

J Gray, JJ Jordan,
Nate Love, Lucus Palosaari



PATHFINDER®
ROLEPLAYING GAME COMPATIBLE



LETTERS FROM THE FLAMING CRAB WHEEL OF THE YEAR

Developer: J Gray

Layout: Alex Abel

Writers: J Gray, JJ Jordan, Nate Love, Lucas Palosaari

Editors: Alex Abel, Isaiah Burt, J.E.M., Michael Riter

Illustrations: Allen Morris

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Letters from the Flaming Crab is a monthly series of Pathfinder-compatible supplements. Each Letter focuses on exploring a different topic to give gamemasters and players new, exciting options that can be dropped into any campaign.

Coming in January: Iconic Princesses!

Coming in February: Tiny Dragons!

Coming in March: Women of History!

Also this January: Letters from the Flaming Crab Kickstarter!



To Doctor Margaret Alice Murray, high priestess of the Circle of the Mother Goddess:

My dearest Margaret,

As I lounge upon the deck of the Flaming Crab and watch the moon rise on an alien world, I am reminded of our time together. I quite fondly remember your lessons in the ways of the ancient witch-cult and my memories of my initiation into your coven continue to fill me with both joy and wonder.

The Flaming Crab has ~~visited~~ visited many worlds since we tumbled away from our own plane and into the great ocean of the multiverse. Some are strange but a good many are quite similar to our own. On many worlds, the seasons turn just as they do for us and, perhaps as a result, I have come to realize that some phenomenon are not only universal but multiversal as well.

Do you remember, I wonder, when I remarked on the sight of children in masks going from door to door begging for candy? You told me that the tradition dated back centuries and began as a method for driving away wicked ~~XXXX~~ spirits. That began my education in the ways of the witch-cult. In time I learned of all the holidays on the Wheel of the Year: Samhain and Yule, Mabon and Lughnasadh, Imbolc and Beltane, Midsummer and Ostara. All became as familiar and comforting to me as those holidays I had learned as a child.

Imagine how thrilled I was, then, to discover that those same holidays were ~~XXX~~ practiced on other worlds and in other planes. Oh, to be sure, the names often change to reflect local customs but the essence of those holidays remained the same.

Here I sail, so very far away from home, and the Wheel of the Year still turns. You cannot know how much comfort this brings me.

Your faithful and loving acolyte,



Molly Shell, third degree initiate, Circle of the Mother Goddess

Another mess in my yard and another package from Captain Shell and the crew of the Flaming Crab. This time there was a thick stack of papers containing not just one letter but close to a dozen. Since we can't pass the letters on, we'll keep working the material into game books.

Letters from the Flaming Crab: Wheel of the Year wasn't made using the top letter from Captain Shell. We used the fifth letter down in the stack, instead. I admit I was taken by the description of pagan holidays and rituals. I felt a connection to the crew of the Flaming Crab, knowing they came from a world that celebrated holidays I myself had taken part of here on plain old Earth.

For those who don't know, the Wheel of the Year refers to the holidays that mark the equinoxes, solstices, and their midpoints as celebrated by modern pagans and Wiccans. We've taken Captain Shell's notes and created an entry for each that presents an idea of how the holiday is celebrated, which deities it might be sacred to, how magic can change on those days, and what special rituals might only happen on that specific holiday. Feel free to plug the holidays into your campaigns wholesale, change their name and adapt them for your own use, or use them as fodder for an adventure or two. The ritual listed under Samhain, better known to us as Halloween, is especially suited for an adventure.

I've always felt that, without celebrations and holidays, a campaign world is sterile. After all, as a culture we live and breathe most through our holidays. Hopefully, our presentation of Wheel of the Year can help your world feel a little more real to your gaming group.

Cheers,
J Gray

A Message from the Big Crab

Hi, all! *The Letters from the Flaming Crab* series has simply been a blast to put together. Each month, J finds talented writers to bring us a completely different topic than the last, never getting stale. After completing four books, I'm ready to make this series a focus of the company. However, a new PDF each month created by writers and illustrators other than myself gets to be pricey.

That's why in January 2016, we're launching a Kickstarter for *The Letters from the Flaming Crab*! This Kickstarter would help fund the writing and original art for that year. Additionally, we would be able to create a hardback in early 2017.

I hope to have more updates on our Facebook page, soon!

Thanks,
Alex A.

WHEEL OF THE YEAR

The following holidays, minus Full Moon, are listed in calendar order. We start with Yule and end with Samhain.



