

GREYHAWK

Gods of Greyhawk



The Powers of Greyhawk

The people of Oerth worship many gods, but after a major war, patterns of allegiance change. The focus in this section is on the gods of the central Flanaess; those that are exclusively Baklunish, for example, are too distant from the lives of most Flanaess folk to be considered here.

How Do Powers Look Upon Mortals?

The Powers of Oerth rarely intercede directly in the affairs of Oerth. They expect their servants to be their right (and left) hands in the world. Clerics, priests, paladins, and less exalted but still valued souls are the agents of Powers, however minor their deeds may be. The Powers have an implicit understanding that if one of them should act too directly, others will act in concert to oppose the meddler, for if all acted in such a manner, Oerth would be destroyed by the Powers.

This helps us understand why the demigod Iuz has been able to effect so much evil in the Flanaess. The Prime Material is his home plane, and therefore, he has a direct involvement in its affairs that other Powers do not. The servants must oppose Iuz, not the Powers themselves. One partial exception to this is St. Cuthbert of the Cudgel. Other Powers allow St. Cuthbert to act in limited ways to oppose Iuz. Why they do this, and how far St. Cuthbert is allowed to act, is a matter known only to the Powers.

In other respects, the Powers regard mortals as they do in almost all worlds. Mortals give reverence and their clerics and priests receive spells. The Powers watch with varying degrees of involvement. Greater Powers tend to have less involvement than Lesser Powers, because Greater Powers are more absorbed in the affairs of many worlds and transcendent events that are far beyond the affairs of mortals.

How Do Mortals Regard The Powers?

Mortals regard Powers as they do in most worlds: with reverence, awe, fear, attempts at placation, and so on. In the Flanaess, however, special factors are at work after the wars. The following is true for the nonevil lands of the central Flanaess:

First, there is a general increase in prayer, rev-

erence, and all forms of devotion to Powers. In uncertain times, mortals turn to the great ones for succor, protection, and reassurance. Clerics and priests are widely respected and are given more offerings by even the poorest of their flocks. General superstitiousness is a by-product of all this.

Second, there are changes in patterns of worship. Mortals most often revere Powers who have everyday affairs of mortals as central concerns—deities of nature, children, health, community, and the like are more widely revered than those of philosophy, arcane knowledge, and ethics. But on Oerth, Powers of war, healing, protection, strength, endurance, and revenge are increasingly turned to for succor. Many people who before the war would have given small offerings to the goddess Beory (nature, Oerth Mother) or Rao (peace and serenity) now turn to a deity such as Trithereon (liberty and retribution), Heironeous (justice and valor), or the rising cult of Mayaheine (protection and endurance) instead. There is also an increasing tendency to appease, if not actually revere, deities of fate such as Istus, and deities of luck such as Ralishaz. Of course, this is less true of wise folk and specialists who might revere a Power of magic, metalworking, or similar niche.

Demihumans are another matter, although deities such as Clangeddin Silverbeard, the dwarven god of battle, have not lost followers in times of conflict. Arvoreen the halfling defender Power receives many offerings and prayers these days.

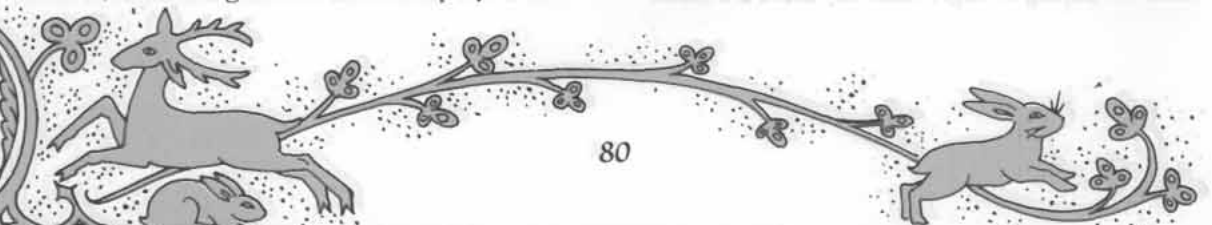
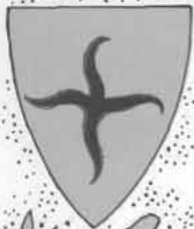
Demihuman Powers are addressed following the Powers of humanity (who may well have some demihuman worshipers).

Powers of Humankind

Deities are divided into four groups: *greater*, *intermediate*, *lesser*, and *demipowers*. The basis of this broad distinction is as follows:

Greater Powers: These are distant Powers, far removed from most mortal affairs. Some may be held to be among the Creator Powers of the multiverse or of Oerth. They typically have many spheres of concern, or are absolute masters of just one sphere.

Intermediate Powers: While lacking the great creative force of Greater Powers, they are still very powerful and hold major sway over one or



The Powers of Greyhawk

two spheres of concern. In some nations, they may be held as patron Powers, even above a Greater Power.

Lesser Power: A lesser Power may serve greater ones as a messenger or aide, may be a cast-out or solitary Power, or may hold sway over a very narrow sphere of concern. Some Lesser Powers may be declining from exalted status or may be ascending to greater force.

Demipowers: These are the least powerful and are in many ways similar to Lesser Powers. Some may be mortals who have undergone divine ascension (Zagig and Mayaheine being prime examples). Some may even be referred to as Hero Powers.

Powers and Avatars

Players who have read the *Legends and Lore* hardbound book or the *Monster Mythology* (DMGR4) accessory will know that Powers can manifest themselves as Avatars, projections of their power on the Prime Material plane. Statistics for the Avatar forms of Greyhawk Powers are not given here, because the Powers of Greyhawk virtually never manifest themselves as such. The only exception here is St. Cuthbert. It is possible that a conflict between his Avatar and Iuz might occur, so the statistics for his avatar are included.

Powers and Priesthoods

Greater and Intermediate Powers can grant spells of any level to their clerics and specialty priests. Lesser Powers can grant spells of up to sixth level, while Demipowers can grant spells only as high as fifth level to clerics and specialty priests. The sole exception is Iuz, who is able to grant spells of sixth level to his clerics and specialty priests, since they are on his home plane, the Prime Material.

In the entries for individual Powers included in this section, reference statistics for specialty priests (as opposed to clerics) are provided. Note: for brevity, the term *priest* is capitalized when referring to a specialty priest. This creates a distinction between the specialty priest and the generic term for the character class.

The following abbreviations are used:

AB = minimum ability score(s) required to become a specialty priest of the Power. *Std* means

the standard minimum attribute for a member of the priest class (a Wisdom score of 9 or higher is required). Wisdom of 9+ is always required to become a specialty Priest.

AL = acceptable alignment(s) for a specialty Priest of this Power.

WP = weapons which specialty priests of this Power are allowed to use. A designation such as *any (mace 1st)* means that a Priest may use any weapon, but a mace must be his first weapon proficiency (if weapon proficiency rules are used—they are strongly recommended) and should be the Priest's first choice unless clearly unsuitable. For example, a Priest who must take a sword as a first weapon proficiency is allowed to use a blunt weapon as a first choice against skeletons, which suffer only half normal damage from edged weapon blows. This rule applies when a weapon is favored, but not to exclusivity, by a Power as a symbol of the faith.

AR = armor restrictions for Priests of the Power. The following codes are used:

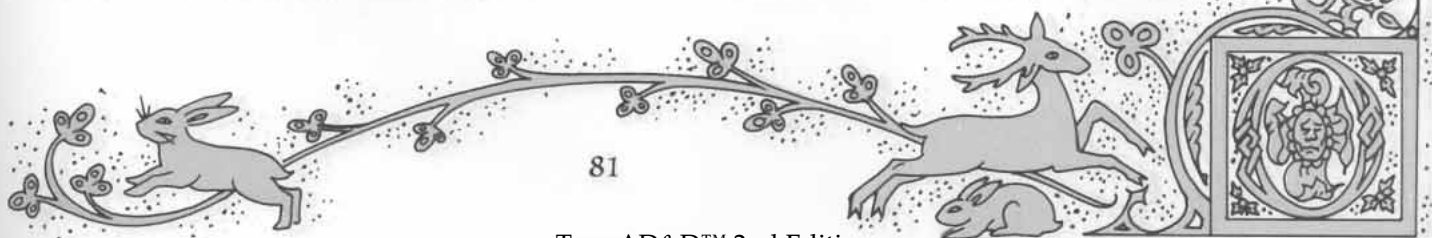
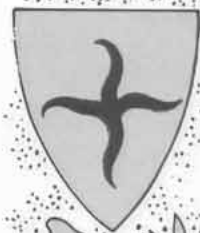
- none = no armor allowed
- leather = only leather armor allowed
- nonmetal = any nonmetallic armor allowed
- as thief = only leather or elven chain allowed
- chain = only chain mail allowed
- metal = only metal armor allowed
- any = any armor may be worn

RA = typical raiments worn by Priests on appropriate occasions. Be reasonable about this. Priests aren't expected to wear unreasonable garments if preparing for war, for example.

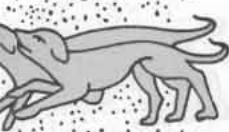
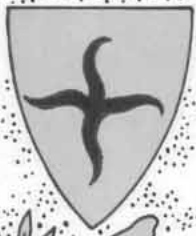
SP = spheres of spells to which the deity grants access. All Priests have access to the spells listed under the *All* sphere in the *Player's Handbook*. Certain spheres are taken from *Tome of Magic*; if a player does not have this handbook, these spheres may be ignored.

A sphere followed by an asterisk (*) means Priests are allowed only minor access to spells of that sphere. A sphere noted as (*rev*) means that only reversed forms of spells from this sphere may be used. Elemental spells are listed as "all," "fire only," "fire and earth," etc; these subdivisions are cited in *Tome of Magic*. If you do not possess this book, it should not be difficult for the DM to estimate which spells fall into which subdivision from a perusal of the full Elemental spell list in the *Dungeon Master's Guide*.

SPL = special spell(s) allowed only to specialty



The Powers of Greyhawk



priests of this Power. These are documented on Reference Cards 5 and 6.

PW = special powers commonly granted to Priests (and only specialty priests) by the Power. A granted power preceded by a number is granted only when the Priest reaches the level of experience indicated by the number; thus, "5) *protection from fire*, double duration" means that when the Priest attains fifth level, he can cast a *protection from fire* spell that will have twice the normal duration. This ability is in addition to the spells he could normally memorize. Unless otherwise specified, powers which are bonus spells (as in the *protection from fire* example above) can be used only once per day.

Granted powers which are wizard spells are specifically noted; for example, "(W3)" means that the spell is the same as the third level wizard spell of the same name.

TU = the ability to turn or command undead creatures. Some entries read (e.g.), "TU turn at -2 levels." This means the Priest can turn undead as if he were two levels lower than his actual experience level. Priests of Powers of life and death have the strongest turn/command abilities, but other Priests have some weaker ability in this area. These weaker abilities are accommodated through level differences. Clerics of Powers whose Priests can turn or command undead can also turn/command exactly as the Priests do; this is the only special granted power which clerics share with specialty Priests.

Specialty Spells

Certain Priests are granted unique spells that are not granted to Priests or clerics of any other Power, or to clerics of the same Power. These are cited in the text below; full details are on Reference Cards 5 and 6.

Details of Powers

The tabular summary on Reference Card 4 uses the following entries to describe the Powers:

Race: This refers to the major racial group which reveres the Power. O = Oeridian, S = Sulloise, B = Baklunish, F = Flan, C = Common (widespread reverence/recognition), and U = Unknown or indeterminate origin. This aids the DM in understanding which Power is revered in particular lands.

AoC: Areas of concern. These are aspects of nature or life over which the Power exerts influence.

Align: This is the Power's alignment, with the standard abbreviations C (chaotic), E (evil), G (good), L (lawful), N (neutral). A parenthetical addition such as "LG (LN)" means the Power has a primary alignment with a secondary tendency; in this case, the Power is lawful good, tending toward lawful neutral. An entry such as LG/LN means that the deity is primarily lawful, with equal tendencies toward good and neutrality.

WAL: Worshiper's alignment(s); the alignments which the Power deems acceptable among its worshipers.

Sex: This is the gender form in which the Power is commonly portrayed or chooses to assume.

Finally, note that not all of the Powers listed on Reference Card 4 are detailed in the text below. All Greater and Intermediate Powers are covered, but Lesser Powers and Demipowers are too numerous to be included with the exception of Iuz, Mayaheine, and Zagyg, who have particular importance in the affairs of Oerth.

Greater Powers

Beory (Oerth Mother)

Beory commonly takes the form of a rotund, middle-aged, motherly woman with brown hair and weathered skin, and she is sometimes depicted as such. More often, though, the Power of nature, rain, and the very Oerth itself is seen as a process rather than a being by learned folk, and she is considered very distant by common folk. The worldly doings of humans, demihumans, and their kindred are of almost no concern to Beory. Only events which affect the integrity of Oerth as an entity concern her. Beory has very few Priests; those who exist are druids (but they do not have the Charisma requirement of other druids).

Beory's Priests

Priests of Beory are contemplative communers with nature, using their skills to avoid any change of the natural balance. They are conservative, cautious folk, loath to take incisive actions. Many are solitary, and the priesthood has little organization. Priests treat each other as superiors on the basis of wisdom and years, not as a result of formal titles or higher experience levels.

Requirements: AB Wis 16; AL N; WP as

The Powers of Greyhawk

druid; AR leather; RA green, brown, or gray plain robe; SP Animal, Charm*, Divination, Elemental (all), Guardian*, Healing, Plant, Protection*, Summoning*, Sun, Weather; SPL none; PW as druids; TU nil.

Boccob (The Uncaring)

Boccob is the archmage of the Powers. Whether or not any serve or revere him seems of no importance to him. Throughout the Flanaess, seers and diviners entreat him for omens, sages revere him, and those seeking to create new magical items or spells often seek his aid. Boccob almost never leaves his own halls in the plane of Concordant Opposition, preferring to send his demigod servant Zagyg the Mad instead.

Boccob is portrayed as an old man with bright, intense eyes, clad in garments of purple bearing shimmering golden runes. Within his halls, he has at least one example of every magical item ever devised and a copy of every alchemical formula ever scribbled down. He leans upon a *staff of the magi*, which also has the functions of a *wand of conjuration*.

All times and planes are open to Boccob. He manipulates the energies of the Positive and Negative Material planes as he wishes. He ever seeks to learn more of planar structures, the logic of magic, and long-lost lore. Services honoring him involve complex rituals, incense burning, and recitations from works honoring knowledge.

Boccob's Priests

Boccob's Priests are expected to be grave, serious folk devoted to the pursuit of knowledge. They must adventure to recover lost magical treasures, tomes of lore, and the like.

Requirements: AB Int 14 or Wis 16; AL N; WP dagger, flail, knife, mace, sling, staff, staff-sling; AR nonmetal; RA purple robes with gold trim; SP Astral, Charm, Creation*, Divination, Elemental* (all), Guardian*, Numbers, Summoning*, Thought, Time*; SPL *disc of concordant opposition*; PW 1) cast all divination spells as if two levels higher, 7) *commune*, 10) able to use magical items normally usable only by wizards; TU nil.

Incabulos

Incabulos is the Power of evil sendings—plague, sickness, drought, famine, nightmares. He is hideous in aspect, with skeletal hands, a

deformed body, and a nightmarish visage. The black-cloaked rider of nightmare steeds has few worshipers in the Flanaess, but many seek to propitiate him with offerings. This is especially true in lands ravaged by famine, where disease has spread from unburied bodies on battlefields, and where chronic fear grips the common folk.

The scattered priests of this Power have opportunities to sway hearts and minds in places of despair. Incabulos delights in being feared as much as in being revered; he is said to be able to use an almost irresistible *sleep* spell on victims, but he loves to sense their abject fear before he closes their eyes.

Those who worship this terrible Power are intensely secretive. Even other evil priesthoods hate them. Incabulos's temples are always subterranean affairs in forsaken lands or desolate places. Services to the Power feature weird humming and droning chants in near darkness, illuminated only by light from fat, smoky black candles. Followers celebrate multiple iniquities with their priests and pray for the arrival of more evils into the world.

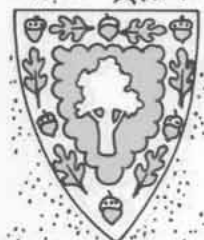
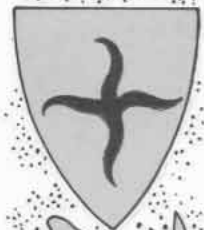
Incabulos's Priests

The priesthood is highly secretive; many members are paranoid to the point of insanity. Fear and threats are used to maintain secrecy and the obedience of juniors. Priests of Incabulos revel in suffering, slow tortures, and inflicting disease and misfortunes.

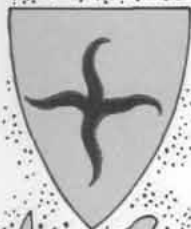
Requirements: AB Std; AL any evil; WP any (staff 1st); AR any; RA black robe with orange and green detailing; SP Astral, Divination*, Healing (rev), Necromantic (rev), Summoning, Sun (rev); SPL *plague*; PW 1) 20% immunity to all diseases and slimes—increases by 2% per level thereafter, 5) *hypnotism* (W1), 6) *contagion* (W4), 7) *enervation* (W4), 8) *sleep* by touch (affects one creature, effect is permanent until magically dispelled); TU command.

Istus (Lady of Our Fate)

Istus, the Colorless and All-colored, is the Power of future destinies and predestination. She has few true followers, but many call upon her in time of need or want when they fear the future. Istus receives many offerings in Baklunish lands and in places where people need good luck to sustain them (such as Free cities, under tyran-



The Powers of Greyhawk



nical rule in places such as Rauxes and the conquered Iron League states, and by the beleaguered Bandit Kingdom people).

Istus is depicted in one of three ways: as an old crone spinning the strands of the Web of Fate; as a noble and haughty woman; or as a cold, young maiden. Because Fate has been unkind to so many in the Flanaess, offerings of incense, candles, and the like are often ambivalent. Istus' priesthood is small, but often sought out by rulers and nobles for divinations.

Istus' Priests

Priests of Istus tend toward stoicism. They regard honesty as an absolute virtue. Many are cold, unfeeling folk, given the vagaries of Fate, although a few kinder souls may be found who feel that Fate has been uncommonly generous to them and wish to serve Istus in return. Divinations play a key role in the determination of the actions of these priests.

Requirements: AB Int 14, Wis 14; AL N; WP any nonedged weapon; AR leather or chain; RA gray or black robes, with web patterns for priests of level 7+; SP Astral, Charm*, Divination, Guardian*, Healing*, Necromantic, Numbers*, Protection*, Thought, Time; SPL *enmeshment*; PW 1) cast all divination spells as if two levels higher, 3) *augury*, 6) *divination*, 7) *strand of binding* (1/day, maximum range 40 yards, one creature affected, saving throw versus spells negates; affected creature is rendered immobile for 50 rounds, minus 2 rounds per creature's HD or level; creature can make one attempt to free itself using half the normal Bend Bars %chance to break the strand); TU nil.

Nerull (The Reaper)

Foe of All Good, Hater of Life, Bringer of Darkness, Reaper of Flesh—Nerull's formal titles bear eloquent witness to the horror of this cold, cruel, hateful Power. Nerull is not a god who sees death as ease, release, or quiet passing; he brings bloody slaughter, and is the deity of many who seek evil for their enjoyment and gain.

Nerull appears as a skeletal figure with a dull, rusty-red body and a skull-like head adorned with thick strands of blue-green "hair." His eyes, teeth, and nails are a putrid green. Known to fly at night, black-cloaked and cowled, his terrible reaper's staff-scythe strikes down all it sweeps

through. Nerull is summoner of fiends, conjurer of darkness; his touch withers men and turns them to dust.

The worship of Nerull always occurs in complete darkness. The litany is ghastly, full of death and suffering. Bizarre and terrifying offerings are made on altars of rusty-colored stone. Nerull is known to have hidden temples in the lands of the former Great Kingdom and in other evil lands. A scarce few well-hidden, subterranean temples may be found in more civilized lands.

Even in times of war and death, the common folk do not try to appease the Reaper. Any form of beseechment is thought to attract his fell green eyes to the supplicant, with life-ending results.

Nerull's Priests

Nerull's priests are murderous, psychopathic, cold, cruel, and utterly evil. They are highly secretive, for obvious reasons. Priesthoods tend to be individual capsules without an overall hierarchy, except in evil lands.

Requirements: AB Std; AL any evil; WP dagger, knife, great sickle (treat as hook-fauchard), staff, staff-sling; AR any; RA rust-red or black garments; SP Astral, Charm*, Combat, Divination*, Guardian, Healing (rev), Necromantic (rev), Sun (rev); SPL none; PW 1) surprised only on a 1, 6) *Evard's black tentacles* (W4), 12) *destruction* (reversed *resurrection*) 1/week; TU command.

Pelor

Pelor is the great Sun God, regarded as the Creator of much of what is good—a Power of strength, light, and healing. Pelor flies on a great ki-rin, summons flights of eagles, and casts down dark evils with bolts of brilliant sunlight.

The nature of Pelor's reverence has changed subtly during and since the wars and is still changing. His old aspect of a peaceful, gentle god concerned for the suffering is eclipsed by his more martial aspect as a wrathful Power who drives out the darkness of evil. This is parallel to the cult of Mayaheine, his servitor, a much more martial deity. As strengthener and healer, Pelor brings vitality to those beset by evil, and many warriors now turn to his faith.

Services to Pelor involve hymn singing, communal prayer, and the dispensing of alms to the needy (and the collection of same from the well-to-do).

The Powers of Greyhawk

Pelor's Priests

Pelor's priests have always worked for the poor and sick, bringing healing, food, and aid to them. Their reverence has not changed as swiftly as that of commonfolk. They remain quiet, kindly people for the most part, but with some steel as protection.

Requirements: AB Std; AL any good; WP flail, mace, morningstar, staff, staff-sling; AR leather or chain; RA yellow robes, gold-trimmed for priests of level 7+; SP Charm, Creation, Elemental (air), Guardian, Healing, Necromantic, Protection, Summoning*, Sun, Wards*; SPL none; PW 1) all healing spells do at least median healing (5 hp for *cure light wounds*, 9 hp for *cure serious wounds*, 16 hp for *cure critical wounds*, *heal* cures all but 1-2 hp), 5) automatic saves vs. spells that deprive priest of sight (*darkness*, *blindness*, etc.), 9) *fly* (W3); TU turn at +1 level.

Rao

Rao is the serene, detached god of reason, intellect, and peace. The Power does not act on the Prime Material directly, but he is known to have created several powerful magical artifacts which are highly potent against evil (notably the Crook of Rao), possibly with the aid of Boccob.

Rao is always depicted as a dark-skinned, white-haired old man with bright, dark brown eyes and long, slender hands; he is smiling and serene. Rao's faith is one that does not appeal much to commonfolk; he has always had more followers among rulers, diplomats, sages, scholars, and philosophers. Clearly, his church is not exactly overpopulated at present. Those who seek to find powerful magic to aid the cause of good make him valuable offerings and meditate on Rao's sacred texts. Services to Rao involve discussions of theology and group meditations.

Rao's Priests

Rao's priests are mediators, and negotiators—wise and quiet people. Most are male. Rao's High Patriarch in Greyhawk was instrumental in the diplomacy that ended the wars.

The priesthood is very studious, but one motto is "there is a time to think, and more rarely to act; but in that time, action is wisdom." These priests are not wholly pacifistic!

Requirements: AB Wis 16, Cha 13; AL LG; WP flail, mace, morningstar, staff, staff-sling; AR none, or magical chain; RA white robes; SP Astral, Charm, Divination, Guardian, Healing, Law, Necromantic*, Numbers*, Protection*, Thought, Wards*; SPL none; PW 1) *friends* (W1), 4) +2 to all saving throws versus illusions and mind-affecting spells, 7) *emotion* (calm) (W4), 9) *true seeing*; TU turn at -4 levels.

Intermediate Powers

Celestian (The Far Wanderer)

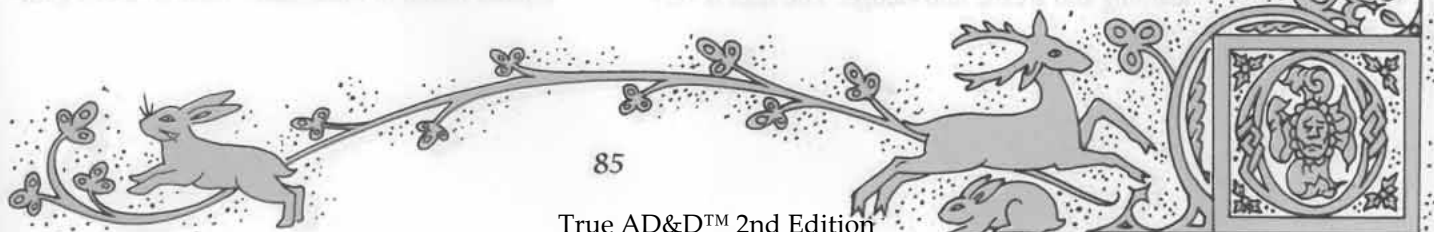
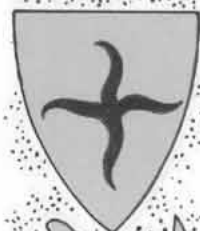
Celestian, the Star Wanderer, is said to be brother to Fharlanghn, the endless wanderer of the Prime Material. Celestian wanders the Astral, Ethereal and Inner planes, especially the Astral. He is depicted as a tall, lean man of middle years, ebony-skinned and dark of eye. His garments are inky black, but somewhere about him he has his symbol of seven "stars" (gems) which blaze with the colors of far suns. He has many unique spells unknown to other Powers (save perhaps Boccob). He affects meteors, comets, and similar heavenly bodies. As a form of Sky God, Celestian has influence over some aspects of light and weather.

His worship is confined to a few sages, savants, and like souls, who often worship him privately or through travel to unknown lands and acquisition of knowledge.

Celestian's Priests

This small priesthood is very studious and meditative, and also somewhat secretive and detached from everyday life. Acquisition of arcane lore and magical items that aid travel are important goals.

Requirements: AB Int 15 or Wis 16; AL any good or true Neutral; WP dagger, knife, long bow (and arrows), short sword, spear, staff; AR nonmetal; RA black robe covered with faint star patterns; SP Astral, Creation, Guardian*, Healing*, Necromantic*, Sun, Thought*, Travelers, Weather*; SPL *meteors of Celestian*; PW priests of Celestian may use the following wizard spells as part of their normal spell lists (not as extra spells) at the listed levels of experience upon attaining those levels: 1) *feather fall*; 3) *jump*; 5) *levitate*; 7) *spider climb*; 9) *fly*; 11) *dimension door*; 16) *teleport without error*; TU nil.



The Powers of Greyhawk

St. Cuthbert (of the Cudgel)

The Church of St. Cuthbert is of major importance in the Flanaess, with more converts to it every day, despite the zealous and stern nature of many of its priests.

St. Cuthbert is a Power of dedication, zeal, and devotion to the causes of law (primarily) and good (secondarily). Common sense, truth, and forthrightness are his watchwords. He opposes chaos and evil sternly, with no backsliding or compromise permitted. This is a stern Power who, with his priests, sees matters in black and white terms. For many folk living with the threat of Iuz to the north, this is a very credible world view. The great enmity between Iuz and St. Cuthbert adds to his popular appeal. St. Cuthbert's priests are also determined rivals of the priests of Pholtus.

St. Cuthbert appears as a red-faced, barrel-chested man of nondescript appearance, even looking like a simple yokel at times. He is famous for wearing a crumpled hat and a starburst of rubies set in a platinum brooch.

St. Cuthbert's Avatar

Given the great enmity between Iuz and St. Cuthbert, the latter's avatar may possibly appear on the Prime Material to drive Iuz away in confrontations of major import to lawful good. Statistics for the avatar (a 16th-level cleric) are: AC -5; MV 18; HD 17; hp 126; #AT 1; Dmg 2d4+5 or 1d6+9; Str 18/01, Dex 17, Con 18, Int 10, Wis 19, Cha 16; MR 40%; SZ M; THAC0 10.

The avatar wears *plate mail* +5 and carries two magical weapons—a *cudgel* +3 (equivalent to a morningstar) which beguiles (as a *rod of beguiling*) anyone it strikes for 5d4 rounds unless a successful save versus spell is made, and a *mace of disruption* +5 which can cast *bleed* (on command), *know alignment* (1/day), *tongues* (on command) and *remove curse* (7/week). Finally, the avatar cannot be affected by weapons of less than +2 enchantment.

St. Cuthbert's Priests

Priests of St. Cuthbert are stout, stern folk who take no nonsense and speak their minds plainly. It's not that they won't suffer fools gladly—they won't suffer them at all. Honesty and common sense are more prized than book learning and arcane knowledge. The faith is very

practical, with attention to detail of everyday life and the concerns of common people. Since the war, military training and fitness are mandatory, much to the discomfiture of the more rotund members of the priesthood.

There are three orders of the priesthood: the Chapeaux, who wear crumpled hats and are zealots who seek converts to the faith; the Stars, who wear a form of the Power's chest medallion and seek to retain doctrinal purity among the faithful; and the Billets, the most numerous, who use a cudgel as a holy symbol and serve as ministers to and protectors of the faithful (some 70% of the Billets are lawful good).

Services in honor of St. Cuthbert are often conducted in the small, wayside shrines and humble chapels he favors. Singing, prayer, recitation of edifying moral tales, and sharing of simple food (bread, milk, and gruel) are common.

Requirements: AB Std; AL LG, LN; WP club (1st), flail, mace, morningstar, staff, staff-sling, sling, warhammer; AR any (plate mail if affordable); RA crumpled hat (Chapeaux), dark green robes with starburst (Stars), or brown and russet garments (Billets); SP Charm, Combat, Divination, Healing, Necromantic, Protection, Wards*; SPL *beguiling*; PW 2) *friends* (Billets only); 3) *shillelagh* (Chapeaux only); 4) ESP (Stars only); 9) *true seeing*; TU turn at -4 levels.

Ehlonna (of the Forests)

Ehlonna has many aspects: huntress, ranger, woman of the woods, protector of elves and half-elves, fertility goddess. She is concerned with all aspects of woodland life including the protection of good humans and demihumans, especially (half) elves. She is depicted as a young, lovely female (human, elven, or half-elven, choosing which form she wills). In any form, she is recognizable by her startlingly deep blue-violet eyes and a very clear and fair complexion.

Ehlonna is kind and benevolent, but sternly opposes evil humanoids and marauders who despoil woodlands. Her faith is strong among the Highfolk (where she is the most widely revered Power), wood elves in general (especially in Ul-ek, Celene, and the Suss/Welkwood/Gnarley forests), and in many scattered woodland communities. Services of worship include simple repasts (often of uncooked, "natural" foods gath-

The Powers of Greyhawk

ered in the woodlands), drinking of wine, and the playing of flutes, pipes, and lyres. If a bard is at hand to entertain, so much the better.

Ehlonna's Priests

Ehlonna's priests are fine woodsmen, with males and females equally represented and regarded within loose hierarchies. They are skilled hunters and woodland spies, and work to protect woodlands against evil.

Requirements: AB Wis 13 or Dex 13 or Cha 13; AL any good; WP dagger, knife, long bow (and arrows), long sword, spear, staff, staff-sling, sling; AR leather, padded leather, or elven chain; RA pale green robes; SP Animal, Charm, Combat*, Creation*, Elemental* (air, earth, water), Guardian*, Healing, Necromantic*, Plant, Protection*, Sun, Weather; SPL *stalk*; PW 1) Tracking proficiency; 5) move silently as ranger of same level; 7) hide in woodland (as per hiding in shadows) as ranger of same level; TU turn at -3 levels.

Erythnul (The Many)

Erythnul is the Power of capricious malice, envy, hatred, and fearful panic. His worshipers include many humanoids, for Erythnul smiles on fickle, wicked deeds from them as much as from humans. Erythnul delights in the fear, rout, and terror of battlefields, and is himself depicted terrifyingly as a seven-foot brute, hairy and red-faced, with mad, staring green eyes. He can change from human to gnoll to bugbear to ogre to troll at will, and he carries a huge stone-headed mace. He is a summoner of creatures of battle, and if wounded, monsters spring from his blood.

Erythnul is worshiped by evil, embittered, cruel creatures. Services to him include playing of shrill and discordant reed instruments, the banging of gongs, and ritual drumming. Major rites include burnt offerings. Humanoids of the Bone March and the Pomarj include many devotees of Erythnul, as do evilly-inclined bands of bandits and brigands around the Flanaess.

Erythnul's Priests

Erythnul's priests include many gnolls, bugbears, and ogres. There is no fixed hierarchy, and a junior may demonstrate his fitness to boss his fellows by dispatching an older priest (envy is a virtue, after all). The priests are bullies—hateful backstabbers and wanton killers—acting on evil impulse and revelling in bloodshed.

Requirements: AB Str 14 or Con 14; AL CE, NE; WP any (mace 1st); AR any; RA rust colored garments, blood-stained robes for ceremonies; SP Combat, Creation*, Healing (rev), Necromantic (rev), Protection*, Summoning, Sun* (rev), War*; SPL none; PW 4) *fear* (W4); 7) *strength* (increased by 1d8 points as for a warrior) (W2); 9) once per day, the priest may enchant an edged weapon for 1 round/level to act as a *sword of wounding*; TU command at -4 levels.

Fharlanghn (Dweller on the Horizon)

Fharlanghn is the Power of travel, distance, roads, and horizons. His feet are restless ever to wander the many worlds of the Prime Material, his eyes ever on the horizon.

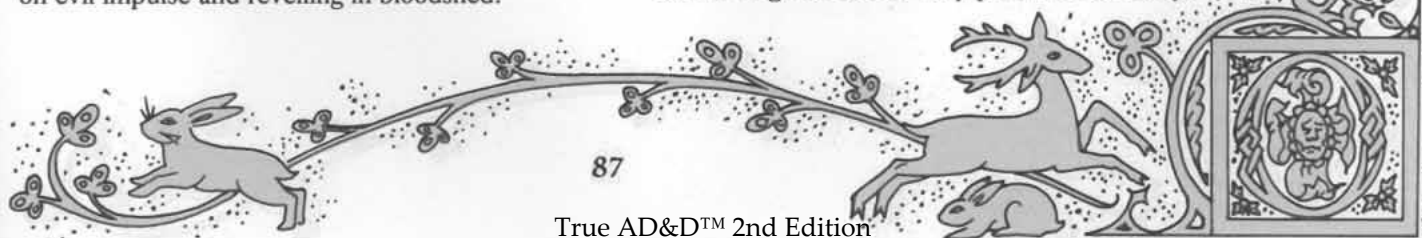
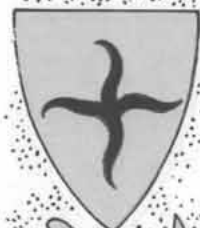
Fharlanghn is portrayed as a middle-aged man with weathered and wrinkled brown skin and bright green eyes. He is plain-clothed and unencumbered, carrying only an iron-shod staff and a disc with a curved surface representing the horizon. The disc is made of many woods and is inlaid with jade and turquoise. A bright golden sun-disc is set into the object. Fharlanghn is known to use the disc for divinations.

Since travel is perilous in much of the Flanaess, more folk now turn to Fharlanghn with offerings, if not actual worship. His priesthood is small, a wandering fellowship. Services to the Power are always outdoors, preferably under a sunny sky, and involve telling of traveler's tales, sharing stories of good people, and bestowing blessings on the worshipers while drinking ale and sharing simple food.

Fharlanghn's Priests

This is a small, wandering priesthood, ever eager to set foot on the road. The priests are practical folk, yet trusting and almost naive in their faith. Collecting tales of the road, recording them, or drawing scenes from far lands are the delight of these priests. They are kindly people who always offer generosity to other travelers. The priesthood does include some urban members, but these are often elderly priests whose traveling days are done.

Requirements: AB Std; AL NG, N; WP any nonedged weapon (staff 1st); AR nonmetal; RA brown or green robes, very plain and ordinary;



The Powers of Greyhawk

SP Combat*, Creation*, Elemental (air, earth), Healing*, Protection*, Summoning, Travelers, Weather; SPL none; PW 1) all MV rates increased by 25%; 3) all ability checks for jogging/running made with +3 bonus; 5) *dimension door* (W4); 9) *wind walk*; TU nil.

Heironeous (The Invincible)

Heironeous is the champion of rightful combat and chivalrous deeds. He is the patron Power of those who fight for honor, justice, and the fair, good order of things. Clad in chain mail and hefting a great magical battle axe, Heironeous is portrayed as a youthful, tall man with coppery skin, auburn hair, and amber eyes, and is unsurprisingly handsome. He is a "beloved of the Gods"; his skin is said to be magically enchanted to break most weapons striking him, and he has many natural gifts given him by the Powers of lawful good.

Heironeous is typically a Power revered by officers, leaders, and paladins rather than the common warrior, but this is changing. Heironeous is strong as a fighter and as a protector, and this duality attracts many worshipers. He is widely revered

throughout the nonevil lands of the Flanaess.

Services to Heironeous include triumphal singing of battle hymns, offerings made to a copper statue of the Power, (such statues adorn most of his finely decorated temples), and sharing of strengthening foods—meat, full-bodied red wine (in moderation) and spiced, stewed kara-fruit.

Heironeous' Priests

This is a warlike priesthood that counts many elven and half-elven fighter/clerics and many human priests who have attained several levels of experience as warriors before becoming priests. The priesthood has a military organization and maintains excellent armories and systems of communication. Older priests are revered for their strategic skills and as teachers. Opposition of priests of the hated Hextor is mandatory. Possession of magical chain mail and/or a battle axe brings great kudos within the cult.

Requirements: AB Str 16 or Dex 16 or Con 16; AL LG; WP any (battle axe 1st); AR chain or plate only; RA dark blue robes with silver trim (senior priests have more ornate silvering); SP Combat, Guardian, Healing, Necromantic, Protection, Summoning*, Sun*, War, Wards*; SPL



The Powers of Greyhawk

bolt of glory; PW 1) +2 to all saves versus *fear*; 4) *cloak of bravery*; 6) immune to strength-reducing magic (*ray of enfeeblement*, etc.); 11) *power word stun* (W7); TU turn at -2 levels.

Hextor

Hextor, Scourge of Battle, Champion of Evil, is patron Power of many evil warriors and a few humanoids. Hextor is portrayed as a six-armed, gray-skinned, gray-haired man with fiery red eyes, although he can assume a more handsome form. As befits a many-armed warrior Power, he employs a variety of weapons, as do his priests.

Hextor is worshiped by evil warriors and assassins, mercenaries and murderers. His following has always been strongest within the lands of the Great Kingdom, where his priests hold sway in many residual fiefs and attend upon Ivid. Services to him include discordant music from wind instruments, shouting and screaming, and the striking of iron weapons. The greatest temples are built on sites of great battles or bloodshed.

Hextor's Priests

These priests are skilled combatants and assassins, cruel and violent, bereft of subtlety while still being cunning and wily. The priestly hierarchy is rigid, dominated by strength and cruelty.

Requirements: AB Str 15 or Dex 15; AL LE, NE; WP any bow (and arrows or bolts), flail, fork, morningstar, scimitar, staff-sling; AR chain or scale; RA black robes adorned with white skulls or gray visages; SP Combat, Elemental (fire), Healing (rev), Law, Necromantic (rev), Summoning*, Sun* (rev), War; SPL none; PW 1) +1 bonus to Str; 3) may fight with two-handed weapons with no attack roll penalties; 5) *ray of enfeeblement* (W2); 9) once per day, double damage in melee for 1 round/level; TU nil.

Kord

Kord the Brawler is a Suloise Power appearing in two aspects: as a mighty, sword-wielding barbarian with powerful weaponry and armor, and as a muscular wrestler, brawler, and athlete. He is thus a Power of combat and strength. Not widely revered, Kord has a following among the barbarian peoples, parts of Ulek, and among Suel folk in Aerdi. Despite his power as a god of struggle and strife, few turned to him during the Greyhawk Wars, since he has no protective aspect.

Kord's Priests

Priests must be strong, well armed and trained, and able to maintain fitness and readiness for combat. This is a warrior priesthood, but it does not have aims of conquest, dominion, or strategic goals, since the Power is chaotic. Possession of a magical edged weapon is a major goal for many. If nonweapon proficiencies are used, those such as swimming, running, jumping, and blind-fighting are allowed to this priesthood.

Requirements: AB Str 16, Con 15; AL CG, CN; WP any; AR any metal; RA red with white trappings; SP All, Combat, Creation*, Healing*, Summoning, War*, Weather*; SPL none; PW 1) +2 to saves vs. *fear*; 4) *strength* (W2); 7) +2 to saving throws versus spells cast by lawful-aligned enemies; 9) may use Elemental (earth) spells.

Lendor

This very old Suel Power is referred to as "Prince of Time and Tedium," which explains why his reverence is almost extinct on Oerth. Said to be the Creator of the other Suel Powers, Lendor is distant, aloof, and preoccupied with the unfolding of events through time in all the multiverse.

Lendor's handful of worshipers are sages, old men, and others distant from everyday concerns. Services to this Power involve interminable recitations, officiated by elderly priests who find it difficult to recruit others to their faith.

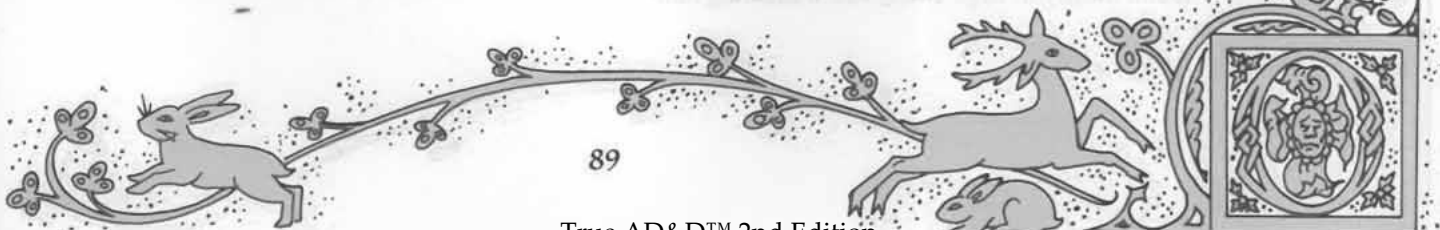
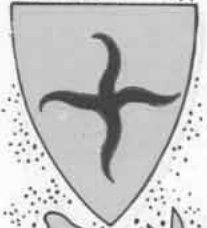
Lendor's Priests

The priesthood of Lendor is elderly, rigid, and uncreative. This priesthood is preoccupied with ritual, formalities, and unswerving devotion to lawful neutrality.

Requirements: AB Int 14; AL LN; WP any nonedged weapon; AR leather, chain; RA silver robes adorned with a black circle containing a crescent moon surrounded by 14 stars; SP Astral, Divination, Elemental (air), Guardian*, Law, Numbers*, Thought, Time; SPL none; PW 3) *slow* (W3, reversed *haste*); 7) immune to time-affecting spells (*haste*, *time stop*, *temporal stasis*, etc.); 12) *time stop* (W9); TU nil.

Obad-Hai (The Shalm)

Obad-Hai is an ancient Flan nature deity, whose worship has spread throughout the Flanaess. He is a lover of wilderness and nature, a patron of druids,



The Powers of Greyhawk



and a friend to those who live in harmony with their natural surroundings. Because of his neutrality, there is enmity between him and Ehlonna of the Forests. He is most revered by druids who live in very wild places: those of the barbarians and other underpopulated lands.

Obad-Hai is represented as a lean, weathered man of considerable age, as if a hermit, pilgrim, or simple rustic. He can also appear as a gnome, dwarf, or halfling, and has his worshipers among those folk; he is also represented in the form of woodland animals of diverse kind. Shrines of Obad-Hai are usually wooden structures found in rustic settings. Services to him involve the consecration of living flowers, earth, water, and fire.

Obad-Hai's Priests

Obad-Hai's priests are treated as druids. The priesthood is non-hierarchical, treating each other as equals, irrespective of level. Age is a basis for deferment among them.

Requirements: AB Wis 14; AL N; WP as druids (staff 1st); AR as druids; RA simple russet garments; SP Animal, Charm*, Divination*, Elemental (all), Healing, Necromantic*, Plant, Summoning*, Sun, Weather; SPL none; PW as druids; TU nil.

Olidammara

Olidammara, the Laughing Rogue, is patron Power to many thieves and bards. He is portrayed as a wandering minstrel or vagabond, a slim man with chestnut hair and rakish beard, olive-tinted skin, sparkling emerald eyes, and green and gold clothing. Delighting in wine, women, and song, Olidammara is the eternal prankster and chaotic spirit. He is a master of disguise.

Olidammara's cult is steady within the Flanaess; in the darkest times, people must have some form of diversion lest they succumb to despair, and while they may not worship this Power, they are glad enough if one of his priests or clerics is on hand to bring laughter and song. His temples are not commonly found (neither is his priesthood), but services to him are light-hearted affairs, including much singing, chanting, music, feasting, and ample consumption of beers, ales, and wines.

Olidammara's Priests

This priesthood contains both urban priests, found mostly in large cities, and wandering min-

strel priests. These priests are not popular with lawfully-aligned priests of other Powers because of their general irreverence and fondness for upsetting established order. Olidammara's priests are required to sing or play a musical instrument.

Requirements: AB Dex 13 or Cha 13; AL CN; WP as thieves; RA robes of green, brown, green and brown, or green and black; SP Chaos*, Charm, Creation, Divination*, Healing, Protection, Travelers*; SPL none; PW 1) hide in shadows as thief, 5%/level; 5) *alter self* (W2); 7) *Tasha's hideous uncontrollable laughter* (W2); 10) *confusion*; TU nil.

Pholtus (of the Blinding Light)

Pholtus is a Power with a fixed resolve to show all creatures the One True Path. This "Path" allows no deviation, but gives absolute assurance of rightness. Pholtus is the sternest guardian of unbending Law, and a defender of rightful and just order. He is portrayed as a tall, slender man, clad in a white silk robe, with pale skin, flowing white hair, and bright blue eyes that shine with the inner fire of devotion. He holds an ivory staff shod with silver and topped with an electrum disc, the Silvery Sun.

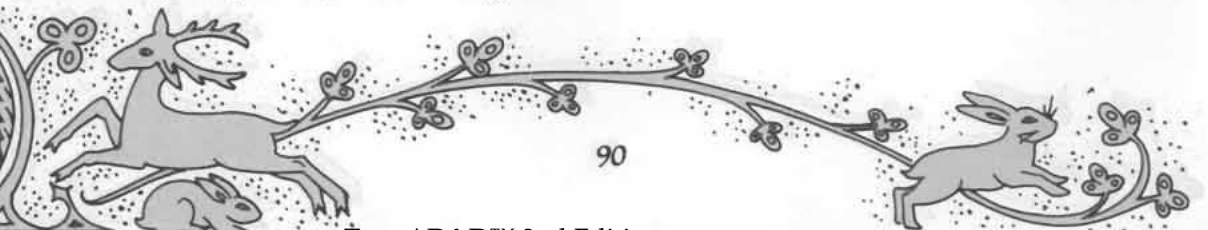
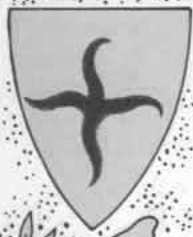
Worshipers of Pholtus are often rigid, unbending folk, and many have taken refuge in a religion of such certainty after the war. The Theocracy of the Pale worships Pholtus in his Lawful Neutral aspect. There is friction between that nation and its priesthood and those who accept the image of Pholtus as a champion of good. Many paladins and some warriors revere Pholtus.

Services to Pholtus take place in consecrated buildings decorated in white. They include candle-burning and long sermons. The anthem of the worshipers is "O Blinding Light."

Pholtus's Priests

This priesthood is most active in urban districts. Priests continually seek to reveal the light of Pholtus to unbelievers. They brook no arguments, of course, and are generally disliked by most other priesthoods (especially those of the rival St. Cuthbert, and chaotic priests). The priesthood is well organized and strongly hierarchical; priests of levels 1-4 are Glimmering priests, those of levels 5-8 the Gleaming priests, those of levels 9+ the Shining priests.

Priests of Pholtus are expected to observe strin-



The Powers of Greyhawk

gent standards of morality and righteousness.

Requirements: AB Wis 14 or Cha 13; AL LG, LN (LN only in the Theocracy); WP flail, mace, morningstar, scourge, staff (1st), staff-sling, sling, warhammer; AR any; RA white robes (Glimmering) with silver (Gleaming) or gold (Shining); SP Charm*, Combat, Divination, Guardian, Healing, Law, Necromantic, Protection, Summoning*, Sun, War*, Wards*; SPL *dispel darkness, glow, reflect*; PW 1) *dispel darkness*; 5) *glow*; 9) *reflect*; 12) *holy word*; TU turn.

Procan

Procan is the Power of the seas and oceans, weather, and navigation. He is portrayed as a muscular, large man with blue-green skin and hair and golden eyes, armed with a great spear from which hangs fronds of seaweed. Procan is stormy and impulsive, prone to fits of temper, and is ever greedy for treasure, hoarding that which falls to the sea bed and jealous of the pearls and wonders of his own domain.

Fisherfolk and sailors seek to placate Procan. Small shrines to the Power are found in ports of any size. He has few worshipers, concentrated among those who live most of their lives at sea. Some sentient aquatic creatures worship Procan.

Services to Procan are always close to or upon the sea. They include offerings of gold or pearls cast into the waters, eating of fish and bread, and prayers for safe sea travel.

Procan's Priests

This priesthood is a simple, everyday sort, attentive to the lives of those who must earn their living on the seas. They eschew formal ritual and dress simply. It is considered good fortune by seamen to have a priest of Procan aboard ship!

Requirements: AB Con 14; AL CN; WP flail, mace, morningstar, net, staff, staff-sling, spear (1st), trident; AR leather; RA blue or green robes; SP Animal*, Chaos*, Charm*, Combat*, Divination, Elemental (air, water), Healing, Plant*, Protection, Summoning (aquatic creatures only), Weather; SPL none; PW 1) Swimming proficiency; 3) *water walk*; 6) *water breathing* (W4); 8) *airy water* (W5); TU nil.

Ralishaz (The Unlooked-For)

Ralishaz is the Power of chance, ill-luck, and unexpected misfortunes. He is also the patron Power

of gamblers and those who take unusual risks. Most often, Ralishaz will not reward the latter, but if he does, the rewards may be great indeed.

Ralishaz is portrayed in a variety of forms. He may appear as an idiot or dolt, a hideously wrinkled old man, a scabby beggar, or even as a beautiful maid. He employs only wooden weapons, usually a staff. He is a formidable purveyor of curses and magical aging, and has a gaze that can cause *sleep*.

Victims of misfortune may try to placate Ralishaz; gamblers invoke him; those in peril beseech him; those planning speculative, high-risk adventures will make offerings to him. His cult has grown somewhat during and after the war. Services to Ralishaz include playing semi-random note sequences on musical instruments, babbling paeans, the casting of *augury* spells, and wild interplays of light and darkness, heat and light, noise and quiet.

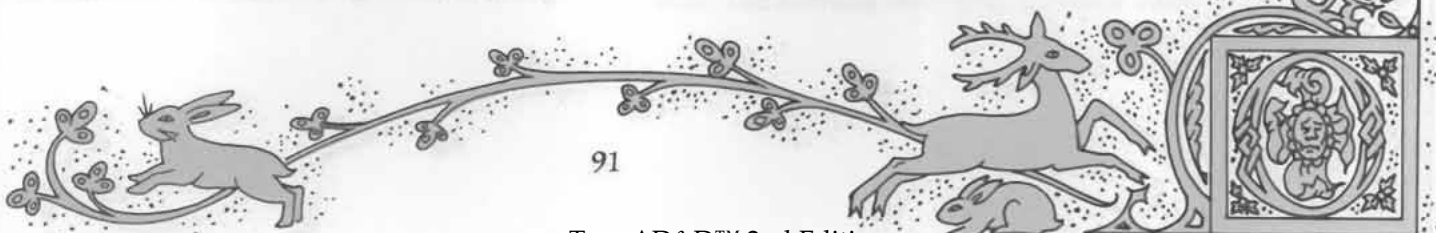
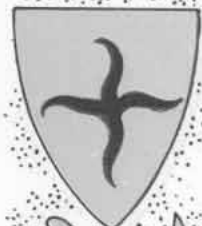
Ralishaz's Priests

Priests of this Power are said to suffer misfortunes only rarely, but when they do, they are grave indeed. The priests tend to alternate between stoicism and wild endeavor. Casting *augury* spells plays a great role in their lives. They are often mean-minded or deceitful folk.

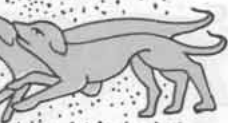
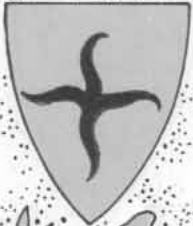
Requirements: AB Std; AL CN, CE; WP wooden weapons only (staff 1st); AR leather; RA robes of mixed, clashing colors; SP Chaos, Charm, Combat*, Divination, Guardian, Healing*, Numbers, Summoning*, Thought*; SPL *protection from misfortune*; PW 3) *sleep* by gaze, range 30 yards, one target creature, duration 3 turns, save versus spells negates; 5) may reduce damage from one melee blow against the priest to half; 7) *fumble* (W4); 9) gain saving throw (base 18) versus spells which normally allow no save; TU nil.

Tharizdun (Dark God)

What manner of Power Tharizdun is is unknown, although his name is associated with loss of strength and sanity, exhaustion and cold, fatigue, mind-bending illusions, depression, catatonia, and paralysis. Legend says that Tharizdun is banished and imprisoned in some unknown demi-plane, but there are those who strive to bring their old master forth. What manner of madmen, or which creatures, served him aeons



The Powers of Greyhawk



ago is unknown. The Scarlet Brotherhood is said to revere Tharizdun and to seek his release through the use of a mighty artifact of evil.

Worship of Tharizdun takes place in unknown subterranean temples of chill, darkness, and insanity. Such places are highly secret, and many are lost and ruined. Litanies of this Power are hideous in the extreme. Most folk feel that the less they know about the Dark God, the better they like it. Even mention of his dread name is held to be a danger.

Tharizdun's Priests

The sole duty of this priesthood is to free Tharizdun from his prison. They sacrifice all to this end. The extent and location of the priesthood is unknown.

Requirements: AB Wis 15; AL any evil; WP blunt weapons; AR none; RA black robes; SP Astral, Charm*, Divination, Elemental (all), Healing (rev), Numbers, Sun (rev), Thought, Time, Wards* (special note: priests may not currently use spells above 2nd level due to the Power's imprisonment); SPL none; PW 1) may use all cold-based wizard spells as priest spells of same level; 5) *suggestion* with accompanying visual illusion if appropriate (W3); 9) *Otiluke's freezing sphere* (W6); TU command.

Trithereon (The Summoner)

Trithereon is the Power of individuality and the right to self-protection. His symbol, a pursuit rune, indicates the need to strive for liberty and to seek to bring an end to those bent on abridging life or freedom.

Trithereon is depicted as a tall, well-built young man with red-gold hair and gray eyes. He wears pale blue garb with golden chain mail, and carries a broad-bladed spear, a broadsword, and a scepter. It is said that Trithereon is able to summon many creatures to aid him in battle.

Trithereon's aspect as a Power of protection and revenge on wrongs appeals greatly to many people. In borderlands such as the Highfolk, Sunndi, and northern Furyondy, and especially to those seeking to regain lost homes (Geoff folk, Sterish, Ulek, Shield Land exiles), he has a burgeoning following. Even in a well-ordered land such as the Yeomanry, this chaotic, freedom-fighting deity finds many passionate converts. This is the strongest-growing cult in the Fla-

naess, together with that of St. Cuthbert. Services to Trithereon include ceremonial flames, bell-ringing, displays of weaponry, and the triumphal procession of new converts to the faith.

Trithereon's Priests

In rural areas, the priests are spies and border skirmishers (where appropriate), and they work with woodsmen and demihumans to keep vigilant watch against despots and evil humanoids. In urban areas, the priesthood gives training in self-protection and weapon use, regularly practices battle tactics, and recruits rangers and thieves to teach priests the skills of covert conflict.

Requirements: AB Std; AL CG; WP any (spear 1st, broadsword 2nd); AR chain; RA blue robes; SP Astral, Chaos*, Charm*, Combat, Guardian, Healing, Necromantic*, Protection, Summoning, Sun*, Travelers*; SPL none; PW 3) can backstab with an edged weapon for double damage; 5) may use monster summoning spells from the wizard list as if priest spells of the same level; 8) *animal summoning I*; TU nil.

Ulaa

Ulaa is the patron Power of miners, hillsmen, mountaineers, and quarrymen. She has some following among the demihumans engaged in such tasks, and is often portrayed as a dwarf or gnome. In her more typical human portrayal, she is shown as a plain-faced, strong, determined woman with skin as hard as stone, clad in chain mail and hefting a military pick and great warhammer.

Ulaa's following is concentrated in hilly rural lands such as the Kron Hills and Flinty Hills. Nearly all her temples are underground. Services include displays of gemstones and fine minerals, rhythmic hammering on stone, and chanted hymns.

Ulaa's Priests

This priesthood is strongly community based. The priests watch over the maintenance of mines and quarries, use spells to ensure the safety of those who work therein, and work with priests of other races. A special note regarding their granted powers: like rangers, priests must choose a racial enemy, typically a hill-dwelling humanoid or giant race (ogres, gnolls, orcs, etc.).

Requirements: AB Str 13 or Con 14; AL LG, LN; WP club, flail, hammer, staff, military pick, sling, warhammer; AR metal; RA brown, green, or brown-green robes; SP Combat, Divi-

The Powers of Greyhawk

nation, Elemental (earth, fire, water), Guardian, Healing, Necromantic*, Protection, Wards; SPL *command earth*; PW 1) +1 to damage versus special enemy race per 4 levels of experience (round fractions up), *detect invisible* (objects) (W2); 4) *dig* (W4); 7) *passwall* (W5); 10) *transmute stone to flesh* (W6); 12) immune to Elemental (earth) attacks; TU nil.

Wee Jas

Wee Jas is the Sulioise Power of magic and death. She is portrayed as an attractive, well-dressed young woman, but her necklace—an ivory skull set against a ring of fine fire rubies—gives away her nature. Wee Jas is primarily lawful, but she inclines toward evil through her preoccupation with power.

Wee Jas is not widely revered even among Suel folk, although it is said that some of the Scarlet Brotherhood look to her magical powers with devotion. However, funeral rites among the Suel, even the barbarians, usually involve a small offering to her to protect the soul of the departed. She is a protector of the dead, and her priests are only rarely allowed to command undead creatures, having to commune with Wee Jas to see if this is acceptable to her.

Services to Wee Jas include the reverent flattery of fine icons of her (she is a vain Power), offerings of finery and gems, and magical fires.

Wee Jas's Priests

Wee Jas's priests are officiators at funerals, maintainers of graveyards, and ardent students of magic and arcane lore. The priesthood has rigid ordering and demands absolute obedience from its juniors.

Requirements: AB Int 13; AL LN, LE; WP as wizards; AR none; RA black (evil) or gray (neutral) robes; SP Astral, Charm, Combat*, Divination, Elemental (all), Guardian, Healing, Law, Necromantic, Protection, Summoning, Sun*, Thought, Time, Wards*; SPL *ability alteration*; PW 3) +1 to saves versus magic; 6) may use 1st- and 2nd-level wizard spells from the Enchantment/Charm and Illusion schools as priest spells of same level; 9) may use wizard spells of 1st through 4th level from the schools of Alteration, Enchantment/Charm, Illusion, and Invocation-Evocation as priest spells of same level, and may use magical items normally only usable by wizards; TU command (but see above).

Zilchus

Zilchus is a Power who oversees affairs of money and business, but is also a temporal power concerned with prestige and influence. Zilchus is a Power revered by those who are fair, scrupulous in their dealings, and honest; shady merchants do not look to this Power.

Zilchus is portrayed as a middle-aged, smiling man with thick curly brown hair and brown eyes, tanned skin, and a dignified demeanor. He is richly dressed, but without ostentation or finery. He carries a purse full of gold, and also a flail with which to chastise the dishonest.

Zilchus's faith has always been widespread throughout the central Flanaess and remains so, for when trade is brisk, honest dealings are more important than ever. Zilchus's aspect as a Power of prestige and influence is somewhat lessened by the rise of more martial deities, but his priests are still listened to by most rulers because of their honesty and diplomatic skills.

Zilchus remains primarily a Power revered by the well-to-do and noble, rather than the common folk. Services to Zilchus involve incense burning, small offerings of goods, sermons, and homilies.

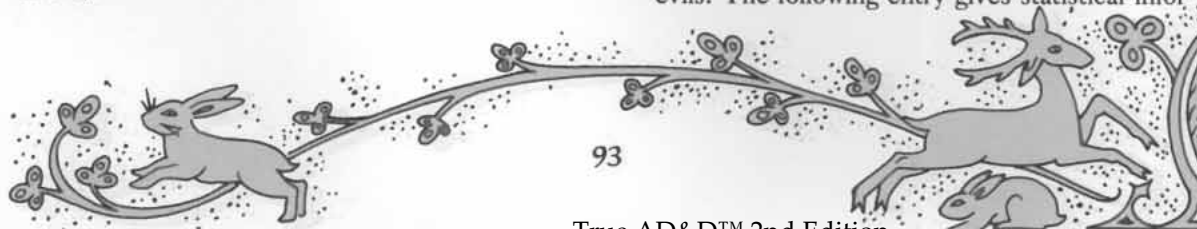
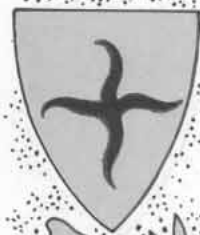
Zilchus's Priests Many of the priests are themselves merchants, nobles, or in a position of temporal power; this is regarded as a sign of one's worth. Priests strive hard to mediation and diplomacy, and tend to get on well with priests of Rao (who gently chide them for their worldliness).

Requirements: AB Wis 13, Cha 13; AL LN; WP any blunt weapon (flail 1st) or short sword; AR chain; RA white or gray robes with silver trim; SP Charm, Divination, Guardian, Healing*, Law, Necromantic*, Protection*, Summoning*, Travelers*; SPL none; PW 1) +2 to saves versus mind-controlling or mind-reading spells (*ESP, hypnotism, magic jar, magic mirror, etc.*); 3) know value of goods to within $\pm 5\%$ (except for rarities and nonesuch items); 7) +1 to Cha score; 9) *true seeing*; TU nil.

Demigods

Iuz (The Old)

The Cyclopedia of the Flanaess chapter in this book gives full details of Iuz, his lands, and his evils. The following entry gives statistical infor-



The Powers of Greyhawk



mation for Iuz.

Iuz can be slain while on the Prime Material plane. If this happens, he is banished to the Abyss where he has a hidden *soul gem* (other Powers cannot be slain on the Prime Material since they appear only in avatar form).

Iuz can appear as a 7'-tall, red-skinned, steely-fingered fiend, or as a shriveled old man five feet in height (he can take many forms; these are simply his habitual ones).

Statistics (as 16th-level Priest): AC -4 (-8 with cape); MV 18; HD 36; hp 165; #AT 1 (2); Dmg 1d10+12 or 1d4+10/1d4+10 (talons); Str 21, Dex 18, Con 18, Int 18, Wis 20, Cha 18; MR 45% (65% with cape); SZ L (7') or M (5'); THAC0 10.

In his fiendish, taller form, Iuz usually employs a two-handed *sword* +3. In his old man form, he attacks with talons and can also generate a disgusting spittle which he can spit, once per round, at one target within 10 feet. Any creature hit by this vile fluid ages 1d6 years (no save). Furthermore, the body part struck becomes numb and is useless for 1d4+1 rounds (roll 1d12: 1 = head, 2/3 = weapon arm, 4/5 = shield arm, 6/7 = right leg, 8/9 = left leg, 10-12 = torso). A torso hit makes a character collapse in pain, remaining conscious but unable to perform actions. A hit to the head brings unconsciousness.

