moon, lest they simmer

away into nothingness.

## **Fourth Column (Lust)**

### *Tier One*

#### **Infusion of Serenity**

Heat spring water and steep valerian, peppermint, chamomile, a rosemary flower and grape leaves, and let it rest for several days (during which time the water must not be allowed to cool), until all their properties are released, resulting in a greenish drink with an agreeable, grassy odor. Anyone who drinks the brew becomes free of tensions, with their mind entirely clear. While its effects last, around four to eight hours' time, the person who drinks is relaxed, their body feeling well, their mental faculties opened and clear.

#### **Sup of Eros**

Make a powder from rose quartz, dried rose petals and the dried seed of a hare or goat and mix with red wine. Once drunk the concoction will cause the drinker to be overcome with lustful, random and seemingly wanton desires. Anyone the drinker would normally see as vaguely attractive becomes suddenly overwhelmingly desirous. The drinker's attention will easily wander from one person to another, but as long as they remain under the potion's power they must resist the urge to actively try and woo any handsome or pretty face they meet.

#### **Lesser Love Potion**

Combine magnetic powder, blood from a young white pigeon, fennel, mint and spring water to produce a reddish potion with a fragrant scent. The person who drinks the potion immediately falls in love with the first person they see after taking the drink. If this person is of the same sex as the victim, it creates a very special affection and a brotherliness (or sisterliness), without bringing on carnal desire. This is a temporary enamoration, but not weak or fragile, such that the enamored person will do anything to be close to the object of his or her love, doing everything possible to prevent anything bad from happening to them, and usually complying with all suggestions that don't go against their nature or involve physical damage to their person or their loved ones. The effects of this unnatural infatuation last for approximately a week's time, but may be given to a subject repeatedly.

#### **Seduction**

Heat mandrake root, hair or nails of the 'seducer', a piece of uncut lambskin, and an apple core (one you have personally tasted) in an earthen oven, then grind, mix and dry them until a type

of greasy powder is obtained, which is smeared or dusted over the victim. The victim feels irresistibly attracted to the owner of the hair or nails that were used in the unguent's preparation - which doesn't necessarily have to be the magician, nor does the person have to be aware of the spell - even if the victim and seducer are of the same sex. The magic persists for around three hours' time.

## **Moonlight Embrace**

The witch bathes in a mixture of spring water and drops of blood from a white rabbit, lamb, swan, or similar white animal associated with pureness, and proceeds to lie naked beneath the moonlight among patches of nightshade or mandrake, breathing in the perfume of darkness. The witch rises, exuding a supernatural charm and sexuality that lures others to them very mildly, gaining significant confidence and personality proportional to their own. By acquiring a person's keepsake, skin shavings, nail clippings, strands of hair, or other similar sympathetic materials, the witch may perform a short burning of the component and add its ashes to the spring water. The first time the individual interacts with the witch, the subject of the magic becomes completely enamored, thinking them the wisest, most beautiful, and kindest creature in all of creation. They see everything they do in the best light, and are willing to trust them in all things. They stop short of harming loved ones or their own person, but might be tricked into accidentally doing either. Come the dawn, this magic wanes and ceases, and a bewitched subject generally has the opposite of the desired reaction, disgusted by their previous, false feelings toward the witch. Because the preparation for this rite can only be performed at night, a 'charmed' witch is only likely to appear in the early morning or in the late evening.

## **Medalla de Virilidad**

This was supposedly a cantrip taught to an unnamed wise woman by the half-nymph Enyene. Her magic was passed on to her many daughters and granddaughters.

Fashion a medallion out of a copper, iron, tin or gold coin, engraving the arcane symbol of Taurus on the front, and the symbol for Venus on the reverse side. It must always be worn, and the wearer will be sexually tireless until removed. If pressed against the inner thigh, neck, or breast of the subject, it will instill a mild, stimulating sensation, and if left long enough may even induce climax. Once created, the medallion loses its powers only if its symbols are rubbed or scratched off.

## **Saint Albert's Apology**

Magic of Italian folk origin. Make a potion from the blood of a stallion, the seed of a wolf, the tears of a child, deer musk and lavender. The potion is a stiffening medicine that will provide

immediate, miraculous results for old and impotent men. It always works, and lasts for a year and a day.

### **Maiden's Virtue**

Make a sweet-smelling, buttery, very pasty, transparent unguent by mixing earth from a vibrant forest clearing, milk from asparagus leaves, a ground stone infused in the juice of green plums, fresh egg white, oat flour, and goat's milk, which is applied to the genitals of a woman while pronouncing the appropriate magical words, just before sex with a man takes place. The man who spends a night with the girl has the absolute conviction that he deflowered her, whether it's true or not. This magic is only a sensory (or psychological) one, and the giver of the sex act does not actually deflower the subject of the magic.

### **Midwife's Wisdom**

Place a skinned viper soaked in the heated blood of an owl over the belly of a woman who is about to give birth and quietly utter a series of folk litanies. Throughout the birthing, as long as the viper skin remains unremoved, the woman who is giving birth feels no more than the absolute minimum of pain throughout labour, no matter how difficult and complicated it may be.

### **Dolores de Parto**

Make a greenish brew with a sharp, agreeable odor from parsnips, calamus, cinquefoil, rat's blood, belladonna, olive oil, fresh water and spit from a pregnant woman. When the spell is recited, give the potion to a person to drink. Within nine months, come labour, the drinker automatically suffers the birth pangs in place of the woman whose spit was used in its making. If the drinker attempts to perform any type of physical action, it must be abandoned; they are not able to do anything but lie on the floor and puff energetically. This magic only recognizes a single individual. If the birth becomes complicated and the pregnant woman dies during labour, the effects of the spell cease, otherwise the spell lasts as long as the pregnancy.

### **Fertility**

Grind a bull's horn and mandrake separately, mixing both products with rose petals and snake bile until gaining a dark, oily paste which is smeared lightly on the genitals of a woman or animal while reciting the proper litanies. After application the woman will be successfully impregnated during the sex act. It always works.

Mysteriously, and truly astonishingly, if this ointment is used on mares or cows, they become pregnant without having to be mounted by a male.



## **Fidelity**

Grind genitals and bone marrow from a young male wolf until they form a whitish paste, to which is added red wine and drops of your own blood bit by bit. The result is a slightly thick, dark red drink. Once consumed, it is impossible for the victim to make love with another person, except whom the giver of the potion states - feeling no sexual desire and painful reluctance at the thought. The effects of the potion wear off once the victim's carnal lusts have been sated, or until the one who gave the potion sates their own.

## **Poor Man's Subjugation**

The caster of this magic must always be a man, and the subject is always a woman. Write the words - precisely and specifically - "CuerCabe, carqueTo, c nidi tt. V. DirA" on a small sheet of burnt parchment stained with at least a drop of your seed, then bury it in an unconsecrated tomb or cemetery for a whole lunar cycle. Once this time is passed, during a Sunday night, unearth it and touch it to the back and breasts of a woman you so desire to be dominated. The subject must obey whatever order she receives from the sorcerer, although she has the mental right to resist orders that go against her nature (for example, for a pious nun to renounce God), or go against the security and safety of her family, her loved ones, or herself. The effects of this subjugation last until the dawn, upon which time the victim is released of their semi-servitude.

## **Constraints of the Eunuch**

A curious concoction produced by certain magicians willingly submitting to abstinence, or those seeking a way out of such unwanted passions.

Mix water and vinegar and marinate a handful of wheat flowers in the liquid. Next, heat a bar of iron to red hot in a fire made from very old and dry wood, the older and drier the better, then cool it in the mixture while repeating a series of arcane litanies five times thrice. Finally, strain the mixture and give it to the subject to drink immediately before its powers wear off. The person who drinks this potion completely loses all sexual appetite for the duration of the spell; the thought of carrying out the sex act isn't appealing, and there is no way of making it attractive. If the victim is a man, it's impossible for him to feel any sexual pleasure; in the case of women, the act is possible, but always unwillingly and provoking great pain during intercourse. The magic lasts approximately a month's time.

## **Housewife's Burden**

A petty curse of folk origin. Make six knots in a black ribbon and 'baptize' a deconsecrated silver cross with your own seed or menstrual blood. Together within a small linen bag, a silver coin - which the magician has thoroughly scratched up with the point of the silver cross - is kept,

wrapped in the black ribbon and at least a single strand of the subject's hair. When the magician spits into the bag and pronounces the appropriate verse the bag is then bound with a coarse red thread, and he or she places it in a location where no one can touch it or find it, somewhere within the victim's residence. As long as the charm isn't found or removed the victim will be unable to carry out the sex act, feeling a horrible and inexplicable revulsion for his or her bed companion. If the partner insists, the victim may suffer attacks of panic, fear, tears, or even rage, according to their temperament. The curse immediately ceases if the charm is ever found, removed or otherwise destroyed.

## **False Visions**

Fashion poppy flowers, hashish, hemlock, henna, centaurea and the blood of a female hoopoe, into a type of incense which, mixed with oil, can be rubbed over the body of a subject, or thrown over the hot coals of a fire in a closed room. All those who have been rubbed with the oil or breathed the smoke of the fire receive numerous visions, which are marvelous, ecstatic, terrifying or maddening, depending on the nature of those affected. The visions are not dangerous, but can be truly nightmarish or bliss inducing, varying from person to person. The visions wane within the hour.

## **Hag's Mask**

Make a poultice from crushed rosehip, pearl powder, lavender, the wings of butterflies (the more colourful the better) and the fat of a pig. The poultice, when applied to the face, causes a slight but noticeable increase in the attractiveness of whomsoever uses it. This slight enchanted appeal lasts about three to four weeks, but additional uses of the poultice does not increase the user's attractiveness beyond the first usage. The poultice can be used by anyone, but subsequent usages pay a slow and heavy price. With every additional application of the poultice - once the effects have worn off - the user's face will start to erode, slowly contorting into a hideous mockery of its original appearance over a period of time. On the third or fourth usage the subject will start to notice minor but troubling deviations from their normal facial appearance, becoming increasingly more alarming at about the same rate.

The wise witch would never apply such a mixture to their own face, and the cruel hags of old wouldn't reveal this information to their foolishly vain and desperate customers - enacting unseen extortion through their hidden wickedness.

## ***Tier Two***

### **Whore's Wick**

Make a candle from the fat of a peacock and a wolf together with rose petals, butterfly wings

and powdered rose quartz. Anyone who is near such a candle as it burns will feel rising lustful urges with every minute spent near the candle. A great test of willpower is needed to resist the urge to fall prey to carnal desires, going from mildly arousing in the first minute or so, to annoyingly difficult after around three minutes and practically impossible to resist after five minutes have passed. A character under the influence of this candle will begin attempting to openly and unashamedly try to seduce whoever he or she finds most attractive in their immediate company. Arguments can arise and men especially can be prone to begin fighting over a woman while under the influence of this ritual. Used in more hedonistic environments, such a magic may induce an orgy of unnatural debauchery.

## **Waters of Desire**

A forceful and overpowering magic said to have been the result of a nymph enchantress, furious after being left heartbroken by a former Christian lover.

Heat oregano, basil, black hellebore, white wine, tears from a lover and the fat of a swan slowly over a low fire, stirring carefully until a clear, very fragrant liquid is obtained. Pour the potion into the victim's bath water - or any water they bathed in - and speak the relevant incantations. The victim will begin to feel an uncontrollable desire to make love to the next person he or she encounters in an unrestrained way, wherever they are in the world, without inhibitions, and without taking into account sex, age, or condition of the object of their desire. If the victim wishes to resist this jagged desire, they may attempt to prevent such sexual vulgarities through sheer willpower alone, but as soon as they fail and succumb to even one slight temptation the passion undoes them and they have no way to oppose it. This spell lasts indefinitely, or until the subject's carnal desires have been fulfilled.

## **Love Potion**

Brew up a potion from the combined blood of two lovers, gold dust, powdered rose quartz, a touch of hemlock and mandrake, and a single apple with a bite taken from it by a virgin youth. The potion works only if two people drink of it in one another's company. The potion causes the drinkers to fall utterly in love with one-another. If drunk by three or more people the magic has no power. If drunk by one person while alone the magic will have a less powerful affect. In this case the drinker will fall in love with the first person he or she meets after drinking the potion. The potion works as long as the drinker would normally be capable of falling in love with the person; a person who drinks the potion alone may or may not fall in love with an ancient, filthy and leprous old man, it may be too much against his nature; but the same person will very likely fall in love with a young woman - regardless of how poor or unattractive she is. The potion lasts a year and a day.

Alternatively, if the potion is infused with the fat of a child and ashes from the cremation of one who has seen at least half a century, the resulting magic will instead be rendered indefinite in effect, or until it is undone by opposing magics or supernatural phenomena.

## **Summon Passion**

Renaissance-magic devised by the sorceress Anastade of Siena, said by some to have been the demoness Masabakes in human form.