Full Moon

The full moon festival is unique among holidays in that it arrives once a month, not once a year. The festival is held on the night of the full moon, once per lunar month. Said to symbolize the fullness of pregnancy, the full moon is especially venerated in smaller communities. The full moon festivals begin each night at sunset and lasts until sunrise the following morning.

The festival typically begins with a massive, organized hunt in which mounted riders and baying hounds hunt for wild deer and boar. On occasion instead of a traditional hunt, a masquerade hunt is organized. During a masquerade hunt, a volunteer dresses as a golden hind or a great white stag. Some hunters still hunt from horseback but others paint their skin, wear furs, and run on all fours

to take the role of hunting dogs.

After the hunt the celebration continues with a feast in the town center, using either the bounty of the hunt or a specifically fattened calf that has been prepared for the feast. Typically this will be a yearling calf, pure coated either in all white or all black without any spots or patches of other coloring.

Once the feast begins, the night continues into a general revelry of drinking, dancing, and singing. In some areas, the revelry will be accompanied by a masque: a dance where participants dress in costumes and masks. The young and unmarried will dance with masked partners until the height of the festival at the Witching Hour (midnight) when they reveal their true selves to their partners. Wolves, bears, and boars are the most common and fashionable masks, with the well-to-do spending handsomely for full outfits made of real wolf or bear fur and favoring masks adorned with jewels.

Deities

The full moon festival is sacred to gods of animals, fertility, hunting, lycanthropy, madness, the heavens, the night, and revelry.

Mystic Resonance

The full moon has always given rise to changing of the moods and changing of the skins. Double the duration of transmutation spells during the full moon festival. In addition, while the full moon hangs in the sky, each caster can cast a single transmutation (polymorph) spell that night as though it was affected by the Quicken Spell feat. Druids can use the wild shape ability as a swift action once per full moon.

The Full Moon festival lessens the power of conjuration magic, reducing the duration of all conjuration spells by 1 round. Creatures summoned by conjuration magic during the Full Moon festival must succeed at a DC 15 Will save when summoned or be affected by the *lesser confusion* spell for 1 round as the madness of the moon strikes them.

HOLIDAY RITUALS AND SPELLS KNOWN

While technically the rituals presented with each holiday are spells and should count against the total number of spells known allowed for some classes, we suggest GMs consider allowing characters to have them for free. Each ritual is of limited use for adventurers and, with the exception of the full moon ritual, only good once per year.

Making a player purchase each ritual with their precious spells known slots would discourage them from doing so. Allowing them to have the rituals "for free", on the other hand, makes them a potentially important member of the community and adds another hook the GM can use for both roleplay and plots.

Ritual

CALL OF THE HUNTMASTER

School transmutation; **Level** bard 3, cleric 4, druid 3, magus 3, medium 3, occultist 3, psychic 4, ranger 3, shaman 3, sorcerer/wizard 4

Casting Time 1 hour

Components V, S, M (bonfire)

Target 1 hunting party consisting of no more than 1 hunter, 1 mount, and 1 dog per level

Duration until midnight

Saving Throw Will negates (harmless)

Spell Resistance yes

This ritual, which can only be cast during the full moon festival, empowers a hunting party. All the hunters must participate in a primal dance around the bonfire which culminates with the completion of the spell. Each member of the hunting party is empowered with three effects.

Up to 10 arrows carried by each hunter during the ceremony are affected by *magic weapon*.

One dog (or other appropriate coursing animal) per hunter is affected by *magic fang*.

One mount per hunter is affected by *expeditious retreat*.



Yule

Taking place on the winter solstice, the longest night of the year, Yule is a festival celebrating the changing of the seasons. Technically, Yule is only the first day of the holiday. A longer celebration, known as Yuletide starts at the solstice and lasts for twelve days in total. Symbolizing rebirth, holly and evergreen boughs are brought into homes to decorate.

The occasion begins with religious ceremonies, leading up to the sacrifice of a white bull. After the sacrifice, there are three traditional toasts to the deities. First, a toast is offered to the father god; next, to the patron deity of the community; and finally, to a mother goddess. After the collective toasts, the children of the settlement go from house to house, carrying evergreen or holly and wheat stalks to represent eternal life and the harvest respectively. At each home they collect gifts of clove-spiked fruits. After making the rounds, celebrants revel through the night, dancing, singing, and drinking spiced wine around massive bonfires.