In either form, Iuz is unaffected by nonmagical weapons. He has 90% ability in all thief skills. His magical cloak, of deepest black, is a *cloak of protection* +4 which adds 20% to his magic resistance. He can cast spells from the following spheres: Chaos, Charm, Creation, Divination, Elemental (air, fire), Guardian, Healing (rev), Necromantic (rev), Protection, Summoning, Sun (rev), War, Wards, Weather. In addition to spells, which he casts as a 16th-level priest, he has the following innate magical abilities:

- At will, Iuz can cast each of the following, one per round: *finger of death*, *invisibility*, *phantasmal force*, *protection from good 10' radius*, *wall of force*.
- Twice per day each, one per round, he can cast *dispel good*, *dispel illusion*, *dispel magic*, *true seeing*.
- Once per day each, one per round, Iuz can cast *anti-magic shell*, *command* (2 round duration), *gate*, *harm*, *limited wish*, *symbol*.

Iuz has many magical items looted from the Hierarchs, Shield Lands, and elsewhere. His throne has many magical properties, his palace holds a permanent gate to the Abyss, and so on. Iuz's resources are great indeed.

Iuz's Priests

This priesthood is cruel, barbaric, and sadistic. The priests revel in cruelty and inflicting fear on those weaker than themselves, and they forever try to outdo each other. The more exalted members of their ranks who become part of the Boneheart (three echelons of six members, though not all are priests) keep quiet in Iuz's presence unless commanded to speak. Senior priests are now token rulers of many provinces of Iuz's expanded domain, although Iuz holds them responsible for events therein, so this is a mixed blessing.

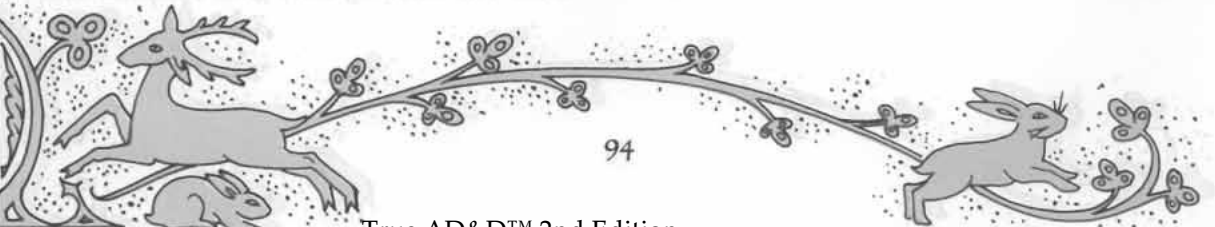
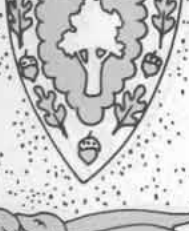
Trophy hunting is important to Iuz's priests, and a fine array of stuffed and mounted heads brings approval and esteem. Possession of a true work of art (e.g., an embalmed and stuffed paladin) gains considerable kudos for the owner.

Requirements: AB Std; AL CE, NE; WP club, dagger, flail, knife, mace, staff, staff-sling, sling, two-handed sword; AR any; RA black or bloodstained white robes; SP Chaos, Charm, Combat, Divination, Healing (rev), Necromantic (rev), Summoning, Sun (rev); SPL *screaming skull*, *vampiric fog*; PW 3) *change self* (W1); 5) +2 to saves versus spells cast by good-aligned spellcasters; 7) *fear* (W4); 9) *enervation* (W4); TU command at +1 level.

Mayaheine

The cult of Mayaheine is one considerably on the increase in beleaguered, nonevil Flanaess lands, for Mayaheine is a demipower of protection and survival. Mayaheine rose from mortal ranks as an epic hero, a paladin of Pelor. She does not originate from Oerth and has traveled, with Pelor's aid, from some unknown alternate world in the Prime Material. Flanaess folk see this act as potential salvation and revere her for coming to aid them (Pelor's cult has improved its standing, too).

Mayaheine is portrayed as a strikingly tall (6' 4") woman of some 30 years of age, tanned of skin, with blue eyes and auburn-gold hair. She wears silvered plate mail and hefts a magical bastard sword. She is a fine warrior, but above all,



The Powers of Greyhawk

she is a protector. Tales of her always involve her seeking out protective magical items and giving them to others in need, and fighting to defend beleaguered communities. Mayaheine strives to defend the poor and downtrodden. She is a defender-on-the-ramparts figure, armed with a deadly longbow said to fire almost to the horizon. Her magical shield is said to be capable of melding into stone and protecting city walls from fire, frost, and magical assault.

Services to Mayaheine include hymn singing with the congregation linking arms, consecration of weapons, armor, and shields, and collection of alms for the needy. Her priests are few, since the cult is young.

Mayaheine's Priests

This priesthood is still organizing itself, often under the auspices of priests of Pelor, to whom Mayaheine's priests are most respectful. The priests are often young, and they train for combat using self-defense exercises. Traveling priests aid border communities in constructing defenses.

Requirements: AB Str 14 or Cha 13; AL LG; WP bastard sword, mace, flail, lance, longbow (and arrows), long sword, staff; AR chain or plate; RA white robes with gold trim; SP Charm*, Combat, Guardian, Healing, Law, Necromantic*, Protection, Sun, Wards; SPL none; PW 3) *protection from evil 10' radius*, double duration; 5) *cloak of bravery*; 9) may use 6th-level spells from spheres of Protection and Wards; TU turn.

Zagyġ (The Mad)

Zagyġ is the Mad Arch-mage, servitor of Boccob, the demipower of humor, eccentricity, and occult studies. He is mad inasmuch as none but his master seem to be able to fathom his reasoning and sense of humor. Zagyġ has no priests and very few worshipers.

Zagyġ is rarely portrayed, since he can appear in any guise he wishes, but the few portraits that exist show a balding, white-haired, portly fellow with a wide smile and eyes inscrutably closed. This depiction bears a striking similarity to Zagig Yragerne, the lunatic of the Free City of Greyhawk who initiated the construction of its infamous Castle. Sages usually consider the two to be one and the same. Whether the demipower

took mortal form, or the mortal became a demigod, is unknown.

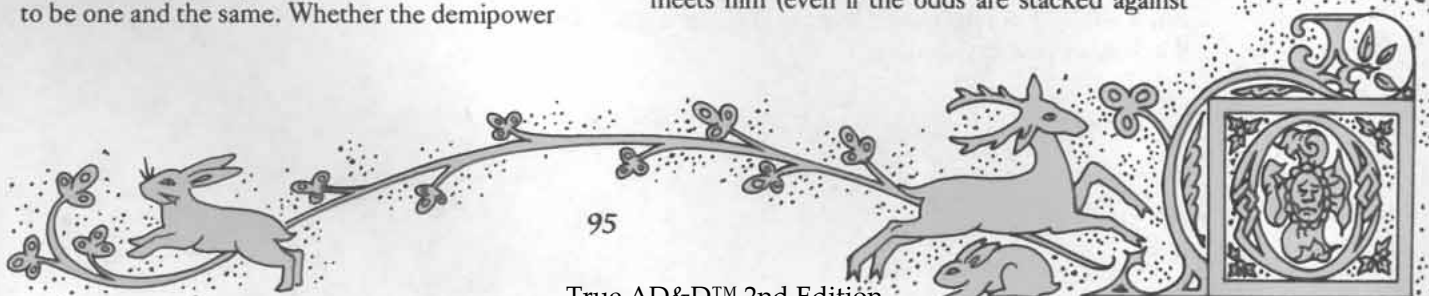
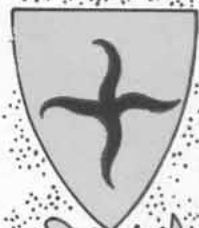
Zagyġ receives small offerings and homages from time to time, from sages and scholars studying difficult and arcane areas of lore. Whether Zagyġ takes any notice of this is unknown.

Relations Between Powers

In the entries above, some mention has been made of relations between Powers and their priests (such as the enmity between Pholtus and St. Cuthbert). The most important allegiances and oppositions obviously have great impact when priests deal with each other (and when other followers meet). Interpret the guidelines that follow according to the situations; priests of St. Cuthbert may detest those of Pholtus, but if a priest of St. Cuthbert finds himself in the Theocracy of the Pale, he isn't going to announce this loudly. Also, there will be individual differences. Just because priests of Rao and Zilchus generally get on well, this doesn't mean they all do. If you're a young priest of Rao and a lively priest of Zilchus became engaged to your sister and left her standing at the altar, you're not going to like him much.

Priests of Beory are well disposed to those of Ehlonna and Ulaa. Priests of Incabulos and Nerull have a wary respect for each other, but don't cooperate unless faced with a common enemy of good. Priests of Boccob and Istus tend to have cool, formal relations with all other priests. Priests of Pelor and Mayaheine are on excellent terms; the latter defer to the former, just as Mayaheine serves Pelor. Pelor's priests have warm relations with those of Rao, and in turn, Rao's priests have warm relations with those of Zilchus. There is some chiding between them, for Rao's priests say that Zilchus's priests are too materialistic; Zilchus's priests say that Rao's followers are too idealistic. But there is a genuine liking by each for the other.

Celestian and Fharlanghn, being brothers, have priests who actively aid each other and cooperate extensively. Heironeous and Hextor are likewise brothers, but there is deep hatred between them and a priest of one of these Powers will seek to slay a priest of the other Power whenever he meets him (even if the odds are stacked against



The Powers of Greyhawk

success). Pholtus and St. Cuthbert likewise have enmity, and their priests strive to diminish the influence of the other cult; but, since both Powers are strongly Lawful, underhanded means are not acceptable. They will work together against evil and chaos if they must.

Ehlonna and Obad-Hai are rivals, although their druids and priests tend to live in very different areas. The priests are cool and formally polite to each other rather than hostile. Ehlonna is the Power who has the best relations with the elven Seldarine (see below). Trithereon is a law unto himself and his priests care little for the attitudes of others. They are suspicious of lawful priests, even if lawful good.

Olidammara's priesthood is a group of pranksters who love making lawful, stuck-up, pompous priests look foolish. They have no true enmities, simply a liking for making everyone realize that life is too important to take seriously. Priests of Heironeous are uncertain about Mayaheine's cult, since its precepts are similar to their own, but the prevailing view is that Heironeous is a battle god and Mayaheine is a protector, so the roles fit together.

Hextor's priesthood is a hateful one which has no respect for any other. Priests of Iuz are feared by all, and opposed by all other evil priesthoods. The very mention of Tharizdun is enough to make any priest of another Power shudder.

Other priesthoods tend to be indifferent to others because their Power has very specific areas of concern (such as Procan or Kord).

Demihuman Powers

Demihuman Powers of Oerth are fully documented in the sourcebook *Monster Mythology*. It is impossible to give full details of them here. For reference, the demihuman Powers that have significant followings (more than 5% of the race in question) are listed below. Those marked with an asterisk (*) are female.

Elves: Corellon Larethian (Creator; magic, arts and crafts, war), Sehanine the Moonbow* (mysticism, dreams, far journeys, death, and transcendence), Aerdrie Faenya* (air, weather, birds), Erevan Ilesere (trickster, mischief, rogues), Hanali Celanil* (romance, love, beauty), Labelas Enoreth (time, longevity), Solonor Thelandira (archery, hunting).

Dwarves: Moradin (Creator; smithing, crafts, war), Berronar Truesilver* (safety, truth, home, healing), Clangeddin Silverbeard (battle, war), Dumathoin (mining, exploration), Muamman Duathal (expatriates, urban dwarves, travelers, exiles), Vergadain (wealth, luck).

Gnomes: Garl Glittergold (Creator; protection, humor, gems, smithing), Baervan Wildwanderer (forests, nature, travel), Baravar Cloakshadow (illusions, protection, deception, hatred of goblinoids), Flandal Steelskin (mining, smithing, fitness), Gaerdal Ironhand (protection, vigilance, combat), Segojan Earthcaller (earth, nature).

Halfings: Yondalla* (Creator; protection, fertility), Arvoreen the Defender (protection, vigilance, war); Brandobaris (stealth, thieves, adventuring), Cyrrollalee* (friendship, trust, home), Sheela Peryroyl* (nature, agriculture, weather).

Goblinoid Gods

Space constraints do not permit details of the goblinoid (and giantish) gods to be given here. A full account is given in *Monster Mythology*. For reference, a listing of the Powers that have significant (more than 5% of the race) followings in the Flanaess is given below. Powers usually portrayed as female are marked with an asterisk (*).

Orcs: Gruumsh (Creator; war, territory), Bahgtru (strength, combat), Ilneval (warfare, especially for leaders), Luthic* (fertility, medicine, servitude), Shargaas (darkness, thieves), Yurtrus (death, disease; many placate, few revere).

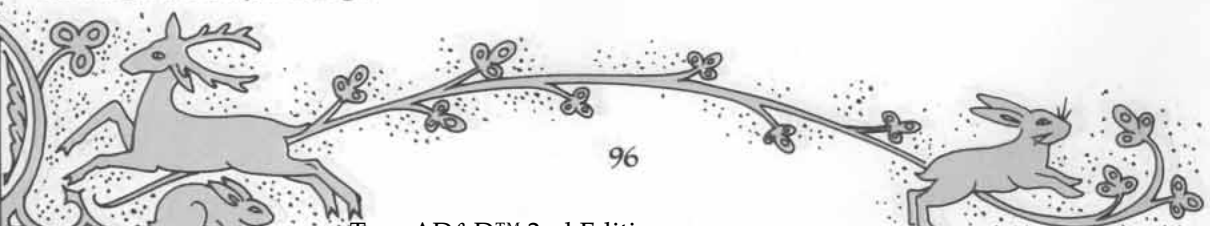
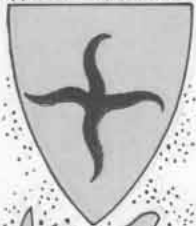
Goblins and Hobgoblins: Maglubiyet (Creator; war, rulership), Khurgorbaeyag (slavery, oppression, morale, goblins), Nomog-Geaya (war, authority, hobgoblins).

Bugbears: Hruggek (battle, death), Grankhul (hunting, senses, stealth).

Kobolds: Kurtulmak (Creator; war, mining), Gaknulak (protection, stealth, trickery, traps).

Gnolls: Yeenoghu (ghouls, gnolls, paralysis).

Ogres (also Hill Giants and Ettins): Grolantor (war, pride, force).



Boccob

Lord of All Mages

by Eric L. Boyd

Powers That Be

Boccob

The Uncaring, Lord of All Magics, Archimage of the Gods

Greater Power of the Outlands, N

Portfolio:

Magic, arcane knowledge, foreknowledge, foresight

Aliases:

Al-Zarad (Baklunki)

Domain Name:

Outlands/The Library of Lore

Superior:

None

Allies:

Zagyg

Foes:

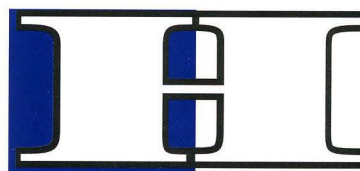
Tharizdun

Symbol:

Eye in a pentagram or eye in a star

Wor. Align.:

Any



*abitual POLYHEDRON® Magazine readers may see similarities between this column and **Forgotten Deities**. Since most of the remaining human powers of the **FORGOTTEN REALMS®** campaign appeared in **Powers & Pantheons**, I wanted to expose deities of other worlds and races. Coming issues will reveal powers of the classic **WORLD OF GREYHAWK®** setting, due for relaunch in June.*

Boccob (BO-kob) the Uncaring seems not to care whether any worship or serve him, and sages have postulated that his power is linked directly to the strength of magic on Oerth. Nevertheless, the Archimage has a small number of worshippers spread throughout the Flanaess, with a handful of adherents in most major cities and some towns and villages. Boccob is primarily revered by sages, but he is also entreated for omens by seers and diviners and those who seek new magics often ask his aid. The Archimage of the Gods is venerated by most of the human races of the Flanaess, outside of enclaves of pure Suel stock where the faith of Wee Jas is typically preeminent. Some believe he was the first human wizard of Oerik countless millennia ago.

Boccob neither seeks nor avoids confrontation. He desires balance above alignment and knowledge above all. He is concerned with magical research and creation, manipulation of the “flux,” nexus points, and other manifestations of magic.

The Lord of All Magics is both gifted and cursed by his ability to foresee the future, for in it he sees the eventual disappearance of magic from Oerth, and the death of everything he holds dear. His appellation as the Uncaring is somewhat of a misnomer, as Boccob is actively battling to save Oerth from its creeping doom. The Archimage cares intensely about the weakening of the fabric of magic, and nearly all of his power is focused on delaying and reversing magic’s apparently inexorable decline.

Consumed by his self-appointed task of preserving magic, Boccob has little time for day-to-day events in the Flanaess. The Lord of All Magics almost never leaves his realm, preferring to send his demipower servant, Zagyg the Mad. For his part, the Mad Archmage serves Boccob most carefully, but out of his own will and a desire to retain enlightened neutrality and uncertain humor everywhere. Boccob suspects, but cannot prove, that Tharizdun is behind magic’s slow waning, and thus actively contributes to the Dark God’s long-standing imprisonment. Boccob’s relationship with Wee Jas is characterized by a healthy rivalry: where the Suel goddess of magic is pri-

marily concerned with magic as a force in and of itself and mysticism, Boccob cares more for the manipulation of magic and magical artifice. Boccob's relationships with other gods such as Istus, Lendor, Cyndor, Delleb, and Zuoken are of mutual respect, but little warmth or interaction. For the most part, Boccob is a reclusive, driven scholar with little tolerance for extremism in any form and little interest in anything save magic.

Boccob's Avatar (Wizard 40, Priest 35)

Boccob appears as an old man with bright, intense eyes, clad in garments of purple with shimmering gold runes stitched in the cloth. He slightly favors spells from the sphere and school of divination, although he typically casts spells from all spheres and schools.

Special Att/Def: Boccob is always armed with his *Staff of the Archimage*, which combines the powers of a *staff of the magi*, a *wand of conjuration*, and a *quarterstaff* +5, but never expends charges. It can absorb up to 24 spell levels per round. Boccob can create three magical effects per round, whether they are spells,

item effects, etc. He is unaffected by magic or psionics of any sort unless he chooses to be. He can only be hit by weapons of +5 or better damage, and he regenerates 1d4 points of damage per round. All undead flee him in fear unless he commands otherwise. All of his spells have up to triple the normal effect in all respects and an additional -3 penalty to saving throws. In addition, Boccob can sculpt any spell's area of effect into any shape.

Once per round, in lieu of spellcasting, Boccob can create a copy of any magical item (except for artifacts or relics) that has ever existed anywhere on Oerth. Such items exist for only 24 hours before vanishing unless Boccob chooses to make them permanent. Boccob rarely gives items to mortals, as he prefers they create their own unique magical artifices. If he so chooses, Boccob's touch has the effect of a *rod of cancellation*. Likewise, the Archimage can cast *stabilize* or *wildwind* at will.

Other Manifestations: Boccob rarely appears in avatar form in the Flanaess, preferring to employ his servant Zaggy the Mad. Likewise, the Archimage of the Gods rarely manifests on Oerth.

When the Lord of All Magics does manifest, he commonly appears as a nimbus of flickering, purple light which envelops a magical item or a spellcaster in an effect similar to *faerie fire*. Magical items enveloped in Boccob's aura undergo the effects of an *Azundel's purification* (as the 7th-level wizard spell detailed in *Volo's Guide to All Things Magical*) spell. Spellcasters in Boccob's web of flickering magic regain any one spell of their choice that they cast within the last 24 hours, assuming they have an empty slot of the appropriate level.

Boccob is served by crystalmists, golems, greyhawk dragons, pseudodragons, will o'wisps, and wizshades. The discovery of unique flowers or roses of unusual hue is considered a sign of his favor, as is the discovery of dweornite gems (see *Iuz the Evil*) and other magical jewels. The arrival of a disenchanter,

hakeashar, laraken, or nishruu is considered a manifestation of his wrath. □



Hepmonaland



Symbols for the Touv Gods

RELIGIONS OF HEPMONALAND

Creation Story of the Touv Pantheon

"This we are told:

"In the early days before the first true people, the Touv, walked the bountiful earth, the world was lonely and had no soul. The green growing things, and the animals that walked, flew or swam, and the gifts of the earth, all lived and grew until Uvot, the spirit of the land's bounty, rose as a great noise from the earth and from all that was on it and in it. He thanked the warm sun for blessing the land, that it might create him, and in giving thanks he awoke Nola, the sun-goddess. Then a gentle rain fell and gave its gift of water to the land. Uvot thanked the storm for its giving, and in doing so he named and shaped Vogan, the blessed rain.

"Nola and Vogan admired each other, the aspect of one complementing the other, both enriching Uvot. With Vogan's help Nola gave birth to Breeka, lady of the beasts and plants. Breeka herself brought forth Katay, the force of inevitable death, rot and rebirth. Uvot blessed Nola and she bore Xanag, the metallic spirit that shines with the fire of her mother. Xanag's beauty enchanted fickle Vogan, and the union of storm and metal brought Kundo, spirit of noise, music and the hardiness of building.

"Kundo built two great disks, one for his mother Xanag and one to honor his grandmother, and placed them in the sky so that all would remember Nola's light and beauty when she slept. Katay remarked on

how they spun, and recorded their patterns on a great wheel given to him by Xanag.

"Breeka slept, tired after the strain of birthing Katay. Her birthing pains resonated in her mind and body, and in the darkness was born Meyanok, the diseased serpent. Of all the first spirits, he was the only one not born under Nola's light, and he resented this. He laid three eggs of his own, his lust mating with his anger. These eggs broke open to reveal Vara, the fear in the darkness; Damaran, the vermin that scuttles; and Berna, the hateful vendetta.

"Meyanok sent his young forth to corrupt the elders of his family. Vara visited Breeka, her grandmother, and wracked her with nightmares. Breeka vomited forth the stuff of her dreams, which hid in the spaces between the trees and under the shadows, and the land became a dangerous place at night. Damaran sought out Kundo and infested his home with the crawling and biting things, but fled when confronted.

"Berna was sent to Xanag, but when the fire of metal revealed herself to Berna, the daughter of Meyanok was amazed by her elder's beauty. She realized that she could not hate such a lovely being, and threw herself at Xanag's feet, offering her death in shame at what she had almost done. Xanag took pity on the daughter of the serpent, and gave her a heart of red gold. Berna was transformed from a spirit of hate into one of passion.

"And that is the story of how our great spirits came to be. So it is told, so you have heard."

Details of Touv Powers

The spirits of the Touv pantheon maintain contact with their worshippers through clerics, specialty priests and shamans. There are numerous lesser spirits not detailed here, such as those of individual land features, plants and animals; many shamans learn the ways of the lesser spirits critical to the survival of their people rather than following the more generalized, greater spirits.

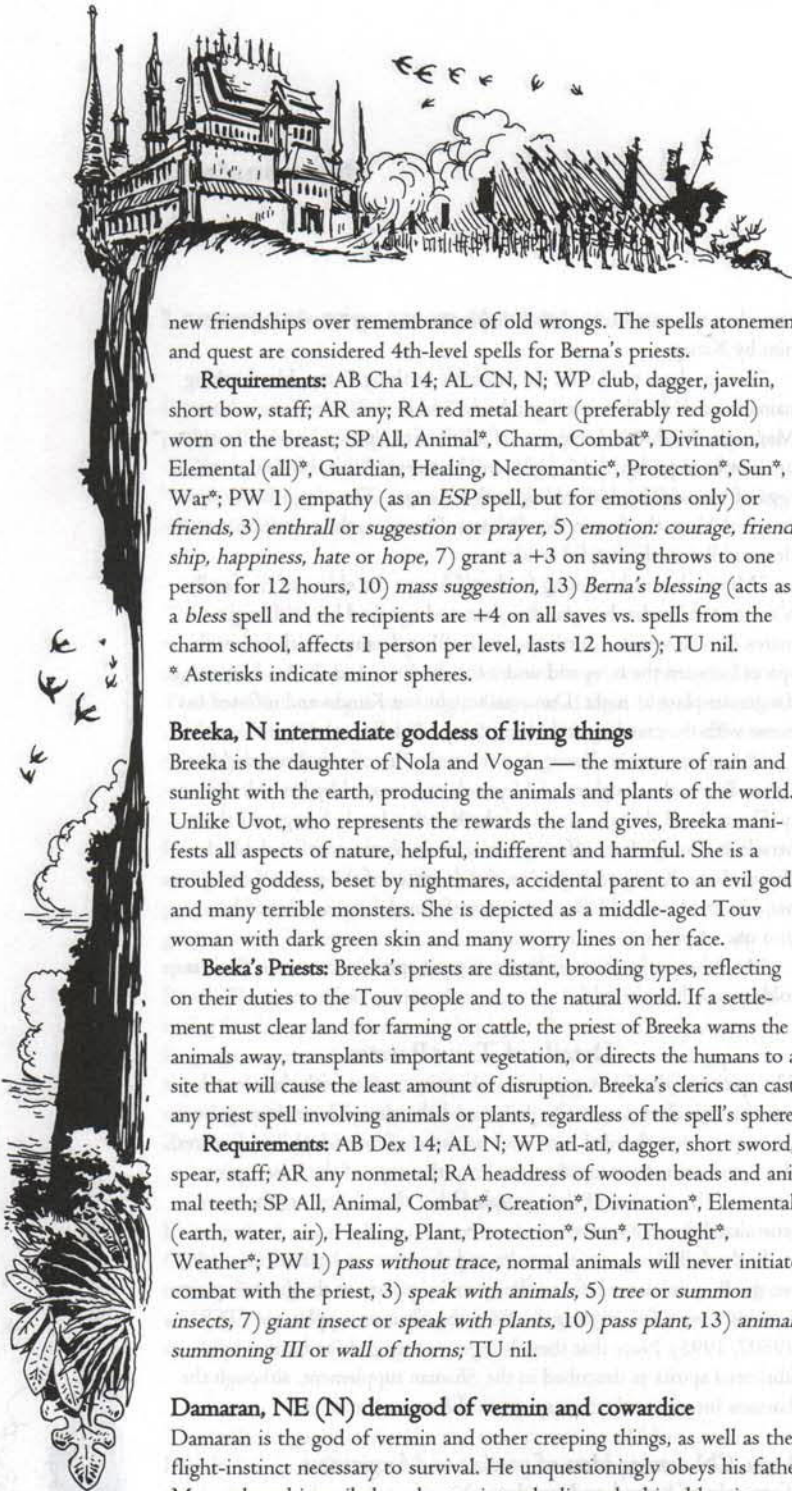
In the following entries, priests and shamans are both mentioned, but the Requirements refer to the specialty priests of the greater spirits; shamans always follow the rules from the *Shaman* supplement (TSR #9507, 1995). Note that these beings are true gods and not simply fabricated spirits as described in the *Shaman* supplement, although the shamans interact with these spirits in the normal manner.

Berna, CN demigoddess of passion and forgiveness (formerly of hatred and vendettas)

Berna is the third child of Meyanok the serpent-god and originally a power of dark emotions and unrelenting vengeance. Sent to kill or corrupt Xanag, she instead was awed by the goddess' beauty, and with help was transformed into a less malevolent aspect of herself. She now is the patron of all strong emotions, both positive and negative, as well as the forgiving of wrongs. She is depicted as a Touv woman wearing the skin of a jungle cat, with a bright red-gold heart shining from her chest.

Berna's Priests: The priests of Berna are in tune with the emotions of the people. They help young couples in love find acceptance, work with artists to realize their visions and raise morale during times of strife. They also soothe the wounds of victims and preach acceptance of





new friendships over remembrance of old wrongs. The spells atonement and quest are considered 4th-level spells for Berna's priests.

Requirements: AB Cha 14; AL CN, N; WP club, dagger, javelin, short bow, staff; AR any; RA red metal heart (preferably red gold) worn on the breast; SP All, Animal*, Charm, Combat*, Divination, Elemental (all)*, Guardian, Healing, Necromantic*, Protection*, Sun*, War*; PW 1) empathy (as an ESP spell, but for emotions only) or friends, 3) enthrall or suggestion or prayer, 5) emotion: courage, friendship, happiness, hate or hope, 7) grant a +3 on saving throws to one person for 12 hours, 10) mass suggestion, 13) Berna's blessing (acts as a bless spell and the recipients are +4 on all saves vs. spells from the charm school, affects 1 person per level, lasts 12 hours); TU nil.

* Asterisks indicate minor spheres.

Breeka, N intermediate goddess of living things

Breeka is the daughter of Nola and Vogan — the mixture of rain and sunlight with the earth, producing the animals and plants of the world. Unlike Uvot, who represents the rewards the land gives, Breeka manifests all aspects of nature, helpful, indifferent and harmful. She is a troubled goddess, beset by nightmares, accidental parent to an evil god and many terrible monsters. She is depicted as a middle-aged Touv woman with dark green skin and many worry lines on her face.

Breeka's Priests: Breeka's priests are distant, brooding types, reflecting on their duties to the Touv people and to the natural world. If a settlement must clear land for farming or cattle, the priest of Breeka warns the animals away, transplants important vegetation, or directs the humans to a site that will cause the least amount of disruption. Breeka's clerics can cast any priest spell involving animals or plants, regardless of the spell's sphere.

Requirements: AB Dex 14; AL N; WP atl-atl, dagger, short sword, spear, staff; AR any nonmetal; RA headdress of wooden beads and animal teeth; SP All, Animal, Combat*, Creation*, Divination*, Elemental (earth, water, air), Healing, Plant, Protection*, Sun*, Thought*, Weather*; PW 1) pass without trace, normal animals will never initiate combat with the priest, 3) speak with animals, 5) tree or summon insects, 7) giant insect or speak with plants, 10) pass plant, 13) animal summoning III or wall of thorns; TU nil.

Damaran, NE (N) demigod of vermin and cowardice

Damaran is the god of vermin and other creeping things, as well as the flight-instinct necessary to survival. He unquestioningly obeys his father Meyanok and is easily browbeaten into obedience by his older sister Vara, although he often runs away when confronted by enemies. Damaran is shown as a strong Touv man with a skulking look about him, often accompanied by rats and insects.

Damaran's Priests: The priests and shamans of Damaran are survivors — they know how to find food in the strangest and most disgusting places, and thrive where no one could be expected to live. They serve their communities in times of famine, and often lead the reclusive tribes hidden in the deepest jungles. They can call hordes of vermin on those who anger them, or in service to another.

Requirements: AB Dex 13, Con 14; AL NE, N; WP atl-atl, club, dagger, javelin, short bow, staff; AR any; RA ribbons of black metal on

the arms, neck and legs; SP All, Animal, Combat, Divination*, Elemental (water, earth)*, Guardian*, Healing, Necromantic*, Protection*, Summoning, Sun (rev)*, Travelers, Weather*; PW 1) never attacked by normal vermin, invisibility to animals, 3) speak with animals, 5) monster summoning I (vermin animals only), 7) giant insect, 10) animal growth (vermin only) or emotion: fear, 13) creeping doom; TU nil.

Katay, LN lesser god of decay, inevitability, order and time

Born of Breeka without a father, Katay represents the relentless cycle of birth, rot and death in his mother's realm, as well as the time that tugs on all living things. He is the inventor of the Touv calendar, and records all events upon the metallic wheel given to him by Xanag. Katay is shown as an elderly man with youthful eyes, wearing a decaying animal pelt and carrying a great copper disk inscribed with Touv runes.

Katay's Priests: Katay's priests are the record keepers of the Touv people, recording births, deaths, great events and weather phenomena for later study. They preside over births and funerals, and uphold the laws of the people.

Requirements: AB Int 14; AL LN; WP chakram, dagger, short bow, spear, staff; AR any; RA old animal pelts and a copper disk on a chain; SP All, Charm, Divination*, Elemental*, Guardian*, Healing, Law, Necromantic, Protection*, Time; PW 1) know time (spell from Tome of Magic [TSR #2121, 1991]) at will, purify/putrefy food & drink, 3) withdraw, 5) feign death or speak with dead, 7) free action (constant, on priest), 10) time pool (Tome of Magic spell), 13) slay living (reverse of raise dead), 15) wither (reverse of regenerate); TU turn.

Kundo, LG lesser god of building, noise, music, and defense

Kundo is the union of storm and metal — an assault upon the ears and protective shelter. He is a guardian god, loud and boisterous, obsessed with building and construction. Depictions of Kundo show him as a laughing Touv man bearing a great shield on one arm and a cluster of saplings under the other.

Kundo's Priests: The priests and shamans of Kundo build shelters for the poor, teach traditional songs, and strive to protect the people from the dangers of the world. They see themselves as protectors of the weak, and a priest of Kundo will go to great lengths to save those in danger.

Requirements: AB Con 15; AL LG, NG; WP atl-atl, chakram, short bow, short sword, staff; AR any (shield required); RA ornate but functional shield or breastplate; SP All, Charm*, Combat*, Divination*, Elemental (earth), Guardian, Healing, Necromantic*, Protection, Wards PW 1) +2 to AC, 3) barkskin, 5) magical vestment or protection from normal missiles, 7) protection from evil 10' radius or Leomund's secure shelter, 10) wall of force, 13) blade barrier; TU turn.

Meyanok, NE (CE) lesser god of serpents, poison, discord, darkness, and famine

Meyanok, born of darkness and pain, is the progenitor of all other evil gods of the Touv pantheon. He seeks to corrupt the rest of his family and control or destroy their servants, preferring subterfuge to overt action since he is outnumbered. He is always shown as a serpent coiled around a skull.

Hepmonaland

Meyanok's Priests: Priests and shamans of the serpent god are reclusive and don't often deal with strangers, at least not openly. They work through agents, many of whom are charmed, to disrupt civilization and harm the worshippers of other gods, and have been known to make human sacrifices.

Requirements: AB Wis 13; AL NE, CE; WP atl-atl, dagger, hand axe, javelin, short bow, short sword; AR any; RA snakeskin headdress or cloak; SP All, Animal*, Charm, Combat, Creation*, Divination, Elemental (all)*, Guardian*, Healing, Plant*, Protection*, Summoning, Sun (rev)*; PW 1) *snake charm*, immune to snake venom, 3) *darkness* (reverse of *light*) or *snakeskin* (variant of *barkskin*); 5) *snakes to sticks* (reverse of *sticks to snakes*), 7) *poison* (reverse of *neutralize poison*), 10) *confusion*, 13) *defoliate* (listed in *Wizard's Spell Compendium Volume I* [TSR #2165, 1996]); TU command.

Nola, NG intermediate goddess of the sun

Nola is the first being created by Uvot. She represents the life-giving power of sunlight and its ability to reveal things hidden in the dark. A nurturing deity, she abhors deadly cold and those who destroy things before they have a chance to come to fruition. She is pictured as a Touv woman of serene beauty, her head surrounded by a corona of flame.

Nola's Priests: Priests and shamans of Nola are concerned with the growth and development of living things, especially children.

Adventuring priests often see themselves in a parental role, watching over their adventuring companions and seeing to their maturation.

Requirements: AB Cha 13; AL NG, LG; WP atl-atl, dagger, hand axe, javelin, short bow, spear; AR any; RA headdress and collar of copper and gold; SP All, Charm*, Divination, Elemental (fire, air), Guardian*, Healing, Necromantic*, Protection*, Sun, Weather*; PW 1) *endure heat*, 3) *flame blade*, 5) *dispel magic*, 7) *detect lie*, 10) *flame strike*, 13) *animate object*; TU turn.

Uvot, NG greater god of prosperity

Uvot is the creator and leader of the Touv pantheon. He personifies the bounty of the land and the prosperity to be gained by utilizing its gifts. He is the antithesis of destruction, and his priests are never allowed to use spells that cause wanton destruction. He is normally portrayed as a Touv child surrounded by fruits, grains and crafted items, or as a giant Touv man carrying these items in his arms.

Uvot's Priests: Priests and shamans of Uvot are resourceful individuals who use their talents and knowledge to help their people prosper. They teach medicine, bless marriages, and give advice on crops, finding water, hunting and utilizing available resources. Their advice is not always asked for but it is almost always right.

Requirements: AB Int 14; AL N, NG, LG; WP atl-atl, club, dagger, hand axe, scythe, short bow, sickle, staff; AR any nonmetal; RA fine animal skins and cloth garments; SP All, Animal*, Creation, Divination, Elemental*, Guardian, Healing, Necromantic, Plant*, Protection*, Sun*, Weather*; PW 1) *locate animals or plants* 2 × /day, 3) *goodberry*, 5) *plant growth*, 7) *blessed abundance* (*Tome Of Magic* spell), 10) *commune with nature*, 13) *heroes' feast*; TU nil.

Vara, NE (LE) demigoddess of nightmares and fear

Vara is the first child of the evil spirit Meyanok, and she considers herself superior to her siblings. She uses her birth-status and her powers to get them to do her bidding. Vara shares her father's hatred of the other great spirits of the Touv pantheon, and relishes the opportunity to twist their minds. She prefers to be depicted as a Touv woman with stars in her hair and red eyes.

Vara's Priests: The priests and shamans of Vara rule through fear and oppression. Those who follow them willingly are people who enjoy making the lives of others miserable. They are tyrants or bullies, often acting as the enforcement agents of a cruel leader. They may pray for illusion/phantasm spells from the wizard lists as if the spell were 2 levels higher (phantasmal force is 3rd level, for example).

Requirements: AB Int 13; AL NE, LE; WP atl-atl, club, dagger, javelin, short sword; AR any nonmetal; RA necklace of mummified animal feet; SP All, Charm, Combat*, Divination*, Elemental (All)*, Guardian*, Healing, Necromantic*, Plant*, Protection*, Sun (rev)*, Weather*; PW 1) *cause fear* (reverse of *remove fear*) or *sleep*, 3) *scare*, 5) *cloak of fear* (reverse of *cloak of bravery*) or *phantasmal killer*, 7) *nightmare* (reverse of *dream*), 10) *eyebite*, 13) *symbol of hopelessness or pain*; TU command.

Vogan, CG (N) intermediate god of weather and storms

Vogan is the temperamental Touv god of rain, storms and water, and the need of living things for moisture. He is worshipped to bring necessary rains and to stave off the worst storms. He is shown as a Touv man with laughing eyes and hair made of cascading water.

Vogan's Priests: Vogan's holy men clean befouled streams and ponds, discover sources of clean water, and arrange marriages between families, clans and tribes — the god's roving eye and wandering nature is mirrored by his priests, who note which people might be good matches. His clerics may cast any priest spell involving air or water, regardless of the spell's sphere.

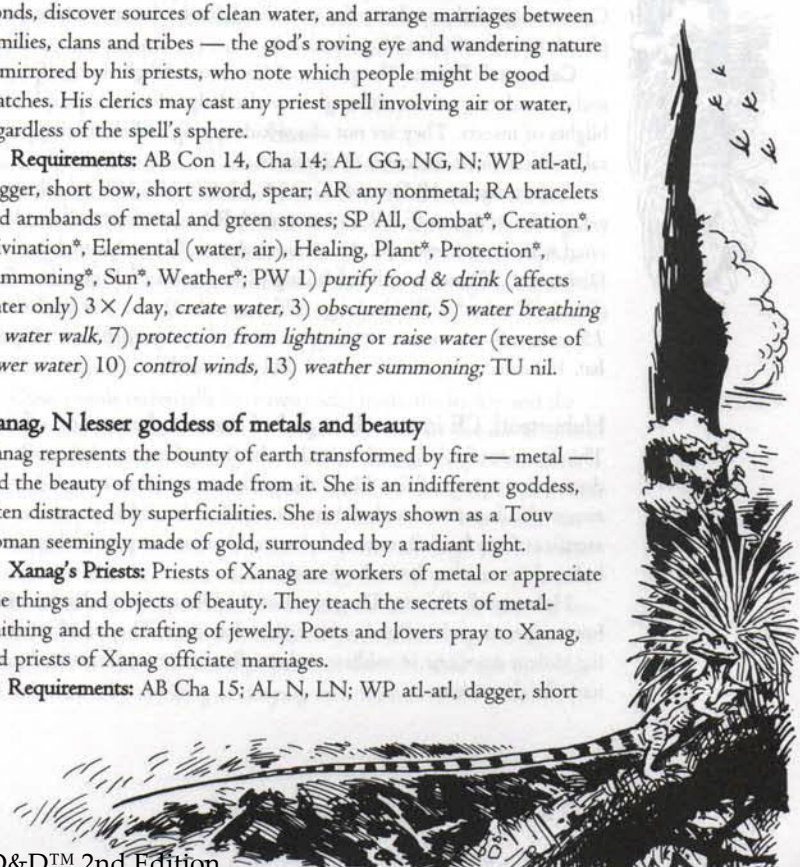
Requirements: AB Con 14, Cha 14; AL GG, NG, N; WP atl-atl, dagger, short bow, short sword, spear; AR any nonmetal; RA bracelets and armbands of metal and green stones; SP All, Combat*, Creation*, Divination*, Elemental (water, air), Healing, Plant*, Protection*, Summoning*, Sun*, Weather*; PW 1) *purify food & drink* (affects water only) 3 × /day, *create water*, 3) *obscurement*, 5) *water breathing or water walk*, 7) *protection from lightning or raise water* (reverse of *lower water*) 10) *control winds*, 13) *weather summoning*; TU nil.

Xanag, N lesser goddess of metals and beauty

Xanag represents the bounty of earth transformed by fire — metal — and the beauty of things made from it. She is an indifferent goddess, often distracted by superficialities. She is always shown as a Touv woman seemingly made of gold, surrounded by a radiant light.

Xanag's Priests: Priests of Xanag are workers of metal or appreciate fine things and objects of beauty. They teach the secrets of metal-smithing and the crafting of jewelry. Poets and lovers pray to Xanag, and priests of Xanag officiate marriages.

Requirements: AB Cha 15; AL N, LN; WP atl-atl, dagger, short





sword, spear; AR any metal; RA gold helm that exposes the face but covers the cheekbones; SP All, Charm, Combat, Divination*, Elemental (earth, fire)*, Healing, Protection*, Sun*; PW 1) *command*, +1 on all saves vs. fire, 3) *charm person or mammal or heat metal*, 5) *magical vestment*, 7) priest is immune to lightning, 10) *charm monster* 2 × /day, 13) *symbol of persuasion*; TU turn at -1 level.

Details of Olman Powers

The Olman gods are not native to Oerth, having been worshipped first by beings on another prime material plane. At some point around 3000 years ago, these gods discovered Oerth and the Olman people, and revealed themselves as supernatural beings to the primitive Olman. The influence of these gods and their interest in the Olman waxes and wanes over time. The leader of the pantheon on Oerth changes with the beliefs of its worshippers, having been Quetzalcoatl, Camazotz and Tezcatlipoca at different times. These gods were lax in attending the Olman in the past thousand years, but recently are showing a greater interest in their Oerthly worshippers.

Note that these gods are very alien and don't always act in accordance with their alignment. However, they do have strict requirements for their priests, and infractions are punished severely. The following are the Olman gods most commonly worshipped in Hepmonaland.

Camazotz, CE lesser god of bats

Camazotz (or "Zotz") is the Olman god of bats and horrible things that fly at night. He is always shown as a huge bat surrounded by a cloud of normal bats. Like many Olman gods, he has a dual aspect — the ravenous monster that spreads plague and sickness as well as the benign fliers that eat crop-destroying insects. It is possible that Camazotz gained popularity (or notoriety) due to the ancient bat-people who used to live in Hepmonaland.

Camazotz's Priests: The priests of Camazotz delight in terrifying and intimidating others, although they also help relieve the people from blights of insects. They are not above kidnapping and sacrificing political enemies under the cover of darkness.

Requirements: AB Dex 14, Con 14; AL CE, NE; WP atl-atl, dagger, javelin, spear, staff; AR any nonmetal; RA black leather helm decorated with animal teeth; SP All, Animal, Astral, Charm*, Combat, Divination*, Elemental (all)*, Healing*, Necromantic*, Protection, Sun (Rev.), Weather*; PW 1) *change self or spook*, 3) *alter self or darkness* 15' radius, 5) *infravision or vampiric touch*, 7) *polymorph into huge bat*, 10) *insect plague*, 13) *eyebite*; TU command.

Huhueteotl, CE intermediate god of fire and the motion of time

This fearsome-looking god embodies the flow of time and the evil and destructive aspects of fire. He is always shown as a fire-shrouded, armor-clad humanoid with a demonic reptilian head. He demands many sacrifices from his followers and does not hesitate to punish them with bolts of flame when he is displeased.

Huhueteotl's Priests: The priests of the Olman fire-god are warlike, hot-tempered, and inclined to act rather than wait. They excel in rousing violent emotions in soldiers and usually receive positions in the military for this reason.

Requirements: AB Con 15; AL CE; WP atl-atl, dagger, javelin, spear, sword; AR any; RA headdress of red metal and red gems; SP All, Charm, Combat, Divination*, Elemental (fire), Guardian, Healing*, Necromantic*, Protection, Summoning, Sun, Time; PW 1) *burning hands, endure heat*, 3) *flame blade or withdraw*, 5) *haste or flame walk*, 7) *emotion: courage or fire shield* (warm flames), 10) *flame strike*, 13) *fire seeds*, 15) *chariot of Sustarre*; TU turn.

Mictlantecuhtli, LE greater god of death

Mictlantecuhtli is the god of death and the power of unlife. Normally shown as a tall lich-like being, he is also depicted as a skeletal canine. His worshippers get his attention by sacrificing 50 of their own members during the dark of the moons; these sacrifices then serve the god as undead. Another warlike god, he encourages his followers to send their enemies to be his slaves in the afterlife. His permission is needed before a priest can use *raise dead* or *resurrection*.

Mictlantecuhtli's Priests: Grim and cold, the priests of the death god never show mercy to their captured foes, sacrificing them at the first opportunity. They oversee the internment of those who have died in battle and of natural causes.

Requirements: AB Str 12, Con 15; AL NE, N; WP club, dagger, javelin, staff; AR any; RA red metal or jade rod, headdress of red feathers; SP All, Astral, Charm*, Combat, Divination*, Elemental, Healing*, Law*, Necromantic, War; PW 1) *chill touch or invisibility to undead*, 3) *spectral hand or ray of enfeeblement*, 5) *cause disease* (reverse of *cure disease*) or *speak with dead*, 7) *eneration*, 10) *slay living* (reverse of *raise dead*), 13) *harm* (reverse of *heal*), 15) *unholy word* (reverse of *holy word*); TU command.

Quetzalcoatl, LN greater god of the air, birds and snakes

Quetzalcoatl is the enigmatic god who has spent the most time leading the Olman gods. He most frequently manifests as a couatl, but can appear in any of a number of bizarre and monstrous forms. He is a patron of the arts and metallurgy and is the least warlike of the Olman powers.

Quetzalcoatl's Priests: The priests of this god are leaders and administrators, promoting the god through political means. They expect their orders to be followed by all non-priests and the younger priests of other gods. They also carve elaborate sculptures and fabricate metal items. They may cast any priest spell that creates or improves metal items, regardless of sphere.

Requirements: AB Int 13, Cha 14; AL LN, LE, LG; WP dagger, javelin, short bow, staff; AR any; RA vest and headdress of green jade or feathers; SP All, Animal, Astral, Charm, Divination, Elemental (air), Guardian*, Healing, Law, Necromantic*, Protection*, Sun*, Thought, Weather*; PW 1) *invisibility to animals or detect poison*, +2 on proficiency checks involving the arts or metalworking, 3) *snake charm or invisibility*, 5) *fly or wraithform*, 7) *snakes to sticks* (reverse of *sticks to snakes*) or *control temperature* 10' radius, 10) *control winds or animal summoning II* (birds or snakes only), 13) *polymorph into couatl* (may use their own spells in couatl form), 15) *wind walk*; TU nil.

Hepmonaland

Symbols for the Olman Gods



Quetzalcoatl



Camazotz



Huhuateotl



Mictlantecuhtli



Tezcatlipoca



Tlaloc

Tezcatlipoca, CE greater god of the sun, moon, night, scheming and betrayals

Tezcatlipoca is another dual-aspect Olman god, ruling over the sun as well as its absence. He and Quetzalcoatl are rivals, and the servants of the jaguar-god never support those of the feathered serpent. He spreads disorder and war, and taught the Olman that wealth equals power.

Tezcatlipoca's Priests: Like the priests of Quetzalcoatl, Tezcatlipoca's priests are politically active, although they tend to use underhanded methods if straightforward actions are ineffective. His priests sacrifice to him to bring gentle sunlight to crops and parching heat to the crops of their enemies. Every year, they pamper a perfect young male from midsummer to midsummer before sacrificing his heart to their god. They also encourage war with other cities.

Requirements: AB Int 13, Dex 14; AL CE, NE; WP atl-atl, dagger, javelin, short bow, sword; AR any; RA jeweled helm and kilt of golden feathers; SP All, Animal*, Astral, Charm*, Combat, Creation*, Divination, Elemental (fire, air)*, Healing, Necromantic*, Protection, Sun, War; PW 1) *dancing lights, light*, 3) *charm person, ESP*, 5) *starshine, suggestion*, 7) *reflecting pool* (also works on mirrors), 10) *moonbeam, seeming*, 13) *mislead, speak with monsters*, 15) *shadow walk* or *sunray*; TU nil.

Tlaloc, LE intermediate god of rain

Tlaloc looks like a black-clad reptilian humanoid with bulging eyes and huge tusks. He requires sacrifices of children every month to grant rain,

and numerous annual sacrifices to encourage a prosperous season. If angered, he smites the crops with blight, cold fronts or rot. He is a relatively peaceful deity, content to rule over his specific domain.

Tlaloc's Priests: In addition to the above sacrifices, Tlaloc's priests pray daily to their god in hopes of retaining his favor. They lord their god's power over the commonfolk and expect gratitude and obedience from any who make their living off the land.

Requirements: AB Con 13; AL LE; WP dagger, javelin, short bow, sword; AR any; RA clothes of all black with a necklace of white feathers, jade or metal; SP All, Animal*, Astral, Combat*, Divination*, Elemental (water), Healing, Plant, Protection*, Weather; PW 1) *create water*, 3) *obscurement*, 5) *call lightning*, 7) *ice storm* or *wall of fog*, 10) *rainbow* or *transmute rock to mud*, 13) *weather summoning*; TU nil.

SOCIAL RANKS, STATUS, TITLES AND HONORIFICS OF HEPMONALAND

Olman

The Olman are a fierce, religious people. They prize strength and power, and if you lack those things you are fodder for the war machine or a sacrifice for the bloodthirsty gods. Honorifics convey this philosophy; any of a number of titles referring to combat prowess, the ability to terrorize, and martial skills are appropriate. Often several members of the same family share a title, but they are usually not passed to offspring.

Nobles are often priests, and priests and nobles are the only people worthy of consideration; the greatest warrior must accede to the commands of the weakest priest. There is a complex interaction between the priests and nobles to determine their states relative to each other, both exploiting the commoners for their own purposes and for the pleasure of the gods.

Suel

The savage Suel still retain some vestiges of their ancient culture. Many of the Hepmonaland Suel nobles bear the title of their Imperial ancestors, such as "duke," "countess" and "baroness," although the savages have largely forgotten the original meanings, other than their implications of leadership. Another remnant of their old language is the use of the prefix *ker-* for brave warriors, which they combine with the person's surname; thus Ixepan becomes Kerixepan. They also give themselves titles based on their exploits or prowess.

These people technically have two social levels, the leaders and the followers, although the boundaries between the two are flexible as once a year the leader may be challenged in combat for leadership of the tribe. If the challenger wins, he becomes the new leader, assuming the loser's noble title, if any; personal titles such as "the left-handed" or "bear-killer" are not adopted by the winner, nor is the *ker-* prefix, although the old leader loses the *ker* from her name when defeated). Outside of this organization are the tribal priests, who cannot be leaders; the leader must listen to the counsel of the priest and cannot harm the priest if he disagrees. The priests otherwise have no direct power over the tribe, although they can still influence it by applying or denying their abilities to the people.



Appendix

GODS AND POWERS

Bralm

(Flying Queen, Hive Goddess, The Toiling Lady)

Lesser Power of Acheron, N (LN/LE)**PORTFOLIO:** Insects, industriousness**ALIASES:** None**DOMAIN NAME:** Avalas/The Hive Fortress**SUPERIOR:** None**ALLIES:** None**FOES:** Joramy, Pyremius, Tritherion**SYMBOL:** Wasp on a field of insects**WOR. ALIGN:** LN, LE, N

Bralm is the goddess representing the world of insects and the idea of working with others toward a common goal. Images of her are invariably an ordinary-looking human female of middle age with dark blonde hair; occasionally she is shown with insect wings sprouting from her back.

Most of her worshippers revere her industrious aspect; those seeking order through toil and rewards through hard work — such as laborers, farmers and slavedrivers — look to the winged goddess for inspiration and hope. Even some slaves follow this goddess, praying that following her path in this world will earn them a better position in the afterlife. Her role as the goddess of insects is more commonly emphasized in the hotter climates and especially in swamps and jungles, where various insect cults spread the faith of the hive queen. The idea of small pieces working together as part of a larger directed whole appeals to the Scarlet Brotherhood, which must direct thousands of agents all over the Flanaess and still maintain the Father of Obedience's goals.

Bralm gets along with most other members of the Suel pantheon but has no close friendships due to her unusual ideas about hierarchies and control; she evaluates those she interacts with and places them where she sees fit in the chain of command according to their abilities relevant to the task at hand. This sometimes results in more powerful gods being beneath weaker ones with more appropriate knowledge. She hates those who disturb her idea of perfect cohesion, and Tritherion has earned Bralm's permanent enmity for repeated slights in the past. Her dislike of fire puts her on bad terms with Joramy and Pyremius.

MANIFESTATIONS:

Bralm's most common manifestation on Oerth is a swarm or carpet of normal insects; as a group they may move to form shapes or create a buzzing speech. She also has manifested as a giant wasp, an ankheg and a giant scorpion. When she is extremely angry she has been known to send a creeping doom to consume the offender. The most unusual manifestation she has been known to make was when a group of more than one hundred slaves stopped their labors and spoke in one voice against the negligent priest directing them.

The Church**CLERGY:** Clerics, specialty priests**CLERGY'S ALIGN.:** N, LN, LE**TURN UNDEAD:** C: No, SP: No**CMND. UNDEAD:** C: No, SP: No

Clerics and specialty priests of Bralm gain agriculture and animal lore (insects) as bonus nonweapon proficiencies. Her followers are never granted fire-based spells. Although her clergy has no druids, her clerics and specialty priests may pray for druid spells, choosing up to one spell per character level from the druid spell lists.

Temples to Bralm are large convoluted affairs spread over a wide area. They rarely have internal doors (instead of locked entryways, guards are posted) and clergy of all levels and status may enter any part of the temple except individual personal quarters, which are normally very sparse. Built of rough stone, wood, mud and other common materials, they are easily repaired if damaged. The walls and rooms are arranged in repeating patterns that tend to confuse visitors. The larger temples often have semi-intelligent insects as pets, holy animals or guards; these insects have been trained not to attack members of the clergy, whom they recognize by scent.

Bralm's worshippers are called "Bralmi." Priests of 5th level and lower are called drones, those of 6th–9th level are called directors, and those of 10th level and above are taskmasters.

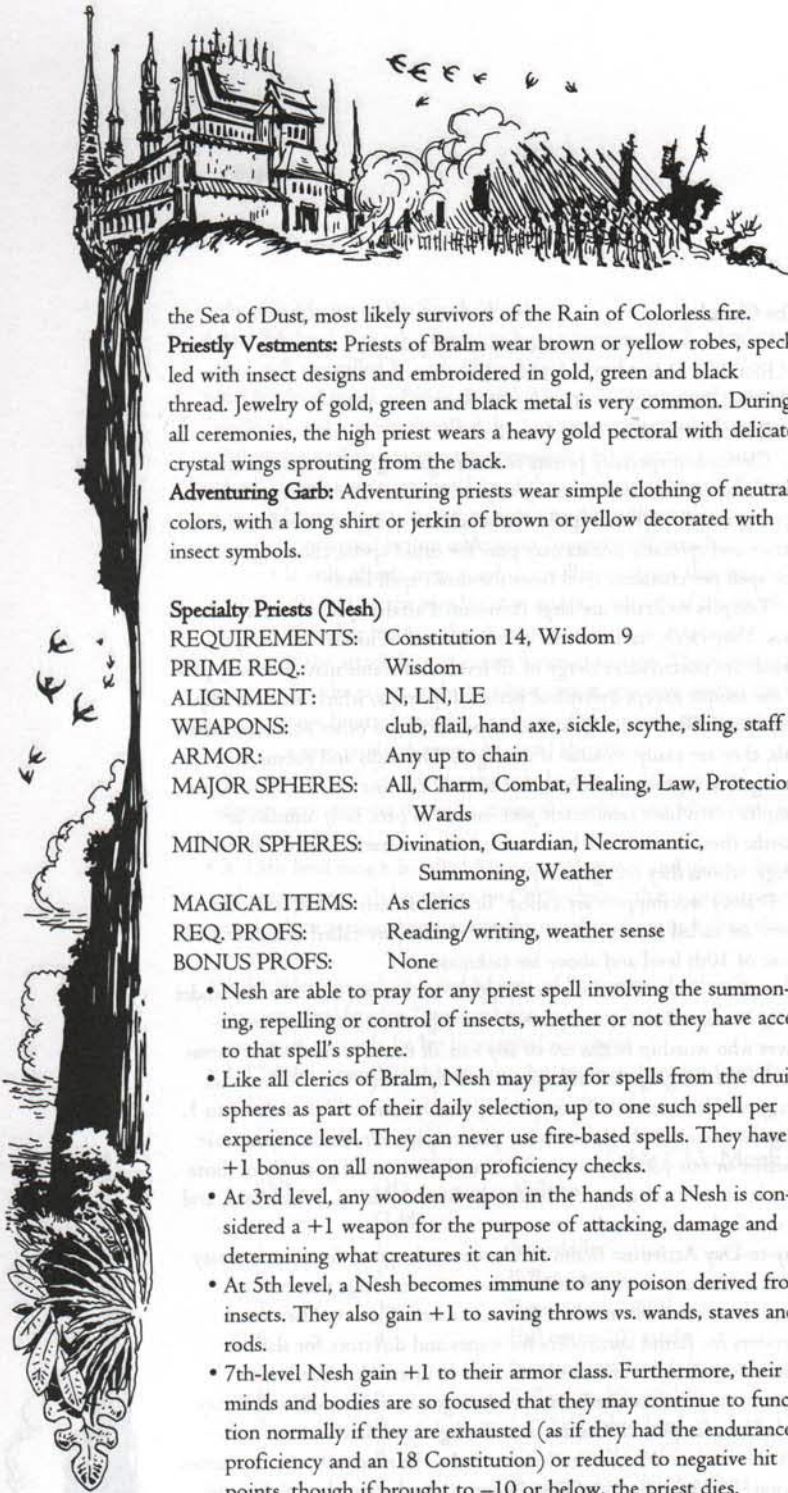
At least 75% of Bralm's worshippers are human, with the remainder being humanoid slaves and possibly intelligent insects. The human slaves who worship Bralm are of any and all races, while the free members of her congregation are almost entirely Suel (90%). 70% of her clergy are clerics and 30% are priests; females outnumber males 3 to 1. **Dogma:** Cohesion. Everyone has a part to play. Understand your role whether or not you see how it fits in with the overall goal. Obey those who know more than you. Observe the hive and learn. Work hard, and be satisfied in your work.

Day-to-Day Activities: Bralm's followers make good foremen, military captains and any other role where they supervise large numbers of people or when work needs to be made more efficient. They act as overseers for farms, controllers for mines and directors for slave or criminal work forces. Farmers ask them to intercede when insects threaten crops or are needed to produce goods such as silk and honey. **Holy Days/Important Ceremonies:** Twilight and dawn — intervals between work and rest, when insects tend to be more active — are times to pray. The hottest day of Goodmonth is the holiest day of the year; clerics and priests anoint themselves with sacred perfumes, build strange structures out of mud and sticks and release small swarms of captured bees and wasps that cling to the scented worshippers but do not sting.

Major Centers of Worship: Hesuel Ilshar

Affiliated Orders: A splinter group of specialty priests calling themselves the Temple of the Bee have built a shrine in the Tilva jungle. These priests fanatically worship Bralm's insectoid nature, and are rumored to have a giant queen bee in their temple which they regard as a sacred animal. These cultists have been sending back jars of rarefied honey to Hesuel Ilshar; this honey is extremely flavorful and apparently has curative properties. There are also reports of worshippers of Bralm living in





the Sea of Dust, most likely survivors of the Rain of Colorless fire.

Priestly Vestments: Priests of Bralm wear brown or yellow robes, speckled with insect designs and embroidered in gold, green and black thread. Jewelry of gold, green and black metal is very common. During all ceremonies, the high priest wears a heavy gold pectoral with delicate crystal wings sprouting from the back.

Adventuring Garb: Adventuring priests wear simple clothing of neutral colors, with a long shirt or jerkin of brown or yellow decorated with insect symbols.

Specialty Priests (Nesh)

REQUIREMENTS: Constitution 14, Wisdom 9
PRIME REQ.: Wisdom
ALIGNMENT: N, LN, LE
WEAPONS: club, flail, hand axe, sickle, scythe, sling, staff
ARMOR: Any up to chain
MAJOR SPHERES: All, Charm, Combat, Healing, Law, Protection, Wards
MINOR SPHERES: Divination, Guardian, Necromantic, Summoning, Weather
MAGICAL ITEMS: As clerics
REQ. PROFS: Reading/writing, weather sense
BONUS PROFS: None

- Nesh are able to pray for any priest spell involving the summoning, repelling or control of insects, whether or not they have access to that spell's sphere.
- Like all clerics of Bralm, Nesh may pray for spells from the druid spheres as part of their daily selection, up to one such spell per experience level. They can never use fire-based spells. They have a +1 bonus on all nonweapon proficiency checks.
- At 3rd level, any wooden weapon in the hands of a Nesh is considered a +1 weapon for the purpose of attacking, damage and determining what creatures it can hit.
- At 5th level, a Nesh becomes immune to any poison derived from insects. They also gain +1 to saving throws vs. wands, staves and rods.
- 7th-level Nesh gain +1 to their armor class. Furthermore, their minds and bodies are so focused that they may continue to function normally if they are exhausted (as if they had the endurance proficiency and an 18 Constitution) or reduced to negative hit points, though if brought to -10 or below, the priest dies.
- 10th-level Nesh may use mass suggestion once a week affecting double the normal number of targets. When the Nesh enters combat, her allies act as if under the effects of a *bless* spell (up to one creature per level of the Nesh). Outside of combat, a like number of people working with the Nesh on a common project are +1 on all proficiency checks related to that project.
- At 13th level, normal or giant-sized insects of any type will not attack a Nesh unless magically forced to do so. All spells cast by the Nesh operate as if the Nesh were 1 level higher.
- At 15th level, a Nesh may draw a *symbol of persuasion* once per day.
- If they take a 5% experience point penalty at 9th level or later,

Nesh gain a limited shapechange ability, once per week for up to one hour; the priest retains her Intelligence, THACO and hit points, but gains the attacks and other abilities of the new form. The priest may shapechange into an aspis at 9th level, giant warrior ant at 11th level, a giant wasp at 14th level, or an ankheg of largest size at 16th level. The priest may change form only once per week, regardless of how many forms are available to her. If a Nesh gives up the experience point penalty, this ability is lost until the penalty has been paid for one month.

Llery

(Great Bear, Animal Fang, Strongest Serpent, God of Force)

Lesser Power of Limbo, CN

PORTFOLIO: Beasts, Strength
ALIASES: None
DOMAIN NAME: Limbo/Beasthaven
SUPERIOR: None
ALLIES: Kord, Vatun
FOES: Telchur
SYMBOL: The head of a bear, alligator or giant snake
WOR. ALIGN: N, CN

Llery is the god of beasts and physical strength. He is depicted as a huge bear, a giant alligator, an enormous snake or a short, shaggy man of sturdy build wearing furs and a great fighting girdle. All of his forms give the impression of great strength.