To work this incredibly potent enchantment, gods of love and passion must first be invoked: Pan and Astarte, Venus, and Dionysos. A few drops of blood or a strand of hair from the victim is placed in a painted gold or silver cup. A male enchanter paints the symbols of Mars and fire, and a female enchantress the signs for Venus and the Earth. Two candles - one red and one white - must be lit on either side of the cup. The enchanter raises a wand, one made of birch and a wild rose, and calls out the name of the desired subject. They swear by the gods and ask that the victim will show its love. An artificial passion is suddenly and miraculously born in the chosen subject, wherever they are in the world. If successful, the victim is immediately charmed by the enchanter and is caught by an irresistible desire for him or her, regardless of sexual orientation or other inhibitors. The feeling is identical to ordinary feelings of strong love and lust. The enchanted will, without delay, seek out the object of their desire if they already know of them, know where they reside, etc. If they have never met the enchanter before, the passion is awakened as soon as they come in view of their want - as such the magic may be left dormant in this manner. The carnal intent of the spell is visualized the moment the ensorcelled subject encounters the enchanter; hesitant at first, then more and more eager to seduce them. Come sexual gratification, the magic simmers and ceases, often to the immediate horror of the enchanted. Otherwise, the magic of the rite lasts seemingly indefinitely; a seed of unnatural lust.

## **beichiogi du**

By acquiring a few strands of a pregnant woman's hair along with that of the father's, the witch who knows this dark spell may work a mild but very potent magic - one that strips away life in the womb.

Start a small fire by the burning of dry wood (the drier the better) and chamomile, and while reciting the appropriate words of the spell drizzle in drops of your own blood as well as that of a diseased wild animal, and then throw in the strands of hair belonging to the subjects. If successful, the magic will - within a week's span - induce a premature, grizzly labour process, as well as prevent future conception by learning the pair barren for a year and a day - which this spell can also be used for.

## **yn dominyddu**

For this bewitchment a few drops of feminine menstrual flow will be required. The sorcerer - or more properly the sorceress, since this spell can be used only by a woman using her own menstrual blood - activates the spell by reciting the correct words and mixing the blood into a man's food or drink; it can only be used on a man, it has no effect on women. The victim will feel bound to the enchantress and obeys everything that she commands, although he is permitted to resist an order that goes against his nature (asking a pious priest to renounce God, for example), his family or loved ones, or his own well-being. If he is successful, he can resist such an order, but the spell continues, and the sorceress maintains control over the victim.

Whatever the case, the enchantress should take care in using this spell, since the magic wears off immediately the moment the man sees another woman for the first time following his bewitchment.

## **Manikón**

You have learned how to grow and cultivate a devilish plant known for its madness inducing properties by using your own blood. A magic born of the demon-gardener Medrar during the height of the Black Plague.

By drizzling your blood on the fresh manure of a black bovine while reciting a wicked hymn in Greek and smearing the mixture on a stone wall belonging to unconsecrated ground you can grow an odd, reddish, leafless vine. It only grows overnight and doesn't spread farther than a meter or two from the smear, and, rather strangely, only twelve plants may be grown at a time - an attempt to sprout a thirteenth growth will simply not be acknowledged by the magic.

The vine almost immediately withers and crumbles into a dust-like compound upon removal. Whether consumed or inhaled (either on its own or through a smoking utensil) it amounts to the same result - a demonic addiction that can scarcely be sated. The effects are highly to extremely pleasant on the body but increasingly and dangerously addictive, and those who imbibe will feel compelled to sate their hunger for the drug regularly - at least for a time. A single dose of the hellish narcotic is enough to induce mild delirium in the subject if they do not sate their newfound addiction. The cravings last around a week's span if left unsated, but within that time the addict will be utterly desperate, delirious, and willing to suspend their shame for another taste. Terrible extortions may be enacted by the grower this way, but denying them their fix may result in bloody hysterics, or even homicidal rages. If the addict has been a regular user for longer than approximately half a year's time, the unholy fixation will be impossible to part with without sufficient magical or spiritual intervention. At this point, going longer than a month without sating this vile need will slowly deprive them of their life, eventually perishing as

they themselves slowly wither into decrepit forms.

## **Belleza Maleficium**

A magic said to have been gifted to self-loathing individuals by a demon known only as He Who Smiles Kindly, and is still offered to those few who know where to look.

During the night of a new moon amidst the perfect darkness, the witch or sorcerer covers the subjects exposed body with dried and cured (and as such can be reused) slices of flesh cut off from beautiful maidens or comely men, and drenches their face and torso in the blood of a sacrificed swan while chanting foul black litanies all throughout. If the ritual is a success, the blood covering the subject will steam and smoke as perceived impurities are melted away, the subject enjoying an inhuman beauty proportional to their original age and appearance for an entire lunar month. Come the next night of a new moon, one must repeat this black ritual or lose the stolen beauty.

## **Mask of Black**

This dark magic is rare and seldom taught even in such torpid times. It is considered unclean, fringe and uncontemporary by most magicians, and even the more morally depraved witches and sorcerers tend to shy from it.

This magic demands that the practitioner prepare a stinking brew beforehand made from sulfur, goat urine and snake bile, and kept in a wooden box branded with sacral glyphs of change and preservation. They must then carefully cut away the face of a living victim, either bound or drugged, and place the face into the box, long enough to allow the face to soak through for a whole night. Once it is removed it will be unnaturally blackened - a disturbing, cured, leathery face - and once the vile liquid is cleaned off it can be immediately worn, creating an unnatural illusion that makes the wearer into an exact image, in both voice and appearance, of the murdered victim. Clothing, however, is not affected and must be considered. This change is entirely physical, real, and as such carries all the physical properties of the impersonated, including age, gender, health, senses, weight, strength, etc, but not the memories, personality and talents of the victim

The masks work very well while the victim is still alive (some dabbers in this art have been rumoured to try and prolong a victim's life because of this) but once the victim has died the illusion begins to die also. Initially the physical illusion will appear pale, a little wan or ill around the eyes and mouth. Then eventually the illusion becomes more and more deathly, as though its wearer were on the verge of death, until the illusion fades to nothing and the mask withers and ceases to work. The mask remains functional for around half a year's span come the death of the victim, and only functions if worn by the initial worker of the ritual; they are seemingly

useless to anyone else.

### **Potion of Longevity**

Grind and mix gentian root, borage juice, honey, white wine, ashes of mistletoe, mercury, and the torn heart of a ritually sacrificed infant with the greatest possible care, until obtaining a red, milky liquid with a fresh metallic scent, which must be drunk in one single gulp during the night of a new moon after pronouncing a foul incantation. The person who drinks this unholy liquid becomes immune to the passage of time for an entire lunar cycle: nothing can make them ill (although they can certainly be poisoned), and they don't age at all.

Naturally, the effects are more apparent if the person drinks this potion consistently, since doing this makes them almost immortal, at least until they stop drinking the potion; if they miss just one dose after three consecutive doses they die in a terrible, suffocating agony as their heart and blood withers and expires, unable to subsist without the dark powers sustaining them.

## ***Tier Three***

### **Rite of Instinct**

An extraordinarily effective magic, originally employed by a Roman sorcerer-senator in his bid to sow political and civil discord. Its function requires no sympathetic linkage on behalf of the subject to work, and as such it is a work of sorcery well and truly frightening.

During the night amidst either a new moon or a full moon, the planetary signs for the intended instincts are drawn in a circle: Mars for wrath and bravery, Venus for lust and sexuality, Saturn for anguish and tiredness, the Moon for fear and hunger, the Sun for satisfaction and joy. Twelve white candles must be lit around the circle, one for each of the houses of the zodiac. A red candle is lit in the middle of the planetary sign corresponding to the instinct that is to be aroused or extinguished. The name of the victim is called out, woven together with the name of a god or goddess, archon, angel, or other divine personification representing the feeling the magician wishes to arouse or extinguish. The magician must fashion an oaken wand, one etched with the necessary symbols, and allow it to briefly touch each of the candlelights around the circle, then finally pointing to the red candle. The magician then raises the oaken wand, and reads a rhyme in Old Latin where they either bless or curse the influences of the relevant planetary symbol. The spell either arouses - in the case of a full moon - or extinguishes - in the case of a new moon - a certain feeling or instinct in the chosen subject: horniness, hatred, a lack of fear, extreme anguish, waning courage, euphoric happiness, etc. The feeling, or lack of feeling, is not directed towards any special person or thing, it is projected against everything

and everyone in the vicinity of the victim. Anyone filled with hate will feel an unreasonable anger against anyone he or she meets. Lust may make a woman into a nymphomaniac, and fear will petrify and terrorize a man on the spot. Such a sorcery may even instill new sexualities and points of view in the affected subject, depending. By extinguishing a basic instinct of a chosen individual, whether it be sexuality, aggressiveness, fear, or more, the instinct will be entirely gone, and can not be aroused by any circumstances. Anyone with an extinguished sexuality will not be aroused by the desired sex (or at all), anyone with an extinguished aggressiveness can not be excited, and anyone with an extinguished fear will not be scared by anything, etc.

The magician may only influence a single instinct in every rite, but the magic itself may be repeated as much as needed. The intensity of an aroused instinct is proportional to the individual, and use of this sorcery may be unpredictable in this sense. The extinguishment of an instinct on the other hand is usually a complete and absolute affair, a total loss of the corresponding instinct - a cruel sorcerer can render one emotionally and instinctively hollow in this sense. Such conditioning lasts seemingly indefinitely, or until revoked by the magician by repeating the same ritual and speaking the Latin rhyme in a hushed, reversed intonation amidst the relevant lunar phase. Opposing magics may also stem or counteract this sorcery.

### **Summon Súcubus/Íncubus**

For this rite of conjuring the sorcerer requires an unbaptized subject (an excommunicated person also serves) and a profaned baptismal font containing profaned holy water desecrated with the blood of thirteen sinners and the sorcerer's own. Perform this invocation below ground, in a cellar or cave, during a clear moonless night. Draw an inverted pentagram on the floor with a mixture of charcoal and child's blood, each point marked with a candle made from the tallow of a black goat and a virgin youth, then bind the victim - who must not be drugged or enchanted to withstand pain - and place them in the center with a crown fashioned from black hellebore set on their head. Next, during an exhausting ritual, cut the victim using a specially crafted ceremonial dagger, one that has killed at least three innocents by your own hand, in specific parts of the body associated with demons, at the same time uttering each one's name - the 666 most important demons of the infernal hierarchy, in reverse order of importance. When the final cut is made, 'baptize' the victim with the profaned baptismal liquid of sin and offer the wretch's soul to the hells. The dark powers, should the ritual be a success, will accept your gift and tear the victim's soul from their body and carry it to the black pits, leaving an infernal spirit in its place, which immediately possesses the comatose body. Lastly, and immediately, cover the body with sheets the subject last slept under. The sheets must not be transparent, even mildly, and must cover the entirety of the body. Under these sheets the body will begin to change its shape and size, even sex, over the course of the night corresponding to the sorcerer's desires, usually of the carnal sort, after which it awakens and becomes a veritable



fiend with the face and appearance of man, and is now permanently at the summoner's service. If you remove the sheets prematurely the physical change ceases and the demonic spirit awakens as normal, albeit not completely changed. The physical change must be within the human spectrum, it cannot change species. The resulting Súcubus, or Íncubus, is around eight to ten times stronger and more durable than the average mortal, as well as utterly ageless for as long as the sorcerer remains alive. Its blood can also be used as a very potent aphrodisiac and a mild, but pleasant hallucinogenic.

The subject's body will always look, in some way, mildly familiar to their original appearance, but never enough to verify their identity. The resulting demon in human guise contains the personality and memories of the original individual, albeit much darker, more twisted and full of malice for all human life except the summoner. The spirit carries no information of where it came from or what it once was, only that it was "born" or "made" for you. It is instinctively aware of the summoner's needs, acting as a perfect servant of sorts, and is sympathetically and emotionally attached to them; able to feel and understand their present mood and give adequate "counsel" (the guidance of a demon is riddled with sin and temptation) when needed.

### **Devil's Fornication**

A truly dark work of sorcery, but one which the unscrupulous and depraved still rarely seek out.

To work this magic the sorcerer needs a solid gold or silver goblet etched with foul and satanic symbols, as well as nine virgin youths and their blood - a half a goblet or so is enough. Mix this blood with drops of your own, cinnamon, red wine, profaned holy water, honey and the blood of an infant. Raising the goblet to the night sky and speaking an unholy petition, the mixture should simmer and smoke an indescribable hue, and is then set aside to rest beneath the light of the Moon. During this night the infernalist must personally disembowel one of the youths alive, sending their soul to the darkness, and deflower another while the other seven are bound, burned alive and forced to bear witness to the unholy ceremony, the fires refusing to consume their bodies until its climax. Once finished, the potion, when drunk, will add youth and beauty to the drinker over the course of the night until dawn into a younger, more handsome or more beautiful ideal of themselves. The sorcerer remains in this 'perfected' state for the remainder of their existence, as well as in perpetual, perfect health, effectively immortalized come the completion of the rite. Only violence, sudden tragedy or suicide may end the sorcerer's life at this point. Not even poisons will take effect. The deflowered youth will gradually, over the proceeding week, wither into a decrepit form reminiscent of the greatly aged and suffer from symptoms of severe dementia and post traumatic stress disorder. The victim is completely mute and utterly unable to recall what transpired.

The seven youths burned alive remain in the material world as forlorn revenants, forever

invisible to the mundane eye (and seen as faintly smoldering humanoid visages to the more aware and sensitive), unable to move on from witnessing and experiencing such unholy cruelty. Unless a spiritualist of the genuine sort, a necromancer, or other such magician grants them their lasting freedom they won't find salvation for many decades, possibly even centuries to come. Revenants of such age are often the result of the foulest and blackest of magics.