The largest fire in the community is centered on a massive log called the Yule Log which burns all night and is left to smolder for the remaining days of Yuletide. The coming of the sun after the festival is said to drive out the evil spirits from the world, bringing longer days, peace, and good tidings to the celebrants.

Deities

Yule (and Yuletide) are sacred to father gods, and to gods and goddesses of ancestors, fertility (especially male fertility), kingship, nobility, and wisdom.

Mystic Resonance

Yule creates a mystic resonance that lasts through the end of Yuletide.

Though Yule begins on the longest night of the year, it is a celebration of hope for the future and the return of the sun. Once per day during Yuletide, a caster can apply a single metamagic feat to any spell with the fire or light descriptor without increasing the spell's level for prepared casters, even if they do not possess the feat. The caster need not possess the metamagic feat to apply it to the spell. In addition, after casting a spell with the fire or light descriptor, the caster can roll a 1d12. If the number rolled matches the current day of Yuletide the spell is not expended with this casting. For prepared casters, this means the spell is available for use again. For spontaneous casters, the slot is available for any qualifying spell.

During this time period, when casting a necromancy spell, the caster must succeed at a concentration check or the spell fails and is wasted. The DC of the concentration check is equal to 10 + the number of days of Yuletide that have passed.

Ritual

THE YULE TREE

School conjuration (summoning); **Level** bard 3, cleric 4, druid 3, shaman 3, sorcerer/wizard 4, witch 4

Casting Time 1 hour

Components V, S, M (sacrificed bull or ram)

Target 1 evergreen tree

Duration 12 days (items summoned are permanent)

Saving Throw none; **Spell Resistance** yes

On the day of Yule, an evergreen chopped down under the moon the night before can be transformed into a Yule tree. The initial ritual lasts 1 hour, requiring the sacrifice of a bull or ram. The blood of the animal is sprinkled across the greenery of the tree, pooling in small pin pricks that appear to glow with twinkling light, making the tree shine in red and green.

Once complete the tree has a magical capacity to summon an item that the user desires. Those who ask for a boon must first be sprinkled with drops of blood from the sacrifice using a branch from the tree. After the petitioner visualizes their desire the item materializes beneath the tree. This can be used to summon any item worth up to 5 gp cost per person. An individual may only benefit from this ritual once per year.



Imbolc

Usually celebrated at the midway point between the winter solstice and spring equinox, Imbolc is the celebration of the first signs of spring and the turning of the season. Some communities celebrate the festival based on external factors rather than calendar date—the first sighting of a specific migratory bird, the blooming of a specific flower, or the birthing of the first spring lamb. Imbolc is a time of healing, and a joyful welcoming of warmth's return and the end of winter with hearth-fires, family feasts, ritual purification, and healing.

In many villages, the girls of the community will weave a representation of the goddess of poetry or spring from rushes or reeds, then parade the effigy around from house to house. At each house, the occupants either add a piece of decoration to the effigy, or fill the reed baskets the girls carry with food. Once all the homes in the community have been visited, the girls join together near the largest hearth or bonfire in the community and feast together. Only then are the boys of the community allowed to ask the girls permission to join in the merrymaking, spending the rest of the day dancing and singing songs. Adults tend to recite poetry and celebrate in more restrained fashion.

For the elders of the community, Imbolc is a time of purification by fire and to divine fortunes for the coming season. They light candles, hearth-fires, bonfires, and stare into the flames or the ashes to look for clues as to the coming of the spring. The weather on Imbolc itself is said to be a sign of the spring to come—a warm and sunny Imbolc means a return of several weeks winter, but a cold and overcast Imbolc means that spring will be in full force soon.

Deities

Imbolc is holy to deities of arts, blacksmithing, craft, healing, livestock, poetry, serpents, and spring.

Mystic Resonance

On Imbolc, divination spells are more accurate and easier to cast. Any divination spell which has a percent chance of success or failure has an additional 10% chance to succeed. Additionally, divination spells with durations longer than 1 round are automatically affected by the Extend Spell feat.

As a celebration of life, Imbolc diminishes spells meant to harm. Evocation spells are weakened on Imbolc, dealing 1 less point of damage per die rolled.