Llery is worshipped by those who praise strength of the body and the fierce denizens of the animal world. Barbarians, berserkers and common warriors pray to Llery to give them strength in battle. While not popular with the higher members of the Scarlet Brotherhood, worship of Llery is encouraged for rank-and-file soldiers of the Brotherhood armies.

Llery is indifferent to most of the gods in his pantheon, seeing them as too civilized. His alliance with Kord is a friendly rivalry, with Kord encompassing strength in contests and sport while Llery's strength is that of the wild animal. The Fang was a staunch ally of Vatun, and the Oeridian god Telchur earned his eternal enmity when the Ice Giant's followers imprisoned the Suel god of winter.

MANIFESTATIONS:

Llery sends messages to his followers through powerful animals, with his three totem beasts being the most common. He has also been known to animate cave paintings and animal skins, using them to point out or block information and locations. The god is also fond of turning sticks, straw or baskets into writhing masses of snakes to show his displeasure.

The Church

CLERGY: Clerics, specialty priests, druids, shamans
CLERGY'S ALIGN.: CN
TURN UNDEAD: C: No, SP: No, Dr: No, Sh: No
CMND. UNDEAD: C: No, SP: No, Dr: No, Sh: No

All clergy of Llery gain animal lore (carnivores) as a bonus non-weapon proficiency. No animal will attack a clergyman of Llery, even

Appendix

if summoned, although if the Llerg-worshipper attacks the animal it will retaliate. The few druids who worship Llerg are the sort who are not concerned with plants, but who devote themselves to the protection of animals from sport or trophy-hunters; these druids are often at odds with mages seeking animal parts as spell components. All clerics, druids, specialty priests and shamans of Llerg must seek out and defeat a bear without killing it in solo combat, using a weapon of their choice, once they reach 5th level; the penalty for refusing to do so or fleeing from such a fight is death at the hands of the god's minions.

Llerg's temples are simple stone or wooden buildings with large open spaces. They are built in places frequented by wild animals, and prey animals tend to avoid such places due to the predators in the area. The interior of the building is carved and painted with animal motifs, with animal skins, decorating the walls and floor. An open fireplace dominates the center of the temple.

Llerg's clergy are known as "beastwalkers." Each chooses one of the god's three favorite forms as his patron animal; the highest priest of a temple assumes the animal's name as part of his own title, such as "bear-priest" or "snake-shaman."

Most of Llerg's followers are human (90%), although some humanoid tribes and a few groups of creatures such as yuan-ti and lizardmen also worship the Fang. 55% of his clergy are clerics, 15% are specialty priests, 25% are shamans, and 5% are druids. He is mostly worshipped by the Tilva peoples, Amedio and Hepmonaland savages and northern barbarians, so his following is 90% Suel; at least 75% of his clergy are male.

Dogma: Watch and learn from the beasts of the land. Emulate their strength. The predator is your brother; let him teach you, and prove your strength to him when he thinks you are weak. Eliminate weakness in yourself and those you battle.

Day-to-Day Activities: Llerg's priests serve as battle advisors to the leaders of their tribes and as trainers for the warriors. They are often called to stop unwanted animal attacks upon farms and villages. Their knowledge of animals gives them an edge in hunting, and they lead such excursions when their people are going hungry — a critical role in the harsh northlands.

Holy Days/Important Ceremonies: The first appearance of large predators after winter is a day for celebration; the priests spend all morning in prayer, then wrestle and dance in the firelight that night. The first snowfall of winter is likewise heralded as a time for prayer and ritual, putting the animal spirits to rest until the world renews itself; in regions that get no snow, the first day of Sunsebb is used instead. This winter ceremony consists of securing food stores, prayers over animal skins and feats of strength such as rock lifting and axe hurling.

Major Centers of Worship: Hesuel Ilshar

Affiliated Orders: Other than a few small clans of lycanthropes, there are no known organized groups affiliated with Llerg's following.

Priestly Vestments: Priests of Llerg wear bear skins, alligator hides and snake skins during worship; these skins are carefully preserved and often decorated with jewels for eyes. Necklaces, armlets and belts of carved animal bones complement their dress, and many tie animal teeth and

claws to their faces or hands during such times, or even pierce their bodies with these items.

Adventuring Garb: Adventuring priests favor typical barbarian garb, with thick leather girdles carved with bear images; most also wear either a bearskin cloak or a "Llerg-cloak," a tasseled robe woven to represent the pelt of a bear.

Specialty Priests (Feral)

REQUIREMENTS: Strength 14, Wisdom 9

PRIME REQ.: Wisdom, Strength

ALIGNMENT: CN

WEAPONS: battle axe, club, dagger, hand axe, short bow, spear

ARMOR: Any up to scale

MAJOR SPHERES: All, Animal, Combat, Healing, Protection

MINOR SPHERES: Creation, Divination, Elemental (all),

Necromantic

MAGICAL ITEMS: As clerics

REQ. PROFS: Animal handling

BONUS PROFS: Hunting, survival

- The Feral, like all clergy of Llerg, will not be attacked by animals unless the animal is attacked first.
- At 1st level, a Feral may increase his Strength once a day by 1d6 points (maximum of 18), lasting 1 round/level.
- At 3rd level, a Feral's Strength is permanently increased by 1 point (maximum 18).
- A 5th-level Feral must defeat a bear as described earlier. Those who survive gain the ability to track as a ranger of the same level.
- At 7th level, a Feral is able to summon a carnivore once per day; the creature will be a cave bear, alligator (use crocodile statistics) or giant constrictor snake (as appropriate to the terrain), and will arrive in 1d10 rounds. The animal will fight for the summoner, but will remain for no more than one turn/level.
- At 10th level, a Feral is able to enter a berserk state once per day. Their Strength increases to 18, they gain 2 extra hit points per level, they gain an additional +2 to hit in melee and they may punch twice per round for 1d8/1d8 damage. Any damage is taken first from the additional hit points; any of these extra hit points remaining at the end of the berserker rage fade away. The Feral can only engage in melee combat while berserking, whether with fists or with weapons. This state lasts 1 round/level, although the priest may end it early with a saving throw vs. paralyzation.
- A 13th-level Feral gains the ability to shapechange once per day into a cave bear, alligator or giant constrictor snake. The priest retains his mind, hit points and THACO, but is otherwise indistinguishable from a normal creature of that type, even to other animals. This transformation lasts up to one turn per level, and the priest heals 1d12 hit points when he returns to his own form.



Pyremius

(Blazing Killer, Demon of Venom, Hideous Assassin)

Lesser Power of the Gray Waste, NE

PORTFOLIO: Fire, Poison, Murder

ALIASES: None

DOMAIN NAME: Niflheim/The Black Volcano

SUPERIOR: None

ALLIES: Syrul, Mydianchlarus (the oinoloth)

FOES: None

SYMBOL: Fiendish head with winglike ears

WOR. ALIGN: NE, LE, CE

Pyremius is the Suel power of fire, poison and murder. Images of this god show him as a grotesque-looking man whose head resembles that of a jermlaine; he wears great brass bracers and carries a sword, called *The Red Light of Hades*, and whip, called *The Viper Of Hades*. Originally a demigod of poison and murder, he poisoned Ranet, the previous Suel goddess of fire, during the height of the Suel empire. With Ranet weakened, Pyremius was able to steal her fire-portfolio and corrupt it from a life-giving power into a destructive element.

Pyremius is worshipped by arsonists, pyromaniacs, assassins and some intelligent monsters such as firenewts, jermlaine and grimlocks. His worship embodies the destructive nature of fire and not its benefits; Pyremius is never supplicated as a benign hearth deity. He and Syrul strongly support the Scarlet Brotherhood, and temples to the fiery god are prominent in every Brotherhood city.

He is distrustful of the other Suel gods and the powers of the other Oerthly pantheons; he remembers all too well how he came to power and doesn't wish to have the same thing happen to him. His only ally is Syrul, whom he understands to an extent and therefore feels he can trust more than any other god.

MANIFESTATIONS:

Pyremius speaks through open flames, occasionally causing them to assume his visage. He also has caused flaming runes to appear on swords, walls or doors; these runes drip black fluid, and witnesses of these events fast enough to collect it find that the substance is an extremely dangerous poison (save at -4 or die). Note that these flaming runes can ignite other materials and often set afire the very object upon which they are placed. Those who displease him are often found dead in the morning with a warning message seared onto their backs.

The Church

CLERGY: Clerics, specialty priests, assassins

CLERGY'S ALIGN: NE

TURN UNDEAD: C: No, SP: No

CMND. UNDEAD: C: No, SP: No

Pyremius' clergy gain fire-building as a bonus nonweapon proficiency. Spellcasting clergy are never granted spells that use cold. While assassins are welcome as members of the clergy, they usually don't make it into the higher levels of the church hierarchy because of their lack of fire-magic.

The Hideous Assassin's temples are always built of mortared stone, preferably volcanic, with red and orange shapes enameled onto the

walls and covered in glaze to reflect the light. Fires burn in the center of every public room at all times. There are many alcoves and blind corners, giving visitors who spend any time here a strong feeling of paranoia.

Priests of Pyremius are known as "deathseekers." Those of 5th level and above are called "vipers" and 9th level or higher priests are "firelords." Many priests elect not to use the titles, knowing that advertising their higher rank might draw unwanted attention from inferiors.

50% of Pyremius' worshippers are human, 20% are humanoids such as orcs, half-orcs and goblins, with the remainder evenly divided among firenewts, jermlaine and grimlocks. Of his human devotees, 40% are Suel, 35% are Oeridian and 25% Flan. Females are as common as males in his temples, although among nonhumans the number of females is much lower. 30% of his clergy are assassins, 60% are clerics and 10% are specialty priests.

Dogma: The world shall perish in fire. Burn that which threatens you and kill those who would keep you from this. Even the greatest enemy must sleep; their backs can always be found and their meals flavored. Those who fall to such tactics are unworthy and deserve their fate.

Day-to-Day Activities: Pyremius' priests practice stealth, observe other people, and expose themselves to great heat. They are the dark side of the person-watching coin: While a bard studies someone to guess his nature and his story, a deathseeker studies a person to find his weaknesses. They survey hot, dangerous locales, such as hot springs, volcanoes, burning buildings, and so forth, and build excellent forges. They explore familiar and new plants to create new poisons.

Holy Days/Important Ceremonies: Hot, dry days that cause fires are holy times for these obsessive people; they meet at the site of such fires and offer prayers to their fickle god. Sacrifices of prisoners and slaves are conducted at the beginning of winter, spring and low summer; these victims are poisoned with corrosive substances, stabbed in the back and burned alive on great pyres.

Major Centers of Worship: Hesuel Ilshar

Affiliated Orders: The Redblades are a strong assassin faction in the Scarlet Brotherhood; they endorse the use of poisons for assassination, whether upon weapons or administered internally. Members of this group are knowledgeable in more poisons than most assassins and are familiar with poisons that can be cobbled together from common plants or substances.

Priestly Vestments: Priests of Pyremius wear orange silk trousers and jerkins, with another layer of red silk over that, slitted to reveal the inner layer; one wearing such a costume appears to ripple with flame. Heavy bracers made of brass adorn the wrists, and males and females shave their heads. Ceremonial tools are a small sword made of brass and a fine leather whip braided with red gold.

Adventuring Garb: Alternating colors of red and orange are the norm for adventuring followers of the Blazing Killer. This is normally accomplished with patches of one color sewn onto clothes of the other, strips of both colors tied in elaborate knots or vivid body paints.

Appendix

Specialty Priests (Firedraught)

REQUIREMENTS:	Constitution 13, Wisdom 9
PRIME REQ.:	Wisdom
ALIGNMENT:	NE
WEAPONS:	any
ARMOR:	Any up to leather
MAJOR SPHERES:	All, combat, creation, elemental (fire), guardian, summoning
MINOR SPHERES:	Divination, Healing, Necromantic, Plant, Protection
MAGICAL ITEMS:	As clerics and thieves
REQ. PROFS:	Herbalism
BONUS PROFS:	Cooking, stonemasonry (forges, fireplaces, etc.)

- Firedraughts are never granted spells that use cold.
- At 1st level, a Firedraught is +1 on all saves vs. fire attacks and -1 on all saves vs. cold attacks.
- A 3rd-level Firedraught can detect poison by taste; they may also cast *poison* (reverse of *neutralize poison*) once per week.
- At 5th level, a Firedraught's save bonus vs. fire attacks increases to +2, and her save penalty vs. cold attacks increases to -2. She may backstab as a thief for $\times 2$ damage.
- At 7th level, yugoloths will react favorably to a Firedraught, shifting one reactions category toward "friendly" due to Pyremius' alliance with these creatures. Saving throws vs. a Firedraught's poison attack are at -1.
- At 9th level, a Firedraught can cast *pyrotechnics* once per day. His backstabbing ability increases to $\times 3$ damage.
- 11th-level Firedraughts gain an additional -1 penalty on saves vs. cold attacks (-3 total); if hit by a cold attack, they take an extra point of damage per die, up to the normal maximum for the attack. The priest can also use a *fire shield* (*warm flames* version) once per day.
- Firedraughts of 16th level and higher are a total of -4 on saves vs. cold attacks, and one hit point lost per cold attack they suffer is permanent until regained by a *restoration* or *wish* spell. They may cast a 10d6 *fireball* once per day.

Syrul

(The Forked Tongue, The Night Hag, Oathbreaker)

Lesser Power of the Gray Waste, NE (LE)

PORTFOLIO: Lies, deceit, treachery, false promises

ALIASES: None

DOMAIN NAME: Khalas/Castle of Ugly Truth

SUPERIOR: None

ALLIES: Pyremius

FOES: None

SYMBOL: Forked tongue

WOR. ALIGN: Any non-good

Every lie, every deceitful act, every betrayal empowers the evil goddess Syrul. She is shown as a dirty old hag in ragged clothing, although this visage is supposedly an illusion and she looks quite nondescript beneath this disguise.

Syrul is worshipped by those who use untruths to advance their

cause, whether personal, political or magical. Those who make and break promises also follow her, for the goddess rewards those who can deceive others. She doesn't mind her followers telling truths and making promises they intend to keep, for it's much easier to trick people with a lie after lulling them into a false sense of trust.

Suspecting the other gods of the Suel are hiding something, Syrul doesn't associate with most of her pantheon; while she can perceive deception instantly, she isn't sure if this ability works on gods or if the other gods simply don't reveal enough to be detected as a lie. Pyremius is the exception to her aversion; the fiery murderer is her sort of being, and she has worked with him on many interesting projects.

MANIFESTATIONS:

Syrul commonly manifests on Oerth as black smoke, dank fog, black horses and a great ringing noise that drowns out other sounds. She can cause people to assume her face temporarily, and she often breaks or shatters simple items such as pottery, swords and doors. Vegetation may wither and rot or appear whole on the outside only to be found full of insect larvae. Apparently, "beauty is only skin deep" is a common theme for the goddess of untruths.

The Church

CLERGY: Clerics, specialty priests

CLERGY'S ALIGN.: NE, LE

TURN UNDEAD: C: No, SP: No

CMND. UNDEAD: C: Yes, SP: Yes

Clergy of Syrul gain a modern language proficiency as a bonus non-weapon proficiency, as well as a "doublespeak" language similar to thieves' cant where words do not mean what they seem to mean, allowing secret communication in the open.

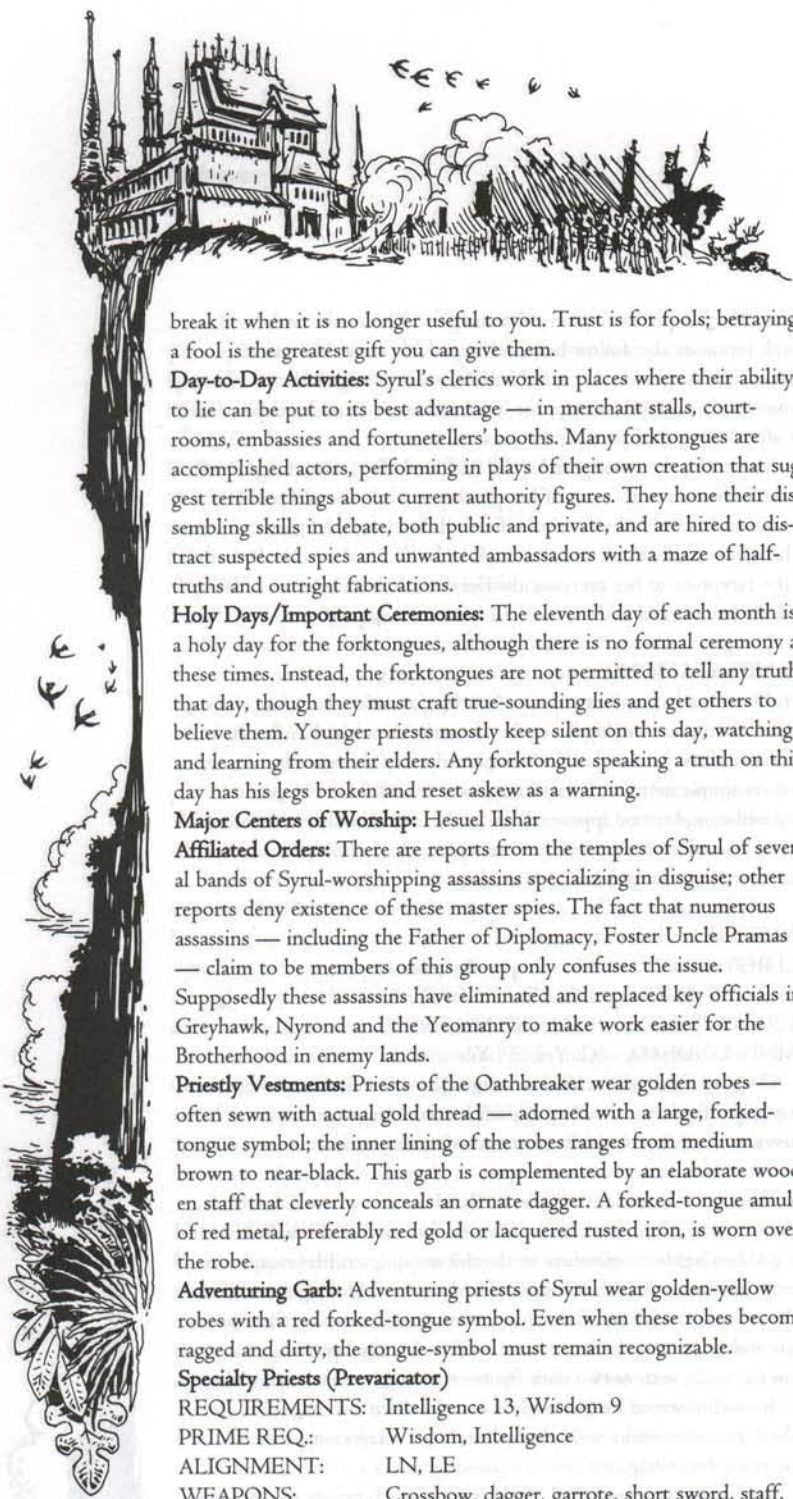
There are few obvious temples to Syrul outside of the Tilva lands, although most major cities in the Flanaess have at least a small shrine to the goddess hidden somewhere in the thieves' quarter. Her temples are strange affairs made of gnarled wood and tortured-looking stone. The walls are carved with weird designs that resemble one thing from one angle and something different from another. Unusual paintings hang from the walls, such as two dark figures standing between a pair of trees which — if observed long enough — resolves into an image of a skull. Spinning wooden disks with pleasant and ugly images on either side hang from the ceiling.

Syrul's followers are called "forktongues," with priests of 4th level and above taking the title "perjurer." 6th-level priests are "fabulists," and those of 10th level and above are "equivocators."

Syrul's following is 90% human, with the balance being evil humanoid leaders, thieves and assassins; equal numbers of human men and women worship her, while the humanoids are almost entirely male. Most of her human worshippers are Suel (70%), with Oeradians most of the remainder (20%). Of her clergy, clerics and specialty priests are about equal in number.

Dogma: Protect what you know by shielding it in a lie. Your tongue is a weapon more deadly than any blade — the greatest and smallest fall with a well-spoken untruth. Give your word when it is needed, and





break it when it is no longer useful to you. Trust is for fools; betraying a fool is the greatest gift you can give them.

Day-to-Day Activities: Syrul's clerics work in places where their ability to lie can be put to its best advantage — in merchant stalls, courtrooms, embassies and fortunetellers' booths. Many fork-tongues are accomplished actors, performing in plays of their own creation that suggest terrible things about current authority figures. They hone their dissembling skills in debate, both public and private, and are hired to distract suspected spies and unwanted ambassadors with a maze of half-truths and outright fabrications.

Holy Days/Important Ceremonies: The eleventh day of each month is a holy day for the fork-tongues, although there is no formal ceremony at these times. Instead, the fork-tongues are not permitted to tell any truths that day, though they must craft true-sounding lies and get others to believe them. Younger priests mostly keep silent on this day, watching and learning from their elders. Any fork-tongue speaking a truth on this day has his legs broken and reset askew as a warning.

Major Centers of Worship: Hesuel Ilshar

Affiliated Orders: There are reports from the temples of Syrul of several bands of Syrul-worshipping assassins specializing in disguise; other reports deny existence of these master spies. The fact that numerous assassins — including the Father of Diplomacy, Foster Uncle Pramas — claim to be members of this group only confuses the issue.

Supposedly these assassins have eliminated and replaced key officials in Greyhawk, Nyron and the Yeomanry to make work easier for the Brotherhood in enemy lands.

Priestly Vestments: Priests of the Oathbreaker wear golden robes — often sewn with actual gold thread — adorned with a large, forked-tongue symbol; the inner lining of the robes ranges from medium brown to near-black. This garb is complemented by an elaborate wooden staff that cleverly conceals an ornate dagger. A forked-tongue amulet of red metal, preferably red gold or lacquered rusted iron, is worn over the robe.

Adventuring Garb: Adventuring priests of Syrul wear golden-yellow robes with a red forked-tongue symbol. Even when these robes become ragged and dirty, the tongue-symbol must remain recognizable.

Specialty Priests (Prevaricator)

REQUIREMENTS: Intelligence 13, Wisdom 9

PRIME REQ.: Wisdom, Intelligence

ALIGNMENT: LN, LE

WEAPONS: Crossbow, dagger, garrote, short sword, staff, whip

ARMOR: Any up to chain

MAJOR SPHERES: All, Astral, Charm, Divination, Healing, Summoning

MINOR SPHERES: Elemental, guardian, necromantic, protection, thought

MAGICAL ITEMS: As clerics

REQ. PROFS: Etiquette

BONUS PROFS: None

- Prevaricators of 1st level and above automatically detect when any divination-type spell is being cast upon them and can determine

the exact spell if they make a saving throw vs. spell. They can use a *friends* spell once per day.

- At 3rd level, Prevaricators gain the ability to obscure alignment once per day.
- At 7th level, a Prevaricator may use *undetectable lie* once per day.
- A 9th-level Prevaricator is granted a vision by Syrul without requiring a sacrifice; the vision is automatically granted and the priest's question is answered. The priest also gains +1 on all attack rolls on one of his chosen weapons.
- A 13th-level Prevaricator may use *detect lie* once per day, although this does not work on clergy of Syrul.
- At 15th level, a Prevaricator may summon a nightmare once per month to serve as her steed. After an hour-long prayer by the priest, the nightmare arrives. The priest must give the nightmare an offering of oat-shaped platinum flakes, as described in the *MONSTROUS MANUAL*, to compel its service for 72 hours; it will attack if the offering is not made.

Wee Jas

(Witch Goddess, Ruby Sorceress, Stern Lady, Death's Guardian)

Greater Power of Acheron, LN (LE)

PORTFOLIO: Magic, death, vanity, law

ALIASES: None

DOMAIN NAME: Tintibulus/Patterned Web

SUPERIOR: None

ALLIES: Boccob, Fortubo, Lendor, Osprem

FOES: Beltar, Dalt, Llerg, Norebo, Phaulkon, Phyton, Vatun

SYMBOL: Skull against a ruby background

WOR. ALIGN: LN, LE, N, NE

Wee Jas oversees death and the application of magic in the world. Unlike Boccob, who oversees magic in all of Oerth, Wee Jas' domain is the creation and usage of magic items and spells. She is always portrayed as a stunning Suel woman dressed in a beautiful gown, and often wears some sort of skull ornament, whether a ring, bracelet or necklace.

Worshipped mainly by wizards (and especially necromancers) across the Flanaess, the Scarlet Brotherhood venerates her for her magical power, her death aspect, and her belief in a strict order in all things. The common people of the Brotherhood believe that Wee Jas protects a departing soul on its way to the afterlife, and the priests of Wee Jas are greatly respected because of this. Note that she is a protector of the departing soul, not the body; therefore she does allow use of spells such as *animate dead*. She is supportive of wizards who wish to become lichens — a long-lasting and worthwhile use of magical power.

Wee Jas does not tolerate insurrection in her mortal or immortal followers and is nearly as strict as those she associates with; her inclination is more to punish those who fail her than to praise those who succeed, and her punishments can be harsh. Thus, she is loosely allied with all the lawful Suel gods and hostile to the chaotic ones. She largely ignores gods from the Oeridian and Flan pantheons, although she dislikes Myhriss for her status as goddess of beauty.

The only exception to her antipathy of the chaotic Suel gods is Norebo; she is madly attracted to him despite his alignment. Their love

Appendix

affair is supposedly secret, although word of it has spread to the rest of the pantheon and even to their worshippers. It is rumored that the divine couples' first argument caused the southern Crystalmists to erupt in flames, earning their current name, the Hellfurnaces. The churches of Norebo and Wee Jas tolerate each other, although outright conflicts are not unknown.

MANIFESTATIONS:

When Wee Jas manifests on Oerth, she normally does so through gems, skulls or magical items. Gems might become as bright as a *light* spell or darken to inky blackness to show her favor or disfavor, or to attract attention to something she wishes seen. Decorative or actual skulls might speak as if under the influence of a *magic mouth* spell, and magical items might float, dance, or activate their powers. If extremely displeased or taking action to defend a favored worshipper, the target of her wrath might be attacked by an animated flying skull with 90% magic resistance (attacks as an 8 HD monster with maximum hit points, a movement rate of 9", and a bite that does 3d4 damage). She may also *animate* any statue and speak through it or cause it to attack as a stone golem.

The Church

CLERGY: Clerics, specialty priests, wizards
 CLERGY'S ALIGN.: LN, LE
 TURN UNDEAD: C: Yes, SP: Yes, W: No
 CMND. UNDEAD: C: Yes (with permission), SP: Yes (with permission), W: No

All clerics and specialty priests of Wee Jas gain the religion (Suel) proficiency as a bonus nonweapon proficiency. Non-classed clergy members have the ability to cast a *cantrip* spell (lasting one round) once per day. Clerics and specialty priests must ask permission before using their power to *command undead* or if they wish to *raise* or *resurrect* a character. The worshipper must use a *commune* spell to speak to the goddess in these situations; she rarely gives permission to revive a non-lawful character (50%) and is even less likely to give permission for a chaotic character to be helped (15% chance). She rarely (15%) gives permission to command chaotic undead, sometimes (50%) allows the command of other non-lawful undead, and usually (80%) allows the commanding of lawful or mindless undead; in any case the use of the undead must further the cause of law, magic or death. A priest who doesn't ask her permission or goes against her wishes in this immediately loses one experience level and three levels of spellcasting ability until he is able to perform an *atonement*. Followers of lower rank are expected to obey the orders of their superiors unquestioningly.

Churches to Wee Jas are uncommon outside of the Scarlet Brotherhood. Within the Brotherhood lands, a beautiful temple to the goddess is erected in every major city. The temple is always built much like a mages' tower, and is often guarded by *charmed* monsters and slaves. The temples are decorated with artful statuary and unobtrusive skull motifs; they often store lore and records of local law, so each temple has an extensive library. A few even have permanent magical fires burning atop the highest point of the temple.

The followers of Wee Jas are collectively known as the Jasadin (JASS-a-din). The only title the clerics and specialty priests assume is

"magus" at 9th level, although the greatest priest of a temple is usually known as "high magus" to represent her rank.

Almost all (95%) of Wee Jas' worshippers are humans, with 4% half-elves and the remainder mostly the rare evil elves. 70% of her human worshippers are Suel, with Flan, Oeridian, and mixed-race evenly composing the rest. 50% of her clergy are specialty priests, 30% are wizards, and 20% are clerics. There are approximately the same number of males as females.

Dogma: Magic is the key to all. Understanding yourself and the world around you, personal power, security, order, control over your fate — all come through the study of magic. Respect those who have been here before you, passed on their knowledge and left the world to make room for you, for the time will come when your life is over and those who come after will honor your passing.

Day-to-Day Activities: Wee Jas' followers arbitrate disputes, give magical advice, investigate magical curiosities, research magic and administer funerals. More powerful priests can magically fortify the temple and the city in which they live.

Holy Days/Important Ceremonies: Nights when a moon is waxing are holy nights to Wee Jas — they represent the heavens showing their beauty, but not so much as to anger the vain goddess. Great magical fires are lit on certain of these nights, with illusion magic creating images of her. Coldeven 4th (when both moons are waxing) is called the Goddess' Blush by her followers; on this night, the most valuable piece of jewelry discovered in the previous year is sacrificed to her in the fire.

Major Centers of Worship: Hesuel Ilshar

Affiliated Orders: A conclave of fire elemental wizard calling themselves the Cabal of the Everburning Flame sprang up in Hesuel Ilshar perhaps twenty years ago; all worshippers of Wee Jas, they volunteer as battlewizards for the church or the Brotherhood and create and maintain the magical fires burning in the temples of their homeland.

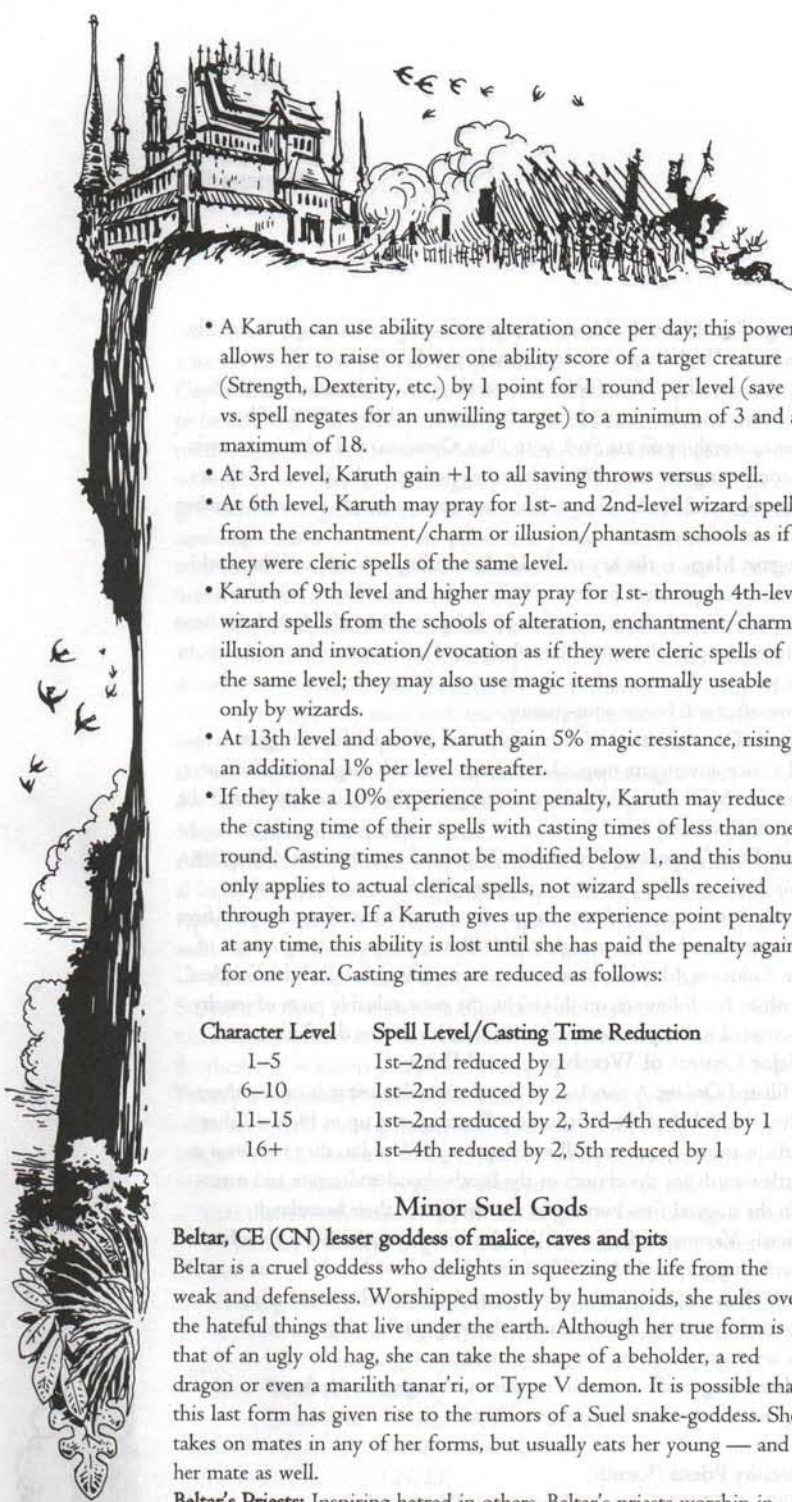
Priestly Vestments: Priests of Wee Jas wear layered full-length robes, alternating gray and black. The robes always have hoods but are normally drawn back to reveal the wearer's head, which is normally adorned by jewelry. Other jewelry showing skulls and gems are worn on the arms and neck, and they carry ornate staves.

Adventuring Garb: Adventuring priests wear gray or black robes, adorning them with runes or jewelry as they see fit.

Specialty Priests (Karuth)

REQUIREMENTS: Intelligence 13, Wisdom 9
 PRIME REQ.: Wisdom
 ALIGNMENT: LN, LE
 WEAPONS: As wizards
 ARMOR: None
 MAJOR SPHERES: All, Astral, Charm, Divination, Elemental (all), Guardian, Healing, Law, Necromantic, Protection, Summoning, Thought, Time
 MINOR SPHERES: Combat, sun, wards
 MAGICAL ITEMS: As clerics and see below
 REQ. PROFS: Reading/writing, spellcraft
 BONUS PROFS: Ancient language (Suel)





- A Karuth can use ability score alteration once per day; this power allows her to raise or lower one ability score of a target creature (Strength, Dexterity, etc.) by 1 point for 1 round per level (save vs. spell negates for an unwilling target) to a minimum of 3 and a maximum of 18.
- At 3rd level, Karuth gain +1 to all saving throws versus spell.
- At 6th level, Karuth may pray for 1st- and 2nd-level wizard spells from the enchantment/charm or illusion/phantasm schools as if they were cleric spells of the same level.
- Karuth of 9th level and higher may pray for 1st- through 4th-level wizard spells from the schools of alteration, enchantment/charm, illusion and invocation/evocation as if they were cleric spells of the same level; they may also use magic items normally useable only by wizards.
- At 13th level and above, Karuth gain 5% magic resistance, rising an additional 1% per level thereafter.
- If they take a 10% experience point penalty, Karuth may reduce the casting time of their spells with casting times of less than one round. Casting times cannot be modified below 1, and this bonus only applies to actual clerical spells, not wizard spells received through prayer. If a Karuth gives up the experience point penalty at any time, this ability is lost until she has paid the penalty again for one year. Casting times are reduced as follows:

Character Level	Spell Level/Casting Time Reduction
1-5	1st-2nd reduced by 1
6-10	1st-2nd reduced by 2
11-15	1st-2nd reduced by 2, 3rd-4th reduced by 1
16+	1st-4th reduced by 2, 5th reduced by 1

Minor Suel Gods

Beltar, CE (CN) lesser goddess of malice, caves and pits

Beltar is a cruel goddess who delights in squeezing the life from the weak and defenseless. Worshipped mostly by humanoids, she rules over the hateful things that live under the earth. Although her true form is that of an ugly old hag, she can take the shape of a beholder, a red dragon or even a marilith tanar'ri, or Type V demon. It is possible that this last form has given rise to the rumors of a Suel snake-goddess. She takes on mates in any of her forms, but usually eats her young — and her mate as well.

Beltar's Priests: Inspiring hatred in others, Beltar's priests worship in deep caves and on other points of low ground. They require sacrifices from their constituents to appease their foul goddess. Priests of Beltar are often the leaders of humanoid tribes, especially those in league with more powerful monsters (beholders, demons, and dragons are the preferred masters). Beltar rewards her priests with undeath; most return (as NPCs, if player characters) within one year as a type of undead appropriate to their hit dice.

Requirements: AB Wis 12; AL CE, CN; WP any; AR any; RA black or dark grey; SP All, Charm, Combat, Divination*, Elemental (Earth), Healing*, Necromantic*, Summoning, Sun (rev)*; SPL none; PW 1) *detect snares & pits*; 3) may rake with bare hands for 1d6/1d6

(+ any Strength bonuses); 5) *meld into stone*; 7) *emotion: hate*; 10) *summon shadow*; 13) *speak with monsters*; TU command.

Dalt, CG lesser god of portals, doors, enclosures, locks and keys

Dalt was largely forgotten until the mage, Mordenkainen, discovered one of the god's artifacts, after which he gained popularity among those who watch over, open or break down doors. Said to be the brother of imprisoned Vatun, Dalt searches for the means to open the mystical barrier that keeps the North God bound in enchanted slumber. He makes inroads with the other gods of the Flanaess to increase awareness of his existence and to find help in his quest. He appears as a wizened old man with piercing eyes and wild white hair or as a young, red-haired thief. **Dalt's Priests:** Dalt's priests teach an ironic combination of building better doors and developing ways to bypass them. They putter about in workshops and slink around in dungeons. They believe in guarding valuables and freeing items from those who don't deserve them. They can open locks as a thief of their level, using the values in Table 19 of the *DUNGEON MASTER Guide*. They may cast any priest spell that involves closing, opening, or portals, regardless of sphere.

Requirements: AB Dex 15; AL CG; AR as thief; RA black jerkin and fine black leather gloves; SP All, Astral, Creation*, Divination, Elemental (All)*, Guardian, Healing, Protection*, Summoning, Wards; SPL none; PW 1) *hold portal*; 3) *knock or wizard lock, rope trick*; 5) *Leomund's tiny hut*; 7) *dimension door* or *Leomund's secure shelter*; 10) *Leomund's secret chest*; 13) *guards and wards*; TU nil.

Fortubo, LG (LN) lesser god of stone, metals, mountains and guardianship

Fortubo was once very fond of the Suel people but abandoned them in disgust when he learned of their creation of derro from enslaved dwarves. Most of his current clergy are dwarves, though a few gnomes worship him; he is allied with Moradin and Berronar of the dwarven pantheon. He vehemently opposes to theft, murder, evil and the subjugation of dwarvenkind. He is shown as a small Suel man who strongly resembles a dwarf; this resemblance is more pronounced in dwarven temples.

Fortubo's Priests: The priests of Fortubo are protectors of their community. He has no preference toward male or female worshippers, and married couples are encouraged to enter the priesthood together. He forbids his priests from multi- or dual-classing, demanding absolute devotion. Required to carry no special gear, any hammer will serve as a holy symbol for a priest of Fortubo. They gain +1 to hit and damage with any stone or metal weapon. Children whose parents are both priests of Fortubo are blessed at birth with exceptional Wisdom (13) and Constitution (12).

Requirements: AB Wis 11, Con 12; AL LG, LN (rare); WP hammer (required), any priest; AR any; RA any; SP All, Combat*, Creation*, Divination*, Elemental (Earth, Fire), Guardian, Healing, Protection, Wards; SPL none; PW 1) *sanctuary*; 3) *spiritual hammer*; 5) *stone shape*, +1 on all saves vs. petrification (bonus increases by 1 per level thereafter); 7) *dig* (also affects stone); 8) dwarven priests may pray for *raise dead* once a week (useable only on gnomes or dwarves; power is granted only to one dwarven high priest in all of the Flanaess); 10) *spike stones* or *wall of stone*; 13) *stone tell*; TU nil.

Appendix

Jascar, LG lesser god of hills and mountains

Jascar is a strong god devoted to protecting hills and mountains as well as advancing the cause of good; Phaulkon often associates with him on the latter goal. He has a fierce hatred of Beltar, whose sites he sees as a corrupt inversion of the places he loves, and has a friendly rivalry with his brother Fortubo. He takes pride in forming hills from flatlands and mountains from hills, placing treasures in each for good people to find. Jascar appears as a powerful man with a long brown beard — an atypical Suel — and long hair, wearing a thick silver breastplate.

Jascar's Priests: Jascar's priests study hills and mountains, searching for entrances to underground lairs where evil humanoids and monsters lurk. They lead mining-survey expeditions and crusades against marauding humanoids. Each carries a small hammer or pick as a holy symbol. Priests of Jascar choose a species enemy just like a ranger, with all of the benefits and penalties of this choice.

Requirements: AB Str 13, Con 13; AL LG; AR any metal; RA earth-tones, with white cloth headdresses or white metal caps during ceremonies; SP All, Combat, Divination*, Elemental (Earth, Fire*), Guardian, Healing, Protection; SPL none; PW 1) *protection from evil*; 3) *meld into stone*; 5) +1 to saving throws vs. petrification (bonus increases by 1 per level hereafter); 7) shapechange into heavy warhorse (no spell use possible in horse form); 10) shapechange into pegasus (can still cast spells up to 4th level as long as they require no more than a holy symbol as a material component); 13) *move earth, stone to flesh*; TU turn.

Kord, CG intermediate god of athletics, sport, brawling, strength and courage

Kord is the one of the most powerful Suel gods, second only to Lendor, his grandfather. Once worshipped more than any other Suel deity, his following has lessened somewhat since the Greyhawk Wars because the god does not have a protective aspect. Kord appears as a hugely muscular man with a long red beard and red hair. He wears dragon-hide gauntlets, boots and fighting girdle of white, blue, and red, respectively. He is reputed to be easily distracted by a comely face, and many claim divine lineage due to this lusty god; he prefers humans and elves, but has been known to dally with other demihumans and even giants. He enters a blood rage when severely wounded, and only Lendor can restore him to sanity before he kills all friends and foes nearby; this ferocity endears him to most barbarians.

Kord's Priests: Kord's priests favor physical prowess over magical might, and normally use their spells to enhance themselves and their companions rather than attack others directly. Expected to be leaders, they wear Kord's colors, but never in the same configuration attributed to the god. They consider wearing dragon-hide armor to be blasphemous unless the wearer is a descendant of the god. They may choose nonweapon proficiencies from the Warrior list at no penalty. Any of Kord's priests who display cowardice are disowned and immediately lose spellcasting abilities, becoming a fighter of equal level.

Requirements: AB Str 13, Con 13; AL CG; WP any; AR any; RA white, blue and red clothing; SP All, Chaos*, Combat, Creation*, Divination*, Healing, Protection*, Travelers*; SPL detect lawful (variant of detect evil), protection from lawful (variant of protection from

evil); PW 1) +1 on all saves vs. fear attacks, *enlarge*; 3) save bonus vs. fear attacks increases to +2, *strength*; 5) *prayer* or *protection from normal missiles*; 7) *cure serious wounds*, save bonus vs. fear attacks increases to +3; 10) Strength increases by 1 (maximum 18/00), save bonus vs. fear attacks increases to +4; 13) *heal*, save bonus vs. fear attacks increases to +5; TU nil.

Lendor, LN intermediate god of time, tedium, patience and study

Lendor is the father and mother of all the Suel powers. The Prince of Time and Master of Tedium concerns himself with the greater machinations of time and the universe. As such, he is aloof and rarely intervenes on Oerth. He has been known to step in when his children get out of hand. He has very few worshippers — mainly sages, old men, recordkeepers and others who seldom influence the world at large. He appears as a husky older Suel man with long white hair and beard.

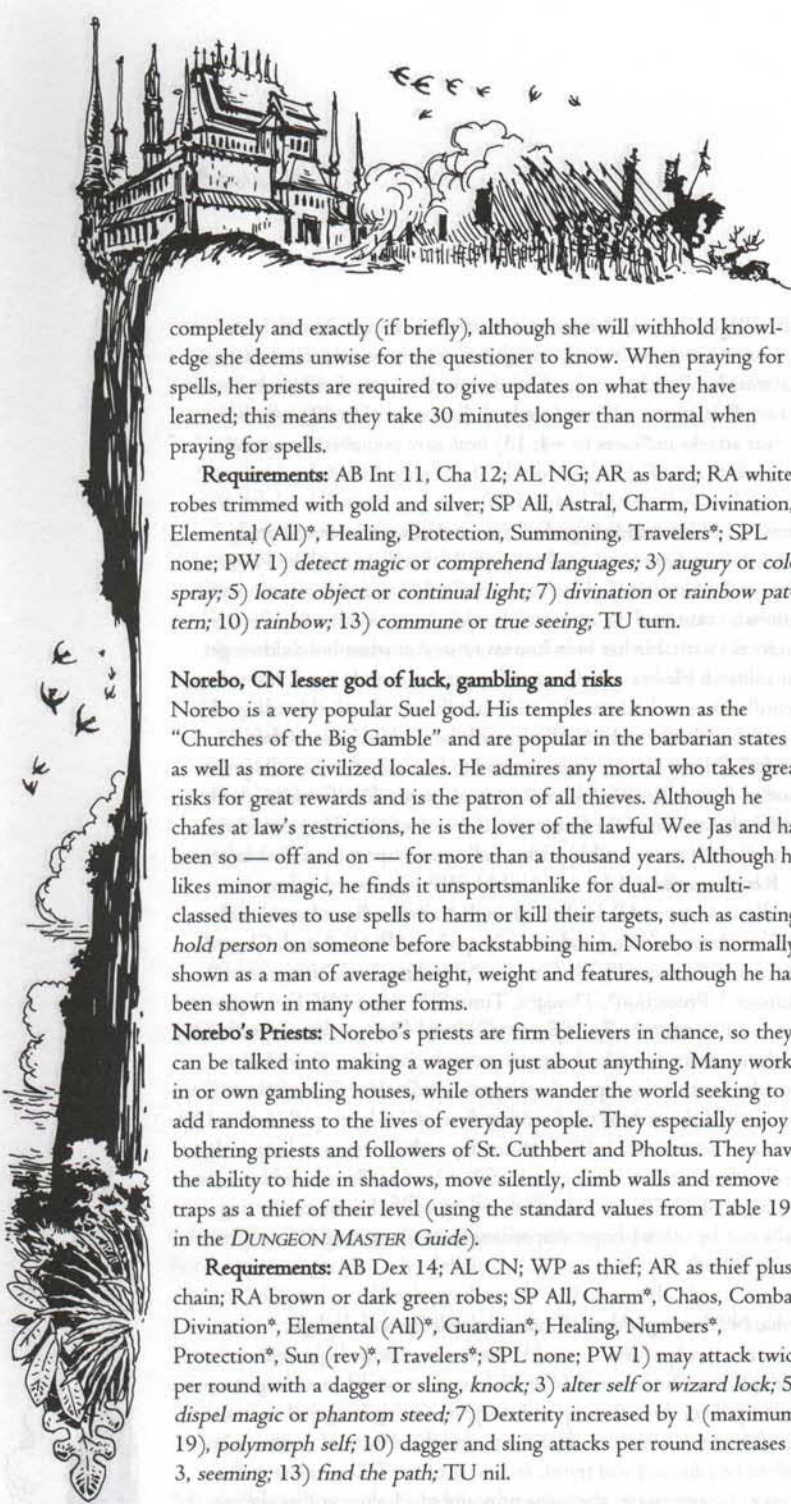
Lendor's Priests: Unswervingly devoted to law and neutrality, the priesthood of Lendor ties itself to endless rituals, meticulous formalities and careful observation of the long-term effects of actions. They consider themselves superior to other priests and expect respect from their inferiors.

Requirements: AB Int 14; AL LN; WP long sword or any nonedged weapon; AR leather, chain; RA silver robes adorned with a black circle containing Lendor's holy symbol; SP All, Astral, Charm*, Divination, Elemental (air), Guardian*, Healing, Law, Necromantic*, Numbers*, Protection*, Thought, Time; SPL none; PW 1) +2 protection (as if wearing a *ring of protection* +2), +2 bonus to all proficiency checks on tasks that take 1 turn or more to complete; 3) *withdraw* (double duration from priest's perspective); 5) *slow*; 7) perform tedious tasks in half the normal time, casting time of 1st-level spells reduced by 1 (to a minimum of 1); 10) perform any task for twice as long without needing food or rest, casting time of 2nd-level spells reduced by 1 (to a minimum of 1); 13) immune to *time stop* and other time-affecting spells cast by other beings; shapechange into silver dragon once per week; TU nil.

Lydia, NG lesser goddess of music, knowledge and daylight

Lydia is a wise goddess favored by musicians, bards, sages and women seeking fame. She commands her followers to spread knowledge to people everywhere through song and story, preferring historical accounts over fictional fabrications. Lydia supports the efforts of women who wish to be educated and travel, and most of her followers are such women. In some ways, she is the opposite of Pholtus in that she sees the liberation of the individual of paramount importance — seeing the light without being blinded by it. She appears as a dynamic old woman with long white hair and clear blue eyes, wearing a white robe trimmed in gold and silver.

Lydia's Priests: Lydia's priests discover and spread information wherever they travel and are used as messengers between remote locations. Many travel in the company of priests of Fharlanghn. They are required to help women in need of education, and they spend time in villages teaching women and children how to read. Her priests may use the *commune* spell to have three questions answered; though the goddess allows this no more than once per week, she will answer the questions



completely and exactly (if briefly), although she will withhold knowledge she deems unwise for the questioner to know. When praying for spells, her priests are required to give updates on what they have learned; this means they take 30 minutes longer than normal when praying for spells.

Requirements: AB Int 11, Cha 12; AL NG; AR as bard; RA white robes trimmed with gold and silver; SP All, Astral, Charm, Divination, Elemental (All)*, Healing, Protection, Summoning, Travelers*; SPL none; PW 1) *detect magic* or *comprehend languages*; 3) *augury* or *color spray*; 5) *locate object* or *continual light*; 7) *divination* or *rainbow pattern*; 10) *rainbow*; 13) *commune* or *true seeing*; TU turn.

Norebo, CN lesser god of luck, gambling and risks

Norebo is a very popular Suel god. His temples are known as the "Churches of the Big Gamble" and are popular in the barbarian states as well as more civilized locales. He admires any mortal who takes great risks for great rewards and is the patron of all thieves. Although he chafes at law's restrictions, he is the lover of the lawful Wee Jas and has been so — off and on — for more than a thousand years. Although he likes minor magic, he finds it unsportsmanlike for dual- or multi-classed thieves to use spells to harm or kill their targets, such as casting *hold person* on someone before backstabbing him. Norebo is normally shown as a man of average height, weight and features, although he has been shown in many other forms.

Norebo's Priests: Norebo's priests are firm believers in chance, so they can be talked into making a wager on just about anything. Many work in or own gambling houses, while others wander the world seeking to add randomness to the lives of everyday people. They especially enjoy bothering priests and followers of St. Cuthbert and Pholtus. They have the ability to hide in shadows, move silently, climb walls and remove traps as a thief of their level (using the standard values from Table 19 in the *DUNGEON MASTER Guide*).

Requirements: AB Dex 14; AL CN; WP as thief; AR as thief plus chain; RA brown or dark green robes; SP All, Charm*, Chaos, Combat, Divination*, Elemental (All)*, Guardian*, Healing, Numbers*, Protection*, Sun (rev)*, Travelers*; SPL none; PW 1) may attack twice per round with a dagger or sling, *knock*; 3) *alter self* or *wizard lock*; 5) *dispel magic* or *phantom steed*; 7) Dexterity increased by 1 (maximum 19), *polymorph self*; 10) dagger and sling attacks per round increases to 3, *seeming*; 13) *find the path*; TU nil.

Osprem, LN lesser goddess of sea voyages, ships and sailors

More compassionate than her sometime-lover Xerbo, Osprem is the guardian of those who travel on or through the sea. Sailors invoke her protection to guard them from storms and sea monsters, although she has been known to send such threats after ships that offend her, as well as terrible ice storms on villages that disobey her laws. She appears as a whale, a giant barracuda, a dolphin, or as a beautiful woman wearing a flowing gown that resembles seaweed.

Osprem's Priests: Osprem's priests shepherd naval vessels through dangerous waters and bless ships. They often serve the spiritual needs of communities that depend on the sea for survival. They get along with

priests of Xerbo and are indifferent to other sea powers. Priests of Osprem often foist themselves into positions of political power.

Requirements: AB Con 14; AL LN; WP trident (required), any weapon used by sailors; AR any; RA blue robes or brass armor decorated with symbols of ships, dolphins, barracuda and whales; SP All, Animal (sea creatures only), Charm*, Divination, Elemental (water), Healing, Necromantic*, Protection, Travelers*; SPL bless vessel (see below); PW 1) *animal friendship*; 3) +2 protection (as a *ring of protection* +2) when on or in the water; 5) *polymorph self* into dolphin or barracuda; 7) *water breathing* (self only, at will), *ice storm*; 10) *water walk* (self only, at will); 13) shapechange into 16 HD sperm whale once per week; 15) *summon water elemental* (as *summon earth elemental*) once per week or *dismiss water elemental* (no saving throw) once per week; TU nil.

Spells: *bless vessel* (4th-level priest spell, Protection sphere): This spell makes a seagoing vessel half as likely to suffer a calamity (capsizing, man overboard, broken rigging, torn sails, etc.); it lasts the duration of one voyage port to port. It may be reversed into *curse vessel*, which makes the likelihood of such an occurrence twice normal.

Phaulkon, CG lesser god of air, wind, clouds, birds and archery

Phaulkon is an active deity who sends many omens to the people of the Flanaess. He concerns himself with all things that happen under the open sky. He also knows much about artifacts and relics as well as how to temporarily negate their powers. He sees through the eyes of birds and keeps close ties to Aerdrie Faenya, elven goddess of air and weather. Second to Kord in fighting ability, Phaulkon is a favorite god for military leaders, especially those who rely upon archers. He appears as a clean-shaven Suel man, usually bare-chested, with wind-tousled hair; he is occasionally depicted with wings. Phaulkon and Jascar are friendly toward each other, often working together for the advancement of good on Oerth.

Phaulkon's Priests: The priests of this god study the air and clouds for portents and work to protect flying animals, much as a druid would. Phaulkon's priests teach archery and bowmaking to people so they may hunt to feed themselves, and they instruct soldiers on ranged combat. Occasionally they give aid when rumors of an evil artifact surface. They gain the bowyer/fletcher nonweapon proficiency for free. During ceremonies, they wear white clothes and feather headdresses.

Requirements: AB Str 10, Dex 13; AL CG; WP dagger (required), longbow (required), short bow, short sword, long sword; AR any up to chain; RA blue clothing; SP All, Animal (flying creatures only), Combat*, Divination, Elemental (air), Healing, Protection*, Summoning, Travelers, Weather; SPL none; PW 1) *feather fall*; 3) *Melf's acid arrow*; 5) *speak with animals* (normal birds only) at will; 7) *fly*; 10) *control winds*; 13) *conjure air elemental* once per week (as *conjure earth elemental*); TU nil.

Phyton, CG lesser god of nature, natural beauty and farming

Phyton is the protector of the unspoiled wilds, admirer of the beauty of nature, and toiler of the rich earth. He rewards those that work the land

Appendix

without overtaxing it and those that stand in awe of the masterpieces that nature has created. He helps farmers during lean years and is mainly worshipped in rural areas. He is shown as a youthful-looking Suel man, and can take the shape of any creature that normally lives in a forest.

Phyton's Priests: Phyton's priests get along well with druids — in fact, some druids worship Phyton — and choose one geographic region to watch over, typically about 300 square miles, or a circle one day's walk in diameter. They use their magic to help people and animals as well as to enhance crops and prevent famine. Priests of Phyton gain +2 to all saving throws when in their chosen region or in a forest.

Requirements: AB Int 11, Wis 12; AL CG; WP any; AR any; RA robes of brown or green (lighter colors in autumn); SP All, Animal*, Charm*, Divination*, Elemental, Healing, Plant, Sun, Weather; SPL none; PW 1) *locate animals or plants, shocking grasp*; 3) *goodberry*, +2 to all saves vs. plant-based poisons; 5) *plant growth*; 7) *warp wood* 3×/day, *animal summoning I*; 10) *tree* 3×/day, *commune with nature*; 13) *plant door* 3×/day, *liveoak*; TU nil.

Vatun, CN lesser god of northern barbarians, cold, winter, and arctic beasts (imprisoned)

Vatun has been imprisoned for the past 700 years due to priests of the Oeridian god Telchur, and little is known of where he is or how aware he is of his surroundings. When he was free, Vatun was a whirlwind of cold rage and energy, inspiring his barbarian followers to raid south as often as possible. He punished cowardly tribes with harsh storms and monsters of the frozen wastelands; faithful tribes living nearby were untouched. The northern barbarians carry the legend of the Five Blades of Corusk, which when united would free their lord to work his revenge against Telchur and the Oeridian people. Vatun appears as a huge man wearing polar bear furs with a beard of ice and snow, and frozen fog coming from his mouth.

Vatun's Priests: Because their god is unable to grant them spells, priests of Vatun can only acquire 1st- and 2nd-level spells through the power of their faith; they also gain no special abilities that emulate 3rd- or higher-level spells while their god is imprisoned. They tell the legends of Vatun and preach that the North God will wreak vengeance on those who treacherously bound him, and when that day comes the barbarians will march behind their god to victory over the warm lands. They otherwise heal the injured and aid their people in battle. They may use any priest spell that involves cold, including chill metal.

Requirements: AB Con 15; AL CN; AR any barbarian; RA white furs; SP All, Animal, Combat*, Divination*, Healing, Protection*, Sun*, War*, Weather; SPL none; PW 1) *endure cold*; 3) *resist cold* or *fog cloud* (*fog bank* variant); 5) *hold animal* or *water walk*; 7) *wall of ice* or *polymorph self* into polar bear; 10) *transmute rock to mud* or *cone of cold*; 13) *conjure animals* or *weather summoning*; TU nil.

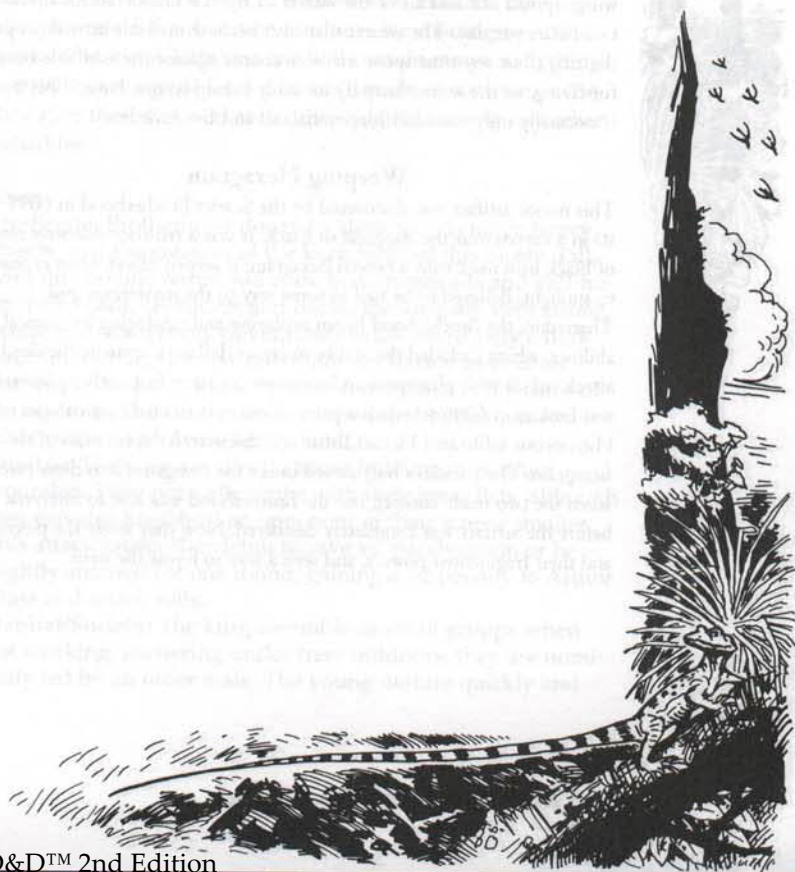
Xerbo, N lesser god of the sea, sailing, money and business

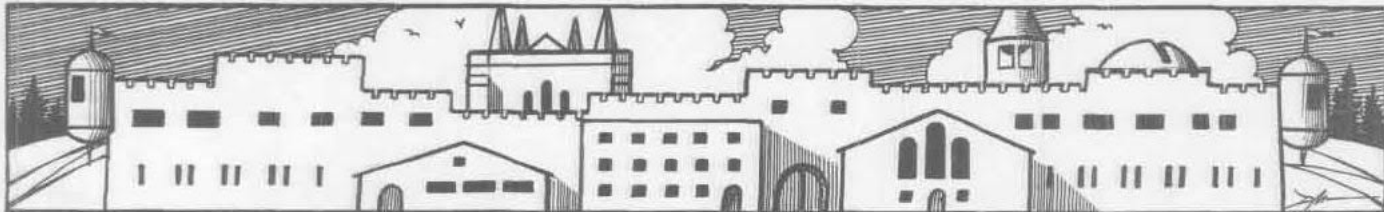
An indifferent power, Xerbo firmly believes in the "law of the seas" — that no sea creature should be favored over another. This attitude makes him unpopular with those who make their living from the sea, especially as he also believes that land-based creatures, including intelligent ones,

have no place in the water and will not allow his priests to help them unless they are acting to protect sea creatures or the sea itself. Xerbo is instead favored for his mercantile aspect, especially by those less wealthy or disheartened with Zilchus; Xerbo is also worshipped by cynical older sailors who see the sea as something to be feared and respected rather than exploited. He is depicted as a large, moustached man with kelp-like hair, wearing armor made of the shell of a dragon turtle. Xerbo is the favored deity of seafaring barbarians.

Xerbo's Priests: Xerbo expects his priests to care only about the seas, and he does not tolerate extended stays on land, especially for foolish pursuits such as exploring ruins and dungeons. They are not allowed to restore anyone killed in or crossing the sea unless a non-sea creature caused the death. His priests normally watch over mercantile vessels on trade routes or facilitate businesses through naval ports. They never use spells that create or manipulate fire, although spells such as *protection from fire* are allowed. All of their beneficial spells can affect sea creatures as well as they do humans.

Requirements: AB Int 13, Wis 12; AL N; WP trident (required), any weapon used by sailors or useable underwater; AR any nonmetal; RA vestments of blue and green (resembling waving sea vegetation); SP All, Animal (sea creatures only), Combat*, Creation*, Divination, Elemental (water), Healing, Necromantic*, Numbers*, Plant* (sea plants only), Protection*; SPL none; PW 1) *comprehend languages* or *detect magic*; 3) *speak with animals* (sea creatures only); 5) *water breathing*; 7) *lower water* or *raise water*; 10) *control winds*; 13) *conjure water elemental* (as *conjure fire elemental*); TU nil.





The large empty space around the pool is used for fellowship gatherings. In the space is a massive iron lectern with a wide base measuring five feet to a side. Shackled to the lectern is the massive *Original Book of Penitence*. The *Original Book* is obviously missing over a hundred pages; it looks as though they have been roughly torn out.

Unknown to even the fellowship, the iron lectern hides a secret entrance to the secret subreliquary. The secret entrance is extremely difficult to find, and nobody receives an automatic chance to detect it. In fact, the secret to sliding aside the iron lectern to reveal the filled-in passage is only revealed to those who don't know it on a 1 on 1d20 per search (especially skilled searchers may have a somewhat better chance, at the DM's option).