## Fifth Column (Pride)

### *Tier One*

#### **Palmistry**

You can study the palm of a person and understand from it a general, if somewhat vague, feel for the person's life, their happiness and their general destiny now or in the future. You might be able to tell for instance that a person lived a troubled childhood, lost his first love, but is destined for happier things in the years to come. The knowledge is useful, but often vague, and never truly revealing.

#### **Flammae**

Using the flame from a candle or a small fire the magician prays for a very minor magic, closing their hand over the flame in confidence - springing it to life in the magician's hand, curiously growing and latching onto them for a short while, gently filling their palm for around a minute or so, or until they will it to cease. The small glob of flame may be used to light flammable objects, such as cigars and cigarettes, or the flesh of unfortunates.

The magician is not exempt from the flame's heat, and may easily burn themselves if they don't position their hand and palm properly while this magic is in effect.

#### **Ignis Resistentia**

The first recorded reference to this spell is found in the work of Acilius, a forensic mystic and poet who lived in Rome sometime between 95 BC and 145 BC. When Rome crumbled, knowledge of this spell disappeared for centuries until 1343, when it was discovered among ancient parchments by an occult-inclined monk, who copied it; his descendent-disciples later sharing this information with Agrippa and a select few others.

Invoking the element of fire by speaking a curious seven-syllable word in Old Latin, the caster harnesses its symbolical weight causing a candle, torch, lantern, lamp, or another similar object to burn continually. The magic can only be used on inanimate objects that can be held or fit in the palm of your hand and are already lit; as well as lone flames up to the size of small bonfires,

such as braziers - although variations of this spell have been attributed to larger fires in the past. It is a focused magic that helps a flame resist wind and water to a degree, such as that of a rainstorm or mildly strong winds, but useless against gale-force winds or a bucket of water dumped upon it. It is incredibly difficult, and annoying, to blow out a small, simple candle enchanted by this magic.

### **Incense of Mutus**

This magic was developed by an unnamed cabal to prevent eavesdroppers overhearing the conversations of magicians discussing rites and other secrets.

Grind mothers and the bones of mice and add them to powdered talc. The resulting greyish-white powder is sprinkled in a small circle surrounding incense of any variety while quietly intoning the proper words. For as long as the incense burns all noise within approximately a ten-foot radius will stifle and deaden. Conversation may be held normally within this radius, but little noise will escape it and little noise will enter it. The magic lasts as long as the incense within the talc circle burns. If the circle is disrupted or the incense is removed or put out the magic ceases as usual.

### **Tinta Prodigiosa**

This substance was created by an undisclosed coterie of magicians to prevent the unworthy and the uninitiated from uncovering or pilfering arcane information.

Fashion a liquid using flakes of gold and silver, lodestone, coal, a pinch of powdered opal, squid ink, olive leaves, and rainwater. By reciting the appropriate arcane words under the light of a full moon, the resulting transmuted substance, now a curious, glittering liquid, can be used as ink. Everything that was written with the ink turns invisible when it dries. There are two ways to make the letters visible again: expose the manuscript beneath the revealing rays of moonlight - the text becomes visible only in the light of the Moon; or recite the relevant arcane verse backwards, often done by the magician who made the ink or another who knows of the magic.

### **Anillo de Clarividencia**

Rub drops of blood belonging to yourself, an owl, and an odd-eyed cat on a plain gold ring carefully etched with arcane symbols. Once fashioned, the trinket is worn on the little finger of the left hand. Activate the spell by touching the ring with the right hand and mutter a simple arcane verse no one can hear, concentrating on a location they know, no more than half a mile's distance. They enter into a silent, motionless trance, during which they are able to see - but not hear - what is currently happening at the location, just as if they were present. After leaving this trance, the magician is so debilitated that they can barely stand or remain on their

feet, and must rest at least a minute to recover their strength and mental fortitude. Excessive use of this magic may fatigue and exhaust the user into unconsciousness.

## **Babble Book**

Created in 1512 by the Austrian mage Örtel Zock, the spell was passed on from one student to the next, and never written down in any form until 1642 when the spell was published in the book 'Worte der Macht und Glaube' ("Words of Power & Faith"), written by one "Gotthilf". Who Gotthilf was, no one knows, but his book is known in certain circles as being a manual for would-be magicians interested in learning how to make their works more secret.

This spell is used to confuse curious readers by "encrypting" a book or grimoire into a script that only you can read. By infusing the same ink used in the book's writing with chameleon spit, powdered quartz, as well as their own blood, the magician writes the last two lines on the book three times on any page marked with the number three, "finishing" its entry and sealing the spell until the magician uses the book again. Any other person trying to read the book will be unable to do so, it will be seen as unsorted gibberish - each person seeing this queer gibberish very slightly differently, further confusing onlookers. This spell remains in effect no matter how many times the book is opened and read by anyone other than the magician. When the book is once again opened by the magician, even if they do so by accident, the spell is broken, the three lines mysteriously vanishing. By locating the repeated lines (which are not seen as gibberish) within the enchanted book and scouring it, such as covering it in ink, tearing it out or scribbling over it, the spell is immediately broken and the book once again becomes readily readable.

## **Chartam Pharmakeia**

A weathered journal describing fringe pharmacology and stranger subjects, authored by an uncredited Greek émigré during the 18th century. Currently retained by a pair of book restorers in Venice, Italy, who are loathe to part with anything from their collection. Acquiring this piece of esoterica will allow one to uncover two genuine magics in under a year's time.

**Mumia Arabum:** By embalming a human corpse with salts, ashes of amber, brimstone, iron oxide and verbal consecrations according to archaic Egyptian methods and then burying the body for a whole lunar cycle and disinterred, one can obtain trace amounts of an odd tincture from the petrified liquid that the corpse has been sweating out in the grave. This crystalized substance, known as the "Sweat of Death", causes convulsions and eventual unconsciousness leading to death within a few minutes of ingestion - even just a pinch - by causing the heart to wither and cease. It is near odorless and colourless when melted into water or wine.

**Moros Musphoron:** By standing still and shutting the eyes, one can instill a balance in one's

own form, allowing the symbolical forces between a heliotrope (bloodstone) and a kapun stone (rooster's testicle) to travel through the body. The heliotrope is held in the left hand and the kapun stone is held in the right hand. By succeeding with such a connection, the two stones cause the light to bend away, thereby escaping reflection, making one completely invisible. The power is active as long as one clenches the stones, remains perfectly still, and their eyes remain closed - otherwise the balance in the body will be lost, slowly simmering the invisibility away.

## ***Tier Two***

### **Ignis Regula**

A surviving remnant of the pyromancers of Roman antiquity. For this magic you will require a gold plate, liga de pescado (a glue made from fish liver and cartilage), alum, vinegar, quicklime, sesame oil and a few drops of your blood as well as that of a lion or tiger. Melt all the ingredients together with the gold and, while the result is cooling, mold it into a circle etched with various arcane sigils. The talisman must be worn hanging from the neck by a chain of gold or silver, and is activated while touching the talisman with the left hand and invoking Latin formulae while raising the right. The magician, or more specifically the one who's blood was used in the talisman's making, can halt the advance of a fire or, if they wish, influence or coerce it in another direction, but they can't use it to create a fire or extinguish one, or separate it from a consumable source to latch onto. The magician may influence flames up to the size of a conventional bonfire - including facets of larger flames.

### **Sorcerer's Mirror**

Take a sizeable, gold-framed mirror, polish it with a gold cloth and wax taken from an active bee hive. Set the mirror upon a wall, draw small sigils and pentacles about it (either on the wall surrounding the mirror or on its frame) with red chalk and set five red candles under or in front of the mirror. Repeat a short, bastardized prayer of Islamic origin and leave the mirror thus for twelve nights in a completely darkened room with nothing but the candles lit. No one can enter the room during this period or else the magic will cease and the magic must begin anew. At the close of this time the magic seeps permanently into the mirror. Anyone who looks into the mirror will see themselves as they wish they were, more beautiful, richer and happier, and more. As such, every person who looks into the enchanted mirror for longer than approximately a minute must try their very best to look away, lest they become ensorcelled by their own pride and desires - even the strongest of wills have succumbed to such devilish illusions. Snapping someone out of this enchantment, such as shaking them violently or physically assaulting them, will immediately cease the mirror's entrapping hold on its victim, setting its victim free. The sorcerer too must be cautious, for they are no less susceptible when

facing the mirror.

## **Omen**

Immersing yourself in the world of the occult and the dark powers, you become sensitive and intuitive to omens in the flight of birds, in the flash of lightning or even in the casual remarks made by everyday people.

At any time you may be struck by insight into an omen. Obvious omens, such as two-headed lambs being born, or lightning destroying a church are more easily noticed and interpreted. Finer, more exact and specific omens are much harder to interpret. You can also go out searching for omens, although this is usually a fruitless endeavor to perform correctly. Each omen will always provide you with a sometimes vague, sometimes clear warning about the future. You might recognise a choking dog in a lord's manor as an omen that the prince is about to be poisoned. You might notice a cloud in the sky in the shape of a dragon and realise that some evil is coming from the south. Omens are seeming random in their warning, but always important.

## **نعنة اسرب**

Crush basil, drops of your blood, fat from an eagle, a matured scorpion (the species doesn't matter) and the hair, skin or nails of the victim in a bronze mortar on a moonless night under the sign of Mars, then bury the resulting paste in a location where it receives the full influence of the stars, reciting the arcane litanies all throughout. A lithe black scorpion of unidentifiable species rises from this ground after six days, whose sole mission in life is to find the victim of the spell in order to strike them with its stinger, poisoning them. It is surprisingly fast and furtive, able to crawl on walls and ceilings, and, once it succeeds, the scorpion dies - crumbling to a fine black ash that quickly dissipates from existence.

The scorpion's venom is unnatural and demonic in origin, untraceable, and the victim, if left untreated, will quickly and quietly perish within the hour. The scorpion is no more durable than any other scorpion, and will not sting anyone but its desired target. If it is crushed, burned, killed, or is unable to reach its target within the span of sixteen days, it dies and disintegrates as usual and the spell immediately ceases.

## **Circle of the Sanctum**

First written by the Moorish magus, Sa'ood al-Ma, this spell appeared in his work 'The Supple and Fluid Mind', later translated from Arabic by Sebastião Dutra and published in Portugal in 1689. This magic was used by magicians who wanted advance warning that someone or something is pursuing them.

The magician creates a magical "booby-trap" line in the shape of a circle that triggers whenever anyone - person, animal, supernatural creature - crosses it. Taking up to a day to prepare, this spell incorporates a magical substance made of salt, powdered talc, ashes from the burning of lotus flowers, ground human bones and dried, crushed locusts, as well as words of ensorcellment and precise placement. Once the circle is complete, the thin powder line simmers from sight, but the magical tripwire remains in place until crossed, despite surrounding conditions - environmental factors will not affect this line as long as it was successfully enacted prior. This circle may have a radius of five to thirty-five feet, depending. The magician is able to specify a specific person or entity that will trigger it, thus making the line more in-tune with specific threats the magician is expecting, but this lengthens the process somewhat. Once crossed, if someone steps unknowingly into this circle, the magician will receive an instinctive and intuitive sensation that someone or something has entered the area, wherever they may be. The longer an intruder stays within this circle, up to a minute, the magician will receive general, albeit vague details about the trespasser - gender, ethnicity, height, face, etc - that has crossed the line in addition to the instinctive warning sensation heightening more alarmingly.

The circle lasts for a year and ninety-two days (come this time the line will have evaporated from existence altogether), or until the magician, or another who knows of this magic, utters an arcane phrase within. Multiple circles may be enacted, but the lengthy preparation process deters some. Other opposing magics and extrasensory abilities may also notice or subdue this warning line.

## جفأ ح شوب

A spell belonging to a truly ancient breed of death magic - some claim it an old deviation rooted in the Near East, to others a precursor to the arts of classical necromancy (a grim offense to the more learned). A magic that can scar the very soul itself if done improperly. Most traditional necromancers deride such primitive and dangerous workings, to say nothing of its linkage to the dark powers.

You learn how to cover a person in archaic glyphs, symbols and ancient writings so that deathly and demonic spirits find the subject painful and unbearable to approach. Any spirit of demonic entity that attempts to approach closer than a few paces to a person who has been painted with skin-written glyphs will suffer terrible spiritual spasms. If painted onto the skin of a person who is currently possessed then the possessing spirit or entity must make an excruciating test of spiritual endurance and willpower to withstand the magic or be driven from the body. To successfully use this magic you must cover a person nearly entirely in symbols and will need to work on the unclothed subject for at least an hour. The effects last until too many of the glyphs fade or are smeared, usually a few hours at the very least.

Attempts have been made among sorcerers, in particular those belonging to the hidden orders of Egypt, to make the protection permanent through tattooing. The effect of tattooing such writings, however, is too powerful and drives away not only the spirits of the dead and the damned, but also the person's own spirit-stuff, causing soul loss over the span of a month's time, at the end of which nothing but a hollow, unresponsive husk remains.

## **Necro Linguistika**

To speak to a dead person is something that can be both very terrifying and very dangerous. The dead, quite often, impart closure not meant for the living and great tragedies could come from such interactions. Only those within the esoteric sphere of classical necromancy usually make the attempt to speak with someone that has passed. This deathly ritual, one of ancient-fringe, demonic origin, can only assess immediate knowledge of the hereafter.