Ritual

HEALING WELL

School conjuration (healing); **Level** bard 4, cleric 4, druid 5, paladin 4, shaman 5, witch 5

Casting Time: 1 hour

Components: V, S, M (reed cross)

Target: 1 natural well or spring

Duration: 1 day

Saving Throw Will negates (harmless)

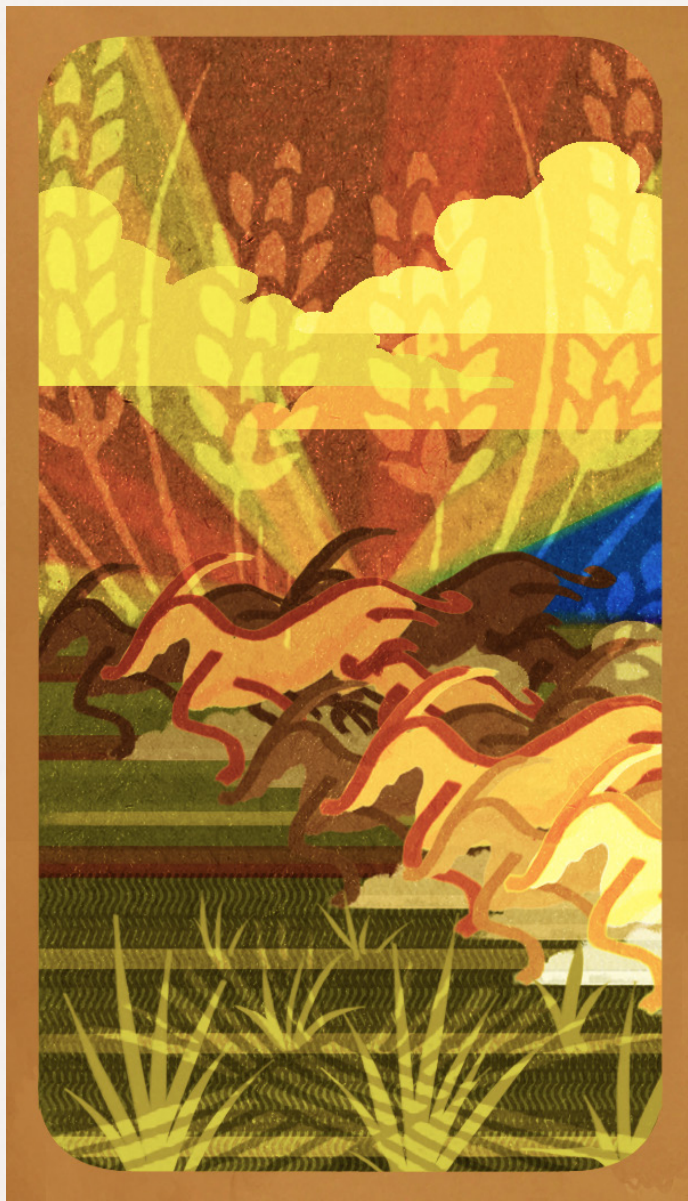
Spell Resistance yes

This spell transforms an ordinary well or spring into a

holy healing well. The main caster must be assisted by two additional spellcasters of any level. All participants must be female. During the ritual, the participants form a triangle around the well or spring and chant prayers to the gods while throwing in vegetables and fruits taken from winter storage.

Once the ritual ends the well has the power to heal, cure diseases, and remove ailments for the remainder of Imbolc. Any person seeking healing from the well must spend at least 30 minutes walking clockwise around the well while praying, then leave an offering—either a coin or a strip of their best clothing.

The effects vary depending on need of the subject and the well casts any one of the following spells as if cast by a 15th level cleric: *aid*, *cure serious wounds*, *delay poison*, *lesser restoration*, *remove blindness/deafness*, *remove curse*, *remove disease*, or *remove paralysis*. If a person is unable to walk for themselves, a relative or companion may assist or carry them, saying the prayers along with them. An individual can only benefit from this spell's benefits once per Imbolc.



Ostara

Ostara celebrates the vernal equinox and marks the beginning of spring season. After this day, the hours of light are longer than the night after coming out of winter. It is seen as the day when work in the fields should begin so that a bountiful harvest is available in the autumn.

For some, Ostara is the true beginning of the yearly cycle, as the natural world moves on from the “death” or hibernation of winter to become renewed. As the beginning of the spring season, the rites of Ostara often last for more than just the true day of the equinox, instead the entire time of the first planting of the fields can have rituals dedicated to the same gods and goddesses.