Ferrante, Antiprophet of Heironeous: AC -6 (magical platemail + shield, Dex bonus); MV 12, fly 24 (C); HD 20; hp 200; THAC0 1; #AT 5/2; Dmg 1d10+10 (*two handed sword* +4, Str bonus); SA continual fear in 5' radius, casts *detect magic*, *detect invisibility*, and *detect faith* at will, casts *power word kill*, *symbol pain*, *fireball* (20d10) 1/day, has power over undead as 12th-level evil priest; SD cannot be turned, regenerates 3 hp/round; SW repelled by *holy word* for 1d4+4 rounds; MR 75% (if 66% or lower is rolled, spell reflected back on caster); SZ M (7' tall); ML fanatic (17); AL CE; XP 17,000.

Ability Equivalents: Str 18/00; Dex 18; Con 18; Int 18; Wis 10; Cha 5

Special Abilities: SA—the Antiprophet can detect all those who worship Heironeous within a 10-mile radius unless they are protected by magical wards or spells of protection vs. scrying and detection. Ferrante's only goal is to destroy every last worshiper of Heironeous, and ultimately destroy the deity's power base; SD—Ferrante can only be permanently killed when reduced to 0 hit points and doused in holy water.

Special Equipment: *two handed sword* +4 of sharpness; *platemail* +4 (both items melt into powerless green ooze should Ferrante be permanently destroyed)

Subreliquary

The subreliquary is only accessible through the secret pit tunnel hidden beneath the iron lectern in the main reliquary. The otherwise solid stone foundation of the reliquary and the subreliquary is laced with a webbing of living roots and earthworms, and rare minerals that combine with the life-force field to make the area inaccessible to *Ethereal* penetrations. After he entered it, Onwald had the vertical tunnel filled by contract laborers. The fill consists of alternating layers of logs, clay, stone, and mason's cement. The filled shaft descends an astounding 290 feet before opening onto a level, open tunnel. Obviously, the fill must be removed to access the open horizontal tunnel, or secondary shafts must be bored through the surrounding solid stone. The open horizontal tunnel runs only a few feet before emptying into the bowl-shaped chamber of the subreliquary.

The subreliquary isn't in good shape. Its earthen walls crumble with the slightest touch, and the wooden cot and other sparse furnishings of the chamber are mostly rotted to nothingness, although a broken skeleton remains, lying in repose upon the cot.

The bones on the cot are those of Onwald, dead these many hundreds of years. Though the form collapses into dust at a touch, the crystal key in one hand and the scrap of crumpled vellum in the other hand do not.

The crystal key opens the crystal casket of Ferrante so far overhead, while the crumpled vellum sheets are the missing pages of the *Original Book of Penitence*. In their detached state, the pages are referred to collectively as the *Penitent Fragments*.

A thorough search through the loose dirt of the chamber is 20% likely per turn to completely collapse the earthen walls, destroying the subreliquary permanently (and burying the searchers). Searchers who avoid collapsing the walls and who make a successful Find Secret Doors roll uncover an iron chest containing three silver chalices each worth at least 10,000 gp to the Bastion.

Heironeous and the Faith Heironeous

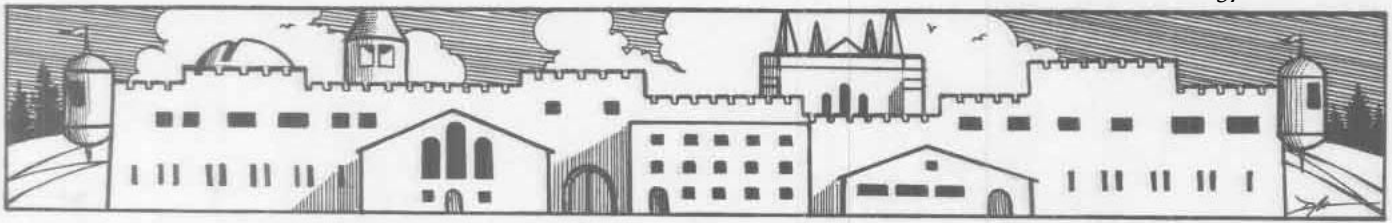
(The Invincible, the Valorous Knight, the Crusader of Justice, the Honorable Champion, the Paragon of Chivalry, the Lord of War, the Archpaladin)

Intermediate Power of Mount Celestia, LG

Portfolio:	Chivalry, daring, honor, justice, valor, war
Aliases:	None
Domain Name:	Venya/Fields of Glory
Superior:	None
Allies:	Daern, Delleb, Johydee, Muriynd, Pholtus, Zilchus
Foes:	Erythnul, Hextor, Kurell
Symbol:	Silver lightning bolt or silver lightning bolt clutched in a white right hand
Wor. Align.:	LG, NG, LN (rare)

Heironeous (hare-OH-knee-us) is the Valorous Knight, a shining example of all that is brave, virtuous, and just and the champion of rightful combat and chivalrous deeds. Traditionally revered by paladins, military officers, honorable leaders, and those given to acts of great heroism, the ranks of Heironeous' faithful have grown to encompass many common warriors in recent decades. His dual role as warrior and protector attracts many worshipers. The Archpaladin is venerated in non-evil lands across the Flanaess, chiefly in those regions governed by the rule of law and inhabited by large numbers of humans of Oeridian extraction.

Not unlike Celestian and Fharlanghn or Kurell and Zilchus, Oeridian mythology suggests strong fraternal links between Heironeous and Hextor. The Warring Brothers, as the half-brothers are sometimes known, have battled each other for eons, each the antithesis of the other. Each power seeks to destroy, or at least thwart, the other in an endless cycle of retribution. Their faithful worshipers engage in violent conflict whenever their paths cross. In addition to those listed above, Heironeous maintains strong ties with several deities outside



MR 80%; SZ M (6+ feet tall)
 Str 22, Dex 22, Con 22, Int 20, Wis 23, Cha 24
 Spells P: 14/13/13/13/11/10/9
 Saves PPDM 2, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: Heironeous is totally fearless and radiates a calming aura in a 10-foot radius that dispels all normal and magical *fear*, including dragon fear, in his allies. Heironeous wields *Gloryaxe*, a great magical *battle-ax* +4. The Archpaladin's prized weapon shrinks to one-twentieth of its normal five-foot length, or back to full size, at the will of its bearer. Thus, when Heironeous chooses to appear in another guise, his weapon is not noticeable. The Archpaladin always wears a suit of fine *chain mail* +5.

According to Oeridian mythology, Heironeous' skin was imbued with a secret solution at birth. As such, the Archpaladin is immune to weapons of less than +2 enchantment. Weapons of +2 enchantment inflict only 25% of their base damage (round down to a minimum of 1), while weapons of +3 enchantment inflict only 50% of their base damage (again round down to a minimum of 1). Weapons of +4 or greater enchantment inflict full damage. Weapons whose magic power would normally sever body parts, such as a *sword of sharpness* or *vorpal blade*, do not do so to Heironeous, but they do inflict normal damage, as modified above based on their enchantment.

In addition to his normal attacks, Heironeous can unleash a *bolt of glory* (as the 6th-level priest spell, described later in this book) once per round, at will. In lieu of any attack, the Valorous Knight can *shapechange* into any male human form of Oeridian descent once per round, at will.

Other Manifestations

Heironeous typically manifests in the form of bolts of lightning cast down from the heavens, even when there is scarcely a cloud in the sky. Such manifestations are usually simply warnings seen off in the distance. However, if the Archpaladin chooses, he can strike in a fashion similar to a *call lightning* spell, regardless of weather conditions. Heironeous rarely strikes with more than a glancing blow, for a direct strike inflicts up to 37d8 points of damage.

The Archpaladin sometimes cloaks valiant individuals of his faith in a *cloak of bravery* in situations in which they might fall victim to magical *fear* attacks. In battle, Heironeous often manifests in the form of a cloud of copper dust that settles over an entire military company or unit, bequeathing the benefits of a *courage* spell.

Heironeous is served by aasimar, aasimon, archons, blink dogs, einheriar, gold dragons, bronze dragons, Greyhawk dragons, hollyphants, lammasu, incarnates of courage and justice, ki-rin, mist wolves, noctrals, shedu, silver dragons, per, and t'uen-rin. He demonstrates his favor through the discoloring of aasimon's skin, aquamarines, blue quartz, crown of silver, diamonds, garnets, goldline, hematite, hypersthene, lapis lazuli, orblen, sapphires, sinhalas, and tourmaline. The Valorous Knight indicates his displeasure through the tarnishing of metallic weapons and armor and through powerful shocks of static electricity (1 hp of damage).

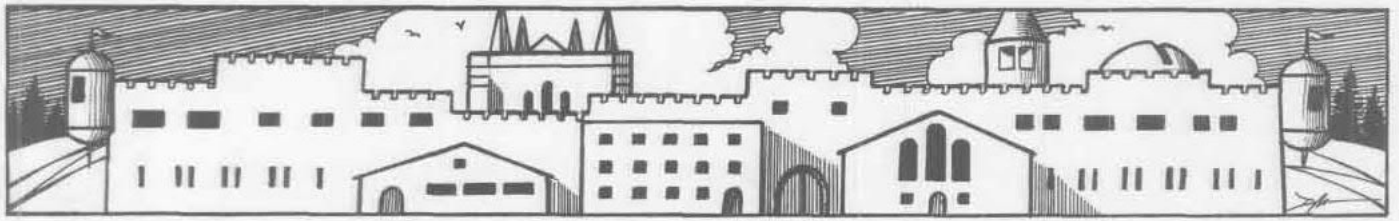
the Oeridian pantheon, including Al'Akbar, Allitur, Fortubo, Mayaheine, Pelor, Rao, St. Cuthbert, and Zodal. The Valorous Knight also holds long standing enmities against powers such as Beltar, Bralm, Damaran, Iuz, Kyuss, Llerg, Meyanok, Oli-dammara, Pyremius, Ralishaz, Raxivort, Syrul, Tezcatlipoca, Tharizdun, Tlaloc, Trithereon, Vara, Vecna, and Wastri.

The Archpaladin is unflinchingly brave and unfailingly courteous. Although committed to the rule of law, Heironeous displays a strong sense of the importance of mercy and common kindness in the dispensation of true justice. He is given to slow and careful speech, but is capable of swift violence when the need is great and true. Heironeous sometimes adopts the appearance of a young boy, a mercenary soldier, or an old man. In such guises he is always garbed appropriately, but is never without his fine chainmail.

Heironeous's Avatar (Paladin 35, Ranger 35, Fighter 35, Cleric 33)

Heironeous appears as a strikingly handsome youthful, tall, human male of Oeridian extraction with coppery skin, auburn hair, and amber eyes. He favors spells from the spheres of All, Combat, Divination, Guardian, Healing, Necromantic, Protection, Summoning, Sun, War, and Wards, although he can cast spells from any sphere.

AC -5; MV 21; HP 222, THAC0 -10; #AT 5/2
 Dmg 1d8+16 (*battle-ax* +4, +10 Str, +2 spec. bonus in *battle-ax*)



The Church

Clergy: Clerics, crusaders, monks, paladins, specialty priests
Clergy's Align.: LG, NG, LN (very rare)
Turn Undead: C: Yes, Cru: No, Mon: No, Pal: Yes, SP: Yes
Cmdnd. Undead: C: No, Cru: No, Mon: No, Pal: No, SP: No

All clerics (including fighter/clerics), crusaders, monks, and specialty priests of Heironeous receive Religion (Oeridian) as a bonus nonweapon proficiency and are required to take Modern Languages (Old Oeridian) as well. All priests desiring to advance beyond 8th level are required to take the Reading/Writing (Old Oeridian) nonweapon proficiency as well.

Heironeous is well regarded across the Flanaess in human lands with sizable populations of Oeridian ancestry in which the rule of law and the fair administration of justice is prized. Seen primarily as a martial deity, the Archpaladin's cult waxes strong in regions threatened by evil. The faithful of Heironeous are widely regarded as both fair and tolerant, and commoners are more apt to expect mercy from a judge who venerates the Archpaladin than one who serves St. Cuthbert or Pholtus. Individually, followers of Heironeous are seen as brave and valiant warriors, ready and willing to sacrifice their own lives for those whom they protect. The church of the Archpaladin is regarded as more involved with the concerns of the nobility than common folk, a perception that has hampered its growth in past centuries. Today, the clergy is seeking to reverse that view.

Temples of the Archpaladin are usually adorned with blue trappings, silver, and occasionally windows of colored glass depicting scenes of Heironeous triumphant. A copper statue of the deity typically stands behind the altar, armed with a silver battle-ax covered in silver mail, and with seven silver bolts of lightning radiating from behind his head. Frescoes of battles fought against overwhelming odds are common themes, and the armor and weapons of fallen heroes are prominently displayed as sacred relics of the faith. Crossed battle-axes are hung along the length of long hallways, each pair of weapons symbolizing servant of the temple who fell in combat with honor.

Novices of Heironeous are known as the Blessed. Full priests of the Valorous Knight are known as the Glorious or, collectively, as the Valorous Host. In ascending order of rank, the titles used by Heironean priests are Hero of the Third Rank, Hero of the Second Rank, Hero of the First Rank, Champion of Glory, Knight Gallant, Knight Courageous, Knight Valiant, and Knight Champion. Senior priests are known as Paragons, and those who command church armies are known as Paragon-Generals. These titles are separate from duty-titles such as postulant, novitiate, professed priest, cloistered cleric, affirmed priest, templar, and from ranks within a temple hierarchy such as hierodeacon and abbot. In everyday discourse, senior priests are referred to as Father and Mother, and the rest of the clergy are referred to as Brother and Sister. Specialty priests are known as gloryaxes.

The clergy of Heironeous includes humans (88%), half-elves (8%), and even elves (4%). Those of human ancestry include those of Oeridian (40%), Flan (20%), Baklunish (5%),

Suloise (3%), Olman (1%), Rhennee (less than 1%), Touv (less than 1%) and mixed (30%) heritage. Heironeous' clergy includes specialty priests (35%), clerics (30%), crusaders (12%), fighter/clerics (10%), paladins (8%), and monks (5%), although paladins are not considered members of the clergy in every prelacy and crusaders and monks are not found in every religious order.

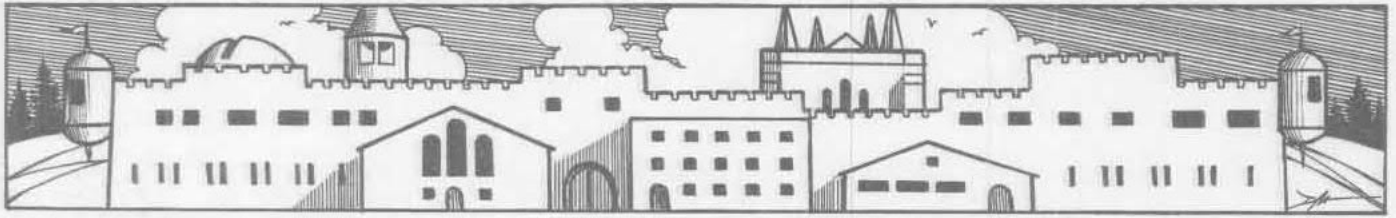
Dogma: The world is a dangerous place, posing a never-ending series of challenges to those who would uphold justice and protect the weak and innocent. Act with honor at all times, and uphold the virtues of justice, mercy, and chivalry through word and through deed. Never flinch in the face of danger, and seek the glory everlasting. Virtue is its own reward, and bravery inspires by example. Act with both courage and wisdom in times of danger, and never relax your preparedness.

Day-to-Day Activities: The Church of Heironeous is a martial faith, and the Archpaladin's clergy expend much of their energy defending those whom they have sworn to protect. Many priests serve their communities as judges, while others become adventurers, seeking out evils that can be combated with honor and valor. When not actively battling the forces of oppression, cruelty, and injustice, the life of a follower of the Archpaladin is one of never-ending training.

Holy Days/Important Ceremonies: The clergy of Heironeous conduct all religious services in Old Oeridian, dismissing claims by scholars outside of the faith that it has not been immune to outside influences. Most of the faith's sacred texts are written in Old Oeridian, necessitating that those priests of a scholarly bent or seeking to rise to the upper levels of the hierarchy learn to read and write this language as well.

The Tests of Valor are the most important individual tests undertaken by individual members of clergy. Before advancing in rank (i.e. as part of the training necessary to advance in level), all priests of the Archpaladin must demonstrate their honor, bravery, and sense of justice in a clear and convincing fashion. The nature of the Tests of Valor varies from individual to individual and from level to level, but they are always revealed through prayer and divinely inspired visions. Priests who are active in the world at large are often given difficult quests to complete that further the ends of the Archpaladin. Cloistered members of the clergy are likely to be required to undergo tests of fortitude that can be completed with the walls of a temple, but which are no less taxing. In game terms, a Test of Valor can be begun once a priest is within 10% of the total number of experience points necessary to advance to the next level of experience. The priest can continue to receive experience points before beginning or during the Test of Valor, but his or her experience point total is capped at 10% above the total necessary to advance to the next level in any event. In addition, it is not possible to gain any of the benefits of advancing in level before the requisite Test of Valor is completed. (The exact nature of a particular Test of Valor should be designed by the DM.)

The faithful of Heironeous celebrate numerous holy days and festivals commemorating the heroes of battles past. The exact roster of holy days varies from region to region and even from temple to temple, although certain major celebrations are held throughout the faith. Of particular note are such holy days and festivals as Fortnight's Feast, the Day of



Just Rebellion, and Valormight.

Fortnight's Feast is a two-week-long celebration of the victories won by Heironean church armies of the Kingdom of Aerdy before the rise of the House of Naelax. Named for the Battle of Fortnight's Length, in which the Aerdy vanquished the Nyronal cavalry, this festival lasts from the night of the last Godsdays (the twenty-fifth day) in the month of Wealsun (June) to the morn of the first Godsdays (the fourth day) in the month of Reaping (July), and includes the week-long Richfest between the two months. As the Great Kingdom slid into decadence and evil, this festival has slowly lost its original significance, and now serves as a festival of jousting, sword-play, reenactments of battles fought across the Flanaess, and bardic recitation of the deeds of long-fallen heroes.

The Day of Just Rebellion commemorates the battles fought to win the independence of the Prelacy of Almor from the control of the Malachite Throne. Held on the third Godsdays (the eighteenth day) of Coldeven (March), this holy day is observed as a reminder that justice is not served by tyranny, and that honor is sometimes best served through rebellion. Largely ignored by the populace at large, the Day of Just Rebellion is observed in Heironean temples across the Flanaess through prayer, meditation, and open discussion of under what very limited circumstances rebellion against the ruling elite is the appropriate course of action. Given that more than one tyrant has moved to stamp out the threat of organized sedition by attacking Heironean houses of worship on this day, the Day of Just Rebellion commemorates the deaths of many martyrs and engenders unusual vigilance by most members of the faith.

Valormight is an ancient holy day, predating the rise of the Kingdom of Aerdy. Celebrated on the last Godsdays (the twenty-fifth day) of Ready'reat (November), this holy day commemorates a ten-month war between the followers of Heironeous and the followers of Hextor along the Flanni River valley. Despite being outnumbered six-to-one (according to Heironean tradition), the followers of the Archpaladin held their own, and confined the armies of the Medegian Bladelands to the lands east of the Flanni River. Although a few tales survive of this ancient conflict, this holy day has evolved into a remembrance of those who have fallen battling the followers of the Champion of Evil.

Major Centers of Worship: The faith of Heironeous has long been strong along the traditional routes of the Oeridian migration, particularly in the lands of Old Ferrond (Furyondy, Veluna, Verbobonc, Dyvers, and the Shield Lands) and Old Aerdy (Nyronal, Almor, and the Great Kingdom). The Kingdom of Thalland, located along the Harp River valley, was an early center of the faith. This religious tradition was recognized by the earliest monarchs of the Kingdom of Aerdy with the establishment of the Prelacy of Almor under the rule of a Heironean prelate. The rebellion of the lesser branch of the royal house in 356 CY marked the beginning of the decline of the followers of the Archpaladin in lands of the Great Kingdom. Although the Heironean faith was not strongly linked with House Nyronal over House Rax, many of the Archpaladin's faithful, including church-led armies, emigrated to the newly independent lands to the west in the years that followed their emancipation. Those members of the faith who remained behind were weakened commensurately, allowing

the followers of Hextor to grow more powerful in Rauxes and the remaining lands of the Great Kingdom. Already weakened, the Turmoil Between Crowns that began in 437 CY led to a sharp decline in the strength of the Heironean church in the lands of the Great Kingdom. Those priests of the Archpaladin who survived the civil war either emigrated westward or were marginalized to fringe areas where they were often dependent on the support of the local ruler.

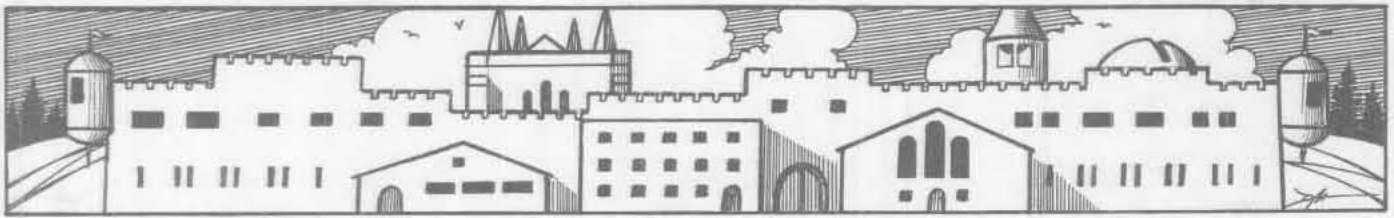
In modern times, the church of Heironeous has been strongest in the northern half of Furyondy and in the Shield Lands. Prominent leaders of the faith include Count Artur Jakartai of Crystalreach (LG human male Pal17) and King Belvor IV of Furyondy (LG human male Pal16), himself. Several temples of the Archpaladin lie within the walls of Furyondy's capitol city, but the most prominent house of worship in Chendl is the Spire of Glory, a soaring tower that lies within the walls of the Inner City. Glorylord Gaeraeth Heldenster (LG human male P6 of Heironeous) serves both as the ranking high priest within the lands of Old Ferrond and as a close and trusted ally of the king.

The Shield Reclaimed is a great cathedral at the heart of the city of Critwall. Desecrated by the armies of Iuz after the Shield Lands fell, the Archpaladin's faithful have begun to restore this house of worship to its former grandeur. Given the demands imposed by the ongoing war outside the city's walls, however, it may be many years before Lady Katarina's vision of rebirth can be realized. Abbot Roderick Docamald (NG human male P14 of Heironeous), a long-time companion of the late Lady Valderesse Sharn and Count Artur Jakartai, leads the burgeoning ranks of the faithful in this city.

Affiliated Orders: The Archpaladin is served by numerous religious orders, most of which are made up of clerics, crusaders, paladins, fighters, and/or fighter/clerics. Many of these companies trace their origins back to the church armies of the Great Kingdom, although none swear allegiance to the Malachite Throne. Prominent examples in the Flanaess today include the Order of the Shining Sword, the Brotherhood of the Lance Unbroken, and the Copper Crusaders.

Although few in number, Heironean monks are sometimes found in such orders, as well as in orders restricted to those who study monastic disciplines. The most famous such monastic order is undoubtedly the Order of the Glory Everlasting, dedicated to the preservation of Oeridian traditions and culture and the destruction of the Hextorian order known as the Brotherhood of the Gray Hand. This group is led by Luther (LG human male Mon17), the son of a minor lordling who renounced his title long ago. A tall man with black, curly hair and a swarthy complexion, Luther attaches a great deal of importance to personal honor, and he can be short-tempered and foolhardy.

The most famous order of paladins affiliated with the church of Heironeous are undoubtedly the Knights of the Holy Shielding. Founded to defend the holdings of the petty nobles on the northern shore of the Lake of Unknown Depths against the depredations of the Horned Society and the Bandit Kingdoms, this elite band of knights was once the core of the army of the Shield Lands. When Iuz conquered the Shield Lands in 582 CY and left them in ruins, the capital (and knights' headquarters) of Admundfort was seized and the knights were left with nothing to defend. At the time, Holmer,



Earl of Walworth, served as the order's commander-in-chief. In 587 CY, Lady Katarina, cousin of the late earl, assumed Holmer's title as Knight Commander of the Shield Lands and led the knights in an attempt to reclaim their homeland. With the backing of Furyondy, the order was successful in regaining Scragholme Island, Critwall, and lands within thirty miles of the city, but efforts to reclaim the rest of the lost territories have bogged down into a stalemate of low-level conflict. At present, Lady Katarina is directing most of the order's efforts towards the recapture of Admundfort Island.

Priestly Vestments: The ceremonial garb of Heironeous' clergy includes chainmail and dark blue robes with silver trim indicating their station in the church hierarchy. The holy symbol of the faith is a disc of silver embossed with a lightning bolt and is traditionally grasped in the priest's right hand when casting a spell or exercising a granted power (such as turning undead).

Adventuring Garb: Although all priests of Heironeous own at least one suit of chain mail, some employ plate mail when actively adventuring. Magical battle-axes and suits of chain mail are highly prized by the faith, and a few worthy paladins of the Valorous Knight wield *holy battle-axes* (akin to holy swords), weapons believed unique to the Heironean faith.

Specialty Priests (Gloryaxes)

Requirements:	Strength or Dexterity or Constitution 16, Wisdom 9
Prime Req.:	Strength or Dexterity or Constitution, Wisdom
Alignment:	LG, NG
Weapons:	Any
Armor:	Chainmail or plate mail, any shield
Major Spheres:	All, Charm, Combat, Guardian, Healing, Law, Necromantic, Protection, War
Minor Spheres:	Divination, Summoning, Sun, Wards, Weather
Magical Items:	As clerics
Req. Profs:	Battle-ax, Modern Language (Old Oeridian)
Bonus Profs:	Heraldry, Riding (Land-based)

- Gloryaxes must be humans, half-elves, elves, or aasimar. While most gloryaxes are humans of mixed or pure Oeridian descent, humans of every subgroup, as well as not insignificant numbers of half-elves and elves, are called to be specialty priests of Heironeous' clergy.
- Gloryaxes are not allowed to multiclass.
- Gloryaxes may take nonweapon proficiencies from the warrior group without penalty.
- Gloryaxes receive Constitution hit point adjustments to their Hit Dice as if they were warriors.
- Gloryaxes receive a +2 bonus to all saves versus magical fear.
- At 1st level, gloryaxes can cast *bless* or *courage* or *remove fear* (as the 1st-level priest spells detailed in the *Player's Handbook* and the *Tome of Magic*) once per day.
- At 3rd level, gloryaxes can cast *cloak of bravery* (as the 4th-level priest spell) or *strength* (as the 2nd-level wizard spell) once per day.

- At 5th level, gloryaxes are immune to Strength-reducing magic and attacks (*ray of enfeeblement*, the touch of a shadow, etc.) and can cast *mount* (as the 1st-level wizard spell) once per day.
- At 7th level, gloryaxes can make three melee attacks every two rounds.
- At 9th level, gloryaxes can cast *dispel evil* (as the 5th-level priest spell) or *negative plane protection* (as the 3rd level priest spell) once per day.
- At 11th level, gloryaxes can cast *bolt of glory* (as the 6th-level priest spell) or *power word stun* (as the 7th-level wizard spell) once per day.
- At 13th level, gloryaxes can make two melee attacks every round.
- At 20th level, gloryaxes cast *holy word* (as the 7th-level priest spell) once per day.

Heironean Spells

At the DM's discretion, priests of Heironeous may cast some of the spells available to Helm, Torm, and Tyr in the FORGOTTEN REALMS setting (see *Faiths & Avatars* and *Prayers from the Faithful* or the *Priest's Spell Compendium* for details).

1st Level

Detect Breath

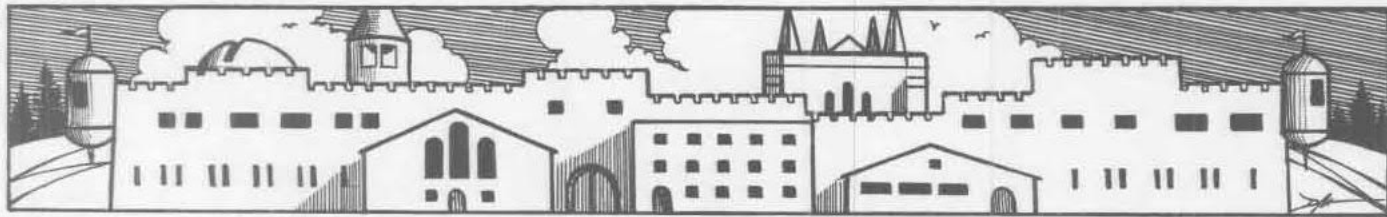
(Divination)
Level: Priest 1
Sphere: Divination
Range: 0
Duration: 1 round/level
Area of Effect: 60 feet radius/level
Components: V
Casting Time: 4
Saving Throw: None

Detect breath allows the priest to "hear" every breathing creature within the area of effect, no matter the size. Thus, whether giant or insect (which respire through spiracles), the priest gains the knowledge of each creature's proximity and relative size. The caster does not gain specific knowledge as to the exact location of each target relative to himself, only that the creature in question is within the area of effect.

Lesser Brand of Heironeous

(Alteration)
Level: Priest 1
Sphere: Protection
Range: Touch
Duration: Permanent
Area of Effect: 1 creature or object
Components: V, S
Casting Time: 4
Saving Throw: Negates

When this spell is cast, the priest inscribes the symbol of Heironeous onto a target object or creature, and up to four



additional words. The caster can inscribe the *brand* either visibly or invisibly (although the *brand* is always visible to all those who serve Heironeous). The *brand* can be inscribed on anything without harm to that object or creature. If an invisible *brand* is made, a *detect magic* spell causes it and any accompanying words to glow and become visible for one turn. Other spells and items that allow their uses to see hidden or invisible objects also render the *brand* briefly visible. If the *brand* is cast upon a living being (unwilling targets are allowed a saving throw vs. spell), it cannot be dispelled by anything short of a *restoration* spell. A successful *dispel magic* erases the *brand* inscribed on an inanimate object.

Priests normally use the *lesser brand of Heironeous* to mark those who have escaped justice for later punishment by others with the eyes to see. The *brand* serves as a punishment if inscribed visibly upon a transgressor. Messages such as MURDERER, THIEF, and GOSSIP mark the transgressor, and can prove an effective punishment when more direct means are lacking.

Lesser Glyph of Warding

(Abjuration, Evocation)

Level: Priest 1

Sphere: Guardian

Range: Touch

Duration: 1 turn/level

Area of Effect: 5 square feet

Components: V, S, M

Casting Time: 1 round

Saving Throw: Negates

A *lesser glyph of warding* resembles the 3rd-level *glyph of warding* spell. The *lesser glyph of warding* is a magically drawn inscription that prevents unauthorized or hostile creatures from passing, entering, or opening a protected place or object. It can be used to guard a narrow bridge, to ward an opening, or as a trap on a chest or vault. The glyph inscribed with the *lesser glyph of warding* spell lasts until its duration expires, or it is triggered. Even if the triggering creature makes its saving throw, the magic of the glyph is expended.

To cast the spell, the priest uses a piece of incense to inscribe a glyph that represents a specific type of force or effect—see “Types of Glyphs” later in this section for all the known types. To protect a 5-foot-square area, the priest traces faintly glowing lines outward from the central glyph to the edge of the area of effect. Once the glyph is inscribed, the glyph and tracery become invisible, although the caster can still see it.

While casting the spell, the priest sets the conditions of the *ward*; typically any creature violating the warded area without speaking the name of the glyph is subject to the magic it stores. A successful saving throw vs. spell enables the creature to escape the effects of the glyph (see damage range below). Glyphs can be set according to physical characteristics, such as creature type, size, and weight. Glyphs can also target good- or evil-aligned beings, or can pass those of the caster’s religion. They cannot be set according to class, HD, or level. Multiple glyphs cannot be cast on the same area, though every drawer in a dresser could be separately warded.

Lesser glyphs with primary effects inflict 1d4 points of damage per two levels attained by the priest appropriate to

the glyph inscribed (see “Types of Glyphs”) to a maximum of 5d4 hit points of damage. For example, if a priest inscribed the glyph called *Fah*, the glyph would do 1d4 points of fire damage at 1st or 2nd level, 2d4 points of damage at 3rd or 4th level, 3d4 at 5th, 4d4 at 7th, and a maximum of 5d4 at 9th level. Note that *lesser glyph of warding* cannot be used to cast restricted glyphs of any type. Glyphs inscribed using *lesser glyph of warding* cannot be affected or bypassed by such means as physical or magical probing, though they can be dispelled by magic and foiled by high-level thieves using their Find and Remove Traps skill.

The material component of this spell is the priest’s holy symbol.

2nd Level

Shield of Heironeous

(Evocation)

Level: Priest 2

Sphere: Protection

Range: Touch

Duration: 4 rounds/level

Area of Effect: 1 target

Components: V, S

Casting Time: 5

Saving Throw: None

When this spell is intoned, a shimmering shield inscribed with the symbol of Heironeous appears before the priest. The shield annuls *magic missiles*, and provides an +2 AC bonus to all other attacks. *Shield of Heironeous* moves just enough to allow the priest to attack or cast spells of her own without penalty. In a given round, the shield can only provide protection from one quadrant; however from round to round it can move to the side or behind the priest if necessary. Unless otherwise engaged in the same round, *shield of Heironeous* automatically swings around to protect a priest from a thief’s sneak backstab ability, negating the rogue’s +4 rear attack bonus.

Vigilance

(Alteration)

Level: Priest 2

Sphere: Guardian

Range: Touch

Duration: 1 turn/level

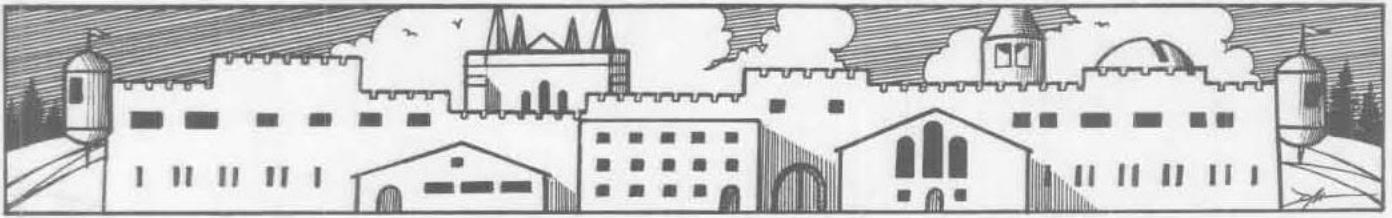
Area of Effect: 30 feet + 1 foot/level

Components: V, S, M

Casting Time: 5

Saving Throw: None

Vigilance allows the priest or a target she designates to see for a distance of 30 feet plus 1 foot/level of the caster in darkness, fog, silty water, or other vision-impairing medium. Thus, a 6th-level caster could see through fog perfectly in a 36-foot-radius, although his companions would still be hindered by the mist. Furthermore, in magical fog or magical darkness, *vigilance* has the same 30-foot radius of effect; however, the magical resistance wears against the spell, so that the



duration falls from 1 turn/level to 1 round/level.

The material components for this spell include a piece of cloth that has been used to wipe the dust from a window.

3rd Level

Bless Missile

(Enchantment, Conjuration)

Level: Priest 3

Sphere: All

Range: Touch

Duration: 1 turn/level

Area of Effect: Missiles

Components: V, S, M

Casting Time: 6

Saving Throw: None

By calling on the power of Heironeous, a priest can invigorate arrows, bolts, and other normal missiles of all types with some measure of divine power. For every level of the priest, up to two missiles can be affected (already enchanted missiles can also be blessed).

The blessed arrows retain their blessing for the stated duration of the spell. If the missiles are fired normally before the duration elapses, the arrows gain a +1 bonus to hit. If a blessed missile strikes home, it inflicts normal damage, plus 2d4 additional hit points as the missile discharges its divine energy. A blessed missile is consumed when it successfully strikes a foe (but missiles are not consumed if they remain unfired and the duration of the spell elapses).

The material component of this spell is the priest's holy symbol.

hand of heironeous

(Evocation)

Level: Priest 3

Sphere: Protection

Range: 0

Duration: 1 turn/level

Area of Effect: The caster

Components: V, S

Casting Time: 6

Saving Throw: None

By means of this spell, the priest calls into existence a shimmering hand, the *hand of Heironeous*. The *hand* is in proportion to a normal human hand, but floats before the caster, palm toward any threat. The *hand* is centered on the caster, and moves as the caster moves, no matter her form of locomotion.

While the *hand* endures, it moves to completely protect the caster from projected missiles such as arrows, axes, bolts, javelins, small stones, and spears. The *hand* accomplishes this feat by flicking, diverting, and backhanding all such projectiles, moving as fast as necessary to divert every attack. Each redirected missile is 10% + the caster's level likely to speed back toward its origin, using the original attack roll of the person originally sending the missile to resolve its attack. Thus, an 8th level priest who casts *hand of Heironeous* is 18%

likely to redirect a missile.

The *hand's* efforts also absorb 1 hp from each die of damage delivered by large or magical missiles, such as ballista missiles, catapult stones, and magical bolts of all types (such as arrows +1). Enchanted missiles are never redirected back on the attacker, and the *hand* does not convey any protection from such attacks as *fireball*, *lightning bolt*, or *magic missile*.

Vengeful Fist of heironeous

(Evocation)

Level: Priest 3

Sphere: Combat

Range: 30 feet + 30 feet/level

Duration: Instantaneous

Area of Effect: 20 foot diameter

Components: V, S, M

Casting Time: 6

Saving Throw: ½

This spell briefly calls forth a shimmering mailed fist, the *vengeful fist of Heironeous*. The *fist* is gargantuan; even clenched, it measures some 20 feet in diameter. The *fist* speeds from its materialization point above the caster to its designated point of impact, delivering damage proportional to the level of the priest who cast it: 2d4 hit points + 1 hit point per level of the caster (no maximum) on every creature within the area of effect (20-foot-diameter circle). The *fist* immediately fades after impact.

The *fist* is most effective against creatures that stand firmly on the earth; those who succeed a saving throw vs. paralysis leap away and take half-damage. Flying creatures automatically take only half-damage, and if they save, completely avoid the *fist*.

Besides causing damage to living targets, the *fist* can crush and bend rigid materials that fall beneath the fist: armor, weapons, poles, and other rigid objects must save vs. crushing blow on the Item Saving Throw Table in the *DMG*.

The material component of this spell is the priest's holy symbol.

4th Level

Abstention

(Abjuration, Alteration)

Level: Priest 4

Sphere: Charm

Range: 30 feet

Duration: Permanent

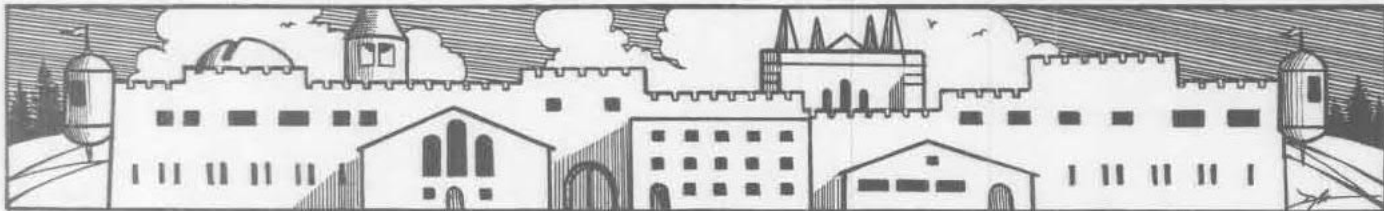
Area of Effect: One humanoid

Components: V, S, M

Casting Time: 7

Saving Throw: Special

By means of this spell, the priest can insure the punishment of someone that has transgressed. When this spell is cast upon a human, demihuman, or humanoid, a natural repulsion is set up between the target and any living being with whom the target comes into contact.



The target has an initial saving throw to avoid the effects of *abstention*. If the saving throw fails, the target remains affected by the spell until a *dispel magic* is successfully cast upon the target. While the spell remains in effect, all creatures that come within 30 feet of the target must save vs. spells or be repulsed. Repulsed creatures cannot voluntarily move any closer than 30 feet to the caster, as they are kept at bay by the divine "restraining order."

The material component of this spell is the priest's holy symbol.

5th Level

Greater Glyph of Warding

(Abjuration, Evocation)

Level: Priest 5

Sphere: Guardian

Range: Touch

Duration: Special

Area of Effect: Up to 50 square feet

Components: V, S, M

Casting Time: Varies

Saving Throw: ½

A *greater glyph of warding* resembles the 1st-level *lesser glyph of warding* spell and the 3rd-level *glyph of warding* spell. The *greater glyph of warding* is an magically drawn inscription to prevent unauthorized or hostile creatures from passing, entering, or opening something. It can be used to guard a narrow bridge, to ward an opening, or as a trap on a chest or vault. The glyph inscribed with the *greater glyph of warding* spell contains a number of charges equal to the level of the caster. Each time a target triggers the ward, regardless of its effectiveness, one charge is drawn off. When all the charges have been expended, the glyph inscribed with this spell fades.

To cast the spell, the priest uses a piece of incense to inscribe a glyph that represents a specific type of force or effect—see "Types of Glyphs" for all the known types. For every 5 square feet of area to be protected, one round is required to trace the warding lines of the glyph. The caster can affect an area equal to a square the sides of which are the same as his level, in feet. The glyph can be placed to conform to any shape up to the limitations of the caster's total square footage. Thus, a 6th level caster could place a glyph on a 6 foot by 6 foot square or a 1 foot by 36 foot strip, and every shape in between. When the glyph is inscribed, the glyph and tracery become invisible to anyone but the caster, who can still see it.

While casting the spell, the priest must set the conditions of the ward, although any creature violating the warded area that speaks the name of the glyph can avoid the magic it stores. A successful saving throw vs. spell enables the creature to take only half damage from the glyph (see damage range below). Glyphs can be set according to physical characteristics, such as creature type, size, and weight. Glyphs can also be set with respect to good or evil, or to allow those of the caster's religion to pass freely. Furthermore, they can be set according to class, HD, or level. Multiple glyphs cannot be

cast on the same area, although every step on a stairwell could be warded separately.

Greater glyphs with primary effects inflict 1d4+2 points of damage per level attained by the priest appropriate to the glyph inscribed (see "Types of Glyphs"); there is no damage cap. For example, if a priest inscribed the glyph called *Fah*, the glyph would do 10d4+20 points of fire damage at 10th level. See "Glyphs Described" for discussion of secondary glyph effects. Glyphs inscribed using *greater glyph of warding* cannot be affected or bypassed by physical or magical probing, though they can be dispelled by magic and foiled by high-level thieves using their Find and Remove Traps skill.

The material component of this spell is the priest's holy symbol.

Greater Brand of Heironeous

(Alteration)

Level: Priest 5

Sphere: Protection

Range: Touch

Duration: Permanent

Area of Effect: 1 creature or object

Components: V, S

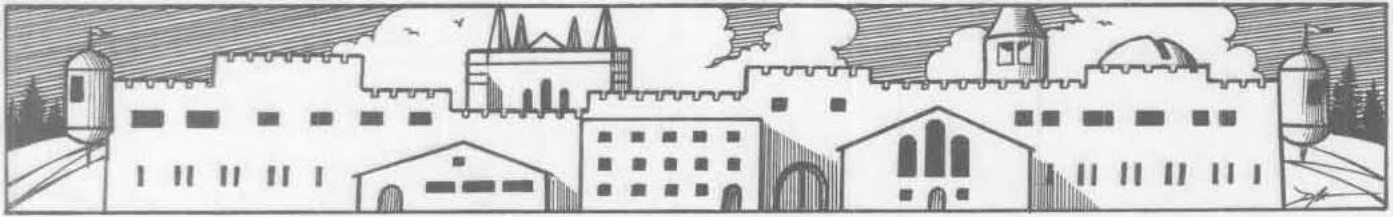
Casting Time: 8

Saving Throw: Negates

When this spell is cast, the priest inscribes the symbol of Heironeous onto a target object or creature, and up to four additional words. A living target makes a saving throw against spells at a -4 penalty. The caster can inscribe the *brand* either visibly or invisibly (although the *brand* is always visible to all who serve Heironeous). The *brand* can be inscribed on anything without harm to that object or creature, at least initially. If an invisible *brand* is made, a *detect magic* spell causes it and any accompanying words to glow and become visible for one turn. *Detect invisibility*, *true seeing*, *read magic*, a *gem of true seeing* or a *robe of eyes* also exposes an invisible *brand*. If the *brand* is cast upon a living being, it cannot be dispelled by anything short of a *restoration* spell. A successful *dispel magic* erases the *brand* inscribed on an inanimate object.

The *greater brand of Heironeous* is more efficacious than the lesser. If inscribed upon a discrete object equal to or less than 10 feet × 10 feet × 10 feet of stone, that object will erode away at a rate of 10% a day until nothing of the object remains but dust. Magical walls or items must save every day on the Item Saving Throw table—no erosion occurs on the day the save is successful. Generally speaking, the *greater brand of Heironeous* has no power to affect artifacts, although *branding* along with an appropriate warning could still prove useful.

If inscribed upon a living being, the *greater brand of Heironeous* does more than just mark a transgressor—it directly punishes. Every day that the *greater brand of Heironeous* remains, the target must save vs. spell or lose 1 point of Constitution. If the target's Constitution score reaches 0, the target perishes. If the *brand* is removed before death occurs (which the priest who cast the spell can do at will, if the punishment was sufficient), lost Constitution points return at a rate of 1 per day.



Simple Justice

(Alteration)

Level: Priest 5

Sphere: Animal

Range: 15 feet/level

Duration: Permanent

Area of Effect: 1 human, demihuman, or humanoid

Components: V, S, M

Casting Time: 5

Saving Throw: Negates

Simple justice is a potent spell available to priests who wish to reveal the true nature of an unjust foe. *Simple justice* changes the target creature's physical form to mirror its interior nature and character. Though the form is somewhat arbitrary and not in the priest's control, the unjust target becomes some variety of brutish beast, both physically and possibly mentally.

To cast *simple justice*, the priest must truly believe that the target is unjust in some significant manner. If this criterion is met, the priest can cast the spell, and a living human, demihuman, or humanoid target must save or take on a form determined by their primary alignment. Though this selection may seem arbitrary, it reflects the personal views of the priest who first formulated the prayer from which this spell was granted. To prevent misuse of this spell, the DM may determine whether the target has truly earned the application of this spell, and if she does not agree that it is appropriate can allow the spell to misfire.

Lawful Good:	dog
Chaotic Good:	cat
Neutral Good:	squirrel
Lawful Neutral:	rabbit
Neutral:	lizard
Chaotic Neutral:	sheep
Lawful Evil:	skunk
Neutral Evil:	cow
Chaotic Evil:	goat

Once the transformation takes effect, the target must make a System Shock roll to see if he survives the change. The target acquires the form and physical abilities of the creature it now resembles, but retains his mind—for the moment. None of the creatures allow the target to vocally communicate. For ease of play, treat each of the creature choices above as having the same stats: (AC 10; MV 9; HD 1; hp 3; THAC0 20; #AT 1; Dmg 1d4 (bite); SA skunk can spray odiferous liquid). None of the forms allow spellcasters to cast spells; however, at the DM's option, psionics may still be able to activate their mental discipline.

When a target is transformed, his equipment, if any, melds into the new form. The target retains his mentality without risk for the first 24 hour period of transformation. However, every day following the first, the target has a base 100% chance to take on the mental attributes and behavior patterns of the form. For each 1 point of Intelligence possessed by the target, subtract 5% from the base chance. In addition, for every Hit Dice of difference between the target's

original Hit Dice or level and the new form (HD 1), subtract 5%. Thus, a 5th-level target with 10 Intelligence has a 25% chance to lose his mind. Even if a target's combined Intelligence and HD are high enough to decrease the base chance to 0%, there is a minimum 1% chance of change. The chance for assumption of the personality and mentality of the new form is checked daily until the change takes place. The target who acquires the mentality of the new form has effectively become the new creature, and can only be recovered by a *wish* or *miracle* spell.

Before the inevitable mind-degeneration occurs, a *dispel magic* changes the target back to its original form, though this requires another System Shock roll for survival.

If slain while still in animal form, the transformed target reverts to original form, though the target is still dead.

The material component of this spell is the priest's holy symbol.

6th Level

Bolt of Glory

(Invocation/Evocation)

Level: Priest 6

Sphere: Combat, Summoning

Range: 20 yards

Duration: Instantaneous

Area of Effect: One creature

Components: V, S, M

Casting Time: 9

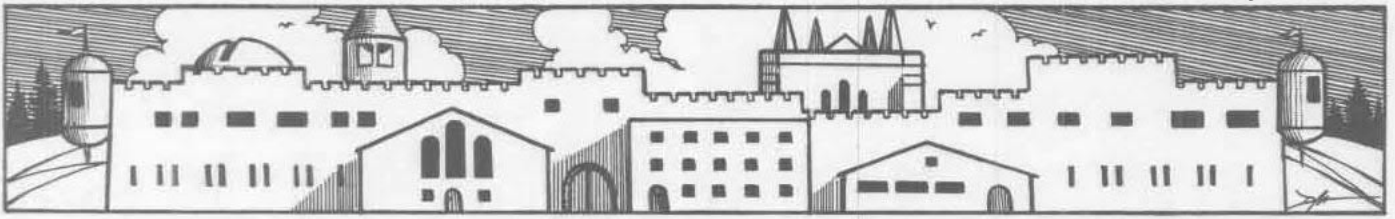
Saving Throw: ½

By casting this spell, the priest channels a bolt of divine energy from the Positive Material Plane against one creature. No attack roll is needed. Creatures struck suffer varying damage, depending on their home plane of existence and nature.

A saving throw vs. spell is allowed for half damage. For denizens of the Lower Outer Planes (fiends), undead creatures, and Negative Material Plane creatures, such as saving throw is made with a -2 penalty.

Creature's Home Plane	Damage
Prime Material Plane	5d6
Elemental Planes, Outer Planes of Neutrality (Arcadia, Mechanus, Acheron, Ysgard, Limbo, Pandemonium)	5d4
Positive Material Plane, Outer Planes of Good (Mount Celestia, Bytopia, Elysium, the Beastlands, Arborea)	None
Outer Planes of Evil, undead creatures (Baator, Gehenna, the Gray Waste, Carceri, the Abyss)	10d6
Negative Material Plane	15d6
Astral, Ethereal Plane	4d6

The material component of this spell is a small amber rod banded with bronze.



Call Templars

(Conjuration/Summoning)

Level: Priest 6

Sphere: Summoning

Range: 100 feet

Duration: 9

Area of Effect: Special

Components: V, S, M

Casting Time: 1 turn/level

Saving Throw: None

Call templars temporarily summons preselected and anointed templars of the Bastion to aid the priest in a moment of need. This spell requires advance preparation prior to actually casting. Not every templar who trained at the Bastion is automatically subject to being called by this spell. Only templars who have volunteered to serve a "tour" are subject to being magically *gated* from their current location to the priest's location, regardless of the intervening distance or planar separation. Such templars generally wear a small torque to signify their added responsibility. Anointed templars can be detached from the Bastion but still answer the summons of the *call*.

In practical game terms, a priest may cast this spell at any time, but of all the templars who might be affected by this spell, only a subset are likely to be "ready to go." Thus, when the spell is cast, 1d4+1 5th-level templars appear to fight for the priest who summoned them. There is a 20% chance that a 5th-level paladin templar is summoned in addition to the fighter templars summoned. At the end of the spell's duration, the templars fade away, returning to the location from which they were summoned. It behooves a priest to aid and heal a templar lying a death's door before he returns to his previous location—every templar that dies reduces the number of templars available for *all* priests casting this spell in the future.

Summoned templars gladly protect the priest from physical harm, and attack the target indicated by the priest. At the DM's option, a leader among the summoned templars may give tactical advice for an upcoming conflict if the priest requests it. Summoned templars will not undertake evil or unjust acts, nor will they undertake actions that are not immediately related to their core competencies (summoned templars won't serve as bearers, messengers, or advance scouts). Note that variants of this spell might allow the summoning of a full Bastion company: one templar, one catechist, and one inquisitor.

Because of the potential for many priests to cast this spell, a single priest cannot cast *call templars* more than once in any seven-day period.

The material component of this spell is the priest's holy symbol.

Bastion

(Evocation)

Level: 6

Sphere: Protection

Range: 100 feet

Duration: 1 hour/level

Area of Effect: Special

Components: V, S, M

Casting Time: 9

Saving Throw: Negates

This spell creates a miniature protective *bastion* of stone, inside which a priest and any companions can shelter or launch attacks from an advancing threat.

The stone *bastion*, in its most basic configuration, creates a 20-foot-diameter stone tower, rising 10 feet + 1 foot per level of the caster (although the caster can at the time of casting choose to vary the height of the tower anywhere within this range). The main stone entry door functions as if *wizard locked*; however, the casting priest and any companions he selects can bypass this effect. The *bastion's* stone wall is slotted on the main level with one arrow port every three feet, allowing those within to attack exterior attackers with spells or missiles. A ladder on the inside of the *bastion* allows easy access through a trap door (functions as the main entrance) to the tower top, which contains protective crenellations that offer protective hard cover against missiles and spells launched from the ground.

The stone of the *bastion* is resistant to magic; spells cast upon the *bastion* itself or upon those within the *bastion's* main level must break through a 66% magic resistance. Defenders within the *bastion* can cast spells normally through the arrow slots. Unfortunately, any defenders on the upper rampart are not protected by the *bastion's* magic resistance.

A *dispel magic* or *disintegration* spell that is able to bypass the *bastion's* magic resistance has its normal chance to dispel or destroy enchantments or physical objects. Otherwise, the *bastion* fades away when the duration of the spell elapses.

The material component of this spell is the priest's holy symbol.

7th Level

Personal Savior

(Conjuration/Summoning)

Level: Priest 7

Sphere: Summoning

Range: 100 feet

Duration: Special

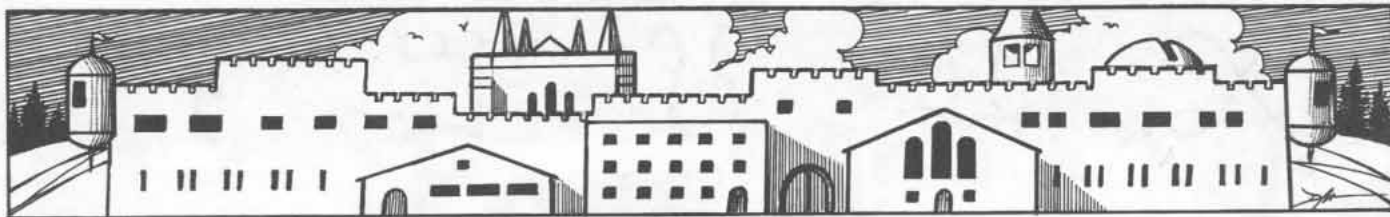
Area of Effect: Special

Components: V, S, M

Casting Time: 10

Saving Throw: None

Casting *personal savior* is something a priest cannot undertake lightly, for this spell should only be used in the most desperate situation, as it has a chance to call forth an avatar of Heironeous himself! Despite the listed level, a priest cannot



attempt to cast this spell until 18th level. When the spell is cast, there is a base 50% chance that the avatar will choose to respond. The actual chance is modified by the true need of the priest (+/-10%), how the priest's need bears on the ethos of Heironeous and the church (+/-20%), the nature of those accompanying the priest (+/-5%), and who or what opposes the priest (+/-10%). It falls within the DM's discretion to assign the final value for the chance that the avatar responds. If the avatar doesn't respond, the priest is rebuked, and may not use this spell again this generation (30 years).

If the avatar does come, the priest is validated, and if he survives, may attempt to cast this spell again in one year's time. See the statistics for Heironeous' avatar earlier in this section. When the avatar comes, it comes with power and might. Few things can stand in the way of the avatar, and thus the spell is aptly named *personal savior*. In the event that the avatar is truly challenged or defeated, a holy war begins, and the face of the campaign is likely to be significantly altered before all the plots play out.

The material component of this spell is the priest's holy symbol.

Miracle

(Conjuration/Summoning)

Level: Priest 7
 Sphere: Summoning
 Range: Special
 Duration: Special
 Area of Effect: Special
 Components: V
 Casting Time: 1 round
 Saving Throw: Special

A *miracle* is an event that is inexplicable by the laws of nature. It is an event that is divine in nature; in fact, it is a personal act of Heironeous. Despite the listed level, a priest of Heironeous cannot attempt to cast this spell until at least of 18th level. *Miracle* may only be cast once per year. If the spell is attempted in advance of this limit, Heironeous would likely smite the offending priest with a *bolt of glory*.

Miracles are the ultimate prayer a priest of the Archpaladin can offer up to the god for divine inspiration and aid. Like a wizard's *wish* spell, *miracle* can alter reality in a variety of ways. Depending on the request of the priest who casts *miracle*, the spell can heal every member of an adventuring company to full health, bring a dead creature back to life, or allow an adventuring party to escape from a life-threatening situation.

The priest can conceivably request other boons of Heironeous; however, the discretion of the DM is necessary to maintain game balance in such instances. For example, asking that Heironeous spontaneously strike an enemy dead is not usually an option, especially if that enemy enjoys the favor of a rival deity. In any event, the taking of life through a divine act trespasses into the ethos and spheres of other deities. In a like manner, the DM must adjudicate all *miracle* spells cast by the priest to be certain they won't unbalance the campaign. Heironeous doesn't have to provide a reason why he won't fulfill a *miracle*.

Glyphs

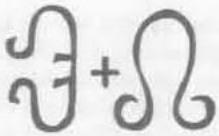
Glyphs function like keys to unlocking magical power. Each glyph has a unique name and a unique shape, and like keys, each fits a different "keyhole." Glyphs can only be magically inscribed by *warding* spells, specifically *lesser glyph of warding*, *glyph of warding*, and *greater glyph of warding*. When properly inscribed and triggered by the appropriate stimulus, the glyph channels its particular effect into the specified target.

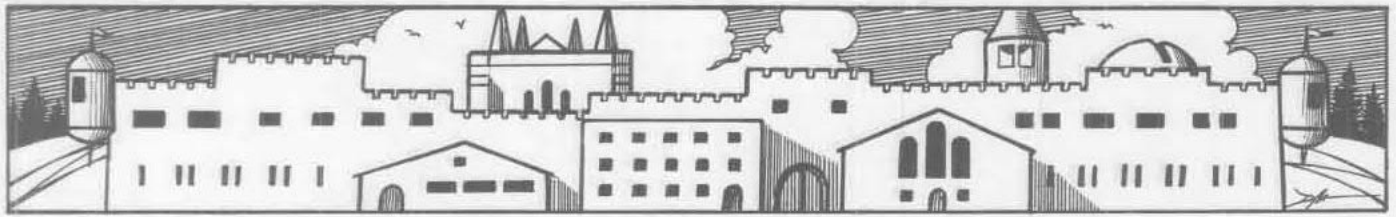
Common glyphs are keyed to an elemental force, and are generally available to most priests who have access to the Guardian sphere. Fire, cold, and lightning are common examples, although other effects can also be brought about by common glyphs. Glyph effects that damage are referred to as primary effects. For example, if the glyph *Cuh* (cold) were inscribed using the *lesser glyph of warding* spell, creatures triggering it would take 1d4 points of cold damage per two levels attained by the caster. If the glyph *Leh* (lightning) were inscribed using *glyph of warding* spell, creatures triggering it would take 1d4 points of lightning damage per 2 levels of the caster.

Some glyphs cause no damage, but still affect the target creature if it fails a saving throw (targets that make a saving throw are unaffected by secondary effects). Examples include glyphs that paralyze or blind the target. These effects are referred to as secondary effects, and some glyphs with only a secondary effect are also numbered among common glyphs.

Restricted glyphs are known only to priests of a particular creed or temple who have spent the appropriate meditation and prayer time to receive enlightenment. Some restricted glyphs possess both primary and secondary effects. When a creature is targeted with a glyph with both primary and secondary effect, only one save is required to escape both effects (those who successfully save vs. glyphs inscribed with *greater glyph of warding* take half damage from the primary effect, but are unaffected by the secondary effect). Generally speaking, the priests of Heironeous know the restricted glyphs presented below; however, glyphs such as *Nuh* are not cast by good-aligned priests.

Restricted weapon glyphs are regular glyphs that have been specially modified to be inscribed on weapons dedicated to Heironeous. Restricted weapon glyphs can also be inscribed upon magical items. Restricted weapon glyphs can only be inscribed by the *greater glyph of warding* spell; thus every weapon glyph has a minimum of ten charges. A weapon glyph affects anyone who is not a priest, cleric, or devout worshiper of the god Heironeous. Thus, an inquisitor, templar, catechist, priest, or even a devout worshiper of Heironeous from a remote country village could safely handle a weapon with an inscribed weapon glyph. However, the moment one who is not a devout follower of Heironeous picks up a warded weapon, the appropriate damage or secondary effect affects the unfortunate wielder, even if he is a lawful good paladin of a good god (saving throws are allowed as normal). The target of a weapon glyph can drop the weapon after the first effect is felt. If the target retains hold on the weapon, another charge burns off the ward, and the wielder is once again subject to its effects. Thus cycle continues until the weapon is dropped or until all the charges burn out of the glyph.

*Fah**Leh**Cuh**Beh**Peh**Eh'doh**Aylh**Urh**Wah**Smah**Uhz**Mah**Stah**Rah**Meh**Vah**Sah**Duh**Neh**Eha**N'fah**N'cuh**N'poh**N'neh**N'cur**Pah**Reh**Teh**W'fah**W'leh**W'bah**W'freh**W'teh**W'uhz**W'jar*



Types of Glyphs

Common Glyphs

Name	Primary Effect	Secondary Effect
<i>Fah</i>	Fire	None.
<i>Leh</i>	Lightning	None.
<i>Cuh</i>	Cold	None.
<i>Beh</i>	None	Target is blinded for 1d6 hours.
<i>Peh</i>	None	Target paralyzed for 1d6 hours.
<i>Eh'doh</i>	None	Energy drain inflicts -3 penalty on all actions for 1d6 hours.

Restricted Glyphs

Name	Primary Effect	Secondary Effect
<i>Ayh</i>	None	Air blows target 1d20+20 feet in specified direction.
<i>Urh</i>	None	Earth below target's feet adheres, holding target fast for 1d6 turns.
<i>Wah</i>	Special	Water superhydrates target causing damage as if a primary effect.
<i>Smah</i>	½ Fire	Target can do nothing but cough for 1d4+1 rounds.
<i>Uhz</i>	None	Targets failing 3 successive saves choke to death on black ooze.
<i>Mah</i>	½ Fire	Magma adheres to target, inflicting an additional 1d4+2 hits/round for 1d10 rounds.
<i>Stah</i>	½ Fire	Steam parboils target, penalizing every roll by -2 until magically healed.
<i>Rah</i>	½ Fire	Target is blinded for 1d6 turns.
<i>Meh</i>	Special	Minerals calcify in target's body causing damage as primary effect.
<i>Vah</i>	½ Cold	Targets failing 3 successive saves suffocate due to lack of air.
<i>Sah</i>	Special	Salt dehydrates target causing damage as if a primary effect.
<i>Duh</i>	Special	Gritty dust erodes target causing damage as if a primary effect.
<i>Neh</i>	Cold	Target failing save dies and returns as a zombie.

Restricted Beneficial Glyphs

Name	Effect
<i>Eha</i>	Energy infuses target, affecting target as a <i>bless</i> spell.
<i>N'fah</i>	Protects target as <i>resist fire</i> spell.
<i>N'cuh</i>	Protects target as <i>resist cold</i> spell.
<i>N'poh</i>	Target receives <i>neutralize poison</i> spell.
<i>N'neh</i>	Target protected by <i>negative plane protection</i> for 1d4+2 hours.
<i>N'cur</i>	Target receives <i>remove curse</i> spell.
<i>Pah</i>	Energy infuses target, affecting target as <i>heal</i> spell.
<i>Reh</i>	Energy infuses target, affecting target as <i>restoration</i> .
<i>Teh</i>	Target that names glyph is teleported by <i>word of recall</i> to predetermined location.