For this rite, the dead one cannot have been dead for more than approximately five months for the magic to be a possibility, and their remains must be present, in whatever condition - be it their ashes or their festering carcass. Five lit candles made from the fat of a goat and nine unlit lanterns must be placed in a circle around the remains, and at least a single tear of a lover dripped within. If the rite is successfully enacted and the relevant passages recited, the summoner can speak to the departed soul of the remains. The summoned spirit is forced into brief visibility and will remain for around a third of an hour, after which it may return to the hereafter or decide to remain until the hour has passed. They cannot leave the circle of lights - if even a single one is put out or moved the soul immediately returns to the hereafter. Furthermore, the dead are not obliged to speak with the summoner. Frequently the dead one will not answer the summoner at all if they do manage to summon them. It is totally up to the soul's judgement whether any information will be given or not. The nature of the dead (whether the soul was favourable or inimical to the summoner in life, perhaps a friend or foe) has a role in this but it is not guaranteed even then - the nature of the bodiless soul is an obscured one. The use of incense in the presence of the deceased has been known to put at ease their unrest, and perhaps tips the odds in the favour of the summoner.

Opus Magnum Mortuorum is the name of a tome that was written by a group of Gnostics during the 16th century. It is said that a great amount of the writing in the book contained Babylonian elements that were thousands-of-years old but the Gnostics managed to decipher the combination of symbols and, by doing this, obtained a sliver of knowledge of a great Babylonian secret: the ability of speaking with the dead. Opus Magnum Mortuorum exists in three sets, of which two are adrift somewhere in Europe. The third book is guarded by the monastic sisters in the Greek monastery of Roussanou. This book is considered to be the original, the other two are considered to be copies. If one can acquire this written work, they may attempt to learn this magic as though it were of first tier and without corruption.



## ارمال المتحركة

The ancient Egyptians were among the earliest of civilizations known to venerate the first incarnations of the dark powers, and it is from this dark wisdom they learned the art of creating traps out of enchanted sand. In the tombs of the pyramids and other structures it was common that the entrance was protected by such enchantments, but these magics later fell into disuse during the later periods. Were it not for the secretive circles and cabals keeping these practices and traditions alive throughout history, such magics would have been lost.

Enchanted quicksand is made when one creates a substance derived from quicksilver, oil, lime, and glue created from the boiled bones of condemned criminals. Should the magician succeed in creating the substance and pour it upon an open area of sand at least half a meter deep while reciting the correct litanies, it creates a 2x2 meter large area of ensorcelled quicksand. Those unlucky enough to entrap themselves in its magic will slowly and tauntingly sink to their asphyxiating deaths, as though the ground itself developed a sadistic hunger for them. This enchantment lasts, at most, a third of a decade - unless the magician supplants the condemned bones of criminals with that of children, in which case the enchantment lasts half a century at the very least. Such enchantments once lasted for centuries, even millennia, before the worldwide decline in wonder.

It is also said that a potent variant of the substance exists that is so powerful that it is possible to place it upon any flat stone surface, not just sand. The area where the substance is spread is turned into "quicksand" but is not changed in appearance - and if the surface is thin enough, the unassuming victim may even fall into a trap room below. Some texts speak of stone walls covered in this enchantment, allowing cunning sorcerers to create hidden passages to travel through - albeit with smothering difficulty. To uncover this variation the magician needs - apart from a higher dedication and obsession to rival the likes of third tier acquisition - to have learned and memorized an Egyptian prayer, or symphony, known only as the 'Feast of stones', as well as pillage the last extant texts containing an additional two components - a boiled camel fetus and the dried skin shavings of a royal.

If a holy prayer of Islamic faith is said aloud near the enchantment, there is a three in five chance it will cease and extinguish its magic for a short while, but will otherwise return within the hour.

## Levitation

The invisible, binding forces of the world can be felt and nudged, and with that insight the magician has gained the capability to levitate, using nothing but the power of their faith in the dark powers.

By speaking Latin formulae and invoking six names of the Adversary, the witch or sorcerer causes their form to levitate above the ground at a rate of one inch per minute, or every ten seconds if the blood of a child or black goat is smeared on the forehead. The maximum height may not exceed ten or so meters, strangely, as though the earth itself tugs at the lower extremities of the person, but the levitator may levitate in any direction at the same described rates. Meditating for approximately an hour's length to concentrate and unite with these unseen forces, an anointed magician can apply its presence around themselves or another (who must also be anointed in the blood) to procure a similar, more potent variant. This must, however, be enacted within the hour proceeding the meditation. By invoking infernal titles, the chosen body moves in the direction that the mystic chooses with a speed of one meter per minute, without the usual earthly restriction. The magician may levitate up to four people in their immediate vicinity this way - or around twelve meters in any direction from their point.

Should a levitating person (magician included) be touched by another human being during this time, or should they exit the magician's vicinity, the levitating force will disappear and the subject will fall abruptly.

## **Hell's Insight**

By the silent reciting of a short unholy prayer, a dark, divinatory magic may be invoked in order to find out secrets, lies and truths.

A sorcerer who works this black invocation will be able to tell immediately if those spoken to during this time are speaking truth or lies. Whenever a lie is spoken, small hissing voices whisper accusingly in the sorcerer's ear, informing them of the untruth and other deceptions. The experience is, to say the least, unsettling, and causes no small amount of strain to the mind of the sorcerer. The hissing informants may be dismissed at any time by the will of the invoker who beckoned them.

In addition, if under the power of this magic you can see through possession and other similar phenomena. You are able to see the demon or spirit as it would normally manifest instead of the possessed person. You are also able to see normally invisible spirits and shades, although only as phantom shapes - ghostly but certainly very real. In both cases the whisper, hellish voices turn crazed and louder; ranting, laughing or snarling as if the presence causes them some offense or amusement, depending on the presence itself.

## **Μαύρη φωνή**

This extremely aggressive magical alteration allows the sorcerer to concentrate on a nearby object or living creature to distort or break its form through a projection of dark, visualized will - simply by speaking a foul black utterance, unintelligible to all others. Material objects up to the

size of a chest or door and the material strength of wood can be affected quite profusely, and the black will of the sorcerer will distort or rend the thinnest or weakest point of an object first, such as locks and buckles, a rapier blade, or the cracks in glass or a softened wall. Casting this spell on living creatures is a horrifying, truly vulgar spectacle to behold, as skin tears and bones begin to pop and crack, eyes burst and the chest contorts and caves in. Most honorable and 'goodly' magicians will use such sorcery in offense only to strike the weapons or armor of opponents, or limbs they can survive without, but this is unfortunately not always so, and the aftereffects (most often lethal) of those who suffered through such a devilish assault on their bodies are grim indeed.

To comprehend the incomprehensible is a burden. Even a single use of speaking this sorcery is unnaturally taxing on the sentient mind, and overuse can - and will - threaten to throw its user into momentary or extended lapses of unconsciousness.

### **'Skin of the Stillborn'**

One of the most ancient and immediately potent of all the dark miracles, and one which has proven to be an indispensable aid in the past to powerful sorcerers in their constant evasion of the Church's fires.

Wash the flesh of a stillborn fetus repeatedly in a mixture made from the black spit of a toad and the blood and intestinal contents of a torture victim, and leave it to dry long enough to acquire a leathery texture. The skin, when dried, is then branded with unholy seals and symbols and worn secure against the chest, either in a front pocket or as a foul talisman. The spell is activated by touching the dried flesh with the left hand and uttering bygone profanities not meant for the ears of mortal men. All those within ten or so meters of the sorcerer immediately and painfully collapse, suffering the effects of a concussion - unconscious for as long as the chanting continues and taking around a minute's time to recollect their thoughts and bearings. Those outside of this range, assuming they are within hearing distance, will only be afflicted with minor to mild head pains depending on their proximity.

The black speech spares none, even those whom the speaker considers friends or allies. The magician will suffer terrible migraines (and horrible, horrible thoughts) for the duration of the day, possibly up to a week or longer if used too frequently.

### **Master's Ring**

Worn in the past by powerful witches and sorcerers devoted to the dark powers as a symbol of status and authority. Preparation of this magic is suspiciously similar to that of the Ring of False Necromancy, which makes one wonder if it is perhaps related to the magic of the mysterious uncredited benefactor of its design.

Constellate a gold ring - one mounted with bloodstone and forged according to precise esoteric design - each night by making a groove in specific ridges with a ceremonial dagger used to kill at least thirteen innocents (slain by your own hand) and wetting it with a mixture of their tears and ashes from the cremation of an unbaptized child. Once the ring has been created, place it on the heart finger (left ring finger) and consecrate the ring-bearing hand in profaned baptismal water. If the ritual is deemed a success, the desecrated water will hiss and steam sickeningly.

Once worn, as long as it is not removed, the ring projects its power onto its maker, protecting them from undesired magics associated with the internal hells and the dark powers, specifically magics that would affect their person intrinsically. For instance, the witch employing Larvae Boil against the bearer of such a ring will quickly discover their magic to be baseless and void. Even sorcerous effigies such as Waxen Spasm will bear no power against its wearer. Additionally, there is a fair chance that such sorcerous offenses will be given back to the one who sent them, depending on the magic enacted. In which case, the hag who employed Larvae Boil may soon discover their unfortunate self to be infested by their own foul sorcery, or the brujo employing Waxen Spasm wallowing in their own terrible agony.

### ***Tier Three***

#### **Devil's Fire**

To make things burst into fire without physically applying fire to them is something that is often connected with witches, sorcery, demons, and the Devil himself, and, rather interestingly, one of the more recent of unholy secrets to be given to mankind. Some few resourceful infernalists have, however, not allowed the Church to scare off such knowledge and have instead continued to protect information of this satanic miracle. The ones who master this ability can make things ignite at a distance by speaking a Latin formula that is both very powerful and very vulgar.

A most-spoken of and sought-after book is *Mutus Liber* which holds within it a collection of rebuses, secrets and occult truths in the form of fifteen images. The first version was printed in 1677 in La Rochelle. Most sought after are the few copies that still exist from the first, incorrectly printed version, since later versions do not include the famous *Oculatus abis ignis*, the picture and key code that is the source of knowledge concerning the creating fire out of nothing. The Church was able to stop this revision and instead a few modified variants made their way onto the market. Only a few copies of the original remain, of which, of course, the Church owns most. Finding this book will be an excruciating endeavor. Although, this book, even if one can properly understand its satanic symbolism, does not immediately give one the means to use this power, which first requires years of extensive experience of different occult experiments coupled with many hours of unholy exaltation and prayer spread over many more

months before the dark powers take notice.

To make something ignite the sorcerer needs, along with the above-described book, a fistful of ashes from the cremation of an unbaptized child. When the ashes are thrown into the air at the same time as the sorcerer reads the key code from the book in fluent, unbroken Latin, they summon the devil's fire upon an object, person or creature no larger than a small school bus or a large elephant, which they have nigh-complete influence over - not unlike Ignis Regula - up to its described proportions. The conjured fire carries a sickening, indescribable colour tone, and is fiendish in nature; angrily consuming more mundane flames as any fire would consume wood or tallow. The unholy fire is otherwise indistinguishable from mundane flames.

## **Craft Gargouille**

An enchanted construct made of flesh of clay and ash mixed with stonedust, the blood of children (around a litre), and the ground bones of dog and man - brought to life with the reciting of dark exhortations. Sufficient expertise in the relevant craftsmanship will be required to successfully enact this magic, as well as the patronage of the dark powers.

Gargouille are heavy, completely mute, lumbering creatures relatively lacking in both wits and intelligence, and it is questionable if they are even conscious or aware of their own existences. Their only significant use is as watchful sentries or lumbering bodyguards. Gargouille will only obey their creators and can understand enough in the way of basic words to be set as useful guards, but struggle heavily to complete more complex tasks. Gargouille may not exceed a mass proportional to three or four normal sized humans or a mass smaller than a child, but there is otherwise no limit to the amount made. Gargouille are strong and very, very formidable, around three to five times that of the common man no matter their mass, and are as tough and durable as granite. When at rest or unneeded Gargouille stiffen and become stonelike to touch. They are "aware" in this state but take a few seconds to rouse. When awakened (usually when trespassers enter their presence) or commanded to move their skin cracks and splinters and becomes more pliant. Once awake a Gargouille can move relatively fast, just under the speed of the average human. Although often carved with wings Gargouille are far too heavy to fly or even glide. Most, however, can climb vertical walls and ceilings with strange, preternatural ease, often to the horror of those present, and their eyes carry a pale, sinister glow at night. Gargouille are sluggish during the day and have no choice but to petrify themselves in the presence of direct sunlight, and only the breaking or shattering of at least half the construct's total mass will render its animating magics void. Repairing Gargouille with the same mixture used in its creation is possible. Gargouille last seemingly indefinitely; the last known specimen documented in Paris, 1976 - itself having been fashioned by an unnamed Freemason in the winter of 1831. No known specimens have been documented since. Other non-demonic variants exist, but these have largely been rendered an extinct affair.

The humour of the age often sees Gargouille (or gargoyles) carved in hunched, vaguely demonic shapes whose forms vary from hideous to frightening to comical, depending upon the whim of their creator. More human looking Gargouille have been known, but because the heaviness of these creatures limits their proportions and their ensorcelled stone-clay flesh renders their appearance rough and clumsy, hominiform Gargouille appear more like a goblin of a fairytale than a real person.