In addition to various rites and rituals to ensure a good harvest, most agricultural cultures believe the day of the vernal equinox is an especially auspicious day for livestock to conceive, with many farmers claiming their prize horses, bulls, or other beasts were born from such pairings. The hare and the chicken, in particular, are common themes for the day, as even the most inept at husbandry can typically get a few pairings from these animals. As such, late in the evening as feasting and general frivolity are pursued after the hard labor of the day, it's common practice for people to wear masks and costumes in the style of rabbits, chickens, and other animals.

Deities

Ostara is holy to deities of farming, fertility, rebirth, renewal, and vegetation.

Mystic Resonance

Regenerative and fertility magics are especially strong during this time of year. All spells with the conjuration (healing) descriptor are cast as if the caster level were increased by +1. Spells that allow for true regrowth, like *regenerate*, are further enhanced, working twice as fast as normal and healing 50% more damage than usual.

On the day of Ostara itself, all spells from the necromancy school suffer. Treat this as if the any necromancy spell is cast at the minimum caster level needed for that level of spell, instead of the caster's normal caster level. This penalty can be overcome by succeeding a DC 15 concentration check.

Ritual

THE BALANCING OF AN EGG

School transmutation; **Level** cleric 3, druid 3, ranger 3, shaman 3

Casting Time 15 minutes

Components V, S, M (a dozen or more fresh eggs, ideally laid that day)

Target one field, grove, or other area designated for the growing of food or one family member

Duration one growing season

Saving Throw none; **Spell Resistance** no

Starting on Ostara and until the next full moon after it each year, a special ritual to fertility gods may be performed with the help of an initiate and the immediate family. A family is welcome to attempt this ritual multiple times if they either wish to increase the bounty of a parcel of land

they work or increase the chance of bearing a child for all creatures. Initiates of this rite always caution against its abuse, those whom seek abundance for material wealth or to unnecessarily increase their livestock or family size may receive not a blessing but a curse.

The ritual itself is simple. The plot of land, a creature, or the person is surrounded by a dozen fresh eggs, ideally laid that day. As each egg is placed, it will naturally stand upright (wider edge down) in defiance of gravity as the initiate and family either pace the parcel or circle the family member. Once the full array of a dozen eggs are properly placed, and with the clapping of all hands, the eggs crack, leaking their yolks into the soil or onto the target creature.

Treat soil affected by this ritual as if benefiting from the enrichment option of the *plant growth* spell. Treat creatures as having a +50% chance of conceiving during the next cycle of the moon.

If the deities enacted in this ritual believe the family is undeserving of their blessing, the egg yolks turn to blood. The soil is salted and will grow no crops for one fallow year before returning to normal. Creatures affected will become barren, permanently unable to produce children. Milk producing animals such as cattle and goats will no longer produce milk, and humanoid creatures affected by this curse know they can never have children again. In these cases, initiates of the fertility god often suggest some form of atonement may be possible, but it is wise to never abuse the abundance the gods offer.

Beltane

Occurring exactly between two celestial events, the vernal equinox of Ostara and the Midsummer solstice, Beltane is thought of as a counterpoint to Samhain's time of a "thinning" between the worlds of the physical and mystical. Instead it is the time when the worlds are most protected and divided.

As such, almost all magical effects except those of the abjuration school are hampered as if by a global effect on the day of Beltane. On the night of Beltane special fires are burned to collect the power of the day to aid in the protection of a settlement's people all year long.

The bonfires of Beltane are known to make most forms of harmful magic harder, so on this day many in a settlement will ritually clean their homes to rid themselves of unwanted spirits or mischievous fey that may be lurking. In addition, people believe that the day is auspicious for making business and marriage arrangements. The signing of contracts is as popular for the elders of a community as dancing around the maypole to impress potential mates is for the young. It is also a common day to travel, as most citizens of a protected settlement are less cautious of strangers. They know that disguised and evil witches and the demon-possessed will have a harder time entering the settlement.

Deities

Beltane is holy to deities of fire, hearth, home, light, and protection.



Mystic Resonance

Abjuration magic is greatly enhanced during this time, with almost all other forms of magic suffering. Abjuration spells are automatically affected by the Extend Spell or the Enlarge Spell metamagic feat (caster's choice).

Casting any spell that is not from the abjuration school requires a concentration check to succeed. The DC for the concentration check is 15 + the spell's level.