Restricted Weapon Glyphs

(use with *greater glyph of warding* only)

Name	Primary Effect	Secondary Effect
<i>W'fah</i>	Fire	None
<i>W'leh</i>	Lightning	None
<i>W'bah</i>	½ Cold	Weapon initiates backbiting attack against wielder with wielder's THAC0.
<i>W'freh</i>	None	Weapon initiates attack against wielder's closest companion with wielder's THAC0.
<i>W'teh</i>	None	Wielder teleported 1d100 mi. in random direction—weapon is not teleported.
<i>W'uhz</i>	None	Wielder begins to spit up black ooze. If wielder doesn't drop weapon within 3 rounds, he chokes to death.
<i>W'jar</i>	None	Wielder's mind sucked into weapon and body dies. Mind becomes a trapped spirit, but may communicate with proper wielder telepathically.

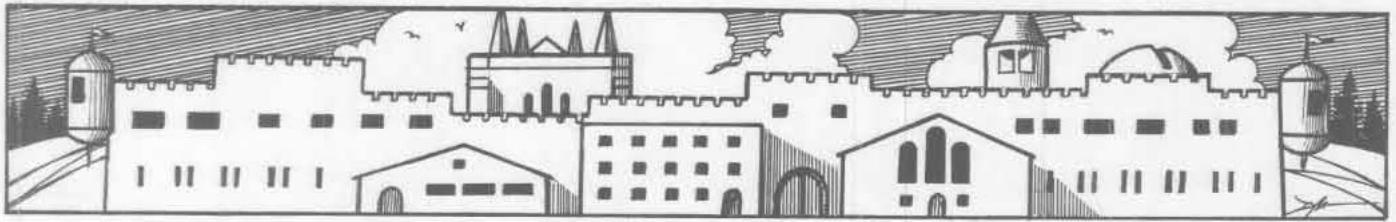
Sources: Heironeous was originally detailed in *DRAGON* #69, page 24. Further details are found in *World of GREYHAWK: Guide*, pages 63, 68–69, *World of GREYHAWK: Glossography*, pages 41–42, *From the Ashes: Atlas of the Flanaess*, pages 88–89, *Player's Guide to GREYHAWK*, pages 19, 21, and *On Hallowed Ground*, page 180.

The symbol of Heironeous was first depicted in *From the Ashes: Reference Card #4*, and depicted in a somewhat different form on the gatefold of the *Player's Guide to GREYHAWK* and in *GREYHAWK: The Adventure Begins*, page 92.

Old Oeridian is discussed in the *Player's Guide to GREYHAWK*, page 15, as well as other sources. It seems appropriate that the lawful clergy of Heironeous would preserve this tongue and insist that it has not changed since the crowning of the first Overking.

Several of the NPCs (augmented in level to reflect the passage of time) are taken from *The Marklands*. Luther is discussed in the old *Rogues Gallery*, page 44. Given his complexion (swarthy = olive = Oeridian) and ethos (LG), he seemed the perfect candidate.

The spell *bolt of glory* was originally detailed in *From the Ashes: Reference Card #5* and updated to AD&D in *Faiths & Avatars*, page 166. (The other GREYHAWK spell duplicated in the FORGOTTEN REALMS "god books" was *stalk*, which is available to the clerics of both Ehlonna and Mielikki.) *Bolt of glory* (and *stalk*) have been reprinted in the *Priest's Spell Compendium*.



Appendix 1

Hextor

(Scourge of Battle, Champion of Evil)

Intermediate Power of Acheron, LE

Portfolio:	War, discord, massacres, conflict, fitness, tyranny
Aliases:	None
Domain Name:	Avalas/Scourge
Superior:	None
Allies:	Erythnul
Foes:	Delleb, Fharlanghn, Heironeous, Johydee, Kurell, Pholtus, Rudd
Symbol:	Six arrows, three pointing down and to the left and three pointing down and to the right, bound near the base or six red arrows fanned to point outwards
Wor. Align.:	LN (rare), LE, NE

Hextor (HEX-tor) is the Champion of Evil, a tyrant willing to employ any means available to enforce his will, no matter how much his subjects suffer. Traditionally revered by evil but civilized rulers and warriors, his faithful include many Aerdi nobles, assassins, and mercenaries. His dual role as a warrior and tyrant attracts many worshipers, particularly those who seek to rule through strength and cruelty. The Scourge of Battle is venerated in evil lands across the Flanaess, chiefly in those regions governed by the rule of law and inhabited by large numbers of humans of Oeridian extraction.

Not unlike Celestian and Fharlanghn or Kurell and Zilchus, Oeridian mythology suggests strong fraternal links between Heironeous and Hextor. The Warring Brothers, as the half-brothers are sometimes known, have battled each other for eons. Both powers seek to destroy, or at least thwart, the other in an endless cycle of retribution. Their faithful worshipers engage in violent conflict whenever their paths cross. In addition to those listed above, Hextor maintains strong, if sometimes uneasy, ties with several deities outside of the Oeridian pantheon, including Beltar, Bralm, Kyuss, Nerull, Wastri, and Wee Jas. The Champion of Evil has also come to an understanding of sorts with the Lords of Nine and the deities of the goblin and orc pantheons, and his priests often work alongside shamans of Bahgtru, Gruumsh, Khurgorbaeyag, Ilneval, Maglubiyet, and Nomog-Geaya. The Scourge of Battle also holds long-standing enmities against powers such as Al'Akbar, Allitur, Delleb, Ehlonna, Incabulous, Kord, Llerg, Mayaheine, Obad-hai, Olidammara, Pelor, Rao, St. Cuthbert, Trithereon, Vatun, Zagy, and Zodal. Hextor reserves a particular animosity for Alia—an aspect of Allitur, a Flan deity—whose cult was active in the See of Medegia before being destroyed by internal dissent and the clergy of the Champion of Evil.

Hextor is a cruel and brutal tyrant. He brooks no challenges or dissent. He employs any means necessary to enforce his will. The Scourge of Battle revels in the mayhem of con-

flict, and firmly subscribes to the doctrine that might makes right. Hextor sometimes adopts the guise of a normal, handsome man of Oeridian descent. In this form, he causes four of his arms to meld with his torso. His complexion is fair and his hair is jet black, as are his eyes. He is well spoken and charming, a hale fellow and a man's man, yet irresistible to women. He can converse with sages, reason with philosophers, argue with clergy, and discuss arcane secrets with dweomercrafters.

Hextor's Avatar

(Fighter 35, Cleric 35, Assassin 33)

Hextor appears as a gray-skinned, lank-haired Oeridian male, with six arms and red-rimmed eyes bulging from a visage horrible to look upon. He is typically garbed in armor decorated everywhere with skulls and consisting of iron scales with strips of metal at shoulder and cuff, leg greaves, and a corselet of iron around his waist and groin. He favors spells from the spheres of All, Charm, Combat, Divination, Elemental (Fire), Healing (reversed), Law, Necromantic (reversed), Protection, Summoning, Sun (reversed), Travelers, and War, although he can cast spells from any sphere.

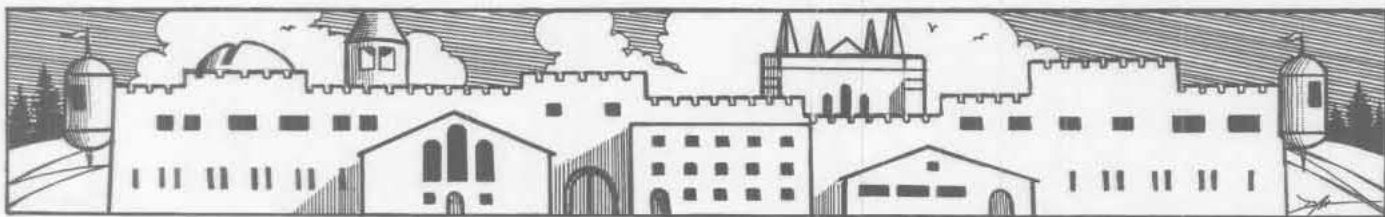
AC -5 (-7 with both bucklers employed against single target); MV 21; HP 241, THAC0 -10; #AT 10/2 (bow) or 15/2 (melee weapons); Dmg 1d8+13 x2 (bow and arrow +3, +10 Str) or 1d8+14 (military fork +2, +10 Str, +2 spec. bonus in any melee weapon), 1d8+15 (scimitar +3, +10 Str, +2 spec. bonus), 1d6+15 (footman's flail +2, +10 Str, +2 spec. bonus), 2d4+15 (morn-ingstar +3, +10 Str, +2 spec. bonus), and 1d4+12 (spiked buckler, +10 Str, +2 spec. bonus); MR 90%; SZ M (6½' tall); Str 22, Dex 23, Con 24, Int 20, Wis 22, Cha 22.

Spells P: 14/14/13/13/12/10/9

Saves PPD 2, RSW 4, PP 4, BW 4, Sp 5

Special Att/Def: Hextor draws two great strength bows (range 240 yards without penalty) which fire iron-barbed arrows +3. At close range he employs two spiked bucklers and four weapons. His armor is equivalent to chain mail +5. His typical weapons are a military fork +2, a scimitar +3, a footman's flail +2, and a morningstar +3. The number of bow attacks combines five attacks per two rounds with each bow. The number of melee attacks assumes five attacks per two rounds with his primary melee weapon and five "off-hand" attacks per round with his extra arms (including spiked bucklers).

Around his neck, the Scourge of Battle wears the symbol of hate and discord, the six red arrows of Hextor, hanging from a chain of crudely wrought iron links. This item enables him to *arouse discord* (as the 6th level priest spell) once per round, in addition to his physical attacks and assassin skills. Hextor also often carries the trumpet of Acheron, an instrument that can be wielded at most once every six days. When sounded, it calls forth 6d10 skeletons which obey only Hextor's command. Once every six years, the trumpet of Acheron can summon a horde of 60d10 skeletons and 30d10 zombies.



Other Manifestations

Hextor often manifests by causing a single arrow to split apart into six identical arrows, each of which strikes at a different target (or the same target, if multiple targets are not available). (A separate to hit and damage roll is required for each attack.) On rare occasions, the Scourge of Battle manifests by transforming a single iron-tipped arrow into an arrow of slaying of the most appropriate type.

Hextor occasionally manifests through followers engaged in melee combat against multiple opponents through the effects of a *battlearms* spell. Such manifestations always last six rounds. Although no additional weapons or shields are provided by this effect, most followers usually carry sufficient weaponry and shields (see below). When a follower is attempting an assassination against a political foe or military target, the Champion of Evil sometimes manifests with the effects of a *mantle of Hextor*. When a follower is engaged in open combat, Hextor sometimes wraps him or her in a *cloak of fear* (as the reverse of the 4th level priest spell *cloak of bravery*).

Hextor is served by aachierai, animuses, baatezu, bladlings, blue dragons, death dogs, fiend knights, green dragons, grimlocks, imps, incarnates of anger and pride, larvae, nightmares, maelephants, observers, rust dragons, reaves, sword spirits, swordwraiths, tieflings, tso, varguouilles, yeth hounds, and yugoloths. He demonstrates his favor through the discovery of amethysts, azurite, black sapphires, bloodstones, chrysoberyl, epidote, garnets, gold sheen, goldline, hematite, malachite, meerschaum, obsidian, and rubies. The Champion of Evil indicates his displeasure through the discovery of rust on metallic weapons and armor and through bouts of weakness (failed Strength or Constitution checks).

The Church

Clergy:	Clerics, crusaders, monks, shamans (humanoids only), specialty priests, thieves
Clergy's Align.:	LN (very rare), LE, NE
Turn Undead:	C: No, Cru: No, Mon: No, Sha: No, SP: No, T: No
Cmdnd. Undead:	C: Yes, Cru: No, Mon: No, Sha: No, SP: Yes, T: No

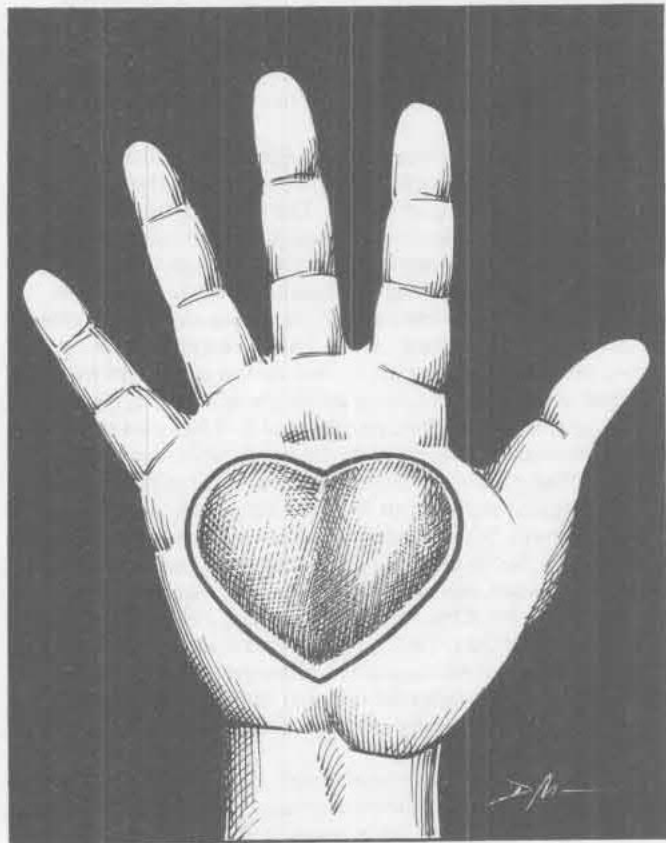
All clerics (including fighter/clerics), crusaders, monks, and specialty priests of Hextor receive Religion (Oeridian) as a bonus nonweapon proficiency. Shamans, who are always humanoids and rarely even acknowledge the other gods of the Oeridian pantheon, receive Religion (Hextor, racial pantheon) as a bonus nonweapon proficiency. All priests, except shamans, are required to take Modern Language (Old Oeridian) as well. All priests, except shamans, desiring to advance beyond 8th level are required to take the Reading/Writing (Old Oeridian) nonweapon proficiency as well.

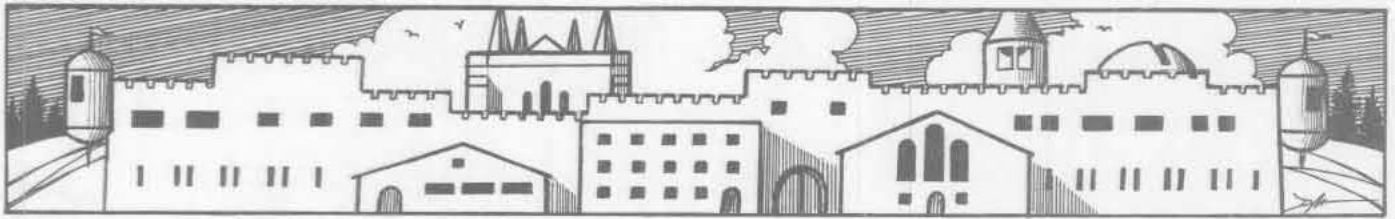
The church of Hextor is loathed in some quarters as an instrument of tyranny, but many worshipers turn to the Scourge of Battle as a source of strength, protection, and justice, albeit a harsh one. The church of Hextor attracts the most supporters in regions with a large populace of Oeridian descent where feudalism is the norm and where external dangers cause many to seek protection under the aegis of the Champion of Evil. The Scourge of Battle is revered out of fear in re-

gions where tyrants reign unchecked with the clergy's support.

Places of worship of the Champion of Evil are grim, dark, and bloody. Major shrines and temples are usually built on some field of slaughter, and the thick stone walls of such edifices often seep with the blood of slaughtered innocents. All of Hextor's houses of worship contain a bloody altar on which sacrifices to the Champion of Evil are made. Columns are often shaped in the form of monstrous bones, and carved stone skulls and the skulls of fallen warriors adorn most surfaces. Suits of armor and racks of weapons line most corridors and are commonly enchanted to animate against intruders not bearing the symbol of hate and discord (see below).

Novices of Hextor are known as the Unblooded. Full priests of the Champion of Evil are known as Discordians or, collectively, as the Bloody Host. In ascending order of rank, the titles used by Hextorian priests are Scourge of the Third Rank, Scourge of the Second Rank, Scourge of the First Rank, Champion of Tyranny, Knight Terrible, Knight Horrible, Knight Malevolent, and Knight Tyrant. Senior priests are known as Patriarchs, and those who command church armies are known as Patriarch-Generals. These titles are separate from duty-titles such as postulant, novitiate, professed priest, cloistered cleric, affirmed priest, templar, and from ranks within a temple hierarchy such as hierodeacon and abbot. In everyday discourse, senior priests are referred to as Father and Mother, and the rest of the clergy are referred to as





Brother and Sister. Since the ascendancy of the House of Naelax, the highest-ranking priest of the faith has always been the Holy Censor of Medegia, although that title technically refers to the chief cleric of the Overking, who need not be a priest of Hextor.

Specialty priests are known as battlescourges. The clergy of Hextor includes humans (82%), half-orcs (10%), and even half-ogres (3%), but other members of the clergy do not consider humanoid shamans (5%) true priests. Those of human ancestry include those of Oeridian (55%), Flan, (9%), Suloise (2%), Baklunish (1%), Olman (less than 1%), Rhennee (less than 1%), Touv (less than 1%) and mixed (32%) heritage. Hextor's clergy includes specialty priests (35%), clerics (28%), crusaders (12%), fighter/clerics (10%), thieves (6%), monks (4%), and humanoid shamans (5%). Thieves are not considered members of the clergy in every see, crusaders and monks are not found in every religious order, and shamans are never considered part of the priesthood by other priests.

Dogma: The world is a harsh and unforgiving place wherein the strong rule the weak, and power is the ultimate reward. Those who wish to prevail must prepare themselves to endure all manner of hardship. Oftentimes, the best tools are cruel and merciless in their application, and harsh in their result. Forge order from the chaos, and the rule of law over anarchy. Back the forces of tyranny, and suppress dissent in any form.

Day-to-Day Activities: The Church of Hextor is a martial faith, and followers expend much of their energy waging war and ruthlessly suppressing those who would rebel against their authority. Many priests serve tyrants grand and petty, enforcing their rule and upholding the ruthless application of the law. Other priests have worked their way into positions of power and rule as tyrants themselves. When not actively waging war or sowing discord, priests of Hextor spend endless hours improving their personal fitness for battle.

Holy Days/Important Ceremonies: The clergy of Hextor conduct most religious services in Old Oeridian, dismissing claims by scholars outside of the faith that the language has not been immune to outside influences. However, as the ranks of the faith's humanoid members grow, it has been necessary to adapt some services to Common. Most of the faith's sacred texts are written in Old Oeridian as well, necessitating that those priests of a scholarly bent or seeking to rise to the upper levels of the hierarchy learn to read and write this language as well.

The Feats of Strength are the most important individual tests undertaken by individual members of clergy. Before advancing in rank (i.e. as part of the training necessary to advance in level), all priests of the Champion of Evil must demonstrate their martial prowess, endurance, and fitness to rule by any means necessary in a clear and convincing fashion. The nature of the Feats of Strength varies from individual to individual and from level to level, but they are always revealed through prayer and divinely inspired visions. Priests who are active in the world at large are often given difficult quests to complete that further the ends of the Scourge of Battle. Cloistered members of the clergy are likely to be required to undergo tests of fortitude that can be completed with the walls of a temple, but which are no less

taxing. (In game terms, a Feat of Strength can be begun once a priest is within 10% of the total number of experience points necessary to advance to the next level of experience. The priest can continue to receive experience points before beginning or during the Feat of Strength, but his or her experience point total is capped at 10% above the total necessary to advance to the next level in any event. In addition, it is not possible to gain any of the benefits of advancing in level before the requisite Feat of Strength is completed. (The exact nature of a particular Feat of Strength should be designed by the DM.)

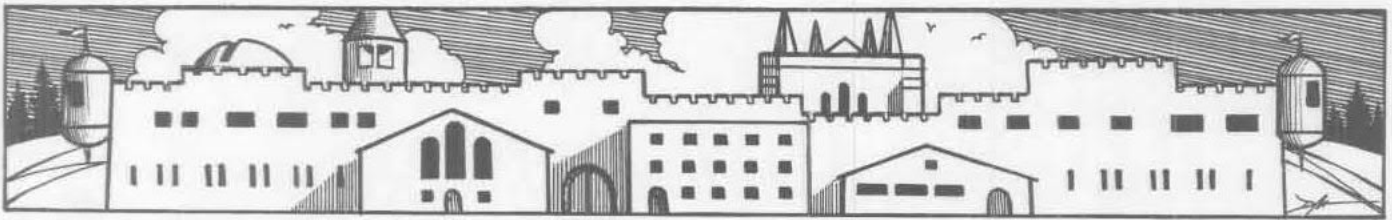
Ceremonies honoring Hextor are accompanied by a great deal of chanting. Wind instruments sound discordant tones, shouts and screams are voiced, and iron weapons are struck during such an ritual. The faithful of Hextor celebrate numerous holy days celebrating the heroes of battles past. The exact roster of holy days and festivals varies from region to region and even from temple to temple, although certain major celebrations are held throughout the faith. Of particular note are such holy days and festivals as the Bleeding, the Fist of Eternal Malachite, and Discordsmight.

The Bleeding is a weeklong festival observed during the week of Growfest. This festival has its roots in the traditional offering of blood sacrifices to the Champion of Evil before warfare commences in the spring. In the centuries it has been observed, the Church of Hextor has ritualized this observance, and the week is now observed with exhibitions of fitness and martial prowess, arena battles, and ritual bloodletting. Each night, captives who were seized in the past year but never ransomed are set free on a battlefield and then hunted by a trio of priests armed only with daggers, a ritual symbolizing the six arms of Hextor.

The Fist of Eternal Malachite commemorates the battles fought by the church armies of Hextor to ensure the ascendancy of the House of Naelax during the Turmoil Between Crowns and after the crowning of Overking Ivid I. Celebrated on Midwinter's Day, this holy day marks the ascendancy of the Church of Hextor over rival faiths, such as the Church of Pholtus and the Church of Heironeous, in the heartlands of the Great Kingdom. Since the Greyhawk Wars, regional observances of this holy day, particularly in the Great Northern Kingdom of Aerdy, have been altered to emphasize battles fought in the name of the local ruler.

Discordsmight is an ancient holy day, predating the rise of the Kingdom of Aerdy. Celebrated on the last Godsdays (the twenty-fifth day) of Ready'reat (November), this holy day commemorates a ten month war between the followers of Hextor and the followers of Heironeous. Despite a weaker tactical position, the followers of Hextor defeated overwhelming numbers of troops, levied from the general populace, to hurl back an incursion of Heironean knights who sought to overthrow the rule of law by Hextorian priests. As a result, the Medegian Bladelands expanded their influence as far west as the Flanni River. Although a few tales of this ancient conflict survive, this holy day has evolved into a celebration of those who have been victorious in battling the followers of the Archpaladin.

Major Centers of Worship: The faith of Hextor has long been strong along the traditional routes of the Oeridian migration, particularly in the lands of the former Great King-



dom, and it has been adopted by many humanoid tribes in service to Oeridian masters. The Medegian Bladelands, located along the coast east of the Mikar River, were an early center of the faith. This religious tradition was recognized by the earliest monarchs of the Kingdom of Aerdy with the establishment of the See of Medegia under the rule of a Hextorian censor based in Rel Astra. Alone among the Oeridian faiths, the church of the Champion of Evil has grown in power as the Great Kingdom has declined. This rise was due in part to the departure of most of the church armies of rival faiths. Hextor's faithful strongly backed the House of Naelax during the Turmoil Between Crowns that began in 437 CY. This alliance led to the faith's ascendancy over all other faiths in the Great Kingdom as of the coronation of Ivid I in 446 CY, but also resulted in the church of Hextor falling under the thumb of successive overkings.

The Greyhawk Wars heralded the beginning of the Iron Schism, in which the ranks of Hextor's faithful have split into two hostile camps and numerous factions. The destruction of Medegia has seen the decline of the church's power in its traditional demesne. (Spidasa, the former Holy Censor, endures the Endless Death in the palace dungeons.) Holy Censor Pyranden (LE human male P18 of Hextor), who also retains his title as Patriarch-General, remains loyal to Ivid V in Rauxes. The Battlehall of the Unholy Bloodshield, named for its most prized magical artifact, lies within the main palace grounds. In addition to Pyranden's chambers and the vaults holding church records, monies, and the like, this temple is used by Hextor's priesthood, elite warriors, human members of the Companion Guard, and some of Ivid's advisers. Especially gruesome features of this temple are four guardian statues made entirely from coagulated blood. They have the statistics of flesh golems, but they never escape priestly control.

In the Great Kingdom of Northern Aerdy, Overking (formerly Herzog) Grenell I of House Naelax (LE human male P19 of Hextor), remains the titular leader of the faith from his capitol in Eastfair. The Cathedral of Hextor lies at the heart of Grenell's palace, known as the Cyst. This imposing church contains statues of great Aerdy warriors, superb stained-glass windows showing battle scenes, commemorative friezes and murals depicting victories of Oeridians over humanoids, Flan, and others. Access is restricted to the Herzog, his senior assistants, and those powerful folk within Eastfair known to be active worshipers of Hextor. Undead guardians throng the temple, and leaders of the orcs in the city are admitted—but only rarely, and at such times the murals depicting their kin being slain are carefully covered up with wall hangings. Sacrificial rituals are rarely practiced here, and then only in the basements which are whispered to hold a handful of prisoners whom Grace Grenell values too highly to leave rotting in the city jail. Other prominent Hextorian churches in the Great Kingdom of Northern Aerdy include the Malachite Spires, a great cathedral under construction in Delaric, and the Basilica of the Scourge, in Bellport. Krennden (LE human male P14 of Hextor), once the Patriarch of Hextor in Rel Astra, and now the Patriarch of Delaric, has pronounced the Overking insane and renounced his sacred guardianship of the Malachite Throne. Halldrem (LE human male P15 of Hextor), the Patriarch of Bellport, is a bully and coward, make him an effective agent of Grenell.

Affiliated Orders: Since the inception of the Kingdom of Aerdy, the church of Hextor has sponsored church armies led by the Patriarch-Generals of the faith and paid for by tithes and taxes levied by priests, who were themselves landholders, particularly in Medegia. Such armies are traditionally known by sacred battle relic that serves as the company standard. In the aftermath of the Greyhawk Wars, there are now few church armies left intact in Aerdy, as the Medegian armies were decimated by the overking's destruction of that land. Where they do exist, however, they are of superior quality and morale. Although this did not use to be the case, few of the troops of such church armies are actually priests or ardent followers of the faith, but they tend to have fair to good equipment, and they know that either combat magic or magical healing are routinely on hand, which helps their morale. Some of the better known church armies of Hextor still extant include the Company of the Twin Shields, the Order of the Six Severed Hands, and the Gray Knights of Great Skull.

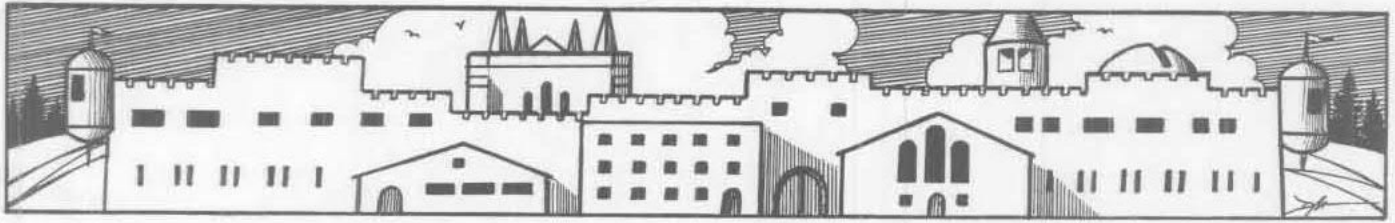
Although not considered church armies, many companies of warriors include a great number of Hextor's faithful. Well-known examples include the Bannermen (the remnant of the Glorioles Army) and the Marchers (deserters from the Imperial Regulars who now serve in Grenell's land as mercenaries).

Although monks make up but a small fraction of Hextor's faithful, all are considered members of one of the various monastic orders. The most famous such order, the Brotherhood of the Gray Hand, is dedicated to the preservation of Oeridian traditions and culture and the destruction of the Heironean brotherhood known as the Order of the Glory Everlasting.

Priestly Vestments: The ceremonial garb of Hextor's clergy includes black robes adorned with white skulls or gray visages overtop chain or scale mail. The holy symbol of the faith is an arrow of hate and discord, a device fashioned from six arrows bound near the fletching and hung from a crudely wrought iron chain. All such arrows must be fashioned from hornwood, smeared with a paste of blood and ash, used to slay a sentient being, and remain unbroken. Higher-ranking priests (of 9th level or greater), are permitted to have arrows of hate and discord dyed red from having been dipped in blood, while lower-ranking clergy are restricted to gray ones.

As a sign of their faith, priests are expected to carry six shields and/or weapons with them at all times. (Weapons requiring two hands to be wielded properly are considered to be two weapons.) This practice is believed to stem from Hextor's practice of manifesting in the form of a *battlearms* spell, as the god's teachings require his servants to be prepared.

Adventuring Garb: Although most priests favor chain mail or scale mail and a spiked buckler, the clergy of Hextor employ all forms of armor when actively adventuring. Favored weapons include bows, crossbows, flails, military forks, morningstars, scimitars, spiked bucklers, and staff-slings.



Specialty Priests (Battlescourges)

Requirements:	Strength 15 or Dexterity 15, Wisdom 9
Prime Req.:	Strength or Dexterity, Wisdom
Alignment:	LE, NE
Weapons:	Any
Armor:	Any metallic armor, any shield
Major Spheres:	All, Charm, Combat, Elemental (Fire), Healing, Law, Necromantic, Protection, War
Minor Spheres:	Divination, Summoning, Sun (reversed only), Travelers
Magical Items:	As clerics
Req. Profs:	Flail, Morningstar or Scimitar, Modern Language (Old Oeridian)
Bonus Profs:	<i>endurance</i> , two-weapon style specialization

- Battlescourges must be humans, half-orcs, half-ogres, or tieflings. While most battlescourges are humans of mixed or pure Oeridian descent, humans of every subgroup, as well as not insignificant numbers of half-orcs and half-ogres, are called to be specialty priests of Hextor's clergy.
- Battlescourges are allowed to multiclass as battlescourge/thieves or battlescourge/assassins, and if the DM allows kits for multiclassed characters, they may take an assassin kit for rogues or cleric/thieves.
- Battlescourges may take nonweapon proficiencies from the warrior group without penalty.
- Battlescourges receive Constitution hit point adjustments to their Hit Dice as if they were warriors.
- At 1st level, battlescourges can cast *cause fear* (as the reverse of the 1st-level priest spell *remove fear*) or *enlarge* (as the 1st-level wizard spell) once per day.
- At 3rd level, battlescourges can cast *cloak of fear* (as the reverse of the 4th-level priest spell) or *strength* (as the 2nd-level wizard spell) once per day.
- At 5th level, battlescourges can cast *enthrall* (as the 2nd-level priest spell) or *ray of enfeeblement* (as the 2nd-level wizard spell) once per day.
- At 7th level, battlescourges can make three melee attacks every two rounds.
- At 9th level, battlescourges can cast *battlearms* (as the 4th-level priest spell) or *enervation* (as the 4th-level wizard spell) once per day.
- At 11th level, battlescourges can cast *arouse discord* (as the 6th-level priest spell) or *flame strike* (as the 5th-level priest spell) once per day.
- At 13th level, battlescourges make two melee attacks every round.
- At 20th level, battlescourges can cast *unholy word* (as the reverse of the 7th-level priest spell *holy word*) once per day.

Hextorian Spells

At the DM's discretion, priests of Hextor may cast some of the spells available to Bane, Garagos, and Iyachtu Xvim in the FORGOTTEN REALMS setting (see *Faiths & Avatars* and *Prayers from the Faithful* or the *Priest's Spell Compendium* for details).

2nd Level

Mantle of Hextor

(Alteration)

Level: Priest 2

Sphere: Combat, Law

Range: 0

Duration: 1 turn plus 1 round/level

Area of Effect: The caster

Components: V, S, M

Casting Time: 5

Saving Throw: None

This spell enshrouds the priest in an ashen aura that leeches all color from the skin and twists his visage into a horrifying skull-like guise with lank hair and red-rimmed eyes.

For the duration of the spell, all opponents in direct melee combat with the priest make morale checks with a -2 penalty. All attempts to command undead are made as if the priest were one level higher. The priest can Hide in Shadows or Move Silently as a thief of the same level (see Table 19 in the DMG), with appropriate armor and racial adjustments. (If the priest is multiclassed as a thief, she receives a +10% bonus to all Hide in Shadows and Move Silently checks instead.) Finally, the priest is inured to magical pain and is not subject to the debilitating effects of spells that induce physical discomfort while cloaked in a *mantle of Hextor*, although damage is suffered normally.

The material components of this spell are the priest's holy symbol and a handful of paste made from ash and blood that is smeared on the face and arms.

4th Level

Battlearms

(Alteration)

Level: Priest 4

Sphere: Combat

Range: 0

Components: V, S, M

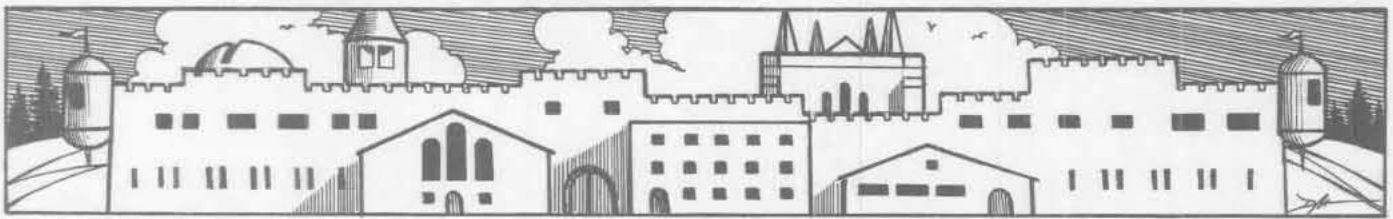
Duration: 1 round/level

Casting Time: 6

Area of Effect: The caster

Saving Throw: None

By means of this spell, the priest can create additional limbs from her upper torso, known as *battlearms*. Priests of less than 10th level may create two *battlearms*, in addition to their normal complement of limbs, while priests of 11th level or greater may create four *battlearms*, for a total of six arms.



Battlearms can be used with full proficiency when employing weapons or shields. Strength and Dexterity checks for *battlearms* are made without penalty. However, no more than one attack per round can be made with each *battlearm*..

Any armor or clothing worn when this spell is cast is magically altered to allow for the additional limbs. When the spell effect ends or if the armor or clothing is removed, the items revert back to their normal form immediately. Items carried by *battlearms* when this spell expires are immediately dropped.

If any individual *battlearm* is severed or suffers more than 8 points of damage directed specifically at that particular limb (which does not affect the priest's total), the affected *battlearm* dissolves. The spell effect does not end until the spell expires normally or all *battlearms* have been destroyed.

The material components for this spell are the priest's holy symbol and two (or four) arm bones from a humanoid skeleton. The latter are consumed in the casting of the spell.

6th Level

Arouse Discord

(Enchantment/Charm)

Level: Priest 6

Sphere: Charm

Range: 100 feet

Duration: Special

Area of Effect: 100 square feet/level

Components: V, S, M

Casting Time: 5

Saving Throw: Negates

By means of this spell, the priest sparks disagreements and inflames tensions and resentments among all creatures within the area of effect that fail a saving throw vs. spell. All affected creatures immediately fall to loud bickering and arguing. Friends argue with friends, irksome things become hatreds, and petty jealousy grows to seething rage. There is a 50% chance that affected creatures of different alignments attack each other. The bickering lasts for 5d4 rounds, the fighting for 2d4 rounds. Even a being that makes its saving throw may indirectly fall victim to this spell's effects if they are sufficiently provoked by the actions of an affected creature or if their actions serve to provoke an affected creature.

The material component of this spell is the priest's holy symbol.

Sources: Hextor was originally detailed in *DRAGON* #69, page 24. Further details are found in *World of GREYHAWK: Guide*, pages 63, 68–69, *World of GREYHAWK: Glossography*, pages 41–42, *From the Ashes: Atlas of the Flanaess*, pages 88–89, *Player's Guide to GREYHAWK*, pages 19, 21, and *On Hallowed Ground*, page 180.

The symbol of Hextor was first depicted in *From the Ashes: Reference Card #4*, and depicted in a somewhat different form on the gatefold of the *Player's Guide to GREYHAWK*.

Old Oeridian is discussed in the *Player's Guide to GREYHAWK*, page 15, as well as other sources. It seems appropriate that the lawful clergy of Hextor would preserve this tongue and insist that it has not changed since the crowning of the first Overking.

The spell arouse discord is patterned after the discord effect of the 8th-level wizard spell *symbol*, as detailed in the *Player's Handbook*..

Several of the abovementioned NPCs (augmented in level to reflect the passage of time) and temple descriptions are taken from the unpublished *Ivid the Undying*.

The Exorcise Spell

Exorcise

(Abjuration)

Level: Priest 4

Sphere: Necromantic

Range: 1

Duration: Permanent

Area of Effect: 1 creature or object

Components: V, S., M

Casting Time: 1–100+ turns

Saving throw: None

The spell of exorcism negates possession of a creature or an object by any outside or supernatural force. This includes control of a creature by some force in an object, possession by a *magic jar* spell, demonic possession, curse or even *charm*, for the *exorcism* spell is similar to a *dispel magic* spell. Furthermore, it affects a magical item if such is the object of the exorcism. Thus, a soul object of any type affected by a successful exorcism expels the life force contained, to inhabit its nearest material body, wholly and completely.

The *exorcise* spell, once begun, cannot be interrupted, or else it is spoiled and useless. The base chance for success is a random 1% to 100%. Each turn of exorcism the dice are rolled, and if the base number or less is rolled, the spell is successful. The base chance of success is modified by -1% for each level of difference between the priest's level of experience and the level of the possessor or possessing magic, where the smaller number is the priest's level. In the reverse, a +1% cumulative is added. The DM can assign a base chance according to the existing circumstances, if desired.

The material components for this spell are the holy symbol of the priest and holy water. A religious artifact can increase the chance of success by from 1% to 50%, according to its power.

THE OERIDIAN

PART I: ATROA, DELLEB, AND KURELL

BY ANDY MILLER

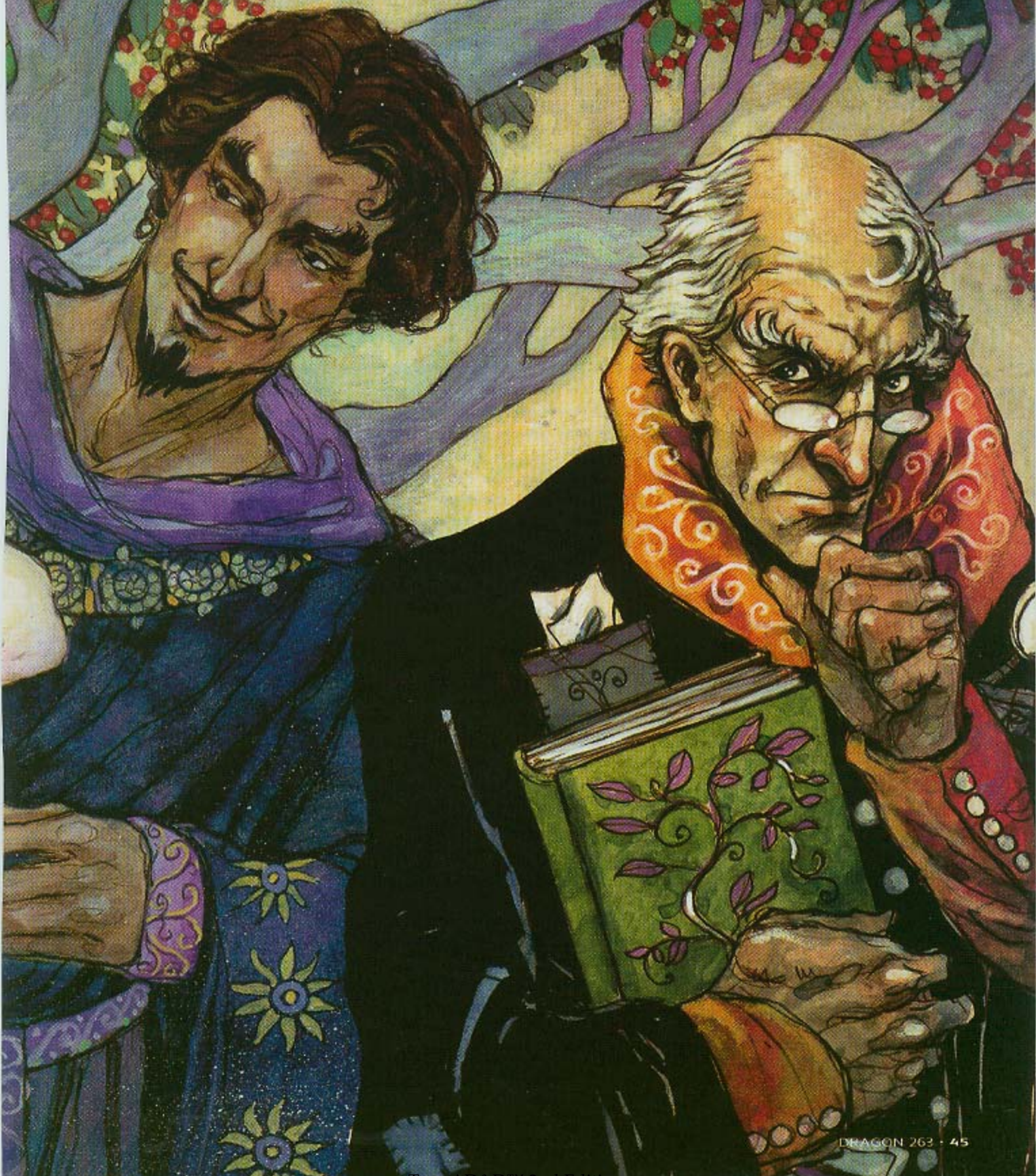
ILLUSTRATED BY REBECCA GUAY

Aside from the fact that the Oeridians were fierce warriors and that they migrated east to escape the wars that destroyed both the Suel Empire and Baklunish Dynasty, little is known about them. From what empire did they come? What lands did they rule? What kings or chiefs were their heroes? Only the gods know the true answers to these questions.

—From a lecture given by Porthos Quurn (Savant) at the Royal University in Rel Mord, 9 Harvester, 585



LESSER GODS



Between 1982 and 1984, the gods of Oerth were examined with great detail in the pages of *DRAGON*® Magazine. With articles by E. Gary Gygax and Lenard Lakofka and the release of the *World of Greyhawk* boxed set, more than sixty deities were presented, thirty-one of them in detail.

In 1988, James M. Ward's *GREYHAWK*® *Adventures* supplement detailed twelve of the major gods for 2nd edition.

In 1992, the *GREYHAWK* setting was reenergized with the *From the Ashes* boxed set. The greater and intermediate gods were updated for 2nd Edition, and now we had twenty-nine gods for specialty priests and clerics.

To help complete the pantheon of *GREYHAWK* deities, here is the first in a series detailing the lesser Oeridian gods of Greyhawk, all presented in the *Faiths and Avatars* format. Though unable to grant 7th-level spells, these powers are important on Oerth and can easily be used in any AD&D® game campaign.

ATROA

(Bringer of Spring, Wind-Daughter, Provider, Shy One, First Sister)

Lesser Power of the Beastlands, NG

Portfolio: Spring, east wind, renewal

Aliases: None

Domain Name: Brux/Grove of Perpetual Spring

Superior: Velnius (father)

Allies: Ehlonna, Phaulkon, Sotillon, Velnius

Foes: Telchur

Symbol: Kara tree full of red, ripe fruit

Worshippers' Alignment: Any good

Atroa (ah-TRO-ah) is the youngest of the three daughters of Velnius. She is the power of rebirth and the first sister of the seasons to show her face after Telchur has his wintry reign. She brings the warmth back to land after winter's cold grip, causes the crops to grow, and brings the warm winds from the east. She represents planting and self-perpetuation.

Atroa is a shy god, rarely communicating to her priests or followers. Her worshippers understand the circle of life that she represents—birth, growth, death, rebirth. The seasons always change, but life and spring always comes again. Atroa assures her people of that.

Atroa's Avatar

(Mystic 18, Druid 14)

Atroa almost never appears in avatar form. A threat to her followers must be very great for this power to set foot on Oerth. When she does appear, Atroa takes the form of a beautiful young woman dressed in a short, green skirt and tunic. A few fresh, green leaves are usually tucked in her blonde hair. Her features are perfect, more elven than human, and her skin is tanned by the sun. Warm breezes constantly play about her hair and clothes, keeping both in motion. She is never armed.

AC -6; MV 12, fly 24 (B); hp 145; THAC0 10; #AT 2; Dmg 1d10 (martial arts); MR 50% (100% against druids); SZ M (5' tall); Str 17, Dex 18, Con 19, Int 19, Wis 18, Chr 22.

Spells P: 10/10/9/9/6/4/2

Saves PPDM 2, RSW 6, PP 5, BW 8, Sp 7

Special Att/Def: Atroa cannot be struck by wooden or natural weapons. The wind that constantly blows about her keeps any missile weapons from touching her. Only metal wielded by hand can hurt her. She can cast up to two *gust of wind* spells per round in addition to any attacks or magic, and she uses these to keep her enemies at bay. Atroa also has the natural ability to *charm* anyone at will (saving throws against this effect are made at a -5 penalty). This powerful ability effects even elves and their kin. Atroa uses martial arts (from the *Complete Fighter's Handbook*) if forced to fight hand-to-hand.

Atroa regenerates 5 hit points per round. She exerts complete control over any plant or plantlike creature within a mile of her location, and treants have been known to fight to the death for the god.

Other Manifestations

Atroa most often manifests as a gentle gust of warm wind. Sometimes she lets her followers know she is about by causing grass or greenery to sprout in an unusual place, such as grass growing suddenly in a snowstorm or vines growing out of solid rock inside a building. The demonstrations are rare, however, as Atroa seems reluctant to deal with mortals.

The Church

Clergy: Clerics, specialty priests, mystics

Clergy's Alignment: NG, CG, LG

Turn Undead: Clerics: yes, specialty priests: yes, mystics: yes

Command Undead: Clerics: no, specialty priests: no, mystics: no

The church of Atroa is widespread along the routes of the Oeridian migrations to the east. She is widely worshiped in Ull, Ket, Bissel, the Gran March, Keoland, the Ulek States, the County of Urnst, the Great Kingdom (or what's left of it), and in the Wolf and Tiger Nomads' lands. Other lands often have small shrines dedicated to the god, though they see little use except in the spring. Many farmers worship her, praying for a good harvest and an early spring. Sailors and sea merchants sometimes pay their respects to Atroa and pray to her for favorable winds to blow their way. The trade winds of the spring and summer which blow from the east are often called "Atroa's breath."

Temples to Atroa are usually small, simple shrines or chapels. They are always made of wood and have many windows (most of which face east) to allow the wind to blow through. Carved wooden statues depicting Atroa sometimes stand above the altars. Each chapel invariably has a tower with a bell mounted in it for ringing out the hours. Most of the churches have large gardens.

There are two sects of the church of Atroa: the Planterings and the Bearers. The Planterings revere spring, the renewal of life through farming and animal husbandry, and the warmth brought by the eastern winds. These young women and men are hard-working members of the church who use magic and their own hands to see that the yearly crops are planted and readied. They are most active in the early year and spend their winters preparing for the spring again. The Bearers have taken more strongly to Atroa's portfolio of renewal, spreading the word of the god in that light and urging the proliferation of the human race. Almost always women, Bearers revere the family and the propagation of children, and they are often pregnant themselves. Bearers often run orphanages, treating each child as if he

or she were the Atroan's own and keeping them well fed, well rested, and loved. They are taught at an early age the importance of Atroa and of life itself. Male Bearers are very rare.

Dogma: Atroa's followers believe in the goodness of people. Each new thing is part of the cycle of life. Celibacy is frowned on in the church, and marriage is encouraged for both its members and clergy. Pregnancy is looked upon as "the blessing of Atroa," and priests who become pregnant are seen as the holiest of all. Although there are fewer male than female priests in Atroa's church (about 80% of the clergy is female), they are also respected for their own ability to father children.

The church also teaches responsibility. Although Atroa's followers preach renewal and rebirth without constraint, they also believe in nurturing what has been planted. Allowing a plant to die or a child to go hungry because of neglect are both seen as great sins.

Day-to-Day Activities: Priests of Atroa are most active in the spring, when they take part in the planting of crops. Atroa has no reluctant followers. Everyone spends some time in the fields planting seeds, pulling weeds, digging canals, or maintaining the fields. The clergy of the church tend to the fields throughout the spring and summer, and many of them become quite learned in the areas of crop rotation, fertilization, irrigation, and agriculture in general.

Many priests of Atroa (especially bearers) are midwives.

Holy Days & Important Ceremonies: Morning prayers and thanks to the Wind-Daughter for another day and another season are important to the clergy of Atroa. Working in the fields is considered prayer, and the mantra "Blessed be this ground" is often recited while doing so. Priests bless newly born children and newly formed families, and they preside over funerals, preaching that even the dead will someday come again.

The holiest day of the year is the Spring Feast, which falls on the 4th day of Growfest (Spring Equinox). This is a day of prayer, rest, reflection upon the last year, and thoughts of what the new year will bring. Almost as important is

the entire festival of Growfest, when the clergy of the church are busy planting. The week is filled with days full of back-breaking work, followed by evenings of song, prayer, food, and drink. Only Godsdag, the 4th of Growfest, is set aside as a day of rest during this time, breaking the planting into two short half-weeks and making the work seem easier for all involved.

Major Centers of Worship: The Temple of the Children is the largest temple of Atroa in the Flanaess. Situated in the city of Gradsul in the Kingdom of Keoland, this large, wooden structure competes with the Foaming Tower (the temple of Osprem, also located in Gradsul) for followers. Since most sailors want the blessings of both gods, the churches have many members that belong to both. The Temple of the Children also serves as one of the greatest orphanages in Keoland.

The Trade Wind Chapel in High Mardreth in the County of Urnst is the second largest Atroan temple. This place caters to sailors and ships and has grown since the Greyhawk Wars as more shipping bypasses Nyronde for the Urnst States.

Affiliated Orders: Atroa's church has no affiliated orders.

Priestly Vestments: Clergy of Atroa usually wear simple farmers' clothes and green wide-brimmed hats tied tightly to their heads. Sometimes they wear green cloaks covered with red dots, and they almost always wear leather gloves to work in the fields. Formal dress includes green, knee-length robes with short sleeves (usually halfway between the wrist and elbow in length) and hoods. The clergy believe that whatever they wear, it should not get in the way of the day to day business of work.

Adventuring Garb: Atroan clergy usually dress like farmers, though often wearing green, wide-brimmed hats and green and red cloaks. Atroa's holy symbol is worn prominently at the neck or on the hat band. Clergy who choose to



wear armor usually chose plain, unadorned leather armor.

Specialty Priests (Green Daughters/Sons)

Requirements: Constitution 14

Prime Requisites: Constitution, Wisdom

Alignment: NG

Weapons: Any nonmetal

Armor: Any nonmetal

Major Spheres: All, Animal, Creation, Healing, Plant, Sun, Weather

Minor Spheres: Divination, Time

Required Proficiencies: None

Bonus Proficiencies: Herbalism and either Agriculture (Planterings) or Healing (Bearers)

† Halfings can become Green Daughters or Sons, but this is relatively rare.

† All Green Daughters or Sons gain a bonus of +2 to saving throws vs. aging, withering, or rotting. If no saving throw is usually allowed, the Green Daughter or Son still receives a saving throw with no bonus.

† At 3rd level, the Green Daughter or Son can cast *gust of wind* once per day for every three levels of ability.

† At 6th level, the Green Daughter or Son *regenerates* 1 hit point per turn, even if killed.

† At 12th level, Green Daughters and Sons can cast *regenerate* once per day.

DELLEB

(The God Scholar, Sage of the Gods, The Good Savant)

Lesser Power of Mt. Celestia, LG

Portfolio: Reason, Intellect

Aliases: None

Domain Name: Solania/The Great Library

Superior: None

Allies: Boccob, St. Cuthbert, Lirr, Zuoken

Foes: Syrul, Hextor

Symbol: Open book

Worshipers' Alignment: LG

Delleb (DELL-eb) is the god of sages. He stands for knowledge, freely given and freely received. As a god of intellect, he believes that all of his followers should hone their minds to the fullest extent and then teach others to do the same. He is sometimes called the most honest of gods, for he neither lies nor speaks a half-truth.

He and Syrul, the Suloise god of lies and deceit, have long been rivals. The two have warred among themselves since long before the Rain of Colorless Fire and Invoked Devastation over a thousand years ago.

Delleb loves riddles and puzzles, though they take him little time to solve. He has never been tricked, though many have tried. Delleb never tires of outwitting his enemies, although he yearns for a true mental challenge.

Delleb's Avatar

(Mage 20, Cleric 15)

Delleb's avatar appears as a tall, thin Oeridian man with olive skin. He looks very old, and the top of his head is balding, leaving only some short tufts of gray hair on the sides and back. He wears reading glasses, and a magnifying glass protrudes from his coat pocket. He usually carries a large book and is always accompanied by a large, black labrador retriever named Shadow.

Delleb is most often dressed as a scholar, wearing black robes filled with many pockets. When in this form, he is usually slightly bent, as if under a great weight (though his posture is simply bad from so much reading and writing). His head is never covered and seems to glow slightly, as do his eyes.

Delleb occasionally takes the form of

a warrior. When he appears thus, he wears full platemail, though his head is still bare, and he carries a sabre. Over his back is slung a strange device of metal and wood longer than the god is tall. He sometimes appears mounted on an immense war horse.

AC -10; MV 12 (36 mounted); hp 175; THAC0 8; #AT 2; Dmg 1d8 + 6 (sabre) or 1d10+special (flintlock rifle); MR 55%; SZ M (6' tall); Str 16, Dex 20, Con 18, Int 25, Wis 23, Chr 19.

Spells P: 10/9/9/9/6/3/1 M:

5/5/5/5/4/3/3/2

Saves PPD 5, RSW 5, PP 7, BW 9, Sp 6

Special Att/Def: Delleb's *sabre* +5 is a *holy avenger* called Delente-Vinnos (roughly "That which strikes down ignorance" in Old Oeridian). His weapon of preference, however, is a 7'-long musket of his own invention. This device appears to be a typical flintlock rifle (or arquebus—though no one on Oerth has ever seen one work) of unusual length. The barrel is balanced by several strands of tight wire mounted on struts projecting from the metal shaft. A large targeting circle on the end is likewise reinforced with wires, and the stock is made of bronzewood. Delleb alone can fire this weapon, and when he does, the explosion can be heard for miles. The weapon's ranges are 1 mile/10 miles/100 miles. If an even number is rolled for damage by this giant rifle, the die is rolled again and the result added to the first figure. This is done until an odd number is rolled. It is magically loaded and can be fired twice every round.

Delleb has the power to *confuse* his opponents, either by touch, striking with his sabre, or with a bullet from his musket. He can use this power up to twice per round, and the *confusion* lasts until Delleb wishes it to cease. Delleb also has a goose feather quill pen that he can use to the same effect.

Delleb is immune to any and all Illusion and Enchantment/Charm spells, easily seeing through such deception. He is also able to guess the next logical move any living being will make and always reacts with such foresight.

Shadow is a large, black lab with a gleam of intelligence in her eyes. She can speak several languages fluently, though

she rarely does. She is fully ten times as strong as a typical war dog.

Other Manifestations

Delleb believes his followers and clergy should find their own way and use their own intellects to solve problems—hence he rarely appears. Some of his other manifestations, however, are the smell of old books, a shadow around the corner in a library or temple (though no one is there), or even a sudden insight to a previously puzzling problem. He sends Shadow as his manifestation sometimes, and the dog often appears as one of the canines of the church, but with an intellect far beyond that of a normal dog.

The Church

Clergy: Clerics, specialty priests, monks, paladins

Clergy's Alignment: LG

Turn Undead: Clerics: yes, specialty priests: yes, monks: no, P: no

Command Undead: Clerics: no, specialty priests: no, monks: no, paladins: no
Temple-schools of Delleb can be found throughout the Flanaess along the routes used by the Oeridians during their migrations. They are most prevalent in Furyondy, Veluna, Nyronde, the Urnst States, and Keoland. Sages throughout the Flanaess give respect and prayer to Delleb.

The temples themselves are stout structures built of stone and wood, almost always having a protective wall around them (though they are open to anyone most of the time). Some of the greatest libraries in the land are contained within the temples, and whole wings are devoted solely to teaching. Most temples have a special building or two on their grounds reserved for the teaching of children, who are allowed to learn for free. Those cities and towns lucky enough to have a temple of Delleb have some of the highest literacy rates in the world.

The clergy of Delleb is divided into the scholars, librarians, and knights. The scholars of Delleb are the largest group and consist of the best thinkers, philosophers, mathematicians, historians, and sages of the church. They are divided into the learners and the teachers. The learners revere learning for its

own sake and study all they can on one or more subjects, usually becoming experts or sages in that field. Bards often seek out scholars for information about local or ancient history. Some scholars are scientists who run careful experiments in an attempt to discover more about the world they inhabit. (A scholar of Delleb is credited with the invention of the crossbow.)

The teachers represent a smaller sect of the scholars. These are the men and women who run the various schools of the church, spreading knowledge to as many as possible. Some of them work in the temple schools while others roam the lands, teaching wherever they end up. The teachers are divided into assistants (acolytes who are still learning), mentors (full time teachers), and savants (who teach at the highest levels, sometimes to other scholars).

The librarians are in charge of the books in the libraries of the temples. These books must be indexed, cross referenced, and copied for distribution to other temples or to those who wish to purchase the knowledge. The acolytes of this order invariably end up in the scriptorium, copying and illuminating such works as accurately as possible. These scribes are the lowest of the librarians and are closely watched by the bookkeepers who run the libraries. They, in turn, pay heed to the Chief Librarian.

The knights of Delleb are a noble order of warriors who defend the church and spread knowledge as far as possible. This group has grown considerably since the Greyhawk Wars, especially in Furyondy and Nyronde.

The church is also known for its doctors. A few temples in the Flanaess are dedicated solely to healing (magical and mundane). The hospitals of Delleb are often run by the scholars. Those unfortunates who do not survive treatment still further the cause of science and medicine through autopsy.

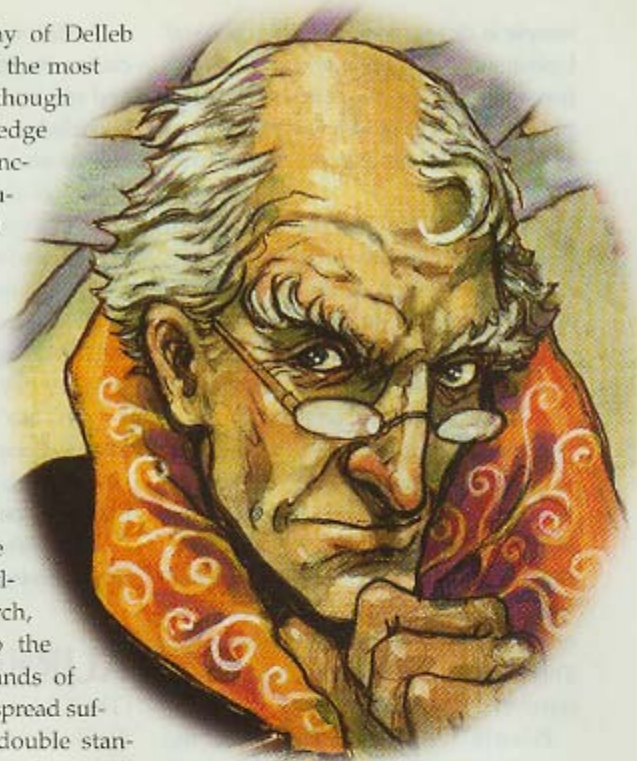
Dogs are revered by the church as "man's most intelligent, honest, and loyal friend." Most temples have at least a few dogs on the premises, often taking in strays and giving them a good home. Black labs are the most important breed and thought of as the smartest of all dogs. They are preferred by the church over others.

Dogma: The philosophy of Delleb teaches that knowledge is the most important thing of all, though even the hunt for knowledge does not supersede the sanctity of life. The clergy emulate their all-knowing god by searching for knowledge and then spreading it far and wide. Secrets that contain true knowledge are seen as a blasphemy, as information belongs to anyone who is willing to seek it. Those who covet secrets are the greatest enemies of the church. Even evil knowledge is sacred to the church, though they try to keep the worst of it out of the hands of those who would use it to spread suffering. This hypocritical double standard (the keeping of secrets when truth belongs to everyone) is often overlooked or ignored by the lay brothers. Only Delleb himself (acting through his highest priests) can authorize the destruction of any bit of writing that imparts knowledge. Debates on the nature of good and evil (and what constitutes "evil knowledge") rage constantly between members of the scholars and other sects.

The church also teaches its clergy and followers to hone their intellects. Riddle and pun contests are common and important. Those who win are usually rewarded with elevation in the church or access to the more delicate books. Logic puzzles are also well regarded.

Day-to-Day Activities: Members of the clergy spend their days doing what their sect finds most important. This includes copying and sorting books, spreading information to other libraries, teaching, or experimenting. Followers of Delleb see it as their daily duty to think up some new thought, preferably something no one has ever thought of before.

Holy Days & Important Ceremonies: The Mass of Knowledge is performed each Godsdays. In it the priests of the church follow a strict ceremony of worship and speak of new learnings. The ceremonies usually last the better part of a day, the rest of the holy day being given over to discussion of the new ideas by members of the clergy.



On the eve of Freeday, scholars of the church visit taverns or inns, listening to stories and hearing the general gossip or news. Many hours are spent listening to what the local people have to say and copiously committing it to memory. For these priests, Freeday morning is usually spent writing notes on what they heard. The following week, the priests try to determine which of this information is true and which is false, taking notes about both. This practice has upset more than a few people, but since the priests are usually willing to pay for verification of rumors or hearsay, complaints are usually put aside.

Major Centers of Worship: The Savant's Hospital, once called simply the Library Temple, in Chendl, is the largest of Delleb's temples in the Flanaess. Though the building was damaged during the siege of the city, it has since been repaired and rededicated to the healing order of the clerics of Delleb. The library (except for the more important medical texts) has been moved south to Littleberg. The priests in Chendl worry little about the daily activity of the city, usually deferring to the priests of Rao and working to learn and teach as much about the healing arts as possible.

The University Temple in Rel Mord, Nyronde is another scholarly hold. This

temple is closely connected to the Royal University, and quite a few of its priests (savants) teach at the school. The temple is thought to hold some of the most knowledgeable and intelligent men in the land.

Affiliated Orders: The Church of Delleb has a knightly order of paladins called the Knights of the Book. These warriors protect temples as needed, serve as military advisors and leaders of levied troops to protect the church and lands around it, and even act as teachers of military strategy and history. An honorary order of the church for those sages and philosophers who are not clergy is the Silver Savants. Membership in the group is restricted to those who have made a great discovery or unearthed long-lost knowledge. These men and women are held in high esteem by the church.

Priestly Vestments: Clergy of the church generally wear black scholarly robes. Mortarboards are typical head-dresses of the church, and these are also black and have long tassels of gold, silver, or white dangling from their centers. These denote scholars, librarians, or members of the Silver Savants respectively. Knights of the Book wear dark armor and their helmets usually have long, black tassels attached to their tops.

Adventuring Garb: Worshipers of Delleb wear whatever is most appropriate for adventuring and are known for planning ahead. They generally stick to black clothing or armor, though their helmets usually resemble, at least slightly, a mortarboard. A tassel is always worn from the top of the helm.