## **Sixth Column (Sloth)**

### *Tier One*

#### **De la pereza**

Mix treacle and tar together and paint this over a small wooden or wax manikin representing the subject of the spell, containing either the hair, nails, or teeth of the victim. As long as the manikin remains intact and within a mile's distance from the subject, the target of the spell becomes overcome with lethargy and sleepiness. The malaise will descend unnaturally quick, will defy all normal treatments and will cause even vibrant people to become sluggish and slothful.

#### **Poor Man's Product**

Take a piece of poorly made crockery, a poor person's shirt and a piece of old and worn out rope. Bind these in an old sack and bury them near the residence of the subject you wish to work this spell on. If successful, the victim will find that no matter how hard they concentrate or focus on trades or craft work their finished product will always suffer from flaws as if done in complete laziness. The curse persists as long as the target remains living near the undiscovered hexed bundle.

#### **Behold the Man**

To enact this inquisitive magic, a drop of blood or a strand of hair from the individual to be beheld is required. A small fire must be lit by the burning of jasmine. Take the blood or hair of the subject and place it on the tongue, tasting it, then spit it onto the burning fire. The magician is immediately filled by strange feelings and instincts, suddenly feeling the things - the emotions, concepts and maybe even specific memories of past events - motivating the individual. This understanding comes in the form of a sudden but fleeting insight. The magician can see through the mask of a chosen individual, discerning the true feelings hidden behind their behaviour. The magician understands all of the forces motivating the individual at present, whether it's a bloody vendetta, a familial grudge, or a traumatizing childhood, or something

other entirely. This insight is brief, the emotions and other motivations of the beholder only sufficing for around a minute's span.

### **Samaritan's Folly**

Make a small manikin made of wood or wax representing a specific person and put it in a bed of rose petals, pouring over it honey. Finally, lay a silver coin and a single strand of the subject's hair on its forehead. Leave the charm thus and the next time the person meets you he or she will feel an overwhelming compulsion to do you a good favour. The person may enquire what he or she can do to help, or simply take a self-chosen task on without a second thought. Whatever one task you suggest, as long as it at least appears to be innocent, such as painting a house, mowing a lawn, milking a cow, etc, will be done merrily for you. The charm works only once, only for a single deed, and the old doll must be burned and buried before a new doll can be made for the same person.

Alternatively, lay a gold coin on its forehead and the subject will be compelled to do you a single favour every day for six days, at the cost of never being able to employ this same magic on the same individual again.

### **Blessing of Pepin**

Crush three grains of wheat, a lodestone and a child's tooth within a small yellow silk purse, which must always be carried hung around the neck or hidden within the user's clothing. To use it, the person touches it with their hand before rolling dice, any dice. The wearer (either yourself or another) of the talisman, when rolling a die or dice, will usually roll a favourable outcome, winning most games of chance they participate in that rely on such dice without resorting to traditional cheating.

### **Token of Good Will**

Give a piece of clothing, ring, necklace, lock of hair or another similar personal object that has been blessed with certain incants to a loved one for luck. You cannot give a token to a stranger or even a casual acquaintance, there has to be a strong bond between you. The token allows its current owner to invoke one moment of chance good luck, pure serendipity once a day. This is subconscious, the character has no idea things could have gone otherwise. They could, for example, find out that a policeman on duty is a cousin of theirs, or that the ship they are on which is being blown off course blows straight into a safe harbour, or that a door that should be barred happens to be ajar. Nothing too out of the ordinary or glamorous.

Such tokens, strangely and annoying, have no effects on their givers - you cannot give yourself a token. The magic itself lasts indefinitely, and loved ones may benefit from this magic even after

the death of its gifter.

## **Prank**

A minor, amusing magic, but one much beloved by more benign and jocular witches and magicians.

Take a live flying insect with the right hand and, without killing it, raise your first to your mouth and whisper the correct words of the spell as well as the name of the target. On freeing the insect, it flies to the subject of the spell knowing the entire time where to find them, although it can't take more than a day's length to reach the target or the spell expires. After it reaches the target, the insect waits for the most propitious moment to resolve the spell: it enters their mouth, ear or eye, stings them, or inconveniences them in some way, causing him or her to commit some funny gaffe (knocking over a pitcher of milk, falling down the stairs, choke on the insect, blurt out a loud blasphemy in front of witnesses, etc).

## **Glamour**

Make a cord at least two feet long using hair belonging to a maiden and a crone, along with polvo de hada (also known as pixie or fairy dust - the powdered toadstool from a natural fairy ring) and butterfly wings, the more colourful the better. To use it, tie a complicated knot around the neck with the cord, including a personal object, hair, or fingernail of the person you wish to imitate (who must be alive), and pronounce the words of the spell. The witch, or another subject, takes on the appearance of the person: height, weight, face, gender, clothing, etc. All those who encounter the witch see and hear them as if they were the actual being they are imitating. But it must be remembered that the subject simply takes the appearance of the individual and, as such, doesn't have their characteristics, skills, etc, nor are they physically the same as the subject, it is but a glamorous illusion consisting of nothing, and the illusion can be broken if someone performs an action that ruins the facade. For example, if a witch takes on the appearance of a small child, and someone attempts to pick them up, they will instead find themselves grabbing at the lower extremities of a much taller person (in such a way, even grasping a physical object may undo the facade if approximate proportions are not met), immediately ceasing the illusory curtain. Otherwise, one can end the spell simply by removing the cord, and repeat the magic by having the witch who made it tie the same complex knot around the neck again.

## **Peering Stone**

A Peering Stone is made by enchanting a holed stone found by chance, usually in a river bed or some other water source. This bauble is enchanted by the reciting of curious litanies during



dusk or twilight at some liminal place such as a lake shore or inside a door mantle. Thereafter one, anyone, may use it to spot certain obscured entities if there are any present, such as ghosts, fairies (if any still remain, demons, and other invisibles. The Peering Stone by no means offers any protection from being seen by invisible creatures, who usually leave or flee if they detect themselves being looked upon, or may take an unhealthy, even dangerous, interest in the spectator.

## **Whistling Stone**

This magic uses a holed stone carved so that it makes a simple note when blown through. This stone is scribed with arcane symbols of melody by an iron nail, and sometimes one or more of these are deepened in the form of an amulet, so as to wear. When one, anyone, blows through the inscribed stone, the unnatural whistling sound made is very unpleasant and loud to fey creatures and other invisible and incorporeal entities of all sorts; shades, ghosts, nature spirits, even demons, acting as a compulsive charm which usually forces them out of hiding, making themselves known, even crying out. Weaker spirits and beings, if there are any present, may be overcome by the sound and will flee, or do drastic things to allay it if this is not possible. Stronger, more physically capable entities might even attempt to attack whoever makes the terrible pealing sound afflicting them. Great caution is advised. In most cases, one need not fear lesser presences so long as they continue blowing the whistling stone, and a bargain might be struck through this compulsion.

## **Goblin Effigy**

The witch creates three - no more no less - human-sized wicker figures during the night of Beltane or Samhain, clothed in garments that they themselves might wear. Upon the faces of each wicker figure is placed a clay likeness of his or her face. Once the rite is completed - after the appropriate litanies are recited - the wicker figures will arise in a slow, awkward, shuffling gait. Eventually, they shed their straw, revealing a being which looks just like the witch who conducted the rite, clothes and all. The three 'copies' do not last long, only until dawn, and they do not speak or show any emotion, listening only to the witch's orders. Their strength and durability is practically non-existent, being made of straw in truth. Come the dawn, or if the witch speaks the litanies backwards, the effigies crumble back into straw, often to the shock of those present. They are incredibly flammable; a single spark is enough to conflagrate these duplicates into ash. Harming a single effigy, even a playful push, will cause it to crumble - such magic was often used only for display for this reason.

Alternatively, by dousing the clay masks in their blood as well as that of a child, the effigies may take on the physical properties of the witch, and are otherwise indistinguishable from their maker beyond their apparent inability to speak or feel. These copies do not crumble back into

straw upon being harmed, and do not bleed - instead shedding the straw they were seemingly born from, and thus retain their extreme flammability.

### **Autumn's Sigh**

Combine crushed seeds from a rotten pumpkin, common red table wine, and a teardrop - anyone's will do. Those who drink Autumn's Sigh will sleep soundly for the night, untroubled by nightmares, natural or otherwise. They will awaken as normal due to outside stimulus (such as being woken up abruptly, loud noises, etc.), but they fall asleep easily, their mind soothed and clear, their sleep idyllic and restful, and come their awakening they shall be completely rested, reinvigorated both physically and mentally. During this enchanted rest, the subject of the magic will experience dreams of a positive, lucid variety.

### **Spring's Whisper**

This magic may only be enacted during rainfall amidst the season of spring. Prepare three clay jars: fill the first one with water and deposit the skull of a magpie inside; fill the second one half-way with water and deposit a mercury rock at the bottom; leave the third one empty, placing white lilies inside. Next, recite an incantation to activate the spell, saying in a loud voice the message to send, as well as the full name of the subject, over each of the vessels. If successful the target will dream the message, in some way, during the first night he or she sleeps, no matter the distance separating them. Naturally, the quality of the sleep can detract slightly from the message the magician sends, although their main sense of it remains unalterable.

## ***Tier Two***

### **Sunday's Secrets**

Ritually treat a steel plate with perfume of frankincense, frame it with laurel vines and polish it frequently with white canvas until it gains a mirror-like surface. By reciting a hallowed verse while looking deeply into the mirror during midnight amidst the first hour of a Sunday, the magician may - as long as it is within approximately a month's span - view whatever they wish of the immediate past, the present, or possible futures. As the future is created by the present and isn't at all immutable, the mirror offers the most probable future among all those possible. Such visions may only be viewed by the magician.

### **Scry**

Peering into a clear, undisturbed body of water, such as a filled cauldron, bowl, or pond, and dripping in drops of their blood, the witch is able to see a faraway place. How far the witch can

scry depends on their familiarity with the subject. If the subject is unknown, scrying is not possible. If the subject is incidental, having met or seen the person, place, or item once before, they may use this rite to view such a subject up to three miles away. Be they casual, having seen the person, place or item several times, the witch may use this rite to view such a subject up to twelve miles away. If the subject is known; extensive conversation held with the individual, an acquaintance, or has spent several days at the location or working with the item, they may view such a subject up to ninety miles away. If a person is intimate, a lover, sibling, dear friend, or hated enemy; if a place, it is a home, place of work, or favorite retreat; if an item, it is a keepsake, a family heirloom, or a preferred weapon or tool; the witch may use this rite to view such a subject anywhere in the world.

### **Capture Curse**

Draw a circle with a piece of bloodied charcoal on the floor of a build or establishment. It must be a place bounded by walls of some sort, though need not have a roof. Place twelve candles - six white and six black - in the center of the circle along with a lit brazier, throwing in oak leaves, saffron, mugwort, wolfsbane, juniper, and sacred religious herbs desecrated by the urine of one of devout faith - Christians use rue, Muslims aloe, and Jews myrtle. After carrying out a series of verbal rituals, place the ashes from the brazier and more sacred herbs into a jar or jug and immediately throw or submerge it into a running river. The spell cancels any curse which has been cast on the residence, building or establishment.

If one ever opens or breaks the vessel containing the ashes and desecrated herbs, they will suffer mild to terrible misfortunes proportional to how potent and powerful the curse was, lasting anywhere from a day to a year, depending.

### **Amandis Powder**

It is said that an unnamed chemist, in his unholy desperation to find a cure for his wife's blindness, discovered this green powder of truth. In the hands of an experienced occultist the powder reveals certain truths that are hidden to all others.

To make this curious substance, one will require snake venom, human bone meal, lotus flowers and opium powder that have been distilled together, and a green agate stone that has been grounded down and mixed together with the other ingredients and left to dry. Usually it is poured or blown over a deceased individual and the observer will then know how that person came to die; or in a particular location to learn what events have transpired there recently. The truth becomes manifested as a faint green curtain of smoke, appearing as obscure images and indistinct visages. The vision can be vague, and oftentimes is only partially revealing, but is clearer and more vivid the more recent the death of the person or event that took place. Within

a decade of the death, or event, the vision will be mostly clear and decipherable. Beyond four or five decades such visions are barely discernible beyond erratic tapestries of imperceptible green smoke. These visions rarely last longer than a minute, and must be interpreted by those present rather hastily. The visions are always relevant and vital to what those present wish to know most.

Additionally, objects or beings struck by the dust manifest their "essential" form, which is to say, their true form. For example, if thrown over beings or things that are invisible, they become visible; if over the possessed, or disguised or metamorphosed entities, they display their true form; if used over a transformed lutín it reveals their true diabolic nature, etc. Furthermore, if used over very good or very bad people, they become more beautiful or more horrible, according to their nature - though it is necessary to remember that the powder shows only the essential form of the object, they do not revert or modify its current physical form; for example, if we use the powder on the same lutín currently in the shape of a black cat, we'll see its true form - a lutín - but it still has the physical properties of a cat. Such revealings are even more fleeting, and only last a few prolonged moments at most.

## **Travel Powder**

Boil a handful of snow, olive oil, blood of a swan and the bile of a cobra until obtaining an oily liquid and pour it into a sack made from a black sheep's bladder. After carrying out a series of queer incants, toss the bag into hot coals from a fire of oak, until only ashes remain, then pulverize them on an alabaster plate etched with arcane symbols while intoning vulgarities. The resulting transmuted unguent has the appearance of a greenish-black powder, and to use it, it must be cast over your own head while pronouncing the proper magical words. The magician will teleport, in a very faint green shimmer of a flash, immediately to the location he or she wishes to within sixty miles, before the powder even settles to the ground. The magic only acknowledges the flesh however, and the magician will arrive bare and exposed. This quirk of the spell may be dismissed by the donning of a cloak black as sin, and applying the blood of a bat or a child to the forehead.