Ritual

BONFIRE WARD

School abjuration; **Level** bard 3, cleric/oracle 3, paladin 3, shaman 3, druid 3, medium 3, occultist 3, ranger 3, sorcerer/wizard 3, spiritualist 3, summoner/unchained summoner 3, witch 3

Casting Time one day

Components M (Medium or larger bonfire)

Target one settlement (thorp to large town, 1/2 a small city, 1/5th a large city, or a single district of a metropolis)

Duration one day

Saving Throw Will negates (harmless)

Spell Resistance no, see text of *magic circle against evil*

Leading up to the midnight hour of the beginning of Beltane the center of any settlement that observes this ritual will build an often massive pyre. After the settlement elders agree the day of Beltane has begun, the fire is ignited. All night long and then all day and on into the evening again, the massive burning pyre is managed, adding or removing wood as needed. Casters often take turns managing the fire, switching off at pre-established times so no one person need manage the ritual for the entire day's time.

For as long as the fire burns, up until midnight of the next night, the entire settlement is affected as if by a *magic circle against evil* spell, except that it applies equally to chaos, evil, good, and law. Unlike standard magic circle effects, any creature inside the area of the settlement when the fire is ignited is treated as under its protection, even if they leave and come back. The building of the initial pyre acts as a special diagram, which is why so much care is taken before hand to prepare for this ritual.

The size of the bonfire relates directly to size of the settlement it is meant to protect, with a thorp of 20 or fewer people needing only a Medium sized bonfire (roughly 5 feet in circumference) and increasing in size; Medium for thorp, Large for hamlet, Huge for village, Gargantuan for small town, and Colossal for large town. For cities, one Colossal fire is needed per 5,000 or so residents, and typically each district or neighborhood of a metropolis performs its own ritual.

During the course of the day, all fires in the settlement, from candles and torches to hearth fires and stoves, are extinguished and cleaned and relit from the Beltane bonfire, with the hope of transferring good fortune into each home or business.

The ashes of a Beltane bonfire contain special properties and, can be used as a material component for any abjuration spell cast by a resident of the settlement where the bonfire was lit, increasing the effective caster level of the spell by +1.

Midsummer

Taking place on the summer solstice, Midsummer is a festival dedicated to the changing of the seasons. Occasionally confused with Beltane by the uninitiated, the Midsummer festival is a celebration of the longest day of the year but also of the sun and life in its prime in general. The balefires of Midsummer, burned the whole day through, represent the sun in all its glory, and the numerous fires kept alight over the short night of Midsummer represent the sun's continued power even in the dark.

To celebrants of Midsummer and the Wheel of the Year, the "best of life" is to be celebrated on Midsummer. Special symbolic poles, decorated with ribbons, are erected. Erroneously labeled as maypoles by some ("midsummer pole" would be more accurate), the poles are danced around in joyous merriment. Each pole and dance is dedicated to a virtue the community holds dear or to a revered deity.

This often leads to good natured brawls to determine who will dance around the pole in alignment with the virtues or deities most desired by residents.

Midsummer is also considered the time when a woman's maidenhood should end, and as such, one of the most popular days for bonding in marriage. Newly-wedded couples may participate in a hunt where each couple is sent off into the dark forest with torches in hand to seek a blooming fern-flower.



Deities

Midsummer is holy to deities of the sun before all others, but any good deity is likely to be toasted to if not celebrated fully, from gods of light and nature to gods of battle and feasting.

Mystic Resonance

Midsummer amplifies divination magic, especially those spells that reveal secrets or predict the future, granting the caster a +2 sacred bonus to overcome effects which hinder

divination effects. Additionally, all spells with the light descriptor are treated as if affected by the Heightened Spell metamagic feat, always counting as 3 caster levels higher than normal when used to dispel magical darkness.

Illusion spells function normally but can be easily countered. All visual aspects of an illusion are suppressed (as if in an antimagic field) while illuminated by mundane torch or fire.

Ritual

SEEKING THE FERN FLOWER

School divination; **Level** bard 3, cleric/oracle 2, druid 2, medium 2, ranger 2, psychic 3, sorcerer/wizard 3, witch 2

Casting Time 10 minutes

Components V, S, F/DF (three torches per couple)

Target three torches per couple

Duration as long as both torches burn

Saving Throw none; **Spell Resistance** no

The mystical fern-flower is said to only bloom in the darkest parts of the forest during the sunlight hours of Midsummer. Considered to be mere legend to many, all newlyweds participate in this ritual that has each of them light a torch from the Midsummer bonfires, then ignite a third torch together, combining their life's flames as one.

The light cast from these torches is said to be the only way to reveal the ephemeral fern-flower as it blooms. Thus into the woods do couples venture together with torches aloft. While many become distracted and pursue other activities instead of searching for some silly flower, those dedicated to the task (Perception DC 25, taking at least 2 hour of dedicated time from both participants, during which time all three torches must remain lit) can be rewarded.