Specialty Priests (Tomesages)

Requirements: Wisdom 15, Intelligence 16

Prime Requisites: Wisdom, Intelligence

Alignment: LG

Weapons: Any

Armor: Any

Major Spheres: All, Combat, Divination, Healing, Law, Numbers, Thought, Time

Minor Spheres: War

Required Proficiencies: Modern Language, Reading/Writing

Bonus Proficiencies: Ancient History, Local History, Religion

† All tomesages are allowed to specialize in one nonweapon proficiency and are considered to have considerable knowledge in this field. Proficiency checks are considered 19 regardless of the actual ability score.

† All tomesages gain the same bonus as the academicians (*Complete Wizard's Handbook*) to Intelligence and Wisdom for proficiency checks.

† Tomesages can cast *zone of truth* once per day.

† At 6th level, a tomesage can cast *confusion* once per day.

† At 10th level, a tomesage can cast *true seeing* once per day.

† At 15th level, a tomesage can cast *divine inspiration* once per day.

KURELL

(The Green-Eyed God, The Avenger, Black Wolf of the North, Lord of Thieves)

Lesser Power of Limbo, CN

Portfolio: Jealousy, revenge, thievery
Aliases: Black Wolf (Wolf Nomads and Flan)

Domain Name: The House of Locks

Superior: None

Allies: Syrul, Erythnul, Xan Yae

Foes: Pholtus

Symbol: Single green eye

Worshippers' Alignment: Any chaotic
Kurell (KER-el) is the Vengeance-Seeker, the Watcher Who Never Sleeps, the Vengeful God. He embodies petty jealousy and revenge, trusting no one completely and hating those he believes have broken his trust or who simply seem better and bigger than he is (including almost all of the gods). He is also the god of thieves, although those who worship him know better than to depend on him.

Kurell always seems angry and defensive. He is the most paranoid of the gods, believing that everyone is against him or laughing at him. He lives in fear that he will miss something, jealous that someone else might be having a better time than he is or be better than he is. He is a petty god who deals with his own inadequacies by reinforcing those same feelings in others, typically his followers.

Kurell's actual form (which is never seen by others and not even known by

the god's own clergy) is that of a small man under 5 feet tall. He is unremarkable, unattractive, and slightly overweight. His features resemble those of his avatar to a lesser extent. The god is seen like this only if he is somehow taken by surprise. He does his worst to destroy any who learn his secret.

Kurell's Avatar

(Thief 25, Fighter 20)

When the god of vengeance takes form in the Prime Material Plane, he appears as a tall, handsome, virile man. His green eyes are bright, flashing in the light, but are cold and filled with anger. Kurell rarely smiles, doing so only when some revenge has been fulfilled. The god wears dark clothing, black leather armor, and a black cloak. He is armed only with small, easily concealed weapons. Kurell chooses a form meant to incite the most envy in whomever he is appearing before, choosing a style of clothing and dress that most matches (but easily outshines) whomever he likes least in any group.

AC -4; MV 12; HP 190; THAC0 1; #AT 4; Dmg 1d6+6 and poison (x4); MR 55%; SZ L (6' tall); Str 18/00, Dex 22, Con 18, Int 19, Wis 17, Chr 20.

Spells: None

Saves PPD 3, RSW 4, PP 4, BW 4, Sp 5

Special Att/Def: Kurell's avatar rarely engages in combat, as he is too cowardly to fight face to face. When forced into melee, he usually relies on two small daggers covered with a never-ending supply of poison. Victims of the blades must make a successful saving throw vs. poison or die instantly. He also throws his black-bladed "poison blades" up to ten times the normal range for such weapons. Thrown daggers reappear in Kurell's hand after they strike or immediately if the god misses his target. Kurell has the natural ability to *shadow walk* and makes great use of his Backstab ability (x5 damage). Kurell's most potent power is his ability to turn invisible as per an *improved invisibility* spell for as long and as often as the god desires.

Other Manifestations

Kurell is said to manifest in any person

who seeks vengeance or is jealous (for whatever reason). He sometimes takes the form of a large, black wolf with bright green eyes. Other times he appears as a shiny, bloody dagger that hovers in the air. Kurell often appears in nightmares in one of these forms, goading the unfortunate dreamer toward acts of vengeance.

The Church

Clergy: Clerics, specialty priests, shamans, thieves

Clergy's Alignment: CN, CE, CG (few)

Turn Undead: Cleric: no, specialty priests: no, shamans: no, thieves: no

Command Undead: Clerics: yes if evil, specialty priests: yes if evil shamans: yes if evil, thieves: no

Although Kurell doesn't have a large following, he is worshiped in the Wolf Nomads' lands and the lands that were once the Rovers of the Barrens. He is typically more feared than revered due to his unpredictability. Those who seek revenge pray to him for aid and are rarely disappointed. Thieves everywhere pay some tribute to Kurell, mostly out of fear that the jealous god will take out his wrath on them at the worst possible moment if they don't.

Only a small following of the god existed in the Hold of the Sea Princes before it was captured by the Scarlet Brotherhood. Since the land's loss to the Suloise-folk of that society, worshipers of Kurell have actually grown in number and a few hidden temples have been established. The followers of the god pray for revenge against the Brotherhood. Since the Suel do not tolerate any religion but their own, those caught or suspected of worshiping the Oeridian power are sentenced to death.

The largest open following of Kurell is in the city of Atirr in the remains of the Great Kingdom. Assassination is legal in this city, and the church is thought to have close ties to the College of Endings and Beginnings (the Assassin's Guild).

Few temples exist that venerate Kurell (making the god even more furious and jealous). Those that do are typically small shrines or unusual natural sites where some great revenge was perpetrated. Any place where revenge is contemplated or acted upon is considered holy to his clergy.

The members who represent Kurell's clergy are solely men who jealously guard their power from all others. Some think females are excluded to elicit more jealousy from women. The church is too protective and small to have definitive sects.

Dogma: Followers of Kurell believe they have a right to whatever they want. These same folks jealously guard what they believe to be theirs and punish those who try to take it from them. Along the same line of thinking, many believe that seeking retribution for wrongs is more important and more likely to end "correctly" if they do it themselves rather than allowing courts or government to interfere.

Oddly enough, though the followers of the church and the clergy trust no one, they are often trustworthy. This is simply because they don't want revenge practiced against them.

Day-to-Day Activities: Priests and clergy of Kurell are masters of revenge. Some of the clergy also practice the art of assassination, which they consider the "professional" act of revenge. They are highly paid and used by the church itself on those occasions that require vengeance.

Holy Days & Important Ceremonies: Prayers are offered nightly to Kurell, usually centering around those on whom the devotee wishes revenge. The night is considered holier than the day, as it conceals those who wish to take their revenge, as well as those who ply the trade of thievery.

The two main holy days of the church are the Winter Solstice (Midwinter's Eve) and Kurell's Night. The Winter Solstice on the 4th day of Needfest is the longest night of the year, and is also known as the Dark Time or the Dim Time. This, too, is a night when worshipers help themselves and others wreak vengeance. Kurell's Night is the 11th of Goodmonth, an evening when both Luna and Celene are new and dark. This is the most important of nights for the church, when the greatest acts of



revenge and theft take place. Either act, performed successfully on this night, is said to win Kurell's blessing. (A donation had also better be made to the church afterward in thanks for Kurell's help, or the god might seek some vengeance of his own.)

Since 583 CY, the church has begun to recognize one more important date: Coldeven 11, the night of the Blood Moon Festival. With the coup in the Horned Society by the followers of Iuz and the death of all the Hierarchs of that land, the date is now recognized as the greatest act of revenge in history (aside from the Rain of Colorless Fire, the exact date of which is not known).

Major Centers of Worship: The most foreboding and unnerving of the few temples of Kurell is known as Black Wolf's Lair. This natural cave complex lies in the Burneal Forest just east of the Fler River (hex I5-68). The cave is shunned by all the Nomads save for the few shamans of the deity who live in the area. It is considered a holy place by followers of Kurell, and many vile cave paintings adorn the walls. It is said that the caverns stretch deep into the earth.

The only other established temple to the god lies in the College of Endings and Beginnings, in Atirr. This small chapel is often filled with the

black-clothed assassins of the college, praying for luck on their next assignment. Rich silks, precious metals, and mounted jewels adorn the chapel, which has never been robbed or pilfered. Rumor has it the place is jealously watched by the god himself.

Affiliated Orders: The College of Endings and Beginnings is the only order strongly affiliated with the church. This guild/college, though based in Atirr, receives contracts from all over the Flanaess and trains its Black Shirts (or Dark Blades, as they are sometimes called) in the art of murder. The college acts as both a training ground for assassins and a guild where such can receive jobs. Although the college seems to have its fingers in everyone's pockets, it has authority in Atirr only to punish those who assassinate without the sanction of the guild.

Priestly Vestments: Clergy of Kurell tend to wear black, tight-fitting clothing. Robes are sometimes worn (usually filled with small weapons), and black half-cloaks and hoods are almost always part of the vestments. The clothing is of the finest sort (silk, velvet, and so on)

and is usually adorned with small gems or precious metals.

Those that worship the god drape themselves in the finest furs or cloth available, attaching precious stones or items to their clothing. If possible, the coverings are dark or dyed black, and the head is always covered with a hood.

Adventuring Garb: Priests of Kurell wear the same clothing while adventuring, though they often wear black dyed leather armor over their other garments. Their clothing is of the finest quality they can acquire (even if this requires subterfuge or theft) in an effort to make all who see them jealous. Hoods are always worn while the individual is in public.

Specialty Priests (Quickfingers)

- Requirements:** Dexterity 15
- Prime Requisites:** Dexterity, Wisdom
- Alignment:** CN, CE, CG
- Weapons:** As thief
- Armor:** As thief
- Major Spheres:** All, Chaos, Combat, Guardian, Necromantic, Protection, Wards
- Minor Spheres:** Charm, Divination, Sun (reversed)

- Required Proficiencies:** Alertness
- Bonus Proficiencies:** Blind Fighting
- † Only human males can become specialty priests of Kurell.

† At first level, all priests of Kurell gain the Move Silently and Hide in Shadows abilities at 25%. Upon each following level, the priest gains a 5% bonus to each skill.

† At 5th level, quickfingers can cast *invisibility* once per day.

† At 7th level, quickfingers can cast *wraithform* once per day.

† At 9th level, quickfingers can cast *poison* (opposite of *neutralize poison*) once per day.



No GREYHAWK god has ever appeared in person in Andy's various campaigns of the past twenty years. Eris, the Greek god of discord, made an appearance several years after he ran "The Chest of the Aloeids" from DUNGEON® Adventures #21. His PCs briefly met both Athena and Hermes in the same adventure.



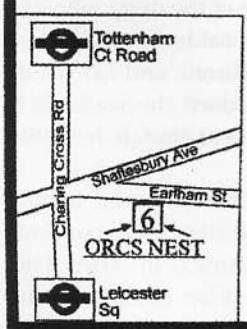
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THE OERIDIAN LESSER GODS

PART II: RAXIVORT AND SOTILLON

BY ANDY MILLER

ILLUSTRATED BY REBECCA GUAY



Few gods of Oerth are less alike than the Night Flutterer and Lady Harvest. One is a grotesque incarnation of all that is selfish and cruel in xvarthkind, while the other embodies nourishment.

In this second part of a three-issue series expanding the GREYHAWK® campaign, learn the secrets of Raxivort and Sotillon, two more of the Oeridian lesser gods.

RAXIVORT

(Lord of Xvarthkind, Packmaster of Rats, Night Flutterer)

Lesser Power of Pandemonium, CE

Portfolio: Rats, wererats, xvarts

Aliases: None

Domain Name: Pandesmos/The Black Sewers

Superior: None

Allies: None

Foes: Incubulos, Graz'zt

Symbol: Hand of flames (blue)

Worshippers' Alignment: CE

Raxivort (RAX-i-vort) was not always a god. Centuries ago, he started his mortal existence as a xuart somewhere in the wild Flanaess, long before the wars between the Baklunish and Suloise and even before elven recorded history. By virtue of his strength and wit, Raxivort rose to leadership over all the xvarts in the world, or so the story goes. Not satisfied with this achievement, Raxivort strove for more power, somehow contacting creatures from the outer planes and eventually communicating with Graz'zt. The xuart found his way into the demon's good graces, presumably by doing a service for him, and in

return he was granted certain powers and appointed Master of Slaves on Graz'zt's abyssal layer. The cunning xuart pretended to be gracious, all the while biding his time and concealing his true intentions.

After several centuries, the cunning Raxivort accumulated enough trust and power to loot Graz'zt's treasury and use the arsenal he found within to attempt to wrest control of the whole layer from its master. The battle between Raxivort and Graz'zt lasted for months, with neither side gaining the upper hand. Raxivort finally proposed a truce and left the Abyss for Pandemonium, giving up the part of Graz'zt's plane he'd taken, but carting away great treasure and magic. He took control of the Black Sewers on Pandemonium and reasserted himself as lord of all the xvarts.

Raxivort's Avatar

(Cleric 8, Fighter 12, Mage 6, Thief 10)

Raxivort's avatar looks like an incredibly ugly xuart: a creature with bright blue skin and glowing orange eyes. His features are grotesque and large. He wears silken garments over blue chainmail, all of which shimmer as if aflame, and he usually carries small, bladed weapons such as knives and daggers, as well as a small falchion.

Raxivort can also take the form of a rat (normal or giant) or a mobat. He sometimes uses magic to appear as a human, a demihuman, or even a humanoid.

AC -1; MV 12 (Fly 14 as mobat); hp 246; THAC0 9; #AT 4; Dmg 1d6+11 (falchion) or 1d4+10 (thrown daggers); MR 40%; SZ S (4' tall); Str 18/00, Dex 20, Con 18, Int 18, Wis 18, Cha 3.

Spells P: 5/5/4/3 W: 4/2/2

Saves: PPDM 7, RSW 9, PP 8, BW 8, Sp 10

Special Att/Def: Raxivort can throw knives, daggers, and short swords with equal skill, gaining a +4 bonus to hit. He usually carries at least a dozen such weapons, which strike as +4 magical items when he hurls them. He also bears a size-S falchion called "Azure Razor" that acts as a +5 weapon and can paralyze one specific kind of creature on a successful strike. The weapon activates on command, remaining active

for 1d6 hours before it goes dormant for a day, whereupon it can be commanded to paralyze a different type of creature.

Raxivort also has the power to generate a blue blaze from his left hand. Combining the power of both fire and acid, the blaze fans out into a cone 20 feet long and 20 feet wide at its terminus. Any creatures caught in this deadly combination of fire and acid must make two saving throws vs. spell or suffer the full 5d4 points of damage. If both saving throws succeed, the victims suffer half damage. The xuart lord can use this power once every 4 rounds up to six times a day. Using it lowers the number of additional attacks he's allowed in a round to 2.

Raxivort is usually accompanied by a large group of xuart fighters. He can summon a pack of 5–100 rats or a swarm of 10–40 mobats by simply willing it. These creatures obey his mental commands to the letter.

Other Manifestations

Raxivort has been known to appear simply as a flaming, insubstantial blue hand (usually above a brazier). He can appear as a typical rat or normal bat as well. Sometimes he makes his evil presence known with the horrible smell of burning bat guano.

The Church

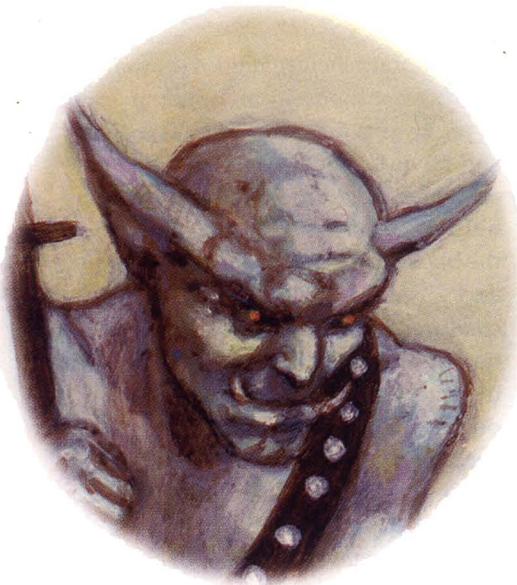
Clergy: Clerics, specialty priests, shamans, witch doctors

Clergy's Alignment: CE

Turn Undead: Clerics: no, specialty priests: no, shamans: no, witch doctors: no

Command Undead: Clerics: yes, specialty priests: yes, shamans: yes, witch doctors: no

Raxivort is worshiped primarily by xvarts. A few wererats and werebats also worship him, though he doesn't seem to notice them and grants no spells to such creatures. Raxivort's church is not tolerated in most good states, and services to him are considered a crime (as they often involve sentient sacrifices). The god was once worshiped in the southern Hold of the Sea Princes in the Duchy of Berghof by the xvarts that were prevalent in that area. It is also suspected that xvarts living in Iuz's lands secretly worship the Packmaster of Rats. There are likely temples to the god in the Pomarj and the Bone March.



Temples to Raxivort are usually crude affairs, almost always underground. A statue of the god, usually crudely made, stands somewhere in the temple. If precious metals can be found and worked into such a statue, they will be. If not, the xvarts use whatever they can find. Regardless of the design, the statue is painted with bright, garish colors. Bat guano is burned during ceremonies to the Night Flutterer, so the temple often has a rank smell.

Shamans are the most common priests of Raxivort, and they usually vie for power with the chiefs of tribes (though they always work together with the chiefs against non-xvarts). Witch doctors have a place in what little hierarchy the church has, below the shaman.

Dogma: The main belief of the church of Raxivort is that might makes right. Shamans teach that if xvarts are not strong enough to defeat their opponents, they should do what any sane creature would do—get more xvarts. If this is not possible, patience must be exhibited, though it is a hard, boring lesson. The survival of the tribe is the most important lesson that the shamans try to impart to other xvarts. If the tribe is threatened, it must do anything it can to survive: lie, cheat, steal, submit, become slaves—anything. With patience, all can be rectified later.

Day-to-Day Activities: The main purpose of a shaman is to see to his or her own survival and the survival of the tribe (in that order). Shamans use their magic to help the tribe without weakening it. Xvarts harmed in battle are

treated on a “least hurt/first healed” basis, allowing the most to return to combat quickest.

Holy Days/Important Ceremonies: The only holy days dedicated to Raxivort include the spring and autumn equinoxes (Coldeven 25 and Harvester 25), which coincide with the mating seasons of xvarts. Other holy days take place whenever the tribe can find a suitable sacrifice.

Major Centers of Worship: It is rumored that a large temple dedicated to Raxivort lies in the Drachensgrab Mountains in the Pomarj. Only the xvarts know its exact whereabouts.

Affiliated Orders: There are no affiliated orders to the church of Raxivort, though sometimes the occasional wererat allies itself with a tribe.

Priestly Vestments: Shamans of Raxivort wear a specially designed set of stilts that elevate them to the height of 5 feet. Over these, they wear long black robes. The final priestly vestment is a gold or copper gilded mask that completely covers the face and is designed to look like a hideous xvart visage.

Adventuring Garb: Shamans still wear black robes and the mask of office. They usually dispense with the stilts in the field.

Specialty Priests (Towerers)

Requirements: Dexterity 14

Prime Requisites: Dexterity, Wisdom

Alignment: CE

Weapons: Any

Armor: Any

Major Spheres: All, Animal, Charm, Combat, Elemental Fire, Healing, Protection

Minor Spheres: War

Required Proficiencies: None

Bonus Proficiencies: None

- Only xvarts can become towerers.
- Towerers gain the ability to balance perfectly on stilts.
- At 3rd level, towerers can cast *find familiar* as a 1st-level priest spell, attracting either a rat or a bat.
- At 5th level, towerers can cast a blue *burning hands* once per day for every three levels of experience.
- At 7th level, towerers can cast *stinking cloud* once per day.
- At 10th level, towerers can cast *cloudkill* once per day.

SOTILLON

(Lady Harvest, Queen of Ease)
Lesser Power of Ysgard, CG(CN)

Portfolio: Summer, ease, comfort

Aliases: None

Domain Name: Ysgard/The Green Fields

Superior: Velnius (father)

Allies: Atroa, Telchur, Velnius

Foes: Kurell

Symbol: Scythe cutting wheat

Worshippers' Alignment: CG, CN

Sotillon (SAW-till-on) is the daughter of Velnius and the twin sister of Atroa. The sisters look nothing alike; though Sotillon looks older, she is actually slightly younger than her sister. All that Atroa plants, Sotillon supposedly harvests. The legends say, however, that when she was first born, Sotillon talked Kurell into doing the harvesting for her. The two sisters rarely agree but are not hostile to one another.

Sotillon is the goddess of the harvest and the bringer of summer. She is also concerned with comfort and satisfaction. Her worshipers would rather while away the warm summer days relaxing instead of doing chores. Some say Sotillon is the embodiment of laziness (unlike the hard-working priests of Atroa), though neither she nor her followers seem to care.

Sotillon's Avatar

(**Age 20, Cleric 15, Thief 10**)

Sotillon appears as a lovely young woman of about twenty-five with wild red hair down to her shoulders. She is quite beautiful and wears loose, comfortable clothing, usually a toga. A sickle hangs from her belt, and her scythe is always somewhere nearby (usually leaning against something or floating behind her if she is moving). Both weapons look brand new. Sotillon rarely, if ever, engages in combat, usually persuading someone else to do her fighting for her.

AC -2; MV 12; hp 140; THAC0 12; #AT 1; Dmg 1d4+4 (sickle) and 1d8+11 (scythe); MR 50%; SZ M (5' tall); Str 14, Dex 19, Con 18, Int 20, Wis 20, Cha 23.

Spells P: 9/9/8/8/4/2/1 W:
5/5/5/5/4/3/3/2

Saves: PPDM 5, RSW 5, PP 7, BW 9, Sp 6

Special Att/Def: If forced into combat, Sotillon wields her *sickle* +3 (which acts as a *vorpal blade*) and whistles loudly for the scythe. The *scythe* +2 fights by itself (THAC0 -6, #AT 3, Dmg 1d8+11). This weapon is called *Deshaand* (an old Oeridian word meaning “helper”). The *scythe* is sentient and quite intelligent, doing all in its power to protect Sotillon. The *scythe* is indestructible and immune to all damage. Only a *banishment* spell can make it stop attacking its present target (though it chooses another the next round). The weapon neither speaks nor acknowledges mortals in any way.

Sotillon can cast *charm person* at will, usually using the ability to get others to do something for her (including fight). Sotillon’s *charm* ability is very strong (imposing a -3 penalty to saving throws) and affects even elves. She can also cast a *sleep* spell that affects any group of 2d4 creatures of any level. The slumber is blissful and relaxing. Regardless of how much time is spent asleep, it is as restorative as a full night’s rest, though those waking from it require 1d6 rounds to get their bearings again.

Finally, Sotillon can cast an unawaking slumber on whomever she chooses. This effect (against which the victim must make a saving throw vs. spell at a -10 penalty) places a person into a deep sleep for up to 100 years. Sometimes Sotillon decides how long the sleep lasts or chooses certain conditions that must be met for the sleeper to awaken. The sleeper ages normally while asleep, but has no need for food or water. Normal animals and even monsters avoid the sleeper, because Sotillon’s wrath often falls on those who injure the defenseless individuals.

Other Manifestations

Sotillon sometimes makes her presence known by a warm breeze, either blowing on her subject or making odd ripples in a nearby field of wheat, grass, or hay. An unusually comfortable spot such as a field of comfortable grass, a round hollow spot on the side of a tree branch, or even a rock shaped perfectly for sitting, are all thought of as places blessed by Sotillon. Pillows found where none should be (beside the road for example) are obvious signs of this

deity. Finding a comfortable place where none should be (hard ground, for example) is probably a sign that Sotillon is watching.

The Church

Clergy: Clerics, specialty priests, bards

Clergy’s Alignment: CG, CN

Turn Undead: Cleric: no, specialty priest: no, bard: no

Command Undead: Cleric: no, specialty priest: no, bard: no

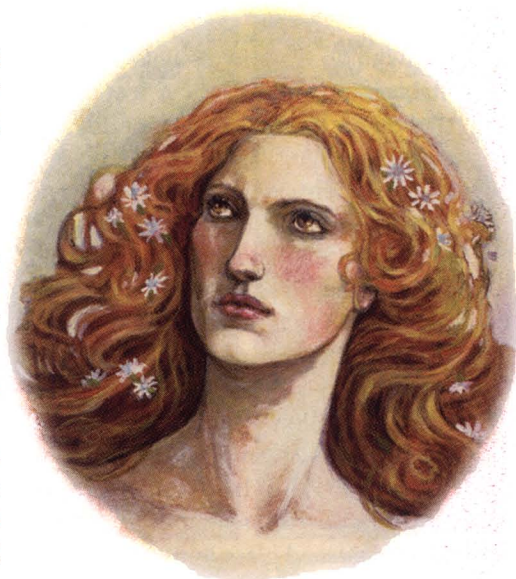
Sotillon’s temples can be found in Ket, Keoland, Bissel, Blackmoor (though only rarely), the County of Urnst, the remains of the Great Kingdom, and along the Oeridian migration routes. Small shrines or statues of the deity can sometimes be found in the common rooms of inns and indicate that great comfort can be found in that house. A few natural places of worship exist outdoors (usually in southern Keoland or the Great Kingdom) in spots thought “blessed by Sotillon.”

Temples to the deity are very plush and comfortable. There are no benches or hard pews in such temples. Instead, well-padded chairs made of the most comfortable (though not necessarily most expensive) fabrics stand in the worship hall. The temples are built with many windows for letting in the summer air and many fireplaces to keep it warm and cozy in the winter. No expense is spared to make sure that the worshipers are comfortable. Some temples even forgo furniture altogether, relying instead on mattresses and blankets on the floor and allowing their worshipers to relax however they want. Statues to Sotillon always depict her lounging.

There are no sects in the church, as such divisions are too much trouble and likely to create discomfort among the priests.

Dogma: Followers of Sotillon are concerned with their personal comfort and the comfort of those around them. Thus, their philosophy is to help others without making themselves uncomfortable. Priests are taught to find comfort in every activity.

The other main aspect of Sotillon taught by the church is her ability to bring summer to the world. The time coincides with harvest, and priests learn



to help with the harvest in ways that do not discomfort them. If this is not possible, they are taught to find ways to comfort the common folk who bring in the harvest. Priests use song or dance to entertain their followers after a hard day’s work.

Day-to-Day Activities: Resting, music, philosophy, and thought. Priests of Sotillon take the term “relaxed” to its height, trying to find a way to do things comfortably or not at all. Many write poetry or epic plays, while others practice music. Most use their magic to easily gain money for the church.

Lazy as this might seem, the priests of Sotillon are quick to eliminate the threat of discomfort. Be it an early frost that might make them or their followers go hungry, or an invading army that threatens the quality of life, Sotillon’s priests will be there to lend a hand, no matter how uncomfortable it might make them for a short time. Though they rarely plan far ahead, they are wise enough to see a future threat to their own ease.

Holy Days/Important Ceremonies: Regular ceremonies are held by the church every other Godsdays. These are usually quiet, short services consisting mostly of light singing or the playing of stringed instruments. It is thought to be the greatest of compliments for a parishioner to fall asleep during the ceremony.

Harvest time in Reaping and the festival of Richfest are both sacred times for the followers of Sotillon, although they spend more time celebrating than they do in the fields. They try to make

those who do work in the fields as comfortable as possible.

Bedtime is the holiest time of day to a priest of Sotillon.

Major Centers of Worship: The Cathedral of Delight, in Nirole Dra in the Kingdom of Keoland, is the grandest of Sotillon's temples. This huge structure was built 678 years ago by the followers of Telchur, but the endeavor drove the church in that land into bankruptcy. The priests of Sotillon purchased the building from the city and refurbished it to their own liking. The huge, octagonal main temple has some of the most beautiful stained glass in the country (if not the world), and dwarven mechanisms were added over two hundred years ago to allow all of them to be opened at once by the pull of a single lever. Thick rugs and carpets abound, as well as comfortable chairs and divans. The main temple can hold over five hundred people for ceremonies, each of them comfortably seated. A huge, marble statue of Sotillon, fast asleep on a couch, presides over the whole place.

Affiliated Orders: The only group even loosely associated with the church is a fraternity of bards called the Soothers.

This new but growing order sells their services to those who have trouble sleeping at night, using their song and light music to lull insomniacs to slumber. Sometimes they play during worship services.

Priestly Vestments: Clergy of Sotillon wear loose, comfortable clothing, usually robes of bright blue and green. The material is lightweight and comfortable, often made of silk. These robes tend to billow out at the sleeves and feet, easing walking or movement when at rest. Comfortable shoes fill out the garb, as does a wide-brimmed hat (also green or blue) to keep the sun from one's eyes.

Adventuring Garb: Priests of Sotillon wear the same colors as their vestments, though the cut of the robes is somewhat shorter to allow more freedom of action.

Specialty Priests (Luxuriates)

Requirements: Charisma 15

Prime Requisites: Wisdom, Charisma

Alignment: CG, CN

Weapons: Blunt weapons, dagger, sickle, and small, easily learned and used weapons (such as a light crossbow)

Armor: None

Major Spheres: All, Chaos, Charm,

Creation, Healing, Plant, Protection

Minor Spheres: Time

Required Proficiencies: Etiquette

Bonus Proficiencies: Dancing or Singing (choose one).

- Any nonhumans can join the church of Sotillon, though dwarves almost never do. Halflings and elves usually find the church especially pleasant.

- Luxuriates sleep soundly and require only 6 hours of sleep for a full night's rest (though they usually take more).

- At 3rd level, luxuriates can cast *sleep* once per day.

- At 6th level, luxuriates can cast *Leomund's tiny hut* once per day.

- At 8th level, luxuriates can cast *Leomund's secure shelter* once per day.

- At 15th level, luxuriates can cast *Mordenkainen's magnificent mansion* once per day.

Aside from the brief appearance of a priest of Celestian, the clerics in Andy's GREYHAWK campaigns have been priests of Greek gods. He hopes these articles help change that.

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THE OERIDIAN LESSER GODS

PART III: TELCHUR AND RUDD

BY ANDY MILLER

ILLUSTRATED BY REBECCA GUAY



In this ultimate installation of "The Oeridian Lesser Gods," the Master of the North Wind and Lady Luck reveal a few of their secrets as well as the practices of their worshipers. Like many chaotic powers, each of these gods of the GREYHAWK® setting has both a kind and a cruel aspect.

TELCHUR

(Father Frost, The Ice Man, The Frostbite Lord, Walker of the Wastes, Master of the North Wind) Lesser Power of Pandemonium, CN

Portfolio: Winter, cold, north wind

Aliases: None

Domain Name: Pandesmos/The Icicle Palace

Superior: Velnius (father)

Allies: None

Foes: Atroa, Sotillon

Symbol: Icicle

Worshiper's Alignment: Any Chaotic

Telchur (TELL-chur), the first son of Velnius, was left in charge of the world for a short time (only a millennium) while his father saw to other things and other worlds in Greyspace. When Velnius returned to Oerth, he found that his son had frozen it in an eternal winter. Angry, Velnius made three siblings for the young god and put them in charge of regulating the seasons with their brother.

Telchur is the god of winter. He is the North Wind, the Bringer of Famine and Death. He kills crops with an early frost and freezes animals in cold barns and pastures, all with random abandon. He is the angry, spoiled son who defied his father and never accepted the punishment for it.

Telchur receives prayers from those who genuinely love the silent beauty of the snow, as well as from those who simply want to appease the god and fear his wrath. He is exactly as the winter

wind: often blowing without warning but, in the same vein, sometimes covering the world with beauty.

Telchur's Avatar (Fighter 25, Mage 15)

Telchur appears as a very tall, muscular man. His face is grayish-white, looking much like someone suffering from severe frostbite. His white beard and mustache are frozen into great icicles that hang from his face, cracking and breaking whenever he speaks. He wears many furs, also covered in a thin layer of ice that breaks and falls from the god in a never-ending shower as he moves. His boots are covered with fur and ice, although this doesn't seem to affect his movement. His eyes are light blue, like the sky after a snowstorm.

Telchur carries a great battle-ax as tall as he is and apparently made out of solid ice. A great club of seasoned bronzewood hangs on his belt by his right hand, and he wears a broadsword strapped on his left side.

AC -5; MV 15, FL 36; hp 200; THAC0 -7; #AT 2; Dmg 1d8+12 (battle-ax) or 1d6+9 (club) or 2d4+10 (broadsword); MR 60%; SZ L (8' tall); Str 20, Dex 18, Con 25, Int 19, Wis 18, Chr 10
Spells: W: 5/5/5/5/5/2/1/
Saves PPD 3, RSW 5, PP 4, BW 4, Sp 6

Special Att/Def: Telchur usually attacks with Vexxin ("Frigid" in Old Oeridian), his *battle-ax* +4, *frost brand* (+8 vs. fire-using/dwelling creatures). Anyone struck with this weapon must make a successful saving throw vs. spell or suffer 4d8 points of cold damage (half with successful saving throw). The *ax* can also project a *cone of cold* once per round for 8d8 points of damage (half if a saving throw vs. spell succeeds) although Telchur rarely uses this feature as he prefers a toe-to-toe fight. Telchur's *club* +1 (called *Tla*, or "Snow" in Old Oeridian) is also a cold weapon, inflicting extra cold damage as the *ax* does; it can also create a *wall of ice* once every 3 rounds. The *broadsword* +2 is called *Issai* ("Ice" in Old Oeridian) and can cast a variation of *hold person* that freezes a person in place by covering the victim in a sheet of ice if a saving throw vs. spells fails. If this victim is not immediately warmed

and the ice not melted or chipped away, the victim freezes to death in 10 rounds.

Telchur can blow an icy *gust of wind* once every round in addition to his other attacks. Those struck by his cold breath suffer 10d6 points of cold damage if they fail saving throws vs. spell. Telchur can create an *ice storm* that lasts as long as he wills it, is impervious to all forms of cold, and has control of the weather around him, creating storms or even blizzards at will. He can lower the temperature to far below freezing in a matter of seconds, even on a sunny day. In all but the warmest of climates, the fallen ice from his clothing soon covers the ground around him, requiring Dexterity checks from everyone but the Ice Man every round of combat. Failure indicates that the unfortunate has fallen and must spend the following round getting back up. One of Telchur's favorite tactics is to center an *ice storm* on himself while he fights, suffering no damage but hurting his enemies.

Other Manifestations

Telchur sometimes makes his presence known by a particularly harsh storm. He is also thought to be near whenever snow falls out of season or frost comes early. Sometimes, the icy face of a bearded man forms in the frost on windows or even the falling snow, telling followers what the Frostbite Lord wishes of them.

The Church

Clergy: Clerics, specialty priests, shamans

Clergy's Alignment: CN, CG, CE

Turn Undead: C: yes if good, SP: yes if good, Sh: yes if good

Command Undead: C: yes if evil, SP: yes if evil, Sh: yes if evil

The church of Telchur is most active in the northern countries that have the most to fear from the cold. Worship of the Ice Man is prevalent in the Wolf and Tiger Nomads' lands, while token worship takes place in the barbarian states. Permanent temples to Telchur exist only in the North Province and Blackmoor.

Constructed temples to Father Frost are large, imposing structures, usually without windows. These buildings are built to withstand the cold, and fireplaces



are prevalent in them. Furs, heavy rugs, and blankets are used to help insulate the walls, floors, and the people inside. Weather permitting, a large ice statue of the god is usually sculpted during the winter months on a special platform that is always built over the door.

Natural temples to the Walker of the Wastes are found out of doors. These are usually caves or natural windbreaks formed in the falling snow or frozen ice. These temples are never warm, as the use of flames is forbidden in such structures. They usually last only through the winter months, though a few in the Land of Black Ice are said to exist year round.

The church is divided into two main sects: those who worship the Frostbite Lord and the cold he brings, and those who simply seek to appease him with worship and try to stave off his wrath. The natural temples are the usual worshiping places of the former of these two groups, while the larger, more civilized temples are the province of the latter. Shamans, typically nomads or barbarians, also make up the former group, while the church's clerics fill the ranks of the latter.

Specialty priests are relatively new to the clergy of Telchur, appearing only in the last 300 years. Supposedly, a lone priest came from the Land of Black Ice around 294 C.Y. and began spreading his teachings; today, they number fewer than one hundred. The priests embrace both philosophies of the church: loving the cold yet also protecting the people against it. They tend to be accepted by both the shamans and the clerics.

Dogma: The church teaches that the cold is inevitable, even as the cycles of the year are ever turning. Winter always comes again, and it is best to be prepared. The church is split on exactly how this is accomplished.

The more "civilized" sect of the church believes that preparations include the gathering of wood and food, as well as the readying of shelter. Granted, this cannot be done year round, but when the first cool breaths of the Ice Man come, it is best to make ready for his arrival. Those who do not make at least a token effort to prepare for the onslaught deserve whatever comes to them.

Those shamans who worship the Master of the North Wind believe that the only way to prepare for the coming of the cold is to inure oneself against it. These men and women walk barefoot in the snow, toughening themselves against winter and the day when they will bask in the presence of the Frostbite Lord forever. Many of them die and are seen as heroes by the others. Some are horribly crippled by frostbite and gangrene. Still, a few manage to strengthen themselves to the point of being able to resist the cold completely. These are the few who tend the natural temples of Telchur and worship the god in his own element.

The new specialty priests believe both doctrines. Their immunity to cold makes them revered by the shamans, yet their enjoyment of warmth also grants them the acceptance of the clerics.

Day-to-Day Activities: On cold days, priests spend a great deal of time outside, communing with their god and contemplating the nature of winter. The gathering of wood for fires is important during the winter months, as is the salting and preparing of meat in the autumn. During snowstorms, good priests of Telchur tend to the sick and injured, sometimes braving the weather to help those in need.

The shamans of Telchur spend their summers in sweaty agony, often bathing in cool springs. They spend the winter months trying to read messages and see visions in the fall of snow or the pattern of frost on windows or walls. Although they recognize the need to stay warm, some of them ignore it in an attempt to better serve Telchur. Those who cannot endure the cold are considered weak.

Holy Days/Important Ceremonies: Winter is the most important time of the year to these priests. The only holy days that are celebrated yearly by the church are the seven days of the first week of Fireseek, considered by most to be the coldest time of the year. It is then that the priests are most often out of their temples, roaming the wastes. Blizzards are also sacred to the clergy of Telchur, and the priests often roam outside on the worst of days. Some venture into the wilderness to help those who become trapped in the weather, while others simply love the wild frenzy of such storms. Evil priests of the church search for sacrifices: helpless people lost in the storm, whose last hope ends up killing them.

Major Centers of Worship: The greatest remaining temple to Telchur stands in Blackmoor. (The magnificent Iceminster in Kaport Bay in the North Province was torn down by the people for firewood in the Winter of 246 C.Y.) Though few outside that country have ever seen it, it is rumored to be a great structure of stone, with walls some 10 feet thick. The Frost Palace, as the temple is known, is built completely of white marble and is a glorious achievement. It lies 45 leagues east of the city of Dantredun, on the edge of the Cold Marsh, only about 10 leagues from the ruined city of Blackmoor.

Another sight believed to be a holy place to Telchur and for which his priests have been searching for over 450 years, is the Hanging Glacier of Alisedran. This structure, found in 113 C.Y. by the explorer after whom it is named, supposedly lies somewhere in the Corusk Mountains. Though the priests of Telchur still search for it, the barbarians of the Thillonrian Peninsula bear them no great love and have made the search a fruitless one to date.

Affiliated Orders: There are no orders affiliated with the Temple of Telchur.

Priestly Vestments: Clergy of Telchur wear no distinctive vestments. In reverence to their deity, they often wear their hair long and have beards (if they are male). All wear furs in the coldest of winters, inside or out. The most prized furs come from the great beasts of the north and are exclusively white.

In the warmer months, priests of Telchur wear loose, white robes, usually

made of a light material. These men and women are not as accustomed to the heat as they are to the cold, though they always keep their arms and legs covered.

Adventuring Garb: Priests of Telchur dress for the weather, usually wearing furs, mittens, earmuffs, fur hats, and boots. In the warmer months, many still wear fur hats when outdoors. They tend to sunburn easily, so they strive to keep the sun off their faces, arms, and legs.

Specialty Priests (Guardians of the Cold)

Requirements: Constitution 17

Prime Requisites: Wisdom, Constitution

Alignment: CN

Weapons: Any

Armor: Any (non-metal preferred)

Major Spheres: All, Combat, Elemental (air), Necromantic, Protection, Sun, Weather

Minor Spheres: Divination, Travelers

Required Proficiencies: Weather Sense

Bonus Proficiencies: Survival (arctic), Direction Sense

- The guardians of the cold are immune to normal cold and gain a +1 bonus to saving throws vs. magical cold.

- At 4th level, guardians can cast *gust of wind* once per day.

- At 6th level, guardians can cast *wall of ice* once per day.

- At 8th level, guardians can cast *ice storm* once per day.

- At 10th level, guardians can cast *cone of cold* once per day.

- At 15th level, guardians can cast *uncontrollable weather* (from the *Tome of Magic*) once per day, but only in warm weather. Creating warm spots earns them the wrath of Telchur.

Foes: Ralishaz, Iuz

Symbol: Open hand of five cards

Worshiper's Alignment: CN, CG, N

Rudd (RUD) is a relatively young goddess. She was born almost a millennium ago. (The year 601 C.Y. will mark her 1,000th birthday.) It is said she was born in Bissel, but no one knows for sure. The goddess wandered the world after that, getting into trouble and finding that she loved skilled games of chance.

Rudd is the Great Gambler, and she knows every game of cards ever conceived. She delights in games of chance but prefers having some control as well, not liking purely random games like dice or wickets. She also avoids cerebral games such as Dragonchess, Tyingstones, and Sink Mr. Turtle, finding them far too easy. Her favorite games are cards and backgammon, as well as any game of skill that has some kind of random element involved in it.

Many claim to have met the goddess, and either she or her avatar often roam the Flanaess, finding games of chance and skill wherever she goes. She once frequented the gambling houses of the Wild Coast, or so the stories go, and more than one man has claimed he crossed cards with her in the city of Greyhawk. These are likely true, as she loves mortals and the games they play, though she does not abide cheating unless it is expertly done—and never if the cheater is caught. (She always catches those who try to cheat her.) She sometimes appears to those who think they are unbeatable in a specific game that involves both chance and skill.

Rudd does not get along with Istus, as she does not believe in a set fate or destiny for any individual.

Rudd's Avatar (Thief 20, Fighter 15, Mage 10, Cleric 15)

Rudd appears to be a young woman with short black hair. She has bright blue eyes and is invariably smiling, showing off perfect white teeth. Her skin is only slightly tanned and she has the best features of both the Oeridian and the Suel. She is impeccably dressed in flashy clothes, usually wearing pants instead of a dress and looking like some kind of swashbuckler. She wears a rapier and a



stiletto on her belt, although tries to use these weapons as little as possible.

AC -4; MV 12; HP 160; THAC0 6;

#AT 2 or 10 (cards); Dmg 1d6+6

(rapier) and 1d4+4 (stiletto) or 1d4+2

(×10); MR 45%; SZ M (5'3" tall); Str 17,

Dex 21, Con 20, Int 23, Wis 18, Chr 20

Spells: P: 8/8/7/7/4/2/1

W: 4/4/3/2/2

Saves PPDM 4, RSW 6, PP 5, BW 4, Sp 7

Special Att/Def: Rudd's *rapier* +4 is called simply *Keleshe* ("Needle" in old Oeridian), and she often fights with both it and her *stiletto* +3. She also carries a deck of cards on her person and can magically enchant them (or any cards, for that matter) using them as *shuriken* +2 and casting out as many as ten in a round. If she has a full deck of cards, she can fan it out and toss the whole deck at once. These cards fly from her hands and spin around a single individual, acting as a *hold person* spell. If the first victim makes a successful saving throw vs. spell, the cards randomly pick a second target hostile to the goddess and attack him or her the following round until someone is finally caught. The cards continue to hold those captured until Rudd wills them to cease, though she usually does so only if someone picks a random card named by Rudd out of the whirlwind that surrounds the victim. This can be a time-consuming process, as the first card must be returned to the vortex before a second can be drawn.

RUDD

(Luckbringer, Lady Luck, The Laughing Goddess, Smiley, Queen of Cards)

Demipower of Ysgard, CN(CG)

Portfolio: Chance, good luck, skill

Aliases: Blue Eyes, "That girl that wins all the time," Cheater, Card Shark

Domain Name: Ysgard/The House of Cards

Superior: Norebo (Papa)

Allies: Norebo, Trithereon, Zuoken, Zagyg

Rudd is skilled at fighting (and almost everything else). She is considered to have all proficiencies and can pick up any small object, check its balance, and use it as an effective weapon, sometimes fighting whole battles with chairs or salt and pepper shakers. Her touch on such items imbues them with the ability to act as +5 weapons with regard to striking creatures. Legend has it that she once fought off an army of tanar'ri using only a stack of books and a potted plant.

Finally, the goddess is incredibly lucky. Any attack roll, damage, ability check, or saving throws should be rolled twice for the goddess and the most favorable result taken. This luck follows Rudd around as she gambles as well—and any games of chance she plays should be handled in the same manner. For example, if she is playing a game of cards, she receives the most favorable of two deals.

Other Manifestations

Rudd is thought to be nearby or watching over those who receive two perfect hands of cards in a row (such as two royal flushes in poker). Sometimes she is thought to be near when extra cards appear in the deck, although those using this as an excuse or denial when they cheat might find themselves visited by the goddess. Rudd sometimes likes to animate face cards (most often the Queen), having them wink and leer at card holders and cheaters.

The Church

Clergy: Cleric, Specialty Priests, Bards

Clergy's Alignment: CN, CG

Turn Undead: C: no, SP: no, B: no

Command Undead: C: no, SP: no, B: no

Rudd has only a small following, mostly Oeridians or partial Oeridians. Her clergy have been reported in Ull and Ekbir (where she spent a great deal of time in the early years of her life), the Wild Coast, Bissel, the Bandit Kingdoms (before Iuz), and the Urnst States. Her name is often called upon by any who play games that are not pure luck. Sometimes small booths are dedicated to her outside or near gambling houses.

There are no large temples to Rudd. Places of worship are often small, well-built shrines.

The clergy of the church are loosely organized, usually frequenting gambling houses (though those that are recognized as followers of the demigod are sometimes refused admittance). These men and women roam the lands in search of the perfect game—and sometimes look for Rudd herself.

Dogma: Rudd's most important philosophy is to make one's own luck. Her priests preach that skill is as important as good luck and far easier to obtain in the long run. They disdain anything that is purely chance. They do not abide cheating but secretly teach that if you can cheat and get away with it, you have not actually cheated but simply made more of your own good luck.

Day-to-Day Activities: The priests of Rudd are most often found in gambling houses, using their skills to make money for the church and themselves. For a small fee, they teach the rudiments of games of skill and chance. Some of the more virtuous clergy have made a point of seeking out gambling dens to reveal those who cheat their patrons. Others enjoy a game of horseshoes or bowling, and they teach these games to others.

All of the clergy hone what skills they have with an almost fanatic intensity, believing that being the best at something makes them worthy of serving Rudd. They generally find what they are best at and work at it until they are even better—then work at it some more. Only the priests of Zuoken are more devoted to such perfection.

Holy Days/Important Ceremonies: Some priests celebrate the 10th day of Planting as Rudd's birthday (long ago). Although this is not an official holiday of the church, priests of Rudd in Bissel often recognize it.

Major Centers of Worship: The largest and finest shrine to Rudd is in the Crossed Blades Gambling Hall in the city of Peacekeep, on the south border of Bissel. The gambling house itself is run by the priests of the church, and a small shrine to Rudd sits in the outermost chamber, often visited by those who find their luck running low. With the invasion and subjugation of Bissel by Ket, these priests fear that their temple and their livelihood may be in jeopardy.

Affiliated Orders: The church usually works closely with the church of Norebo

and the luckholders of that temple.

Priestly Vestments: Clergy of Rudd always wear expensive, bright-colored clothing of the latest fashion. They often have wide sleeved shirts and wide brimmed hats with lots of feathers, imitating how their goddess dresses as much as possible. Their clothing is always well mended and clean. They prominently display their holy symbol at their throat or on their hats.

Adventuring Garb: Priests wear much the same clothing as the clergy, although it is usually even flashier (though never gaudy). Knee boots are common.

Specialty Priests (Luckdealers)

Requirements: Charisma 14

Prime Requisites: Wisdom, Charisma

Alignment: CN, CG

Weapons: Any but the very large (rapier and stiletto first)

Armor: Any (leather preferred)

Major Spheres: All, Chaos, Charm, Combat, Numbers, Thought, Time

Minor Spheres: Divination

Required Proficiencies: None

Bonus Proficiencies: Gambling

- Halflings, elves, dwarves, and gnomes are all allowed to be luckdealers. Rudd loves them all.

- Luckdealers are allowed to take the swashbuckler kit if they so choose as either a fighter or thief.

- Luckdealers have the ability to specialize as a swashbuckler, gaining two bonus proficiency slots that must be devoted to proficiency with one of the following weapons: stiletto, main-gauche, rapier, and sabre. Throughout his or her career, the luckdealer must devote half of his or her weapon proficiency slots to these four weapons. Once the luckdealer has achieved proficiency with all four, he or she may distribute proficiency slots as desired. (For more information on specialization and these weapons, see *The Complete Fighter's Handbook*.)

- At 4th level, luckdealers can cast *Nahal's reckless dweomer* once per day.

- At 8th level, luckdealers have the ability to cast *luck* (opposite of unluck in the *Tome of Magic*) once per day. 🐾

Andy's favorite of the Oeridian Lesser Gods is Delleb, though Rudd is the one he'd most like to meet.

The Powers That Be

Kurell

by ERIC BOYD

The Bitter Hand, the Avenger, the Vengeful Knave, the Scorned Heart, He Who Must Possess.

Lesser Power of Pandemonium, CN

Portfolio: Jealousy, revenge, thievery

Aliases: None

Domain Name: Pandesmos/House of the Bitter Hand

Superior: None

Allies: Joramy, Ralishaz, Trithereon

Foes: Allitur, Dalt, Heironeous, Nerull, Norebo, Olidammara, Pholtus, Rudd, St. Cuthbert, Syrul, Xan Yae, Zilchus

Symbol: A grasping hand, fingers pointed upwards, holding a coin split in two

Wor. Align.: CG, N, CN, NE, CE

Kurell (cur-EL) is the Oeridian deity of jealousy and revenge, and a patron of thieves, bandits, and other rogues. The Bitter Hand is venerated by those whose hearts are consumed with greed and by those who feel scorned and burn for revenge, whether it be just or the product of a fevered imagination. Kurell is called on by individuals from all walks of life, often in secret, whose selfish desires overwhelm their altruistic interests.

Said to be the younger brother of Zilchus, Kurell has long been estranged from his elder sibling. According to myth, Kurell was once romantically linked with Atroa, while Zilchus had won the heart of Sotillon. Many cautionary tales relate how Kurell spurned Atroa's favor to seek the hand of his brother's consort. Kurell is said to have anonymously attacked Zilchus in an attempt to eliminate his sibling rival, stealing some of his divine power in the process, but the Lord of Coins survived thanks to his extensive connections with other deities who came to his aid. Kurell failed in his suit of Sotillon when his guilt was revealed by chance, losing both Atroa's affections and Zilchus's fraternalism in the process as well. Although Atroa and even Zilchus

might well forgive Kurell if he ever repented, the Bitter Hand's jealousy and bitterness have forged a prison of the heart from which the god has never escaped. In his anger, Kurell fled to the madness of Pandemonium, intending to drown his sorrows in the River Styx, but the Styx's waters hold no absolution for Kurell. The Scorned Heart now dwells in self-imposed exile, consumed with jealousy and ever plotting his eventual vengeance against those who have slighted him.

Kurell has few allies, finding solace only in the wrath of Joramy, the ill-luck of Ralishaz, and Trithereon's thirst for vengeance. The Bitter Hand guards his portfolios carefully, contesting with any power whose faithful are drawn from the ranks of his potential worshipers (a group which includes all rogues). Those who seek to stymie Kurell's acquisitive nature draw his wrath as well, including those who govern trade and those who oppose him on moral grounds, such as Allitur, Heironeous, Pholtus, and St. Cuthbert.

Kurell is a bitter, selfish power who covets what he cannot possess yet finds no solace in what he has seized. He values only what is precious to others, finding

some measure of satisfaction only in engendering a sense of loss in others. The Vengeful Knave is given to sullen brooding, interspersed with bouts of fitful anger. He perceives slights in the most harmless of discourse and plots revenge against all who have drawn his ire. The madness of Pandemonium has only worsened Kurell's sense of isolation, and his centuries of self-imposed exile have begun to take their toll.

The Church

Clergy: Clerics, specialty priests, thieves

Clergy's Align.: CG, N, CN, NE, CE

Turn Undead: C: Yes (if non-evil), SP:

No, T: No

Cmnd. Undead: C: Yes (if evil), SP: No, T:

No

All clerics and specialty priests of Kurell receive religion (Oeridian) as a bonus nonweapon proficiency.

Kurell is little known outside the folklore of traditional Oeridian society, as his faith is the primarily the province of self-absorbed individuals who have little inclination to express their faith. The Bitter Hand's church is strongest in the Old Aerdy East and the Bandit Kingdoms, although pockets are found across the Flanaess in most major cities with significant Oeridian ancestry. Kurell's followers are usually outnumbered in any given region by adherents of other, better-regarded gods of rogues such as Norebo or Olidammara and resent their second-class status. Followers of the Bitter Hand are commonly perceived as jealous, bitter, and easily insulted fools who want the world handed to them on a silver platter.

Kurell's houses of worship are rarely more than small chapels or simple shrines, as the god's faithful are often disinclined to share with their god unless pressed by his proxies. Temples that do exist are always hidden or made to look as simple as possible. Within such shrines, little effort is made towards displaying valuable items; the emphasis is on preventing theft (or reclamation) of items that others might want.

Novices of Kurell are known as Knaves. Full priests are called Covetous Rascals. Titles employed by Kurellian priests vary widely, but invariably convey the priest's

sense of entitlement to an object, a position, or the emotional attachment of another that is not currently possessed. For example, ere her fall, Hidden Guildmistress Sharyn Messandier chose her title in anticipation of the day that she would replace Org Nenshen as the open leader of the thieves' guild of Greyhawk. High-ranking priests are collectively known as the Lords Avengant. Specialty priests are known as coveters. The clergy of Kurell includes humans (92%), half-orcs (5%), half-orcs (2%), and a handful of other races (1%). Those of human ancestry include those of Oeridian (73%), Flan (3%), Suloise (1%), Baklunish (1%), Olman (1%), Rhennee (1%), and mixed (20%) ancestry. Kurell's clergy includes specialty priests (including multi-classed specialty priests) (44%), clerics (including multi-classed clerics) (34%), and thieves (32%), and is split nearly two-to-one between males (62%) and females (38%).

Dogma: Desires must be seized, for taking brings joy. Suffering must be avenged, for only retribution alleviates loss. The world is filled with those deserving of scorn who do not deserve the wealth and power and luck by which they have benefited. Take what is rightfully yours when the time is right, and thus the shackles of life shall be thrown off forever.

Day-to-Day Activities: Clergy of Kurell are consumed with jealousy and vengeance for perceived insults, both great and small. Many make their living through theft. Most clergy members preach only through example or when spending effort to gain a convert may bring some advantage.

Holy Days/Important Ceremonies: Followers of Kurell eschew formal holidays, with the exception of the Suntheft of Zilchus, observed annually on Midsummer Night, the fourth day of Richfest. From dusk to dawn, Kurellites observe the anniversary of their god's betrayal by the Scheming Triad (Zilchus, Atroa, and Sotillon) with a string of robberies conducted during the general revels. Items seized during annual observation are always sacrificed to the god (and vanish at the end of such ceremonies). Otherwise, followers of Kurell express piety only after a successful theft, with a prayer for the god not to seize items for himself.

Major Centers of Worship: Kurell's most prominent temple is the Vault of the Hidden Horde, in the catacombs beneath the city of Kalstrand, the newly proclaimed capitol of the United Kingdom of Ahlissa where the populace worships the Oeridian pantheon almost exclusively and where organized thievery is rampant. Arch-Avenger Vensch Estende (CN hm SP14/T12) secretly presides over all three rival thieves guilds active in Kalstrand and dreams of the day when Overking Xavener dances to his whim as well.

Affiliated Orders: Although Kurell's followers are found in thieves' guilds across the Flanaess, few such organizations are dedicated exclusively to the Bitter Hand. However, small cells of Kurell's worshipers are found in the ranks of many such guilds, always plotting their eventual and "rightful" assumption of power. Such cells collectively compose the Legion of the Bitter Hand, but given the high level of distrust which divides even fellow cultists of Kurell, the Legion is a single organization in name only. Rival claimants in Rookroost and Stoink to the Legion's leadership have further weakened this disparate order of rogues.

Priestly Vestments: Ceremonial garb includes a golden half-mask and a plain, hooded cloak that masks face and body. Such cloaks are lined with rare materials such as the pelt of a silver fox, and adorned with small tokens precious only to those from whom they were stolen. The holy symbol of the faith is a holy symbol constructed of precious gems and metals stolen from another priest and reconsecrated to the Bitter Hand.

Adventuring Garb: Followers of Kurell favor arms, armor, and equipment of rogues. Leather items, particularly armor, are commonly tinted dark red to represent the bitterness that flows from the god's broken heart.

Specialty Priests (Coveters)

Requirements: Dexterity 14, Wisdom 9

Prime Req.: Dexterity, Wisdom

Alignment: CG, CN, CE

Weapons: Any

Armor: Leather, padded leather, studded leather, elven chain mail; no shield

Major Spheres: All, chaos, charm, divination, healing, protection,

sun

Minor Spheres: Animal, necromantic, summoning, travelers

Magical Items: As clerics and thieves

Req. Profs: Disguise or forgery

Bonus Profs: Appraising, reading lips

- Coveters must be human, half-elf, or half-orc. Most coveters are Oeridian humans.
- Coveters can multi-class as coveter/thieves, if priest/thief multi-class combinations are allowable by race.
- Coveters take nonweapon proficiencies from the rogue group without penalty.
- Coveters can use thieves' cant.
- Coveters have some thieving skills, even if they are not multi-classed coveter/thieves. Single-classed coveters have the thieving skill base scores in the Player's Handbook (including Dexterity, race, and armor adjustments), but gain no initial discretionary points. Each time a single-classed coveter gains a level, 20 points may be applied to thief skills. No more than 15 points may be assigned to a single skill. Single-classed coveters cannot backstab as a thief, nor do they ever gain the ability to use magical scrolls that a thief does.
- Coveters can cast *audible glamor* (as the 1st-level wizard spell) or *detect magic* (as the 1st-level priest spell) once per day.
- At 3rd level, coveters can cast *alter self* or *misdirection* (as the 2nd level wizard spells) once per day.
- At 5th level, coveters can cast *emotion control* (as the 3rd-level priest spell detailed in the Tome of Magic) or *locate object* (as the 3rd-level priest spell) once per day.
- At 7th level, coveters can cast *clairaudience* or *suggestion* (as the 3rd-level wizard spells) once per day.
- At 10th level, coveters can cast *locate creature* (as the 4th-level priest spell) or *magic font* (as the 5th level priest spell) once per day.
- At 13th level, coveters can instill jealousy in another creature once per day, similar to the 4th-level wizard spell *emotion*. If the target fails a saving throw vs. spell, he becomes overwhelmed with jealousy, convinced that the being he holds most dear—lover, family member, or friend—has secretly fallen for another. □

02ERIK'S EDITORIAL	☒
03NOTES FROM HQ	☒
16ELMINSTER	☒
31CONVENTIONS	☒
32READER SURVEY	☒

To look upon the face of Xan Yae is to look upon the dusk. As the Baklunish goddess of mystery and furtive excursions, discipline and shade, Xan Yae teaches her disciples to call upon the power of the mind to mentally commune with the grand and spinning symmetry of the multiverse. In the twilight hours of Oerth, when the glory of the day yields to the danger of the night, Xan Yae summons her believers and instructs them in the curious geometry of shadows and the hidden riddles of stealth.

As the Supreme Mistress of Petals, Xan Yae is the deity of monks and martial artists, as well as those who call the shadows their home. Thieves elicit her favor when orchestrating clandestine affairs, as do sages when contemplating the vast and immeasurable power of the human mind. Though her worshippers in the Flanaess are few, often taking residence in monasteries on the rim of civilization, the breadth of her influence is felt as far away as distant stars. Wherever shadows flow and twilight divides night and day, she is there.

The great wheel of Xan Yae's doctrine depends upon three

that dusk is considered to be Xan Yae's holiest hour. All church rituals are performed during twilight; clerics voice their daily prayers for spells at this time. Xan Yae espouses stealth because to move without being detected requires both discipline and skill. There is no cause for flamboyance or wasted energy in the doctrine of the Mistress of Perfection. All movements are economic and precise.

Xan Yae cares little for the bickering between gods, and even less for the petty plights of men. In order to salvage existence from both the zealous efforts of good and the inexorable tug of evil, Xan Yae works within the shadows to strengthen the fragile balance between darkness and light. Xan Yae charges the monks, priests, and psionists who worship her with the quiet task of seeking out the extremes of good and evil and tempering them with harmony. Xan Yae is not a passive power, but actively pursues an agenda which will ensure the ongoing stability of life.

Xan Yae has been known to walk the mortal avenues of Oerth in the guise of either an acrobat or a martial artist. In either role she is never without her matching falchion

POWERS THAT BE: XAN YAE

SUPREME MISTRESS OF PETALS
BY LANCE HAWVERMALE

XAN YAE

Lady of Perfection, Supreme Mistress of Petals
Lesser Power of the Outlands, N

Portfolio: Twilight, Shadows, Stealth, Mind over Matter

Domain Name: Outlands/Tower of the Iron Will

Superior: None

Allies: Rexfelis (Catlord), Zuoken

Foes: Pholtus, Pyremius

Symbol: Black lotus blossom

vital and interconnected spokes: the Universal Mind, the Perpetual Harmony, and the Internal Peace. The concept of the Universal Mind posits the belief that all things exist because the mind created them, and without imagination, consideration, and willpower, the multiverse would cease to exist. This tenet agrees closely with the primary contention of the Outer Planar faction known as the Sign of One. Like the Signers, followers of Xan Yae believe in the malleability of creation and the ability of the mind to alter reality. In the ultimate expression of the faith, believers hope to one day use their collective mental faculties to transform the very shape of the multiverse.

The idea of Perpetual Harmony contends that all life is balanced, that symmetry governs all beings, and that to be in harmony with one's self and surroundings puts one in harmony with nature. This in turn permits one to more readily access the Universal Mind.

Finally, to manipulate the Universal Mind and maintain Perpetual Harmony, one must first achieve Internal Peace. In other words, both martial and mental activities must be mastered and reconciled to attain a higher level of existence. Thus, followers of Xan Yae perform both physical and mental exercises in an ongoing effort to find inner alignment.

Seeing this tendency toward balance, it is no wonder

swords — the fabled Butterfly Blades — though she often keeps these weapons concealed on her person. While assuming human form, Xan Yae whispers in the ears of old men, quickens the pulse of the young, and conducts in twilight that which cannot be achieved by day.

Xan Yae counts amongst her enemies Pyremius and Pholtus, as both promulgate radical ideals in the name of either despicable evil or unwavering good. Both gods, either through fire or light, illuminate the darkness so sacred to her teachings. Her allies are few, due entirely to the fact that the Supreme Mistress is too self-involved to concern herself with the affairs of her fellow deities. Her chiefmost ally is the demigod Zuoken. The Catlord, Rexfelis, is a frequent companion.

The church of Xan Yae recognizes two days of holy significance. The first of these, the Autumn Equinox, celebrates the exact balance between the hours of daylight and the hours of night. Two ceremonies of worship are performed on this day, one at dawn and one at dusk, during which neophyte followers are initiated into the greater church body. Another important ritual is practiced on the 27th of Harvester, known as the Day of the Legion Will. From sunrise to sunset, every member of the church enters into his or her deepest and most profound meditative state, wielding every bit of discipline they possess in an effort to touch the Universal Mind. The idea behind this mass meditation is to use the collective will of the church body to alter the fabric of reality. It is believed that the Supreme Mistress grows substantially in power during this time, as the Universal Mind is bent closer to her control.