The destination must be known to the magician - it is impossible, therefore, to teleport into the interior a fortification which they have never been - and in the event that this location is occupied, the magician appears in the closest empty space nearby, but always within the area. If there is no empty spot - for example, if teleporting into a cavern that has collapsed from an earthquake - the magic will not function and the magician will remain in place, cloak smoldering.

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They say that this enchantment was used by Boabdil (Muhammad XI) and his army after the capture of Granada, to make the Christians believe that they were leaving the city when they were really hiding in a cave protected by magic, hoping to reconquer their old territory.

To create this enchantment, burn grains of jasmine and opium poppy in a small bronze brazier etched with arcane symbols to produce a thick smoke, while fashioning figures with clay and powdered rock; as many figures as the shadows you wish to create. Once the figures are made, activate the spell. Upon activation the shadows of the clay figures transfigure into ghostly, shadowless shadow-men that imitate living humans and can pass for them, although they never speak and are not solid; if someone touches them, they'll feel nothing, since the shadows lack physical form. In the same way, the shadows do not leave footprints, and can neither grasp nor move material objects. The shadows follow the wishes of the magician to a point. To make the shadows disappear one must either put out the fire and disperse the smoke or disassemble the clay figurines, thus rendering the shadows baseless.

### **Cloak of Shadows**

Mix wax with frog's blood and generous amounts of hair belonging to a subject. Mold the result into a human form cloaked with the same frog's skin and perfume it with incense of benzoin. Activate the talisman by taking the figurine with the right hand and bringing it to the chest while silently singing an arcane poem. The person whose hair was used in fashioning the talisman (normally the magician, but that isn't a requirement) becomes completely invisible, along with the clothes and equipment they carry at the moment. There is no way to locate them visually while the dark hymn is chanted, although they are not completely undetectable: they still produce sounds, leave footprints, emit scents that animals and some creatures can detect, etc. The wax figurine must be well protected when it is not being used, since if it breaks - at any time, whether the spell is active or not - the mind of the person whose hair was used to fashion it is scoured with the shadows; dreaming beneath a blanket of unconsciousness for approximately a fortnight. It is possible, however, to remove the spell from the figure by means of dousing it in blessed liquids, such as holy water, or removing the frog's skin, in which case it ceases being a talisman, losing its powers and allowing it to be destroyed without any harm to the magician or subject.

### **Jar of Truths**

Take the remains of a dead person - it's all the same whatever state they're in, even ashes or a pair of bones are fine - and place them in a large jar of bronze with a tight lid. Fill to the brim with white wine, powder of iron sulfate, sulfur, saltpeter, smoky quartz, mistletoe, rosemary, and serpentaria, dissolving them all in it. Carefully close it, pronouncing the appropriate magical words. Let the contents of the jar ferment for three days. Once the three days have passed, the

magician may ask what questions they want of the jar, and the dead person's echo of a consciousness within responds by striking the jar's walls - one bang for yes, two bangs for no, and no bangs if it has no answer to give. The deceased must always communicate the truth, though its knowledge is limited to what it knew in life.

If the ensorcelled jar is ever cracked, opened, or otherwise destroyed, the torpid echo of the soul's consciousness escapes and manifests its rage and malice in the immediate vicinity. All those surrounding the jar during this moment will be followed by a ghastly presence for around a month's time following - hearing, sometimes feeling, and even seeing things in their peripheral vision, things that aren't conceivably there. If the sorcerer happens to be in this vicinity, they will suffer the same hauntings for around half a year's span instead - its malice being particularly fond of the caster, but no more unnatural or dangerous.

## **Living Zombie**

This black rite, used by bokors and dabbling houngans, saps the individuality and free will of an individual and turns him or her into a living and emotionless "zombie"; traditionally used as a criminal punishment. Unlike the truly dead variety, living zombies retain their health, ability to speak, and other life functions. It is debatable if they are truly conscious, however.

To create a living zombie, during Fete Ghede, the Voduns' "Festival of the Dead" (November 2nd), draw a mildly complex chalk circle. The zombie-to-be, voluntarily or otherwise, must drink a foul substance within this circle, consisting of snake bile, bad wine, the victim's own blood as well as the blood of the sorcerer enacting the magic. If drunk, a magic of a kind will be summoned forth over the victim, forcing them to fall into unconsciousness. The magician then strips the body and cuts a veve of Baron Samedi on the victim's chest. A mixture of grasses soaked in snake venom is rubbed over the wound while pronouncing dark hymns, after which the victim is buried in a cemetery. The magician then offers prayers and songs to Baron Samedi to take the spirit but leave behind the spark of life. Come the dawn, the body is dug up. If the victim is still alive, they are now a living zombie, completely subservient to the sorcerer, witch or bokor who made it so. While still alive and "human" the living zombie has a pallid appearance and dead eyes. They follow directions to the letter with no regard for their own safety or the consequences of their actions, and as such may be unpredictable at times. The thrall will only follow the instructions of the one who created it, although it can be instructed to serve another individual or a community as a whole. This enthrallment is seemingly indefinite, and there is no limit to the amount of thralls owned, but only one can be raised each year.

## **Helper's Hands**

An unorthodox and dangerous mockery of necromancy, a bastardization of traditional craft that

classical necromancers have long held much contempt for.

While within a residence, take the preserved hands of a dead servant, be it a maid or a butler, bind them in black rope and place in a circle drawn from red chalk. Work over this a ten minute incantation in Latin while pouring a tincture of nightshade, mandrake and red wine in a circle around the hands. At the completion of this ritual a pair of almost invisible spectral hands appear, bound to your bidding for another an hour. The pair of hands are, unlike most spirits, physical and can interact with the material. The hands will work tirelessly, furiously and skillfully at any task that a servant could be expected to do, even the removal of an undesired visitor. They are unlikely to have any specific talents but as they belong, as you may guess to the ghost of the dead servant, some spectral hands do show themselves to have unusual talents. During the hour the hands can achieve the work of five able-bodied servants. They then vanish, drawn back to the hereafter from which they came. You can summon them again, but each time you summon the same pair of hands within a twenty-four hour period their tie to the mortal world grows stronger and there is an additional one in six change that the hands will only SEEM to appear to vanish when you are done with them. For instance, if you summon the spectral hands four times in a day on the fourth summoning there is a three in six change that the hands will not return to the hereafter on command or when their time is up. Instead they will remain invisible and present until the next dawn, lingering about and very likely waiting for an opportunity to exact revenge. Throughout the ages many a lazy and careless sorcerer unfamiliar with classical necromancy has awoken at night to find a cold and clammy grip tightening around their throat.

The spectral hands can only be seen by the summoner, appearing to everyone else as an unseen telekinetic presence. The spectral hands may also not leave the residence they were summoned in, they simply cannot exit.

### **Flying Ointment**

During the night, rub on your arms and legs the spittle of a toad, belladonna, evergreen flower, seed from a hanged man, household ash, and the fat of a raven, a bat and an infant. Write on yourself pagan symbols of an old and dark nature and chant three times thrice an unholy verse praising the dark powers of the dying earth. Once done you gain the classic witch's power of flight, perhaps one of the strangest and most unnatural of all the dark magics. You can hover in the air, glide about or whisk breezily through the wind, all with the least of effort. The witch's flight is exhilarating and causes a slightly delirious, very unnatural giddiness and carelessness to creep into the mind. You must resist the urge to simply let yourself go in a wild, cavorting dance in the air. The spell lasts for a night's duration. If you move swiftly and in one direction you can potentially reach a speed of up to 90mph. At the end of this time come the dawn, when the Sun nears the horizon, you will forcefully float to the earth and will be overcome with a terrible

tiredness and sadness.

Alternatively, by applying the ointment to a branch with seven knurls and engraving the same pagan symbols, the magic may instead be forced into the branch, producing a Witch's Fork, or a Witch's Broom, capable of carrying the one who made it, but only so long as they ride bare during the night - the magic will not acknowledge anything other. Wear and excessive weight will cause the branch to refuse its function, or slowly float back down to the earth as normal - as will the arrival of dawn. Strangely, it sometimes attracts and accepts the company of crows and ravens (a lutín always counts, no matter the form it takes, curiously), and one perching on the tip of a fork or following the witch during flight is considered to be a very good omen indeed. The fork itself is slow in comparison, travelling only at a modest 60mph, but the magic in it persists for a year and a day.

### **Castigo de Frimost**

The signature spell of the demon-recluse Frimost, who teaches it to his few adherents. This magic can only be enacted against those born on a Tuesday, but may otherwise be used at any time during the week.

To carry out this terrible magic, during a Tuesday between the hours of nine and ten at night - when Frimost is at his strongest - make a wax figurine fashioned with the heart of a ritually sacrificed infant at its centre. Once the effigy is made, make eye contact with the victim and break it while pronouncing the foul utterances. The victim dies immediately. Their heart ceasing - their soul departing. Additionally, during the night of Walpurgisnacht, the wax figurine may be used against any individual, regardless of the day of their birth, whoever they are and wherever they may be in the world - sending the unfortunate soul to the hereafter as normal. Using the magic in such a way ages the sorcerer by a year and a day.

This black magic doesn't serve against all beings, especially those of a magical or supernatural nature, such as neverborn demonic and spiritual entities, or human magicians capable of warding magics.

## ***Tier Three***

### **Curse of the Abode**

A devilishly dark and seemingly permanent curse of proportions unprecedented. One of the most potent and powerful of magics still enacted by sorcerers, witches and demonically aligned necromancers devoted to the dark powers - one that can spell the concealed doom of any establishment and guarantee a fate worse than death for its oblivious inhabitants. It is fortunate that such magics are among the most obscure and rare, even for third tier miracles.



Trace an unsightly circle with a mixture of alligator blood and charcoal and ignite a small fire in its center with snakeroot, myrtle, mandrake, jimsonweed and laurel. Next begins a minor but prolonged ritual, about two hours in length, during which drops of an infant's blood are cast on the fire, as well as three live toads, a single live bat, and a fresh, recently severed human head. When the rite is finished and the fire ends, mix the resulting ashes with a bit of your blood and that of a black feline or a disobedient child. Daub the mixture on the threshold of a building, house or dwelling to curse its very foundations. From the moment the sorcerer applies the ashes, the inhabitants of the abode will occasionally hear strange noises inside (shrieks, singing, a child's laughter, a dog's growl, things that aren't conceivably there, etc) and experience strange, inexplicable happenstances; furniture moving on its own, candles suddenly blowing out as if a mysterious unfelt wind blew upon them, plates shattering on the floor of their own accord, violent physical sensations, etc. This isn't the act of a ghost, but rather a malevolent, thanatotic presence has rooted itself into the specified location, be it a cottage, a mansion, or a five-star suite. Furthermore, anyone who dies in the building will be condemned to remain in it as a haunting revenant for the remainder of their existence, unseen and unable to interact with the living and the material world for most of the year (although they may supposedly interact with other souls condemned to this existence) and utterly unable to move on unless they are released through spiritual closure or magical means.

During hallowed periods of the year, such as the end of October and the beginning of November - coinciding with events such as the Festival of Samhain (also known as Halloween) and Mexico's Day of the Dead - when the hidden world is at its most potent, bound revenants may manifest and interact with the material for a time, possibly even to a physical extent, depending on the surrounding region's culture, faith, superstition and general belief in the unknown. The isolated souls have been twisted with unnatural malice however, and interactions with such cursed dead tend to end poorly and grimly.

## **Whispered Secrets**

Close yourself in a secret, quiet location, which you have personally cleaned and put in order. Place a table in its center, and put fresh, clean water, wheat bread and red wine on it, separated as food and drink. Next recite the appropriate exhortations, activating the invocation; wait without drowsing, in total unbroken darkness.

After a short while - no longer than an hour's span - the magician will notice a presence in the dark consume the food and drink, and then give thanks in a weak, whispering voice. The magician may then ask a specific question, which can be answered with a single word or short phrase - you know, nothing like, "What is the meaning of life?" - to which the voice immediately responds with a concise, specific answer, without going off on tangents or giving counsel; what the magician does with the answer is not its business. The presence then leaves and can't be

invoked again for thirteen days. The unseen entity won't answer three types of questions: the first is about future events - "Who will be my husband?" for example - since the presence doesn't seem to know what will come to pass and therefore can't give any answer; and the second type is those intended to learn about the nature of the presence - "Who are you?" is an apt example - which it won't even answer, so that the true identity of the presence continues to be a mystery, hiding whether it is a malicious or beneficent spirit, or perhaps something altogether more alien. The third type of question the unseen entity may or may not answer is something nonsensical or truly demanding, outrageous even - "Does God exist?" for instance, or "Are we living in the matrix?".

The unseen entity immediately vanishes if anyone else walks into the room, or its surroundings are illuminated in any way - anything that would threaten to reveal even a hint of the concealed presence will do it. The magician must take great care in their preparation, for disturbing the entity in such a disrespectful manner ages them by a year and a day.

## **Seventh Column (Wrath)**

### *Tier One*

#### **Liquid Courage**

Infusing alcohol with but a single drop of your blood and speaking a dignified word, this minor magic will create a 'potion' to help give increased courage to those who desperately need it - even just a mere sip. One of the more subtle magics, but effective. Liquid Courage can be performed discreetly in a tavern or public establishment. Savvy practitioners have been known to weave this word into a drinking song in order to perform the magic.