Seekers that succeed in finding a fern-flower can choose to pick the flower to keep (gaining a flower-shaped gem worth 100 gp) or may jointly eat the flower, granting them a +1 sacred bonus to all checks to aid one another until the next Midsummer.

Lughnasadh

The harvest holiday, Lughnasadh, is celebrated halfway between the summer solstice and the fall equinox. Gods and goddesses bless civilizations with increased endurance and strength to help with the harvest on this day and communities labor hard to make the most of these blessings.

Lughnasadh festivals can span for longer than the single day. Many townships use the gatherings as a time to announce or discuss new laws, hold weddings, and celebrate great feats of athleticism.

Athletic competitions make for great opportunities for up and coming heroes to display their physical prowess. Bards sing of former athletes and their accomplishments and the records often go back for centuries. Some communities climb hills and mountains with the first to the top celebrated as the holiday's champion.

Weddings held on Lughnasadh don't bind the two participants for life. On this special day, the couple can agree upon shorter lengths of time. Couples take their

vows while their hands are bound together, in a ceremony called handfasting.

Deities

Lughnasadh is holy to deities of athleticism, bravery, contracts, love, marriage, nature, plants, strength, trade, valor, and wealth.

Mystic Resonance

Transmutation magic is greatly empowered during Lughnasadh and flows freely through the universe. Once a day, during a period of exhilaration, such as while in combat or competition, any participant may invoke the gods to gain a 50% chance of being affected by the *haste* spell for 1 round. All transmutation spells double in their duration, as if affected by the Extend Spell metamagic feat.

Enchantment magic, however, works less effectively on Lughnasadh. While unwilling targets of enchantment magic gain a +2 bonus to their saving throws, they also gain the effects of the *heroism* spell for 1 round after making a successful throw against any enchantment spell.



Ritual

HERO'S SHAPE

School transmutation; **Level** bard 3, cleric 3, druid 3, magus 3, medium 3, mesmerist 3, occultist 3, paladin 3, psychic 3, ranger 3, shaman 3, sorcerer/wizard 4, witch 3

Casting Time 20 minutes

Components V, S, M (A pile of fresh crops worth 50 gp)

Target 1 willing participant

Duration until the sunrise after Lughnasadh

Saving Throw none; **Spell Resistance** yes

This powerful transmutation spell changes the shape of the target into a larger, more muscular form of itself, bestowing a +4 enhancement bonus to Strength, Dexterity, and Constitution. The target may also be affected by the effects of the spell *haste* for 10 rounds. These rounds need not be consecutive.

To conduct the ritual, the caster begins by drawing a large circle in soil used to grow crops. The target stands in the middle of the circle. The fresh crops, evenly proportioned, must be placed at each cardinal direction. The target jumps in place chanting sacred words while facing each direction for 5 minutes, starting north and circling counterclockwise.

As the target jumps in place facing each pile of crops, the food slowly transforms into light and is absorbed into the target's body, energizing it. The caster walks the perimeter of the circle while conducting verbal and somatic components of the spell. At each 5 minute interval, the target must make a Fortitude check to continue jumping. The DC is equal to 5 + 5 for each direction the target has faced during the ritual. If either participant stops then the ritual is aborted.

Mabon

Mabon celebrates the autumnal equinox and marks the end of the harvest season. It is the last day that the sun has at least equal power to the night before winter arrives.

With the harvest nearly complete, celebrations of Mabon often focus on being thankful for the bounty provided. People exchange gifts of fruit and begin preparations for winter. Some celebrate Mabon with a large bonfire, as if trying to keep the daylight just a little longer before the darkness and the night become dominant.

Mabon is commonly symbolized by apples, one of the last fruits of the season to be harvested. Apple picking and cider pressing are popular activities during the holiday.

Mabon is considered a time for self-reflection. This holiday is thought of as one of balance as it splits the day and the night and many seek to find balance in their life on this day.

Deities

Mabon is holy to deities of ale, art, feasts, gluttony, harvests, music, self-perfection, and wine.

Mystic Resonance

Due to the holiday's spirit of giving and thankfulness, spells from all schools of magic that affect willing creatures

become extended spells, as if altered by the Extend Spell metamagic feat. The affected creature can then choose to share the spell's effects with one other, splitting the spell's duration between the two.