Xan Yae is a favored deity of many among the periphery

of Baklunish society, and has many adherents in the Distant West, where the struggle for harmony is oftentimes both a religion and a way of life. In these lands a distinct martial arts style has been developed around the faith, known as the Way of the Lotus, practiced by peasants and princes alike. Xan Yae is venerated by scholars and swordmasters, shadow mages and smugglers, psionicists, philosophers, and mystics.

The Supreme Mistress is served by creatures of all alignments, both magical and mundane, as addresses her needs at the time. She has been known to employ shadows, translators, great cats, and jade dragons. The appearance of a blood hawk at dusk is said to be a good omen by those wise to the precepts of the goddess, while a thunderstorm at sunrise is thought to portend of Xan Yae's displeasure with those who encounter it.

SPECIALTY PRIESTS (D'AI SHATON)

Requirements: Wis 14

Prime Req.: Wisdom

Alignment: N, LN

Weapons: Falchion, quarterstaff, lasso, dart, sai, chain

Armor: None

Major Spheres: All, Astral, Charm, Divination, Law, Numbers, Thought, Time

Minor Spheres: Healing, Protection

Magical Items: as clerics

Req. Profs: Falchion

Bonus Profs: Tumbling, Religion (Baklunish)

GRANTED POWERS

D'ai shaton may purchase rogue proficiencies at no additional cost.

At the discretion of the DM, all priests of Xan Yae add an additional +5 to the result of a check to determine if the priest will possess a psionic Wild Talent (see *Player's Option™: Skills and Powers*, p. 155). This check must be made upon character creation.

At 1st level, d'ai shaton gain the ability to move silently as a thief of the same level.

At 3rd level, d'ai shaton may elect to use continuing specialization in an unarmed fighting style as a warrior of the same level.

At 5th level, d'ai shaton may resist ESP or thought-reading magic by making a save vs. death magic at +1.

At 7th level, d'ai shaton become immune to all non-magical diseases.

At 9th level, d'ai shaton can cast the

spell *shadow door* (as the 5th level wizard spell) once per day.

At 14th level, d'ai shaton can cast the spell *shadowcat* (as the 7th level wizard spell) once per day. ■



02ERIK'S EDITORIAL

03NOTES FROM HQ

16ELMINSTER

31CONVENTIONS

32READER SURVEY

02	ERIK'S EDITORIAL
03	NOTES FROM HQ
12	ELMINSTER
22	UNDERDARK JOURNAL
32	READER SURVEY

Time is, quite literally, of the essence.

As Oerth's celestial governor of time and infinity, Cyndor the Illimitable oversees the invisible clockwork of man's past, present, and future. His primary sphere of influence — that of Time — is both mysterious to contemplate and vital to the continuing cycle of life throughout the Flanaess.

Cyndor dwells in a quasi-imaginary realm known as Temporal Prime, which is rather like the Ethereal Plane in that it "touches" the Prime Material in all places at once. Better known to the sages of the Flanaess as the Demiplane of Time, this alternate dimension serves as the highway for those rare spellcasters able to traverse the conduits which connect yesterday to tomorrow. For a further explanation of Temporal Prime and complete details of its denizens and geography,

people throughout Oerth would be dramatically altered. Thus the Monitors have taken it upon themselves to protect these lifelines from harm. Cyndor is the adjudicator of the elusive and faceless Monitors, aiding them in their pursuits and offering divine guidance when necessary.

Priests of Cyndor are very aware of the magnitude of their deity's charge, and as such often seem aloof, if not downright holier-than-thou. Like Cyndor himself, priests tend to speak in riddles, refusing to reveal the full secrets of their knowledge of Temporal Prime and the lifelines that abide there; they collectively scorn charlatan fortune-tellers and other mountebanks.

Cyndor's priests are hard to pin down, as their peculiar ideology is as elusive as the seconds that slip like sand from man's desperate grasp. For the most part, it is assumed

that priests of Cyndor have been placed upon Oerth to act as counselors for a world that would otherwise be lost in a meaningless struggle for survival. They regularly serve as advisors to monarchs and university sages. All men

powers that be: cyndor

THE KEEPER OF INFINITY
BY LANCE HAWVERMALE

consult the *Chronomancer* sourcebook (TSR 9506).

Inside the mazelike corridors of his unassailable abode, the Tempus Cidatus, Cyndor simultaneously pursues three separate and never-ending tasks. First, he devotes himself to meditating upon the imponderable aspects of time-space and how further manipulation of this continuum might alter the composition of the multiverse. On the more practical side, Cyndor is also in a state of continuous prose, as he records every act of every creature throughout every moment of its existence on Oerth. The text in which he compiles this unimaginable record is known simply as the *Perpetual Libram*. Excerpts of this sacred work have appeared on the Prime in the form of piercingly accurate histories secreted in Cyndor's austere temples. Finally, in addition to his unceasing efforts as a temporal theorist and chronicler of Oerth's ongoing history, Cyndor also directs his proxies in their work as protectors of the

timestream and guardians of future and past.

Though these guardians are primarily creatures of a divine nature, a small group of mortal chronomancers (wizards who specialize in time-related spells) known as the Monitors of Infinity secretly defend Oerth's fragile timestream from interference by outside forces. Every living creature and inanimate object bears a special signature on the Demiplane of Time called a lifeline. If these lifelines were to be altered indiscriminately, the lives of thousands of

seek the wisdom of augury, and all wonder what the future might hold. By consulting with a prophet of Cyndor, a person might gain insight — however vague — into the hand that time holds for him or her.

Followers of Cyndor see life not as a series of choices, but rather as a linear journey from one predetermined encounter to the next. To such thinkers as these, free choice and personal achievement are but illusions; in truth, everything that ever will be has already happened — at least for Cyndor, who has seen the beginning and the end. The invisible, temporal concept which man calls "time" is really nothing but a way for man to reckon that which he believes he is experiencing. This theory can be proven when one looks at the construction of the Demiplane of Time itself. In this plane, so-called "time" is simply a means of traveling from point A to point B. Ergo, all of man's choices are really nothing but immutable paths along a lifeline which Cyndor has already foreseen.

Services to Cyndor include the sounding of airy wind instruments and the casting of arcane spells by way of such material devices as magical mirrors, hourglasses, and looms. Cyndor is worshipped in urban places where learned men gather, such as the Free City of Greyhawk, the center of education in the Central Flanaess.

Epochs have passed since Cyndor last set foot upon the Prime Material. It is suspected that his avatar was present during the ancient Suloise-Baklunish conflict; myths surrounding the event place him as acting either with or against Lendor, the Suloise god of time. In those rare instances when he manifests himself, Cyndor appears as anything but a normal mortal man. His avatar form is that of a towering humanoid with a featureless face and odd rectangular limbs of terrible strength.

CYNDOR

The Keeper of Infinity, The Sage of Epochs, The Illimitable One

Lesser Power of Mechanus, LN

Portfolio: Time, Continuity, Infinity

Domain Name: Mechanus/Path of Time or Mount Celestia/Mertion/Rempha or Temporal Prime/Tempus Cidatus

Superior: None

Allies: Lendor (Sometimes)

Foes: Lendor (Sometimes)

Symbol: An hourglass on its side, per the symbol for infinity

Anyone tinkering with Oerth's timestream by either magical artifact or chronomancy spell risks invoking the ire of the mysterious Monitors of Infinity or, if the infraction is serious enough, the wrath of Cyndor himself. Though the Illimitable One rarely confronts such violators personally, he has been known to direct a variety of temporal creatures for these purposes. He is served by temporal dogs and time dimensionals, among other, even more extraordinary beasts.

One known site of periodic chronomantic activity in the Flanaess can be found at the standing stones of Tovag Baragu, detailed in the *Greyhawk® Adventures* hardcover sourcebook (TSR 2023) and the game module *Vecna Lives!* (TSR 9309). Temples to Cyndor are quite rare. Somber structures of smoothed stone, the monasteries of the Illimitable One rise from the ground in seemingly illogical locales, storied places of ancient or future power. The Eternalists of Cyndor have a great interest in the doings of Blackmoor's City of the Gods, and likewise can be found in the eastern Abbor-Alz hills, scouring the ruins of ancient Itar.

In the Outer Planes, Cyndor's philosophy is readily accepted by members of the linear-thinking Fraternity of Order, while the Indeps of the Free League despise the notion of predestination, and the Dustmen find it difficult to reconcile their nihilistic beliefs with the apparently contrary evidence found in the lifelines on Temporal Prime.

When traveling, priests of Cyndor tend to wear clothing of contrasting colors, especially black and white (white capes over black robes are common, though red and gray is also a popular combination). They have been known to paint their faces with similar color schemes, and decorate their clothing with talismans, amulets, and other cryptic devices.

SPECIALTY PRIESTS (ETERNALISTS)

Requirements: Wis 15

Prime Requisite: Wisdom

Alignment: N, LN

Weapons: Boomerang, dagger, dart, hand-held crossbow, lasso, net, staff, and whip

Armor: All armor types up to and including chain mail, no shield

Major Spheres: All, Astral, Charm, Divination, Healing, Thought, Time

Minor Spheres: Creation, Guardian, Numbers, Protection

Magical Items: As clerics

Required Proficiencies: Read/Write (Common)

Bonus Proficiencies: Religion (Common), Time Sense (see below)

GRANTED POWERS

- At 2nd level, eternalists may cast delay image (see below) once per day.
- At 7th level, eternalists may attempt to slow a single opponent once per day (as per the 3rd level wizard spell, though the victim saves at -6).
- At 10th level, eternalists have become so synchronized with the movement of the timestream that they age at half the normal rate, effectively doubling their maximum age limit.

- At 15th level, eternalists become completely immune to aging-based attacks, such as the touch of a ghost.
- Priests of Cyndor have access to the special proficiency Time Sense, as well as the first-level chronomancer spell delay image. The following descriptions have been modified from their respective entries in the *Chronomancer* sourcebook.

Time Sense

Relevant Ability: Wisdom

A priest with the Time Sense proficiency has an internal clock, a natural sense of the passage of time which permits him to know to within 3d10 minutes the exact time of day without the aid of mechanical devices, magic, or the stars. A successful check indicates that the priest has pinpointed the time from within 3 to 30 minutes of accuracy, while failure indicates that the priest's estimation is incorrect by 1d2 hours. The priest also can use this ability to "program" himself to awaken at a predetermined hour. The proficiency check is made at a -1 penalty, with failure meaning that the priest oversleeps by one hour for every point by which the check is missed, up to maximum of four hours.

Delay Image (Chronomancy)

Level: Chronomancer 1; (Eternalist 1)

Range: Touch

Duration: 5 rounds + 1 round/level

Area of Effect: 1 creature

Components: V, S

Casting Time: 1 Saving Throw: Neg.

By casting delay image, the priest surrounds himself or a recipient creature in a magical aura which bends time slightly in his favor. This aura of "muddled time" causes a delay in the target creature's image, improving his Armor Class by 2 and granting him a +1 bonus to all saving throws versus direct magical attacks.

The reverse of this spell, advance image, creates a false image half a second ahead of where the target currently resides in the timestream, making it easier for his opponents to strike him, as they have a brief moment to adjust their blows before the target creature "arrives" in the present second of time. The target's AC is penalized by 2, and all saving throws against direct magical attacks are made at -1.

Though this spell may be used in conjunction with other spells that affect Armor Class, its effects are not cumulative with itself. ■



Procan

Lord of the Seven Seas

by Eric L. Boyd

Powers That Be

Procan

Lord of the Seven Seas, The Ancient Mariner, Sailor of Sea and Sky, The Storm Lord, Prince of Winds

Intermediate Power of Limbo, CN

Portfolio:

Oceans, seas, weather, salt, sailing, navigation

Aliases:

none

Domain Name:

Limbo/Seasedge

Superior:

None

Allies:

Aerdrie Faenya, Atroa, Celestian, Deep Sashelas, Easdro, Fharlanghn, Sotillon, Stronmaus, Telchur, Velnius, Water Lion, Zilchus

Foes:

Dagon, Osprem, Panzuriel, Phaulkon, Sekolah, Xerbo

Symbol:

Trident over a cresting wave

Wor. Align.:

NG, CG, N, CN, NE, CE



Procan (pro-KAN) is the Oeridian god of things nautical and meteorological, worshiped in ports along the coasts of the Flanaess and by humans of all ethnicities, particularly fishers and sailors who seek to placate his tempestuous nature. Procan is also worshiped in inland regions of the Flanaess of predominantly Oeridian settlement, albeit to a lesser extent, as the god of weather. This aspect of his portfolio is closest to his original role amongst the Oerid tribes but also overlaps with that of Velnius. A few sentient aquatic creatures, particularly mermen, worship him as well.

Procan is served by Velnius and the four Wind Gods—Atroa of the East Wind, Sotillon of the Sirocco, Telchur of the Mistral, and Wenta of the Zephyr—all of whom are among his offspring. The Lord of the Seven Seas maintains good relations with most other powers of the Oeridian pantheon, with the notable exceptions of Heironous and Hextor, Suel gods of the sea and sky.

The Sailor of Sea and Sky is as mercurial as the wind, as powerful and unforgiving as the oceans. Procan vacillates between ebullient high spirits, characterized by humor and passion for life, and dark, morose brooding, characterized by pessimism and a violent temper. The only constant in Procan's emotional state is that neither extreme persists for long. He is ever greedy for treasure, hoarding that which grows or falls on the sea bed.

The Church

Clergy: Clerics, crusaders, specialty priests

Clergy's Align.: CG, CN, CE

Turn Undead: C: Yes, Cru: No, SP: Yes

Cmdnd. Undead: C: No, Cru: No, SP: No

All clerics, crusaders, and specialty priests of Procan receive religion (Oeridian, common, sea) as a bonus nonweapon proficiency.

Along the coasts of the lands once held by the Kingdom of Aerdy, the primacy of the church of Procan with regards to the sea is unchallenged. As Xerbo's faith is spread among the seafaring barbarians of the Thillonrian peninsula and the merchants of Lendore Isle, and Osprem's among the merchants of Lendore Isle and the Lordship of the Isles, naval conflicts between those realms and the Great Kingdom have a religious dimension as well.

Along the coast of the Azure Sea and in other regions where worship of both Suel and Oerid pantheons is common however, followers of Procan, Osprem, and Xerbo often sail together on the same ships, and even ally against outside threats. Since

Procan embodies the wilder and tempestuous aspects of the ever-changing seas however, his church is viewed distrust compared to his rivals, Osprem, and Xerbo. As a result, his faith slowly wanes in the Sheldomar Valley region.

Regionally prominent temples of the Lord of the Seven Seas are great granite structures whose soaring spires seem to touch the sky. The Ancient Mariner's cathedrals are built to embrace both storms and the sea. Most are drafty, damp, and set in the path of incoming storms. Procan's shoreline temples are typically situated on rain-lashed bluffs overlooking the sea. Inland temples sit in the foothills of one of the mountain ranges of the Flanaess atop the highest tor in the local region or amid low-lying salt flats. Smaller chapels and shrines catering to sailors are known as bethels. They can be found dockside in most port cities where followers of the Ancient Mariner live or visit.

Procan Novices are known as Swabs. Full priests are known as Sea Salts. In ascending order, titles used by Procanite priests are Sailor of the Seven Seas, Helmsman of the Endless Swells, Ensign of the Pounding Surf, Lieutenant Commander of Cresting Wave, Commander of the Lashing Wind, Captain of the Sea and Sky, High Captain of the Thunderous Storm, and Admiral of the Hurricane's Eye. High-ranking priests have unique individual titles, but are collectively known as High Admirals. Specialty priests are known as wave rangers.

Clergy includes humans (87%), mer-men (10%), half-elves (2%), and other races (1%). Humans come from Oerid (60%), Flannae (7%), Baklunkish (5%), Suel (2%), Olman (1%), and mixed (25%) ancestry. Procan's clergy includes specialty priests (54%), clerics (including multi-classed) (30%), and crusaders (16%). Males and females have about a two to one ratio.

Dogma: The salty seas and stormy skies are everchanging; they defy prediction. The deep waters that embrace the oerth are vast and unknown. Their endless waves can ensnare any ship not captained by the Ancient Mariner. Therefore, give reverence to the Lord of the Seven Seas, for his fury is the thunderous storm and his kindness the bountiful blue deeps. All is born from the sea and

sky, and to the blue expanse shall return.

Day-to-Day Activities: The majority of Procan's priests live and dress simply, eschewing formal ritual. They attend to those who earn their living on the seas, and often accompany them on sea voyages, for their presence aboard is said to bring good luck. Senior priests often captain their own vessels or fund fishing and merchant fleets.

Holy Days/Important Ceremonies: Followers of Procan offer prayers to the Lord of the Seven Seas at high and low tide each day. More formal ceremonies occur at peak high and low tides of each month and for crews prior to extended sea voyages. When possible, such ceremonies are held in tidal pools or at the high tidemark, always near the largest body of water in the region. They cast offerings of gold and pearls into the sea, and eat small amounts of fish and bread.

Affiliated Orders: The Wolves of the Scarlet Sea are a knightly order of crusaders and warriors who serve as the Storm Lord's militant arm. They are active in many port cities of the Flanaess. Sea Wolves, as they are known, serve as marines aboard Procan ships. They are well-versed in sea combat, boarding techniques, and ship-based assault. Many possess magic to venture underwater. The Keoish branch of the order sponsors twenty privateer ships in the Azure Sea. They combat piracy and have increased maritime commerce safety along the southern coasts of the Flanaess.

Priestly Vestments: The ceremonial garb of Procan's clergy includes dark blue knickers, loose, white shirts, and sky blue or sea green half-capes or robes. Garments are commonly washed in sea water, so are usually salt-encrusted. Sea Salts typically let their hair grow long, pulling it back in a ponytail. Male priests keep their beards neatly trimmed. Silver and gold jewelry is common and ostentatious. No priest of Procan is ever without a trident or flask of sea water (from which their holy water is consecrated). Their holy symbol is a miniature silver trident, often worn as a pendant on a thin silver chain.

Adventuring Garb: Shields and chain mail are common on land, but leather armor predominates in shipboard situations. Cutlasses, tridents, harpoons, nets, and other "sailor" weapons are

preferred, and magic which aids in surviving the sea is prized.

Specialty Priests (Wave Rangers)

Requirements:	Con 14, Wis 9
Prime Req.:	Constitution, Wisdom
Alignment:	CN
Weapons:	All bludgeoning (Type B) weapons, cutlass, harpoon, net, spear, staff-sling, and trident chain mail and below; shield
Armor:	
Major Spheres:	All, chaos, combat, divination, elemental (air, water), healing, protection, summoning (aquatic creatures only), sun, weather
Minor Spheres:	Animal, charm, creation, necromantic, plant, travelers, war
Magical Items:	as clerics and fighters
Req. Profs:	Spear or trident, navigation, rope use
Bonus Profs:	Seamanship, swimming, weather sense

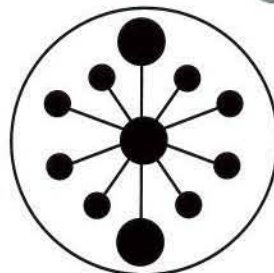
Granted Powers

- Wave rangers can turn undead of the sea including lacedons and sea zombies.
- At 1st level, wave rangers can cast *create water* (as the 1st level priest spell) thrice per day.
- At 3rd level, wave rangers can cast *water breathing* or *water walk* (as the 3rd level priest spells) once per day.
- At 5th level, wave rangers can cast *call lightning* (as the 3rd level priest spell) or *weather prediction* (as the 3rd level priest spell detailed in *PLAYER'S OPTION™: Spells & Magic*) once per day.
- At 7th level, wave rangers can cast *lower water* (as the 4th level priest spell) or *weather stasis* (as the 4th level priest spell detailed in *PLAYER'S OPTION: Spells & Magic*) once per day.
- At 9th level, wave rangers can cast *airy water* (as the 5th level wizard spell) or *control winds* (as the 5th level priest spell) once per day.
- At 14th level, wave rangers can cast *control weather* or *conjure air elemental* (as the 7th level priest spells) or *conjure water elemental* or *tsunami* (as the 7th level priest spells detailed in *PLAYER'S OPTION: Spells & Magic*) once per day.

St. Cuthbert

Cuthbert of the Cudgel

by Eric L. Boyd



Powers That Be

Cuthbert

Cuthbert of the Cudgel, the Cudgeler

Intermediate Power of Aracadia, LG

Portfolio:

Common Sense, forthrightness, honesty, truth, wisdom, zeal, dedication to the causes of law and good

Aliases:

None

Domain Name:

Abellio/The Bastion of Law

Superior:

None

Allies:

Allitur, Delled, Heironeous, Mayaheine, Rao

Foes:

Iuz, Incabulos, Nerull, several Abyssal Lords

Symbol:

Starburst of rubies on a platinum circle or wooden billet or crumpled hat

Wor. Align.:

LG, LN

P

atron of common sense, truth, and forthrightness, St. Cuthbert hates evil and opposes chaos. But his major interest is in law and order and the dual work of conversion and prevention of back-sliding of "true believers." While St. Cuthbert's faithful hold that he once walked in the Flanaess

as a mortal man of exemplary character, no evidence exists that the Cudgeler was ever less than a lesser power. St. Cuthbert seldom leaves his realm in the Outer Planes, unless some great duty brings him forth. Unlike most Intermediate Powers, he can enter the Prime Material Plane at will.

St. Cuthbert is stern power who sees the world in black and white. For many folk living with the threat of Iuz to the north, this is a very credible world view. The Cudgeler has little patience for ostentatious displays, frivolous pursuits or idle talk and he accepts no excuses or displays of weak moral fiber.

Great personal enmity exists between St. Cuthbert and Iuz, which adds to the former's popular appeal. The Cudgeler may appear in avatar form to drive the Old One away in confrontations of major import. While the followers of St. Cuthbert and Pholtus maintain a great rivalry, both powers are willing to work together, as needed.

The Church

Clergy: Clerics, crusaders, monks, specialty priests, paladins

Clergy's Align.: LG, LN

Turn Undead: C: Yes, Cru: No, Mon: No, SP: Yes, Pal: Yes

Cmnd. Undead: C: No, Cru: No, Mon: No, SP: No, Pal: No

All clerics, crusaders, monks, and specialty priests of St. Cuthbert receive religion (Common) as a bonus nonweapon proficiency. Note that "Common" indicates familiarity with human faiths which exhibit common worship in most of the Flanaess.

St. Cuthbert has a large following in the Flanaess. Many wayside shrines and small, crude chapels dedicated to him are scattered throughout the Flanaess. St. Cuthbert's worshipers are most numerous in the Central Flanaess, in the city of Greyhawk, the Wild Coast, Urnst, Veluna, and Verbobonc. There, his temples are large, elaborate, and well-maintained. The faith is appreciated by most goodly folk, but rivalry exists between St. Cuthbert's followers and those of Pholtus of the Blinding Light.

While St. Cuthbert has many large places of worship, wayside shrines and small chapels are more typical. All of his houses of worship, great and small, are dominated by meeting halls notable for their hard pews, simple lecterns, and inspirational homilies woven into wall hangings or inscribed in stone.

The clergy of St. Cuthbert are known as the Stalwart Host, divided into three orders: the Chapeaux, the Stars, and the Billets. The Chapeaux seek to convert people to the faith. The Stars retain doctrinal purity among the faithful. The Billets, by far the most numerous, minister to and protect the faithful. Relations among the orders are good, although individuals in the Billets and the Stars argue over doctrine. Approximately 70% of the Billets are Lawful Good, while some 70% of the Stars are Lawful Neutral. The Chapeaux are evenly split.

Novices of St. Cuthbert are called the Untapped. Titles are in strict ascending order: Club of Justice, Devout Flail, Mace of Militancy, Star of Dawn, Stalwart Stave, Hammer of Hymns, Marshal of the Faithful, and Herald of the Saint. High priests are known collectively as the Wise, addressed as Revered Father or Revered Mother, as appropriate. Specialty priests are called cudgelers. The clergy of St. Cuthbert is almost exclusively human, nearly two-thirds male. The Cudgeler's clergy is divided across all three orders: clerics (30%), crusaders (30%), and specialty priests (30%). Monks (5%) and paladins (5%) make up the remainder.

Dogma: The teachings of St. Cuthbert are practical, wise, and sensible. Spread the word of the Cudgeler so that all may receive the benefit of his wisdom. The word is the law, and the law is the word. Neither weakness in faith nor acting against the teachings of St. Cuthbert are tolerable in those who have heard the true word. Be tolerant of those who have not yet accepted the true word, but do not cease in efforts to bring them St. Cuthbert's truths. Be always honest, truthful, and forthright, and do not stray from the reasonable and practical.

Day-to-Day Activities: Priests of St. Cuthbert are stout, stern folk who speak their minds plainly. It's not that they won't suffer fools gladly—they won't suffer them at all. Honesty and common sense are more prized than book learning and arcane knowledge. Their faith is practical, with attention to detail and concerns of common people. In the aftermath of the Greyhawk Wars, military training and fitness are mandatory.

The Chapeaux spend their days wandering the Central Flanaess, visiting vil-

lages, proselytizing, and inducting new converts. The Stars typically track down heresies, unmask heretics, and convince them to repent. The Billets, in contrast, assist their congregants, give advice to those who seem lost, and generally make themselves helpful where they reside.

Holy Days/Important Ceremonies: St. Cuthbert is worshiped weekly on Godsdays with ceremonies lasting a full day and night. Singing, prayer, moral tales, and simple food are common, particularly in the wayside shrines.

The fourth day of the annual Growfest festival is observed as the Day of Welcoming. Converts are welcomed into the ranks on this day of buoyant sermons and simple fellowship. The last day of Needfest is celebrated annually as the Day of Trial, when followers fast and atone for the past year's sins.

Major Centers of Worship: The Sacred Temple of St. Cuthbert is a grand temple on a low rise in the Garden Quarter of the Free City of Greyhawk. While the Sacred Temple is not the only shrine of the Cudgeler in the city (a humble two-story shrine stands in Shacktown) it is by far the largest. As perhaps the largest religious group in the Free City, the followers of St. Cuthbert erected a temple suited to their prosperity, symbolizing the blessings of their deity. The original shrine has grown into a cathedral lined with golden ornaments, fitted with silver and jeweled symbols of the faith. Outside the temple, white tile paths wind through gardens of roses, exotic flowers, and evergreen shrubbery. Over six hundred penitents can worship together in the rectangular chamber which makes up the temple. The floor is tiled with deep green marble. Huge white marble columns support the 50' high sky blue ceiling painted with white clouds and a blazing sun. A second building is clergy living quarters, all of whom are Billets.

Affiliated Orders: The Order of Mace is the militant arm of the faith, including crusaders and paladins from all orders. Knights of the Mace serve in mid-sized and large temples as elite defenders. Larger bands are sent out as needed, often making extended forays into hostile territory. Many Knights fell in battle during the Greyhawk Wars; the order is slowly replenishing.

Priestly Vestments: The Chapeaux dress in varying garb, but all wear crumpled hats of brown and green tartan with St. Cuthbert's holy symbol in copper, pinned to them. The Stars wear dark green robes with the starburst—again serving as a holy symbol—in copper, gold, or platinum, depending on status. The Billets dress in simple brown and russet garments, wearing St. Cuthbert's cudgel symbol in oak or bronzewood.

Adventuring Garb: St. Cuthbert's priests carry bronzewood or oaken cudgels, although most are skilled in a variety of bludgeoning weapons. Priests favor plate mail.

Specialty Priests (Cudgelers)

Requirements:	Wisdom 9
Prime Req.:	Wisdom
Alignment:	LG, LN
Weapons:	Club, flail, mace, staff, morningstar, staff-sling, warhammer
Armor:	Any
Major Spheres:	All, charm, combat, divination, healing, law, necromantic, protection, war
Minor Spheres:	Animal, creation, guardian, summoning, sun, wards
Magical Items:	As cleric
Req. Profs:	Club, healing
Bonus Profs:	Endurance

Granted Powers

- Cudgelers turn undead as a cleric of four levels lower. (A 5th level cudgeler turns undead as a 1st level cleric.)
- Cudgelers can call upon *faith* once per day.
- Cudgelers are granted spell-like powers, depending on their order:
 - At 2nd level, Billets gain *friends* once per day.
 - At 3rd level, Chapeaux gain *shillelagh* once per day.
 - At 4th level, Stars gain *ESP* once per day.
- At 6th level, cudgelers can cast *prayer* once per day.
- At 9th level, cudgelers can cast *dispel evil* or *true seeing* once per day.
- At 12th level, cudgelers can cast *holy word* once per week.





whether this will decrease or increase the score before the character rolls the dice. Thus, if 2d6 are rolled, a result of 2 and 6 can be decreased to 1 and 5, or increased to 3 and 6. This magic ring has no effect on player dice rolls for attacks, damage, or any game effect except when determining the results of an actual game of chance being played by a character.

Recently the ring has developed a quirk; each use there is a 5% chance that the ring will alter a die roll to the worst possible outcome for the gambler. Since this effect requires a certain amount of intelligence to choose the worst result instead of just the opposite result, it is possible that the item has been possessed by a mischievous spirit or possibly a demon (which sought a way to escape the fiend-banishing caused by the *Crook of Rao* mentioned in the History of the Flanes presented in TSR9577, *The Adventure Begins*).

Mouth of a Graveyard: This short sword was created by the evil wizard Ministeer as a tool for his most loyal minion. The Keoish wizard captured and killed a paladin named Brickell and bound her soul to the weapon. However, the paladin was stronger than Ministeer expected, and she was able to retain a certain level of sentience within the weapon. Instead of helping the minion track evil folk and convince them to join with Ministeer, the sword dominated the minion's mind completely. It used the minion to slay the wizard and then forced the minion to carry it eastward until they reached the Sheldomar River. There, the sword had the minion sever his own Achilles tendons and drag himself into the river to die. The sword has changed hands several times since then. It dominates those of evil alignment and those who wish to travel west.

This is a *sword* +3 with lawful good alignment. It can *detect evil* at up to a 60-foot radius, turns undead as a 10th-level paladin, and can heal up to 20 points of damage to its wielder as if it were *laying on hands*. The sword communicates with its wielder through a limited form of *telepathy* (by touch only). It possesses a 14 Intelligence and an Ego of 9. When Brickell dominates someone, that person fights as if a 10th-level paladin and can activate any of the sword's powers at will.

Rary's Ring of Memories: This tarnished silver ring was enchanted by the archmage Rary, but lost when his tower was sacked after he attacked the Circle of Eight. The ring gives the wearer the ability to cast *Rary's memory alteration* three times per day. It also grants a +4 bonus to saving throws vs. effects that target memories (such as a *forget* spell) and a +1 bonus to saving throws against any Enchantment/Charm spells. (*Rary's memory alteration* can be found in TSR2175, *Wizard's Spell Compendium Volume 3*.)

Sabre of Storms: This sabre is a *sword* +3. Its wielder can gain *water breathing* at will and can cast *call lightning* once per day (subject to the restrictions on the spell).

Skull of Olarek: The *skull of Olarek* is a grisly trophy of the orc victory over the former human king of the Pomarj, Olarek the Mad. Once per week the power of the *skull* can be invoked to give the effects of a *bless* spell on up to 1,000 orc warriors; this lasts 24 hours. Alternatively, the skull can be used to *blight* (reverse of *bless*) the next foes the tribe meets in battle in the next 24 hours. The leader of the

tribe can cause the skull to howl once per month, having the effect of a *symbol of insanity* on all nonorcs within 100 feet, but activating this power permanently lowers the leader's Wisdom by 1 point.

Smoke of Little Death: The Earth Dragon Cult developed this oil for use in some of its rituals, although it was soon found to be quite effective in combat as well. The recipe is a secret jealously guarded by the priesthood. Only those held in favor by Stalman Klim have access to the *smoke of little death*.

This oil comes in small vials that shatter when thrown, producing a cloud of noxious gas with a 10-foot radius. Those within the smoke must save vs. spell or fall into a deep sleep for 1d6 turns. During this magical slumber, those who succumb to the oil's effect suffer strange and vivid dreams. Priests of the Earth Dragon say they commune with their god during this sleep, while others report nightmare visions. Dungeon Masters may exploit these dreams in their adventures, since they can be used to drop clues or impart important information with ease.

Spear of Impaling: The *spear of impaling* is a wicked-looking spear +3. When used to charge an opponent, the spear inflicts double its base damage. When set to receive a charge, the spear's base damage is tripled.

HERO-DEITIES

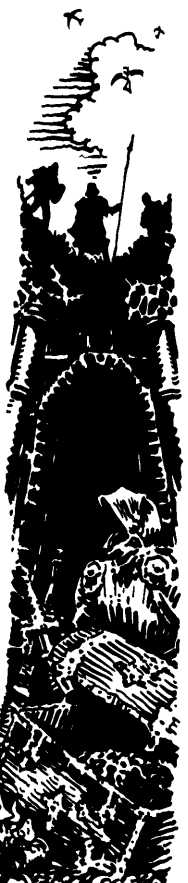
Kelanan

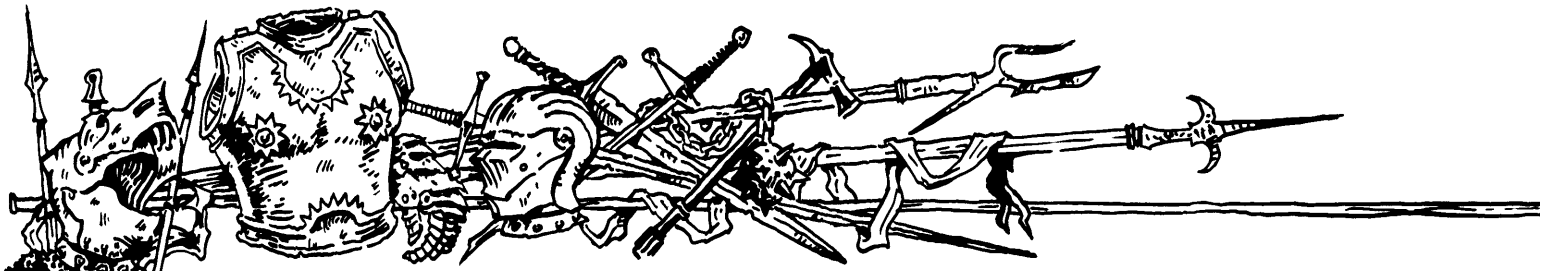
N hero-god of swords, sword skills, and balance

Kelanan only recently crossed the border between the mortal and the divine, having spent decades as a "quasi-deity" with unusual abilities, but unable to grant spells. It is only in the past century that he gained the ability to empower priests, and he has been gathering suitable agents since that time. Kelanan's true form is a handsome slender man with a vertical silvery scar on the right side of his face, though he rarely appears as himself. He can change his form at will to any human, demi-human, or humanoid. His scar manifests in any guise when he becomes angry. He promotes skill with swords and promotes the balance of things in the world, good versus evil and chaos versus law, intervening when he feels things have fallen out of balance for one side or the other.

Kelanan's Priests: Kelanan's priests relentlessly practice their sword skills and spend much of their time training others. They are expected to work to maintain the balance of all things, and they prefer melee combat to the use of missiles. Their advocacy of balance means they often form temporary alliances with people of extreme alignments, breaking the alliance when the balance is restored. They are restricted to the use of all types of swords, daggers, and crossbows, and are not permitted to use any other weapons. They may specialize in the use of one type of sword, and they gain the warrior rate of attacks per round. They may use any priest spell that creates or enhances a weapon, even if from a sphere outside those normally granted.

Requirements: Ability scores: minimum 13 Strength; Alignments: N; Weapons: swords, daggers, and crossbows; Armor: any; Formal raiment: gray or blue-gray clothing, silver or platinum jewelry; Granted





spheres: All, Astral, Combat*, Creation, Divination*, Healing, Protection, Travelers; Additional spells: none; Powers at noted level: 1st, *enchanted weapon* (swords only); 3rd, *alter self*; 5th, *sword dance* (see below); 7th, gain +2 protection (as if wearing a *ring of protection*); 10th, may cause a held weapon to act as a *flame tongue* or *frost brand* for 5 rounds; Turn undead: no.

Notes: An asterisk after a sphere indicates minor access to that sphere. Powers are usable once per day unless stated otherwise. A *spiritual hammer* spell cast by a priest of Kelanen actually creates a sword-shaped force and inflicts slashing or piercing damage instead of bludgeoning damage. The *sword dance* power allows the priest to animate any sword, causing it to attack in melee as if wielded by the priest (similar to a *sword of dancing*, except that the weapon's magical bonus does not change); this lasts 1 round per level.

Murlynd

LG hero-god of magical "technology"

Murlynd is a recent addition to the ranks of godhood, having developed the ability to grant spells only a year ago. His garb is strange, for he wears clothes common to the Wild West era of Earth and carries a "pistol"—a strange hand crossbow with a pipe in place of the bow. The power of guns is not understood on Oerth, where *smoke powder* does not normally function. As a young god of science and technology, Murlynd has few worshipers, for his strange inventions perform erratically at best. He views technology as a tool of the common folk to maintain the balance against those who can wield magic. He appears stern, but is quite friendly and gentle. Murlynd often travels with other young gods, such as Keoghtom (extraplanar heroism) and Zagyg (humor, eccentricity), as well as quasi-deities such as Heward and even the invincible Hieroneous. He was once a paladin, and the principles of truth and justice he learned still influence his and his priests' activities.

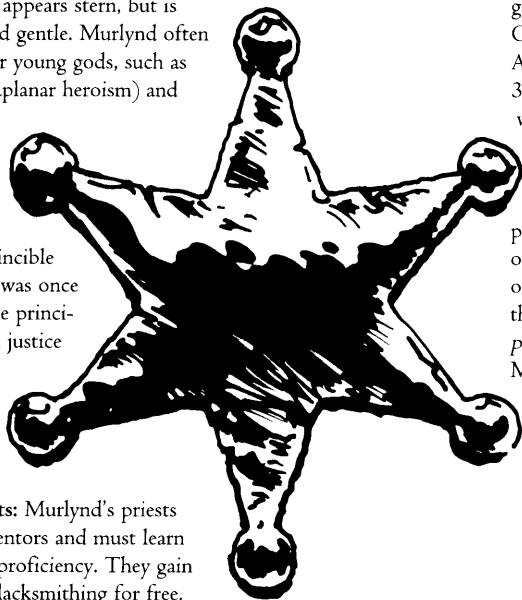
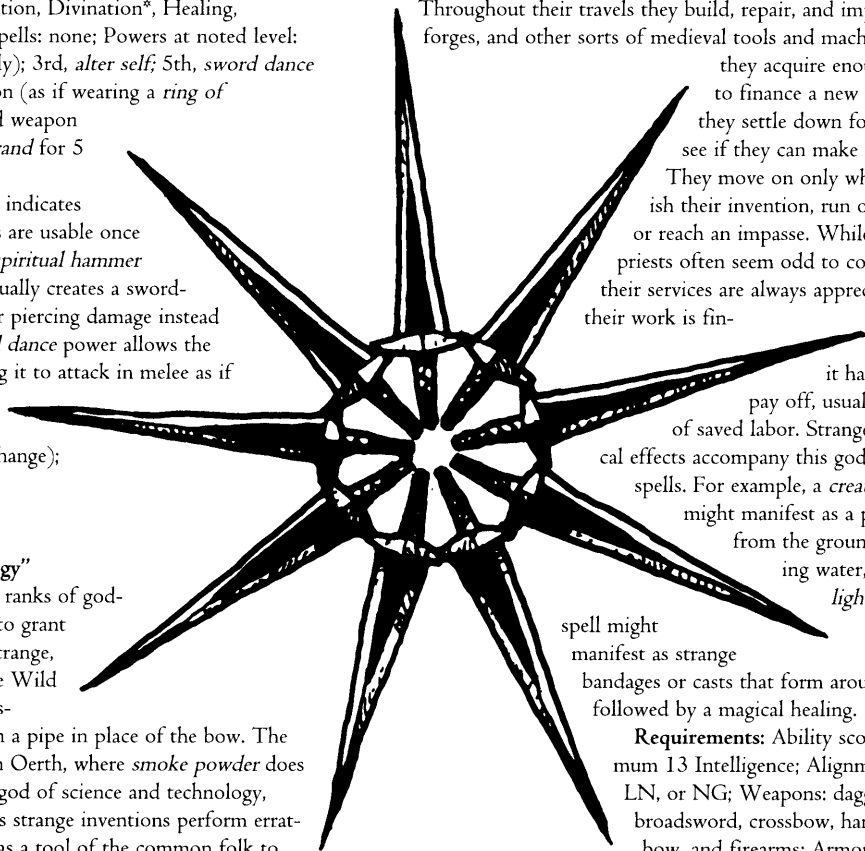
Murlynd's Priests: Murlynd's priests are incessant inventors and must learn the Engineering proficiency. They gain Carpentry and Blacksmithing for free.

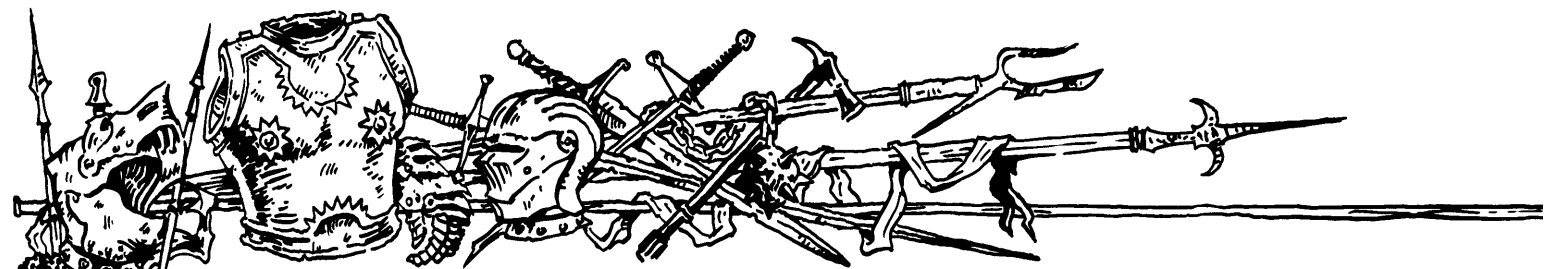
Throughout their travels they build, repair, and improve mills, forges, and other sorts of medieval tools and machinery. When they acquire enough money to finance a new invention, they settle down for a time to see if they can make it work.

They move on only when they finish their invention, run out of funds, or reach an impasse. While Murlynd's priests often seem odd to common folk, their services are always appreciated once their work is finished and it has started to pay off, usually in terms of saved labor. Strange technological effects accompany this god's priest spells. For example, a *create water* spell might manifest as a pipe erupting from the ground and spewing water, or a *cure light wounds* spell might manifest as strange bandages or casts that form around a wound followed by a magical healing.

Requirements: Ability scores: minimum 13 Intelligence; Alignments: LG, LN, or NG; Weapons: dagger, broadsword, crossbow, handax, shortbow, and firearms; Armor: any non-metal; Formal raiment: white shirt, leggings, and hat, with silver brooch; Granted spheres: All, Astral, Creation*, Elemental, Healing, Necromantic*, Protection, Travelers; Additional spells: none; Powers at noted level: 1st, *protection from evil*; 3rd, *rope trick*; 5th, *protection from normal missiles*; 7th, call for a warhorse (as if the priest were a paladin), *cure serious wounds* or *free action*; 10th, *smoke powder* weapons work for the priest, *major creation*; Turn undead: turns.

Notes: Murlynd's priests are allowed to choose Firearms as a weapon proficiencies. This does not mean they are guaranteed to find a firearm or that it will work. They gain two spell-like powers at 7th level, but only one can be used each day; the priest decides which power to use at the time it is invoked. At 10th level, a priest of Murlynd can use *smoke powder*. This alchemical substance only works when a priest of Murlynd concentrates on it.





Flanaess and then left the Prime Material Plane and journeyed out into the Outer Planes, seeking to atone for his failure by acting as the Earth Dragon's proxy on the planes. Under a variety of aliases such as Stoneman, Castor, Dragonhand, and Kaulman, he performed deeds that became sources of local legends of daring, faithfulness, and retribution. After a decade of dangerous servitude, the Earth Dragon summoned Klim back to Oerth. There was work to be done, and Klim was the right man for the job. In 590 CY he returned to the original temple of the Earth Dragon hidden in the Drachensgrab Hills and took his place once again as the head of the Earth Dragon Cult.

Upon his return, Stalman Klim was surprised to discover his former compatriot, Brother Kerin, waiting for him. Much had happened in the Pomarj while Klim wandered the Outer Planes, and the wicked brother related the details to the High Priest in a private conference. Brother Kerin emphasized the quiescence of chaos and the absence of conquests during the previous five years. Apart from some orc raiders operating in the Woolly Bay, the Pomarj had become quiet, too quiet. Despot Mak and Brother Kerin wanted to stir things up, and they had developed a cunning plan to do so—they would rebuild the Slavelords.

It was their belief that the original Slavelords fell due to internal bickering and a lack of focus. Turrosh Mak proposed a new Slavelord organization, headed by Stalman Klim himself and headquartered at the temple of the Earth Dragon. This would make the demigod an invaluable ally, provide focused leadership, and allow Klim a free hand to run the organization. Brother Kerin would act as a liaison between Turrosh Mak and the High Priest. The goal of the new Slavelords would be to destabilize the region, to prepare for a new invasion by Despot Mak and his humanoid hordes.

With a grin of satisfaction, Stalman Klim agreed to the new plan immediately. This was his chance to redeem himself in the eyes of his god, to make right what was wrong, and to gain vengeance on the meddlers from Greyhawk for their part in his downfall.

THE EARTH DRAGON CULT

The Earth Dragon

(Wyrm of the Hills, Earth Lord, Serpent of Stone)

Demigod of Oerth, LE

PORTFOLIO: Earth, weather, hidden treasures

ALIASES: None

DOMAIN NAME: Mount Drachenkopf, Oerth

SUPERIOR: None

ALLIES: Beltar

FOES: Fortubo

SYMBOL: Coiled dragon

WORSHIPER ALIGNMENTS: Any nongood

The Earth Dragon is an ancient deity of the Flanaess, a remnant of an era when spirits of nature were worshiped as gods. Unlike most of the gods of Greyhawk, the Earth Dragon is not a part of a sophisticated theology. It is just the spirit of Mount Drachenkopf, although it long ago spread its influence to all of the Drachensgrab Hills. Worship of the Earth Dragon is limited to a relatively small geographic area where its power is strongest. Its relationship to its worshipers hearkens back to a simpler time. In return for obeisance and sacrifice, the Earth Dragon protects its worshipers from harm and makes them prosperous. But it can also be an angry god, and it destroys as easily as it creates.

Although most gods live on the Outer Planes, because the Earth Dragon is a spirit of the world it remains on Oerth. Its domain is where it has always been, beneath Mount Drachenkopf. Legend says it lives in an expansive underground lair avoided by all the subterranean races. Especially faithful worshipers are sometimes brought to the Earth Dragon's lair to bask in their deity's glory. The temple of Mount Drachenkopf has a shaft of unknown depth that is used to drop sacrifices down into the god's realm. The magic of the shaft transports victims safely to its lair, where the god devours them.

Manifestations

The Earth Dragon most commonly manifests its power as an earthquake to indicate the god's displeasure. It also may cause avalanches, rains of stone, and rarely, volcanic eruptions. The Earth Dragon may manifest itself as a mottled serpent or a gargantuan dragon formed of variegated stone laced with precious ores..

The Church

CLERGY: Specialty priests, shamans, witch doctors

CLERGY ALIGNMENT: Any nongood

TURN UNDEAD: No

COMMAND UNDEAD: No

The heart of the Earth Dragon Cult is based in a temple complex beneath Mount Drachenkopf. For years, this was the only temple to the god, but the forces of Turrosh Mak have built many shrines and small temples throughout the Pomarj and the southern Wild Coast. Humanoid worshipers found it a simple matter to add another god to their pantheon, especially one whose power was manifest in the region. Human worshipers were impressed by the clergy's display of power,





and the cult spread among mercenaries serving Turrosh Mak.

The Drachenkopf temple is built into the side of the mountain, most of it hidden underground. New temples follow this model, their altars always located below ground. The humanoid tribes usually build shrines in caves, though these are crude affairs. The larger temples have lately received egg-shaped rocks from the Earth Dragon with instructions to "protect my young." No one is certain if these eggs will hatch, or whether they are purely symbolic.

Only 30% of the Earth Dragon's worshipers are human. The rest are members of humanoid races, such as orcs, gnolls, goblins, hobgoblins, and ogres. Each congregation is served by several shamans and a witch doctor.

Dogma: "The Earth Dragon provides. The great god is the spirit of the earth, and those who worship and obey it will be protected. The Earth Dragon knows all the secrets of the land, and favors its chosen with knowledge and power. Those who worship, sacrifice, and spread the faith please the god."

Day-to-Day Activities: Any activity that involves working with earth and stone, or laboring below the surface, is pleasing to the god. The Earth Dragon is equally popular with farmers, miners, and masons. Common folk embrace the bounty of the earth and fear its destructive fury. Warriors focus on the god's destructive side, which is particularly appealing to humanoid worshipers.

Holy Days/Important Ceremonies: Worship is offered in the temples each Earthday, and important sacrifices are made in the third week of each month. Originally the Earth Dragon had no particular festival, but now it is honored during the week of Growfest. Since the rise of Turrosh Mak, Growfest has featured human sacrifices by the hundreds at the Drachenkopf Temple.

Major Centers of Worship: The temple of the Earth Dragon on the side of Mount Drachenkopf in the Drachensgrab Hills.

Affiliated Orders: The derro know and respect the Earth Dragon. Although they worship no gods, offering their worship to their savants instead, they recognize the power of the Earth Dragon and do not venture into its realm without performing ritual sacrifices to gain permission.

Priestly Vestments: Priests of the Earth Dragon wear brown robes embroidered with cloth of gold and gemstones. During ceremonies, they wear the bronzed skulls of young dragons on their heads. These skulls are gathered during initiation rites to become a high-level priest. Candidates must hunt and slay a young, good-aligned dragon to prove their worthiness.

Adventuring Garb: Priests of the Earth Dragon favor scalemail and shields emblazoned with the coiled dragon symbol of their god. They prefer to wear sturdy, reinforced garb more appropriate for forays into the mines and mountains rather than their ceremonial raiment.

Specialty Priests

REQUIREMENTS: Strength 12, Wisdom 9

PRIME REQUISITE: Wisdom

ALIGNMENT: Any nongood

WEAPONS: Club, dagger, mace, pick, sling, staff, warhammer

ARMOR: Scalemail is favored, but any armor can be used

MAJOR SPHERES: All, Combat, Elemental (Earth), Healing, Protection, Weather

MINOR SPHERES: Divination, Guardian, Travelers, Wards

MAGICAL ITEMS: As clerics

REQUIRED PROFS.: Reading/writing, Religion

BONUS PROFS.: Local history (Drachensgrab Hills), Mountaineering

At 1st level, a priest of the Earth Dragon receives one bonus spell each day, in addition to his or her other spells. This spell must be either *light* or *magical stone*.

At 3rd level, a priest becomes as resilient as stone, gaining +2 hit points and a +1 bonus to saving throws made to avoid physical damage or petrification.

At 5th level, a priest learns to *unleash the dragon's wrath*, and can inflict a bonus of +3 damage when wielding a military pick.

At 7th level, a priest of the Earth Dragon learns to *tap the earth's power*. As long as he or she is in contact with the earth, the priest casts spells as if one level higher. This does not grant the priest more spells, it only increases the effectiveness of the ones already possessed. The DM should use common sense to determine whether the priest is in contact with the earth. Flying characters obviously don't qualify, nor do those inside buildings with wooden floors. The priest must be able to trace a line of continuous contact with the earth; carrying a stone or standing on stonework that does not touch the earth is not contact.

At 9th level, a priest must hunt and slay a young, good-aligned dragon and bring its skull back to the temple at Mount Drachenkopf. This skull is diminished and made into an *Earth Dragon helm* (see the New Magic Items appendix).

At 10th level, a priest is granted the *speed of the dragon*, gaining an extra attack every other round with a military pick.

At 13th level, a priest becomes *immovable as a mountain*. As long as he or she is in contact with the earth, he or she cannot be knocked over or moved against his will, either by magical or mundane means. The priest also receives a bonus *earthquake* spell each day, in addition to other spells.

At 15th level, a priest of the Earth Dragon receives a bonus spell of the Elemental Earth sphere each day, in addition to other spells. This spell can be of any level (including 7th-level spells, which are normally not available to the priests of demigods).



Appendix II:

Vecna as Demigod

Relatively new to the ranks of deities, Vecna is seldom recognized as a demigod by any but his worshipers. Known as the "Whispered One, Maimed Lord, Master of Secrets," Vecna has a small but increasingly active cult in the lands of the Flanaess. Vecna is a patron god of black secrets, especially those magical in nature. Still, for the majority of mortals, Vecna is identified as an arch-lich, although he transcended this paltry honorific ages ago.

Although other gods might find the lack of recognition displeasing, the condition has, to now, suited Vecna's needs and matches his secretive nature. He enjoys the position of outsider among the great powers of the outer planes. Their attentions are diverted elsewhere and he is allowed to continue his plans and schemes undisturbed.

Formerly a lich, Vecna has retained the horrid appearance of these monsters. His body is mummified with patches of dry rot showing through the tatters he wears for clothing. His left arm ends in a crumbling stump. Vecna's face is covered by a silken scarf, veiling his features underneath.

Role-Playing Notes

Vecna prefers to act indirectly in the affairs of men, guiding and steering his followers to goals only he understands. Nursed on treachery and deceit, the Whispered One has no compassion for mortals, even his own worshipers. Those who follow him must commit themselves to being utter pawns to his schemes. Followers who serve him well are rewarded with knowledge, usually damning secrets oth-

ers would prefer stayed hidden. Those who anger Vecna often find themselves betrayed and blackmailed, their darkest sins suddenly known to those who can hurt them most.

Statistics: AL LE; WAL any evil; AoC secrets & magic; SY eye in hand

See the AD&D® 2nd Edition *Legends & Lore* hardback book for an explanation of the format and abbreviations used here.

Standard Divine Abilities: As a demigod, Vecna automatically has the following powers. These powers do not apply to his manifestation.

Communication: Vecna can speak to his followers (or others) on another plane only through his manifestation.

Comprehend Languages: The demigod speaks and understands all languages.

Granted Abilities: Vecna can grant his priests (or, in special circumstances, any worshiper) any spell or power up to 5th level.

Immortality: If destroyed, Vecna reforms in 1d100 days.

Initiative: Vecna automatically gains the initiative when fighting mortals.

Magic Use: Vecna can use any spell (wizard or priest) at will.

Magic Resistance: Vecna is 70% resistant to mortal magic, 40% resistance to that from demigods, and only 20% resistant to that from gods of greater stature.

Multi-Tasks: Vecna can perform any two actions at once without any penalties.

Planar Travel: Vecna can move from plane to plane only by spells or magical devices.

Saving Throws: Vecna has a sav-

ing throw number of 4 in all categories.

Sensing Ability: Vecna knows what is happening within one mile of himself or any worshiper.

Teleport: Vecna can teleport to any point on the same plane at will and without error.

Vecna's Manifestation

(20th-Level Wizard)

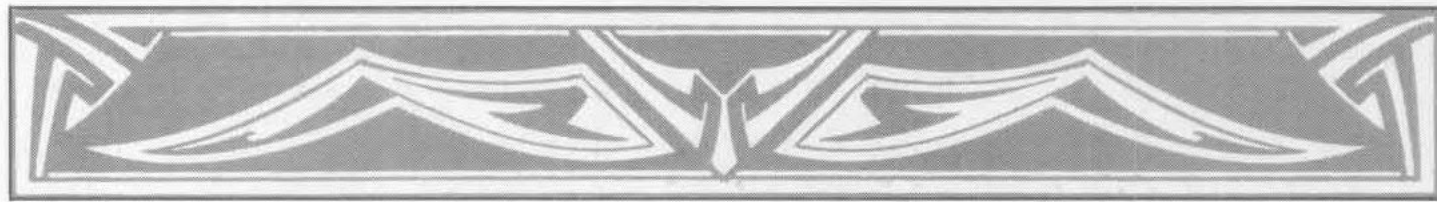
Vecna's manifestation takes the form of a middle-aged man marked by some crippling handicap, usually a missing leg. He carries no weapon other than a simple wooden crutch. He casts spells as a 20th-level wizard. Although mortal in form, the manifestation retains many of the properties of Vecna's previous incarnation as an arch-lich.

Str 14*	Dex 14*	Con 18
Int 20	Wis 18	Cha 13
MV 9*	SZ M (5'6")	MR 45%*
AC 0	HD 18*	hp 116*
#AT 1	THAC0 10	Dmg 1d10

* If Vecna has recovered his Eye and Hand, these statistics for his manifestation become Str 19, Dex 17, MV 12, MR 70%, HD 20, hp 124

Special Att/Def: Vecna's manifestation can utilize all the powers of a normal lich at will. He can generate a *fear* aura, causing creatures of 5 HD (or levels) to roll a successful saving throw vs. spell or flee for 5d20 rounds. His touch can chill, causing 1d10 points of damage and paralysis until dispelled. He can be hit only by weapons of +1 or better enchantment.

In addition to his magical resistance, Vecna's manifestation is immune to *charm*, *sleep*, *enfeeblement*, *polymorph*, *cold*,



electricity, insanity, and death spells. The manifestation cannot be turned. As a wizard, he can cast spells as if 20th level (including the restriction of spells per level), but he does not need spell books or material components. Vecna's manifestation has access to all spells of all schools.

Finally, the manifestation (in keeping with Vecna's role as master of secrets) can discover any personal secret a character might have. He often uses this power to keep worshipers in line and to blackmail powerful figures.

The Duties of the Priesthood

Priests of Vecna are rare, primarily due to the stringent requirements needed to qualify. However, the priests have a large degree of freedom in their activities. Their most important duty is to recover the Eye and the Hand of Vecna, so these can be returned to their god. Beyond this, the priests are expected to collect and study strange magical items, destroy or weaken any threat to Vecna, and restore his empire for the day when he returns. Twice yearly they must sacrifice large quantities of magical items to Vecna.

Requirements: AB must be dual-or multi-classed mage/priest; AL LE, WP dagger, darts, mace, staff; AR; SP charm, combat, divination, elemental, necromantic, protection, summoning; PW 1) command undead (using turning tables); 5th) *legend lore* once per day; TU nil

The Cult of Vecna

Although the number of Vecna's worshipers are few and their activities secret, the Cult of Vecna is a potentially powerful force. Up to now, the cult has been held in check by the more active Spurned Cult of Iuz, but that group has suffered a series of recent setbacks.

These events, coupled with the recent appearance of Vecna/Halmadar (who is not Vecna's manifestation), have given Vecna and his cultists the opportunity to strike. Now they are ready to increase their power, and that of their god, in a major way.

The cult is rigidly organized into a hierarchy of evil. Each cultist has a specific position and role, based upon his abilities and importance. Ostensibly, those of lesser position must defer in all matters to anyone of greater rank; the true matter is somewhat different, for the Cult of Vecna is very lawful evil in outlook. Thus all members seek to find some advantage over their superiors—while also keeping their underlings in line. Secrets and blackmail are commonplace within the cult.

Each hierarchy of the cult is identified with a particular body part. Some positions are unique, either to a single priest, character, or monster. Some positions are open only to priests, while others are available to any character class.

The Voice of Vecna

This is the highest position of the hierarchy, short of Vecna himself. There is only one who can claim to be the Voice, and that is Vecna's manifestation.

The Heart of Vecna

Her Most Enigmatic Excellency, Sublime Mistress of the Whispered One, the Heart of Vecna is the high priestess of the cult. Through her, the commands of the Whispered One are transmitted to the faithful. The current Heart of Vecna is Diraq Malcinex of Ket (see the NPC Appendix). The Heart always wears a blood-red robe with no decorations on it.

The Eye and the Hand

These two creatures (see the New Monsters Appendix) are the lieu-

tenants of the Heart of Vecna. They can also be directly commanded by the Voice of Vecna. The Eye and the Hand are unique creatures—only one of each is in existence at any given time. Should one be killed, another can be created to take its place.

The Thoughts of Vecna

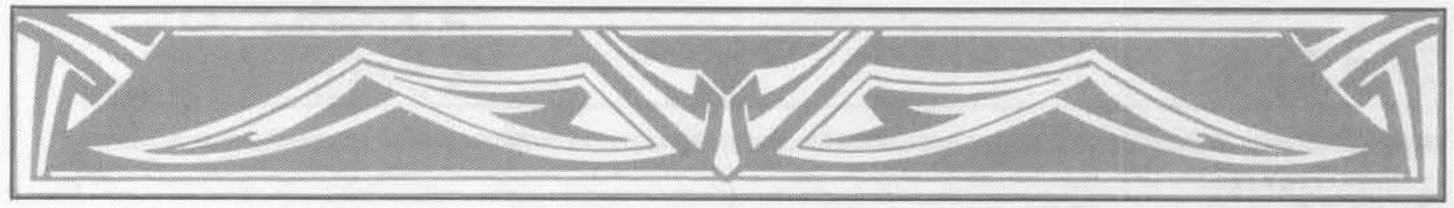
After the Heart come the Thoughts of Vecna. The Thoughts of Vecna lead the Organs, the name for congregations of worshipers. Since the cult is small, there is seldom more than one Organ to a city or area. The Thoughts wear robes emblazoned with a pattern of lightning bolts, signifying the devastating power of thought.

Within the Organ, there are several priests, but only one Thought. Traditionally, the highest level priest of the Organ is the Thought of Vecna. All lesser priests are subservient to him. The followers do not contest the Thought's position, but, since they are evil, lesser priests have been known to blackmail their superiors, particularly with the threat of exposure. This is a dangerous business, since the Thought of Vecna may simply annihilate the challenger.

The Memories of Vecna

The lesser priests of a given Organ are known as the Memories of Vecna, for it is through them that the day-to-day existence of the cult is assured. Thus they guarantee that his name will never be forgotten. The number of Memories under a Thought depends on the size and importance of that Organ. However, there is only one lesser priest of 5th level or greater in a given Organ. The Memories wear robes decorated with abstract designs.

Although Memories are, by the law of the cult, bound in obedience to the Thought, they are always looking for ways to advance their own power. Deceit, betrayal,



blackmail, and assassination are all practices the priests use against one and another. To survive, successful priests use their powers to gather secrets, act as spies for their higher-ups, and ruthlessly deal with their enemies.

While these activities would make priesthood in the cult seem murderously short, the lawful nature of the cult requires that any evil deeds be subtly done. Once such machinations are exposed, the perpetrator is at best disgraced and more often eliminated by a clerical tribunal. Indeed the threat of exposure to the clerical courts is used by superiors to keep the lesser priests in line.

The Teeth of Vecna

Of the lay members of the cult, none have higher status than the mages and specialist wizards. These followers are known as the Teeth of Vecna, for their fearsome bite—the magical spells they carry. Typically attaining higher levels in wizardry than the dual-class priesthood, the mages are

still considered inferiors. They lack the total commitment of the Heart, Thoughts, and Memories. They are called upon to create any special devices and spells that might be needed by the cult.

The Fingers of Vecna

As the Master of Secrets, Vecna's second-most important group of laymen are thieves, known as the Fingers of Vecna. The thieves are responsible for carrying out many of the special missions of the cult. They are responsible for gathering many of the secrets the cult uses to blackmail officials. They also make payments to corrupt guardsmen and terrorize upright citizens. When on a mission for the cult, the thieves dye their fingers red, so their victim will know who sent them.