There are rumours among tavern owners in more remote parts of Eastern Europe that strange folk and tavern regulars know of this same magic.

#### **Liquid Rage**

Grind wolf or coyote intestines, maggots from a corpse, nails from a human cadaver, bear fur and brains from a wild cat, boiling them together in red wine and vinegar in the skull of a condemned criminal until obtaining a liquid with a nauseating odor. Anyone who drinks the resulting concoction, even just a drop, feels a homicidal loathing toward their most loved ones; that impels him or her to murder them in the cruelest and most horrible way at the slightest provocation, however innocent it may appear. The effect never lasts longer than an hour.

#### **Essence of Hostility**

Fill a doll made of rabbit skin with ivy, a tuft of the victim's hair, dirt from a wolf's den, and blood of at least three different wild animals that have tasted human flesh while reciting the correct words of the spell. Then bury it in a clearing within a forest. Once buried, the victim gives off a strange odor that unsettles any nearby animals, even of the domestic variety, which may or may not attack the victim. If the victim encounters any wild predatory animal, it automatically attacks them. Additionally, all those within the victim's immediate vicinity will instinctively feel an unexplainable, mild annoyance towards them, but not enough to warrant outright hostility. The curse is indefinite, or until the doll is dug up.

## **Hexcraft**

The witch or sorcerer has learned how to employ cruel and callous hexes - small, minor curses.

If the subject, or another, discovers any of the charms required for these magics and either discards or destroys them the hex is immediately lifted. The first hex learned is treated as though it were of first tier, subsequent hexes being learnable in only half this time (parcels may also apply).

**Welt Hex:** A very uncomfortable, maddening itch affects the victim's whole body. Barely any clothing can be worn without painfully aggravating it further. The Welt Hex requires the making of a small charm made of a child's tooth and ivy, which must be hidden either on the person or in their property.

**Pox Hex:** The victim breaks out with sores that weep and fester. Any clothes heavier than soft, simple shirts irritates the sores greatly. Physical appearance drops, and people tend to avoid the victim. The Pox Hex requires the making of a small charm, in this case made of bone from a man dead of disease or sickness and small stones from a graveyard, which must be hidden either on the person or in their property.

**Blundering Hex:** This curse causes the victim to become unlucky and clumsy. Any breakable object in the victim's possession will be at risk of becoming broken within the week unless the victim is one of fortuitous will. The Blundering Hex requires the making of a small charm, in this case made of rat or cat bones and black wool, which must be hidden either on the person or in their property.

**Dulling Hex:** The victim suffers from a dull, throbbing headache. Sleep and concentration are difficult. Mental and reasoning capabilities are effectively reduced by a fifth while suffering from this hex. The Headache Hex charm requires the making of a small charm, one made of twine and a fragment of a human skull, which must be hidden either on the person or in their property.

**Midge Hex:** The victim attracts annoying insects. Flies, bees, or wasps occasionally circle around the head and body of the victim. Mosquitoes, lice and ticks infest the clothes and live on the poor soul's body. The Midge Hex requires the making of a small charm, in this case made of a piece of amber containing an insect bound with red or white cord, which must be hidden either on the person or in their property.

**Stench Hex:** The victim gives off a strong, unpleasant odor. Others find the smell disagreeable or even revolting and will strive to stay clear of the victim. The Stench Hex requires the making of a small charm, in this case made of stones and sticks taken from a swamp, as well as the dirt from a beggar's soles, which must be hidden either on the person or in their property.

**Nightmare Hex:** This curse causes the victim to dream terrible and frequent night terrors, even waking up in a sweat on occasion. These nightmares are not out of the ordinary, but the frequency is quite alarming. The Nightmare Hex requires the making of a small charm, one made of crushed spiders, peppermint and quartz, which must be hidden either on the subject's property or in their possessions.

**Sniffing Hex:** A small, petty curse that gives a particular victim a very mild, irritating cold for a week. Their sinuses ache and congest. Requires that a small charm, made from the shavings of your dried skin, phlegm and fingernails stuffed in wool, be hidden either on the subject's property or in their possessions.

**Festering Hex:** Bite your thumb (or prick it with something else) and spit your blood at someone and utter a curse in harsh improper Latin. The next day the person will awaken covered with a horrible rash of blisters and pimples and boils. This hex only works on those characters who have intentionally wronged you in some way.

## **Blooded Breeze**

For this charm you need to smear a drop of blood from the subject, as well that of a stag, dog, or boar onto a porous wood ring carefully etched with symbols of want and need. The ring should then be tied to a thread, one previously used to strangle a rat to death, and certain pagan words said over it. The ring will, when suspended from a thread, twirl and sway in the direction of the (human) owner of the drop of blood as if there were a gentle breeze, no matter their location or distance. The charm's power is too weak to use in a strong wind or if used while at a trot or in a wagon, it may be difficult to tell which way the charm moves. The ring's enchantment lasts seemingly indefinitely, or until another's blood is applied.

## **Cain's Curse**

Crush and mix iris root and rosemary with white wine vinegar, pouring the resulting mixture

over the freshly spilled blood of a murdered person or that of their own grieving bloodline. Press your right palm in the pool of blood and intone a series of hallowed words. For seven days the murderer of the person whose blood (or that of their familial line) was used in the preparation can't travel more than forty miles from the place where they committed the crime without feeling excruciating guilt over their dark deed. If the killer is currently outside this range the spell will have no effect. If not, and they are within cursing distance, the murderer will be compelled to return to the scene of the crime to contemplate their murder, possibly without any way of avoiding it - the magic supposedly twists fate's grimace on its subject.

## **Dead Man's Grimoire**

Diary of Henry J. Warrace, sorcerer and gravekeeper. Currently owned by a coven of mountebank "witches" located in Salem, Massachusetts, ignorant of its true contents. If acquired, one may learn the charnel magics hidden within in under a year.

**Corpse Tongue:** The severed tongue of a corpse, soaked in nightshade and ground into a paste, and rubbed on the subject's tongue. The subject will speak with the same voice as the deceased until the next dawn or sunset, whichever comes after the other.

**Ghost Eyes:** Eyes carved from the recent dead, crushed and mixed with stagnant water and mandrake, and then smeared across the eyelids. The subject will acquire the eye colour of the deceased for around a day's span, and during this time will be able to perceive ghosts, shades, and other deathly presences.

**Grave's Grime:** Moss from a tombstone or mausoleum, boiled and dissolved, mixed with salt and human bone meal into a thick, gooey paste. Smeared upon a surface, this unguent gives a sickly luminescent glow beneath moonlight.

**Red Thirst:** Rotten meat and wild berries, boiled together with sweet grasses and a dead man's blood. When fed to a domestic canine this substance will instill a terrible, aggressive lust for human flesh within the hour, lasting half a day's length.

**Death's Breath:** Goat horn, rotten mushrooms and a dead man's excrement, cooked dry, ground into a powder. When blown in a person's face this bewitched substance causes the victim to immediately fall unconscious for around two to three hours, unable to awaken until then.

## **Black Visage**

The witch smears their closed eyes with soot, tar, or mud mixed with their own blood as well as that of a raven or a crow, and begs for the dark powers to grant them their insight into the

invisible world. The witch's eyes water, unnaturally so, as the substance stings their vision. By squinting through the aggressive tears, they can make out the vague, indistinct forms and visages of spiritual and other supernatural forces nearby; phenomena normally invisible to the naked eye, such as ghosts, shades, demons, the deadening auras surrounding the possessed, fey creatures, as well as ensorcelled or enchanted individuals. The images are never fully clear and discernible, but are nonetheless noticeable. The more the witch rubs their eyes the more the magic fades, washing away the magical mixture entirely will end this magical sight.

## **Evade Pursuit**

An old magic once commonly used in the Americas, but is said to have originated across the Atlantic. This rite was used among the slaves in the English colonies, and root doctors and hoodoo men were always happy to oblige. The one employing this cantrip can help themselves or others evade pursuit for a certain period of time.

In order to conduct this rite, one must gather dirt, sand, or mud from the footprint of the pursuer. The one who is pursued then drips in drops of their own blood and spits into it. The magic is activated by throwing the mixture into naturally flowing water (such as a river or stream) while repeating a series of folk verses. If the rite is successful, the pursuer will not follow the recipient of the magic, even if the recipient is within their line of sight. The pursuer will strangely not be able or want to look directly at or even acknowledge the recipient, and if they wish to pursue they will subconsciously lead themselves astray, such as heading in a separate direction or blundering about. The pursuer will, more often than not, not consider this course of action out of their character during and after this period of pursuit. Anyone that travels with the recipient of this magic will receive the same protection as long as they are within line of sight of the recipient, enough for the magic to gather them in. Anyone working with the pursuer can follow the recipient normally, but there is nothing preventing one from enacting this magic against multiple pursuers, in which case they may gather earth from footprints belonging to multiple pursuers.

This magic lasts around a week's span, and only works against those well and truly dedicated to pursuit - the magic immediately ceasing the moment the pursuer no longer feels the need to pursue.

## **Unguentum**

Gather wild marjoram, verbena, myrtle leaves, walnut leaves and fennel leaves at night before sunrise. Leave them to dry beneath the Sun. Reduce them to a powder and pass them through a silk screen. This spell is activated at the same time the powder is thrown over a victim, and one of two minor verses or incantations is spoken, decided by the magician.

**Aestus Unguentum:** The victim feels a stifling, uncomfortable heat bordering on the unbearable that can only be alleviated by becoming completely bare. To avoid this, the subject may attempt to resist the magic through sheer will alone, but this is a mostly fruitless practice. Most succumb, in which case they begin to undress involuntarily. The heat ceases after around ten minutes, or until the victim is completely unclothed, whichever happens first.

**Danza Unguentum:** The victim has horrible convulsions, looking much like a mad, painful and contorting dance, which prevents them from carrying out any type of physical action and controlling their motor functions while the spell lasts. If in a dangerous location - such as the roof of a house, the edge of a river, or near a bonfire - the convulsions can make them go where they shouldn't. The magic lasts no more than a minute, and no shorter than half the amount.

## **Fuerza de Gigante**

Write certain symbols on a piece of cured wolf's skin with a vulture's feather dipped in its own blood as well as that of an ox. Next, soak it in essence of azahar (orange blossom), and the sweat of a strongman. The talisman so created must be positioned on the magician's chest, such as in a front pocket or pouch, or fashioned around the neck via a string or cord. Touch the talisman with the left hand at the moment of muttering a short, muddled incant to activate the magic. The magician's strength and vitality, as well as endurance and fortitude are effectively tripled, proportional to their build. The magic lasts a lengthened moment at best, around half a minute, or three minute's time if the talisman is given a drop of its wearer's sweat or blood.

## ***Tier Two***

### **Rabia de Sangre**

Meditate and conceptualize the necessary Spanish verses and demonic symbolism in your mind. Use your finger, bite it until it bleeds, and perform a mocking growl while pretending to sharpen your teeth, brushing all over with your blood. After a minute of focus, and rather painfully, your teeth tighten and condense; becoming longer, sharper and hard as iron. For approximately half an hour's span you are able to bite through iron, steel (and other similarly strong metals and alloys) and wood, chew up bones and spit out shards without harm. You cannot actually eat anything inedible but you could chew your way out of a cell or attack someone by trying to bite them.

### **Beannaichte**

A very old magic, one steeped in the old ways. This small rite was historically performed upon warriors going into war, hunters going on a hunt, or those forced to travel into dangerous or

hostile territory. For the ancient Celtic peoples, it was at one time a relatively common practice.

Working the ancient black traditions, the mystic calls upon the dark spirits of war, hunt, and survival. By painting the subject's face in natural dyes of red, white and ash, and chanting the names of old deities and forgotten oaths, they offer the painted subject to be a physical vessel for the forces of triumph and perseverance to inhabit. In return, these forces, supposedly, lend their power to enrich the subject's vigor and physical attributes greatly, effectively tripling their strength, vitality, scent, hearing, agility, fortitude, and endurance for the duration; the magic lasting until the next dawn - as such was traditionally enacted during the morning.

If the paint is ever washed away significantly enough before the next dawn - supposedly a very grave offense - the subject may not benefit from this magic for the remainder of their life. Even the mystic is not exempt - but they may still enact the magic on anyone other. By eating the raw heart of a magpie or cutting into the chest specific pagan marks to pay for their wrong, one may undo this offense.

### **Oracular Convulsions**

This magic may only be used during the night of Beltane or Samhain. In order to receive the black insights of the hells the witch must first douse a lentil in the seed of a crow or raven and the blood of a child. To use it, place it beneath the tongue and utter harsh and abhorrent exhortations, begging the dark powers for their counsel. The witch enters an angry, devilish trance, during which they must not be startled. If they are roused abruptly and wake, their heart immediately ceases and they perish - mind and body scoured with lethal insights. If left undisturbed, once the trance ends the witch remembers confusing but otherwise decipherable visions relating to the immediate future, up to a year's span - the scope, reliability, and complexity of these visions are determined by the witch's own interpretation.