On this day of balance, spells with any alignment descriptor other than neutral are at a disadvantage. Spells with the chaotic, evil, good, or lawful descriptor have their duration and range, if any, cut in half.



Ritual

HARVEST FEAST

School conjuration (creation); **Level** bard 4, cleric 3, druid 3, mesmerist 3, shaman 3, spiritualist 3, witch 4

Casting Time 15 minutes

Components V, S, M (1 small of bread per creature)

Effect up to fifty creatures

Duration see text

Saving Throw none; **Spell Resistance** no

The harvest feast blesses an abundance of food for a large group. Consuming a portion of bread during the ritual of the harvest feast removes the fatigued and exhausted

conditions and causes each participant to glow as if they had the spell *light* cast on them. This ritual is often performed on the last evening of the harvest in order to allow the participants to work through the night, ensuring fields and orchards are picked clean.

The ritual begins with fifty creatures, one of which has to be the caster, standing in a circle holding a small loaf of bread. Each creature take a bite and passes their loaf to the next creature to their left. Between each bite a brief prayer of thanks is said by those gathered. They continue the process, taking a bite of a loaf and passing it to the left, until all of the bread is consumed.

Samhain

Samhain marks a time when the planes of existence are closer together and when the barriers between the physical and spiritual realms are thinned. The magically inclined capitalize upon the resulting reduction of the required power to transfer matter or energy to other realities.

This event occurs just before the beginning of winter and, to common folk, the world appears stark. Each day grows shorter while each night grows longer. The recently harvested fields look barren and brown. The trees lose their green leaves. While the explosion of oranges, reds, and yellows is beautiful, the leaves will eventually fall to the ground and rot. The naked limbs and branches of the trees remind some of boney hands and claws. Livestock, some family friends with names given to them by the children, are slaughtered and their flesh prepared for the long cold winter. It is no wonder that Samhain reminds many of death.

Many celebrate this holiday through remembering or even trying to contact their ancestors. Other cultures celebrate by dressing up as frightening creatures to confuse or drive off evil spirits and outsiders. For gods and their otherworldly subordinates, Samhain is a day of constant vigilance since an external invasion could occur at any moment. Organized religions that are proponents of order often discourage the celebration of Samhain, worried venerating it will increase the likelihood of planar incursions.

Deities

Samhain is held holy by deities of ancestors, darkness, death, family, magic, and monsters.

Mystic Resonance

Due to the thinning of the barriers between planes, spellcasters treat their caster level as +3 during Samhain whenever casting spells from the conjuration subschools of calling, summoning and teleportation.

Divination and necromancy spells that allow for communication across planes, such as *contact other plane* or *speak with dead*, become available to spontaneous casters at two spell levels lower between sunrise and midnight on the evening of Samhain.

While calling and summoning becomes easier during Samhain it also increases the likelihood of drawing the attention of something hostile. During Samhain, whenever a spellcaster casts a spell from the calling or summoning subschool there is a 50% chance of instead summoning a random, hostile outsider with a CR equal to the caster's character level. The summoned outsider immediately attacks the caster and any allies.



Ritual

PLANAR HORDE

School conjuration (calling); **Level** cleric 8, shaman 8, psychic 8, sorcerer/wizard 8, summoner/unchained summoner 6, witch 8

Casting Time 4 hours

Components V, S, M (offerings worth 5,000 gp, plus payment, see *lesser planar ally*)

Duration instantaneous

Saving Throw none; **Spell Resistance** no

This ritual allows the caster to call forth a horde of outsiders (for a total of 50 HD, none of which may be greater than

6 HD). One creature acts as a spokesperson for the horde and will demand a payment equal to 1,000 gp per creature summoned.

The ritual starts 4 hours before sunset and begins with drawing a circle on the ground with gold dust and inscribing the symbol of an appropriate deity at the four corners outside the circle. The offerings are then placed at the center of the circle. The caster must chant or make prayers to the deity for 4 hours undisturbed, concluding as the sun sets below the horizon.

Once summoned and paid, the horde will obey the ritual caster unless the tasks it is ordered to perform seem suicidal. Unless dismissed or otherwise banished, the horde remains with the caster until sunrise when it returns to its home plane.

The powerful ritual often draws unwanted attention from deities or other magic users opposed to a large number of extraplanar creatures crossing the boundaries of realities. The ritual can be located by *detect magic* within 10 miles, despite the spell's typical range of 60 ft., hence it's often performed in a secluded area.



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