The Blood of Vecna

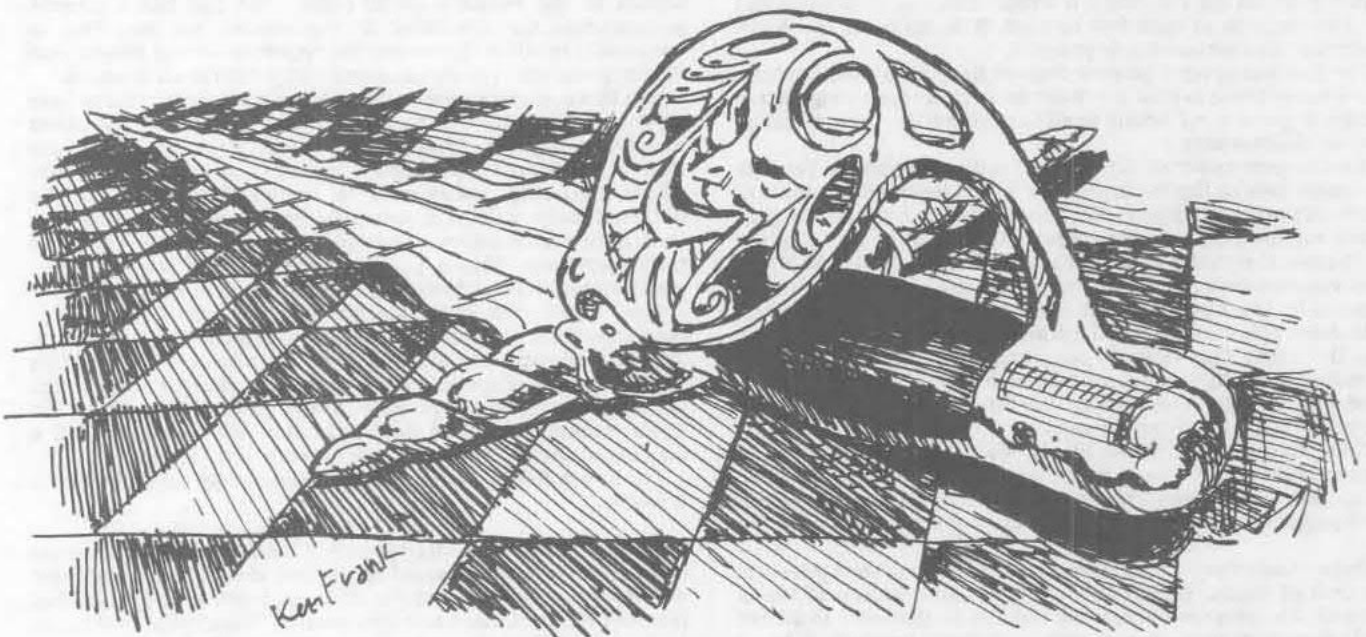
The third group of laymen are the fighters. These characters are the Blood of Vecna. Most are highly dedicated to the cause of the cult, ready to die of it if they must. Their

deaths, they are assured, will hasten the coming of Vecna. When that day comes, the faithful of his cult will be rewarded with dominion over all the non-believers.

Like the Fingers, the Blood of Vecna mark themselves when on missions for the cult. In their case, they smear red dye over their faces, a symbol of their willingness to die for the cult.

The Spawn of Vecna

The least of the cultists are the common folk, those evil and corrupt citizens and peasants who have joined in hopes of sharing in the coming glory. Although lacking in special abilities, the adulation of these people is necessary for Vecna to gain power. Viewed as his helpless children, these common folk must be protected from all harm—unless Vecna orders otherwise. In many ways they are isolated and protected from the evil practices of the priesthood, since there is no greater crime than attacking even the smallest portion of Lord Vecna's power.



The Seldarine

Revisited

by Chris Perry

illustrated by Susan Van Camp

The portrayals of the elven pantheon (as found in *Monster Mythology*) are a valuable addition to any DM's campaign. However, those looking through the pages on the Seldarine will notice that very few of them allow for non-Chaotic Good priests and that almost none are of Lesser or lower power. Provided herein are the priests of seven lesser-known gods of the Seldarine. Four of the gods (Araleth, Kirith, Melira, and Naralis) were detailed in the article "The Elfin Gods," while another was based on a fifth member (Tarsellis) detailed in the article "In the Frost and the Snow" (both articles appeared in *DRAGON Magazine* issue #155). The remaining two gods and priesthoods (Tethrin and Rellavar) are new.

This article mentions certain deities of the FORGOTTEN REALMS® (FR) or the World of GREYHAWK® (WG) settings as enemies or allies of these elven gods, and it goes without saying that the various members of the drow and goblinoid pantheons bear them no less enmity. Also from GREYHAWK are the xenophobic Wastri (The Hopping Prophet) and the abominable luz to contend with....

Note: Clerical sub-classes mentioned in this article, such as the crusader or mystic, can be found in the *Faiths & Avatars* book.

Araleth Letheranil (The Prince of Stars, The Twilight Rider)

Lesser Power of Arborea, CG

PORTFOLIO: Light, Starlight, Twilight

ALIASES: None

DOMAIN: Arvandor/House of Glowing Stars

SUPERIOR: None

ALLIES: Sehahine Moonbow, Selune (FR), Celestian (WG), Xan Yae (WG), other members of the Seldarine

FOES: Lolth, Shar (FR), Tharizdun (WG)

SYMBOL: A white shaft of light, small at the top and largest at the bottom

WOR. ALIGN: Any non-Lawful Good or Neutral



Araleth is one of the "Second Born," those elven gods who came after the first War of Darkness. He is engaged in an eternal war against the powers of darkness, and is known for his relentless pursuit of the drow when they came forth again (indeed, one of the most commonly known stories concerns his battle with Lolth, from which he bears a scar from her poisoned bite). Accordingly, he is often the favorite choice of adventurers because of his aggressive stance.

Araleth lives in the part of Arborea known as Arvandor in the House of Glowing Stars, a dwelling beset by drifting, glowing stars. He works closely with the rest of the Seldarine as needed, and his priests likewise work with other priesthoods in their efforts to eliminate evil.

The Church

CLERGY: Clerics, specialty priests, crusaders

CLERGY'S ALIGN: NC, CG, N, CN

TURN UNDEAD: C: Yes, SP: Yes, Cru: Yes

CMND UNDEAD: C: No, SP: No, Cru: No

Araleth's clergy have few holy days except for the spring equinox, whereupon they sacrifice items of beauty within a circle illuminated by Starshine spells. They prefer to start their prayers at dusk, just about the time that their god's presence in the heavens can be felt.

While within the confines of the church (or on holy days), clerics and specialty priests of Araleth wear robes of white. At other times they're free to wear whatever they choose (though dark-colored cloth is frowned upon and considered a minor transgression). Clerics make up 50% of the clergy, specialty priests 35%, and crusaders 15%.

Specialty Priests (Twylar)

REQUIREMENTS: Constitution 12
Wisdom 13

PRIME REQ.: Wisdom

ALIGNMENT: CG

WEAPONS: Bow, dagger, sword (short/long), and all bludgeoning weapons

ARMOR: Chain, elven chain, scale, and shield

MAJOR SPHERES: All, astral, chaos, charm, combat, guardian, numbers, protection, sun,

MINOR SPHERES: Divination, healing, necromantic



MAGICAL ITEMS: Same as priests

REQ. PROFS.: Astronomy

BON. PROFS.: Blind-fighting

❖ At 1st level, Twylars can cast a light spell 1/day. In addition, they receive a +2 on saves vs. magic that affects vision.

❖ At 3rd level, Twylars can cast a *starshine* spell 1/day.

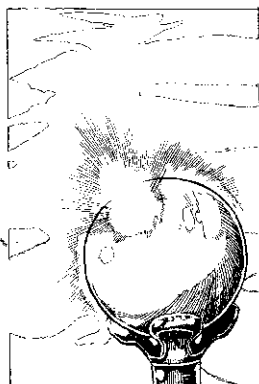
❖ At 5th level, Twylars receive automatic saves against spells that cause blindness or darkness, and can cast *neutrilize poison* 1/day.

❖ At 7th level, Twylars can cast *continual light* 1/day, and they receive automatic saves vs. spider poison.

❖ At 9th level, Twylars can cast a *sunray* spell 1/day.

❖ At 12th level, Twylars receive a +2 bonus against spells cast at them by drow elves. In addition, the magic resistance of drow who are the targets of the Twylars' spells is lowered by 10% for the purposes of determining whether their spells get through.

Kirith Sotheril (The Magess) Lesser Power of Elysium, NG



PORTFOLIO: Divination magic, Enchantment magic

ALIASES: None

DOMAIN: Amoria/Tethridar

SUPERIOR: Corellon Larethian

ALLIES: Corellon Larethian, Tethrin Veralde', others

FOES: None

SYMBOL: Rainbow-striped sphere

WOR. ALIGN: Any Good or Neutral

Magic is a very important part of elven life, and while Corellon Larethian holds magic to be part of his portfolio, other elven gods lay claim to more specific forms of magic. Kirith Sotheril is one such deity whose portfolio concerns magic, in this case divinations and enchantments. She and Sehadine Moonbow are rivals of a sort, since in many worlds Sehadine considers herself to be the patroness of the subtler forms of magic, but they're far from enemies.

Kirith dwells on the first layer of Elysium, Amoria, within the realm of

Tethridar. Because this is also the home of Tethrin Veralde' (another elven god), stories consistently portray them as lovers (the truth of this is unknown).

The Church

CLERGY: Clerics, specialty priests, specialist wizards

CLERGY'S ALIGN: LG, NG, CG, LN, N

TURN UNDEAD: C: No, SP: No, W: No

CMND. UNDEAD: C: No, SP: No, W: No

Kirith's priesthood are comprised of clerics (40%), specialty priests (40%), and specialist wizards (diviners and enchanters make up 10% each). On holy days they wear multi-colored robes and give prayers and pieces of knowledge as a form of sacrifice to their goddess. It's interesting to note that while the high clergy can declare a holy day in light of special events (an omen from Kirith, the successful completion of a powerful magic, etc.), they also consider days of the full moon to be holy — the same days that priests of Sehadine revere. However, they hold their services in the daytime.

Specialty Priests (Zivorns)

REQUIREMENTS: Intelligence 12, Wisdom 13

PRIME REQ.: Intelligence, Wisdom

ALIGNMENT: NG

WEAPONS: Dagger, dart, quarter-staff, sword (short), footman's mace

ARMOR: None

MAJOR SPHERES: All, charm, creation, divination, elemental, guardian, healing, numbers, protection, thought

MINOR SPHERES: Necromantic, sun

MAGICAL ITEMS: As clerics, plus wizard items

REQ. PROFS.: Spellcraft

BON. PROFS.: None

❖ Zivorns may cast an *armor* or *shield* spell 1/day.

❖ Zivorns may cast *detect charm* 1/day for every 3 experience levels.

❖ Zivorns receive a +2 on saving throws vs. divination or enchantment/charm magic of any sort.

❖ At 3rd level, Zivorns may choose to receive spells from the Divination or Enchantment/Charm schools of magic. Such spells must be prayed for as any other spell, and they take up one space of a standard priest spell of the same level. Wizard spells of up to 6th level may be accessed in this manner.

❖ At 5th level, Zivorns can cast *call upon faith* 1/day.

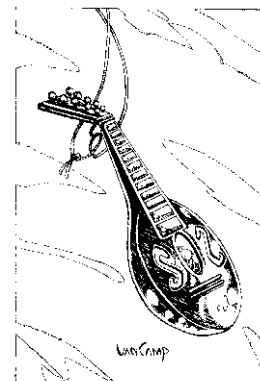
❖ At 7th level, Zivorns may cast a Divination Enhancement spell (see *Tome of Magic*) 1/day.

❖ At 10th level, Zivorns can cast *undead ward* 1/week.

❖ At 12th level, Zivorns can cast *legend lore* or *steal enchantment* 1/day.

❖ At 14th level, Zivorns may cast either a *prismatic spray* or *prismatic sphere* 1/week.

Taralen (The Songstress, Patron of Bards and Minstrels) Lesser Power of Arborea, CG



PORTFOLIO: Half-elven bards, elven minstrels, songwriting

Aliases: None

DOMAIN: Arvandor/Evergold

SUPERIOR: Hanali Celanil

ALLIES: Corellon Larethian, Hanali Celanil, Milil (FR), Oghma (FR), Olidammara (WG)

FOES: None

SYMBOL: A golden lute on a blue background

WOR. ALIGN: Any

Melira Taralen is a lesser goddess who, like many of her followers, has a patron (in this case, Corellon). It is said that her mother Hanali Celanil sent her to Corellon to serve as an apprentice,

foundly with her skills that he set a place in the stars for her. Melira is most often

Evergold, singing and playing while her mother relaxes. If she has any rivals, it is the Faerunian god Milil, whom she feels may be "poaching" in her territory. Still, theirs is a friendly rivalry, and he some-

duets with her. She also enjoys Olidammara's exploits, though he's often too rough for her taste.

Melira's faithful tend to be musically-inclined and appreciative of music. Not only are musicians favored by her, but also those who act as patrons, and those who treat their musicians well are

said sometimes to receive a boon from the goddess.

The Church

CLERGY: Specialty priests, bards, minstrels, mystics
CLERGY'S ALIGN.: CG, NC, CN, N
TURN UNDEAD: SP: No, B: No, M: No, Mys: No
CMND UNDEAD: SP: No, B: No, M: No, Mys: No

Melira's clergy doesn't include normal clerics, she's only interested in having those with proven musical talent within her church. Not that she dislikes those with no talent — in fact, one of the goals of her priests are to help train others in singing, strumming, and songwriting. Such efforts warm her heart.

The majority of her clergy are specialty priests (70%), the rest being a mix of half-elven bards, elven minstrels, and other sorts. She has few temples solely dedicated to her, instead preferring shrines placed in guildhalls as well as those within temples of Hanali Celanil. They have no set holy days, instead declaring a holy day just before the advent of a festival. On such days they'll wear robes of bright blue, and they celebrate by singing, reciting poems, and dancing. They have few duties aside from perfecting their (and others') musical skills.

Specialty priests (Brystars)

REQUIREMENTS: Dexterity 13, Intelligence 12, Wisdom 13
PRIME REQ.: Dexterity, Wisdom
ALIGNMENT: CG
WEAPONS: Bow (short), dagger, short sword, all bludgeoning weapons
ARMOR: Leather or elven chain
MAJOR SPHERES: All, chaos, charm, creation, guardian, healing, protection, summoning, sun
MINOR SPHERES: Divination, plant, wards
MAGICAL ITEMS: As cleric and bard
REQ. PROFS.: Artistic ability (poetry or songwriting)
BON. PROFS.: Musical instrument or singing (pick one)

❖ Though noted as being unable to turn undead in the conventional sense, Brystars are able to play or sing a song of turning. This is equal to the standard turning ability, except that a musical instrument is required and it may be attempted 3/day, no more.

❖ Brystars are able to sing a song of sleep (as the 1st level wizard spell) 1/day. In addition, they receive a +2 on saving throws vs. sound-based attacks.

❖ At 3rd level, Brystars can sing a countersong (like a bard) which nullifies the attacks of harpies and the like, 3/day. In addition, they may cast a *sound bubble* (see *Complete Bard's Handbook*) 1/day.

❖ At 5th level, Brystars are able to sing a song of holding 1/day. The priest must decide whether it is to work only 1-4 human/ humanoid beings (as per *hold person* spell), or upon a single monster (as per *hold monster* spell).

❖ At 7th level, Brystars are able to sing a song of *sending* or *suggestion*, 1/day. No musical instrument is required, only a vocal component, though the former is a welcome addition.

❖ At 10th level, Alynars can cast a *wall of sound* (see *Complete Bard's Handbook*) 1/day.

❖ At 12th level, Brystars may sing a *Song of mass charm* or *mass suggestion* 1/day.

❖ At 16th level, Brystars may sing a song of *binding*, 1/month. This is usually used only to restrain some rampaging extraplanar being, or as a threat to make it leave.

Naralis
 Anolor
 (The Healer,
 The Watcher
 of Souls)

Lesser
 Power of
 Elysium, NG

PORTFOLIO: Healing, the Easing of Pain, Death
ALIASES: None
DOMAIN: Amoria/The Healing Glade
SUPERIOR: Sehahine Moonbow
ALLIES: Sehahine Moonbow, Labelas Enoreth, Ilmater (FR), Kelemvor (FR)
FOES: Loviatar (FR), Nerull (WC), Null (Draconic)
SYMBOL: A white dove-shield
WOR. ALIGN: Any Good or Neutral

Naralis is an elven god whose primary interest is not just the safeguarding of elven souls after they depart, but also healing of the living. As Sehahine guides the



souls to their time of leaving, he serves Sehahine in making sure they reach their proper destination. He is one of the few death gods who isn't malevolent or uncaring, and he's very popular in those worlds where his worship is practiced. Like Tethrin and Kirith, Naralis resides on the first layer of Elysium, but he has his own realm, called The Healing Glade, where he conducts his godly duties.

Naralis's worshippers are those who are concerned with keeping their fellow elves healthy, and in caring for those who are going to die. Some adventurers give their respect to Naris in the hope he'll be able to turn the next potential deathblow away from them.

The Church

CLERGY: Clerics, specialty priests
CLERGY'S ALIGN.: LG, NG, CG, CN, N, LN
TURN UNDEAD: C: Yes, SP: Yes
CMND. UNDEAD: C: Yes, SP: Yes

Naris's clergy is comprised of clerics (60%) and specialty priests (40%), and they work together harmoniously. During times of the new moon they wear white cowls and gray-and-white robes. During services, they give prayers and crafted items to Naris, and when a funeral is being carried out they will leave such items with the body of the deceased, be it in a vault or in a grave. (It's said that the elven tradition of planting a tree over the body of a dead elf was started by his clergy as a means of continuing the life process, but others aren't so sure). Other than handling death ceremonies, the duties of Naris's priests are to tend to the sick and the dying.

Specialty Priests (Heralars)

REQUIREMENTS: Constitution 12, Wisdom 14
PRIME REQ.: Constitution, Wisdom
ALIGNMENT: NG
WEAPONS: Flail (foot or horse), dagger, knife, sword (long/short)
ARMOR: Chain, leather, plate, or scale plus shield
MAJOR SPHERES: All, creation, divination, guardian, healing, necromantic, protection, sun, time, wards
MINOR SPHERES: Charm, law
MAGICAL ITEMS: Same as clerics
REQ. PROFS.: Healing
BON. PROFS.: Ancient history or religion

❖ Heralars are able to turn undead as if they were 2 levels higher, and can cast an *invisibility to undead* spell 1/day.

❖ Heralars can remove the pain from a suffering being 2/day, and the recipient must make a saving throw. If it is failed, the pain is gone for only 2-7 hours, but if the save is successful then it is banished for 1 day/level of the priest. This touch can be used to nullify the effects of certain spells (such as *symbols of pain*).

❖ Spells of healing cast by Heralars are enhanced to where they will not heal less than half of that which is possible by the spell. A *cure light wounds*, for example, will not heal less than 4 points of damage.

❖ At 3rd level, Heralars may cast a *slow poison* spell 1/day.

❖ At 5th level, Heralars can cast *cure disease* or *accelerate healing* 1/day.

❖ At 7th level, Heralars cast *draw upon holy might* or *cure critical wounds* 1/day.

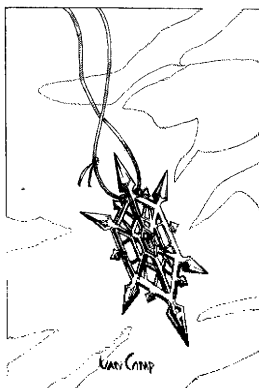
❖ At 10th level, Heralars can cast a *heal* spell 1/week.

❖ At 12th level, Heralars are protected by a permanent *negative plane protection* spell.

❖ At 16th level, Heralars can cast a *spirit of power* spell 1/month.

Tarsellis Meunniduin (Patron of Snow Elves, Lord of Mountains)

Intermediate
Power of
Ysgard, CN



Portfolio: Mountains, rivers, snow elves, wilderness

Aliases: None

Domain: Ysgard/The Wild Hunt

Superior: None

Allies: Fenmarel Mestarine, Rellavar Danuvien, Shaundakul (FR), Fharlanghn (WG), Ulaa (WG)

Foes: Lolth

Symbol: Snowcapped mountain

WOR. ALIGN: Any non-Lawful Good or Neutral

Tarsellis is the patron god of those known as snow elves, who mainly inhabit the Crystalmist mountains of Oerth. (Rumor has it that snow elves also exist on the far reaches of the Spine of the World or even the High Ice portion of Anauroch in Faerûn, though this is unproven.) Though he visits the other members of the Seldarine on Arborea,

he prefers to wander the realms of Ysgard (word has it that he dallies in the realms of Vanaheim and Elfheim when he isn't home in The Wild Ride). Tarsellis is a hearty warrior and a capable hunter, so it's a surprise that he and Solonar Thelandira aren't friends. The truth is that they once were but that they had an argument over another deity. In some tales Hanali is depicted as the goddess responsible, but older tales indicate that it was Lolth who (before The War of Darkness, when she wasn't yet wholly evil) caused the rift between them. It should also be said that Tarsellis is a rival of sorts with Rillifane Rallathil, since Tarsellis also claims to have control of those forests which grow among the mountain ranges. Tarsellis's followers are almost wholly snow elves, though others sometimes give tribute to him as Lord of the Mountains.

Church

CLERGY: Clerics, specialty priests, rangers, shamans

CLERGY'S ALIGN.: NC, CG, CN, N

TURN UNDEAD: C: Yes, SP: No, Sha: No

CMND. UNDEAD: C: No, SP: No, Sha: No

Tarsellis's clergy is generally split up into localized groups. Shamans make up a bare majority of his priesthood (55%), though clerics, specialty priests, and rangers hold more power in the civilized regions. The raiment of the priesthood differ, but generally consist of white robes and furred cloak and boots (holy symbols are made of bone or ivory). Temples are few, and the priests' primary duty is to watch over their fellow snow elves and to erect shrines near mountain passes and mountain tops.

Specialty Priests (Peakwardens)

REQUIREMENTS: Strength 12, Wisdom 12

PRIME REQ.: Strength, Wisdom

ALIGNMENT: CG, CN, N

WEAPONS: Club, dagger, knife, spear, and all bludgeoning weapons

ARMOR: Leather, hide, or dragon-scale plus shield

MAJOR SPHERES: All, animal, chaos, combat, elemental (earth/water), guardian, healing, protection, travelers, Weather

MINOR SPHERES: Creation, divination, elemental (air/fire), plant

MAGICAL ITEMS: Same as cleric

REQ. PROFS.: Spear, survival (arctic)

BON. REQS.: Mountaineering

❖ Peakwardens receive a +2 bonus to hit with spears, whether thrown or held. In addition, they use the fighter THACO table when using spears in combat.

❖ Peakwardens suffer -1/hit die less damage from natural phenomena, whether its from an earthquake, falling down a cliff, or flames from a forest fire.

❖ Peakwardens can cast *detect snares and pits* or *pass without trace* 1/day.

❖ At 3rd level, peakwardens can cast *aura of comfort* or *lighten load* 1/day.

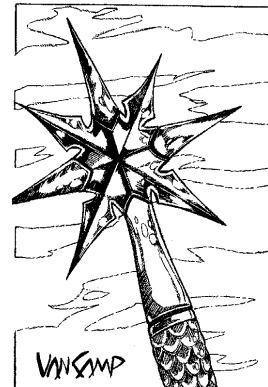
❖ At 5th level, peakwardens can cast *hallucinatory forest of distance distortion* 1/day.

❖ At 8th level, peakwardens can cast *Weather Stasis* 1/day.

❖ At 12th level, peakwardens can cast *find the path* 1/day, and in addition can cast a *stone walk* spell 1/month (as per the Banite spell found in *Faiths & Avatars*, page 42).

Rellavar Danuvien

(The Frost
Sprite King,
Warder
Against
Elements)
Lesser Power
of the
Beastlands,
NG



Portfolio: Frost Sprites, Protection from the Elements (particularly the cold)

Aliases: None

Domain: Karasuthra/the Ice Plain

Superior: None

Allies: Tarsellis Meunniduin, Solonar Thelandira, Tethrin Veralde', Erevan Ilesere

Foes: Auril (FR), Surtr (frost giant god)

Symbol: A silver spear with a white circle to either side of the shaft

WOR. ALIGN: NG, N

Rellavar Danuvien is another god of the snow elves, acting as a ward against the severe cold. He used to serve Tarsellis a long time ago, but his continuing friendship with Solonar strained theirs a bit. Now he's an independent god, though he can count on help from both against the machinations of Auril and Surtr (both beings whose power is based on ice and cold). He's good

friends with Erevan Ilesere, who is himself a patron of faerie folk (though of the larger community of faeries and sprites).

Rellavar's priests seek to mitigate the effects of the elements on the elvenfolk, particularly cold. They're also important in keeping those elves found in the arctic in arms, enchanting ice so that it has the strength of steel. Someday, his following among the snow and ice elves may eclipse that of his former benefactor.

The Church

THE CLERGY: Clerics, specialty priests
CLERGY'S ALIGN: NG, N
TURN UNDEAD: C: No, SP: No
CMND UNDEAD: C: No, SP: No

Rellavar's clergy consists of clerics and specialty priests, and though evenly proportioned it may change in favor of the specialty priests in the next decade or so. They have the support of several orders of rangers, as well as a rare order of elven wyrmslayers (a form of paladin, or so it's been rumored).

Rellavar's clergy prefer to dress in blue and white, though furs aren't used as much in their raiment as Tarsellis's priests. They hold holy days whenever a dangerous undertaking is about to begin, when enemies beset the settlements of their people, or a particularly bad blizzard is underway. Usually the offerings are of hardened, sculpted ice or bone, though very important ceremonies call for sacrificing valuable objects made of other materials.

Specialty Priests (Frostwardens)

REQUIREMENTS: Constitution 13,
 Wisdom 13
PRIME REQ.: Wisdom
ALIGNMENT: NG, N
WEAPONS: Axe (battle/hand) club,
 dagger, knife, spear,
 sword (long)
Armor: Fur, hide, leather, elven
 chain, or dragonscale
 (plus shield)
MAJOR SPHERES: All, animal, charm,
 combat, divination,
 guardian, healing, protection,
 wards, weather
MINOR SPHERES: Elemental, necromantic
MAGICAL ITEMS: Same as cleric
Req. PROFS.: Spear, fire building
BON. PROFS.: Weather sense

❖ Frostwardens are immune to natural cold, and receive a +3 on saving throws vs. all cold-based attacks.

❖ Frostwardens may cast *resist cold* or *resist fire* upon themselves or another person, 1/day.

❖ At 3rd level, frostwardens may cast an *aid* or *call upon faith* spell 1/day.

❖ At 5th level, frostwardens may cast *protection from fire* or *protection from lightning*, 1/day.

❖ At 7th level, frostwardens may use a variation of the *call wood/and beings* spell which will summon 2-5 frost sprites instead, 1/day (80% chance of success). In addition, frostwardens' resistance to cold develops to where they suffer either half or no damage from cold-based attacks, depending upon whether they save or not.

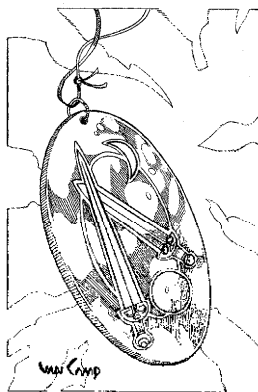
❖ At 9th level, frostwardens may cast *icesteel* (a variant of the *glassteel* spell) once per week. This is useful in creating durable bladed weapons, such as long swords, out of ice.

❖ At 12th level, frostwardens gain the ability to turn cold-based creatures, much as other clerics turn undead. The priest can turn back no more than twice their experience level in Hit Dice, though up to 5 other priests may join in and add their levels to the principal priest for the purpose of determining how many hit dice worth are affected.

**Tethrin
 Veraldé
 (The
 Shining
 One, The
 Master of
 Blades)**

**Demipower
 of Elysium,
 NG**

PORTFOLIO: Bladesingers, swordsmanship
ALIASES: None
DOMAIN: Amoria/Tethridar
SUPERIOR: Corellon Larethian
ALLIES: Corellon Larethian,
 Sehadine Moonbow,
 Solonar Thelandira
FOES: Selvetarm (FR), Lolth,
 Hextor (WG)
Symbol: A long and a short
 sword lying parallel to
 each other on a disk,
 their blade tips angled
 toward the upper left;
 a quarter moon lies
 above the swords,
 while a full moon lies
 underneath
WOR. ALIGN: Any Good or Neutral



Tethrin the Shining One is the patron god of bladesingers and swordsmen, and is apparently the son of both Corellon and Sehadine, though only recently has he begun to develop a following among the elves. An adventurous, strident god, he believes in the power of elven blades and magic to win the day, and likewise encourages his followers to use such to protect and further the elven cause. Tethrin has few enemies save Lolth (who would like to deal a personal blow to Corellon and Sehadine by slaying him) and the Faerûnian drow demipower Selvetarm (he may have been sent by Lolth to kill Tethrin, though it failed). On Oerth, he gained the ire of Hextor by helping Heironeous settle some matters there, and so he must watch out for him. Still, if he were slain, Corellon would reinstate him, so his worries are somewhat alleviated.

Although Tethrin spends much of his time on Arborea, he shares the realms of Tethridar on the first layer of Elysium with the goddess Kirith Sotheril, his lover and confidant. It's a small but pleasant place, complete with a large copse of trees as well as a fruit orchard. There, amid the trees and open field, followers of his who have died continually practice and hone their skills.

The Church

THE CLERGY: Clerics, specialty priests,
 bladesingers, fighters
CLERGY'S ALIGN.: LG, NG, CG, LN, N, CN
TURN UNDEAD: C: Yes, SP: Yes, Bld: No,
 F: No
CMND. UNDEAD: C: No, SP: No, Bld: No,
 F: No

Tethrin's clergy is comprised of clerics (30%) specialty priests (30%), bladesingers (20%), and fighters (20%). They stress the value of swordsmanship as well as the mixing of swords and magic, among other things. Tethryn's holy days are in fact held on the same day as Sehadine and Corellon's, whereupon they give thanks for the blessed union which brought forth Tethrin. Also, once each month a special day is held in which they show off their fighting skills and attempt to bring in new converts. Known as Tethrin's Match, it usually brings a healthy amount of attention, and they generally succeed in their efforts. Already there are several orders of bladesingers and warriors' guilds who are dedicated to him. As for what the clergy wear during holy days, they gen-

Continued on page 25

Whenever a malfunction occurs, all players should be confounded and kept in the dark as to the reasons behind a malfunction regardless of whether the effects were good or bad. While the mighty elemental powers may boast when they provide their champion with a beneficial effect, they never admit to any weakness on their behalf when a harmful malfunction occurs. Instead the elemental powers remain silent or blame the para-elemental powers from interfering if questioned by the cleric. DMs can work summoning malfunctions into future adventures by having curious PCs investigate why their spell malfunctioned or punish those believed responsible for the spell malfunction.

The purpose of this article is to add an exotic element of random surprise to the otherwise simple act of elemental summoning on Athas in much the same way that wild magic does in other campaigns. Nothing existing in the **DARK SUN** setting can truly be called predictable or reliable and now the same can be said of elemental summoning on Athas. With these tables, those who would summon elementals are a force to be feared if not dreaded precisely because of these dramatic random effects. Few foes would stay to fight should a deadly acid storm suddenly rain down upon them. Even the cleric's own companions might flee if they watch their friend inexplicably transform into a terrifying, 15' elemental avatar.

These malfunctioning tables need not be limited solely to Athasian campaigns. DMs running other campaigns can easily add these malfunction tables to their games for those characters who summon elementals either by spell or magic item. Either way, DMs now get the chance to bewilder and amaze their players as they bear witness to elemental summoning gone wild!

Ed Bonny is a great fan of the DARK SUN and PLANESCAPE settings, as evidenced by his recent articles in the DRAGON® Magazine Annual #1 and issue #235, in which he presents PLAYER'S OPTION™: Skills & Powers rules for use in those campaigns. Between writing game articles, Ed patrols the subways as one of New York's finest.

Seldarine

Continued from page 17

erally stick to blue and silver robes, though they're favored for use in everyday situations as well.

Specialty Priests (Tethryls)

REQUIREMENTS:	Strength 12, Dexterity 13, Wisdom 13
PRIME REQ.:	Strength, Wisdom
ALIGNMENT:	NG
WEAPONS:	All daggers and swords
ARMOR:	Any
MAJOR SPHERES:	All, astral, combat, divination, healing, necromantic, protection, sun, war
MINOR SPHERES:	Charm, guardian, time, wards
MAGICAL ITEMS:	Same as clerics
REQ. PROFS.:	Sword (any), spellcraft
BON. PROFS.:	Two-weapon style

✦ Tethryls may choose any particular type of sword as the focus of their training. When using this weapon, they attack with a +1 to hit and damage*. Also, any priests who have the weapon-smithing proficiency receive a +2 bonus on proficiency checks when forging swords or other long, bladed weapons.

✦ Tethryls may cast a *swordless* spell 1/day upon any weapon they touch. This is similar to the standard *bless* spell, except that it also makes it so that the

weapon can affect those normally affected only by silver or +1 magical weapons.

✦ At 3rd level, tethryls may cast a *flameblade* spell, 1/day.

✦ At 5th level, tethryls may cast *miscast magic* 1/day.

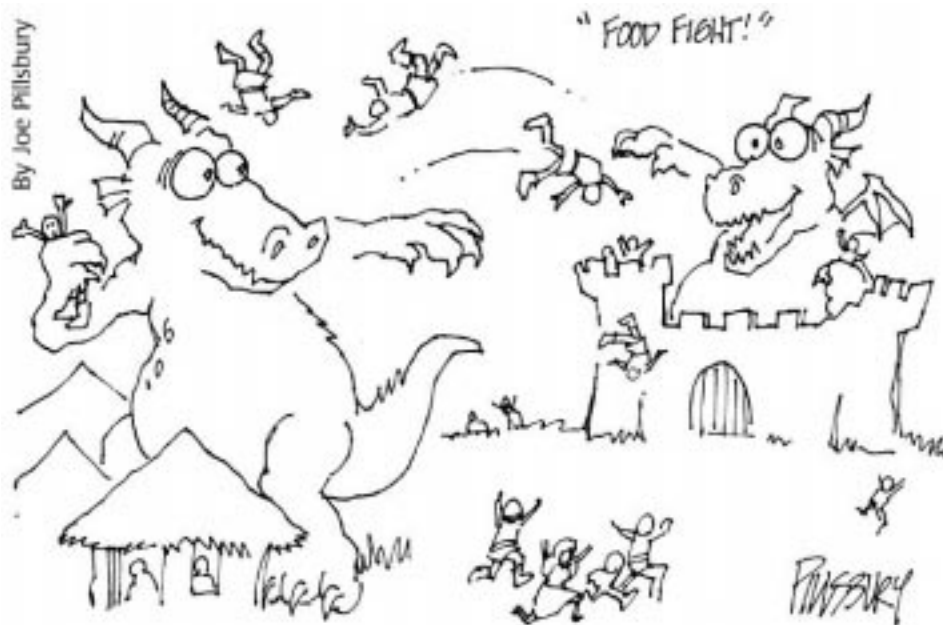
✦ At 7th level, tethryls may cast a *cloak of bravery* spell 1 /day.

✦ At 10th level, tethryls may cast a *dragonbane* spell 1/week.

✦ At 14th level, tethryls may cast a variant form of *Tenser's transformation* that allows them to use any weapon they're proficient with as their means of attack. This may be done 1/week

* Note: Those using the *Skills & Powers* optional rules may choose to let tethryns specialize with a single type of sword. If so, the bonuses listed for 1. are nullified and the standard bonuses for specialization apply, including multiple attacks.

Chris Perry likes to think it's his character that endears him to his friends and classmates, but really it's the fact that he wears clean shorts every day. That and his 14 cats.





Magic of the Seldarine

MAGIC IS SO STRONG AMONG THE SELDARINE that most elven gods—including their nemeses, the gods of the drow—have a certain association with some form of magic. Although Corellon Larethian is the one Greater God of Magic among the Seldarine, much as Mystra is among Faerûnian deities, he allows this distribution of the portfolio of Magic since it strengthens the Seldarine as a whole.



by Chris Perry

Illustrated by Rebecca Guay

Table 1: The Elven Gods of Magic

Aedrie Faenya	Elemental Air magic
Corellon Larethian	Magic in general, High Magic (see <i>Elves of Evermeet</i>)
Erevan Ilesere	Chaos (Wild) magic
Hanali Celanil	Charm magic
Kiaranshalee (drow)	Necromancy
Kirith Sotheril	Divinations, Enchantments
Labelas Enoreth	Chronomancy
Lolth (drow)	Shadow magic
Melira Taralen	Song magic
Rellavar Danuvien	Elemental Ice magic
Deep Sashelas	Elemental Water magic (sea elves only)
Sehahine Moonbow	Illusion/Phantasm, Alteration
Tethrin Varalde	"Battle" magic (Invocation/ Evocation)

The magical associations of the elven gods (including the drow pantheon and those elven gods mentioned in "The Seldarine Revisited" in *DRAGON*® Magazine issue #236) appear on Table 1.

In addition to these well-known elven deities, there are several more elven gods of magic. None of them is particularly well known—and some are in danger of losing their status among the Seldarine—but they can make your campaign even more interesting and round out the pantheon.

Note: The following priesthood entries make use of many spells not found in the *Player's Handbook*. If in question, check the *PLAYER'S OPTION*®: *Spells & Magic* rulebook. Also, see the *Faiths & Avatars* book for more details).

Mythrien Sarath
(The Protector, Watcher over Mythals)
Demipower of Arborea, CG
(formerly a Lesser Power)

PORTFOLIO:	Protection, Abjuration magic, Mythals
ALIASES:	None
DOMAIN:	Arvandor/ Mythralan
SUPERIOR:	Sehahine Moonbow
ALLIES:	The Seldarine, Mystra (FR)
FOES:	Drow/orc pantheon, Malar (FR), Mask (FR), Talos (FR)
SYMBOL:	Three rings, the middle ring of blue and the other two of gold
WOR. ALIGN.:	Any (good-aligned preferred)

Mythrien is one of several elven gods who have fallen since the Elder Days, when elven culture was more prominent in the world than it is now. In those days, mighty protective magic was wielded for the people's benefit, and Mythrien played his part by assisting elven wizards in constructing mythals around certain cities (though not Myth Drannor, according to lorebooks found on Evermeet). As elven sages can attest, Mythrien's greatest gift to the elves was in assisting elven wizards and priests in mastering the creation and weaving of mythals. He surrendered too much of his power in the process, however, and in an effort to boost his powers to their previous level he decided to create a mighty artifact at a hidden delve somewhere on Faerûn.

Known as Mythrien's Ring, this relic proved his undoing, because at a critical point in the creation process, Malar appeared and attacked Mythrien's avatar. The magic went awry, the ring was lost, and Mythrien's lone avatar was imprisoned in the ground beneath the site of the battle. (Some claim that this occurred in Askalvar, which is now called the Wood of Sharp Teeth.) Since that time, Mythrien has been unable to dispatch avatars to the Prime Material Plane and has instead relied upon visions and manifestations to communicate his desires to his priests. It goes without saying that he counts Malar as a blood enemy, but Mask and Talos are also included, since Mythrien believes that they assisted Malar in his attack. Mythrien's priests are likewise ill-

disposed toward the followers of these three and hunt them mercilessly in their quest for the ring (and vengeance) and the restoration of Mythrien's power.

Mythrien never leaves Arborea, remaining in his palace, Mythralan. It levitates above the ground within a swirling mass of invisible (but tangible) mythal fields, and no other deity except Corellon or Sehahine know how to bypass these fields without his permission. This morose Mythrien has lost the spark of gaiety that typifies the Seldarine, and his disposition isn't likely to change soon.

The Church

CLERGY:	Specialty priests, crusaders
CLERGY'S ALIGN.:	CG
TURN UNDEAD:	SP: Yes Cru: Yes
CMMD UNDEAD:	SP: No Cru: No

Mythrien's priesthood has lost all clerics, relying upon specialty priests and crusaders to carry on the work (in a 7:3 ratio). Specialty priests wear blue robes with yellow borders, crusaders use black robes with blue borders, and the rank of any follower is shown by the number of circles on their robes—one gold circle for specialty priests upon reaching 3rd, 6th, 9th, and 12th level; an equal number of blue circles for crusaders of the same levels.

Mythrien's priests celebrate special days of worship twice per month, with one additional holy day each year. The Forging & The Loss (of the ring) occurred on Ches 12th, according to church doctrine, so that day is a time of mournful remembrance. Holy wars against worshippers of Malar or Talos commonly erupt on this day, and it's safe to say that any human thief of ill repute found near these days is considered a spy for Mask and dealt with in the same (bloody) manner.

Specialty Priests (Seekers)	
REQUIREMENTS:	Wisdom 13
PRIME REQ.:	Wisdom
ALIGNMENT:	CG
WEAPONS:	Bow, dagger, mace, sword
ARMOR:	Leather or ring mail, no shield

MAJOR SPHERES: All, Astral, Charm, Creation, Guardian, Healing, Protection, Time, Wards

MINOR SPHERES: Chaos, Divination, Thought

MAGICAL ITEMS: Same as clerics

REQ. PROFS.: Spellcraft

BONUS PROFS.: Seekers receive free training in the use of one weapon of their choice, so long as it is an allowed weapon.

- Once per day, for one turn, a seeker can lower his armor class by 2 for every five experience levels. This bonus is in addition to armor or magical protection of other sorts currently in use.

- A seeker can sense the presence of mythals.

- Seekers receive a +1 on attack and saving throws when fighting priests of Malar, Talos, and Mask.

- At 5th level, a seeker can *identify mythals* 1/week. This is variant form of the *identify* spell allows the priest to identify random properties (much as the *identify* spell allows a wizard to identify the abilities of a magical item). This ability does not immunize the seeker from the effects of corrupted mythals, but the seeker receives a saving throw (at +2) against possible harmful properties.

- At 7th level, a seeker can turn aside one attack per day as if wearing a *cloak of displacement*.

- At 10th level, a seeker can *weave mythal* (as the spell, found in the *Ruins of Myth Drannor* boxed set) once per day. At 14th level, a seeker can use this ability twice per day.

- At 12th level, a seeker gains minor access to the school of Abjuration and may pray for these spells as any other. Also, seekers receive immunity to the harmful effects of corrupted mythals.

Sarula Iliene (The Nixie Queen)

Lesser Power of Arborea, CG

PORTFOLIO: Lakes, streams, nixies, and water magic

ALIASES: None

DOMAIN: Arvandor/The Brythanion

New Magic: Mythrien's Ring

This unadorned silver ring was forged by the god Mythrien, and not much has been heard of its existence since it was lost. Some 400 years ago, the priests of Mythrien went on a killing spree of Malarites in the Western Heartlands after rumors of a high huntmaster of Malar possessing the ring first surfaced, but it was never found, so speculation continues.

Powers

It is clear from legends that Mythrien's Ring holds the power of a god within, but it's unclear what powers can be accessed and used by mortals who possess it. At the very least it gives the wearer the following powers:

- Abjuration/Protective spells cast are of double normal duration.
- All the special powers of a specialty priest of Mythrien as listed above.
- Gain 20 bonus hp when wearing ring; hit points lost for whatever reason are deducted from these bonus points before depleting the wearer's true hit points. The 20 hp regenerate once each day so long as the wearer takes the time to rest normally.
- May cast one additional spell of each level from the Abjuration wizard school or the Wards clerical sphere, once each day.
- Wearer is immune to the effects of mythals and can create/destroy a mythal once a year.

Side Effects

Mythrien's Ring has no side-effects except for priests of Malar who try to use its powers. Each time a power is used, the priest must roll a saving throw or suffer 1d6 hp damage. If the priest attempts to destroy a mythal by using the ring's power, he must roll two saving throws. If the first one fails, then he disintegrated and unrecoverable even by a *wish* spell. If he makes the first save but fails the second, then the priest turns CG and is *geased* to search for the nearest priest(s) of Mythrien and offer the ring back to them.

Possible means of destruction:

- Being trampled under the feet of the Elf-Eater (an Elder Elemental Evil supported by Talos).
- Being given back to the last avatar of Mythrien, rumored to lie imprisoned somewhere in the Wood of Sharp Teeth. The ring will not be destroyed, merely becoming part of him and elevating the god to lesser power status (as opposed to just a demipower).

SUPERIOR: Rillifane Rallathil

ALLIES: Eldath, The Seldarine (Rillifane Rallathil and Deep Sashelas in particular)

FOES: Drow/orc pantheons, The Queen of Air and Darkness

SYMBOL: Three blue lines with three crested points each (to symbolize waves)

WOR. ALIGN.: Any (G/N preferred)

Sarula is a lesser nature deity who has allied herself with the elven god of nature, Rillifane, as a means of securing

her place in the Seldarine. They act more like a father and daughter, but she also has a special relationship with Deep Sashelas, for much of the water she rules over eventually flows to the sea (and into his area of control). It is said that Sarula collects water from Aedrie's rain showers to give them to Deep Sashelas, but there's nothing more to it than that. (Sashelas' consort, the dolphin goddess Trishina, is a watchful lover and makes sure that his attentions never go further.)

Sarula is a quiet deity but not as passive as her friend Eldath. She has no qualms about sending floods to drown enemy armies nor to erecting walls of water to protect her faithful. She resides

in Arvandor at the bottom of a huge lake called Brythanion, within a glass and marble palace. There she is served by nixies and other creatures found in fresh water, as well as her most devoted priests and priestesses.

The Church

CLERGY:	Clerics, specialty priests, mystics, water wizards
CLERGY'S ALIGN.:	CG, NG, CN, N
TURN UNDEAD:	C: No SP: No Mys: No WW: No
CMND. UNDEAD:	C: No SP: No Mys: No WW: No

Clerics and specialty priests make up the majority of any given church (60%–85%), the rest being mystics or elemental wizards who have chosen to specialize in water magic (since it's part of her portfolio). There are no particular holy days to be observed, only times of offering to be declared when a boon is needed or a natural disaster to be averted. At such times they don black robes with blue waves embroidered upon them (gray and green waves for mystics and water wizards, respectively), and they offer elven wine in carefully prepared urns to their god—a *purify water* spell is cast upon the wine in order to make it suitable to Surula, then it's poured into the river or lake. Other events to be observed are the deaths of elder priests, the rise of new leaders, or the birth of children to those within the faith. Their attire changes little in times of war, except to don arm bands and armor. Their aim is to watch over the rivers and other sources of freshwater to ensure they remain unpolluted, and to protect elves and others from suffering ill fates in or near water that lies within their chosen area of guardianship.

Specialty Priests (Brooktenders)

REQUIREMENTS:	Wisdom 12
PRIME REQUISITE:	Wisdom
ALIGNMENT:	CG
WEAPONS:	Dagger, dart, net, spear, short sword
ARMOR:	Leather, elfin chain, or ring mail (maximum)
MAJOR SPHERES:	All, Animal, Charm, Divination,

MINOR SPHERES:	Elemental (Water), Healing, Protection Animal, Plant, Summoning, Sun, Travelers
MAGICAL ITEMS:	Same as cleric, plus any aquatic magical items
REQ. PROFS.:	Swimming
BONUS PROFS.:	Modern languages—The priest can choose two of the following: Lizard man, Nixie, Ogre (Merrow), Troll (freshwater)

- Once per day, a brooktender can detect the presence of freshwater and can cast *purify water* or *create water*.

- A brooktender gains a +2 bonus on saves vs. water-based magic and is immune to the cursed effects of the *bow of watery death*.

- At 3rd level, a brooktender can breathe (fresh) water at will.

- At 5th level, a brooktender can act normally while in freshwater (as *free action* spell) 1/day.

- At 7th level, a brooktender can cast *water walk* or *wall of water* 1/day.

- At 9th level, water elementals refuse to attack a brooktender unless first attacked by the priest. Also, the brooktender can *move water* or *part water* 1/day.

- At 11th level, brooktenders can become "one with the water." In essence, this is the aquatic version of *wind walk* (a seventh-level spell), granting him 90% invisibility while in water and a swimming movement rate of 24. This ability can be used once per day for one hour per level.

- At 13th level, brooktenders can invoke the Healing Touch of the Nixie Queen upon critically wounded or dead elves. The priest must bring the recipient to the edge of a lake, cast a *prayer* spell, then take the recipient into the water. Regardless of whether nixies live there, a contingent of nixies magically appears, takes the recipient, and disappears for a period of 2–7 days. At the end of that time, the nixies bring back the recipient. If the recipient was near death from loss of hit points or missing body parts when taken, he fully healed and regenerated.

If already dead beforehand, the recipient appears alive but weak (with 20% of his original hit points). Note that the target must be brought to a lake within a week of suffering major damage or death; otherwise, the spell fails, and the nixies do not appear. This power can be invoked once per month.

Darahl Firecloak

(The Even-Tempered, Lord of the Green Flame) Demi/Lesser Power of Arcadia, LN(G)

PORTFOLIO:	Earth and Flame phenomena, Earth/Fire magic
ALIASES:	Tilvenar
DOMAIN:	Abellio/The Twin Towers
SUPERIOR:	None
ALLIES:	Dumathoin, Flandal Steelskin, Segojan Earthcaller, Tarsellis Meunniduin, Tethrin Varaldé, Urogalan Laduguer, Lolth, The Queen of Air and Darkness, Selvetarm, Urdlen, others
FOES:	Two outstretched hands holding a green flame between them
SYMBOL:	Two outstretched hands holding a green flame between them
WOR. ALIGN.:	Any Lawful or Neutral

Darahl is a god with a long and checkered past, particularly so for a member of the Seldarine. Long ago he was known as Tilvenar, and he served Rillifane Rallathil, but he suffered a loss of power and prestige when an avatar of his was made insane by touching The Kyrashar Rose (a cursed artifact created by Lolth and the Queen of Air and Darkness to hurt and destroy elves). The insanity spread to several of his avatars, and they rampaged through many communities. In time his avatars were restrained and cured of their affliction, but the damage to his following was irrevocable. The elves largely forsook him, his following drifted and waned, and over the course of time he began to look for a place outside of Arvandor to call his home. It was only after settling in

Arcadia that he finally dropped his old name and began calling himself Darahl Firecloak. By "reinventing" himself, he hoped to begin anew among the elves and eventually to establish himself as an Intermediate Power again.

Darahl is the master of fire- and earth-based magic and phenomena, and as such has strong ties among gods whose portfolios tie into that. He now considers himself friends with the dwarven power Dumathoin and several of the gnomish powers (including the halfling god of earth, Urogalan), but at the expense of his friendships among the Seldarine, of whom only Tarsellis and Tethrin are close to him. However, he's also gained a few new enemies during the course of time. Darahl has not been picky about new converts, so he has tried to sway more neutrally-aligned members of the Underdark races to join with him. This has angered the drow and duergar gods Lolth and Laduguer especially, but he's also gained the unwelcome attention of Selvetarm and Urdlen (and likely Malyk, since Darahl's more even-styled approach to magic conflicts with his own). It's hard to say who would help him more in a fight, the Seldarine or his new allies, but it's not something he wants to test just yet.

Darahl lives on the first layer of Arcadia, among the mountains in a castle known as the Twin Towers. It's called that because, although only one such tower is visible on the surface, an inverted tower of equal size exists underneath, its roof pointing downward (and leading to portals to the Elemental Planes of Earth and Fire, respectively). The irony, of course, is that although the outside is barren, inside are many flame-proofed tapestries and paintings depicting the most beautiful aspects of life in Arvandor. It's clear to visitors that Darahl has not forgotten his ties to the elven pantheon or people.

The Church

CLERGY:	Clerics, specialty priests, crusaders, earth/fire wizards
CLERGY'S ALIGN.:	LG, NG, LN
TURN UNDEAD:	C: Yes SP: Yes Cru: Yes E/FW: No

New Artifact: The Kyrashar Rose

This artifact was created by followers of Lolth and the Queen of Air and Darkness. Soulless elves under the control of the Queen of Air and Darkness took a Black Shard and used it to cut into an oak tree, causing it to bleed as it died. Into this mixture was added the poison from a thousand black roses. Then Lolth's avatar appeared, magically transformed the sap into the shape of a rose, then caused it to harden into amber (but with a greater strength than even steel or mithral). Because some of the residue of the Black Shard fell in with the sap, it became a very potent weapon for use against good elves. It is said to have caused Darahl Firecloak's avatars to go murderously insane, thus attesting to its efficacy.

Powers

- *Darkness, darkness 10' radius, or continual darkness* 1/round.
 - Access to Illusion/Phantasm spells (two spells of each spell level) at the 19th level of ability.
 - *Death spell* that affects elves and faeries only (saving throws allowed, however), 1/day; *fly* and *levitate* at will.
 - Summon 1–3 yeth hounds or quicklings 1/day, they serve for 1 hour before leaving
 - Summon 3–36 unseelie faeries or 2–20 evil elves (or drow) 1/week
 - Wearer has +3 Charisma with regard to drow and evil faeries/elves.
 - *Charm* or *suggestion* 3/day; In the case of *suggestion*, evil actions suggested to good creatures do not incur saving throw bonuses to resist, and elven charm resistance doesn't offer protection from charm.
 - *Create food and water* 1/day—Those eating this food must make a successful Constitution check or become dominated by the wielder, doing their bidding in any way possible so that they can have more of this magical feast as a reward.
 - *Poison* by touch, 1/day.

Side-Effects

The Kyrashar Rose was created to cause havoc among elves, spread evil, and destroy the grip of the Seldarine. Whenever the *death spell*, *darkness*, or *summoning* powers are used, there is a 9% base chance that the attention of Lolth and/or the Queen of Air and Darkness is drawn to them. This chance increases by 1%/level of the one using the powers of the Rose, increasing to 100% if the wielder is a proxy, Chosen, or avatar of a deity of the Seldarine. If this occurs, the wielder must make a saving throw at –5 or become dominated by these two deities. Depending on the status of the Rose's wielder, either Lolth or the Queen of Air and Darkness becomes the primary dominator, issuing commands as desired and turning the wielder chaotic evil. In the case of an avatar in contact with the Kyrashar Rose, however, both goddesses work together and issue contradictory commands to break down the avatar's mind and cause the avatar to blame the nearest elves for its madness, seeking to slay them. This homicidal frenzy does not stop until the avatar is slain or avatars of other elven deities show up to cast *heal* and dispelling spells to end the domination effect.

Another side-effect concerns good or neutral-aligned elves who touch or use the Rose for any non-evil purpose. If three such attempts are made and the wielder resists the domination of both deities, the thorns on the stem of the rose prick the wielder, who must save vs. poison at –3 or suffer the Fate of the Sleeping Death. The wielder immediately falls into a deep slumber and cannot be awakened by any means short of a *limited wish* (which awakens the victim for only 1d4 turns) or a full *wish*. Ironically, the victim does not age and cannot be harmed by any force while in this state.

Suggested Means of Destruction:

- Sending the rose to the elemental plane of fire to burn into ash.
- Having Corellon Larethian strike the rose with his sword in Arvandor.

New Wizard Class: The Pyrogean Wizard

The Pyrogean Wizard is a class of wizard who has managed to specialize in both earth- and fire-based magic, thanks to the efforts of the demipower Darahl Firecloak. They're rare at the moment and primarily found in the Underdark among renegade drow and half-drow wizards, but slowly a few are appearing among his surface elven followers.

Pyrogean wizards can be drow, elven, half-elven, half-drow, or human, must have Intelligence scores of 16 or higher, and have access to all schools of magic except the elemental schools of Air and Water. They have the following powers:

- +2 on saves vs. Earth/fire based spells; -2 on opponents' saving throws.
- +25% bonus to learn earth/fire spells, +0% bonus to learn universal spells, -25% to learn all others.
- Can memorize one additional spell/spell level, provided the spell is from the schools of Earth or Fire.
- At 11th level, need not concentrate in order to control earth or fire elementals (5% chance of losing control remains in effect); at 14th level, there is no chance of losing control.
- Spells of earth and fire are treated as one level lower when being researched by a pyrogean wizard;
- Use d6 for determining hit points;

Hindrances: Pyrogean wizards must be of some neutrally-based alignment, as the philosophy of Darahl Firecloak heavily influences their own philosophy on this particular study of elemental magic. Moreover, they face a certain distrust among surface elves, as well as outright hatred among drow of opposing faiths. They currently suffer a +2 reaction penalty among surface elves and a +4 penalty among drow who worship any of the major drow gods (+6 among worshippers of Ghau-nadaur especially). The exception are followers of Eilistraee, whom they tolerate, and followers of those gods with whom Darahl is friendly. The negative penalty among surface elves might disappear as more become acquainted with their beliefs and views on magic, but it is not likely to change in the Underdark except in cities where multiple faiths are the norm—and it will become no less dangerous, as fights between faiths and wizards never cease among the drow.

CMND. UNDEAD: C: No SP: No Cru:
No E/FW: No

Darahl's clergy is small but varied. Clerics make up no more than 20% of the hierarchy, the majority being specialty priests and wizards. Crusaders make up 20% as well. There is some contention between the priests and wizards, but this is kept in check through Darahl's considerable guidance. An affiliated order of mages known as the Pyrogean Wizards has purportedly made itself known in the Underdark, demonstrating the might of his fire/earth philosophy. (See the sidebar above for more information on Pyrogean Wizards.)

Often Darahl is venerated at the outset of a new venture or discovery, whether it's a new tunnel into the Underdark, a new magical item of an elemental nature, or a new convert to be brought into the faith. He is also wor-

shipped during tremors, forest fires, and other such natural phenomena, but it's more for his help in finding a way to end such occurrences. At such times, precious minerals or items of minor magic are sacrificed or left behind as offerings to him. Typical clergy attire varies, but robes of yellow, red, and brown (decorated with green flaming symbols, some magical) are favored. Earrings and necklaces are also common to show religious affiliation. When anticipating battle, they protect themselves as best they can and arm themselves to the teeth (spell scrolls, weapons, etc.). They're a small priesthood at the moment, and none of them is considered expendable.

Specialty Priests (Firecloaks)

REQUIREMENTS: Strength 10, Wisdom 13
PRIME REQUISITE: Wisdom

ALIGNMENT: LG, NG, LN
WEAPONS: Any that include a metal component
ARMOR: Any, up to plate mail and shield
MAJOR SPHERES: All, Combat, Creation, Elemental (Earth/Fire), Protection, Summoning, Travelers
MINOR SPHERES: Guardian, Healing, Law, Necromantic
MAGICAL ITEMS: Same as priest, plus fire/earth-based magical items.
REQ. PROFS.: Modern languages—choose one of the following: Azer, Derro, Drow, Duergar, Dwarven, Gnomish, Firenewt, Giant (Stone or fire), Pech, Salamander, Umber Hulk, Undercommon
BONUS PROFS.: Choose one of the following: fire-building, modern languages

• Although elves are Darahl's primary worshippers, Darahl's priesthood welcomes supplicants who are of dwarven, gnomish, or other non-elven heritage (even humans and drow). This affiliation might bring them disdain from their own societies, but not from those who worship Darahl.

• Firecloaks gain a +1 bonus on saves vs. earth- or fire-based magic, plus they can cast *strength of stone* or *affect normal fires* 1/day.

• At 3rd level, firecloaks can *meld into stone* or *flame walk* (as the spell) 1/day.

• At 5th level, firecloaks suffer only half damage from earth/fire-based spells, saving for quarter damage.

• At 7th level, firecloaks can summon 2-5 pech or azer, 1/day. The summoned beings stay to help the priest for up to one hour, then vanish.

• At 9th level, firecloaks can cast *stonetell* or *firequench* 1/day.

• At 12th level, firecloaks may cast *stonewalk* or *firegate* 1/day.

• At 14th level, firecloaks may enter the Elemental Planes of Earth or Fire

1/week or tenday. They may remain on that plane safely only for 1 day/2 levels of experience, plus one additional day per point of Wisdom over 14; beyond that, they must make a saving throw vs. spell or be affected as if by a *harm* spell. Once they return, they may not go back to that elemental plane for an equal number of days, unless they have other means of doing so.

Alathrien Druanna (The Rune Mistress)

Demipower of the Outlands, N(G)

PORTFOLIO:	Conjurations, Rune magic, Geometric magic
ALIASES:	None
DOMAIN:	Outlands/The Spiral Castle
SUPERIOR:	Labelas Enoreth
ALLIES:	Labelas Enoreth, the Seldarine in general, Deneir, Dugmaren Brightmantle, Gond Malyk, Vaelshaeroon
FOES:	
SYMBOL:	A silver quill tracing elven runes upon paper or a stick tracing geometric lines upon the ground.
WOR. ALIGN.:	Any

Alathrien is a nearly-forgotten member of the elven pantheon. She resides on the Outlands in a sky-blue fortification known as the Spiral Castle, protected by a large maze of thorns (equivalent to the *wall of thorns* spell). In earlier times she watched over summonings that brought forth friends and allies of the elves to their aid, but now most elves seeking such assistance call upon Corellon Larethian instead. Alathrien now devotes her time to rediscovering runic magic as well as strengthening herself among those wizards known as Geometers (see the *Skills & Powers* books for details). Because of her position, Alathrien has relatively few enemies but has attracted the attention of two other powers, Malyk (Talos) and Vaelsharoon. These two seek to elevate themselves at the Seldarine's expense and so have chosen her as their first target (neither one knowing they're seeking the same deity). To date, however, their efforts

have failed, merely rousing the elven pantheon to a greater alertness and thus further protecting Alathrien).

The Church

CLERGY:	Specialty priests, mystics, geometers
CLERGY'S ALIGN.:	N, NG
TURN UNDEAD:	SP: No Mys: No G: No
CMND. UNDEAD:	SP: No Mys: No G: No

Of all the elven priesthoods named so far, Alathrien's is probably the smallest and most lopsided. Perhaps 25% of the clergy are true specialty priests, the rest being made up of mystics and geometers. However, specialty priests still hold most of the church's highest posts.

Alathrien's followers are a scholarly sort, more given to debating theories and academic achievements than to healing the sick and poor. However, they do their best, and on at least one day per month they set up a feast in honor of their achievements. Supposedly there are secret celebrations afterward by the higher-ups, but for now that is just talk. Holy days are declared whenever great knowledge is attained in the field of magic in general, but discoveries concerning runic magic and geometry are most highly prized.

Followers of Alathrien aren't usually interested in flashy garments, preferring more utilitarian garb, but on special occasions they bring out robes of white with red mantles studded with either show jewels or real ones. In times when battle draws near, they trace temporary runes along their hands, arms, and even their faces.

Specialty Priests (Jadir)

REQUIREMENTS:	Intelligence 12, Wisdom 13
PRIME REQ.:	Intelligence, Wisdom
ALIGNMENT:	NG, N
WEAPONS:	Dagger, knife, quarterstaff, sword (any)
ARMOR:	Leather or elfin chain mail, no shield
MAJOR SPHERES:	All, Astral, Divination, Guardian, Healing, Numbers, Summoning

MINOR SPHERES:	Law, Necromantic, Sun
MAGICAL ITEMS:	Same as priest, plus wizard scrolls
REQUIRED PROFS.:	Reading/writing
BONUS PROFS.:	Reading/writing— The priest can read and write—but not speak—another two languages of choice. Usually Jadir read and write old, forgotten languages.

• Jadir have access to spells from the schools of Geometry and Conjunction/Summoning, up to fifth-level spells. They must pray for these spells as any other. Also, they can read spells of this nature from scrolls, though they do not require *read magic* to do so.

• At 3rd level, a jadir may cast *moon rune* or *erase* 1/day.

• At 5th level, a jadir may cast *sepia snake sigil* or *lesser sign of sealing* 1/day.

• At 7th level, jadir suffer only half damage from rune-based magic and can cast a *greater sign of sealing* 1/day.

• At 10th level, jadir may cast *elemental forbiddance* or *avoidance* 1/day.

• At 12th level, a jadir may cast *symbol* 1/week.

• At 14th level, Alathrien allows the jadir to become dual-classed priests/specialist wizards (either conjurers or geometers). They retain their hit points, skills, and other class attributes but cannot cast clerical magic until they reach 7th level in their new profession, after which Alathrien allows them to use their priestly abilities without penalty. They're known thereafter as Jaradir, a rank so rare that only five have yet achieved it.



A would-be Sir Richard Burton, Chris Perry spends his time in northern California as a college student. He's had many adventures, and he wishes to thank the Lady "M" for making his life seem like dating Tymora and Loviatar at the same time.