### **Cripple's Chant**

Set three bronze nails, each one engraved with an arcane etching, into a small iron plate in the shape of a triangle, then place it in a purse made of lambskin filled with black wool. The purse must be worn hung on the neck. When the sorcerer wishes to invoke the magic, they hold the purse with the left hand and point at the victim with their right hand, at the same time pronouncing the appropriate exhortations. If successfully uttered and overheard, the victim's extremities - their upper and lower limbs - are numbed and paralyzed for the duration of the sorcerer's chant. This causes the victim of the magic to immediately plummet to the ground, unable to bear their own weight. The only way for the victim to recover their mobility is to blot out the chant or prevent the sorcerer from continuing their incantation. The sorcerer's chant may only affect a single individual at a time, and those of great willpower, faith or valor have



been known to resist this magic to an extent.

## **Waxen Spasm**

This short ritual, one beloved by brujas and practitioners of Voodoo, only works against those who have purposely wronged you in some way. It cannot be used to hurt the innocent, or those who had no intention to do ill towards you.

Make a small effigy of wax, twine and thorns representing someone who has done you wrong containing at least a single strand of their hair, and then toss it into a fire started by the burning of rosemary. While the effigy melts the victim suffers terrible fits, spasms and unbearable pain throughout their entire body as though it were on fire. The pain will pass once the waxen image is completely melted and does absolutely no physical harm, but can potentially cause severe mental trauma to the person's psyche from exposure to such amounts of pain for long periods of time, depending on how long it takes for the wax figurine to melt completely, and how withstanding to pain the subject is.

## **Restless Legs**

Engrave the symbols of fire, blood and pain and the name of the spell's target on a thick sheet of lead. Submerge the sheet in a running river for seven days. Recover the sheet at the end of that time and place it, together with three stones from a river and shoes belonging to the subject that have not been worn for at least a whole season in a box carved from oak by your own hand. Toss the box into a fire started from the same oak that night while reciting the necessary exhortations. The victim suffers from terrible, truly agonizing pain in their legs and feet during the night until dawn, as though they were burning within from a roaring inferno.

The pain is supposedly far worse than even the Waxen Spasm effigy curse - enough to drive grown men mad - and the hacking of one's lower limbs and the taking of one's life shouldn't come as unexpected to the sorcerer employing this cruel magic.

## **Nail-and-Foot**

Driving a nail into the footprint of a physically active person while uttering incants in a queer tongue will cause the one who made the footprint to go mildly lame in their lower limbs for a short while - around a day's length. You may enact a small but painful ritual to prolong the effect of this magic, using the same nail to cut markings on your soles, toes, and upper feet before hammering it into the soil, the more painful and bloodied your foot the more drastic and lengthy the victim will suffer for - up to two weeks and being a near paraplegic.

Alternatively, if the sorcerer sacrifices one of their toes, the victim may lose the use of their legs

for a year and a day. If the sorcerer sacrifices their entire foot, as well as taste a drop of the subject's sweat or blood, the victim will permanently lose all function in their lower limbs.

## **Bag of Breaking**

One of the most gruesome and vicious spells known to history, and fortunately one known to few witches and sorcerers in modern times.

Grind bones of a dead man in a mortar, and add honey, rotten roots, excrement of a black cat, and blood of a condemned criminal. Rub the resulting mixture thoroughly over birch twigs and let them dry beneath moonlight, then put the stinking bundle into a bag made of linen and bury it for at least six days in an unconsecrated graveyard. To use it, take the bag in both hands and, while looking at the target, recite a cruel verse, crunching the twigs without removing them from the bag. The arm and leg bones in the victim's body will begin to bend and break; contorting in a wave of indescribable agony. If the sorcerer heavily drops or slams the bag upon the ground, the victim's chest and rib cage ruptures; immediately killing the subject.

## **Cursed Wound**

While grasping a blade - which must have been used to kill at least a single innocent by your own hand - stained with the blood belonging to the victim of its cut, pronounce the appropriate exhortations of the curse. Damage that the weapon caused to the victim (which have not yet healed) can't be cured or healed in a normal, natural way. This doesn't mean that the wound gets worse, only that it remains open; suppurating, stinking, annoying, and weeping blood from time to time. Alternatively, by mingling the blood of the subject with that of their own, the sorcerer may decree the cursed wound to fester and worsen at an increased rate.

This curse is permanent until the blood is cleaned from the weapon, another person is struck with it, or the sorcerer who casts the hex dies - or through mystical, magical, or other supernatural means.

## **Evil Eye**

The evil eye is a curse or legend believed to be cast by a malevolent glare, usually given to a person when they are unaware. Many cultures believe that receiving the evil eye will cause misfortune or injury, and it is so; the vile insights of some have enabled them to manifest their malice as an actual force to be reckoned with.

Simply by turning their gaze on a person, the witch or sorcerer - while bearing true, genuine spite - attracts ill fortunes and mild dilemmas to wreak havoc against the subject for around a week's span (maybe even longer if sufficiently malicious), or make an already immediate

situation considerably worse - such as provoking a person to slip and fall on a thin sheet of ice just by scrutinizing them bitterly, perhaps even causing them to break a leg if the malice is great enough. Those of blackest disposition have been known to instill terrible, sometimes lethal sicknesses and maladies in those unfortunate enough to cross them.

Many cultures have their own methods of counteracting such magics - charms and decorations with eye-like symbols known as nazars, which are used to repel the evil eye, are a common sight the world over. Strong enough belief in these charms and talismans are enough to ward off this malign magic, but most are handed and used as mere novelties and souvenirs for tourists and travellers.

## **Bind Shade**

The worst rumours and legends surrounding Vodou are embodied in the bokor - sorcerers given over to the darker powers, calling upon both merciful and unforgiving Loa - enacting some of the darkest works of necromancy and witchcraft known in the West. No respectable houngan or mambo would ever attempt this rite, which was used mostly to produce ghostly attendants and messengers, or to torment souls with isolation.

Through this rite, one can bind a person's soul and have it manifest through a phantasmal base of ensorcelled shadow. An anchor for the soul is required, specifically a fetish doll vaguely made in the subject's image containing their organ (hair, nails, etc) material and bound in rope or chain. The fetish doll must observe the rite as witness, and the subject must be present, whether voluntarily, by trickery, or drugged, bound, etc. The sorcerer chants foul verses and murders the shade-to-be in a darkened area using an iron dagger etched with even fouler symbols. Then by slicing the thumb with the blade and applying their blood to the doll the sorcerer cements their hold over the unfortunate soul. The bound spirit will manifest as a dark phantasm - a translucent shadow-figure that can vaguely be made out by the mundane eye - that instinctively follows its binder's orders to the letter. The phantasm is an insubstantial presence, invisible when in bright enough light or when it chooses. The shade speaks increasingly faintly as though it were much farther away, whispering solemnly in their enslavement. The shade cannot move more than eight miles' distance from the fetish representing it.

The magic lasts indefinitely as long as the fetish doll remains in perfect condition. Should someone acquire the doll they can release the enslaved soul by destroying it or removing the binding, sending them to their salvation in the hereafter.

## **Devil's Wine**

Make a cup from the skull of a murdered mother slain by your own hand and fill with red wine,

honey, cinnamon and the blood and tears of her offspring. Whenever someone drinks from the cup their strength, vitality, stamina, as well as overall fortitude and temperament increases by a substantial amount, around three to five times their current limit. The magic of the skull lasts approximately two to three hours, but can be repeatedly drunk from.

It is said that witches and sorcerers of past eras would kidnap or adopt hapless and clueless orphans as sustenance for this magic. The sinful liquid is devilishly addictive and enthralls its imbibers - the children never lasted long.

## كل العيش

This ancient, gruesome, ghoulish magic is practiced solely by the callous, wicked, or insane. A vestige of a time when sorcery was commonplace.

In order to enact this rite, the sorcerer must find a suitable victim and extract their brain. This was usually done in a ritualistic fashion with the burning of benzoin and a human fetus over charcoal and numerous foul chants spoken over the victim, who remained alive until the moment of extraction. At the height of the ritual the victim is slain and their brain removed and gently boiled. A willing recipient partakes of this horrid repast, drinking deeply of the grey soup and breathing heavily of the smoke - undergoing a short, wrenching, semi-conscious trance; accessing any and all of the victim's memories for approximately a third of an hour's span.

While the rite reveals all of the memories of a victim (for a short while), it does not bestow upon the recipient the personality of the victim, or their talents. It was primarily used to obtain and provide immediate information.

## Larvae Boil

A rare but truly vile magic, one developed by a coven of mad child-snatching hags that once took up residence in the marshlands of central Polesia before being driven out by fearful men.

By slicing the hand and grasping a fistful of larvae, such as maggots or grubs, and squeezing them within the bloody palm while angrily reciting a vulgar incantation, the witch or sorcerer can, within eye distance, draw on the forces of wrath and malice to infuse a subject's body with larvae that then start to eat their way out of the poor soul's body, often to lethal results. The larval growth inside the body swarms and viciously devours the unfortunate victim from within, usually around the lower bowels or the upper torso, but the limbs and the face may also writhe and fester with larvae - the magician has no precise control over the magic in this manner. After around a minute the hellish larvae dissipate from existence - whether the victim survives their horrifying ordeal or meets their end, there will be no evidence of the larvae other than the festering lesions they left behind.

Alternatively, by mingling the above components with the hair, nails or skin flakes or the victim, as well as the torn eye of a child, and crushing them in a mortar and pestle while pronouncing the appropriate exhortations, the magician may decree the curse to affect the subject anywhere in the known world, no matter the distance, suffering the same gruesome results.

## **Guland's Idol**

This spell is intended to lay down horrible punishments on a particular person. It is the favorite of the foul demon Guland, and he teaches it to all his devout followers.

Soften wax (or, failing that, clay and straw) with hot water and mold a human idol-figurine with it, placing the hair, nails, or teeth of the victim inside it. Next, smear the figure with your excrement and urine. Finally, during the night of a Saturday pierce the figurine with thorns of a wild shrub while pronouncing the appropriate exhortations and prayers to the demon Guland. The victim suffers damage related to the wounds that the witch inflicts on the figure: If the witch sticks a thorn in the figure's leg, the victim's corresponding leg becomes physically lame. If they stick it in the abdomen or chest, the victim suffers abdominal pains and ulcers. If they stick it in an arm, that arm becomes unusable. If they stick it in the head, the victim has their reasoning capabilities vastly reduced; their personal characteristics diminished, reasoning and communication skills effectively reduced to a half. And finally, no matter the day, if the sorcerer (or anyone else) decides to burn or disassemble the figurine, the victim dies a truly terrible and gruesome death; bones breaking, flesh sloughing, their body splintering into a bloody pile. Foolish witch hunters have been led to dooming themselves by their own hand through this cursed magic.

The afflictions last indefinitely, or until the thorns are removed, but can only be afflicted during the night of a Saturday when Guland's influence is at his strongest. The magic may also be broken wholly and completely by submerging the figurine in holy water for seven days and seven nights and then destroying it.

## ***Tier Three***

### **Hound of Hell**

Procure the bones of a murdered man and bind them in the skin of a recently slain wolf. Drip in the blood of an infant, an adder, a black hare and an owl, and set the wolf carcass in a circle of flaming oil, chanting dark and ancient canticles all throughout. This ritual allows you to conjure the shade of the murdered soul from the ashes and put it to the task of revenge (as such this ritual only works while the shade's murderer remains alive). The spirit takes not the form of a human, but instead a great and vaguely nebulous wolf resembling the one that was skinned. It

is only able to travel by night, and is, unlike most ghosts, always visible, entirely physical, as strong as five grown men, and will hunt down its murderer (or murderers) without relief or relent unless stopped by physical force or magical means. It instinctively knows the identity and location of its murderer.

If it manages to locate, slay and consume its murderer, the shade will depart, leaving a vacant wolf-body under your complete command. The hound is hollow, not truly aware, and, well, rather blank, remaining stationary if it has no given task to complete - though it will comply with anything its master commands, even orders only humans can comprehend, to the absolute best of its capability. Nearby canines will whine and whimper in the presence of these hellborn hounds, and cats, birds and other wildlife will likewise stay a safe distance. Intuitive humans will remark upon the strangeness of your 'dog', beyond the already apparent absurdity and alarm of a slightly larger than average, fully trained wolf in someone's possession. The hound lives as long as its summoner; crumbling into a strange aetherial ash at the time of their death, dissipating from existence. Such a creature retains the formidable might it held while inhabited, and does not require sustenance unless explicitly ordered to devour something, such as a human body. There is no limit to the number of hounds one may own, other than harbouring them without notice or consequence.

## ولادة سوداء

Take a lump of iron, write upon it arcane and demonic symbols and submerge it in a mixture of a father's entrails, genitals and their spouse's breast milk and unborn child and bury it in a non-Christian cemetery for a year and a day. Rub the iron (it must not be washed) over the entirety of your form with the resulting fermentation - you must be mostly or completely bare to complete the task. When finished your muscles and skin tighten uncomfortably, darkening and blackening over a period of twenty-eight days. You become miraculously iron hard and resilient and receive incredible fortitude, gaining the advantage of wearing a full suit of nearly impenetrable armor feeling only slightly heavier than you normally would.

During the final hour the magician is gruesomely and miraculously (and very, very painfully) 'reborn' as they shed their ensorcelled flesh and emerge a decade younger, slightly larger, stronger, more masculine, and mildly grotesque - this grotesqueness worsening the more the sorcerer uses this magic, with every subsequent casting being a noticeable grotesquery. You are completely naked and hairless the moment you are 'born' again, but will grow into your new form in time.